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Aunt Peggy's Argument.

One of the best characters in "Grace Truman" is not the real heroine of the book, is Aunt Peggy, one of the household servants of old Mr. Holmes, the father-in-law of Grace. The old gentleman could not endure the idea of his son's wife remaining a Baptist, and he took particular care to enlist the services of his own pastor and another minister to convert her to his own views. The plan was skillfully laid, and with the help of plentiful quotations from Robert Hall, Grace was a good deal shaken in her faith. At that time, Aunt Peggy gave her best experience and argument as follows:

"All that's very true, Miss Grace; but don't you think the blessed Savior knew what was right for us poor creatures to do? We ought to be mighty careful to do as he tells us in his things, an' no more. When we do what he says, we are sure we do right, an' when we do more, we may do wrong. We ought to be mighty careful."

"Are you giving Cousin Grace good advice, Aunt Peggy?" asked Annie, as she entered the room. "Grace is Aunt Peggy's child, her night of argument to Mr. Gorton's irresistible appeal? Well, certainly you will have to yield, as you are, on every side."

"Aunt Peggy is warning me to act cautiously, and to feel fully assured that I am doing the best."

"No, Miss Annie, I ain't able to advise Miss Grace; I was jist tellin' her my notions, about baptism an' communion. You must know, Miss Annie, I believe in 'merion an' close communion; so I does, bless de Lord."

"You a Baptist, Aunt Peggy?—it can't be! One of Mr. Holmes's servants a Baptist!"

"Yes, Miss Annie, I bin a Baptist nigh on forty years, an' I bin a Baptist still, bless de Lord."

"How do you hold out so faithful, Aunt Peggy, here in this Presbyterian family, and no church to go to?"

"The grace of God keep me, Miss Annie, bless de Lord. It's bin a long time since I was at one of my own meetings; never since the last time I went with Miss Jane, back to old Massa Stanton's. I goes to hear Massa Gorton sometimes, and likes him very well, too; but I can't be nothing but Baptist, Miss Annie, bless de Lord."

"Do you never commune with the Presbyterians, Aunt Peggy?"

"No, no, Miss Annie; I can't do it. I sometimes feels mighty bad when I see Miss Jane, that I narsel when she was a baby, and who was brought up Baptist, stink de bread and wine, and thinks I can't do so, too, with her; but when it comes to me, I shakes my head an' lets it pass on. If anything could, make me take it, it's seeing Miss Jane do so, for I believe she's a Christian woman, an' a good one, too, bless de Lord."

"Was Mrs. Holmes raised a Baptist, Aunt Peggy?"

"Yes, indeed, Miss Annie; old Massa Stanton was the strictest kind of a Baptist; almost what's called 'an iron-rider'; never took sacrament with any but his own people in all his life; and mighty seldom went to hear anybody but his own preachers."

"You are not as particular as that, Aunt Peggy?"

"No, Miss Annie, I goes to hear the gospel preached wherever I can. I likes our Presbyterian brethren very well; an' thinks they are a mighty good people, but does wrong in sprinkling babies, an' grow-up folks when they want to join the church."

"Did you ever see any babies sprinkled, Aunt Peggy?"

"Me, child! why, bless your soul, didn't I hold young Massa John in my arms, an' that dear little creatin' yonder, too," pointing to Fannie, who sat a silent listener to the conversation, "when old Mr. Robertson dropped a little water on their faces. I didn't believe it was right, but Miss Jane asked me to do it, as I narsed the dear little things, an' they was so fond of me, an' I couldn't refuse. I got to thinking 'bout it one day, after Miss Fannie was sprinkled, an' I thought, 'I was wrong in me to do it; so when it come little Freddy's turn, I asked Miss Jane please to excuse me, for I believed I was out of my duty; an' so, since then Massa Jane has held the children.'

"Aunt Peggy, you do not think it is wrong to commune with Christians, do you? Christ

has not commanded us not to do so, and should not we do whatever we can to promote peace and unity among his followers? You know he has expressly told us to love one another."

"Yes, Miss Grace, I know he has; and all this talk 'bout Christian fellowship, an' loving one 'nother, seems mighty pretty, an' is mighty well in its place; but he has told us to love him, too; an' didn't he say, 'ye are my disciples, I ye keep my commandments?' an' hasn't he told us to be baptized, an' then to do this in 'mem-brance of him?' We ought to love our brethren very much, Miss Grace, but our Savior more, bless de Lord."

"That's very true, Aunt Peggy; but when our Savior does not expressly forbid our communing with those who entertain a different belief on some subjects from ourselves, and in emphatic terms has enjoined upon us to love one another, and not to fall out by the way, I think it is our duty to do all we can to preserve harmony among his children, even though it should require a sacrifice of opinion on our part."

"I cannot feel, Miss Grace, that we, poor mortals, have any right to set aside the commands of the Savior, who died for us. We ought to do as he tells us, even if it is hard; we should not go by our feelings, when it is opposed to his blessed word."

"But, Aunt Peggy, think of the evils resulting from close communion; it separates husband from wife, parent from child, and master from servant; and yet all profess to be traveling toward the heavenly city, where we shall all commune together throughout endless ages; and if we can live here and commune together forever, ought we not to do it a few years here on earth? Would you not be a great deal happier if you could come with your mistress around the table, and with her partake of the emblems of his body broken, and his blood, shed as much for you as for her? It now appears to me this is the most objectionable feature of our Baptist communion; it separates members of the same household, and debars them from partaking together of the blessed privileges secured to Christians by the death of Christ. As Mr. Hall has so truly said, 'it is opposed to the genius of the gospel.'"

"The old negro's face was lit up with a triumphant smile. With unwonted energy of voice she replied:

"I knows nothin' 'bout the genius of the gospel; I never heard tell of it, Miss Grace, or any of Mr. Hall's 'turned words'; but dis I know, Miss Grace, dat what de Master has told his servants to do, dey ought to do; and he makes it all so plain in his book dat everybody may understand it, whether dey got genius or not. Look here, Miss Grace, let me explain it to you; if the Master sets a table in his own house, and says, 'everybody dat wants to eat of dat table must come through de door, could you think anybody ought to come to de table who has got through the window, or come down de chimney? Do you think he could set dat table to eat of the Master's provisions, Miss Grace?'"

"Certainly not, Aunt Peggy; if the Master says you must come through the door, it would look like contempt of him if, when the door is left open, a man should creep in at the window."

"It is jes so, Miss Grace; de Master tells us we must come in at the door; and dem who hasn't bin baptized, dey come in at de window or down the chimney; dey ain't come in at de door, where dey was told, bless de Lord."

"But they don't think so, Aunt Peggy; they think they have been baptized, just as much as you believe that you have. It is only a difference of opinion, and they are as much entitled to their opinion as we are to ours."

