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The Mutiny in India.

LETTER FROM A MISSIONARY.

DEAR MESSRS. EDITORS: The most sad event of the present age is now transpiring in India. I refer to the mutiny of the Bengal army. At the time of our last advices from Calcutta, nearly one-half of that immense native army was in open rebellion; while the mutinous spirit was rapidly spreading. Some of the very best regiments have mutinied; "the most loyal and brave" have proved themselves faithless. There have even been instances of mutiny in the Madras Presidency, while in Bengal the utmost insecurity is felt in every part. Even in Calcutta itself, many of the English inhabitants have fled into Fort William, or on board of ships lying at anchor in the Hoogly. For in those regiments which have not openly rebelled, little or no confidence can be placed. Such are the melancholy facts.

But the results of this mutiny are fearful beyond description. Let it be remembered, that the Sepoys, or native army, nearly all the persons, all the government treasuries, and all its arms and ammunition, have for generations, been entrusted. Hence you will readily understand how easily the prison doors are thrown open, treasuries are emptied of millions of money—and how nearly all the means of defense are now in the hands of the enemies of the government.

Nor are these the only evils; nay, these are not worthy to be mentioned in connection with other results of this mutiny. The Sepoys have stained the soil of Bengal with blood, even with the blood of their commanding officers; with the blood of women and helpless babes. For ages past, the Sepoy has walked with martial bearing before the tents or palaces of English officers. With such a guard, officers have slept with not an anxious thought, even while the doors of their bungalows have been wide open to let in the cooling breezes of night. Hence the ease with which the mutineers have performed some of the most horrid and revolting acts of butchery. Many officers have been thus murdered—how many, it would be unsafe to say.

Nor have military officers alone suffered. Magistrates, the ministers of Christ, (chaplains,) and, I doubt not, missionaries of the cross, have met one common doom. Nay, more, every white person, without distinction, of age or sex, has been the object of the Sepoy's rage.

You will want to know what has been the cause of this fearful state of things? What has given rise to the mutiny in the Bengal army? Would that I were able to answer this question. Various opinions have been expressed. The reason which is now put forth by many of the Sepoys themselves, is, what they suppose to be a fact—namely, that the Government is determined to violate their caste, and hence to make Christians of them. They say that on introducing an improved rifle into their army, the English have made the cartridges to be used in rifles with tallow and hog's fat—thus violating the consciences of both Hindus and Mahometans. But this cannot be the real origin of the difficulty. I, being an American, cannot help thinking that the natives are generally dissatisfied

with the government exercised over them by the English—and that they ever have been. But hitherto, there has been no cause, sufficiently powerful, to urge them to united action, until this story of the cartridges was circulated. Hence this story added only "the last drop of bitterness" which the natives suppose they have been drinking for years.

But what will be the end of all this? There cannot be a doubt as to who will be finally victorious in this strange contest. There are, and have been, a few European troops in various parts of Bengal. These are doing good service. But troops are pouring into the scene of action from every quarter. And, if need be, before six months shall have passed, there will be a hundred thousand European troops in Bengal. They will quench the last mutinous spark—Then will follow with the most awful retribution. Hundreds and even thousands of Sepoys will be huried into eternity at the mouths of English guns! And afterwards the machinery of government and the works of missions will again move forward, it may be hoped more prosperously than ever.

I cannot close this long epistle, without adding a word about Burmah during this long reign of terror. To quell the mutiny of Bengal, all European troops have been taken from Maulmain, Rangoon, and Bassein. Hence nearly all of our missionaries are left quiescent to the mercies of the Sepoys. In Thudasa is the 46th Madras Native Infantry. If the troops remain true, we are in a measure safe. I say, in a measure, for the news of the mutiny has already reached Burmah. Will not the Burmah king regard it a favorable time to drive the English from his territory? Or if this be not done, may not hordes of restless spirits catch the excitement and make a descent upon all those colorful or dress proclaim them English?—But our trust is in God. To whom else shall we go? In all British India we could find no safer place than the one we are now in. B. C. THOMAS, Henthada, June 26, 1857.

What a Sermon Should be.

What is here said of a sermon, is not less true in spirit of any other teaching exercise.

It should be brief; if lengthy, it will steep our hearts in apathy, our eyes in sleep; The dull yawn, the chapel longer doze, Attention flag, and memory's portals close.

It should be warm; as a living altar-coal, To melt the icy heart and charm the soul; A sapless, dull harangue, however read, Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear; No fine-spun theory to please the ear; No curious play to tickle the pride, And leave the poor and plain unprovided.

It should be manly, just, and rational; Wisely qualified, and well expressed; Withal; Not stuff'd with silly notions, apt to stain A sacred place, and show a muddy brain.

It should be mixed, with many an ardent prayer To reach the heart, and fix and fasten there; When God and man are mutually addressed, God grants a blessing—man is truly blessed.

It should be closely, well applied at last, To clench and make the nail securely fast; Thou art the man, and that, alone, will make A Felix tremble, and a David quake!

RELATION TO CHRIST.—A Christian is one who has a relation to Christ; not a professed, but a real relation; not a nominal, but a vital relation; yes, a very peculiar and pre-eminent relation, rising above every other that can be mentioned; spiritual in its nature, and never-ending in its duration, and deriving the possession and continuance of every enjoyment from Christ. *Be ware of a Christianity without Christ.* It is a stream without a fountain, a branch without a living root, a body without a soul. In Christ dwells all the fullness of the God-head bodily. "And ye are complete in him who is the head of all principality and power." It is from him alone that strength can be derived to subdue the corruptions of our nature. Faith in the Great Head of the Church engages the assistance of the Holy Spirit on behalf of believers, without whose special influence it is impossible for the soul to do anything effectually in point of duty, or to oppose any sin with success.

A VERY COMMON MISTAKE.—Many Christians imagine that now since they have believed, they must draw their comfort from some different source, or in a different way, from what they did at first; they turn their whole attention to themselves, their experience and their graces. Forgetting that the true way of nourishing these is to keep their eye upon the cross, they turn it inward, and try to nourish them by some process of their own devising.

Climate of the African Coast.

Frequent inquiries are made respecting the peculiar climate of the coast of Africa. We have seen nothing more particularly describing it than the following from a missionary writing for the New York Colonization Journal:

"No one who has not had personal experience of the temperature of the climate in Liberia can form any idea how perfectly delightful it is. The general impression is, that the heat is almost intolerable. The very word Africa is nearly synonymous with heat, and the mention of it seems to call to mind those oppressive days in our own country, when the thermometer ranges from 90° to 100°. Doubtless this idea is correct, with regard to the interior of Africa, but it is far from being the case in Liberia.

