

SOUTH WESTERN BAPTIST.

S. HENDERSON AND
H. E. TALIAFERRO, } EDITORS.

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For the South Western Baptist.
To the Alabama Association.

DEAR BRETHREN AND SISTERS:—I wrote you last from the schooner off Lagos, since that time I have seen much that interested me, and that would interest you, but my communications must be brief till I become somewhat acclimated. I have had the fever twice since our arrival, the others have had but one "invasion" yet. Mrs. Priest suffered more from sea-sickness than all the others put together, but she had a very light attack of the fever, and I flatter myself that she will have it no more, for she enjoys as good health as ever in America.

We left Lagos the 15th Jan., after staying three days with bro. Harden.—Bro. H. is a colored man. He received us kindly, and entertained us as though we had been his brothers and sisters according to flesh.

The river that we came out on from Lagos, is wider than the Mississippi river, but I don't think is near so deep, only in places. After coming some fifteen miles, we came to a small river, very crooked, where the mangrove bushes grow so thick it is impossible to see a monkey ten feet; and the mangrove is so offensive I feared it would make us sick. One morning Mrs. P. and I went ashore and walked up on a hill to the town, going up, we passed by an orisha house, and met a woman coming to sacrifice. She was rattling a kind of bell, we stopped to look in, but one of the natives said we must not see. After the woman had gone in Mrs. P. went and looked in, the woman was putting some chicken feathers into an old clay pot, this was her sacrifice. When she saw Mrs. P. she called out and some other woman went and lay around the entrance till she came out from worship. O brethren! "Put ye in the sickle, for the harvest is ripe."

The little crooked river is not long, for we came into a larger one the first evening, it is crooked too, but our course was nearly North. Five nights we slept in the canoes. The canoes are about three feet wide and 20 or 30 long. Abbeokuta is seven miles from the river, and about ninety from Lagos. The large towns here are walled, but they are not such walled towns as we read about among the Greeks and Romans. The walls are mud, about seven feet high and two feet thick. Abbeokuta is quite a large town; there had been a great fire in the place a few nights before we arrived and one the night we were there. In the first our Agents houses were burned, but the fire occurred before any of our goods had been delivered, so we lost nothing. Brethren Clark and Phillips lost some things, but not much. The face of the country around A. is quite broken; the rocks are so large and numerous I thought them the town. The words Abbeokuta mean under stone, and there is the place where the fugitives resorted during the heat of the slave-trade. I went out among the rocks and saw what had been the black man's home and shelter in the days of trouble and sorrow. The stones were much worn away in many places, and where they pointed their yams and corn, the stones were worn so they were good mortars.

In Lagos we saw the place where sister Dendard sleeps, in Abbeokuta, where brother Dendard sleeps. I can tell you how we felt, only imagine you

see us standing around "the place where the white Pilgrim lay," listening to some solemn and appropriate remarks from bro. Phillips, then you can know more than I can express. Oh my cold and careless brother! my gay and thoughtless sister, you too have to lie down in death as well as those who meet disease and die from home in a foreign land. I pray God to enable each one of us so to live that the world may be benefited from our having lived in it. The last mail filled my heart with much joy, for I received eight copies of the South Western Baptist, burdened with glad tidings of prosperous times, refreshing seasons and zealous laborers in my far off native land. O that the good Lord may enable me and dear companion so to live and labor that we may be more worthy of the love that you have so abundantly manifested to us.

While in America I was under the impression that bro. Bowen was the first missionary in all this country, and, perhaps, I made this impression upon your minds, if so, I wish to correct it, for the English have had missionaries at Abbeokuta a great many years, some five years before bro. B. came to this country. I suppose the English had a mission house built here a year before ours was built. Ours is the only station at Ogbomishaw. I saw in Abbeokuta the heads of three human beings pinned to a tree, and asked what that was done for, the answer was, "The Chief had it done to show his power."

From A. to this place it is about seventy miles. The country is broken, and in many places there are timbered lands. But if we call the rest prairie land, you can't have a proper conception of its appearance, for it has much the appearance of old waste fields with palm trees thinly scattered over them. At a distance the palm trees look like pines or cedars. The farms are quite extensive, extending from eight to fifteen miles all around the towns. I have seen corn in full roasting ears, some silking and some ready for the market. This is the worst crop, and the corn looks about like ours when we make five barrels to the acre. I can get corn here for, from eight to fifteen cents a bushel. The brethren think the population of Ijaye between forty and sixty thousand souls. What a multitude going on in darkness and death! But this is not a tithe, the population of this one kingdom is estimated at three millions. They worship, they know not what. Poor ignorant heathen! still in the great depth of their moral depravity they exhibit some traits of honesty that would surprise you. For instance, as I came through the farms I saw numbers of places of trade where no one guarded the fruits. The owner would lay by each pile a number of gravels and go on to his work.—If any one comes wishing the fruit, he puts as many covies in the place of the fruit as there were gravels by it.—The learned European would hardly put greater confidence in his wayfaring brother.

We are at Ijaye. Arrived here the 25th Jan. Since our arrival we have not been able to do much. I have preached at home and in the market places frequently. Several times, when we men were out and an interpreter left at the house, Mrs. Priest has told the greatness and love of God to companies of visitants. I have commenced making morning visits to the neighboring families, and as soon as I can, I shall get some children to come and let Mrs. P. teach them. To-day a little boy who has been to see us daily for several days, told me he used to come here to learn, but when Mrs. Bowen gave him some trousers and shirt to wear his father kept him at home, and if his father knew he came here to-day he would punish him. After I got acquainted with the families around, I will propose giving their children a string of covies (one cent) a day to come and learn to read. This evening while out visiting, I saw two men covered all over so no one could see any part of them, they were chanting something of a song. I asked two men who were near me what that was. They said it was persons who had been dead and had come back. "Now," said I, "you know that is a lie, you know better yourselves, for you have too much sense to think that, you know it is nothing but wicked men, and why do you tell me such lies?"—They then stopped, and speaking in a low voice, said, "we know it is nothing but men, but we want to have the power and do this to keep the women under."

In visiting, I went into one compound

the Bahle of which seemed to be quite a man of note. At first he was quite reserved, but before I left one of his wives showed me a good looking child, and said they would give it to me. One morning this week several Mohammedans from Illorin came to see me. I asked them questions about Mohammed. They said they knew nothing about him or his works, but their priests did. I preached to them at their request.—One said that he intended to serve Mohammed till he died. I said, well, when you die God will surely send you to hell. Another said he would gladly take hell then. Poor heathens! I pray for more faith, but we meet with many discouragements.

This morning brother Phillips and I walked out about three miles to a large granite rock, from the summit of which we can see nearly all Ijaye. The scenery is enchantingly beautiful!

I promised in a letter sent from the Bark Hermitage, to advise any who should come to this country, how to prepare an outfit. My notions about crossing the ocean have materially changed. If I were in America again, I would gladly allow the Board two hundred dollars out of my first years salary, if they would send me on a steamer via London, for I would, in all probability, get here two months sooner, and then, I would save two months of time and anxiety besides my wages for the time, so I would lose nothing and gain, I think, very much.

I have learned since my arrival at this place, that a classmate—a roommate of mine while in College, is coming to this field of labor. We used to spend precious seasons together in conversation and prayer for "the poor heathen," then, how full will our joy be to labor together for, and with the heathen. This young man is an Alabamian, and, if I mistake not, he comes from the county that gave me birth. I pray that his Association may adopt him as their child, and send him to represent them among the heathen. I rejoice to know Alabama Baptists possess so much of the missionary spirit. God grant that they may become tenfold more famous for their zeal in giving "the glorious gospel of the blessed God" to the heathen. Dear brethren, let us work while it is day; O let us strive to live in the "love of Christ, which passeth knowledge." Come, let us work together in love, then the peace of God which passeth all understanding, shall keep our hearts and minds through Christ Jesus. Our Master says: "Behold, I come quickly, and my reward is with me."—Glorious truth, the Christians reward is not of this world, for it is with Christ in God. Mrs. Priest joins with me in sending Christian salutations. Farewell.

photo R. W. PRIEST.
IJAYE, YORUBA AFRICA, March 13, 1857.

P. S. DEAR BRETHREN:—Since writing the above, the brethren here, have decided that I shall remain in Ijaye. And I am glad of the decision, for now I feel that I am at work in my own field. But I shall need money to build me a house the next dry season. When I was with you, you all asked me to write freely for every thing I should want. I ask you for the money to build with, because I know you had much rather send me the money, than that we should get it of the Board, out of common fund. The brethren don't think I can build with less than seven hundred and fifty dollars. This is asking liberally, but, brethren and sisters, this is the only station you will have to build, for I will be permanently located. But I do not feel that there is need of my offering one single word to reason with you for means. We have asked the Board for appropriations to build two other stations, and we don't think it expedient to ask more of the Board this year. If I can have the means, I shall build next dry season which commences in October. Shall I build? It is with you. If you say build, send the means to Rev. J. B. Taylor, Richmond, Virginia, explaining to him the object of the donation, and all will be well. I shall wish to know what you can do as soon as possible.