"Do you consider that they has bin baptized, Miss Grace?"

"No, Aunt Peggy, I do not; but I leave that matter with them."

"Well, well, Miss Grace, you must do jes as you please; but I rather think if Massa John was not Presbyterian, you would not be open communionist. I must leave you, now, and go and tend to my chickens; it's time dey was put in their coops. We will talk about dis matter some other time."

The next conversation occurred after Grace had made up her mind to stand fast by her principles, and as the result had received rather harsh treatment at the hands of old Mr. Holmes. The conversation was between Aunt Peggy and Fannie Holmes, in the presence of Grace.

"Dat's de door, Miss Grace—I speaks of 'merion—an' all other ways are 'winders an' chimbleys.' What does you think 'bout it, Fannie dear? Don't you think our Savior went down into de Jordan an' 'cum up agin'; an' don't you think he done dis to give us an example to follow, an' do you think dat he or his disciples knowed any other baptism, an' if they didn't, has any man a right to interfere any other?"

"I believe the Savior went down into Jordan and came up agin, Aunt Peggy; for the Bible tells us plainly dat he did; but there are some places where it speaks of baptism, which do not mention 'water, and we have no reason to suppose there was enough to immerse a man in; and if there was not, and persons were baptized, as the Scripture tells us, then there must have been some other way."

"Them places says nothin' 'bout there bein' much or little water, an' you can't prove there was any water there at all; you jes have to suppose so, an' you bin jes as well suppose there was a big pool as dat there was a little one. In all such cases, what no water is talked about, we has to go to the example of our Savior."

"When it says baptism, we must find out what dat means, an' de only way to do dis is to go back, whar it was first done, an' dat we see John de Baptist leadin' de blessed Lord down into the water an' bringin' him up agin."

"True, Aunt Peggy; dat all seem very

plain. I have always found more going down into the water and coming up again, in the New Testament, than I have ever found sprinkling; but the latter must be right, or so many wise and good men would not believe in it."

"Ah, Fannie, dear, we mustn't trust too much in what de great men says, but find out for ourselves what de word of God says; learned men sometimes goes mity far out of de way, an' it won't do for us to follow arter dem. We must sarch de Scriptures, fer dey can make wise de simple, and dey is clar enuf on dis pint fer us all to understand what de Savior has told us to do."

The Person of Jesus Christ.

We reprint, by request, a description of the person of our Lord, when he had his tabernacle in the flesh, walking among men and doing good. We do not vouch for the authenticity of the document, nor the accuracy of the portrait; nor do we wish either to awake or to gratify desires after knowledge of this kind. It is the moral likeness of Jesus in which we are interested. In his life and spirit let us study him, and strive after a full conformity. The description is as follows:

Pres. Banner.

Epistle written by Publius Lentulus, to the Roman Senate, in the time of our Savior.

CONCERNING FAITHFULNESS:—There hath appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases—a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair the color of a silbert fully ripe, plain to the ears, whence downward it is more orient of color, somewhat curled and waved about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarenes; his forehead plain and delicate; his face without spot or wrinkle, beautiful with a comely red; his nose and mouth exactly formed; his beard thick, the color of his hair, not any great length, but forked; his look innocent, his eyes gray, clear and quick. In reproving, terrible; in admonishing, courteous; in speaking very modest and wise. In proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man of his singular beauty surpassing the children of men.

All Can Do Something.

Why should not all the godly membership of the church take their share, according to their varying capacities and opportunities, in this blessed work, some in one way, and some in another? If I cannot speak, I can carry with me a tract, or perhaps I can read to those who cannot read for themselves. Methinks that the churches will never be in a sound condition until somewhat of such a state of things be realized—till this development in the application of doctrine to practice be realized—till the membership of our congregations become not only hearers of the word, but in the peculiar Gospel sense, doers also; for surely Paganism itself can scarcely be so hateful to a righteous God, as that barren orthodoxy of mere abstract belief, and idle talk, and unproductive profession. Ah, were this better spirit it to prevail more widely through all Protestant Churches,—the spirit that would prompt men to be not receivers only, but dispensers also of what they had received,—the spirit that would lead all ecclesiastical bodies to make the doings of some active work for the Lord in his own vineyard, as indispensable a condition of church membership, as the abstract soundness of a creed, and the outward consistency of moral life and conduct, what a strange and happy revolution would soon be effected,—how soon would infidelity and home heathenism be cast down,—what a new spirit of ennobling self-denial would be evoked,—what a spirit of large-heartedness, which would flow forth in copious streams in behalf of a perishing world.

The Day of Judgment.

The day of judgment is not to make God Himself better acquainted with the character of man, but to make both men and angels better acquainted with the character of God. Not to add to God's knowledge, for that is infinite, but to add to the knowledge of His creatures. The day of judgment, indeed, is another grand dispensation, when there will be a further display of glory and character of God. The character of God has already been display-

ed in Creation and Redemption, and partly in Providence; but it will then be displayed in the development of His government. In this world, the moral government of God is the most obscure of any of His dispensations, but at the day of judgment His moral government will be so openly manifested, that the justice, the faithfulness, the holiness and goodness of God will be gloriously displayed in the presence of an assembled universe, to the confusion of the wicked, and the admiration and joy of the righteous. At the same time, the dead being raised, the rewards of both the righteous and the wicked will be more complete. Ah, my dear reader, where shall you be on that day?

The Pulpit and the Stage.

Whether it be from a passion for notoriety or for theatrical entertainments, or both, the Rev. Dr. Bellows, pastor of the Unitarian Church of All Souls, New York, has put himself in a novel and very conspicuous position by openly advocating the claims of the stage. His first flattering words in behalf of this species of amusement, were in a sermon preached on last Thanksgiving Day, which gave the green-room gentlemen such joy that they proffered him a silver plate of one thousand dollars value. This the clerical apologist declined, but readily consented to attend, the next dinner of the Dramatic Fund Society, and also volunteered to deliver an address to actors and actresses. The dinner came off at the Astor House on Monday last, and with it the doctor's first appearance among his new friends. He made an after-dinner speech amid cheers and bravos. In his opinion, great justice had been done the theatrical profession. He had attended the theatre when a boy, and had almost gone into ecstasies; he had heard Fanny Kemble just before he entered the clerical profession, and not being permitted to go afterwards, had "rolled that as a sweet morsel under his tongue ever since." He did not go to the theatre in New York now, but he did to the opera. He denied the newspaper report that Mrs. Kemble had written him a letter remonstrating with him for his advocating the stage, and expressed his hearty regrets that she should have left it. This and much more of like purport did this professed minister of religion utter in the midst of a circle of play-actors, and in eulogy of a species of amusement whose corrupting demoralizing influence is among the most serious evils under which society suffers.