"In the 'dry season,' which is African summer, from the middle of September to the middle of April, the thermometer ranges from 75° to 80°. I have never known it higher than 85°. From 9 A. M. till night, the sea breeze blows strongly, rendering the air delightfully cool. At nightfall, the land breeze sets in, than which nothing can be conceived more soft, gentle, and zephyr-like; though it must be confessed, strange as it may appear, it is this sweet and soothing wind which causes fever; its softly fanning wings are laden with disease; in its course, it gathers up the miasma from mangrove swamps, and deposits it in the dwellings of those very persons who are the while enjoying its gentle breath. One might, by sleeping on board a vessel anchored near the coast, escape African fever; but, let the land breeze but be inhaled, and its sad effects are soon to be seen in that often fatal fever. At early morn this breeze ceases, and in the interval which ensues before the sea breeze comes in, the heat is severely felt, but this is for a very short period; not more than an hour or two. At this season there are frequent showers of rain, which, with refreshing dews, cheer the parched earth, and impart renewed vitality to the numerous and varied products of the vegetable kingdom.

"The 'rainy season' fills up the remainder of the year; though, even at this period, there is scarcely a day that the gladdening sun does not show his beams, at least, for an hour or two; but then the rains are of daily occurrence, and violent. No one who has not witnessed a fall of rain in the tropics, can conceive the torrent-like force with which it rushes down to the earth; however, it soon expends itself, and directly out peeps the sun, shines for a while, and again retires till another shower has fallen, which, in its turn, is soon exhausted, to give place again to sunshine; the sun and rain seem to be chasing each other all the time.

"During this season, which is the African winter, persons really suffer from cold, strangely as such an assertion may sound to those who couple Africa and heat as synonymous terms.

"It is not really so cold as it is damp and chilly, like the atmosphere during our fall rains, which seems to penetrate through and through the system.—Were the custom introduced of having a small fire, night and morning, at this season, in some part of the house, it would probably tend to health, and this disagreeable chilliness might be avoided, for it is only at these periods of the year that one feels uncomfortable. Ladies may then be seen wrapped in blanket shawls, and clad in merino dresses, while the other sex draw on a heavier coat, and button it up tightly, to secure a comfortable degree of warmth. Even the natives are glad to procure a blanket coat, a woolen shirt, or a worsted sock, which answers as good a purpose to those who usually have little else to wear than Nature's covering as a thicker coat does to a colonist. Let no one, then, complain of the heat of Africa, at least, of Liberia. There could not be a more charming climate, so far as its temperature is concerned."

SEEKING FORGIVENESS.—How many times have I gone mourning through the day for some hasty outburst of anger, and dared not lift my voice to God in prayer for forgiveness and peace of mind. I would feel that I had sinned, and had no longer an interest at the throne of grace. And yet as the day wore away, and whatever had caused those feelings of unhappiness had somewhat faded from memory, I have gone to God at last in real penitence and contrition, and confessed my sins and found mercy. But how much better would it have been, had I done then as

my after experience has taught me to do—to go to God at once, and be relieved of my burden.

Outgrowing his Clothing.

A correspondent sends us the following extract from a letter lately written by a young Wesleyan recently immersed, to a relative in England, justifying himself for leaving a Peto-Baptist Church and uniting with the Baptist Denomination. In a quaint style of argument he seeks to convince his relative, that the step he felt it his duty to take, was one dictated by common sense and sound reason. He says:

"Take down the Old Bible and turn to Isaiah xxviii: 20, where it is said, 'For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.' You will not, therefore, blame me after I have grown so big, that the little trundle-bed, upon which I used to lay, is too short for me. That I deemed it necessary to shift, for my feet hanging out at the bottom caused the people to say he is a Baptist. So I drew up my feet and sought to cover them with the quilt. But I could not bear to be so much cramped, besides the cover was so very narrow, it seemed to me indecent, for in tucking it under on one side I was bare upon the other, so that I threw away Infant Sprinkling, as being altogether too scanty, and have exchanged the wee bit of Popery, for the broad full 'comfortable' of duty, under which I cease to fear, for although my opponents may assail me, my conscience will suffer no violence, and my soul sustain no harm. You will, therefore, understand I have not turned my coat. The little jacket I used to wear became too tight, the cuffs were above my elbows, and with no pretensions to skirts, and as it cut (not my arms, but) my conscience, I tore it off and have disposed of it with the rest of the rags."—N. Y. Chronicle.

A Stirring Appeal.

Dr. Lees, in his Prize Essay, sums up one of the chapters as follows:

"The great enemies of civilization have been enumerated, and their workings have been revealed by the impressive eloquence of facts. Drunkenness, in its folly, its revel, and its beastliness, has staggered across the vision;—Poverty, clothed with the rags of innocence and the filth of vice, has filed past. Ignorance, with her sightless orbs, and her dim and hopeless children, have groped on to the darkness beyond;—Prostitution, in flaunting robes of guilt, with heart on fire of hell, has gone, shrieking and mocking, onwards to the flowing stream beneath the 'Bridge of Signs'—Disease has withdrawn its curtain, that we might see its lazar victims stretched on their beds;—Idiocy, with incoherent gibbering and lack-lustre eye, has shown itself;—Insanity, with her multiplied children, (here 'moping melancholy,' there raving madness,) have all come up and vanished from the sickened sight;—Brutal Lust, fiercely glaring upon outraged chastity, has stalked by, and the fearful panorama has been closed with Crime, apparelled in garments purple with the blood of victims. Were the great social fountain of these evils dried up, how infinite would be the gains of civilization!—That fountain is the liquor traffic.—Reader! will you help our 'Holy Alliance' to seal it up? Do you ask if it be possible to an enlightened nation? We point to the actual. The starry banners of the West wave over the victorious battle field of prohibition."

BE SOCIAL.—When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone by myself. The human heart is like a millstone in a mill; when you put wheat under it, it turns and bruises the wheat to flour; if you put no wheat under it, it still grinds on; but then it is itself it grinds, and wears away.—*Luther.*

BE EARNEST.—The grand secret of all worldly success, which some men call will, I would rather call earnestness.—If I were asked, from my experience of life, to say what attribute most impressed the minds of others, or most commanded fortune, I should say, 'earnestness.' The earnest man wins for himself, and earnestness and truth go together.—*Bulwer.*

Satan's chain is in thy Savior's hand; he says to him, 'Hitherto shalt thou come, but no further.'—*Psalm 110.* A little fruit proves the nature of the tree but abundance proves its fruitfulness.

Report of the Committee on Education.

