





The S. W. Baptist.

TUSKEGEE, ALA.:  
THURSDAY, DECEMBER 3, 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.

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.

SABBATH SCHOOL BOOKS.—We learn that the Southern Publication Society is making active exertions to bring out several volumes of Sunday School books at an early day. The Society requests that some of our gifted pens in Alabama should prepare some suitable publications of the kind, and forward them at an early day. We hope the Society will continue to exert itself in that business, till the great necessity and demand for Sunday School books is met.

A Request.

The late Baptist State Convention, in Talladega, passed the following:

Requested the Secretary to procure a list of the names and Post-offices of all the Baptist ministers in Alabama, to be published in the Minutes of the next Convention.

Requested the Editors of the S. W. Baptist, to furnish a list of all the Associations in the State.

Appointed Rev. D. P. Bestor, to collect information relative to the history of the Baptists of the State, and requested all brethren in possession of Minutes, Documents, facts, &c., throwing any light upon that subject to transmit to him at Gainesville.

Will the Clerks of Associations, in view of the above, transmit to us several copies of their Minutes? By that means we could aid the Secretary, and also, brother Bestor. Forget it not.

The work assigned brother Bestor is a noble one, and we sincerely hope that the request in relation to "Minutes, Documents, facts, &c." will be complied with. Matter for a history of Baptists of Alabama, since the completion of the laborious and venerable HOLCOMBE'S work, is the thing more especially desired. HOLCOMBE'S History will be the basis of some future History; and any thing omitted in that work, should be forwarded.

Biographical sketches of deceased ministers, whether published in Minutes or religious newspapers, should be sent. Forward all documents relative to Baptist History, to D. P. Bestor, Gainesville, Ala.

REV. FLEMING FREEMAN.—We have just learned from a private letter, that the above brother, for many years an acceptable minister in the Methodist connexion was recently baptized by I. T. Tichenor, pastor, of the Baptist Church in Montgomery, Ala. We know brother Freeman well. He is a man every way above reproach. We give him a hearty welcome among Baptists. He is somewhat advanced in life, but will be useful among us.

The Watchman & Reflector furnishes an account of an encouraging state of things in most of the Baptist Churches in Massachusetts. That paper gathered its data from a late meeting of their State Convention, and from the Associational letters sent to that body. Besides a good increase, most of the Churches are reported to be in a healthy condition, and nearly all supplied, either with pastors, or by Missionaries.

We welcome the True Witness, after an absence of several weeks. It hails from New Orleans, formerly Jackson, Miss. It is one of our best exchanges.

The reader will find on first page an article from the Western Watchman, on "Official Baptism." We give no opinion in the premises.

RESUMPTIONS.—The banks of Boston, it is said, are prepared to resume specie payments. Gold and silver are pouring into New York, so rapidly that the banks in that city, many of them, declare themselves ready to resume if the country banks would "second the motion." Things begin to brighten in that quarter. The New Orleans True Delta, of the 17th Nov., says that all the banks in that city have resumed specie payments.

ALABAMA LEGISLATURE.—These sons of Solon have been in session for some time. We have been unable to give any account of their "Acts," for want of space. When they are through, we will publish a caption of the most important Laws they may pass.

THE SUNDAY SCHOOL CONVENTION.

NASHVILLE, Nov. 24th, 1857.

MY DEAR BRO. TALIAFERRO: I have just received your paper of Nov. 19th, and feel as though it would be doing injustice not only to myself, but to several others, if I should neglect to make some explanation to you and to your readers, of the facts connected with the organization of the Southern Baptist Sunday School Union.

So long as I thought that honor, and not blame, would attach to him or them who conceived and urged the adoption of such an organization, I was more than willing that the honor should rest upon whose head it might. But since I find that it is regarded as a dangerous and wicked scheme, on the part of somebody in Nashville, to get "control and management of the first schools of literature which are to mould the character and habits of our children" for the purpose of teaching them a "new theology," I desire that all the blame which can attach to such a scheme, as this was intended to be, shall fall where it of right belongs; and if it should even fall so heavily as to crush the unfortunate author of such an evil thing, let it be so. I will, therefore, with your permission, make a simple statement of facts.

Since I have been traveling as Corresponding Secretary of the B. B., and attending the meetings of our General Associations, Conventions and District Associations, I have been often pained to see how little attention was given in our denomination to Sabbath School instruction. Very few churches reported Sabbath Schools at all, and very few of those were maintained all through the year. As a general thing, the children of Baptist parents were growing up without any of the advantages of Sunday School instruction, except so far as they might get it in the schools of other denominations.

At almost every associational meeting resolutions or reports were adopted expressive of the vast importance of Sunday Schools and commending them to the churches and the brethren, but still there was no change. The churches and the brethren read the reports and resolutions, but they did not form and sustain Sabbath Schools.