What are we to think of the Rev. gentleman who, in despite of all faults, can throw the influence of his position in the scale of such exhibitions? What are we to think of Unitarianism, if it can thus tolerate in one of its ministers the advocacy of an institution which has lured so many from the path of virtue, which by the acknowledgement of many, is susceptible of reform?

The result of this singular proceeding will not satisfy us that the theatre is better than we imagined, but that Unitarianism has less claim as a religious system than many have supposed. Such things as this will do more to convince the better portion of the public that Unitarianism is but a specious form of irreligion, than could any theological opposition which it has to encounter. "By their fruits ye shall know them," is a practical rule, universally recognized.—*Phil. Pres.*

SERMON.—Spurgeon, the Baptist revivalist of London, still retains his hold on public interest. A churchman writing in the London Times, tells how he went to hear Spurgeon with a strange sensation of wrong doing, and as the result of his hearing of the dissenter, thus addresses his own archbishop:

"May it please your Grace, here is a man able to preach eloquently, able to fill the largest church in England with his voice, and what is more to the purpose, with people. And may it please your Grace, here are two churches in this metropolis, St. Paul's and Westminster Abbey. What does your Grace think of inviting Mr. Spurgeon, this heretical Calvinist and Baptist, who is able to draw 10,000 souls after him, just to try his voice some Sunday morning in the nave of either of those churches? At any rate, I will answer for one thing, that if he preaches in Westminster Abbey, we shall not have a repetition of the disgraceful practice, now common in that church, of having the sermon before the anthem, in order that those who would quit the church when the arid sermon begins, may be forced to stay it out for the sake of the music which follows it."

The Glorious Appearing of Christ.

When Christ comes we shall meet all that fell asleep in Christ, all that believe with us in him as our Prophet, Priest and King. We shall be raised, and you, dear reader, shall know me, and I shall know you, more distinctly than we now recognize each other. It will be the general assembly of the church of the first-born, sitting down with Abraham, with Isaac, and with Jacob, knowing each other even as they also are known. We who have lost dear relatives shall have them restored to us, and all painful disruptions shall be healed; and we who have wept here on earth, shall rejoice in joining with our friends in singing the praises of the Lamb forever and ever. "When Christ comes, this earth, which is now an island struck off from the continent of glory, shall be restored to its proper place from which it was originally broken, and God shall be with men, and dwell with us; and we shall dwell with him forever. Then there shall be 'no more tears, nor sorrow, nor crying, neither shall there be any more pain.' There shall be no more death, no night, no mistakes, no heart-burnings, no griefs to feel, nor fears to beat away. There will then and there begin the lasting reign of perfect holiness, and therefore of perfect happiness; we shall see no more of the presence or the power of corruptions; we shall rise no more clothed with corruptible flesh and blood, but endowed with bodies incorruptible, immortal, and radiant with glory; and then shall be brought to pass the saying, 'Death is swallowed up in victory.'"

But for a full and joyous view of all the future glory, we must refer to those magnificent sketches, the twenty-first and twenty-second chapters of Revelation. There we find the sure prophecy of the removal of all that disturbs, and the introduction of all that glorifies. The sorrows and the imperfections of the present are there seen retiring like clouds, and the full sunshine of everlasting day pouring down upon a restored and regenerated earth. All old things are passed away, and all things are become new. The sorrows of the past are merged in the enjoyments of an everlasting present. Recollections of scenes and events once painful, will serve to augment the joys, and lighten the bliss of an experience that accumulates in peace and joy and brilliancy forever. The Christian has a noble destiny before him, and a blessed hope within him, his is a goodly heritage; his is a hope that maketh not ashamed. The future, in its relations to the present, will be absolute contrast, not comparison. Eye hath not seen, nor ear heard its deep things.

No sickness there;
No weary waiting of the frame away;
No fearful shuddering from the midnight air;
No dread of summer's bright and fervid ray.

Care has no home
Within that realm of ceaseless praise and song;
No tossing billows break and melt in foam,
Far from the manions of the spirit's throng.

No wither'd flower,
Or blighted bud, or scathed garden's show;
No scorching blast, or fierce descending shower,
Scatters destruction like a ruthless foe.

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief;
No tearful eyes, no broken hearts are there."

A Dead Ministry.

Dr. Huntington, in his sermon on "The Word of life," while pleading for a living ministry says—there is a kind of preaching, and it is not confined to any one school of theology, which if it spoke itself out, would say on Sunday morning to the congregation after this fashion:—"Well, dearly beloved brethren, I have come into your pulpit to-day because I have agreed to come. It is in the terms of an old contract between us; a contract that was formed, to be sure, when I was disposed to take a somewhat more fanatical view of the matter than I am at present. But I respect the bargain; worship is a social decency, and a graceful adjunct to civilization. Established usage looks in this direction, and religious institutions are a political kind of constabulary. I am here in my place as the bell rings, and I take occasion to remark to you, as I think I have done before, that it is proper you should be saved. The Bible is pronounced authentic by competent antiquarians, and has uncommon literary merits; the laws of good breeding have settled it that virtue is a desirable accomplishment, besides being a safe protection against unpleasant penalties invented by magistrates; and Christian faith, I will recommend as a prudent specific against disagreeable consequences, generally reported to follow wicked courses. Amen."

Social Distinctions in the Church.

There is a practical lesson in the following paragraph from a recent sermon by the Rev. Dudley A. Tyng, which may justly claim the consideration of Christians of every denomination:

"A second feature which we hope will mark our church is the merging of social inequalities in Christian brotherhood. God has plainly ordained distinctions in social life. It would be folly and madness to attempt to root them out. But he has as plainly forbidden their introduction into the Christian church; yet nowhere are they more rigidly maintained. Look at the actual spirit of our churches. Where is the mutual recognition, the kindly interest, the oneness of heart, which belong to those who are one in Christ? Where the affectionate solicitude for souls unconverted, becoming those who know by experience what sin is, and salvation? Year after year the members of Christ will meet together at the table of the Lord, and yet cross each other on the threshold without recognition. Year after year will a Christian who prays and gives money for the conversion of the heathen, sit within arm's reach of an unconverted sinner, and yet never drop a word in season concerning the sermon heard—never evince an anxiety for his conversion—never even evince the Christian good will of a friendly salutation. Is this Christianity? Is this what the Apostles and first converts would have done? Tell me not of the difficulties in the way. I see no difficulty in mutual recognition and interest among those who are thus journeying together to eternity. Tell me not that it is hopeless to break thro' the fashions of the world. If this is right, it can be proved so; and if it is wrong, it is cowardly to fold our hands and say we cannot help it. In the beginning 'the multitude of them that believed were of one heart and one soul.' It can be so again. The spirit of Christian love ought to overflow all its banks as Jordan did in time of the harvest. And when this shall be, then it will again be true that 'the Lord added to the church daily such as should be saved.'"