We have a warm climate, 'tis true, but the heat is not oppressive, for there is always a brisk breeze, so much so we have to keep the doors and windows on that side of the house closed. The thermometer stands at, from 84° to 86° in my room.

Again we ask your prayers for our success in pointing the heathen to the Lamb of God. Farewell

R. W. P.
IJAYE, March 17, 1857

For the South Western Baptist. Spiritual Declension.

Messrs. Editors:—At a recent meeting of the churches composing the third district of the Liberty Baptist Association, with some others, the following query was presented for the consideration of the delegates:

"What is the cause, or causes of the present sad declension in the spirituality of the churches generally?"

After some discussion on the subject, it was moved by brother W. C. Morgan, that I should write some articles on that subject and request their publication in the South Western Baptist.

I shall proceed to comply with the duty imposed without preface or apology, and speak on the subject with all candor and plainness. That there is a great spiritual dearth in the churches at this time, I need not speak, but will proceed directly to some of the causes that have produced it.

1. A failure upon the part of the ministry to discharge the obligations resting upon them in the word of God. God gave the minister unto the church for the benefit and welfare of the church. He is represented as a "watchman" placed upon the walls of Zion, and is commanded to "cry aloud and spare not, lift up thy voice like a trumpet and show my people their transgression, and the house of Jacob their sins."—And again, he is commanded to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre but of a ready mind." Not only is it his duty thus to be engaged toward the church, but he is to call upon "all men every where to come to repentance." Acts, 17: 20. This is what we understand the apostles and early Christian fathers did in their ministry. Now my brethren in the ministry, there is a great and responsible duty placed upon us. Well might we ask and say to-day, O Lord, "who is sufficient for these things?"

Do you not see the appropriateness of the language of Jesus Christ, when he said, "he that loveth father or mother, son or daughter, more than me is not worthy of me." In order that he may make full proof of his ministry, it becomes him to devote his entire time to this work. That this is much neglected in the present day, is a fact deeply to be lamented, and is one of the great causes of so much declension in spirituality. A minister, my brethren, is not called to plead law, to sell goods, to teach school, to travel so much as agents, to make political speeches, &c., &c., but to preach the Gospel of the Lord Jesus Christ, and we might appropriately say, that he has but little time for anything else. Preaching the Gospel as it is required of us in the scriptures is a great work. Not the work of the Sabbath alone, but an every day work. The gospel was not intended for the church alone, but for the wayside and the family dwelling place. But this is a part of preaching we but seldom hear in this day. It was not so in the apostolic day, they devoted their whole time to this work, and will not this account for so much greater out-pouring of the Holy Spirit then, than what we experience now? God has no where promised to bless disobedience, nay, not even so much as a partial obedience. Then before we can expect a revival of pure and vital religion, we as ministers must discharge those things God has commanded us.

Not only is there a deficiency on the part of the ministry as regards the length of time to be devoted to this work, but also to the matter which our sermons are composed of. Paul said on one occasion that he had not shunned to declare the whole counsel of God. Is there not a lack of this thing in the present day? How often do we hear the sound doctrines of free sovereignty and unmixed grace miserably abused in this day? Some of our own preachers are afraid to risk their popularity on such topics, telling us that it is dangerous to preach that doctrine.—Now, is not this a failure on our part? Have we instructed the church as much in practical godliness as we should have done? Have we urged upon them to "mortify the deeds of the flesh," as we ought? Have we urged upon them to be ready and zealous in every good word and work? Have we showed them the reasons why they should glorify God in our bodies and spirits which are his, as we ought? If we cannot answer these and similar questions in the affirmative, we may rest assured that we are not walking "worthy of the

high vocation wherewith we have been called." I know that there is a notion existing in the minds of many ministers, that the churches do not come up to their help, so as to enable them to devote their whole time to this work. But take care my brethren, least we lead ourselves astray. God requires certain things at our hands as well as the church, and though the church may fail entirely on her part, this will not lessen our responsibility. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." The minister is the servant of the church, and he preaches Jesus, for Jesus' sake, if he be a true minister of God, he does not preach for filthy lucre's sake. "For there is a necessity laid upon him, yea woe is me, if I preach not the gospel" should be the feelings of every minister. Then let us endeavor to discharge our duty whether the church does or not, show the church what is her duty and leave the event with God.

One other thing we would name here, that is we need more spirituality among us as ministers. How often do we look on our ministers while in the pulpit, and they seem to be all that we could desire. But we follow them into the daily walks of life, and we would never take them to be ministers. I heard a remark made by a worldly lady not long since, that strikes me with force at this time, which was this, "Ministers," she said, "are very much like sign boards at a cross-road, they always have their fingers pointing the right direction, but they never go that way themselves." This, lamentable as it may be, is too much true. Brethren, is this not a great cause of such little spirituality in the present day? Prudence tells us to stop writing for the present. We would prefer, could it have been so, to lay all we have to say on the subject before you at once. But the limits of a paper will not allow.

In our next, we may say some more upon the ministry, or we may take up something else. Meantime let us pray God to revive his work of grace among us, and give us more spirituality in our churches, is my prayer.

E. W. HENDERSON.
Senator Butler and the Negro Woman's Prayer.

The Newbern Rising Sun gives the following anecdote of the late Senator Andrew Pickens Butler, of South Carolina:

"During his passage from Charleston to Wilmington on his first trip as Senator to Washington, the boat was overtaken by a storm, which rendered her and unmanageable wreck. She had been forty-eight hours at sea, and the captain pronounced her lost. While she was rolling in the trough of the sea, and expecting every moment to founder, Judge Butler had all called forward, and desired that each should know one another, so that if any reached the land, he, she, or they might report the fate of the other. An elderly negro woman (the stewardess, perhaps) said, 'O master, this is no time for introductions; you had better pray.' He said, 'I cannot; but pray, old lady, if you can.' She instantly knelt down and poured out a fervent prayer to God for deliverance. In a moment after the lights of the steamer sent from Wilmington in search of the missing boat were seen, and they were saved. Mrs. Thompson, who heard the Judge's narrative after his return home, said to him, 'Brother Pickens, that old woman's prayer saved you!'"

Denominations in London.

In Low's "Hand-Book to places of Worship in London," there is a list of three hundred and twenty-one churches and chapels in connection with the Establishment. The number of church sittings, according to Mr. Mann, is 408,184. The Independents have about 150 places of worship, and 100,439 sittings; the Baptists 130 chapels, and accommodations for 54,234; the Methodists, 154 chapels, 60,696 sittings; the Presbyterians 23 chapels, and 18,211 sittings; the Unitarians 9 chapels, and about 3,300 sittings; the Roman Catholics 35 chapels, and 35,994 sittings; 4 Quaker chapels, with sittings for 3,151; the Moravians have 2 chapels, with 1,100 sittings; the Jews have 11 synagogues, and 3,623 sittings; and there are 94 chapels belonging to the New Church, the Plymouth Brethren, the Irvingites, the Latter-day Saints, the Sandemanians, Lutherans, French Protestants, Greeks, Germans, Italians, which chapels have sittings for 18,833.

Amusements.

A correspondent asks our opinion on the question—"Is it expedient, or even lawful, for Baptist preachers and deacons to play backgammon, checkers, marbles, etc.?" Our judgment is decidedly against indulgence in such sports. In nothing is it more important that Christians should show their separation from the world and the world's spirit, than in their amusements. That "joy of the Lord" which "is the strength" of his people must have sadly waned in their bosom, when they can find more pleasure in these things than in reflection and conversation upon "the things of the Spirit." When believers follow the ungodly in idle diversions, they bring up an evil report of the Lord's service, and say by their actions that "the way" of the righteous "is hard." Our imagination refuses to paint Paul, or John, "playing backgammon, checkers, marbles, etc.;" and the history of the church authorizes us to say that the men who have kept it alive through every age have stood apart from such worldly compliances. The assaults of scepticism, formality, and vice, in the present day, threaten the cause of Christ too ominously, to leave those who can desire its welfare as they should, sufficiently free from the restraints and constraints of an earnest spirit to enjoy, or even to endure, these peurile amusements. The use to which we are inclined to put our leisure time affords one, and by no means the least decisive, test of the mind that reigns within us; and those who not only deem it lawful and expedient, but find it agreeable, to consume spare hours upon the indulgences of which our correspondent enquires, to say the least, can derive from this fact no comfort as to their spiritual state.

Religious Herald.

The Prayer-Meeting.

A poor laboring man said, "I love the church, I love preaching, but dearer than all I love the prayer-meeting; I always feel as if I were going into my Father's house, when I go into the room where we meet for prayer."

