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The South Western Baptist
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THOMAS F. MARTIN.
JONES, TALIAFERRO & CO.,
PROPRIETORS.

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The Proprietors still continue the Job Printing busi-
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good style, and on as reasonable terms as any other estab-
lishment in the State.
All Job Work is considered done on business, should
be addressed to the SOUTH WESTERN BAPTIST, Tuskegee,
Alabama.

Communications.

For the South Western Baptist.
Church Discipline.

NUMBER 3.

Having glanced at the respective du-
ties of Christians at variance, and with
sufficient plainness pointed out the
course prescribed in the Scriptures for
brethren to pursue, in cases of personal
misunderstanding.

I now propose to note the duty of the
church in reference to her members who
are at variance with each other. The
Savior said, "Blessed are the peace ma-
kers, for they shall be called the chil-
dren of God."

The church is called "The body of
Christ and the temple of God," and it
was organized for a habitation of
God through the Spirit; and each of its
members bears the identical relation to
the body, the church, that the various
members of the human body bear to it;
hence the idea of unity is clearly set
forth, and identity of interest neces-
sarily follows. Therefore, self-preservation
the first law of nature, ought to
prompt the church, on the first indica-
tion of discord between its members;
to labor for the restoration of peace and
union; and in the discharge of this
duty, each one should feel that he is en-
gaged in promoting his individual hap-
piness for it is evident that whatever
is promotive of the interest of the
church collectively, equally enhances
the happiness of the membership indi-
vidually.

The Church, therefore, ought to ex-
ercise mutual watchfulness, and for-
bearance; such as is carried out in a
well ordered family, where affection di-
rects the intercourse between brothers
and sisters, all of whom love their pa-
rents, and pay due deference to their
admonitions. And yet there is a far
nobler, and higher incentive to "keep
the unity of the spirit in the bonds of
peace," than mere personal interest.—
Having been organized by Jesus Christ,
as the channel through which the pro-
visions of mercy, as set forth in the
Glorious Gospel of the blessed God, are
communicated to the fallen son of Adam,
the highest possible motive that can
influence God's children, is his glory.

"For God who commanded the light
to shine out of darkness, hath shined
into our hearts, to give the light of the
knowledge of the glory of God in the
face of Jesus Christ." "The Word was
made FLESH and dwelt among us, and
we beheld his glory, the glory of the
only begotten of the FATHER full of
GRACE and TRUTH."

From the above quotations, it is evi-
dent, that the Apostles Paul and John
regarded the incarnation of the Son,
that grand exhibition of the Father's
love and compassion, by which sinners
are secured from the pains of the sec-
ond death, as essentially promotive of
God's glory.

Hence whatever tends to strengthen
the ties of christian union by which the
church is bound together, enlarges its
influence over society, and at the same
time, begets in the membership enlarg-
ed desires for the salvation of sinners:
these desires find vent, in ardent sup-
plications to a throne of grace in their
behalf, and thus God's name is glorified
and sinners saved.

The church then, should be urged by
the higher motive of glorifying God;
and honoring the High Priest, of their

profession, to labor for the restoration,
and maintenance of that perfect peace,
that always secures the presence and
blessings of their heavenly Father. I
am aware, however, that such is the
obstinacy and selfishness of some men,
(I do not say christians) that rather
than yield any thing on their part, they
would see the Churches burst asunder,
brother arrayed against brother, God's
name dishonored, the beautiful gar-
ments of religion bedraggled, and trail-
ing in the dust; and Satan, the arch-
fiend of darkness, stalking forth boldly
and chuckling in hellish glee at the
ruin he had wrought through them as
his emissaries. But I truly hope that
all who read this, may belong to that
class who love God supremely, desire
to honor and glorify his name, and are
willing to obey all his commands at the
sacrifice of every thing that stands op-
posed to his glory.

In conclusion, brethren, I beseech
you by the mercies of God, by that
calm and heavenly peace that filled
your own soul, when your heavenly
Father raised upon you his reconciled
countenance and filled your soul with
unutterable joy.

I beseech you by the agonies of Je-
sus, when in Gethsemane, he sweated
great drops of blood, by that Godlike
pity that touched a Savior's heart, and
called forth that fervent prayer, "Fath-
er forgive them, for they know not what
they do." I beseech you the throes of
his parting hour, when the pains of hell
girded him, and he uttered those ter-
rific groans from which affrighted
nature fled, the stunning effects of
those reverberations caused the mas-
sive rocks to burst asunder.

I beseech you by the worth of the
undying spirits around you, among
whom are your sons and daughters,
looking to you for example. I beseech
you by the bright anticipations of those
heavenly joys, which are held up to the
christian's view beckoning him to the
skies, and filling him with unspeakable
bliss. By all these high and holy con-
siderations, I beseech you, labor for
peace, and may be who said "Blessed
are the peacemakers, for they shall be
called the children of God," fill your
souls with his exhaustless love, guide
you in the paths of heavenly wisdom;
and finally receive your souls and bod-
ies hallowed, and glorified into the por-
tals of bliss to dwell with him world
without end. W. JACOB PARKER.

For the South Western Baptist.
Visit to an Old Georgia Baptist
Church, and What and How
those Old-Fashioned Folks Did!

Many years have rolled their ample
rounds since this incident occurred, but
time, with its many checkered scenes
of lights and shadows, has not defaced
the impressions then made on the youth-
ful mind of the writer. It occurred at
an old church, constituted, perhaps a
half century ago, in J— county,
Ga., on the head waters of "Murphy
Creek," from which creek, the church
took its name. It was in a region of
very fertile soil, and the citizens were
generally in easy circumstances, moral
and respectable; and doubtless are so
still, but alas! many of them have passed
out of this state of existence to ex-
perience the realities of a world only
known to man so far as it has pleased
God to reveal it. Amongst the citizens
of this vicinage, were the Smiths, Banks-
es, Turners, Lovejoys, Gilstraps, Har-
dams, Robinsons, and old father Obe-
diah Echols, to whom, if living, this ar-
ticle is respectfully dedicated, to whose
preaching the writer often listened in
his boyhood years. It was at the above
named church, on Saturday, conference
day, I was present, and being a son of
Methodist parents, I had learned to re-
gard Baptists, as being the very dregs of
moral filth, abounding in nothing but
prejudice and ignorance. Well, it hap-
pened upon a day set apart and publish-
ed a month before hand to attend to what
those ignorant, old time Baptists pre-
sumed to call the "church ordinance of
Foot-washing." I had been listening to
the gossip that was floating round in
derision of this "Ordinance" as the old
"Murphy Creek Baptists" called it, many
were the smart, witty sayings uttered
by the youngsters about long toe nails,
rusty heels, holy stockings, and many
other similar silly and gratuitous ex-
pressions, which I then considered
the very quintessence of a highly culti-
vated mind. However, the time had
rolled round, and I was there to see the
fun, and store away enough funny
things to last for years; but alas! how
sadly disappointed was the youthful
spectator. A good, solemn sermon
was preached to which all the member-