And yet Tholuck is not a Baptist.

How correctly some of the Pedobaptist divines can expound Scripture contrary to their practice:

SELECTIONS FROM THOLUCK.

(Translated from the German for the Examiner.)

Baptism.

Baptism is the oath of allegiance which those take who have consecrated their own lives to the King of life. According to St. Peter, it is "the answer of a good conscience toward God." What a beautiful, expressive symbol!

As one descends into the baptismal waters, and rises again from the pure wave, he leaves behind him all that has clung to him from birth, religion, friendship, custom—"all things must become new." Faith lifts the Christian into a new world. "Therefore if any man be in Christ, he is a new creature." Baptism expresses this significant truth.—The Apostle Paul still more clearly explains this beautiful symbol, when he says: "We are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As Christ left in the grave every sorrow which sin had brought to him, so we leave behind us in the watery grave, the sorrows and pleasures of sin and the world; and as he arose to a glorified life, so we are quickened together with him to a new spiritual life. This is the confession, this the prayer, this the vow, which each one offers at his baptism.

Breathing blessings upon the newly baptized, the church salutes him with the fraternal kiss. He has forsaken all for Christ, now he finds father, mother, brother and sister again. The favors and gifts of the church, its offices, its services and sacraments, are henceforth offered to him. No longer a wild growing plant, he has been transplanted into the garden of the Lord; no longer a stranger he has become a child of God. The tribulations of Christ he freely accepts, but His joys and consolations are also his. He has become a partaker of the cross, but also of the crown.

Whoso despiseth little things, will never attempt great things.

Many a man has rashness enough to do wrong, who has not courage enough to confess it.

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

Palestine.

From the following, as well as other accounts we have received, it will be seen that the agricultural scheme for Palestine, so nobly begun by the late Mrs. Minor, is likely to be prosecuted with increased energy. Our faith in it has never faltered:

"A meeting was held in London on Friday evening, at the house of Rev. Ridley H. Herschell, to welcome the Rev. A. A. Isaacs, on his return from Palestine. Mr. Isaacs gave a very interesting account of the present position of Palestine, with an especial reference to the land which he has lately purchased (as a British subject) near Jaffa, on behalf of the Committee for establishing an agricultural settlement for Christian Jews. The object of this agricultural settlement is to give to converted Jews an opportunity of honestly earning their bread. Besides this primary object, however, a secondary one, perhaps not less important, will be accomplished, viz: to exhibit in that land the pure spirit and aim of the gospel. It is hoped that, by means of this movement, the many Christian Jews now existing in different parts of the world, may be induced to unite patriotically for the welfare of their brethren without being ashamed of their nation. In the course of the evening, Mr. Isaacs produced the title-deeds of the land, duly signed and sealed, conveying it to him, as a British subject; a remarkable indication of the changes which have lately taken place in the Turkish dominions. Great sympathy towards the object was manifested and expressed by those present. Among the speakers were the Rev. Dr. McNeal, Rev. Dr. Keilh, Rev. Capl. Molyneux, and Mr. Hershon, who is shortly to proceed to Jaffa, with his wife and family, as superintendent of the settlement."—*Freel.*

Common Mercies.

A gentleman was one stopped in the streets of London by a stranger, who asked him, "Did you ever thank God for your reason?"

"I don't know that I ever did," the gentleman replied.

"Do it quickly then," said the stranger, "for I have lost mine."

Though this was spoken by one who had lost his reason, it certainly contains a very rational sentiment, that should impress every rational mind. Our common mercies are often disregarded, merely because they are common. And we rarely make a due estimate of them until we are deprived of them.

GOOD RULES FOR ALL.—Profane swearing is abominable. Vulgar language is disgusting. Loud laughing is impolite. Inquisitiveness is offensive. Tatling is mean. Telling lies is contemptible. Slandering is devilish. Ignorance is disgraceful, and laziness is shameful. Avoid all the above vices, and aim at usefulness. This is the road in which to become respectable. Walk in it. Never be ashamed of honest labor. Pride is a curse—a hateful vice. Never act the hypocrite. Keep good company. Speak the truth at all times. Never be discouraged, but persevere, and mountains will become mole-hills.

THE BURN'T TRACT BLESSED.—A colporteur in a southern city says: "I entered a bar-room, and finding several persons standing around the fire, handed each a tract. One of them on receiving it threw it into the fire, remarking that he read no such stuff as that. A few days after, I met him, and shook hands with him, but he was ashamed to look me in the face. I invited him to attend church, and although he had hitherto neglected this duty, he came. I afterwards had the satisfaction of learning that he had made a profession of religion. The burning of that tract was made the means, under the blessing of Providence, in the conversion of his soul."

EQUQUENCE.—When the moon shines brightly, we are apt to say, "How beautiful is this moonlight!" but in the day time, "How beautiful are the trees, the fields, the mountains!" and in short, all objects that are illuminated; we never speak of the sun that makes them so. Just so, the really greatest orator shines like the moon, making you think much of him and his eloquence.—*National Mag.*

CHRISTIAN LOVE.—The more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the center, the nearer they come to each other.—*Charnock.*

Tell me what a man drinks, and I'll tell you what a man thinks.

The S. W. Baptist.

TUSKEGEE, ALA.

THURSDAY, JULY 2, 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.

Next week being the first week in July, there will, as usual, be no paper issued from this office.

"The Early Baptists of Virginia."

On the 10th of May, 1856, Elder R. B. G. HOWELL, D. D., of Richmond, Virginia, delivered an address before the American Baptist Historical Society, a copy of which is now before us. It is a pamphlet of 113 octavo pages, and printed by resolution of the Society. We have read it with decided interest and pleasure, and shall proceed to offer some remarks upon the topics discussed, as well as to give some extracts from the address itself.

It is a source of honest gratulation to every Baptist to know, that every effort to evolve the leading facts and events of our colonial and early national history, serves to make still more prominent upon the canvases the telling agency of the Baptists in those stirring times. Our national histories already accord to them the honor of being the first in modern times who comprehended and adopted the principle of entire freedom of conscience in matters of religion. Nor less powerful was their agency in the establishment of the principle of civil liberty. It is this latter point, as legitimately growing out of their views of religious liberty, upon which every research into the records of the past, promises to yield so high and just a meed of praise to Baptist patriotism.