The Committee on Education have had the subject under consideration, and have instructed me to make the following report:

In all ages of the world, the subject of education has had its advocates. Politicians have heralded its praises from the stump, the evangelist, has portrayed its paramount importance from the sacred desk, and poets have sung its ceaseless praises in undying song. Neither is it strange that it should have had its adherents at all times, when we observe the important consequences which result from its attainment. Many of our poor young men without family influence, money or friends, yet, endowed with a liberal education, have arisen to the highest places in government, in science and in the ministry; and those in our country (where the highest places are alike accessible to all) who have been the best educated, have generally occupied the highest stations in life. Look, for instance, at those who have attained to the high and lofty position of President of the United States. All of the Presidents (15 in number) were graduates, except, perhaps, Washington, Jackson and Taylor; and neither did these have only an ordinary amount of education. Historians say that Washington was a fine English scholar, well versed in mathematics, and a practical surveyor. Gen. Jackson was educated by his mother for the ministry, and at an early age, was placed under the tuition of the best scholars, and is said to have been a good Latin and Greek scholar. Gen. Taylor, historians say, 'received a plain but solid education.' Away, then, with the idea that men have generally attained the highest position without learning. True, in some extraordinary instances, men of brilliant genius have reached high positions with but little learning; and that they have acquired themselves. But those instances, in our days, are almost like Angels' visits, 'few and far between.' But your committee are satisfied that this Body is awake to the importance of education, as is shown by former reports adopted by this Association. But there seems great difficulty in putting our convictions of duty into practical operation.

Former reports to this body have recommended the building up of a High Male School at Jacksonville, on account of its adaptability to such an enterprise; having a salubrious climate, accessible by contemplated lines of rail road, and surrounded by mountain scenery.

In the report to this Body in 1855, the committee 'suggested that arrangements be made as soon as possible, to commence a Baptist male school in a temporary house, and that we employ the services of a competent teacher to take charge of the same until a good house can be erected for a school of high character.'

In pursuance of said recommendation, one of our members erected, at his own expense, a building well suited for teaching, and procured the services of a teacher who came from Mobile, in our own State, highly recommended. But your committee have to regret, that the school has fallen short of our expectations, and has not received the *just patronage* which a Baptist School ought, under the circumstances.

Your committee contend, that the Baptists, considering their numbers, their wealth, their intelligence, and their free principles, they, with their congregations, ought to control two-thirds of the population in the surrounding country, and, of consequence, ought to have two-thirds of the children daily taught at our school; whereas, of the 35 or 40 boys going to school within the corporation of Jacksonville during the present year, our school has had barely one-third of that number.

The school house, together with its desks, black-board, and furniture, have cost its proprietor, in round numbers, about \$1000 in cash; and he proposes to turn the property over to the Association as their exclusive property. But your committee have to regret, that the school has fallen short of our expectations, and has not received the *just patronage* which a Baptist School ought, under the circumstances.

Your committee would, therefore, recommend that the Association take charge of the school under the latter proposition for the present, and that the Body appoint nine Trustees for the management and control of the school—five of whom to reside in the neighborhood of Jacksonville, and your committee would further recommend, that the Trustees select a regular communicant of the Baptist church, and only such, as a teacher for said school.

G. C. WHITLEY, Chm.

Report on Domestic and Foreign Missions.

The Committee on Home and Foreign Missions, beg leave to report that within our bounds, to-wit, in most of the counties of Florida, Georgia, and Alabama, much ignorance and wickedness abound, and, therefore, there is much need of the pious teachings of the man of God to dispel that darkness, and eradicate the spiritual wickedness of the wicked one.

We have reason to rejoice that our denomination is doing much for the Foreign Mission cause. They have sent out the emissaries of Christ to different parts of the habitable world. The superstitious and idolatrous heathen, and raise his eyes towards heaven, and say, 'Lord have mercy on me a sinner.' The Red man on our Western frontier, has learned the need of salvation, and been heard to utter the Macedonian cry, 'come over and help us.' And but a short time since, our own brother Priest and his wife, took their departure to Central Africa, to point the black man of Ethiopia 'to the Lamb of God who taketh away the sins of the world.'

Your committee believe that the Home Mission should more particular engage our attention at the present time, and, therefore, recommend that all the means in the control of the Body, be directed to that object, and that one efficient Missionary be engaged to labor within the bounds of the Association. It is important that the brother selected to go, should be well qualified to teach our doctrines, and meet all opposition that may oppose. He should be well stored with knowledge and understanding. He should be qualified to persuade as well as to instruct. But above all, he should be a man 'full of faith and of the Holy Ghost.'

Your committee also recommend, that a large number of cheap Bibles, the true word of God, which is better calculated to teach Christian faith and practice, than any commentary or other writing of men, be procured for distribution among the poor and destitute.

In conclusion, your committee congratulate the Association on the future that awaits her in missionary labors. The East Alabama Convention has recently been formed in our midst. It held its annual meeting at Oxford, Georgia, in May last, and will hold its next annual meeting Jacksonville, in May next, and bids fair to arouse the dormant energies of our people, and send out its light and its truth to make men wiser and better. In the Convention, we felt assured that the Association will find a co-worker in the cause of Missions and in the cause of Christ.

E. G. THORNTON, DANIEL NUNNERLY.

Report of the Executive Committee on Domestic Missions.

The Committee composing the Domestic Missionary Board, appointed at the last session of the Ten Islands Association, would respectfully submit the following as their report to that Body, now in session:

spiritual comfort in the Gospel, having the gifts of the Spirit to the ministry? Or are we not rather opening the dry formalities of Protestantism? Do brethren talk of fine churches, high schools, and an educated ministry? Are Baptists pleased with a mincing youth in brocade, as a preacher whose three fore fingers of the hand under silk are all that his dignity will allow you to take for a hearty salutation? Really, brethren, this is making the Gospel fashionable, and in this way the Bible becomes old fashioned; and novels and sermon reading take place. Do not men neglect ministers whom they know, in the pursuit of something new in those whom they do not know? We have doubts if there is not too much worldly religion upon skin deep. The Kingdom of Heaven, in order to save men, should be set up inside and not outside.

Beloved brethren, if we make another effort to send the gospel to the destitute of our bounds, let us first consider if a change in the proposed means would do better. We find from experience, we can raise but a small amount of funds. Neither can we serve God and Mammon; but if we set out with correct views, we shall acknowledge the work is the work of the Lord. Then let us have, if we are sincere in our desire, that the Lord will add subjects to his Kingdom in our limits, regular prayer meetings at each place of worship, and two or three great days of fasting and prayer, annually, throughout our bounds—that the Lord would send more laborers into his harvest, and in these prayer meetings for ministerial gifts to men, search out and bring forward every gift, when thus brought forward, instead of fault-finding for want of great talents, the brethren will be candid and privately point out to a gifted brother his defects in manner, doctrine and behavior—at the same time imparting all the encouragement and instructions which may be inductive to moral usefulness in their power, remembering that the greatest usefulness in men sometimes have small beginnings.—Be careful and prayerful that through pride you do not become ashamed of the same as you are unbecomingly, remembering that you cannot please the world with the truth, without abandoning your duty to God. Much may be reasonably expected of Baptists in this country, as we are by far the most numerous denomination in the land, and our success in the improvement of the standard of morals, and propagation of truth and saving influence of the Gospel, man depend upon entertaining proper views of God's word—our duty and means to be best used in the attainment of so desirable ends. If the simplicity of Apostolic teaching be maintained, and the sweet influences of saving grace, and the strength of our Divine Master mainly sought, we shall possess, shortly, a supply of able ministers of the New Testament. The spirituality of God's word will be able to take in every destitute department of our associational bounds. We shall thus be able to work all parts of this missionary field in one day. Each church will find the destitute of God's written word in their own bounds, and the brethren vie with each other in labors of love to their supply. Such a course as this taken by the churches of the Ten Islands Association, might confidently be expected to swell beyond her own borders, and she can thus very effectually enter into the more distant field of missionary labors.