ship, which was large, listened with
profound attention, at the close of which
I must confess, I felt more serious than
funny. An intermission of a few min-
utes being given, Church met in con-
ference, attended to some items of bu-
siness and closed. No fun yet. Great
anxiety and impatience manifested by
that part of the congregation, who had
attended meeting that day out of idle
curiosity. The Church went on smooth-
ly and solemnly as if these saints of
Christ felt that they were at the very
gate of heaven, seeming not to care if
there had been a legion present of scif-
fers and game-makers. When they had
all things in readiness, the minister,
having no insignia to distinguish him
from the brethren, but seeming to ex-
press that expression of the Savior,
"Be ye not called Rabbi, for one is your
master, even Christ, and all ye are
brethren," rose, and in a very solemn
tone, read seventeen verses of the 13th
chap. of the Gospel recorded by John,
made some practical remarks, bearing
particularly on the 14th verse, viz: "If
I, your Lord and Master have washed
your feet, ye ought to wash one another's
feet." What, quoth I, can that be
the Bible, he is reading? Why, surely
not, for I have been going to Sabbath
School a long time to Judge Alex. Mc-
Q—, who is both class-leader and
superintendent at "Liberty Church,"
and in his lectures and reading, I have
never heard any thing like that, and
moreover, I have been studying the
"Union Question Book" and if it has a
word on that subject, I do not now re-
collect it. Such were my meditations.

The minister prayed, and I had thought
I would not kneel down, but sit up, as
many do still, during service, and watch
for fun, but the truth is, I felt so
strange that I departed from my inten-
tions and bowed down on my bended
knees; after prayer, the church sang a
hymn, whilst two brethren, whom I
have learned since, were deacons, at-
tended to the arrangement of basins
and napkins, which being done, the
members, two and two alternately gird-
ed themselves and bowing down, liter-
ally washed each others feet. During
this very humble and very solemn per-
formance, the tears were chasing each
other down the time-worn cheeks of the
aged brethren, whom I had known from
my infancy, to be good honest, well
meaning citizens, men of integrity and
firmness in civil matters, against whom
I had never heard of a single charge,
save one, that they belonged to that
sect of people called Baptists, that "was
every where spoken evil of." Ah, that
was the unpardonable sin!

Services were now closed by a hymn
and solemn benediction, and all peacea-
bly and quietly dispersed.
I returned home, having neither seen
nor heard anything funny or amusing;
but to the reverse, having received im-
pressions as lasting as eternity. I felt
that I dared not utter a single witty re-
mark about what I had witnessed, and
I feel satisfied, even now, that churches
in the faithful discharge of christian
duties, produce more permanent and
lasting impressions on the minds of
spectators than all the eloquent ser-
mons, that are written or published.

This was my first acquaintance with
the Baptist and more than a score of
years ago, and this was, then, their
practical workings and usages, which
was then orthodox, and from my read-
ing of the Scriptures, I see no reason
why it should not be so still, notwith-
standing many persons of deep piety
and profound wisdom regard the custom
as obsolete and old-fashioned. If it
were correct then, it is now.

But some say it is not an ordinance
of the Church, to wash the Saint's feet.
Well, perhaps not, but let us not dis-
card it too hastily. At the time of
which I write, old father Jesse Mercer
was living in Ga., where I was born
and I never heard of him condemning
the custom, I will not, however, say he
ever observed or practiced it, for I don't
know that he did, but one thing is cer-
tain, he was a faithful orthodox Baptist
preacher, and had he been as violently
opposed to "foot washing," as some of
our good brethren of the present time
seem to be, he would have denounced
it publicly. The fair inference, there-
fore, is, that he was not opposed to it.
Pretty good authority.

Is it a church ordinance? that is the
question to be settled. Well let us try
respectfully to answer this interroga-
tory, in doing which it will be necessary
to understand the meaning of the words
and terms used, as Baptists are agreed
on what constitutes a christian church,
we will infer that that point is settled,
and take up the term ordinance, and

see what idea it is a sign of, by exam-
ining standard authority, it means,

1st. "A rule established by authority,
a permanent rule of action.
2d. Observance commanded.
3d. Appointment.
4th. Established rite or ceremony."

We are persuaded the rule established
by Jesus himself, than whom there can
be no higher authority, should be per-
manent or He would at some time or
in some place, have suspended it,
and he must have intended it to be ob-
served by his disciples alone as it was to
them alone he spoke on that occasion,
and as the Lord is unchangeably the
same, it is fair to infer that what He
required of them, his disciples, to ob-
serve, He still requires of all his faith-
ful followers. He said to them, "Ye
ought to wash one another's feet." Ought
the preterite tense of the primi-
tive or original verb owe, meaning "to
be held or bound in duty or moral obli-
gation" follow it, not then as an inevi-
table consequence, that the saints or
disciples of the Lord are under moral
obligation, or duty bound to the Sav-
ior to perform some act, or observe
some fact promulgated by Him. It
seems clear that none will or can rea-
sonably deny this position. Then, just
here let the staff of reason and common
sense be planted, and from this vantage
ground take correct observations on
the surrounding territory. The inquiry
naturally arises. What is the act or
fact? Does not the plain word teach it
to be "to wash" by no means an ambi-
guous phrase, but having a specific
meaning within the comprehension of
every ordinary mind. "To wash" what?
The feet. Whose feet? one another's
or the disciples to wash each other's
feet. It does seem, nothing is plainer.
But what is the use of it? A question
I feel under no moral obligation to an-
swer, for it is enough for us to know
what the Lord requires of guilty man
without questioning the propriety there-
of by asking wherefore, for upon the
same principle, when the Savior gave
the commission to the Apostles "to go
into all the world and preach the Gos-
pel to every creature," they might have
said wherefore Lord? Thou canst con-
vert the world by the might of thy pow-
er without the trouble and toil of our
mission. I have heard it said that it
was to manifest Christ's humility. Well,
suppose it was, does that excuse his
saints from exhibiting humility? If it
were the mind of Christ to be humble,
should not the same mind be in his dis-
ciples? Surely for the Scriptures tell
us "if we have not the mind of Christ,
we are none of his." I opine there is
some other reason for observing this re-
ligious custom or ordinance. It is not
unfrequently the case that members of
the same church become a little offend-
ed at each other, so much so as to have
no fellowship in their hearts for each
other, and choose rather to pass the mat-
ter over in silence. Communion seas-
ons comes round, and they participate in
eating the bread and drinking the wine,
in commemoration of the broken body
and shed blood of the blessed Savior,
without a single particle of brotherly
love in their soul. None besides the
parties immediately concerned, knowing
the state of feeling subsisting amongst
the members. Thus the church cripples
along, carrying a dead weight languish-
ing and cold, "a wedge of gold and
Babalonish garments concealed in some
one's tent," and they alone, knowing
what clogs the wheels of Zion. The
Israelites had a way to detect the evil
and I think christians are not without
a test also. Well, the church seeing its
lifeless condition appoints a day to
attend to what those "Old Murphy
Creek Baptists" called the "ordinance
of washing the saint's feet," and re-
quires all the members to be present.
The day arrives and all things being in
readiness to begin the humble and so-
lemn "ordinance" and the moderator re-
quests all who are in fellowship to rise
to their feet. Some do not rise, the
cause being inquired into, it will be
found that some do not have that
amount of christian love and affection
for others, that would make them willing
to wash their feet as Christ washed the
disciples' feet, and enjoined it upon
them to wash one another's feet. Do
we not clearly see, then, that it is im-
portant as a test of christian-fellowship.