In reflecting upon this subject, one day when I was called upon and in writing a report upon it, I was impressed that the great difficulty in the way was of a two-fold character—first, in that our brethren all over the South, and especially the South-west, instead of "assembling themselves together" every Lord's day, according to the requirement of the Word of God, are accustomed, three Sundays out of four, to scatter themselves about. One goes to this place of worship, and another to that. They take their children with them, or leave them at home to play. They have not time to take them every Sabbath to their own house to attend the Sabbath School, or anything else. 2d. The other source of difficulty I apprehended was to be found in the WANT of a SUITABLE SUNDAY SCHOOL LITERATURE. I had been often asked to procure for our schools a set of Baptist Sunday School Question Books, and Baptist Sunday School Library Books. I had tried to find them. No one could tell me where such things existed. If they were in being at all, they could not readily be procured in the South. With the exception of a very few little volumes, all the library books had been prepared for us by Pedobaptists, and every Baptist sentiment as carefully excluded as though the truth were poison to the minds of the young; and, so far as I could learn, all the question books upon the Gospels. (I do not mean Catechisms giving question and answer, but books of questions to be answered from the Bible itself.) All such books, without exception, so far as I could learn, had been prepared for us by Pedobaptists, and every text that taught our doctrines or sustained our practices, was either passed over in silence, or such questions asked as would serve to turn the mind away from the truth they contained upon these subjects.

Now, being an all-over Baptist myself, I could not help feeling that I should take much more interest in a Sunday School which was a *Baptist* school, which had Baptist library books and Baptist question books; and in which Baptist sentiments and practices were not regarded, as though they were no more taught in the Bible than those of other denominations. I supposed that other Baptists would reason and feel as I did. (We are apt to judge others by ourselves.) I therefore was driven to the conclusion, that the other thing to be done for the building up of Sunday Schools among the Baptist churches, was, to furnish them with a suitable Sunday School literature. It has been a habit with me, when I have decided that anything ought to be done, to ask if I ought not to endeavor to help do it.

On my return home, therefore, I began to consider what I could do, and what I ought to do in regard to this matter. Without consulting with brother Graves, or any body else, I prepared a series of articles upon both points—the weekly meetings and the books—which I designed to offer to the various papers in the South. On further reflection, I thought it would give the subject more interest and invest it with greater dignity in the sight of the brethren, if something should be attempted by an organized combination of the brethren. My personal influence I knew must be limited to a comparatively narrow circle. I would therefore engage in this work all the Sunday School-loving Baptists of the South. I wrote therefore a call for a Convention to meet somewhere this fall and undertake this work. I carried it to brother J. R. Graves and requested him to give it a place in the Tennessee Baptist; but suggested, that he should by an editorial prepare the way for it. He cordially agreed to this, and I then modified my article so as to make it correspond with his. Both were published in the Tennessee Baptist of the 1st of August, 1857.

I trust, my dear brother, that you and your readers will excuse all this egotistical narrative, when I say that I have told it merely to show what was the true origin of this movement. If the author of it had been praised, I should not have opened my mouth; but as he is so severely blamed, I am desirous that the cause shall fall where it belongs.

When the Concord Association met, about the time that these articles were published, but some weeks after they were written, brother Howell incorporated the call for the Convention into his report as chairman of the committee of Sunday Schools; and introduced a resolution instructing the officers of the Association to call the Convention. It was only after I had learned that he would probably not prepare any outline of a Constitution, that I determined to lay before the Convention one which was written out by myself, and which was neither suggested nor modified by brother Graves nor any body else, to the extent of one single word, before it went before the committee by which it was substantially approved, and with some unimportant amendments recommended and adopted by the Convention.

But I am making this article too long. I will only add, that, for myself, I can declare before God that I know all hearts, that I never had, from the beginning to the ending of all this, any design to injure the Southern Publication Society. I never conceived the idea that the effect of what I was proposing to do would be to injure that Society. Such an idea was never suggested by brother Graves, or by any other brother, so far as I now can recollect, with whom I conversed upon the subject. I do not now see how it can have any such effect. I do not believe it would have had if it had gone into operation at once. So far from intending that it should injure that Society, I had prepared a resolution which I intended to offer in case we had gone into operation, to the effect that the Board of Managers be instructed to employ that Society to publish their Books, provided it would do so on as favorable terms as it could be done elsewhere.

One word more. I was not on the committee to report the place of location, the Officers and Managers. That committee was appointed by brother Howell as chairman. It consisted of one from every State represented. I do not think that brother Howell said, in so many words, and without qualification, that "A Quorum of the Board," reported by that committee, was connected with the office of the Tennessee Baptist. If he did, it is easy by looking over the names for any one who knows the men, to see that he was mistaken. The committee who made the report were all but one from other States than Tennessee. They could have had no personal interest in the Tennessee Baptist office. They are gentlemen and Christians; and if they recommended certain men, it was because they thought those men would take more interest in the cause, and were more favorably situated to advance the objects proposed to be accomplished than others.

Permit me, in conclusion, my dear brother, to add my request to yours, that not only all the delegates appointed by the Alabama Convention will meet us at Americus, but that a host of all who love the cause of Sunday Schools will be there. Would that every Sunday School in all the State could have a representative at that meeting. Let there be a full and fair showing of what the Denomination may desire; and if we have misapprehended their wishes, let them rescind what has been done. If any can suggest a better plan or more efficient men to execute it, no one, I trust, will be more ready to adopt the plan and sustain the men, than

Your friend and brother,

A. C. DAYTON.

Remarks on the Above.

It will be seen from the above that brother DAYTON'S main defence, is a plea for the necessity of Sunday Schools at the South. Now be it known, once for all, that there is no controversy on that subject; nor do we attach blame to him for the active part he took in stirring up the Baptist mind to that important subject. There is not one word in our article, to which he alludes, that can be construed against the necessity of a Southern Sunday School Convention. The issue cannot be shifted in that way; nor shall he, if his conduct is culpable, make that his scape-goat.