"The room for prayer, our Father's house."

It struck us as a beautiful thought. This poor man thought himself to be a prodigal, and where should a prodigal go, but to his Father's house? He felt weary with his day's work, worn with the cares of life, and where should he seek for refreshment and rest but in his Father's house?

We remember a pious cartman who was always found in his place at the prayer-meeting and lecture, and when he was told that he ought to stay at home after the fatigues and exposures of the day, he replied:

"I find I can rest better by going to meeting—I forget all my pains and labors, and feel stronger and better prepared for the next day's toil."

New York Evangelist.

CHANGING PASTORS.—A pastor writes us says the N. Y. Examiner.—I should have informed you some time since of the change in my field of labor, but was so thoroughly sick at heart of change that I could not endure the thought of seeing my name in the list of "Pastoral Changes." They are painful dispensations, and I verily believe that Satan has more to do with them than we are willing to allow. I think he was permitted to afflict Job. If I thought many of them were to fall to my lot, I should bless God and die.

BAPTIST NOEL.—The Dean of Carlisle (Dr. Close), said of Noel, before the British and Foreign Bible Society: "Let me say not only that I honor and respect that independence of opinion, that sincerity of conscience and honesty of purpose, which denuded him of all things which men—poor weak, feeble men—are apt to love in church or State, by going out from us, but that I am very sorry he went out so soon, as he might have been a Very Reverend, or a Right Reverend, or a Most Reverend"—that is a Dean, or Bishop or Archbishop! This sentiment was received with applause.

In the Mountain Messenger, Elder John Stump, one of the missionaries of the General Association, reports the constitution of a Baptist church, last April, at Sutton, the court house of Braxton county, Va. An effort will be made by the feeble band, in connection with the citizens, to erect a meeting house. At present there is no house of worship in the place.

The Tennessee Baptist reports revivals at Chequest Union church, Iowa, 41 baptized, and at Marshall church, do. twenty-six baptized.

Going Home—A Convicts Poem.

The following lines were left in the hospital of the Connecticut State Prison, by Peter M. Crandall, who was pardoned by the present Legislature, on account of ill-health, and who left prison on the 9th June:

I am going home to-morrow;
What joyous thoughts arise,
At the hopes of meeting dear ones
Whom my heart has learn'd to prize!

In my mind I see the cottage
Close beneath the mountain's brow,
The tall old elms before it,
I'm gazing on them now.

There's the little babbling streamlet,
Winding round among the hills;
The birds are sweetly singing—
I hear their echoing trills.

'Tis but—

[The stanza is unfinished—perhaps the bell called him from the hospital—perhaps the hour for his liberation had arrived; at all events he is gone to realize his fond anticipations.]

A LIVELY EMBLEM OF HEAVEN.—O what cheerfulness, strength and pleasure did the primitive Christians reap from the unity of their hearts, in the way and worship of God! Next to the delight of immediate communion with God himself, there is none like that which arises from the harmonious exercise of the grace of the saints in their mutual duties and communion one with another. How are their spirits delighted and refreshed by it! What a lively emblem is there of heaven! The courts of princes afford no such delights.

Flavel.

SECRET RELIGION.—God is often lost in prayers and ordinances, "Enter into thy chamber," said He, "and shut thy door about thee." "Shut thy door about thee," means much; it means—shut out not only frivolity, but business; not only the company abroad, but the company at home; it means—let the poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice, or He will speak in thunder. I am persuaded the Lord would often speak more softly if we would shut the door.

Cecil.

NOBLE SENTIMENTS.—Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason, or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.—John Wesley.

TEMPTATIONS.—We must never be astonished at temptations, be they ever so outrageous. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our life is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved while temptations rage around us, as the traveler, overtaken by a storm, simply wraps his cloak more closely about him, and rushes on more vigorously toward his destined home.

For the South Western Baptist.

THE AXT.—The little industrious Ant is set forth in the inspired writings as an example to men. The sluggard is called upon to imitate her example. "Go to the ant, thou sluggard; consider her ways and be wise; which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Prov. 6: 3-8. Since here is an example for you. Now is the harvest time of Gospel blessings—go like the ant and lay up the meat that will sustain you when the summer time for your soul is passed away. Christian, here is an example for you. Be diligent in doing good—lay up treasures in heaven—and all will be well.

M. E.

WRITING MACHINE.—Mr. Charles Thurber, of Worcester, Mass., has invented a writing machine. The Louisville Journal says of it: "We have received from Mr. Thurber several letters written with this machine. They are written in a very handsome, gentlemanly hand. Mr. T. informs us that, from a paralysis or weakness of the right hand, he has for many years been unable to write more than two or three minutes at a time, but that by the aid of this machine he can write all day without the slightest inconvenience."

Now this is all well enough, but is not the thing yet. We want a machine to make ideas. That is the desideratum. Give us a piece of machinery that will grind out ideas, and we are forthwith in the market. Do this and the writing part will be easy. O ye inventors! come to the rescue.

Every trial says, Go to Jesus: go now.

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, AUGUST 12, 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.

Mr. KRESSE requests teachers to furnish him a Catalogue of their text books for the fall session.

J. G. YORK, of Columbus, Ga., informs us that he baptized two persons recently.

Elder J. J. D. REXFORD, of Cross Plains, Benton county Ala., writing to us of the 5th inst., says: "I baptized 6 at my last meeting at Mt. Zion, Alexandria, making ten that I have baptized at this church since I wrote to you last."

Brother BERTON, in his recent trip to Mississippi, by his brief, comprehensive letters has delighted our readers. In their behalf, and in our own behalf, we thank him for them.

In his last letter he has furnished quite an amusing account of his preaching a written sermon. Brother is a frank, honest man, and has "owned up," manfully. Out of his own mouth he has condemned himself, and condemns the practice.

F. H. MOSS, of Hardaway, Ala., baptized four persons into the fellowship of Mt. Zion Church, 4th Sabbath in July.

He requests our views on "Foot washing," as recorded in 13th of John. We respectfully decline giving them. So much has been written on the subject, and so well written, that we could throw no light on the subject. Brethren must think and act according to the light they have upon the subject.

WITHDRAWN.—In our issue of July 26th we published the action of the Board of Trustees of Howard College, in regard to the resignation of Dr. TALBURN. The Board unanimously requested Dr. TALBURN to withdraw his resignation of the Presidency of Howard College, and we are gratified to learn that he has acceded to their wishes.

Dr. TALBURN's heart is in Howard College, and whenever it is thought best for the interests of the institution for him to resign the Presidency, he will do so at any moment. Such devotion to its interests should give him a high position in the confidence of the Baptists of Alabama.

A QUERY.—A correspondent says: "I wish your opinion on the following subject. Explain the difference between the ministry and the sinner."

We suppose the query was suggested by 1 Peter, 4: 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" We do not think the Apostle had any specific difference in view when he penned these lines. Nor do expositors make any difference in their comments upon it. Peter intended to convey his thought strongly and used these two terms instead of one, to impress it more deeply upon the mind. The righteous is the common character of all good men and true Christians; and the ungodly and sinner are characters which may include the wicked of all nations and all ages.

SHELDON, BLACKMAN & CO., New York, have just issued a new and handsome volume of 150 pages, entitled, *Sketch of the Life and Ministry of the Rev. C. H. SPURGEON*. Price, single copy 60 cents.

There have been many inquiries in regard to Mr. Spurgeon's previous history. He was thrust abruptly upon the English and American people; and natural inquiry is, "From whence did he come?" This work will furnish the answer, while it will greatly delight and instruct the reader. It is compiled "from original documents."

The Christian Life Social and Individual. By PETER BAYNE M. A., Boston: Gould & Lincoln, pp. 528.

The object of the writer is to trace the effect of pure and undefiled religion upon social and individual life. He has executed his task with consummate skill. The book deserves a place in every Christian library. His masterly analysis of the character of John Foster, Thomas Arnold and Thomas Chalmers at once place him among our first biographical writers.

REVIVAL.—Dr. D. M. A. JANSKY, of Rebooth, Wilcox county, Alabama, writes under date of July 28th, thus:

A meeting at Boiling Spring Baptist Church closed to-day, having been protracted since last Saturday week; great excitement prevailed. During the meeting, some 16 were added by baptism and 4 or 5 by letter. The best state of feeling appeared amongst the people. Very large congregations attended all the time. Rev. Levi Parks being Pastor.

A WORLDLY SPIRIT.—Christians, beware! There is danger. A tide of worldliness has set in which threatens to carry every thing before it. How eagerly are professors of religion following the fashions of the world! How many of them are seduced into a participation in worldly amusements! How many are making haste to be rich! And not very scrupulous, it may be, as to the means by which they propose to accomplish their object. Paul said, "Demas hath forsaken me having loved the present world." Ah, this love of the present world, how it impairs the spirituality of the churches, and paralyzes their efficiency! Let Christians fervently pray to be delivered and preserved from a worldly spirit. Let them guard against conformity to the world and exemplify that crucifixion to it of which Paul speaks, Gal. vi—14.