Should I have time and opportunity,
I may write more on this subject, not
however, by way of controversy but
to elicit truth and establish the proper
visible landmarks of the christian
church.

One day is worth three to him who does eve-
ry thing in order.

For the South Western Baptist.
Snuff Eating.

It were not so much to be deplored,
if the effects of this vile habit, were
confined to its slave, but its dire results
are co-extensive, with the influence pos-
sessed. This poisoned blood runs
through the veins of the innocent off-
spring, and God the Allwise, only knows
how much misery of mind and body it
occasions.

But one says I know as good women
as live, who have the brush always in
their mouth. So have I, dear reader,
and let me tell you what became of some
of them; for it would fill a volume, to
detail even what little I know of this
matter.

A certain lady, of sense and refine-
ment, whose habit of snuff-eating was
almost unknown, except by her daugh-
ter, for they too were slaves to the same
indulgence, was seized with a myste-
rious kind of fever, which no skill could
understand or reach. Heaven was be-
sieged with prayers. All wept immod-
erately and wrung their hands with
grief, for she was loved, but in spite of
prayers, tears, and doctors, her resign-
ed and triumphantly huffed spirit, left
its clay abode, and went where?—
In the gathering up that which succeeds
such scenes, a particular friend of the
deceased, found nearly fifty bottles,
which had contained snuff, hid away in
some secret place. The cause of the
mysterious disease, was immediately
unriddled. In a short time the favor-
ite daughter, of that woman, by the
same means, followed her to the spirit
land. Have the rest of the family ta-
ken warning? No. The same idola-
trous mania, is impelling them with
slow but sure influence, to the same
dreadful results, and even now it is al-
together probable, that their stomachs
are loaded with the accumulated poison
as proved by cases of vomiting, and
death, of snuff-dippers. But is the
younger ladies for the most part, who
are so much addicted to this habit,—
Those on whom the duties of raising
the next generation must devolve, if
with their poisoned constitutions, they
should live to do it. It would seem
that patriotism, alone, would influence
ladies to abandon a habit, so replete
with evil. What will become of the
country, when protectors are born and
reared under such circumstances, of
injuries and unwarrantable self-indul-
gence. If this thing is not altered,
will not "home influence" have a great
deal to do with the downfall of our
glorious Republic? Undoubtedly it
will, for want of self-government will
overturn any nation.

But the last consideration which pre-
sents itself, is fraught with unspeak-
able interest, eternal consequences. We
are accountable to God, not only for our
acts and words, but the very thoughts
of our hearts. How then, shall we ap-
pear before His throne of justice, when
we have perverted His laws, influenced
others, disqualified our mental and phys-
ical capabilities to have done His will.
The snuff eater declares with a kind of
pleasurable despair, that she will not
eat it, if it kills her, (though she don't be-
lieve it will,) and with the continual
cries of death and eternity in her ears,
she uses another, and another bottle.

Now with these facts, and thousands
more of the same sort, can we come to
any other conclusion, than that this
snuff-eating is, self-murder, and that
too, of the most aggravated character! A
man plunged into despair, blows his
brains out with a pistol. We look up-
on the deed with horror, while we re-
peat "no murderer hath eternal life abid-
ing in him." The poor drunkard drinks
his last dram, and reels into the grave,
and we pronounce that "no drunkard
can enter the kingdom of heaven." But
the snuff-eater most unquestionable
kills herself with tobacco, the most dis-
gusting of all weeds; calmly without
excitement, surrounded with religion,
morality, and all the happiness which
earth can give! It is so, and is she
not, dear reader, the most inexcusable
of all self-murderers. Many of these
die in the triumphs of faith. Can peo-
ple believe, that any one thus calmly
and deliberately killing herself, can be
conveyed by angels into Abraham's bo-
soms? Our sympathies may lighten
the prospect a little, but when we re-
collect that it is written, "He who de-
fileth the temple of God, him shall God
destroy," we cannot have a just ground
of hope, that the departed spirit of the
self-murderer, can be at rest with Him,
who says, "unless a man deny himself,
take up his cross and follow me, he can-
not be my disciple."

M. T. L.
Culoden, Ga.,

For the South Western Baptist.
Cast thy bread upon the waters, for thou shalt find it
after many days.

In a cottage house on a retired street
of one of America's proudest cities lay
a dying man. The beads of death stood
upon his lofty brow, and the half told
beads lay upon his heaving breast.—
There knelt beside his bed a minister-
ing angel, whose sorrowing face and
wasted form, spoke of days of care,
and nights of watchfulness. Her ag-
ony was greater than that of the dying,
for the wily priest had promised him a
speedy entrance into heaven. He had
paid him his last cent, and received ab-
solution for his last sin. But she felt
she was soon to be left alone in the
world with none to love. The tender
vine was to be robbed of its last sup-
port.

Words of comfort were spoken by
sympathising friends, but she knew not
what they meant; for now that her sun
was about to be blotted out—the only
light by which she had so long been
guided, she felt that the world was
wrapt in midnight darkness. Yet with
woman's fortitude she performed her
last duty—lit the sacred lights, and
placed them around his bed, and one in
his skeleton hand, then pressed the
cross to his cooling lips, and all was
over.

The black coffin, and the black hearse
and the deep dark grave were not seen
by the loving wife. Her friends thought
to dig another grave. But the storm
passed, the tide ebbd, and the frail
flower raised its blighted head.

Kind friends nursed her with the
greatest care. And rejoiced in the spark-
ling brilliancy of those once languid
eyes, and in the crimson rose upon her
sunken cheeks, for they thought not
of the deceitfulness of disease, until
the deep hollow cough—consumption's
voice, demanded constant medical at-
tention. And in order to have which,
without burdening her friends she went
to the poor-house. Proud mortals
blame her not. It was love that prompt-
ed this step, as her every other. There
too she was enabled to see her spiritual
guide, for the alms house was visited
weekly by the priest. His appearance
to her was like a beam of sunlight
across her benighted pathway, for it
was only then she could pray. He only
had the power to comfort and for-
give.