Our plea was against a hasty organization; against an organization which seemed to favor individual ends and purposes; which would infuse into our Sunday School Theology the preponderance of a "new theology inaugurated by the Tennessee Baptist," the "practical tendencies" of which we thought would be injurious. Upon mature reflection we have seen nothing to change the views we then expressed. The organization, to say the least of it, was hasty, premature, and the proceedings gave every evidence of its being pressed into existence—the Board, location and all. Whether Southern Baptists will own the bantling thus made, and give it the "local habitation and name" it now bears, the future must decide.

If brother DAYTON is to blame at all, it was for the active part he took in pressing this organization into existence, and not for endeavoring to stir up Southern Baptists to the importance of Sunday Schools. And it is a little strange that the bare allusion we made to him, and the delicate manner in which it was done, should have aroused his sensitiveness to such a degree. But as he has taken it upon himself to "set himself right before our readers," let him justify, modify, take back, or deny the language he used at the organization, as reported in the Baptist Watchman. We quote the paragraph:

He (Elder Hillsman) did not like the declaration of brother Dayton, that he had "come here to make an organization, and he intended to do it." It was unbaptist, for a few brethren—because they had the majority of votes—to "intend to do," and regardless of the feelings of their brethren, to do things without consulting them. (Elder Dayton explained that he meant the delegates present, and not that he, himself, intended to make an organization.) The delegates present, continued Elder H., may effect an organization, but they cannot bind the Churches in the South—they may divide, but cannot unite them.

We have understood all the time that brother DAYTON, was Correspond-

ing Secretary of the Bible Board of the Southern Baptist Convention; that it was his whole duty, and required all his energies to attend to the duties of that office; and not "to make an organization," even with the assistance of others, when remonstrated with by such a respectable minority, and that, too, in a thinly attended meeting.—Practical men have ever contended, that, when a man embarks in an enterprise, it should be worthy of him, and that he should devote his entire energies, time, all to its promotion: that one leading pursuit was enough for one man. Brother DAYTON may be an exception to this. It may be that he possesses such extra powers and energies of body and mind, that he can act Secretary of the Bible Board, write books, and be President of the Southern Sunday School Convention. We know he can do much; but time, the expeditor of all things, must decide whether or not he can carry out his herculean task. Meanwhile, we would like to see figures for the Bible Board in Tennessee and North Alabama pushed up a little higher.

We shall not accuse brother DAYTON with being opposed to the Southern Publication Society. We shall let his personal avowal on that question stand. But allow his personal feelings to be in its favor, a majority of the Board with whom he will act, prefer another publishing house, which will restrict the friends of the Southern Sunday School Convention to the devoted friends of the South-western Publishing House.—For there are thousands of Baptists at the South—all who do not sympathize fully with ultra Land-markism—will not own the Convention recently organized in Nashville.

The resolution brother DAYTON had "prepared to offer in case we had gone into operation: To the effect that the Board of Managers employ that Society (S. B. P. Society) to publish their books, provided it would do so on as favorable terms as it could be done elsewhere," has quite a show of fairness, and may do some men; but, if the reader will pardon the egotism, it will not do for us. For the present, we suspend further remarks.

A LITTLE BUSINESS.—The Western Christian Advocate, publishes a report on Tobacco, by a Committee at the Western Indiana Conference. The Committee justly condemns its use, and passed several Resolutions against it. But what good will it do? Men and women will chew and smoke on. Was the Conference out of business that they descended to such small matters? It is much easier for men to make Donkeys of themselves than wise men.

Lord's Supper to Infants.

Dr. BAIRD, a Pedobaptist, recently witnessed the baptism of some children in Russia, which was done by immersion; and then gives an account of how the Lord's Supper was administered to them. He says:

As to the Lord's Supper, the bread and wine were mingled together, and the mixture administered to the children with a spoon, just as a mother gives gruel to her child with us.—Wretched superstition! This Lord's Supper is administered to children repeatedly in their early years. The poor ignorant parents consider it a sort of charm against sickness and other evils, and as securing the salvation of the child, if it should die in childhood.

"Wretched superstition this!" says the Doctor. Wonder which is the greatest "superstition," the administration of the Lord's Supper, or Baptism to infants? To Baptists one is as preposterous as the other—the one as destitute of proof in the word of God as the other. For a long time Infant Baptism and Infant Communion went together; but among Pedobaptists generally, one has become a "wretched superstition," and the other is comparatively popular. But the time is not distant when the other twinn sister will be declared by all "a wretched superstition."

The War in India.

The city of Delhi is the strong hold of the Indian mutineers. It is a great and powerfully fortified city, and has been for many years in possession of the British arms; but through the instrumentality of mutineers and traitors in the Indian army, they lost possession of it. The fall of that city will greatly dishearten the enemy, and we hope English authority will soon be again re-established.

One of the great objects of the barbarous rebels, is to destroy "Missions and Missionaries. They have already done much in that way; for a sufficient number of native Christians and Missionaries have now been killed by them, to recall much of the darkness that had been dissipated. But Jehovah will arise and plead his own cause, through the English army. The cause of Christ, of civilization, commerce, and human progress, all demand the success of the British in India.

From a private letter we learn from A. C. THOMASON, that five persons were recently baptized at Big Hur-

cane church, Tuscaloosa county; and also that Kihama church, Jefferson county, has been much revived, and the pastor, A. J. WALDROP, has baptized five into its fellowship.

Efficacy of Prayer.

A correspondent inquires: "Is there any authority in the word of God to pray to the Holy Spirit?"