Tennessee Baptist.

None but the pure in heart shall see God.

A Hint to Us.

A worthy friend and correspondent says: "You have some good friends who think that your paper has not quite fight enough in it."

Now what is an editor to do when so deferentially and modestly charged by "some of his best friends?" Some of his "best friends" on the other hand have said that he showed too much fight. Now who is to decide? Shall we print an S. W. Baptist to suit every man? Were we to attempt such a thing, we might fall in nearly every instance. The fact is we do not please ourselves.

As to the amount of "fight" that has been, or shall be, in our paper, it has been, and shall be, wholly accidental. We have not, nor shall we, stop out of our way to have a "fight" with any one; nor have we, nor shall we, get out of the way when a fight is necessary. We once read of an Irishman who was so anxious for a fight that he proclaimed aloud, that he was "blue mowed" for want of a baiting. Now for our own part we are neither "blue mowed" ourselves "for the want of a baiting," nor do we know of any one else who is "blue mowed," so that we can gratify them. Let them step in our way when they get in the Irishman's condition, and they shall be gratified.

In the next paragraph our correspondent draws a graphic and mournful picture of a state of things, alas! too true in many portions of our State. We leave out some sentences, as the letter was a private one. He says:

"I verily believe with the startling facts before me, that the Baptists of Alabama, are doomed to be for many years a very languishing people. It is painfully true that in many places the glory of our denomination has departed,—and the churches are spiritually dead,—and the ministry are very little better. Brethren it hourly breaks my heart to see a cause I love so well, thus languish and die. Churches once prosperous are well nigh dead, from neglect, dilapidation, and are in great confusion. Ministers who once were useful are now excluded, and are living the most reprehensible lives. Many Churches without pastors; and no young gifts entering upon the work."

There are painful lines, and every lover of Christ should use his instrumentality to alter such a gloomy state of things. We, the Editors of the S. W. Baptist, of course must help. Now what is the best course to pursue? Shall we "show more fight," or more prayer? Shall we use the weapons of spiritual or carnal warfare? Is there not a God in Israel? An exalted Jesus on his Mercy Seat? A Holy Spirit to quicken, adopt and sanctify? To the infinite resources of the Trinity we should go for relief, instead of "showing more fight." It is a question for us to decide, how much this "more fight" business has done towards bringing about this state of things?

But our correspondent with a full heart "speaks right on."

"We need a revival in the Ministry. We need more laborers in the vineyard of the Lord. Alas! for our bleeding Zion. Christians need to be converted again. The world is between them and their Master."

We agree heartily with our correspondent; and we are sure that "more fight," unless it is with sin, will not produce a revival in the Ministry, "leaving more laborers into the vineyard of the Lord," for "reviving Christians again."

"More fight," unnecessary fight, would be destructive to what little vital godliness our Ministry and Churches now possess.

Upon the foregoing, our correspondent bases a word of exhortation to us, for which we thank him, and will take it to heart, and then suggests some subjects for the exercise of our brain and pen, which he thinks will be profitable to our readers, and will contribute much towards removing this pall of darkness now resting upon our churches.

"Brethren, you occupy a fearful position.—Your actions, your movements and influence will have much to do with our denominational success. I will mention some subjects which you would do well to present to your readers.—General and special duties of Churches to Pastors.—Duties of Pastors to Churches.—Advice to young ministers. (The man who will write a treatise on that subject worthy of publication, will do much for the cause of Christ.) 'The duties of Deacons, strongly enforced, &c.'"

"Will you not unite with me in praying, at least once a day, that God would send forth more laborers into his vineyard, and abundantly bless his suffering cause?"

Now we protest that we are willing to write on every subject named, and more too, if we believed it was the thing needed at this time.—Churches, Pastors and Deacons know more than they practice. Practice is what we need, and not "more fight." We proclaim it now, and pray God it may be fastened on every heart by the Holy Spirit, that there is no help for this woful state of things this side of the Throne of God—the Mercy Seat of King Messiah. Power, quickening, awakening power must come from God the Spirit, and should be sought by earnest, fervent prayer.

Our readers can bear us witness that we have done justice to the office of the Holy Spirit in our writings, and have commended Him to them before all instrumentality. We still have no hope without Him. He must revive the Ministry, quicken the churches, and "send laborers into the harvest." He is "to glorify the Son of God on earth. Ministers and churches should pray for Him to be sent, to make our wilderness and solitary places glad, and our deserts blossom as the rose."

We say it not uncharitably, that for over a quarter of a century most of the Theology, the Preaching, and instrumentalities that have been relied upon in the conversion of sinners, and the edification of the Christian Churches, have not been very honorable to the Holy Spirit.—And we are now reaping the bitter fruits of it. We shall have to return to the "old paths," we should return forthwith, and then there will be power in the Pulpit and in the Churches; the Holy Spirit will be there. We need a Holy Spirit revival; not an ephemeral excitement. Ministers must get the power of God in their hearts, before they can impart it to the Churches, and that power is the Holy Spirit.

To conclude: We will cheerfully join with our correspondent, in "praying once a day" for a better state of things. We think that course vastly preferable "to showing more fight in our paper." And we hereby pledge to "some of our best friends," that whenever we believe that the cause of truth demands it, we will show a sufficient amount of "fight," but it shall be done in the spirit of the Gospel.

Spiritual Declension.

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12.

Such was the language of our Lord, when, standing upon the mount of Olives, he predicted to his anxious disciples the future vicissitudes of his kingdom. Possessing a superhuman penetration as to what was in man, and as to what always had and always would affect his character and conduct, his words possessed a depth of meaning which far surpassed the then comprehension either of his Jewish audiences or even of his immediate disciples. He spoke as if in mystic communion with all nations—as if he were addressing all the generations of men. The explanation of his doctrines and the truth of his prophecies, he calmly left to the agencies of the promised Spirit and the providence of his Father. When his disciples asked him "When shall these things be? And what shall be the sign of thy coming, and of the end of the world?" instead of answering them directly, he proceeds to give a somewhat elaborate account of what must precede his second coming—and in this account he uses the above language.

What is there in the abounding of iniquity to chill the current of holy affection as inspired by the Spirit of God? Let us prayerfully contemplate this question.

In the first place, when iniquity abounds it discourages the efforts of Christians. We are so constituted, that success and effort mutually react upon each other. We are not likely to pursue any worldly avocation any length of time, or with any great degree of energy, which does not promise a reasonable compensation. The connection between labor and reward is the great stimulant to all industrial enterprises.—And the extent to which this connection is recognized by the laws of any country determines the degree of its prosperity. Now we naturally transfer this principle from worldly matters to those of religion. Indeed, God allows us to do so, by assuring us, that "our labor shall not be in vain," in his cause. But the extent to which iniquity abounds limits, in some good degree, the extent of our success in the vineyard of the Lord. When the tide of iniquity is strongest, Christian effort is most paralyzed. It looks so much like "casting pearls before swine," that the disciple is quite apt to look on the scene in silence, referring the whole matter to a divine agency, irrespective of his own duty.

Again, when iniquity abounds—"comes in like a flood," as the prophet expresses it—it gathers within its polluting current vast numbers who had professed to be the friends of Christ—and this has a tendency to discourage the remnant, who "have not defiled their garments with sin." It was on such an occasion as this that our Lord Himself betrayed the only symptom of discouragement which he exhibited during his entire sojourn in this world. When the multitudes forsake him, "and walked no more with him," then it was that He turned to his immediate disciples and asked them, "Will ye also go away?" What a pungent question! He knew what was in man. He knew the effect of the defection upon the minds of his disciples; and therefore, to avert it, he calls their attention to it, thus giving them the opportunity of renewing their vows of allegiance to Him. And so Peter responds, "Lord to whom shall we go? Thou hast the words of eternal life."

Once more: When iniquity abounds, it exerts a direct influence upon the love of Christians. The general prevalence of sin deadens the moral sensibilities of the best men. The very tendency of iniquity is to harden. The great philosophical poet, Pope, has developed this thought so impressively as that it has become a household word:

"Vice is a monster of such frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar to her face,
We first pity, then endure, then embrace!"

It is time for us to awake to a sense of our duty. The floods of iniquity are threatening to deluge our whole country. To go no further, the vice of intemperance has multiplied perhaps fifty per cent within a year or eighteen months. The very magnitude of that single evil appears to have paralyzed all exertions to arrest it. It seems as if the very checks which have been imposed upon it for years past, have only served to impart a more fearful recoil, now that these checks are removed. And this is but one of many evils, the alarming prevalence of which may well excite the serious apprehensions of all Christians.

Communications.

For the South Western Baptist.
Mississippi Correspondence.

OXFORD, MISS., July 16, 1857.