But there was another who made his
weekly visits of love, and mercy, to
that house of sorrow. It was no mitred
priest with holy hands, holy lips, and
holy cross, calling on the holy virgin,
No! but a simple Baptist who had giv-
en up the world and all its fleeting
pleasures, to preach Christ and him cru-
cified.

Sabbath after Sabbath found him
among the poor and needy, beside the
sick and dying, administering with a
faithful hand, the medicine of the great
Physician, the only balm for a sickened
soul.

As he approached the bed of Kae
his heart sunk within him. Two cross-
es lay side by side upon her breast.—
"Dobly a Catholic" said he, "but God
has all power, and I will speak one
word." He pointed her to the only me-
diator between God and man, the man
Christ Jesus. He found that she knew
the Bible, but that some of its most im-
portant truths were wrapt in prophecy.

After some visits he was allowed to
kneel beside her bed, and lift the voice
of prayer in her behalf. It was the
first time she had seen one approach
the throne of God since she had left her
father's family altar. All the Roman-
ism she had taught her heart, vanished
in a moment. She recalled the sweet
teachings of infancy's years—the many
Sabbaths with her beloved teacher.

The bright pictures which she had so
skillfully engraven on the youthful
memory, returned with more than their
original vividness. It seemed as though
the very heavens were opened that she
might be permitted to see the glory of
the redeemed, for their crowns, which
had been wrought on Calvary's hill, wav-
ed before her distorted vision, and their
hallelujahs sounded in her ears. The
young minister rose from his knees to
see her pale face lit up with the radi-
ance of a new-born spirit.

Her dying fingers unclasped the
Catholic crosses that had rested on
her breast since her husband's death.
The cross of Christ upon her heart no
longer needed an outer semblance. She
raised her feeble voice in prayer and
praise, and murmured with her latest
breath, "Lord Jesus take thy wanderer
home."

RECULELLA.
(CONCLUDED.)
Vain confidence is the forerunner of shame.

Concession.

The persecution of Baptists by the
Massachusetts colony in 1669, induced
Robert Mascal—an influential Congre-
gationalist of England—to write a let-
ter, dissuading his brethren in this
country from a course of oppression.—
In that letter, he says:

"To him that esteemeth anything un-
clean, to him it is unclean. Therefore,
though we approve of the baptism of
the immediate children of church mem-
bers, and of their admission into the
church when they evidence a real work
of grace; yet to those who in conscience
believe the said baptism to be unclean,
it is unclean. Both that, and mere rul-
ing elders, though we approve of them,
yet our grounds are mere interpretations
of, and not any express Scripture. I can-
not say so, clearly, of anything else in
our religion, neither as to faith nor
practice. Now, must we force our in-
terpretations upon others, pope like?"

Here are several things to be noted,
as borne out by respectable Pedobaptist
authority. 1. Infant baptism is so far
inexpedient that it must be adminis-
tered only to the children of church
members; and their children of the first
generation at that. 2. Infant baptism
is so far without effect, that it neither
accomplishes nor indicates a real work
of grace; nay, finding these children
outside of the church, it does not even
avail for their "admission." 3. Infant
baptism is so far unwarranted, that
there is no express Scripture for it, and
unlike every thing, or nearly every
thing else, in religion, it builds on mere
inferences (styled, by way of euphemism,
interpretations.)—*Red. Herald.*

ENGLISH BAPTISTS.—On the occasion
of the re-opening, after repairs, of the
New Road Baptist Chapel, in the city
of Oxford, the Rev. W. Allen, the pas-
tor, stated, that as early as the year
1160, nearly 700 years ago, there were
Baptists in Oxford, as thirty of them
were then condemned to death for what
was called "heresy." In the year 1520,
in the reign of Henry VIII, a congrega-
tion of Baptists was formed in Faring-
don, near Oxford. In the reign of
Charles I, a Baptist Church existed in
that of James II, in 1689, the name of
its pastor, Jas. Tidmarsh, appears in
the list of a general assembly conven-
ed in London, for the purpose of collect-
ing the churches which had been scat-
tered during the civil wars. For a cen-
tury after this, the church declined, but
since then there has been an improve-
ment, and the prospects are now good.

IMMERSON.—In his Lectures on Divin-
ity, Doddridge says, with respect to im-
mersion: "On the whole, that mode of
baptism is evidently favored by Scrip-
ture examples." And Witsius, in his
Economy of the Covenants between
God and Man, says: "It is certain that
both John and the disciples of Christ
ordinarily used dipping." With what
show of reason, or of piety, then, can
men urge us to renounce the "evident"
and the "certain," for that which, at the
best, is mere probability?

The good man is led in a good way,
by a good God, to be employed in good
things, walking in good company, work-
ing by a good rule, from a good motive,
to a good end, and at last arrives at a
good home.

MISSIONARY TO CHINA.—We neglected last
week to announce, that Prof. J. B. Hartwell
was, on Monday night, appointed to the China
field, by the Board of Foreign Missions of the
Southern Baptist Convention. He is a son of
Rev. J. Hartwell, D. D.; and, as a fine scholar,
a young man of energy, and an earnest Chris-
tian, is well fitted for the arduous work before
him. No appointment of the Board, we are
sure, will give greater satisfaction than this.
May the sanction and blessing of God not be
wanting! Let the friends of missions testify
by prayers and contributions, an interest in the
success of this new laborer; and let Virginia
Baptists enquire, whether some of their own
number should not bear him company to his
sphere of toil.

SINGING.—Unless you have singing in the
Sabbath School and singing in the family, you
can never have congregational singing. It
will be like the cold drops, half water, half ice,
which drip in March from some cleft of a rock
—one drop here and one drop there; whereas
it should be like the August shower, which
comes ten million drops at once, and roars upon
the roof.

The S. W. Baptist.

TUSKEGEE, ALA.: THURSDAY, MARCH 11, 1858.

Proposition: From all who will pay 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.

COLPORTEURS WANTED. Ten or a dozen pious and energetic brethren are wanted by the Alabama Baptist Bible and Colporteur Society, in addition to those already employed, to engage as Colporters in the various Associations in the State. None need apply except such as can give satisfactory evidence of reliability. Address F. M. LAW, Col. Sec., March 5th, 1858. Selma, Ala.

GRATEFUL.—We are grateful to our friends who have responded to our call for our dues. But many, very many, have not yet responded. Those to whom we sent accounts must not lose them nor forget them. As soon as you send your cotton don't forget us. Remember our proposition to receive \$2.00 from those in arrears, will be out in May. That time will soon be here. We cannot, like some papers, give premiums to influence men to pay honest debts. We are too poor, if we were disposed to do so.

It will be seen by reading an address by J. A. COLLINS, Financial Secretary of the Board of the East Alabama Baptist Convention, he has gone to work in earnest, to promote the objects of the Convention. We learn that Elder Collins meets with good success, considering the financial embarrassment of the country. We hope he will be kindly received everywhere, and that he will be liberally sustained in his noble work.