In reply, we affirm that there is authority in the Scriptures; and as this subject is somewhat mooted, we will speak of it at some length.

As the Divinity of the Holy Spirit is involved in the question, we will first speak of it. The Divinity of the Holy Spirit can be proved the same way we prove the Divinity of the Son, (viz): That he is God equal with the Father and Son, as the same Divine names are given him that are given to them.—And, if we can establish his Divinity conclusively from one Scripture, then, according to the rule of construction adopted by all expositors, (viz): That no authentic instrument should be so expounded as to contradict itself; we shall have gained our point.

1. He is called God, without detracting or diminishing from the proper sense of the Word, when applied to the Father or the Son: Thus in Acts 5:3-4. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God." Here He is not only called God, but put in opposition to the creature; and it is as though the Apostle should have said, "Thou hast endeavored to deceive Him, by whom I am inspired, which is a crime, infinitely greater than if thou hadst lied to me."

2. He is called Lord, which is very evident from Isaiah, 6:8-9. "And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I, send me.—And he said, go and tell this people, Hear ye, indeed, but understand not," &c.,—which compared with Acts 28:25, 26, where Paul refers to the foregoing passage in Isaiah, and calls the Lord mentioned in it, the Holy Ghost; for he says, "Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying," &c.

3. He is said to be eternal, in Christ, Heb. 9:24: "Christ, through the eternal Spirit, offered himself without spot to God."

4. His immensity, or omnipresence, is farther proof of his Deity; and this is plainly contained in Ps. 139:7. "Whither shall I go from the Spirit? Or whither shall I flee from thy presence?" From this we easily infer, that there is no place where the Spirit is not.

5. He is said to be Omniscient, in I Cor. 2:10, "The Spirit searcheth all things; yea, the deep things of God." That Being, then, that "searcheth all things" must be God.

Divine worship, or prayer, has been offered to the Holy Spirit, as an equal Person in the Godhead. As He is Divine, equal with the Father and the Son, He has a sovereign right to the worship of men and angels. That none but a Divine person has a right to spiritual homage, is evident in the very nature of things; and as the Holy Spirit has the perfections of the Divine nature, it follows that he should be adored. It is admitted by all that the Father is an object of worship, to whom we should address our prayers; and if we can produce examples from Scripture, where prayers were directed to the Holy Spirit, it will be equivalent to a command. Then,

1. 2 Thess. 3:5, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." It is certain that the Holy Spirit, who is here called Lord is prayed to; for He is distinguished from the Father and the Son.

2. Here is another instance of it, 1 Thess. 12:13, "The Lord make you to increase and abound in love one towards another, to the end, that he may establish your hearts unblamable in holiness before God our Father, at the coming of our Lord Jesus Christ." In this passage, the Holy Spirit seems to be the person prayed to; and is plainly distinguished from the Father and the Son. The prayer to the Holy Spirit is, that Christians may be holy before the Father, at the coming of his Son.

3. There is another passage, in which it is still more evident that the apostle prays to the Holy Spirit, together with the Father and the Son: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." 1 Cor. 13:14.

From the foregoing, with other passages which might be adduced to prove the Godhead of the Holy Spirit, we conclude, that He is God, equal with the Father, and that prayer has been offered to Him. The custom and teaching of the apostles, however, was mainly to offer prayer to the Father, through the Son as mediator, by the aid of the Holy Spirit, the Sanctifier. The Father, then, is to hear prayer; the Son is to intercede; and the Holy Spirit is to create prayer in the soul, or to make

"intercession within us." What an efficient arrangement! We have a prayer hearing Father in heaven; also an interceding Son, "on his holy hill of Zion," and an interceding Holy Spirit on earth to create and prompt prayer. No wonder the apostle said, "Let us come boldly to a throne of grace." But here we pause.

We take the following from a North Carolina paper, which gives a condensed account of the late Baptist Convention of that State:

N. C. BAPTIST STATE CONVENTION.—We learn from the Biblical Recorder that the Rev. James McDaniel, of this town, was re-elected, with entire unanimity, President of the late Convention; and Elders J. B. Solomon, Secretary; and Elders Q. H. Trotman, W. M. Wingate and J. J. James, Vice Presidents. In his opening address, Mr. McDaniel remarked that, of those brethren who were present when the Convention was organized, twenty-eight years since, in the town of Tarboro, only one besides himself was now present. Nearly all of that little but devoted band were gathered to their Fathers, and had entered upon their reward in the world of glory.

The following delegates were appointed to a convention to be held at Greenville, S. C., to provide for establishing a General Theological Seminary for the South and South-west, viz:

J. McDaniel, J. J. James, J. L. Pritchard, T. W. Tobey, T. E. Skinner, J. Mitchell, W. M. Wingate, J. B. Solomon, Q. H. Trotman, T. H. Pritchard, A. McDowell, W. Hooper.

The principal incident of the Convention was the completion of the subscription of \$50,000 for the endowment of Wake Forest College. Brethren who had previously given liberally to this object anxious for the completion of the work, came forward and increased their subscriptions and thus the work was accomplished.

The Convention adjourned to meet in Raleigh on Wednesday before the second Sabbath in November, 1858.

We take the following from an exchange:

A BAPTIST CHAPLAIN.—General Havelock's army is, it appears, without an appointed chaplain. By the General's desire the Rev. J. Gregson, Baptist missionary at Benares, has been detached from his missionary duties to fulfil the duties of chaplain.