All of which, with great love for our Divine Lord and Master, and for his cause upon earth, we respectfully submit.

E. T. READ, Chm.

D. G. Johnson's Missionary Report to Committee of Domestic Missionary Board of Ten Islands Association.

SEPTEMBER, 28th 1857.  
Dear Brethren of the Committee on Domestic Missions of the Ten Islands Association:—Having received notice of an appointment to travel as Missionary to preach the Gospel to the destitute of our bounds. My report of labor in obedience to your request, stands thus: I set out on March 1st, 1857, and in that time I delivered seventy-five addresses at different appointments, besides private lectures and labors in the way of prayer not set down or remembered. My expenses have been about \$5.

G. D. JOHNSON.  
For which, the Committee allowed \$70, and directed the Treasurer to pay the same.  
E. T. READ, Chm. Comm. on Dom. Missions.

Report of Committee on Religious Instruction of the Colored People.

We, your Committee on religious instruction to colored people, would recommend to all the churches of this Association, which have not made provision for the worship of their slaves, that they would erect a suitable apartment, and they, the churches, would feel interested in sending a suitable minister to preach to them the Word of Life. We do feel that it is their duty to furnish our colored brethren with the privilege of hearing the Gospel and the Word of Eternal Life, for there is not that interest felt among the brethren that should be, and we do hope they will become aroused to a sense of their duty in that particular.

T. P. GARY, L. WEAVER.

Report on Documents.

The Committee on Documents beg leave to report that we have examined the documents placed in our hands, and find nothing necessary to be noted in our report, except a neatly bound Minute, setting forth the history of that first and second sessions of the East Alabama Baptist Convention, and that the Associations with whom we correspond are actively engaged in Domestic and Indian Missions, together with Bible distribution and Colportage. All of which we highly approve.

Respectfully submitted,  
Wm. WRIGHT, Chm.

On Temperance.

Your Committee to whom was referred the subject of Temperance have had the same under consideration, and beg leave to make the following report: From the limited means in our hands of ascertaining the state of temperance among the churches in the bounds of this Association, we are sorry to report that temperance is not as strictly observed by the members, generally, nor are its principles as strictly enforced by the churches as your committee are of opinion should be done.

It is true there may be, and are some exceptions to this statement; because some of our brethren, and perhaps some of some of our churches, do maintain, as we think, Scriptural grounds in reference to this subject; but in a general sense, temperance is on the decline in our bounds. It is a too common occurrence to see brethren in the grog-shops, treating, drinking, and mingling with the drunkard and most dissipated.

While we disclaim all intention of endeavoring to force our individual opinion upon all the churches of this Body, it is, undoubtedly, the duty of all Baptists to abstain from all appearance of evil; and that drinking, mixing and mingling with the same, and the same board and table, and in a general sense, temperance is on the decline in our bounds. It is a too common occurrence to see brethren in the grog-shops, treating, drinking, and mingling with the drunkard and most dissipated.

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And now, beloved brethren, we are, in our report, at the point of formal conclusion in a report of this nature, but with your permission, we will extend the limits thereof.

Are we in earnest in our effort to have the word of God preached zealously and faithfully in its purity and simplicity to the destitute regions of the Ten Islands Association? Or are we imitating the ways of the times in which we live? Would it not be well to dispose of these inquiries prayerfully before we attempt, associationally, anything further upon the subject of this subject? Do we believe that Jesus Christ led captivity captive, and gifts for men? Have we, as Christians, noticed the word of the Master upon this subject? If so, what influence has it had upon our conduct?—Where are our ministry? Why declining in number?—why the supply insufficient to the demand? Do we wish souls of consolation, ministers of

Let everything you see represent to your spirits the presence, the excellency, and the power of God. In the face of the sun you may see God's beauty, in the fire you may see his heat; in the water his gentleness to refresh you.

E. T. SMYTH, Chm.



## The S. W. Baptist.

TUSKEGEE, ALA.:  
THURSDAY, NOVEMBER 12, 1857.

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

## Proposition!

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1858, and continue their subscriptions, we will receive Two DOLLARS a year for all past liabilities. Those who do not comply with this proposition, will be charged at the usual rates—two dollars and fifty cents per annum. It seems to us that this is as liberal a proposition as we could be expected to make; and we do hope there will not be a single delinquent on our list at the expiration of this volume.

We publish this week, the Reports of the Ten Islands Association, which will edify the reader.

## East Alabama Baptist Convention.

This newly organized body held a called Session with the Mount Zion Baptist Church, near Sylacauga, Ala., commencing on Friday, Oct. 29th, and closed Nov. 1st. I met with them on the first day, and remained during the Session. The attendance was very respectable, and the business was done with dispatch, and with the utmost harmony. The President, Hon. W. W. Mason, not being present, from bad health, Hon. J. L. M. Curry, presided over its deliberations. Besides the officially appointed delegates, Elders R. Holman, Cor. Sec. of Board of Domestic Missions, T. G. Freeman, agent of Alabama Baptist Bible and Colporteur Society; Z. G. Henderson, agent of Howard College, were present, and were cordially invited to seats, and to the Convention's deliberations. Other Ministers who had been efficient agents, as Stout and Williams, were present, and took part in the meeting.

The main design of this meeting, was to arrange plans for immediate action in the cause of benevolence. Its annual meeting was not till May, and this meeting was to arrange measures to have something done, worthy of the Convention by that time. Passing over other items of business, I give the following as the basis of their operations till the annual session in May:

1. To appoint four Home Missionaries, two west and two east of the Coosa River. These Missionaries to act as Colporteurs also.

2. To sustain a white and a native preacher in some one of the Indian tribes. The tribe to be selected by the Domestic Mission Board Marion, Ala.