BRETHREN:—The President of this University, is F. A. P. BARNARD, who, during the time that I was Trustee of the Alabama University was a Professor, and with whom I formed an intimate acquaintance. It is now pleasant to renew that intimacy, and to partake of his hospitality.

Among the Professors here, is N. M. CRAWFORD D. D. He is spoken of in the highest terms of commendation, and is preaching to the people of this place. Our denomination is small at Oxford, and I rejoice to find one here whose talents and character will not only sustain, but will elevate the Baptists of this seat of learning.

Most of us will remember that brother Crawford is the son of Wm. H. Crawford, that his name is honorably associated with the institutions of learning in Georgia, and that his reputation has long since reached Alabama. I did not hear him preach, but I partook of his hospitality, and enjoyed the charms of his conversation.

To-day closed the exercises of the University. The Trustees and a numerous auditory appear to be highly gratified with the school and its prospects. To-morrow I must leave the many kind friends, with whom I have associated here, and must return to my beloved home in Alabama.

Yours truly
D. P. BESTOR.

GAINESVILLE, July 29th, 1857.

BRETHREN:—Before I left Oxford, the Trustees of the Mississippi University requested a copy of my sermon for publication. This I readily furnished, for I had read it to the audience.

You would have been amused to see me reading a sermon, with one thumb upon the manuscript, and my eyes stealing a glance at the people, and then returning to the paper, for fear I should lose the place. I occasionally made a gesture, with one hand, but it would not keep time with the reading, and in spite of me, would come in a little behind or a little before the sentiment which it was intended to enforce. Once two of the leaves adhered and compelled me to wet my fingers before I could find my ideas. The wind also got among the sheets, and like to have carried all my thoughts out of the pulpit. I might have exclaimed with Rip Van Winkle, "I'm not myself—I'm somebody else. I was myself last night and I'm changed and I can't tell who I am."

I knew a man, not twenty-five years old, who, reading in the pulpit, an old man's sermon, said, in his usual monotonous tone, "I have been preaching the gospel these thirty years." This reading, instead of preaching, notwithstanding all that can be said in its favor, is unwise, unnatural and unscriptural.

Let every preacher study to be a good speaker. Let him write and then correct his own composition; but let him go into the pulpit without a manuscript and without having committed his sermon to memory. If he is not a genius or an original thinker he may still be a good preacher. Let him gather knowledge as the bee does honey. This creature originates nothing. He goes abroad and collects the sweets, elaborates in the cup of the flower, brings them home and makes them his own.

Yours truly,
D. P. BESTOR.

For the South Western Baptist.
The Use of Snuff.

The use of snuff within the last few years has been carried to an excess.—Thousands of young ladies have been hastened on to a premature grave by the use of the poisonous stuff.

It was first used by old ladies and gentlemen as an inhalation—thought to be beneficial as a preventative to colds. But even in that way it had a tendency to destroy the taste and impair the voice; probably injurious in other ways. But how much worse it is with young ladies, who take the filthy stuff in their mouths—to tinge their teeth with a yellow cast—to have a polluted breath—to have diseased lungs, and a sorrowful complexion.

Who would exchange bright, rosy cheeks; cheerful countenance, and a sound, healthy body and mind, for a pale, sickly, nervous, weak-minded being. Such is the case with excessive snuff users. They know it is injurious, but cannot or will not resist. Some will say it cannot injure me, for I only use a little. But, young ladies, it is a growing evil—it acts like an ardent spirit on the system. The thirst is increased, the drinker will say, and probably think he will never be a drunkard; but before he is aware of it, he is intoxicated. So it is with the snuff user. Before she is aware it is injurious, her health is already destroyed. Ladies, do not indulge in such a filthy practice.—Flee from it. No benefit, no profit, no advantage whatever derived from the use of snuff.

For the South Western Baptist.
Snuff-Dipping.

OXFORD, MISS., July 16, 1857.

I think that one of the most detestable habits in the female character of the present day, is the excessive use of snuff. Reader, do you use the article? If you do, I hope it is in a moderate form—not by keeping the brush in your mouth all the time, first thing in the morning and last thing at night. The use of snuff has progressed very rapidly in the last few years. We scarcely find one lady in ten who is not a dear lover of it, and what is still more disgusting, when it is not convenient to send for more snuff, they can use tobacco instead.

I once knew a lady and have frequently heard her say, that she could compel her husband, at any time, to take a servant and mule from the plough and send ten miles to town for snuff, and that she invariably used sixteen bottles every year. And how many nice young ladies there are all around us who would scarcely believe ever to use tobacco in any form, who, when we find them out, are perfect slaves to it, and perhaps, at the same time, there are one or more of the same families who are perfectly ignorant of the fact, and are bitterly opposed to their daughters or sisters (as the case may be) using the article at all.

Reader, do you wish to know my humble opinion on the subject of "dipping" as it is called? Well here it is:—I think that snuff may possibly be some-

what beneficial to the teeth if taken moderately, say once in the day, and it also purifies the breath, but how unreasonable and disgusting it is to see persons dipping continually, and really, I think there are some who had rather omit their regular meals than to omit the use of snuff, and such persons are very apt to become almost crazy when they are without it. Perhaps there are a great many who have never once thought of the ill that may befall them from so frequent a use of snuff. How many have died and the physicians would pronounce their death caused from excessive use of the poisonous article called snuff? Had we not as well murder ourselves on strong drink? I think and is equally as bad as the other.

Now let us all refrain from using so much, and dip only occasionally, and let's try and take the advice of the spelling book in one particular point where it says, "Don't take much snuff."

ZELENE.

For the South Western Baptist.
The Two Sisters.

Mrs. Twine and Mrs. Twaddle are both members of the Mt. Mineral Church at which a protracted meeting has just closed. Bro. Law, the Pastor, in a sermon took occasion to allude to the solicitudes and sacrifices of the ministry, and especially the privations of the ministers family. This touched his soul to tears. Mrs. Twine, one of Sarah's daughters, was moved, her thoughts turned in a moment to a hut called a home but a few miles off. She saw Mrs. Law sitting in a hovel which contained a few inferior beds with scanty furniture, a pine table, and a meal barrel with meal just enough to last till Mr. Law came home. Gathered around Mrs. Law, pale and care-worn as she was, there were eight children half fed and half clad "but beautiful and bright." The younger of whom was asking alternately for bread and Pa.

It for the first time flashed upon the mind of Mrs. Twine that while she with the large and wealthy congregation had enjoyed the labors of love, and the prayers &c., of Bro. Law for years, Mrs. Law had not attended church but once, and that her dingy hopeless dress, her plain and more than half worn bonnet, and thick shoes had disgusted many of the young ladies of the Mt. Mineral Church, and especially the Miss Twaddles who had just returned from a music and dancing school. Mrs. Twine was a good heavenly minded woman, during the sermon the picture of that poor family haunted her, she knew sister Law had seen better days—had been well raised, was a woman of good mind and of a better heart. So she then resolved that at the close of the meeting she would visit sister Law, inquire into her condition, ascertain what was being done to render Bro. Law's family comfortable, and particularly what had been done to educate his children, several of whom were daughters.

At the close of the meeting she mentioned the subject to sister Twaddle hoping to enlist her sympathies. Mrs. Twaddle knew but little about Mrs. Law, or her family or her wants, indeed, it required all her attention to her own household, beside Mr. Twaddle had bought a large tract of land and some negroes, her daughters had just returned from the music and dancing school, large bills were to pay, the girls wanted some dresses in the latest style with hoops and flounces. Mr. Law wore a black summer coat, she had fed him and his horse the time he came there, she reckoned Mr. Twaddle done something for him, she had heard that he had sold the subscription of last year, she didn't like that, in a word, she had no time to go or money to give, she did not wish to be an infidel.

Sister Twine, however, was not to be foiled in a good resolution, she went to Bro. Law's, no one knows to this day what she said or did, but it is observed by all the neighbors that sister Law and her daughters look more cheerful, and it is hinted that they intend to come with Bro. Law to Mt. Mineral Church next meeting to witness the baptism of some of sister Twines children and that Bro. Law has preached better ever since.

JAMES.

MIRRORLAND, July 1857.
For the South Western Baptist.

One Thousand New Subscribers!!

BRETHREN EDITORS:—Not long since one of your correspondents proposed that the friends of the S. W. Baptist endeavor to raise one thousand new subscribers during the present year.—The writer proposed that one hundred brethren try to raise, each, ten subscribers. I have been acting on his suggestion and have already gotten more than twenty subscribers. During this time some reflections have engaged my mind on this subject.

In your last issue for 1856 you stated that the paper had not quite cleared expenses but that your list had been increased greatly, and that the hope of a future increase proportionally for the

next year, you would move on swimmingly.