Far be it from us to impeach the patriotism of any portion of our religious commonwealth. There were patriots among every religious sect in the war of independence. And, moreover, we would not think of "visiting the iniquity of the father upon their children." Still, we may accept the facts of history, and allow them to award "honor to whom honor is due." Every form of religious organization of any particular prominence in the world, has been furnished opportunities of manifesting its true spirit. Occasions have offered themselves, in which the votaries of each have followed that line of conduct dictated by their several creeds. And the teachings of history upon these occasions, are fraught with a far deeper philosophy than has yet occurred to our most thoughtful men. That spirit that first announced, then defended, and finally established the heaven descended principles of civil and religious liberty, is yet demanded to guard them from every ruthless hand. But to our subject.

The States of Rhode Island and Virginia, under colonial government, had a much larger proportion of Baptists, perhaps, than any of the other "old thirteen." The Baptists were the first to settle Rhode Island, and were therefore free to adopt any form of government they chose. They divorced Church and State, and established the only republican government on the face of the earth. And so perfect was their constitution in all its provisions—so thoroughly did it anticipate the wisdom of our revolutionary sires, though more than 140 years in advance of that era—that it was not found necessary to amend it even when the other States were amending and adopted theirs after the war of the revolution. Indeed, it has been but a few years, we believe, since amendments have been made to it by the people of that State. Virginia was settled first by Episcopalians, and they established their religion, and enacted "pains and penalties" against all dissenters. Here then is the true spirit of each party, when left to its own unbiased volitions.

To what extent the persecutions of the Baptists in the State of Virginia, and the popular sympathy that was awakened in their behalf by those who had the courage to defend them before the courts of the country, prepared the public mind for the revolutionary struggle, it is impossible to determine. Holding the sentiments they did, both in regard to religious and civil freedom, and proclaiming these sentiments upon all suitable occasions, their influence must have been commanding.

In tracing the agency of the Baptists in that formative period of our national institutions, Dr. Howell proposes the following method: He considers to what extent the Baptist element was found existing among the early colonists of Virginia—the time and circumstances under which their principles were here embodied in visible churches—the subsequent extraordinary progress of these principles among the people—the causes of their unprecedented advancement—the controversies that prevailed among them, with the harmony, doctrinal and practical, at which they at length arrived—their influence in the formation of the State govern-

ment—and the position of their ministers and people in the commonwealth, intellectual, moral and social. These points are discussed with discrimination and power, as embraced within a period reaching from the year 1607 to the close of the last century, nearly two hundred years.

Of course we cannot follow the speaker through the entire discussion of these subjects. We must therefore select one, as furnishing a fair illustration of the manner in which the whole has been executed:—*The influence of the Baptists in the formation of the State Government of Virginia.* The speaker sets out with the following quotation from "Benedict's History of the Baptists":—

"The share which the Baptists took in shaping up the fallen liberties of England, and in infusing new vigor and liberality into the constitution of that country," says Dr. Williams, speaking of the times of Cromwell, and the events of that period, "is not generally acknowledged. It is scarcely even known. The dominant party in the church and in the State, at the restoration, became the historians. And when the man, not the lion, was the painter, it was easy to foretell with what party all the virtues, all the talents, and all the triumphs would be found. When our principles shall have won their way to a more general acceptance, the share of the Baptists in the achievements of that day will be disinterred, like many other forgotten truths, from the ruins of history. Then it will, we believe, be found that while dress, such as has alloyed the purest churches in the best ages, may have existed in our denomination, yet the body was composed of pure and scriptural Christians, who contended manfully, with some bitter sufferings, for the rights of conscience, and the truth as it is in Jesus; that to them English liberty owes a debt it can never acknowledge; and that amongst them Christian freedom found its earliest, and some of its staunchest, its most consistent, and its most disinterested champions."—pp. 58-59.

In 1775, the General Association composed of delegates from sixty churches, met with the Dover Church, at which there were present the ablest ministers of the State. A Memorial was drafted, to present to the State Convention, then soon to assemble. In the Journals of that Convention, the following notice is taken of this memorial:

"An address from the Baptists of this Colony was presented to this Convention and read, setting forth that, however distinguished from their countrymen by appellations and sentiments of a religious nature, they nevertheless considered themselves as members of the same community, in respect to matters of a civil nature, and embarked in the same common cause; that alarmed at the oppression which hangs over America, they had considered what part it would be proper for them to take in that unhappy contest, and determined that in such cases, it is lawful to go to war; and that we ought to make a military resistance to Great Britain, in her unjust invasion, tyrannical oppression, and repeated hostilities; that their brethren had liberty at discretion, to enlist, without incurring the censure of their religious community; and under the circumstances many had enlisted as soldiers, and that many more were ready to join the army; that their ministers would encourage their young men to enter the service of their country, and desired for themselves, permission to serve the army in the capacity of Chaplains. This was the Convention which instructed our delegates in Congress, to declare independence, an act upon which Virginia patriotism has always so much prided itself. To what extent that body was moved by the Baptists, to give this instruction, I leave to be decided by every man for himself. If that action was honorable to the Convention, it was still more honorable to the Baptists, who were prior to them in the movement, and who boldly urged it as a duty upon their attention."—pp. 62-63.

The agency of our brethren, in regard to religious freedom was no less striking. In the words of the Address before us, they declare,

"1. That religion should be free absolutely, in its doctrine, and ordinances, from any restraint whatever, exercised by the civil power.
2. That the State religious establishment should be discontinued, and as such, exist no more.
3. That no favor should be shown by the State to one religious denomination more than to another.
4. That all should receive alike, the protection of the civil government."—p. 63.

Referring to the memorial already quoted, and to the unflinching zeal with which the Baptists urged its principles upon the convention and the country, Dr. Hawks, the Episcopal historian of Virginia, says:

"The Baptists," he adds, "were not slow in discovering the advantageous position in which the political troubles of the country had placed them. Their numerical strength was such as to make it important to both sides, to secure their influence; they knew this, and therefore determined to turn the circumstances to their profit as a sect. Persecution had taught them not to love the establishment, and they now saw before them, a reasonable prospect of overturning it entirely. In their Association they had calmly discussed the matter, and resolved on their course; in this course they were consistent to the end." "Now," he continues, "commenced the assault. Inspired with the ardors of a patriotism which accorded with their interest; or willing to avail themselves of a favorable opportunity to present in their case an advantageous contrast to a part of the Church," they addressed the Convention, and informed that body that their religious tenets presented no obstacle to their taking up arms and fighting for the country; and they tendered the services of their pastors, in promoting the enlistment of the youth of their religious persuasion. They presented also to the Convention a petition, in which they made the certainly reasonable re-

quest, that they might be allowed to worship God in their own way, without interruption; that they might be permitted to maintain (thus slightly he speaks of Baptist grievances, and appeals their own ministers separate from others; that they might be married, and buried, and the like, without paying the clergy of other denominations." He closes by stating, and to this I invite your particular attention, "A complimentary answer was returned to their [the Baptist] address, [by the Convention] and an order was made that the sectarian clergy should have the privilege of performing divine service to their respective adherents in the army, equally with the regular chaplains of the established church. This is believed, was the first step made towards placing the clergy of all denominations, upon an equal footing in Virginia."—pp. 67-68.