QUERIES.—A correspondent sent us a communication with several queries on the atonement and election, the substance of which we condense thus:

"Did Christ die purposely to save all men?"

Or did he die in an especial manner for the Elect?"

Is the atonement a commercial or a moral transaction?"

The editors being often called on to answer queries; and as it is customary for correspondents to assist editors in that matter, we request our correspondent "Resh" to answer them.

Unauthorized.

The Tennessee Baptist of March 6th, arrived just as we were going to press, and seeing an unauthorized use made of the senior editor's name, and he being from home, we repudiate it in this issue. The editor, J. R. GRAVES, in his reply to TUSTIN, says:

"Bro. Henderson, of Ala., denies that we have ever treated him dishonorably."

"Brother Henderson, of Ala.," never authorized elder Graves to use his name in that connection without he published his entire letter. We saw the letter and that is our recollection. If we are mistaken, the editor can correct us by publishing Henderson's letter entire. Nothing else will do; no other testimony will be received. Elder Graves is fond of publishing certificates, let him publish all of Henderson's. It shall not be allowed in evidence till he does it. It did not suit him, nor will he do it. Will you disappoint us Mr. Editor?"

How it Works.

The Christian Index of March 3d, is a death blow in Georgia, to the late Nashville "Southern Sunday School Union." It contains an able letter from elder J. E. DAWSON, reviewing the impertinent request made by Messrs. GRAVES and DAYTON, that their vindication be read before all the Baptist Churches in the South, and the question taken, "Is the plan of the Union approved?" and send the decision to President DAYTON, Nashville, Tenn. The proposition meets with a severe and just rebuke.

Brother Dawson, also, exposes the trickery and fallacy of the editor of the Tennessee Baptist, in attributing the opposition from most Baptists to the Sunday School Union to opposition to Landmarkism. Elder Graves would like very much to get out of his overwhelming difficulties in that way. But brother Dawson, and brother Walker, editor of the Index, in the same issue will not let him escape in that manner. They hold him to the true issue.

We intend next week to publish bro. Dawson's letter. We are gratified to see the firm stand the editor of the Index has taken on that question. His is a telling article. Graves & Co., will find that every effort they make to exonerate themselves from their present unenviable position before the whole Baptist family, will sink them still lower in public estimation. Most men would have ceased, after such rebukes, to annoy Southern Baptists, but they seem "determined to rule or ruin."

Hard Run.

It would seem that elder GRAVES is hard run for looks to publish; or rather he has great ambition for authorship. He has often been accused of perpetrating literary frauds, but never was caught so outright as recently. We are anxious to know how he will get out of it. We know he is rich in expedients and tricks; this, however, is too plain a case. We had seen many of his literary frauds on a small scale, but we were not prepared for one so large. We knew he would take articles written by correspondents to other papers, and publish them in his own, without giving credit, but we did not expect that he would experiment upon a whole book in that way. There is too much reading done now-a-days to succeed in such hazardous enterprises.

Some person in Virginia detected the shameful imposture, and addressed a note to the editors of the Religious Herald, charging it upon him; whereupon the editors made some remarks also.—Here follows the note, and some of the remarks of the Herald, not having space for the entire article:

"Two Books—and yet but One."

MESSRS. EDITORS: We, easy souls, who constitute the great mass of the churches, seldom have our curiosity about books deeply excited. But when this happens to be the case, we look to our pulpits, our professors, literary and scientific men, and editors, in a great measure for guidance. Still, now and then, we meet with a strange, or seemingly strange thing in this line, which we cannot understand, and forthwith we appeal to our next best informed friends: hence we come to you. We have often heard the remark, that "great minds think alike," and sometimes conclude that "great men therefore write alike"—especially when we meet with books by different authors, published in distant localities from each other, yet on kindred subjects, whose phraseology sounds so much alike, that we are puzzled to tell one from "another." Examples: "Priscilla, or Trials for the Truth," Boston, by Banvard; and "Trials and Sufferings for Religious Liberty," Nashville, by Graves. How is it, these "wonderful authors" run so nearly in the same channel, and discourse so much "alike," one on "Truth," and the other on "Liberty," not necessarily synonymous terms! Do gratify our curiosity!

It has been our impression, until quite recently, that "Trials and Sufferings for Religious Liberty in New England," was an original work, from the pen of Elder J. R. Graves. We so announced it, when we received a copy, for such notice, as its merits might seem to require. Other Baptist journals at the South have ascribed it to him; in one instance rebuking the advertisement of a volume written by himself, as "a thrilling narrative; in several others, pronouncing an encomium upon the skill with which the interest of the story is brought out. These representations, (as our memory serves us,) he has suffered to pass without correction. "Great was our surprise, therefore, upon instituting examination, at the suggestion of our correspondent and another friend,—to find that this work is little more than a reprint, in part, of "Priscilla, or Trials for the Truth: an Historic Tale of the Puritans and the Baptists, by Rev. Joseph Banvard." If the reader will compare the two volumes, beginning with the second paragraph on page 170 of the latter, and page 12 of the former, he will see that (with the exceptions to be noted,) the one is taken verbatim from the other.—Some fifteen chapters, in which Banvard recounts the fortunes of Priscilla, are stricken out; and occasional additions are made, here and there, to the arguments for our denominational views, amounting in all to some twenty pages. Otherwise, the volumes, (from the points indicated,) are not only "alike," but the same.

Last week we published an article from the Montgomery Daily Mail, signed "An Alabama Baptist," which the reader, doubtless remembers. As soon as brother I. T. TICHENOR saw the article, to vindicate the honor of Baptists before the public, he addressed the following note to the Editors of the Mail, which speaks for itself. Let the editor of the Tennessee Baptist beware how he trifles with public morals:

The Tennessee Baptist—Polygamy.

ENS. MAIL: In your issue of the 27th, I see a communication from "An Alabama Baptist," calling attention to the fact that the Tennessee Baptist, a paper printed in Nashville, had, in recent numbers, published articles which "announced the monstrous doctrine that Polygamy, independent of municipal law, is not inconsistent with the Christian Religion." To the emphatic denial that such doctrines are entertained by the Baptists of this or any other State, as uttered by "An Alabama Baptist," I must be permitted to add my own. In vindication of the denomination from any participation in this act, or any sympathy with this "monstrous" doctrine, I beg leave to state that the "Tennessee Baptist" is private property over which no ecclesiastical body has the slightest control; and that the editor and his correspondent alone are responsible for the article alluded to.—Nor has any ecclesiastical body but the particular Church in Nashville, of which the editor is a member, a right to call him to account for such a gross outrage upon public morals.

Yours, respectfully,

I. T. TICHENOR,

Pastor Bap. Church, Mont'g'y, Ala.