One thousand new subscribers would bring your paper in contact with three thousand minds more than the present number. In that way an immense deal of good would be accomplished. The influence of those subscribers would most likely secure two hundred and fifty others, and perhaps cause some delinquents to pay up who are far behind. I think you might safely count on an increase of \$2,500 from such a movement. With \$500 you could engage two able contributors, whose articles could take the place of those notices of "Ginshops," "Quack medicines," and "Dry goods emporiums," &c., which you are now forced to publish in order to give us a paper at all. The substitutes would be read with much greater interest and profit than the present notices. Besides you would have \$2000 above expenses to divide between yourselves as a partial compensation for your arduous labors.

I believe that you will get your 1000 subscribers before the year closes. If so, shall we not enjoy the contemplated treat? Since the Baptists are quite numerous in my section, and many of them do not take your paper, I will try to get 100 new subscribers if the other brethren will get 900 more.

May God help editors and subscribers to do their duties respectively and crown their exertions with good results.

Tutus.

For the South Western Baptist.
An Interesting Relic.

Dr. Witherspoon, of Alabama, has in his possession a manuscript copy of the Bible, written over a thousand years ago. It is described as being strongly bound in boards of old English oak, and with thongs, by which the leaves are well bound together. The leaves are entirely made of parchment, of a most superior quality, of fineness and smoothness little inferior to the best satin. The pages are all ruled with great accuracy, and written with great uniformity and beautifully in the old German text hand, and divided off into chapters and verses. The first chapter of every book in the Bible is written with a large capital of inimitable beauty and splendidly illuminated with red, blue and black ink, still in vivid colors; and no two of the capital letters in the book precisely alike.

I have seen the paragraph above in several papers, and it seems to meet with very general favor. I wonder if all that is said about that remarkable Bible is believed to be true? What a written Bible a thousand years old divided into chapters and verses! That is too marvelous for my credulity.

HINTER.

For the South Western Baptist.
News from Africa.

COLUMBUS, GEO., July 30, 1857.

EDITORS S. W. BAPTIST:—I am in receipt of a letter from Bro. A. D. PHILLIPS, Missionary in Central Africa, bearing date May 11th, with a private note added, dated May 13th, 1857. In the early part of this year I was appointed by the Columbus Baptist Church, and the Missionary Society in connection with the same, to conduct a correspondence with Bro. Phillips. I addressed him a letter about that time; and the one I have just received is an answer to it, and is addressed to the Church and Society. It is somewhat lengthy, and repeats so much that Brethren Bowen and Clark have written before, that I propose giving you a condensed report of it, instead of furnishing you with a full copy.

When the letter addressed to him reached Jlay, he was absent and did not receive it until a month after. He was elated with joy when he read it, and was transported in his feelings back to Georgia, and once more imagined himself in our midst, mingling in our devotions. He notices the changes taking place in our communities by death and otherwise; and alludes very touchingly to his own bereavement in the loss of his wife. Still he bows with meek submission to the Divine will, and while he consecrates himself to his Missionary work alone, he remembers with delight the sweet encouragement, that those who sleep in Jesus, God will bring with him.

He speaks of the country through which he traveled as being a dense forest of undulating land, where passengers could see no objects at a distance around them; or of extensive plains corresponding in nature to our western prairies, but more especially reminding one of old fields overgrown with sedge. The growth, beasts, birds, everything are strange. Some of the towns are large, and the people live in them and cultivate extensive farms for many miles around. Their arts are few and rude, and far behind our western civilization. He proposes to keep up the correspondence thus begun, during which he will furnish more extensive information, and he earnestly desires us to send him a monthly communication. He says:

"Dear brethren; you can form but little idea of the situation of the Missionary Society of the Churches composing the fourth district of the Liberty Baptist Association, the following queries were discussed. And the answer annexed to each one, are such as the delegates composing the Union meeting thought

try. After all that you can imagine, he is exposed to a thousand other things. And you may imagine, but never can tell how encouraging it is to one in this far off land, to know and feel that God's people are interested in, and praying for us. The heathen listen with great apparent interest, and we are not without evidence that God is blessing his word here, spoken by the mouths of his servants. For nearly five months I was left to labor alone. Bro. Clark was gone to Ogbomishaw. My habit has been to preach morning and evening in the houses or in market, and I often preach four or six times a day. During the rainy season I spend most of my mornings visiting and preaching in the houses from eight to ten o'clock. At this season of the year, the head men of the houses are generally found at home. The rains last from May until September." * * * * The first Sabbath in January he baptized one convert—and on the second Sabbath he baptized another. The latter part of January he met with brethren Canon, Trimble and Priest, with their wives. In concluding his letter, he mentions the death of an infant of sister Casco, eleven days old, for which he performed funeral service, which occurred about the time his letter was written. He says nothing more about the health of the Missionaries; but I infer they were well so far as he knew at the time.

I will add, that the Columbus Association in Georgia, supports Bro. Phillips in Africa.

Respectfully yours,

J. M. WATT.

For the South Western Baptist.
Cheap Zeal.

To huzzza, is easy, especially where animal spirits superabound. To hold and to laud orthodox sentiments may cost very little. One may be a Baptist at cheap rates—say twenty-five cents a year. Of such cheap zeal we have specimens enough. Now it is obvious that there is a better way to promote Baptist sentiments. Let us build meeting houses where they are needed. Let us emulate the zeal of David—"See now I dwell in a house of cedar, but the ark of God dwelleth within curtains," nor be of the number of those who cry, "why was all this waste?" Let us support and edify our ministers, the advocates of our sentiments. Brother Vaut just now was heard on the meeting yard assuring brother Gentleness, that he was a Baptist, and for his part, was not ashamed to own it; and that if it were not for such "milk and water fellows" as brother Gentleness, who hadn't the nerve to hold the truth, the Baptist would take the world. Poor Gentleness, he had been on his knees a good deal that morning, and his Sunday nerves were a little jarred by such vociferousness—his affections were still aspiring to the "presence where there is fulness of joy"—where the wicked cease from troubling, and the weary are at rest; but human feelings came over him, and thinking modestly of himself before, he almost concluded he was an apostate, and stood in the presence of the great Saint before him, fairly cowed. Whereupon, deacon Paywell came to his relief, for he had a paper in his hand, whose very rustlings in the wind seemed to produce a sort of hydrophobic feeling upon brother Vaut. Presenting it first to brother Gentleness, hoping thereby to screw up his courage sufficiently to confront the man of zeal. The brown-bested affixed a big figure with three ciphers to the right, he who rarely "towered his crest," and wouldn't have done it "in the palaces of kings," was a little daunted. Well, the worms had eaten up his cotton last year, the growth was serious this, he was in debt, and charity began at home—(here he cleaned his throat, as his wife and daughter just alighted from a splendid carriage, came swimming along in floating silk and crinoline.) And after looking at and licking the point of his pencil three times, he put down a little figure with two ciphers annexed. Brother G. had already subscribed \$500.00 to build the meeting house, brother F. \$50.00. The subscription now on hand, was \$250.00 for half his time. Now let nobody think I mean to be personal, unless the shoe fits him; in that case he may make his own application; and having worn it till his toes are sore just let him pass it on to the next church.

The moral of my story is, That he who wishes to propagate Baptist (Scriptural) sentiments, can do it most effectually by supporting the Baptist ministry; and that a book containing sundry rules relative to church polity, baptism, &c., &c., also contains these unfamiliar words, "Pail without works is dead."

TAT.

For the South Western Baptist.
Messrs. Editors:—At a recent meeting of the Churches composing the fourth district of the Liberty Baptist Association, the following queries were discussed. And the answer annexed to each one, are such as the delegates composing the Union meeting thought

proper to give to the best of their judgment.

Query 1. What is the duty of a Baptist Church towards one of her members that commences with Pedobaptism?

Answer. Admonish first, and in case the individual should not refrain, deal with such as in other cases of offence.

Q. 2. Does the scriptures teach us as Christians, that we should labor with a public offender, privately, before such an one is dealt with in church?

A. In all ordinary cases we think it best for the church thus to act.

Q. 3. What ought to be done with a minority who refuse to submit to the majority, in excluding a member from the fellowship of the church?

A. If the church is satisfied in her own mind that she did right, such members after refusing to submit should be excluded from the church.

Q. 4. Do the scriptures authorize a licentiate minister or deacon to break bread during communion, or to make prayer at the consecration?

A. Ordained ministers are the only lawful administrators of our Lord's Supper. If they can do it when the minister is present, with the same propriety they can attend to it during his absence.

Q. 5. What is the duty of the church toward her members that are in the habit of visiting grog shops and other public places, and drink ardent spirits as a beverage?

A. First admonish them to forsake such a course, should they refrain, the church should withdraw from them in order to be able to let her light shine before men. There is certainly no light reflected when Baptists are drinking ardent spirits.

Appointed the next meeting to be held with "Liberty" Church, Tallapoosa county, commencing on Friday before the first Sunday in August 1858. Eld. E. W. Henderson to preach the introductory sermon, J. E. Pearson Alternate.