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The prayer of the petitioners was granted, and this, says Dr. H., "was the first victory achieved by the early Baptists of Virginia." * * * They had placed a summary of their principles at the very foundation of the government of Virginia.

We may add just here, that these efforts on the part of the Baptists were not intermitted until every measure relating to "religious freedom," and the divorce of Church and State was carried. A bill to incorporate Churches or denominations, and the repeal of the vestry or Glebe laws, were those which excited the most spirited debates before the General Assembly. The Presbyterians, whose patriotism had been pretty thoroughly tested during the war, faltered at this point, and signified their willingness to support a law that would place all denominations upon a level—that is, that each church or denomination should be taxed by law to sustain its own ministers. "But the Baptists refused to be taxed by the State, even for the support of their own Church." They chose to support their own church in their own way, and denied that the State had any right to interfere, or even to inquire into any such matters. "Counter memorials," says Dr. Hawks, "on the part of the Church [Episcopal], and the Methodists, solicited the continuance of the establishment." "They claimed this," continues Dr. H., "upon principles of justice, of wisdom, and of policy." They prayed "that the efforts made to injure what was left of the established religion ought to exist, and accordingly a bill was brought forward to 'Repeal the Law Establishing the Episcopal Church.'" In the passage of this law our father's achieved another triumph.

"Great excitement now prevailed among the Early Baptists of Virginia." Four measures of the utmost importance were pending; the Assessment bill; the bill for the Incorporation of Churches, (denominations); the law for the Declaration of Religious Freedom; and for the repeal of the Vestry and Glebe laws."—p. 77.

We should like to pursue this subject farther, but we have already extended this article far beyond what we at first intended. The address of Dr. Howell is well worthy of an extended circulation. Indeed we should like to have bro. H. expand it into a volume, to be circulated by thousands over our country. He evidently has the material on hand, and hope that he will use it. We close by introducing the following extract from the Address,

"It is only necessary to compare this law with the various Declarations of Principles on political subjects, and Memorials of 'The Early Baptists of Virginia,' already before you, to see that they are precisely identical. That it is emphatically a Baptist law, is conceded by our opponents themselves. Dr. Hawks, ignorant of the relations between our fathers, and Messrs. Jefferson and Madison, and anxious to stigmatize the law as an emanation of the supposed infidelity of the former gentleman, remarks:—'An act was passed by the Legislature of 1785, which was viewed by many [Episcopalians, and Methodists] as subversive in its declarations, of the Christian religion, and called forth at the time, the severest animadversions of some who still revered the faith of the Apostles: This was the 'Act for Establishing Religious Freedom,' and preceded by a Memorial from the pen of Mr. Madison, which is supposed to have led to the passage of the law.' It is matter of record in their proceedings, that when in 1785, they had repeated their Declaration of Principles, the General Committee placed them in the hands of Mr. Madison, with the request that he would embody them in their behalf, in a Memorial to the Legislature, praying for the passage of this law. These proceedings were had in August. The Legislature assembled in October, two months afterwards. Meanwhile, the address had been numerous signed, and sent to the Capitol. Mr. Madison read the paper, and with all his great powers, advocated the bill. By this means, as our opponents themselves confess, the passage of the bill was obtained. Mr. Jefferson also refers to the same fact. He says:—'I prepared the Act for Religious Freedom, in 1777, as part of the revival, which was not [the revival] reported to the Assembly until 1779, and that particular law not passed till 1785, and then by the efforts of Mr. Madison.'"

From a private letter received from Columbus, Ga., we extract the following: Bro. De Votie baptised three persons on Sabbath night last, among them was Col. John Woolfolk, "a man of age and influence." The Girard Baptist meeting house was dedicated also. Bro. DeVotie preached a sermon on the occasion.

Several new books have been received, which will be noticed in due time.

Editorial Correspondence.

GA., WHITFIELD CO., June 23, 1857.

Sunday night, after preaching two days to the Baptist Church in Auburn, Ala., I left that place on my way to N. Carolina, on the cars, and yesterday evening landed here, at my brother's, D. Taliaferro. As the cars flew on I looked at everything as best I could.—Forests, farms, residences, towns and cities passed rapidly before me. When you leave the Montgomery Rail Road at West Point and get on Georgia Rail Roads, there is but little chance to look but for a second at an object. The cars are indicative of Georgia energy; they run fast and their whistles blow loud and strong. On the whole route thus far, I did not see a single depot, town nor city but what had marked evidences of prosperity. Cities and large towns abound among hills and mountains. I had but little time to inquire into the religious state of the various sections through which I passed. I was rejoiced to find at the Atlanta depot, a Baptist Colporteur, a brother Hagood, selling religious books and distributing tracts. I saw no "Yellow literature" where he was at work. I took him by the hand, and bid him God-speed. At Marietta I saw for a few moments elder James Davis, of Newnan, who is now preaching to the Baptist Church at that place, two Sabbaths in each month. He informed me that the difficulties formerly existing in the Marietta Baptist Church were amicably settled, and that she was enjoying a revival spirit. He had baptized several persons, and others were expected to join soon.

But what of the crops? My eyes feasted all the way upon the fine corn, wheat and oat fields. I lost sight of the little stunted cotton fields. After leaving West Point a few miles, there has been plenty of rain the whole route to this place. The corn is backward, but very fine; so also of the oats. But such wheatfields! I did not see scarcely a sorry patch. Some fields were harvested, others were not ripe. No disaster by rust or anything else. Ten days more and harvesting will be over in Georgia. It is selling at one dollar per bushel. It may get a little lower, but not much. As I proceed I will report upon this interesting subject, to the poor and also to the rich, in 1857.

I shall leave to-day for Tennessee.

H. E. T.

ROCK CO., E. TENN., June 24, 1857.

Yesterday morning I took the cars on the East Tennessee Rail Road at Varnell's Station, Whitfield county, Ga., and reached this point within two miles of London, the evening of the same day. There was no diminution of speed on this road; and the interests and scenes that passed before the eye was greatly increased. The old towns that had existed before the construction of the Road have put on new garments, and give the most unmistakable evidences of prosperity; while new ones have sprung up as by magic influence. And the farms! How improved in every substantial respect, and are made to yield to the utmost. An East Tennessee farmer has no idle acres. He loves money too well for that. A heavy contribution is laid upon every foot of land he possesses. These acres for wheat, those for corn, oats, clover, grass, potatoes &c. The main effort with him now is wheat; and his success is wonderful. I saw him raise wheat here twenty years ago; I see him now, and how he has improved. To say I have never seen such crops does not convey the idea. The immense fields here are "turning ripe." Next week will be the great harvesting week. Not a bundle cut yet. It is evidently beyond ordinary disaster. Corn and oats are promising, but very backward. There is scarcely any fruit. Buyers are purchasing wheat for one dollar per bushel.