3. Pay the Board of two or more Beneficiaries in Howard College, from the bounds of their Convention.

4. Collect funds for Foreign Missions and for the Foreign and Home Bible cause.

Elder J. A. Collins was unanimously elected agent, to present the claims of the above objects to the Churches.—The objects named, &c., were as many as the Convention thought proper, for the present, to engage in. Judging from what I saw, they will do much more, when they get fully organized, and to work. Their annual session will be held in Jacksonville, in May, 1858, of which timely notice will be given.

So far as I could see and judge, these brethren have gone to work in the Spirit of the Gospel, and I shall be disappointed, yea, astonished, if they do not accomplish great good. They disavow antagonism with the State Convention, and claim to be a co-adjutor in its objects. The amount of funds collected I know not, but they were ordered to be paid over to the proper persons, to their specified objects.

The Baptist State Convention will assemble here in a few days. Ample provisions are being made for it. I hope it will be a profitable session. The reader shall hear in due time. H. E. T. TALLADEGA, Nov. 3, 1857.

## Associational.

MINUTES OF BRILLIANT BAPTIST ASSOCIATION, N. C.—The 25th annual session of this body convened with Trinity Baptist Church, Caswell Co., August 14—17. The Introductory Sermon was preached by John H. Lacy. Churches: 22; members in 19 churches 1524. Baptized 131. Net increase 77.

The sum of \$5,150 was subscribed towards the sum of \$50,000 for the additional endowment of Wake Forest College.

A colporteur had been laboring for four months, who had sold books to the amount of \$160, distributed gratuitously 1200 pages of Tracts, and sold Bibles and Testaments to the amount of \$21 30.

PROVIDENCE BAPTIST ASSOCIATION.—The third session of this Association was held with Zion Church, Mobile Co., Ala., Oct. 10—12. The Introductory Sermon was delivered by Elder P. E. Collins. Elders K. Hawthorn, Moderator; and A. B. Coach, Clerk. Churches 19. Baptized during the year, 161. Net increase 174. Total, 791. This young Association is rapidly increasing in every good work. It was resolved that we commend to the notice and

patronage of the churches composing this Association, and to the Baptists generally, of this and adjoining States, the Book Store of Elder K. Hawthorn, where they can supply themselves with Baptist and other literature.

## American Tract Society.

We are indebted to the Secretaries of this Society for a tract of sixteen pages, containing certain "Historical facts limiting its issues to publications in which Evangelical Christians agree," and also a circular containing the proceedings of an informal meeting of sundry friends, agents and colporteurs, from different sections of the country, North and South. We have read this publication with interest and pleasure. Nothing would afford us more pleasure than to see this noble institution commanding the undivided sympathies of AMERICAN CHRISTIANITY; and we shall hail, with peculiar satisfaction, every effort which shall tend to this result.—But it would be folly in us to disguise the fact, that the confidence of the South in the American Tract Society has been so thoroughly shaken in its controlling officers, as to require the most decided and unmistakable guarantees to restore. The next annual meeting of the Society will decide this question. Our earnest prayer to God is, that peace and harmony may again be restored to the counsels and labors of this Society!

We deem it proper to extract the following letter from the President of the Society, addressed to its officers, and which was published some eighteen months ago. It will sufficiently explain itself:

"By the words of your constitution, the tracts published were to be such as 'calculated to receive the approbation of all evangelical Christians.'"

"There is no complaint that the tracts you have published are not such as receive the approbation of all evangelical Christians, but the objection is raised, that you do not publish as you ought on the subject of slavery."

"The question then arises, whether the Society consistently, within the limits of their constitution, by which they must be regulated, could publish such tracts as the complainants propose?"

"Are such tracts calculated to secure, or receive the approbation of all evangelical Christians?"

"The Society was to be denominated 'American.' It was intended to know no North, no South; it was intended to embrace all denominations designated evangelical, may more, all Christians who could be considered as evangelical."

"Now that there are churches of every denomination called evangelical, scattered over all our southern States, as well as individual Christians, who would not approve of publication of the character proposed, is well known. Some may oppose them upon principle, some upon the ground of expediency, some for the sake of peace, and some waiting a more favorable time; but whatever the motive, the great mass of individual Christians, and of Christian churches, we have reason to believe, would say that such tracts did not receive the approbation of all evangelical Christians among them. What then should the American Tract Society, with their constitution for their guide do?"

"Shall they, without other evidence, denounce all these churches, and all these individuals, as not evangelical? What authority have they for this; and how would such a sentence be regarded in courts of justice?"

"When this Society was incorporated by the name of the American Tract Society, I will venture to say, that no one who voted for that charter supposed that there were no evangelical churches of any denomination south of the Potomac, or that the effect would be to confine its operation to the free States. It was a well-known fact, that the Presbyterians, Episcopalians, Congregationalists, Methodists, Baptists, and Reformed Dutch, as a body, were known as evangelical. The constitution therefore, which speaks of evangelical Christians, refers to these denominations, not intending, however, to exclude other evangelical Christians."

"Now, unless these southern churches of these various denominations have renounced their creed, or been denounced by the ecclesiastical tribunals to which they belong, it seems to me that they must be treated as of the same faith; and that the officers of the Tract Society have no right to say they are not evangelical Christians; and if so, the Tract Society would be bound to issue no tracts which would not be calculated to secure their approbation."

"The sentence of excommunication which some, in their heart, have pronounced against southern ministers and southern churches, is ex cathedra; and officers acting under your constitution would not, in my opinion, be justified in law or conscience, in adopting it.—If these southern churches remain evangelical churches, and southern Christians are still evangelical Christians, it is their right, and your duty, to abstain from publishing even truths, the publication of which they would not approve; and I much misunderstand the instrument under which you act, if those who are dissatisfied, however they may complain of the constitution, have any reason to complain of the course pursued by those whose actions must be regulated by it."

"Very sincerely and respectfully yours,  
"THOS. S. WILLIAMS."  
"HARTFORD, February, 1856."

\* The word "charter" in the original letter, is changed by request of the writer, to "constitution."

We add the following summary of "essential points" involved in the document before us:

1. The Society is a sacred compact, before God and man, to issue only those truths of salvation in which evangelical Christians agree, as the Bible Society is a sacred compact to issue only the Bible "without note or comment."

2. The Society can and does present all duties, sins, and evils, as fully as they are presented in the Bible, and in the very language of Inspiration.

3. By refraining from a formal discussion of those points, or phases of any subject whatever, on which true Christians differ, it neither condemns what is right, nor approves what is wrong on those points, because they lie beyond the prescribed limits of its action.

4. No contests are more bitter, or more absolutely to be avoided, than those which have political or sectional strife. This is illustrated in the present absorbing national contest, in which the moral and political bearings of slavery are inseparable.

Will not men of all parties and localities accord to the laborers in this Society the privilege, not to say the inalienable right, thus peacefully to unite, according to the dictates of their own conscience, in making known their Redeemer's name?