The fact above stated shows how this war is regarded, and how much is involved in its successful consummation. When a Baptist Missionary has to leave his station and enter the army as chaplain; it indicates that there is much at stake. It shows, also, the confidence Gen. Havelock has in prayer to the God of battles.

We rejoice at the following announcement in the last Southern Baptist:

RESIGNATION OF DR. MANLY.—We regret to announce that Rev. B. Manly, D. D., has resigned his pastorate of the Westworth St. Baptist church in this city. He has held this important place for more than two years, after an interval of eighteen years' residence in Alabama, between his former long pastorate over the First Baptist church in this city. It is understood that he is likely to repair to Alabama again, so long the scene of his labors as President of the State College, and as an efficient minister of the gospel. His resignation is to go into effect at the close of the present year. We can only express the deep regret which all the ministers and members of the Baptist churches in this city must feel in his removal, and especially that his counsels as President of the So. Baptist Publication Society are to be lost to the Board in this city. We shall probably have occasion to give a more official and particular account of Dr. Manly's removal from us in a future number.

For the South Western Baptist.  
Hinter's Farewell.

BRETHREN EDITORS: The year will soon close, and as I presume you and your readers are becoming tired of my pointed hints, I have decided to say "King's excuse," and quit. I have sought to do good in all I have written, and am not without some assurance that good has been done. Hence I am satisfied. So now, as I lay down my pen, I bid you and your readers a pleasant adieu, wishing you all a sober Christmas, and a temperate new year. HINTER.

For the South Western Baptist.

RABBIT TOWN, ALA., Nov. 12, '57. MESSRS. EDITORS: As others of your subscribers are like myself, glad to hear good news from a far country, I will give you an account of some revivals in my old native county, (Rutherford) North Carolina, as stated to me in a letter by my bro. living in that country:

White Oak church, 30 joined since the 25th July last; also, Rock Spring church, 40; Mountain Creek church, 53; New Prospect church, 36; Bill's Creek church, 10; Columbus church, 35; Rutherfordton church, 9; Mount Vernon church, 10; Shilo church, 17; Mount Pleasant church, 12; Cool Spring church, 5; Concord church, 8. Total, 265.

Since the 25th July last, and by experience and baptism, and all in the bounds of one Association, Green River. Out of this number, there were 12 or 15 Methodists, and some Presbyterians. Glory to God in the highest, for his wonderful works among the children of men. JOHN T. WITTESIDE.

Communications.

For the South Western Baptist.  
GAINESVILLE, Nov. 20, 1857.

BRETHREN: I have read the reply of brother M'Intosh, on the subject of reading sermons, and here offer a rejoinder. He says I "should furnish arguments before I call upon others to answer them." Yet he has labored through a long article to prove that my arguments are erroneous. Is he willing, we should believe, that all this ink was shed in a contest with nothing?

My allegory of the Orpheus, is before your readers, and I leave its merits to their judgement. Brother M. justly calls it an allegory; he therefore knew that all the parts should correspond to the main figure, and must, of necessity be figurative. I am therefore, surprised that a writer so respectable, should have applied, to its subordinate parts, a literal construction.

He admits that my authorities are of high consideration, and does not pretend that I quoted them wrong. But he opposes their practice to their opinions. Dr. Blair and Dr. Wayland, had long experience in preaching. They practiced both, speaking and reading. The former declares that reading destroys eloquence, and the latter advises preachers not to read. Their authority is strengthened by their erroneous practice. They decide after long experience had qualified them to decide. They warn others to shun the path of error in which they had trod. The other authorities are passed unnoticed.

My good brother admits that the Apostles did not read; but he says they were inspired." Now their inspiration consisted in saving them from preaching error, and had no reference to their manner of preaching. Their manner, their conduct, their deportment are presented to us as examples, and we are commanded to follow them.

He asks me where is my authority for taking a text or preaching a commencement sermon? I reply, no where. Were it not for my great aversion to obtaining notoriety by novelty, I would discontinue taking a text, and preaching funeral and festive sermons.

His reference to the Jews, reading Moses every Sabbath day, seems rather unfortunate. The cold, lifeless, formal manner which characterized the Pharisees, and which now displays itself in every denomination, whose preachers read prayers and sermons, is one of the principal objections to this unfortunate practice.

Those who approve of reading, my much upon the practice of great and good men. It is not denied that great and good men have given their influence in favor of reading. They have also given their influence in favor of sprinkling, of priestly robes, of high offices in the church, of a long train of ceremonies, which have secularized the church and destroyed its primitive simplicity.

Our churches are rapidly drifting from their moorings. We are reading sermons; we shall soon read prayers. We are the Church; we shall soon have the succession. The path of error deviates at first, but slightly from the right road; the divergence increases until the two roads lead in opposite directions. Yours truly,

D. P. BESTOR.

For the South Western Baptist.  
MISSISSIPPI, CLARKE COUNTY,  
Nov. 17, 1857.

MESSRS. EDITORS: At a Conference held with Centre Ridge church, on last Saturday, the undersigned were chosen a committee of correspondence, and some of us being subscribers to your very valuable and widely circulated paper, we deem it necessary to inform you of our destitute situation, hoping that there may be some faithful minister who would like to examine this section. If so, we cordially invite him to come and look at the South-eastern part of Clarke county; for our beloved brother, Elder Wm. Manning, who has served us, as pastor, with faithfulness, ability and zeal, ever since we were constituted, which was in Aug. 1852, owing to his age and very bad health, and the distance being so great (25 miles) has been compelled to withdraw from us, although much regretted by the whole church; and we know of none other nearer. The harvest is truly great and the laborers are indeed few in this section—here is a large field unoccupied and we think a fine opening for a faithful minister. Traveling ministers are also invited to call on either of the undersigned. If there should be any who wish to inquire more particularly address either of us at Nicholson's store, Choctaw county, Ala. Please use this as you think best for our God and you will confer a lasting favor on Yours in brotherly love.