The Tuskegee Democrat, (formerly True Union,) has made its first appearance, published and edited by HALL & KEISER. It is a neat sheet.

Traitors Exposed—the Horrid Scheme Perpetrated—the Disastrous Plunge—Prevented!

The Southern Baptist press saw proper some time since to demand the proof of the editor of the Tennessee Baptist, as to who those were who were engaged in the effort to "open communization" the Baptist denomination in America, &c., and especially those who resided in their midst. It was supposed that no man could have the hardihood to make such a charge as this without having the proof at hand. And as in law, so in morals and religion, "The proof must always correspond with the allegation," it was supposed that the "scheme" that was "plotted," must have been the work of agencies competent to so vast a work. To "open-communionize" ONE MILLION AND A HALF of Baptists is no child's play. So herculean a task requires many and efficient workers.—If we should affirm, that during our recent visit to Nashville, we saw two men engaged in battering down the walls of the Tennessee State House with "shot-guns," and that serious fears were entertained that they would soon fall to the ground —! But we are wandering from the subject. Well, in obedience to these demands for proof of this allegation, that a MILLION AND A HALF of Baptists are just about being "open-communionized," and that a large portion of them at the north "are upon the verge of the plunge,"—the editor republishes a part of one of his articles against brother Tustin, with sundry certificates as to what he said in several conversations with the brethren, whose names accompany them. The sum of the matter is, that J. P. TUSTIN said, in a private conversation with a certain brother, that he (Tustin,) "saw no positive command in the New Testament making baptism a prerequisite to the communion service." This, now, is duly certified to, by one whose testimony no body will question.

In addition to this, another brother deposes, that he heard another brother say, that he heard brother Tustin say, that he (Tustin) "was privy to a move headed by Dr. Wayland, who, it seems, was conducting a correspondence with prominent persons in England, who held the same views, preparatory to the initiation of open-communion in the United States." The proof then, that the Baptists of America are about to be "open-communionized," is,

1st. That J. P. Tustin expressed in a private conversation with a Baptist brother, that he (Tustin) could not see that baptism was, according to the Scriptures, a prerequisite to communion.

2nd. That one brother heard another brother say, that he (that is, the "other brother") heard brother Tustin say, that he (that is "brother Tustin") was privy to a move, headed by Dr. Wayland, who was corresponding with prominent persons in England, to get them to come over here and help him and Tustin (for this is the meaning of the allegation, if it has any meaning,) "open-communionize the Baptist denomination in America?" Now, we submit, that this latter fact about Dr. Wayland is not fairly in evidence.—The brother to whom the reference is made as having heard bro. Tustin make this latter declaration, says nothing of it in his letter. We shall, therefore, "move the court" to set aside this testimony, not by way of impeaching the witness, but by that third handed "hear say," is not exactly the testimony that fits the case. Our maxim is, "the proof must always correspond with the allegation." The proof then, "that a scheme is being plotted, and the elements at work to open communization the Baptist denomination in America," is, that J. P. Tustin, Secretary, editor, &c., was heard to say in a private conversation with a good brother, that he did not see any positive command in the New Testament making baptism a prerequisite to communion!

The fact is, brother Graves is "cornered," as the saying is, and we sympathize in his embarrassment, and shall therefore, spare him. We hope this matter will teach him a salutary lesson.

"We supposed the Society allowed bro. Bowen the usual author's profits—10 per cent.—and therefore every book sold added ten cents to the Mission Board."—Tenn. Baptist.

We suppose that the South Western Publishing House allows old father Orchard "the usual author's profits—10 per cent.—and therefore, every book sold adds ten cents to the" old man's pockets. And yet somebody has been wicked enough to put the report out in circulation, that "old father Orchard" has been flattered and paid off with a present of five hundred dollars, which the editor of the Tennessee Baptist begged from his readers—when there is now, according to the "usual author's profits—10 per cent."—allowed by the men of honor—more than one thousand dollars, unacknowledged, due the old man, on the sales of his "History." We do not vouch for the truth of the report. We chronicle it for the purpose of calling the attention of "the powers that be," to the matter. Is it true?

The Tennessee Baptist and the S. B. P. Society.

We promised last week to develop the peculiar friendship of our cotemporary, the editor of the above paper, for the Southern Baptist Publication Society. We now proceed to redeem that pledge. We shall take our text from an article entitled, "South Western Baptist," published in that paper, under date of "Feb. 20th." Here it is:

South Western Baptist.

Brother Tallafiero of the South Western Baptist, asserts this of us:

"The editor of the Tennessee Baptist is no friend to that cherished institution, the Southern Baptist Publication Society. We have long hesitated, and are now pained to write this sentence."

Our brother asserts what is false, and what he has had evidence is false, if he has read our paper. The Southern Baptist Publication Society has not a warmer friend in the South, or one who would care and could more to put its work into circulation, if it would only furnish them at such discounts as private publishers do. If we have ever found fault with the Society, it is for this: that good books are comparatively locked up by it. Why are not thousands of copies of its works sold in the North, and why are not tens and twenties of thousands sold in the South? Are we to be represented as an enemy to that Society, because we want ten thousand of its books sold where one thousand now is? We don't thank any man for the intimation. That Society has sent an order to the South Western Publishing House for \$100 or \$500 worth of books at a given discount, and we have ordered the same amount in their books at the same discount and been refused.—Does this look unfriendly?

It is due our associate, "brother Tallafiero," that we relieve him instantly of his extremely perilous position. We, the senior editor, wrote the article from which the foregoing extract is taken.—We cannot bear to see any man killed by mistake. Indeed, we have too much Tennessee pluck in us, (pardon the expression, for that is our native State,) to stand still and see another man victimized for our sins. The right mark is now offered to the shafts of the "little inquisitor," as a cotemporary styles him—let him kill us, if he can!

We have "asserted what is false," have we? when we said that he was "no friend of that cherished institution, the Southern Baptist Publication Society." The appeal is made to his paper, too, for the "evidence" that is to convict us of falsehood! Well, to the columns of that paper we appeal. How much friendship for that Society is exhibited in the following article, published in that paper of January 23d? It is a "Query," and the editor's answer.—Read it:

QUERY.—I see in some of our Baptist papers, perhaps in your own, that every one of Bro. Bowen's book on Central Africa sold, aids the African Mission.—I think this a mistake. The Southern Baptist Publication Society in Charleston, bought the right to the book from bro. Bowen and gave him but a very small sum for it—say \$300.—this sum bro. B. generously gives to making a road from the seaboard towards the interior. If ten thousand copies of the book were sold, it would not add a single farthing to the roader's mission. Am I not correct? I write this for the truth's sake, and not to lessen the circulation of the book, which I approve very highly, except the appeal to all denominations, which is a mutual endorsement of their essential orthodoxy or that they are evangelical. When I can invite an Episcopal denomination to teach the Africans, I can invite the Catholics to do it. Can you tell me if I am not correct? I EXACT TRUTH.