I know my readers will excuse me for writing so much about the crops.—There are now in this world many hungry people besides editors. I expect to keep them advised on that subject, without the least expectation of re-buke.

While I am gratified to see the farmer prosper and make money, it is painful to see how the "one thing needful" is neglected. Money-making, like a great sponge, has absorbed almost every other interest. The Sovereign Dollar is worshipped on every high hill and in every valley. Incense goes up morning, noon and at night. Anything more than a common rudimental—dollar and cents—education, is greatly neglected. With the exception of a few localities, the rising generation of children are being no better educated than their fathers. In this respect, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

This evening I leave for Knoxville, Tenn.

MAX MEADOW, WYTHE CO., VA., June 25, 1857.

On yesterday, 3 o'clock, I left London, Tenn., passed through Knoxville without calling on my friends; and by sunset landed at "Bill's Gap," Greene Co.

There the crowd, at 8 o'clock, mounted hacks, travelled all night, and again reached the Railroad to-day, at 10 o'clock at Watauga river. O night of horrors! May it be forgotten. But the rapid movement of the cars, through one of the most romantic countries in the world, put me in a good humor after that awful night's staging. "All's well that ends well."

I have nothing additional to say about that now the most interesting of all subjects, the crops. They still continue good all the way I have travelled. But in the upper counties of Tennessee, and in the three adjoining counties in this State, through which I have traveled, they are very late. Wheat will not be harvested under two weeks. As to corn, they are now thinning it. Oats are just heading out. So of other things. They are three weeks more backward than usual. Frosts continued till the 21st of May.

The water here is cold enough without ice. The people here drink it with ice in it, but I could not. My southern suit of clothes is too thin for these mountains. But a man from the South cannot, I may say, get sick in these mountains. It is the purest air in the world. People live better here than we do down South. They may not make as much money, but what of that?—They have something to live on, good and vigorous health, and an appetite to eat it. They can raise in abundance everything but cotton. Their lands are high; there is but little to sell, for every man feels permanently settled.

I shall not attempt a description of this singular, mountainous country. I am a poor hand at painting; besides, should I attempt it and succeed, my Southern readers who never saw mountains would not precisely know what to think of it. They might conclude, as the Irish Bishop did of some things in Swift's Gulliver's Travels, "that there are some things in it right hard to believe."

A few things about the Rail Roads and I am done. The "East Tennessee and Georgia Rail Road" runs from Dalton, Ga., to Knoxville, Tennessee. The "East Tennessee and Virginia Rail Road" runs from Knoxville to Bristol, the Virginia line. This road lacks 55 miles of being completed. It will be finished this year, then the connexion will be complete to Lynchburg, Richmond, Baltimore and all the Northern cities. The Road from Bristol, running North, is completed, and is called, "The Tennessee and Virginia Rail Road." All these roads are good ones. Along the whole line I have travelled there are the clearest evidences of the benefit of Rail Roads. Old towns are newly vamped up, new ones spring up, as if the Genie of Aladdin's Lamp was at work, busily, on the whole line; and so of houses and farms. When will Alabama awake to the subject of internal improvement, and develop her varied natural resources?—To her, in natural resources, God has been liberal; but she is doing but little compared with other States, to improve her advantageous position. I love every foot of her territory, and ardently wish to see her, in every department, one of the brightest States in the Union. But that she never can be while she moves at her present snail-like speed.

I may add that Pearce's Lead Mines, which have been worked above a quarter of a century, are still worked with increasing profit. They are in this county. In an adjoining county, Carroll, they have discovered Copper Mines, rich ones it is believed, and are working them with some profit, with the hope of realizing great profits, soon. Tomorrow I leave the Railroad for some other conveyance, to cross the mountains to visit my native, "Old Tar River State."

H. E. T.

The (Columbus) Sun.

We regret the editor of this paper has not sent us the numbers of his paper in which he makes allusion to the S. W. Baptist. We mailed him a number of our paper containing the article which has given him so much offence, immediately after it was issued. We accidentally saw one number of the Sun, the other day, and can only refer to it now from memory. He complains of the epithets used by one of the editors of this paper, (who, by the way, is now absent), as being unbecoming a Christian. Perhaps they were. A merited rebuke ought to be welcomed from any source. But let us look into the nature of the offence, which called forth the article that appeared in the S. W. Baptist. The facts were these:

An overwrought picture of "the sickness in Tuskegee," was presented—the discretion of Dr. Linscom in suspending the exercises of the Methodist College was highly commended—parents and guardians were urged to go with all speed to Tuskegee and take their daughters and wards home—as the "facts" had been "suppressed" so as to "deceive" the public in regard to the health of the place. All this advice was given, and these statements made in reference to the Baptist College, for the other College had suspended, and the editor of the Sun had commended its President for so doing.

Now, it was the assault made upon the integrity, the honesty, of the Faculty and the Board of Trustees, and indeed the friends of the E. A. F. College in the town of Tuskegee and its vicinity, in that they were suppressing facts to deceive the public, thereby placing them in an attitude before the public of deliberately preferring that the daughters and wards of distant patrons should remain and die than that the exercises of the College should be suspended—it was this, we say, that our junior associate pronounced false. It is no light matter to charge a community of honorable men with such a crime. If the representations of the public, the Trustees and Faculty of this College are totally unworthy of confidence. If they will suppress facts to deceive the public at one time, they will at another.

But we dismiss the whole subject by saying, we regret that our worthy associate, who is so uniformly courteous and genial, should have used an expression or two, incompatible with the dignity of a religious newspaper. The article was hastily prepared, and committed at once to the press, and we doubt not, on his return, he will freely endorse what we have written. We may express the hope that the Sun will be more careful in the future, when alluding to its neighbors.

We also learn that the editor of the Sun alleges that the Board of Trustees of the A. E. F. College set a higher value upon an imposing Commencement occasion, than on the lives of the young ladies in the School!—Now, really we think the reader will pardon us if we say, our neighbor is mistaken. The Board of Trustees is composed of civilized men, not Hotentots.

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Recognition in Heaven. By Rev. L. Ross, A. M., of the Virginia Annual Conference.