CHRISTOPHER OWEN,  
J. M. LUCAS,  
A. G. HARRILL, } Com'ees.

For the South Western Baptist.

COLUMBUS, GA., Nov. 23, 1857.

BRO. TALIAFERRO: We had the pleasure of witnessing a baptism last night, the most interesting we have seen in a long time. Miss Lula Boykin, youngest daughter of the late Dr. Sa-







## The Family Circle.

For the South Western Baptist.

Dear little boys and girls. Learn lessons of goodness from every thing you see.

See the Dove; it is a meek and kind bird, and does no harm. When two or three, or more, are in one nest they live in love. John and Jane, and each little boy and girl, must try to be kind and good. The son of God who died to save us from sin can help you to be mild and meek and live in love, just like the little doves.

See the little lambs as they play in the warm sun shine, in their innocence. Do they not remind you of the precious Lamb of God, who did no sin, and had no dark spot in his precious life? Pray to him to put the same spirit in you that was in him. For God is not far off—go to him, and say, "Oh God! I am glad for all my sin. Wo me for all the wrongs I do. Thy Son can see it all. He can hear all we say. Oh let all I now do be fit for him to see. All I now say be fit for him to hear. I ask thy aid to get me out of the bad way, the way of sin. Oh Son of God aid me to be a new creature. Let me be thy son by adoption."—Uncle Peter.

## The Last Hours of Mary, Queen of Scots.

The account which we copy below of the last hours of Mary, Queen of Scots, who, after nineteen years of imprisonment, was beheaded by order of her cousin, Queen Elizabeth, of England, is from a new life of Mary, written by Donald MacLeod:

"At four in the morning she lay down upon her bed, but not to sleep. Her attendants looking on her steadfastly, saw, through the mist of their tears, that her lips were moving in incessant prayer.

"At day break she arose, called her small household round her, and once more bade them farewell; read to them her last will; gave them her money and apparel, kissed the wild sobbing women, and gave her hand to the strong men. She bowed down over it and wept bitterly. Then she went to her oratory, and they knelt, crying, behind her.

"There Kent, and Shrewsbury, and Sheriff Andrews, found her. Thence she arose and taking the crucifix from the altar in her right hand, and her prayer book in her left, she followed them. Her servants, forbidden to follow her, knelt for her benediction. She gave it and passed on. Then the door closed and the wild wail of their loving agony rose and shook the hall.

"Beside what the commissioners reported, she said to Melville: 'Pray for your mistress and your queen?' She begged that her women might attend her to disrobe her, and the Earl of Kent refused her.

"My lord said she, your mistress being a maiden queen, will vouch safe, in regard to womanhood, that I have some of my own women about me at my death."

"Kent gave no answer, and she said: 'You might, I think, grant me a far greater courtesy, were I a woman of less calling than the Queen of Scots.'"

"No answer still. And then: 'My lords, I am a cousin of your queen, a descendant of the blood royal of Henry the Seventh, a married Queen of France, and the anointed Queen of Scotland.'"

"Then they allowed Jane Kennedy and Mistress Curle to wait on her.

"She wore her richest royal robes as she walked to the scaffold, and approached it with the graceful majesty that ever distinguished her. Then Dr. Fletcher, Dean of Peterborough, began to preach, exhorting her to forsake that creed in the which continuing she must be damned. This he repeated with the delicacy and delight in damning their fellow-beings which characterize such persons. Mary begged him not to trouble himself or her. On his persisting she turned away from him. He walked around the scaffold confronting her and began again. Then the Earl of Shrewsbury commanded him to stop preaching and begin to pray, a command which the worthy divine instantly obeyed. But, meantime, Mary was repeating in Latin the Psalms for the dying. Then she knelt down and prayed for her son and for Elizabeth; for Scotland, her enemies, and herself, and holding up the image of her suffering Savior, she cried out: 'As thy arms, O my God, were stretched out upon the cross, so receive me into the embrace of thy mercy, and forgive me all my sins.'"

"Madame," cried courteous Kent, "you had better leave such Popish trumperies, and bear him in your heart."

"Not already in my heart, his image would not be in my hands."

"Then they bound a gold-edged handkerchief over her eyes, and she saying, 'O Lord! into thy hands I commend my spirit,' knelt down.

"At the first blow the executioner split the lower part of her skull; at the second he cut deeply into her neck; at the third he served her head from her body, and holding it up by the long grey hair, he said:

"God save Queen Elizabeth!"

"The people sobbed and wept. 'So perish all her enemies,' said the Dean of Peterborough.

"And the people sobbed and wept. 'So perish all the enemies of the Gospel,' cried the Earl of Kent.

"And the people sobbed and wept; but no man said, 'Amen!'"

Those who now weep for sin, shall one day sing in the heights of holiness:

## A Child's Faith.

An intelligent and sparkling eyed boy of ten summers sat upon the steps of his father's dwelling, deeply absorbed in a highly embellished and pernicious book, calculated to poison and deprave the young mind. His father, approaching, at a glance discovered the character of the book. "George, what have you there? The little fellow looking up with a confused air, as though his young mind had already been tainted with tale and romance and fiction, promptly gave the author of his dangerous companion. The father gently remonstrated and pointed out to him the dangers of reading such books, and having some confidence in the effect of early culture upon the mind of his child, left him with the book closed by his side.