As may well be supposed, the recent action of the Publishing Committee in refusing to publish anything on the subject of slavery, either *pro* or *con*, has called down the fury of the fanatical press. The N. Y. Observer contains the following just rebuke of these agitators:

"We have not the slightest apprehension that the Christian people who now control the American Tract Society will ever follow the lead of these brawlers, and turn out the present officers to convert the Society into an abolition propaganda. But if the enemies of the truth should triumph for a season, and actually get possession of the Tract Society's presses and power, what could they do? Under the present Constitution they cannot issue any treatise that is not calculated to meet the united approbation of evangelical Christians. If they should put forth a Tract breathing the spirit of the paragraph quoted above, it would not receive the approbation of any Christian of any name under heaven. What then?"

Why, plainly this: as the Society is incorporated under the law of the State, an injunction would be instantly laid upon it, and it would be restrained from issuing any Tract that does not meet the precise, legal requirements of its constitution. If the Society has appealed to Caesar, to Caesar it must go. And the law will restrain it from perverting its funds in propagating political doctrines or religious opinions inconsistent with that broad platform of unity now binding together Christians of various names and sectional relations."

Again, on the question whether the majority of the Society will sustain the present officers, the Observer holds this strong language:

"If the present Publishing Committee were unanimous in their desire to issue anti-slavery Tracts, they could not do it until they were convinced that such Tracts would receive the general consent of their constituency.—But it is as plain as the sun at noon-day, that the vast majority of the churches united in the Society wish the Committee to continue themselves to the specific work for which the Society was made. Does the Episcopal Church wish the Tract Society to engage in the Anti-Slavery excitement of the times? No. Does the Reformed Dutch Church wish it? No. Does the Old School Presbyterian Church wish it? No. Does the New School? No; some may, but the Church as a whole does not.—Does the Baptist Church wish it? A portion may, but the whole South and a large part of the north do not. Does the Congregational Church wish it? A large portion does, but we presume not a majority even of that denomination desire the fatal step to be taken. How, then, stands the case? If the Congregationalists and northern Baptists were unanimous in wishing the Society to publish on Slavery, there would still remain the Episcopalians, the Reformed Dutch and the Presbyterians who oppose the measure with greater unanimity than the others favor it. At a moderate estimate four fifths of the patrons of the Society demand its abstinence from the discussion of slavery, and its continuance in its accustomed work."

## Revivals.

The Rev. R. F. Mattison of Eutaw Ala., of Nov. 6th, writes:

"We are having an interesting meeting in this place. Brethren Webster and Buck, are with me and preach to large and attentive audiences with the power and demonstration of the Holy Ghost. There have been several conversions, and quite a number of anxious enquirers."

Bro. A. J. Pace of Co. eville, Ala., in a recent letter of his writes:

"We have had an interesting meeting near this place. It lasted ten days; there were 31 additions to the Church, and four laid over for baptism until the second Lord's day in next month."

The Western Watchman reports a revival at Trenton church, Ky., 25 baptized; and one at Union church, do., 42 baptized.

The Illinois Baptist reports the addition of 16 members by baptism to Blooming Grove church, Ill.

The N. C. Baptist reports the baptism of 41 converts at Crabtree church, N. C., and 28 at Mt. Vernon church, do.

The Texas Baptist reports the addition of 27 members by baptism to Waco church, Texas.

The Baptist Watchman reports the baptism of 59 candidates at Turkey Creek church, N. C.

The Christian Times reports a revival at Johnson's Creek church, Illinois, 34 baptized.

The Western Recorder reports additions to Salem church, Ky., 26 baptized, and to Mt. Pleasant church, do., 16 baptized.

The Index states that Prof. W. H. Robert has recently closed a protracted meeting in Georgia, which resulted in the baptism of 64 persons.

## Literary Notices.

THE CHRISTIAN REVIEW, edited by Revs. F. Wilson & G. B. Taylor, Baltimore.

The October number of this valuable work has been received.

Contents.—1. Jehovah Jireh, by Rev. Dr. Crowell, St. Louis; 2. The Placidon, or Plato on the Immortality of the Soul, by Rev. N. M. Williams of Mass.; 3. Unitarianism, by Prof. E. B. Smith, of the University of Va.; 4. Royal Literature, by Pro. Angel, of Brown University, R. I.; 5. A Holy Ministry, by Rev. D. G. Corey, Utica, N. Y.; 6. Import of tithes, by Rev. J. M. C. Breaker, Beaufort, S. C.; 7. Dreams; their Nature and Uses, by Rev. S. A. Patton, Hoboken, N. J.; 8. New Publications; 9. Literary and Theological Intelligence; Ecclesiastical Record.

The Review maintains its uniform character for high literary taste and conservative views. Published as it now is, and we trust will continue to be, it ought to be regarded as a national periodical. And judging from sources of the contents of the present number, we presume the editors so design it. We heartily commend it to our readers.

RUSSELL'S MAGAZINE FOR SEPTEMBER, was received in due time. It is of rare value and attractiveness. "It is established and designed to meet a commonly felt want and to give utterance and circulation to the opinions, doctrines and arguments of the educated mind of the South especially, and to promote in its sphere and measure, the progress of a sound American Literature, free from party shackles or individual prejudices." Published at Charleston, S. C., at three dollars per annum, or twenty-five cents by numbers.

BLACKWOOD'S MAGAZINE.—The November number of this periodical is received. It differs from other English Reviews—containing more light and entertaining matter.

ERRATA.—In our last issue in the article headed "Our Paper," read "Sand forms the mountain, moments make the year."

## Communications.

For the South Western Baptist.

MESSRS. EDITORS: I was not aware until I read Bro. Bestor's article in your paper, of the 15th inst., that "your correspondent Omicron" had attempted to "enlighten your readers as to the matter or manner" of brother B on a late occasion, which, judging from the *delightful* notes he has been uttering ever since, does not appear to be associated in his mind with very happy memories. All that I said were but the suggestions of his own description of the scene.—To "enlighten your readers" on that subject, is a task which I have not essayed to perform, and must suppose a sort of creative power to which the writer makes no pretension.

As he has kindly offered me some advice, he will, I trust, appreciate my reciprocation of the favor when I respectfully suggest that he should furnish arguments before he calls upon others to answer them. Opinions are not arguments, and can have but little force when contradicted by the *practice* of those who hold them. If I understand brother B, the use of a manuscript in the pulpit is inadmissible. He charges those who favor it with a desire to "legislate in the Church of God, and resort to expediency instead of the Bible"—serious charges to be made by one minister against his brethren, who they love the cause of Christ and the order of the house of God. But let that pass.

To fortify his position, he quotes authorities which he regards decisive, and which I cheerfully admit are entitled to high consideration.—I propose to inquire a little further into their sayings and doings.