ANSWER.—We know "extremely little" about the business of the Southern Baptist Publication Society. We believe that we have urged the circulation of bro. B.'s book, on the ground that every book sold added something to the African Mission. We felt ourselves warranted to say so from this announcement—

"The author's profits are appropriated to the Central African Mission." Those, therefore, who buy the work will do themselves a favor, and promote the interests of a very important mission."

We supposed the Society allowed bro. Bowen the usual author's profits—10 per cent.—and therefore every book sold added ten cents to the Mission Board. But if the Society bought the MSS. for a specified sum, which should have been a liberal one—then that sum alone goes to aid Africa, and no more, though a million of copies are sold, unless additional stipulations are made.

We would suggest that all who wish to understand the advertisements of the Southern Baptist Publication Society, to address themselves to the Secretaries of that Board and not to us, for our words are watched for no good purpose. Could we persuade bro. Bowen to change the language of his appeal we would most certainly do so. We do not believe that Jesus Christ ever commissioned Catholics or Episcopalians, or any human, unscriptural Society to teach the nations their doctrines and dogmas, or gather them into their folds and enslave them to their Bishops and Presbyters by their ecclesiastical politics, the workmanship of men's hands—never, no, never—and we do not invite them to enter the nations and build up their organizations, so manifestly rival to the Churches of Christ.

The following, we take from the Religious Herald, of the 25th Feb'y, from bro. A. THOMAS, Treasurer of the Foreign Board. We suppose he will be believed. Read:

The Profits of Bowen's Africa.

J. H. SHEPHERD, Esq.,

Tr. S. B. P. S., Charleston, S. C.

DEAR BROTHER: I observe in the South-

ern Baptist, a communication from you, addressed to me as Treasurer of the Foreign Mission Board, on the 2d inst., requesting me to say through the Religious Herald what amount of money, the Southern Baptist Publication Society has already paid me for the Central African Mission, on account of the sale of Bowen's book, on Central Africa. I answer that I have received from your Society six hundred and fifty dollars from sales of said book; equivalent to 10 per cent on 6,500 copies sold, and expect to receive the 10 per cent on whatever amount you may publish hereafter. The copy-right is not sold to the Publication Society, but is held for the benefit of the Central African Mission. Very truly, yours,

ARCHB. THOMAS,

Tr. Foreign Miss. Board.

So that this slander, (for it is nothing else,) is nailed to the counter. The editor had it in his power to correct promptly, the error into which his querist had fallen. If he had any confidence whatever in the integrity of bro. Bowen, himself, who states in the book referred to, that the usual author's profits went to the African Mission—or, if he believed that the advertisements of that Society stated the truth—he could have corrected his correspondent, without trumpeting the slander in his paper, in the form of a query, with just such an answer as is capable of any construction.

"The Southern Baptist Publication Society has not a warmer friend in the South," than the editor of the Tennessee Baptist! Let us apply this text: Suppose the Rev. F. M. LAW, Corresponding Secretary of the "Alabama Baptist Bible and Colporteur Society," Rev. K. Hawthorne, proprietor of the "Mobile Baptist Book Store," and bro. B. B. Davis, the Superintendent of the "Montgomery Book Emporium," were each to say that "the Southern Baptist Publication Society had not a warmer friend in the South" than he was, and immediately after that declaration a friend were to ask for some of the publications of that Society, and he was answered that none of them were on their shelves, and had not been since they had been conducting the business, because that Society would not allow them to make but 30 cents upon each dollar's worth they sold when some other publishing houses allowed them 40 cents! but that nevertheless, "the Southern Baptist Publication Society had not warmer friends in the South" than they were!—but we will not even suppose either of these good brethren capable of making such a declaration under such circumstances.—Not a single one of the publications of that Society is to be had from this Nashville "House." And by the way, why cannot our brethren in Nashville have a book-store in their city that will supply that market with SOUTHERN publications? We doubt not that it would do an extensive, and certainly a very important business.

Again: About two years ago, bro. Edmund King, of this State, started a proposition to raise twenty or twenty five thousand dollars for the further endowment of that Society. A respectful request accompanied that proposition to the effect that "every paper friendly to the object" should give it a few insertions and call attention to it. Every Baptist paper in the South responded promptly to the request, except the Tennessee Baptist!! And yet "the Southern Baptist Publication Society has not a warmer friend in the South" than the editor of that paper!! If we could whistle on paper, this is one occasion on which the "iron-horse" ought to be outdone! The cool impudence of the assumption can only be equalled by the gaping credulity that can swallow it!

A word in conclusion, in regard to the refusal of our Society to exchange its publications upon equal terms for those of the Nashville "House." Any man who is any judge of printing and who will take the pains to compare the books printed in Nashville, at the office of the Tennessee Baptist, (not those printed by Sheldon, Blakeman & Co., New York, and bearing the imprimatur of the "S. W. P. House.") with those issued in Charleston by our Society, will say at once that in the mechanical execution of the work, the accuracy of the printing, and indeed the general style of the publications, there is at least 20 per cent. difference in favor of Charleston. This is our judgment at least, and we were brought up in the "art preservative." But the far more important difference between the Nashville and Charleston publishing interests, is found in the character of their publications. This, however, we have not now the space to discuss. And moreover, we have recently had occasion to review the general character of the Nashville publications.

A single question, and we have done. If all the book-stores, Baptist papers, colporteurs, and missionaries, in the South had been just such "earn friends" of the Southern Baptist Publication Society up to this time, as the editor of the Tennessee Baptist says he is, what would have been the present condition of that Society? How many such "earn friends" would it take to burn up the concern?

Every trial says, Go to Jesus: Go now.

War, a Means of Evangelization.

It is the divine prerogative to bring light out of darkness, and good out of evil. Such results of the present disturbances in China are anticipated by the missionaries. The Rev. John C. Lord, Baptist missionary at Ningpo, remarks in a letter dated October 10th, that

"The circumstances of this country remain very much as they were a year ago, excepting such as are connected with the hostilities at Canton. These, however, are of a very grave character and are likely to lead to important results. Their influences for a time may be unfavorable to missionary efforts, but in the end it cannot be so. War with England is now inevitable. And whether it be local or general, it must result in the wider opening of the country, and the more unrestricted labors of the missionary. This is an object for which we have long been looking and praying, and now it is evidently near at hand. The walls of this secluded country must soon; and when they do, we shall have opened to us a field of labor sufficient to absorb all the resources of the Church, were they ten-fold greater than they are.

"If the opening of the country is effected, and the toleration of Christianity secured, it must of course be regarded as a great and important advantage.—But still the great work of Evangelization is yet to be accomplished. And this we must not regard as the work of a day, nor yet of a few years. In the ordinary mode of Divine Providence, generations must pass away before we can hope to see Christianity established in China, even to the extent it is in our own country."

Illustration of Mat. 3: 4.