In a few moments the father discovered a light, and on inquiring the cause, it was ascertained that the little fellow had consigned the pernicious book to the flames.

"My son, what have you done?" "Burnt that book, papa."

"How came you to do that, George?" "Because, papa, I believed you knew better than I what was for my good."

"But would it not have been better to save the leaves for other purposes, rather than destroy them?" "Papa, might not others have read and been injured by them?"

Here is a "threefold act of faith"—a trust in his father's word, evincing "love" and "obedience" and "care for the good of others." If this child exercised such faith in his earthly parent how much more should we like little children, exercise a simple, true hearted, implicit faith in our Heavenly Father, who has said, "He who believeth shall be saved!"

## Poor Jay Jones.

A STORY FOR BOYS.

Miss Taylor left her large and interesting group of pupils in the school-house and yard, and went to spend the hour of recess with a kind friend.

She was an intelligent and pious young lady, who loved good children very much, and was ever interested in knowing their trials and joys, and in hearing their wonderful exploits. And so each one believed that she was especially his friend.

Recess past, she was returning to the school-room, when, as usual, almost all the scholars ran forward to meet her. Foremost among a group of some dozen boys stood Allen Blair, a fine, manly boy of eleven, holding in his hand a beautiful and somewhat costly toy.

"See here! Miss Taylor, what a grand bargain I have made to-day! Jay Jones gave me this beautiful toy for an apple. An apple, only think; and thanked me besides!"

Miss Taylor looked rather sorrowfully first at Allen, then at the poor little cripple, Jay Jones, who with pale yellow face and hunchback, stood leaning on his crutches, with his eyes fixed imploringly upon the teacher, as if he would beg for the kind words and sweet caress his more nimble companions had rushed forward to obtain.

"Allen," said she reproachfully, "I would be ashamed to take anything for an apple from that poor boy."

"Children, come into the school-room, and I will tell you about him."

Eager for the story, they were soon in their places, and Miss Taylor began.

"Jay Jones has no father nor mother to take care of him. In infancy he was abused and neglected. Now he is a poor little town papper, his back badly bent, obliged to go on crutches, pale and ill. How easy it is for you, who are well and have plenty of good food, to do without an apple! But the kind woman who takes care of little Jay has no orchard and she cannot afford to buy apples for him. He is often sick and faint, and cannot eat his meals. How delicious, then, to him appeared that rare ripe apple—so tempting to his faint fevered lips, that he gladly gave for it the toy that was kindly given him by a pitying friend to cheer his lonely hours, when he is too ill to come to school."

"Miss Taylor," said Allen, "I'll tell you what I'll do. I'll bring Jay every ripe apple I can find in our orchard tomorrow. I know mother'll let me—and I'll give back the toy. Here Jay, I'm sorry I took it—but I didn't think."

"I'll bring him some too," said another voice. "And I—and I," said many more.

"That's right," said Miss Taylor, "be kind to little Jay while he is with you—you will not have him long."

The next day Miss Taylor's desk was covered with apples for little Jay, and all summer he had all the apples he wished, and many other presents, till he began to think his schoolmates were like dear little brothers and sisters. But he grew weaker and weaker till he could no longer leave his bed. And, carefully nursed and tended by pitying neighbors, little Jay passed down the stream of death. And when Autumn strewed the ground with showers of rainbow leaves and golden fruit, in luxurious abundance, was seen on every hand a train of beautiful boys, in black clothes and snowy white collars, followed by little girls with hands full of flowers, and the beloved teacher, and the kind villagers, gathered around an open grave in the churchyard. The farewell song floated on the air, the autumn flowers almost covered the coffin, and with noiseless steps the procession moved away. Are those noble boys, with their many tears, those gentle girls, and compassionate vil-

lagers, sorry that they have sweetened with Christian kindness the cup of suffering which that poor lone boy was compelled to drink? I think not.—[Mother's Journal.]

## Scissoring.

A man who marries a frivolous flirt gives to airy-nothing a local habitation and a name."

"When sorrow has left its traces, what has become of the rest of the harness! asks a cruel wretch.

An Irishman was challenged to fight a duel, but declined on the plea that he did not want to leave his mother an orphan.

Wise men mingle innocent mirth with their cares, as a hope either to forget or to overcome them; but to intoxication for the ease of one's mind, is to cure melancholy with madness.

SCENE—A tall ladder leaning against the house—a nigger at the top, and a hog scratching his hide against the bottom. "G'way—g'way, dar! Youm makin' mischief!"

A scholar at one of the district schools at Southbridge, was absent for several days, and the teacher wrote his father to ask the reason he received the following reply:—"Keptum sortin taters."

The Boston Post perpetrates the following: "It is said of Eugene Sue that, 'though a professed socialist, he lived like a prince.' In the same way, of our people, though professed Christians, live like the devil."

"Jem, how do you get your living now days?" "In the old way; by being a friend to a fellow that fights."—"How's that?" "Why you see I holds their coats for 'em while they fight, and then I slopes with 'em."—The above is not without a moral.