Blair speaks in reference to the reading of sermons by the English clergymen brought up for the church as a profession, who preached (if it be not a profanation of the term) without a thought or a care for anything but the living which their office afforded: The sermons which they read were not necessarily written by themselves. What could have been expected but a heartless formality? If the sermon had been extempore, or committed to memory, the result would have been the same. The fault lay deeper than in the manuscript upon the preachers' desk. It was not there, but in the uneducated heart of a Priest, who, unbidden, kindled fire or rather extinguished it upon the altar of religion. This author, in the same paragraph, from which brother B. quotes, recommends "those whose memories are not able to retain the whole of a discourse," to use "short notes" as aids. So that it was speaking *memoriter* and not *extempore* that he proposed. Dr. Blair himself wrote his sermons, carefully, elaborately. The very lecture from which Bro. B. quotes was read, and re-read as often as it was delivered for "above twenty years," in the University of Edinburgh. More than that, Dr. Blair recommends, as models, those men who wrote their sermons, and those men only. Vaurin, Bourdaloue, and Massillon, among the French Divines; Bishop Atterbury and Arch Bishop Tillotson, among the English. Of the last, he says, "he is to this day one of the best models we have for preaching." I meet, therefore, Dr. Blair's teaching, with Dr. Blair's practice, his theory, with his models of preaching.

Of Dr. Wayland, another of Bro. B's authorities, it is well known that his habit has always been to use his manuscript, and Bro. Bestor himself, on a late occasion, showed that he thought it preferable sometimes to use a written sermon. Now, my position is, that a man should pursue that course which he believes will make his preaching the most effective, whether it be with or without a manuscript. I contend for the lawfulness and propriety of using a manuscript, and I am sustained by the practice of Bro. Bestor's authorities, and by his own, their teaching to the contrary notwithstanding.

The "Scriptural authority upon this subject" he considers "decisive." Paul and Peter did not write the sermons reported in the New Testament as preached by them—very true. But Paul and Peter were divinely inspired, and wrote and spoke as they were moved by the Holy Ghost. Does Bro. B. claim to preach only as the Apostles did—under the same influences, with the same authority and power? Of course he does not, and hence cannot make their preaching the models for uninspired men, except so far as the doctrines which they taught are concerned. Where does he find Scripture precedent or command for taking an isolated text, and treating it in the popular manner of divisions, and subdivisions, as I think I have heard my brother Bestor do? Or do his preaching and practice here also conflict? But reading is called preaching in the Gospel. In Acts, xv. 21, it is written, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." The reading of the law is denominated preaching. Would it be less preaching if accompanied with a written exposition?

The teaching of the Bible as to *what* shall be preached, is clear and decisive; but I have not met with any rules which it prescribes for sermonizing, or the manner in which the truth shall be delivered. If a precedent is demanded or an express command for writing sermons, may I not call for like authority for preaching what is styled a Commencement Sermon? As Bro. B. has directed special attention to his allegory, I must not pass it without notice, though I can find no argument in it. I cannot promise to follow the young fledgeling in all its eccentric gambols in the air, but will try to keep in sight so as to get all the benefit of his "graceful notions." If I understand it, the gist of it consists in overcoming the fear of failure; and I submit whether it is not as applicable to a cotton broker, or a politician, as to a preacher. There is an adaptation between the structure of a bird and the element in which it is destined to move. But is every man who may be called to preach, fitted to speak extemporaneously just as a bird is fitted to fly? True, we sometimes see one gifted with such a degree of locumity that he seems to float upon a sea of words, and can talk with or without ideas. But this is not common, and it is questionable whether such an one is more "apt to teach" than one of slower speech, and who must know that he has something to say before he says it.

Now, just imagine a preacher in the pulpit, adopting the antics of this son of Orpheus, this pet of Bro. Bestor. He launches forth timidly at first, but gathering courage with success, is soon "wondering at his own powers, (dangerous business for a preacher), rejoicing in the boundless majesty of the clemency in which he moves"—words, words, words, and ocean of words. Now admires the "landscape," now "gazes at the fleecy clouds," between the landscape and clouds he meets one thing—"chus another"—and laughs at something very funny—a brother preacher, perhaps, who can't read his own sermon. Now he is peeping into a flower, (of rhetoric I suppose), and then smelling another (of the same kind). Now he makes haste to "tip his wings" (of fancy) in the morning cloud, and is quickly back to earth again—but does not stay long—takes a glance at it, and is skimming the river, pursuing a "bubble," and rushing blither and thither. No one can possibly anticipate the next turn in his wonderful course, or discover any point to which he is aiming. He is rewarded by being pointed at "as an object of correct and delicate taste," and hearing "soft words of praise at his graceful notions."

The scene closes with an unprepared, varied, melodious, and charming song. I should think it much more of a song than a sermon, and its variety would suggest to the judgment of charity that it was *altogether* "unprepared." I have thought that one of the elements of a good sermon, was its directness, a clear perception of the object, and an undeviating aim to reach it. The truth is compared to an arrow that goes straight to the heart; but Bro. B. seems to prefer the zigzag course of a bird. I have thought that a minister's reward was the consciousness that he was trying to win souls to Christ. Bro. Bestor's allegory teaches that it is the applause of the people. But Bro. B. did not mean this, and I cheerfully relieve him from the imputation. His allegory, or that part of it, was surely "unprepared."

Waiving my right to sign my own articles as I think proper, I affix to this some English letters which I presume will be understood.

W. H. M.

MARION, ALA., OCT. 26TH, 1857.

For the South Western Baptist.

"Who Will Respond?"—I Will

BRO. TALIAFERRO: You say, "a certain bro. says positively, that there is no passage in the Bible that says that Noah was one hundred and twenty years in building the Ark." The bro. who says so is certainly right. Truly (as you say), "it is in our Theology and preaching." But it is not in our Bible.

It is said, Gen. 5:32, "And Noah was five hundred years old: and Noah begat Shem, Ham and Japheth." Immediately after, He gives him commandment to build the Ark. He says, "the end of all flesh is come before me, but Noah found grace in the eyes of the Lord." The Lord said to Noah, "and thou shalt come into the Ark thou and thy sons and thy wife, and thy sons' wives with thee." Then it is said, Gen. 7:11, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, &c." The chronology of our Bible clearly sustains the fact that the time employed in building the Ark, did not exceed one hundred years unless the reference to Japheth in Gen. 5:32, is anachronistic. This seems to be the view of Jarchi; he supposes that the decree of the destruction of the world was made, and given out twenty years before the birth of Japheth, which is here related by a figure called *hysteron proteron*.—The statement that he was one hundred and twenty years in building the Ark,

I suppose is founded upon the Targums of Onkelos, and Jonathan, on the passage, "My Spirit shall not always strive with man, yet his day shall be an hundred and twenty years."