E. W. H.

Revivals.

A recent meeting held with the Mountain Plain Church, Albermarle, resulted in the conversion of nine persons. Elder A. E. Dickinson assisted the pastor, Elder Z. J. George, and \$75 were contributed for Sunday School and colporteur operations.

Elder E. T. Mason writes that he has recently closed a deeply interesting meeting at the Bethesda house of worship, on the line between Bottetourt and Rockbridge counties, and expects shortly to constitute in that neighborhood a new church with nearly fifty white members.

Twenty-four colored persons have been baptized recently by Elder R. N. Lee, pastor of the First African church Petersburg; and twelve by Elder J. C. Clopton, pastor of the African church, Lynchburg.

Elder P. C. Hoge, recently baptized 9 candidates at Scotsville, Va.

Elder J. N. Cusick, who is laboring as a missionary to his Indian brethren in Canada, under the patronage of the New York Convention, reports that in the preceding nine months, he has baptized 90 Indians of the Six Nations, constituted a church, and aided in ordaining an Indian brother, Joseph Longfish, as their pastor.

Religious Herald.

He who lives in daily fellowship with God, has little to fear or long for.

Secular Intelligence.

BY TELEGRAPH.

ADVICES FROM EUROPE.

Arrival of the North Persia.

Cotton Advanced—Breadstuffs Dull—Spain Accepts Mediators.

New York, Aug. 5.—The British steamship Persia, Capt. Jenkins arrived this morning early at this port from Liverpool, which she left on 25th July. She brings three days later news than that of the Clyde.

Commercial Intelligence.

The Persia reports Cotton sales for the week ending 25th, at 75,000 bales. On speculation, 12,000 for exports 4,500. All qualities had advanced 1d. The sales of cotton on Friday were 10,000 bales, 3,200 to exporters and speculators. Markets steady. Breadstuffs dull. Provisions quiet. Lard heavy and declined. Consols 91 1/4. Money easier. Increase of Bullion in the Bank of England £248,000.

Quotations—Fair Orleans cotton, 5¢; Midland, 4 1/2¢; Mobile, 5¢; Uplands, 4 1/2¢; Middling 8-16, Orleans Ordinary unchanged. Hare market dull. London market, breadstuffs declined. Rice quiet. Naval Stores dull. Lard heavy, at a shilling decline. Flour reported dull at a decline of one shilling per barrel. Wheat is dull at a decline of two pence per 70 pounds.

White Corn has declined one shilling per quarter.

Manchester reports are favorable.

Stock of cotton on hand, American, 423,000 bales.

Accounts from France represents the weather unfavorable to the crops.

Still later—By the Persia.

It is officially announced that nothing will be done by the English in China but destroy the warjunks, until the result of Lord Elgin's mission to Peking is ascertained. If it should be unsatisfactory, then hostilities will be confined to the Amoy.

The Amoygunn has sailed for Cork with her portion of Transatlantic cable.

The plan of the laying down of the cable has been changed. It will now be commenced on the Irish coast, and not in the centre or midway between the coasts as previously arranged.

Obituaries.

Died, at his residence in Barbour county, Alabama, on the 13th of May, Mr. GEORGE D. HODGES, in the 52d year of his age. Mr. Hodges was born in Harris county, Ga., but had spent most of his life near where he died. His affliction was long and painful. He was taken away from his friends and loved ones, and his death was a great loss to his family and to the community.

Mr. Hodges had neglected the "one thing needful," up to the time of the affliction which terminated his earthly existence. He had neglected his health, and had neglected his family, and had neglected his friends, and had neglected his church, and had neglected his God.

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Alabama Warehouse.

KING & SORSEY,
Warehouse and Commission
MERCHANTS.
Columbus, Georgia.

PARTICULAR ATTENTION GIVEN TO THE
STORAGE AND SELLING OF COTTON.
LIBERAL ADVANCES MADE.

Bagging and Rope supplied at the lowest market prices.
B. A. SORSEY.
August 13-4m

PATTEN, HUTTON & CO.,
SAVANNAH, GEORGIA.

PATTEN, COLLINS & CO.,
MACON, GA.

COMMISSION MERCHANTS.
AND
FACTORS.

G. PATTEN,
G. COLLINS,
J. S. HUTTON.

August 13-17

This is the Register you Want.

Wait and get the Best Perfect Statistics of the South

IN the month of October all the churches can supply themselves with the New Illustrated Southern Baptist Register and Almanac for 1858. It will be perfect in its statistics of Baptists, and especially in the South, and the most beautiful in all respects. It is a beautiful and useful volume, and will be a valuable addition to the library of every Baptist. It is a beautiful and useful volume, and will be a valuable addition to the library of every Baptist.

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DR. HAND'S NEW ADVERTISEMENTS.

BE SURE TO READ THEM.

WE ARE NOW IN RECEIPT
OF A
LARGE SUPPLY
OF
QUININE.

FROM THE LABORATORY OF
POWERS & WEIGHTMAN,
PHILADELPHIA.

Which we offer to the Trade at \$2.50 per
Ounce, Cash.

Physicians and Planters are especially
requested to notice this.

July 10th, 1857. J. R. HAND,
Chemist & Druggist.

TWO Casks of best LONDON PORTER
now in store, and for sale at the Drug Store of
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Poetry.

Music of Earth.

There is music, merry music,
Ringing through the forest wild,
Gushing free and full of gladness—
'Tis the language of a child!
Where the velvet moss is greenest,
Where the blue-eyed violets bloom,
Where the soft Spring air is laden
With a wealth of rich perfume,
He is sporting in the sunshine,
With his young heart full of glee,
And his merry laugh is ringing,
Ringing ever joyously!

There is music, happy music,
Echoed softly through the grove,
Breathing gently of affection—
'Tis the maiden's song of love!
Blushing rose and weeping lily
Lend their beauty to her bow,
But, with mingled tears and blushes
She is still the fairest flower!
Of his parting kiss and smile,
And her happy song is gushing,
Gushing gladly all the while!

There is music, solemn music,
Stealing through the church aisles dim,
Sweeping high in lofty echoes,
'Tis the sacred hymn!
Round the altar they are gathered,
Where the bridegroom and the bride
Breathe their earnest vows in whispers,
Lowly kneeling side by side.
O, the air is pure and holy,
And along the church aisle dim,
Softly stealing, richly rolling,
Peals the sacred hymn!

There is music, mournful music,
Waiting o'er the heart's low bed,
Sounds of deep, heart-rending anguish,
'Tis the requiem for the dead!
'Nath the shadow of the cypress,
Where the drooping hyacinths weep,
They have laid the loved and lovely
In an early grave to sleep!
There are sighs of crushing sorrows,
Bitter tears are vainly shed,
Muffled voices still are wailing
Sadly wailing o'er the dead!

Louisville Journal.

The Family Circle.

The Young Men of our Country.

Much valuable thought has been wrought into the literature of the present day, having reference to the duties we owe to the neighbor, and to the entire brotherhood of humanity. There is one department of labor, which should be regarded as a separate sphere where there is not only great need of self-denying, practical effort, but of labor of a peculiar kind; such as woman, in her purest and best estate, cannot fail to give effectually if she enters with her whole heart upon the work, seeking not only a fitting subject and favorable opportunity, but to weave into the web of her policy all those gentle influences, which spring from that wisdom which is from above, and that "charity which thinketh no evil, which seeketh not her own; which beareth all things, endureth all things; and which never faileth." I allude to the work of elevating and ennobling the morals and life-aim of the young men of our country, whoever and whatever they may be. There are few persons so hopelessly abandoned to a vicious career that the earnest and judicious efforts of a truly pious, benevolent and virtuous woman, can not do much to lead them into the paths of righteousness and peace. There are moments, when even the most vicious feel that it would be far better to regain, if possible, something of the lost purity of childhood, and to revive the confidence and esteem of the good and virtuous, rather than to live on in unbelief, sinfulness, sinking deeper, and still deeper in degradation and ruin.

Our Divine Lord has accorded to each of his children some special faculty of usefulness, which has for its object, the welfare of humanity. Thus, there is in every locality those who are eminently fitted for the task of elevating the morals of young men, whose paths are hedged round by numerous temptations and who, I regret to say, do not usually receive that kind of influence from the opposite sex which will fortify them against the blandishments of alluring and elevating pleasure. Knowing, as we do, the things that pertain to the life after death, the low estate of those who make the things of this world their only portion, and the heavenly joys of the redeemed, who are instrumental in turning many to righteousness, we need no greater incentive to engage in this or any other heavenly calling with the whole heart.