## The Moustache in the English Pulpit.

A writer in the late London periodical states that nearly all the English clergymen, living between two and three hundred years ago, wore the moustache. In his list of those who wore the beard on the upper lip, we find the well known names of John Donne, George Herbert, Robert Herrick, Jeremy Taylor, Thomas Fuller, and Robert South. The famous John Bunyan, wore the moustache; also, Wickliffe, Cardinal Pole, Archbishop Cranmer, Bishops Ridley, Latimer, Jewel, Holbech, Thirley, Goodrich, Skip, Day, Archbishop Laud, and a host of others.

## Adam's wedding.

We like short courtships, and in this Adam acted like a man—he fell asleep a bachelor and awoke to find himself a married man. He appears to have "popped the question" immediately after meeting Ma'eliece Eve, and she, without flirtation or shyness, gave him a kiss and herself. Of that first kiss in this world we have had, however, our own thoughts, and sometimes in poetical mood we have wished we were the man that did it.—But the deed is or was done; the chance was Adam's and he improved it. We like the notion of getting married in a garden; it is in good taste. We like a private wedding, and Adam's was strictly private. No envious beaux were there, no croaking old maids, no chattering aunts and grumbling grandmothers. The birds of heaven were the minstrels and the glad sky shed its lights upon the scene.

ENERGY OF CHARACTER.—I lately happened to notice, with some surprise, an ivy which, being prevented from attaching itself to the rock beyond a certain point, had shot off into a bold elastic stem, with an air of much independence as any branch of oak in the vicinity. So a human being thrown, whether by cruelty, justice, or accident, from all social support and kindness, if he has any vigor of spirit, and is not in the bodily debility of either childhood or age, will instantly begin to act for himself, with a resolution which will appear like a new faculty.—Foster.

Some years ago, a clergyman called at our office, and requested his paper to be addressed to Rev. Dr. —, instead of Rev. Mr. —, as it was at that time directed. Upon our inquiring of him in the course of a pleasant conversation what College had conferred the Degree upon him, as it had escaped our notice, he said, "Why not exactly any; but it was a way his people had of calling him!" The good man is now at rest from his labors, and there is no danger of hurting his feelings by telling the story.—[N. Y. Observer.]

## Toilet for Gentlemen.

For preserving the complexion—temperance.

To preserve the breath sweet—abstinence from tobacco.

For whitening the hand—honesty.

To remove stains—repentance.

Easy shaving soap—ready money.

For improving the sight—observation.

A beautiful ring—a family circle.

For improving the voice—civility.

The best companion at the toilet—a wife.

To keep away moths—good society.

To promote sleep—dispendence with the latch-key.

A generous mind does not feel as being long to itself alone, but to the whole human race.

Very few men, properly speaking, live at present, but are providing to live at another time.

## Educational.

## JUDSON FEMALE INSTITUTE, MARION, ALABAMA.

THE JUDSON INSTITUTE will commence its twentieth annual session on the first day of October.

Faculty. S. S. SHERMAN, Principal. S. I. C. SWEEZEY, Mathematics, and Natural Philosophy. Prof. H. AUGUSTUS POND, Vocal and Instrumental Music. Miss MARY E. SHERMAN, Presiding Teacher; English and Latin. Miss LUCIA DEWEY, Botany and English Literature. Miss ELLEN L. BAKER, French. Miss AMELIA H. MINNER, Drawing, Painting, &c. Miss LUCY A. MASON, Music. Miss FANNIE INGERSOLL, &c.

Prof. AUGUSTUS POND, has long felt the want of such a book Store in the City of Marion, and as it is an endeavor to supply the wants of Churches, Sabbath Schools, Bible classes, together with those of the Religious and Literary public in general, I earnestly solicit and hope to receive such a patronage from my friends and the public, as will enable me to continue the business, acceptably to them and agreeable to myself.

K. HAWTHORN, Bookseller and Stationer, NO. 27 DAUPHIN-STREET, MOBILE, ALA. (Successor to J. A. McViney.)

Invites the attention of his friends and the public to the following facts: 1. That he designs keeping constantly on hand the Publications of the Baptist Denomination, also, the Publications of other Denominations. He desires to make the leading feature of his business a RELIGIOUS BOOK STORE.

2. That he will keep a general stock of Literary and Miscellaneous Books. 3. That he will keep School Books, Blank Books, Paper, Pencils, Gold and other Pens, Ink, Pencils, &c. All of which will be sold on the most reasonable terms.

4. That the Books of the American Sunday School Union will be kept constantly on hand, and sold at Publisher's price. 5. That the religious community in general, and particularly the Baptist Denomination, have long felt the want of such a book Store in the City of Marion, and as it is an endeavor to supply the wants of Churches, Sabbath Schools, Bible classes, together with those of the Religious and Literary public in general, I earnestly solicit and hope to receive such a patronage from my friends and the public, as will enable me to continue the business, acceptably to them and agreeable to myself.

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2. That he will keep a general stock of Literary and Miscellaneous Books. 3. That he will keep School Books, Blank Books, Paper, Pencils, Gold and other Pens, Ink, Pencils, &c. All of which will be sold on the most reasonable terms.

4. That the Books of the American Sunday School Union will be kept constantly on hand, and sold at Publisher's price. 5. That the religious community in general, and particularly the Baptist Denomination, have long felt the want of such a book Store in the City of Marion, and as it is an endeavor to supply the wants of Churches, Sabbath Schools, Bible classes, together with those of the Religious and Literary public in general, I earnestly solicit and hope to receive such a patronage from my friends and the public, as will enable me to continue the business, acceptably to them and agreeable to myself.

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