Such is the title of a volume of two hundred pages, placed upon our table by Mr. C. T. KESSE, Bookseller, Tuskegee. From the hasty examination we have been able to give it, we think it worthy of general circulation. From the title of the book, it will be seen that the hypothesis of the author is, that the redeemed in glory will mutually recognize each other. His arguments, deduced from nature and revelation, are judicious and, we think, quite conclusive. There is moreover, a vein of pious sentiment pervading the volume, which will improve any Christian who reads it. We trust that many copies of the work will be circulated in our country.

American Tract Society.

According to promise, we publish the following circular forwarded to us by the Secretaries of the above Society.—The reader will observe, that the great question at issue is studiously avoided. It is true they say they will seek to "promote the widest and best usefulness of this Society throughout our whole country." But, then, who is to be the judge of this "widest and best usefulness?"

We desire to deal kindly and charitably. But the truth is, we have been required to cry "peace, peace," until we are well nigh bound hand and foot.—We are still urged not to prejudice the future action of the Committee. But are we to close our eyes to facts as patent as a sunbeam? "Coming events cast their shadows before them." "Refrain from prejudging!" forsooth! When the question has been opened, contributions from northern pens upon the moral aspects of slavery have been invited, and accepted, and on the eve of being issued by the American Tract Society!

"Refrain from prejudging!" Yes, it would doubtless suit the purposes of the movers of this new crusade against the South, for us to be quiet, until the whole moral power of the American Tract Society should be turned against us! But we forbear further remark, and allow the circular to speak for itself.—

American Tract Society.

To evangelical Christians, and especially to the Society's Colporteurs, Superintendents, and General Agents, and to the Editors of the religious press throughout our Southern and South-western States:

DEAR BROTHERS IN CHRIST—We feel called, in the providence of God, to express our deep regret in perceiving that what we regard as a misapprehension exists in the minds of some highly esteemed brethren, as to the true import of the report of a Special Committee unanimously adopted at this Society's late anniversary.

The idea that that report contemplates any violation of the fundamental catholic principle by which the Society has for thirty-two years been governed, in issuing only what is "calculated to receive the approbation of all evangelical Christians," we believe to be an error not warranted by the language of that report.

The almost unanimous voice, not only of the Special Committee, but of the Society and of its friends and patrons in all parts of the country is decided, that the Society must carry out in good faith the sacred compact in its Constitution, and must convey the message of Salvation through a crucified Redeemer to every accessible immortal being, in all circumstances and conditions, throughout all our boundaries, in fulfillment of the great command to "preach the gospel to every creature."

We believe the honor and aim of the Report of the Special Committee to be in full accord

ance with this view, and that it was so understood by the Society in unanimously adopting it. That report solemnly reaffirms, word for word, the fundamental catholic article of the Society's Constitution; and as publications issued only by the unanimous sanction of the Publishing Committee, consisting of six prominent clergymen from as many different evangelical communions; the Special Committee have in their closing resolution enjoined on the Publishing Committee "that their action, in carrying out the principles contained in their previous resolutions, will be such as will tend to promote the widest and best usefulness of this Society throughout our whole country."

We most respectfully and in Christian confidence ask our esteemed fathers and brethren in the ministry, and those who control the religious press, if they will not in kindness and courtesy, and from love to Christ and to millions of destitute and perishing souls, refrain from prejudging the future action of their brethren of the Committee in whom they have hitherto greatly confided.

As, in the name of our blessed Master, we would call upon ourselves and all our brethren, general agents, superintendents, and colporteurs providentially engaged in this service, to go on in our work of faith and labor of love, undisturbed by whatever may occur around us; to confide in God and his people; to do all we can to spread the glorious gospel of our Redeemer; to trust in Him to order all events; to supplicate Him to remove prejudice and open the way before us, to give us love to souls, a spirit of peace and good will towards all men, and to make our poor endeavor's efficient in winning souls to Him. And may we not confide in the great body of evangelical Christians still cordially to cooperate in this blessed work?

Your brethren and fellow servants in Christ WM. A. HALLOCK, Corresponding Secretary.

O EASTON, Secretaries.

For the South Western Baptist.

Another Beneficiary Provided For.

MESSRS. EDITORS:—Not long since it was stated in your paper that a gentleman not belonging to the Church, was sustaining a beneficiary in Howard College, and an appeal was made to members to follow the example. Let me inform your readers and especially that bro. who wrote the article, that another student is provided for by a member of the Baptist Church. Who will do likewise?

H. Z.

For the South Western Baptist.

Be Short.

Be short—say the people, when you offer up prayer to God in public. It is not the multitude of words that move upon Deity, or that effect our hearts. It is short, earnest and appropriate prayer that avails much.

Be short—say the listening congregation, when you preach to us the ever lasting Gospel. Let your words be forcible—your ideas condensed—your whole discourse short and to the point. It is not the large amount of preaching that effects us, so much as the short and earnest kind.

Be short—say those to the minister, who are about to be married. Our marriage vows can be solemnized in few words.

Be short—say the editors of newspapers to their contributors. Our readers like short, pithy articles best.

Be short—say business men to their correspondents. Have no circumlocution, but write immediately to the point—condense what you wish to write in as small a compass as you can, and be sure to close when you are done.

Be short—say neighbors to their visitors. Short visits are agreeable; long ones are shortsomes.

Be short, is my motto HINTER

For the South Western Baptist.

Baptists not Inconsistent.

Who says they are? Why, that young Methodist Circuit rider, that preached here the other day. What does he know about Baptists? O, don't you know those little petty circuit riders know more than the learned Doctors of Divinity? Well, what did he say?—Why, he said that "Baptists were the most inconsistent people he ever knew." Why? Because they preach election and free grace! "Pshaw! I don't know much then. I dare say, he never 'read the Bible through a dozen times or more.' He reminds one of the little fellow that went to see the telegraph; he was by himself, and concluded to make a big story to tell the home-folks. So he steps up with all the gravity and dignity of a judge, and commences: 'Pa, I saw the telegraph to-day, it went running along on the wires, and, and, and, it looked just like a blaze of fire!'" Now for the benefit of this young Methodist aspirant, I would inform him that Baptists preach the doctrine of the Bible.

They preach "election and free grace." Are these Bible doctrines? Let the mouth of God reply, Election—Deut. 7: 6-8; Deut. 26: 18, 19; Psalms 135: 4; Mala 3: 17; John 17: 9, 10, 12; 1st Peter 2: 9, 10; Rom. 1: 6, 7, &c. Free grace is found on every page in the New Testament. And Baptists preach them, because they form a part of the Bible. But does infant baptism; sprinkling, and pouring, form a part of the Bible? If it does, it must be in another edition; it isn't in the one which I have the pleasure of reading. Away then, with your "inconsistency;" yours is the most inconsistent of all inconsistencies. Read Matt. 7: 5.

J. J. C.

LAPLACE, ALA., June, 1857.

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