The passage, 1 Peter, 3:18—20, is supposed by many writers to signify one hundred and twenty years. The expression the "long-suffering of God" that waited in the days of Noah, while the Ark was preparing, is supposed to refer to the passage "yet his days shall be an hundred and twenty years." It is all supposition. The time that Noah was in building the Ark, is variously conjectured. A Jewish writer (Pirke Eliezer) says fifty-two years; and an Arabic writer (Elmacinus) an hundred years.

So I can't get your present because I find no direct proof that he was one hundred and twenty years, but I think to the contrary.

S. W. BARTLEY.

WISDOM'S STORE, GA.

For the South Western Baptist.

An Appeal To the Churches of the Alabama Baptist Association.

DEAR BRETHREN: In our address to planters last year, on the importance of religious instruction to the slave population, we said, "God has always raised up men of suitable qualifications to labor in his vineyard, when his church was ready to sustain them." There was, at the Associational meeting of 1856, a fund raised, mainly by pledges from the delegates, to sustain a Missionary to the colored population, on the condition that the Board should employ a minister for that field. The Board failed in their efforts to engage a suitable man for the work. The consequence is, a part only of pledges has been paid to the Treasurer; some have been withdrawn; and the board are now left with less than three hundred (\$300) dollars for this mission! And now, brethren, what shall we do? We have found the men—men of God,—who are ready to preach the Gospel to the poor negro. We cannot involve the Association in debt. But we have not given up our colored people to die in ignorance and sin. We have appointed Elder J. S. Holmes for one half his time to preach to the slave population of Montgomery county, with the distinct understanding that when the funds in the Treasurer's hands are expended, he must cease to labor for the Association, or look elsewhere for his pay.

We have also, appointed Elder E. E. Kirvin, for a part of Dallas county; the very man that the planters in that community want. They know him, and have confidence in him. But we have not promised to give him one dollar!—This looks like sending out a missionary to live on the wind! or to be fed by ravines! We believe, however, that the planters to whose servants brother K. may preach, will pay him; for we sometimes find men out of the church more liberal with their money than some in it.

We have appointed Elder P. Stout, missionary to the colored people of Elam Church, Montgomery county.—That church will pay him.

We are likewise in correspondence with a brother, whom we want to labor in the Eastern portion of Lowndes, and Western portion of Montgomery counties. That field lies almost in the centre of the Alabama Baptist Association. It is almost entirely destitute of preaching by missionary Baptists. But, brethren, we have but little over half enough funds to sustain that mission. It is not probable that we could engage a suitable minister for half the year.—What shall we do? We know of no other course than to appeal to you.—Will you, brethren, pledge to the Board to be paid at the next Associational meeting an amount sufficient to sustain a missionary in the above named field, on the condition that one is employed. God has greatly blessed your missionary efforts hitherto. At least one third of the churches of the Association were planted by your missionaries. "Hitherto the Lord hath helped us." Let us "thank God and take courage."

Will the Pastors or Deacons of each church present this appeal to the members? And inform the Board of whatever amount may be raised by cash or pledges?

By order of the Board.

DAVID LEE, President.  
MR. WILLING, OCT. 30, 1857.

For the South Western Baptist.

Baptist Convention of Arkansas.

The State meetings have just closed; also the Associational meetings. The history of the denomination is presented by these meetings, especially their present position. The Associations were well attended, many important resolutions passed, which, if carried out, will advance the denomination.—That which is now of the first importance, is the establishing of a Male and Female College. The Convention began an effort to endow a College, and have connected with it a Theological department. While some of the Associations also made a beginning in es-

tablishing a Female College. These institutions can be established here as well as in any State of the Union, and this is the best time, as South Arkansas is without a College, and quite a number of young men are out of the State, at colleges; enough to sustain a college—most of these would be students in the first respectable college in South Arkansas.

The State has two colleges—these are in a remote part of the State—from their location, cannot have much support from the middle and southern part of the State. Is there not a Baptist to be found who chooses to leave his name perpetuated in a college as the names of Brown, Yale, Howard, will always be known. Now is the time; and here an Institution will be established; and the person who will make a liberal donation, will have the privilege of giving a name to be perpetuated.

There will be a Female College established by one of the Associations.—As the denomination have decided to have colleges, there are greater inducements to come to Arkansas than at any previous time. Teachers thoroughly educated, are now wanted in several places in the State, as the people are executing suitable buildings for Seminaries. The greatest want of the State, is more Pastors. Baptist churches are without pastors. The minister who has four churches, and spends most of the week in school, or on the farm, is not a pastor. Very few of the churches have preaching half the time; there is now but one minister for three churches.—Ministers will be supported, if they inform the churches of their duty, for ministers do this. That is a strange kind of modesty which causes men of God, to neglect their duty. How can the churches be built up without Pastoral labors,—preaching once a month may keep the church together.

Baptists know they are right, why do they not exert themselves, sustain their pastors, have preaching each Lord's day, their pastor giving his time to the church? Thus the denomination would occupy a much more important position, even than they do now. A. L. H. CAMDEN, ARKANSAS, Oct. 2, 1857.

For the South Western Baptist.

Scattering Gems.

Memory: Memory is the store-house of knowledge, but alas, many use it as a lumber house. I have known many persons who could tell you all about a thousand frivolous circumstances, who scarcely had one good idea in all the range of their knowledge. This class of persons complain of bad memories; and no wonder, when they have stored away in this precious little mansion, the contents of every novel within their reach. Memory is that faculty which enables us to review the past for profit in the future. Some men's memories are not capable of retaining as much as others; but frequently, men of large capacities fill their memories with unprofitable things, and live and die, knowing nothing. While memories that are not able to retain but little, if stored with precious gems and pearls, with sterling truth, will make a man a jewel in society.

A vessel of forty tons burden, stored with lumber and trash, is not half so valuable as one of twenty tons burden, stored with gold pearls and diamonds.

Sin: Sin is a very little word, but sin is not a very little thing. The least imaginable sin is sufficient to destroy the soul forever. A very small leak will sink a vessel. Sin is a fire in the soul, and if not quenched by the team of contrition will consume to all eternity. ETERNITY! What a word! found but once in the Bible, and then in *losing capitals*. Eternity—an ocean without a shore—time without an end. Oh, how awful, how momentous,—

"Eternity, tremendous sound,  
To guilty souls a dreadful wound."

Reader, you and I will soon be in Eternity.

Mortal life. And what is mortal life! A vapor that appeareth but a little while, and then vanisheth away—span, a handbreadth. What is life!

"A meteor glancing swiftly by;  
A rainbow on the arching sky;  
A gilded palace that crumbles soon;  
A painted flower that dies at noon."

That is life mortal. Here we are, only in the porch of life; but when we enter into eternity, we will then be in the building.

Death: And what is death? A dissolution of soul and body—the door to eternity. Oh, how solemn!