The true Christian, who is zealous for the Master's house, knows by a blessed experience that there is no happiness like that of living for others. There is, as I have said, in every locality those who are peculiarly fitted for the above mentioned sphere of labor. By choosing one or more young men, who occupy the position of neighborhood acquaintance, making them the subject of special thought and earnest prayer, imparting to them at seasonable moments a word of earnest counsel or some elevating thoughts, and thus awakening the slumbering current of youthful resolve, and arousing the dormant faculties of the soul, they may be led to comprehend those higher views of life, its uses and accountabilities; and by the blessing of God, may ultimately in the genuine fruits of a regenerate life. Their confidence in your sincerity once gained, you have access to their hearts, they will give you their attention, believing you are their friend. How sweet at such moments of communion with hearts, which are not hardened by the love of worldly self, to pour into the listen-

ing ear those kindly warnings and instructions which may save the soul from many a hurtful snare. "To the pure all things are pure." Even the most delicate and fastidious of women if truly in earnest to save a soul from the lures of her whose paths lead down to the pit, can find language sufficiently refined, and obvious, to impart with true dignity and simplicity of manner, that counsel which in most cases will be gratefully received, awaking even at times the highest admiration in the manly but erring heart, which has not wholly yielded to the encroachments of vicious indulgence, but still entertains a deep respect for the nobility of that virtue, which is its own shield, and which is readily distinguished from perile and affected false modesty.

It is but a small portion of our labor to win the esteem and confidence of young men, so that they will turn to us for council and encouragement in their various callings; duty requires us to fulfill at times the office of monitor, and with true womanly delicacy probe to the very centre some deeply cherished vicious indulgence, and lead the offender step by step to the pool of cleansing; to that fountain which is opened through repentant tears: to those wearying struggles betwixt inclination and duty, which, when once commenced, seem never to know diminution or close, and will at times dishearten even the more courageous in the early paths of a regenerative life.

My experience assures me that the exertions of woman in this department of duty are more effectual than even priestly offices; and I trust there are many who are qualified and will devote themselves to this important sphere of usefulness, which requires no comment, nor should even "the left hand know what the right hand doeth." Our interest, though limited at first, will increase in proportion with every well directed endeavor, until we shall be able to concentrate around the object of our solicitude a sphere of influence which will silently commingle with the thoughts and aspirations of another human heart, aiding the soul to uplift itself from the bonds of sensuality and error. In this way we become co-workers with those pure angelic spirits who never wholly desert man, even in his most unregenerate and carnal states.

Could our young ladies but fully realize the great influence they yield for good or evil over the opposite sex, and the deep responsibility which rests upon them, as beings endowed by their Creator with faculties given them to refine and ennoble the stronger sex, by entwining around them pure and holy influences, to serve as a panoply and shield in their daily encounters with the manifold temptations and snares which beset them on every hand, surely they would take more heed to their ways. Instead of indulging so largely in that light and trifling conversation, which forms the staple of communication between the sexes, they would qualify themselves to comprehend something of the different departments of labor which are available to the industrious and enterprising youth of our land, so as to be able to advise and sympathize with their brothers, lovers, and friends, on the cares and anxieties which must of necessity at times occur to every earnest aspirant who hopes to win an eligible position, and a future home for the loved one.

How many, alas! are disheartened and rendered unstable in their resolution, by the thoughtless levity of those from whom they would fain receive an earnest co-operation, and ready sympathy in their pursuits, for lack of that appreciation of their efforts, which every properly educated and sensible girl will not fail to give; they by degrees allow themselves to drift the current, and finally, finding themselves disappointed in their dearest hopes, sink hopelessly among the class of idlers, who form the refuse and vagabonds of society. This subject is a deeply important one, and not easily dismissed. The writer may at some future time give a few incidents of his own experience, to enlist the attention of others to this highly useful sphere of labor. In the meantime, dear reader, commune with their own heart, and ask the solemn question, as in the light of Eternity, whether thou hast left this or any other sphere of duty to the neighbor unfilled?

where They Learn it.

"I don't see where my children learn such things," is one of the most common phrases in a mother's vocabulary. A little incident which we happened to witness, may perhaps help to solve the enigma. We smiled a little at the time, but we have thought a good deal of it since, and we trust not with out profit.

"Bob," screamed out a bright-eyed little girl, somewhat under six years of age, to a youngster who was seated on the curbstone making hasty-pudding of the mud in the gutter. "Bob, you good for nothing little scamp, you come right into the house this minute, or I'll beat you till the skin comes off!"

"Why Angelina, Angelina, dear, what do you mean? where do you learn such talk?" exclaimed her mother, in a wondering tone, as she stood on the steps, contending to a friend.

Angelina looked up innocently and answered:—

"Why, mother, you see we are playing, and he's my little boy, and I am scolding him just as you did me, this morning, that is all!"

Better suffer wrong than do wrong.

One of the definitions of Capital, is—stock in trade, the material of employment. Money is Capital, so is a talent for business, so is mental capacity, so is genius for any mechanic art, so is foresight.

And so are, or ought to be—sound integrity, genuine Christian principle.—This latter article however, in this fast age, is undervalued. The question is too rarely raised, when a person is sought to fill an important post—"is he a man of sterling character and pure morals?"—but the enquiry rather is—"is he a long-headed man?" has he tact? is he smart?" and if he has the latter qualities, he is thought to be the man for the place. Moral consideration are ignored.

It is time that tried Christian principle should come into the market as Capital and be appreciated and paid for, as other Capital. It is worth as much, yet much more, and should be so accounted. We need in our Banks, Insurance, and Railroad Offices, in our Halls of Congress, and in all positions of responsibility, men who fear God. We have had enough and more than enough of shrewd, cunning, managing men, of Schuyler, Tuckerman and Huntington stamp, with their defalcations, extravagance, and recklessness. Let craft at length give place to integrity, smartness to consciousness, impulse to prudence, and fast men to pious men. Let Integrity become prized as Capital. Let "the righteous," who on the highest authority "is more excellent than his neighbor," be rated accordingly, on Change, in the marts of business, and in all the departments of human action.

Reading One's Own Obituary.

In the days of Mycail, publisher of the Newburyport (Mass.) Herald, (a journal still alive and flourishing,) the sheriff of old Essex, Philip Bagley, had been asked several times to pay up his arrears of subscription. At last one day he told Mycail that he would certainly "hand over the next morning as sure as he lived. If you don't get your money to-morrow, you may be sure I am dead," said he.

The morrow came and past, but no money. Judge of the sheriff's feelings when, on the morning of the day after he opened his Herald, and saw announced the lamented decease of Philip Bagley, Esq., High Sheriff of the county of Essex; with an obituary notice attached, giving the deceased credit for a good many excellent traits of character, but adding that he had one fault very much to be deplored; he was not punctual in paying the printer.

Bagley, without waiting for his breakfast, started for the Herald office. On the way it struck him as singular that none of the many friends and acquaintances he met seemed to be surprised to see him. They must have read their morning paper. Was it possible they cared so little about him as to have forgotten already that he was no more? Full of perturbation, he entered the printing office, to deny that he was dead, *ad propria persona*.

"Why, Sheriff?" exclaimed the facetious editor, "I thought you were defunct!"

"Defunct!" exclaimed the sheriff.—"What put that idea into your head?"

"Why, you yourself!" said Mycail.

"Did you not tell me—"

"Oh! ah! yes! I see!" stammered out the Sheriff. "Well, there's your money. And now contradict the report in the next paper, if you please."

"That's not necessary, friend Bagley," said the old-joker; "it was only printed in your copy."

The good Sheriff lived many years after this "sell," and to the day of his very death always took good care to pay the printer.

ELEMENTS OF SUCCESS IN BUSINESS.

A judgement quick and cautious, and clear and sound—a decided purpose—a firm will—energetic and persevering industry—punctuality and fidelity in every arrangement—justice and honor in controlling every transaction—and courtesy that true courtesy which springs from the genuine kindness presiding over all the intercourse of life. Such qualities, indeed, whenever and wherever exhibited, may be said almost to insure a favorable result for they are the means which common sense dictates, and which Providence is wont to bless.—Hunt's Magazine.

A poor English boy began business on borrowed capital. But he was industrious and economical and his business prospered. He became a very rich man. Did he honor God with his riches? Four years ago he resolved to give to foreign missions five dollars a day, and the next two hundred and fifty dollars a day, making more than ninety thousand dollars in one year! Who of our boys mean to do like that, when they grow up and become rich men?

"Let every thing you see represent to your spirit the presence, excellency, and the power of God. In the face of the sun you may see God's beauty; in the fire you may feel his heat; in the water his gentleness to refresh you.—It is the dew of heaven that makes your field give you bread; and the breasts of God are the bottles which minister drink to your necessities."

A HINT.—"Mother," said a little girl, seven years old, "I could not understand our minister to-day, he said so many hard words. I wish he could preach so that little girls could understand him. Won't he mother?" "Yes, I think so, if we ask him." "Soon after, her father saw her going to the minister's. Where are you going, Emma?" "I am going over to Mr. —'s to ask him to preach small."

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