"His meat was locusts and wild honey." In Dr. Livingston's travels and researches in South Africa, p. 48, recently issued from the press, we find the following passage illustrating the diet of John the Baptist in the wilderness:

"We are much in want of animal food, which seems to be a greater necessity of life there than vegetarians would imagine. Supplies of this were necessarily so irregular that we were fain to accept a dish of locusts. These are quite a blessing in the country, so much so that the rain doctors sometimes promised to bring them by their incantations. The locusts are strongly vegetable in taste, the flavor varying with the plants on which they feed.—There is a physiological reason why locusts and honey should be eaten together. Some are roasted and pounded into meal, which eaten with a little salt, is palatable. It will keep for months. Boiled they are disagreeable; but when they are roasted, I should much prefer locusts to shrimps, though I would avoid both if possible." P.

We take the following summary of Revival intelligence from the Religious Herald:

Revivals.

Seasons of refreshing, we rejoice to see, are increasing in the Western and Northern states in the Baptist and other churches. In the month of January the aggregate reached nearly 10,000, and that for February will probably exceed this number. But few are yet reported in the South. Winter, except in towns, is not the most expedient season for holding protracted meetings, and our additions are much less in that portion of the year, than spring, summer and autumn. Heretofore in the South, the Baptist and Methodist churches have had larger additions, than in either the North or West. We trust that the blessing vouchsafed to other portions of the Union will stimulate us to engage more earnestly in prayer and labor more diligently and zealously for the conversion of our fellow citizens, that we too may share in this blessing, and experience a like, if not greater, increase.

The Western Recorder reports revivals at Bethel Church, Ky., 47 baptized, and at Cypress meeting house, do., 18 baptized, 10 from the Methodist church. The Western Watchman states that "the work of God has been going on in the city of St. Louis, since our last.—The Second church, has received 43, and about the same number to the Third church. About 25 candidates have been baptized at the first African, and 44 at the Second.

The Illinois Baptist reports revivals at Mt. Zion church, Ill., 32 baptized; and at Lamolite church, do., 60. On the last Lord's day in January, 41 converts were baptized in 13 minutes, and 18 subsequently.

The Baptist Watchman reports revivals in Union Church, Tenn., 24 baptized, Locust Grove, do., 20 received for baptism, Corner Settlement, near Lebanon, Russell county, Va., 24 baptized; Zion Hill church, Tenn., 20 added, and at Brown's school-house, do., 50 baptized. The Christian Herald reports the baptism of 31 at Novi, Michigan. The Christian Times reports an addition of 51 to Monticello Prairie church, Wis., Delavan church, do., 50, Blue Grass church, Ill., 29, Springfield church, do., 27 additional, and Ottumwa church, Iowa, 19. The Journal and Messenger reports 22 added to Fredericktown church, Ohio.

The Christian Chronicle reports re-

vivals at Fish Creek, an vicinity, Penn., 70 candidates received. The Welsh Baptist church at Minersville, Penn., had received an addition of 59 members by baptism, and from 40 to 50 were to be baptized next Lord's-day.

The New York Examiner reports the baptism of 87 at Altay church, New York, at Stillwater, New York, the First church has received 20, and the Second 28, Middletown, Conn., 21; the pastor of the first church, Newark, baptized 46 on the 21st, ultimo, making in all 121; Norwalk, Ohio, has received 37 members by baptism, at Marietta church, Ohio, 20 candidates have been received.

The Christian Witness reports revivals at Fulton, Ind., 84 added, Salem church 23, Owensburg church, do., 17, Laporte church, do., 20, and Niangua church 22.

The Christian Secretary reports a revival at Southwick, Mass., 35 baptized, and at LeCrosse, Wis., 28 baptized.—The Western Recorder reports the baptism of 35 candidates at Mayville, Ky. At Louisville, the Walnut street church has received 48, and the Jefferson street church 28.

The Journal and Messenger reports revivals at Licking church, Ohio, 43 baptized, Amity church, do., 23 received for baptism, Bird's Run church, do., 32, and Springfield church do., 32.

The Christian Herald reports revivals at Ypsilanti, Mich., 26 baptized, at Eatons Rapids, do., 30 baptized.

W. N. CHANDLER, a laborious minister, in speaking of the benevolence of the age, says:

"It appears like the brethren in these hard times are like some of the Kings of Judah; they take the treasures of the house of the Lord for their own private purposes."

Communications.

For the South Western Baptist.

Deacon Cross.

"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

This is the language of children, addressed to their sullen companions who were determined not to be pleased, either with their innocent merriment, or their feigned sorrow. Men in children upon a larger scale. Capriciousness not confined to juvenile years. Many of this generation may be likened to the children spoken of by our Savior. We propose to furnish a few illustrations, beginning with the well known brother whose name stands at the head of this article.

Deacon Cross was born of poor but respectable parents, in the town of Vexation. His early advantages were exceedingly limited; in fact, he has been repeatedly heard to say that he never went to school but three months in his life. Possessing, however, a larger share of common sense, together with some peculiar weaknesses, (and who does not possess them?) brought up in habits of strict industry and right economy, he, in the lapse of time, has acquired far more of this world's goods than many who had superior advantages. When about thirty years of age, during a protracted meeting held in his native town, brother Cross was led to make a public profession of religion. He united with the Baptist church, which surprised everybody, inasmuch as his membership was small, and for the most part in extremely indigent circumstances. The members were much elated at such an acquisition, and as a mark of their profound respect, as well as in consideration of his influence and wealth, our good brother was soon elected deacon. He was now a man of some importance—the pastor never failed to seek his advice, and the church looked up to him as its best counsellor. His word was law. No one could be received or dismissed, no business could be transacted without the full consent and hearty approbation of Deacon Cross. Thus the days pass by smoothly and pleasantly, except such little troubles as are incident to every town as large and populous as Vexation.

In the decline of life, he moved to a new country, that he might settle his large family all around him. Unfortunate step. In the immediate neighborhood of his new home was a Baptist church with which he at once united. This church, unlike the one with which he had been so long connected, was composed of intelligent, active, and to a considerable extent wealthy members. These good brethren, in the simplicity of their hearts, had contracted the habit of thinking for themselves, and what was for worse, were accustomed to attend to the most important business without consulting with flesh and blood. It was soon obvious that this state of things did not suit the good old deacon. He was evidently out of his element. At the conference meeting, his seat was always filled, but he rarely opened his lips, while a dark scowl always sat upon his face, ominous of the displeasure and discontent of his heart. The brethren wondered what could be the matter, and repeatedly questioned each other as to the cause of the deacon's sullenness. At length it became insupportable, and some of the most pious and prudent approached him upon this delicate subject. They asked him affectionately, why he did not take more interest in the affairs of the church, appear more social and at home among them? The deacon paused for a moment, fretfulness being written in every wrinkle (and they were numerous) of his forehead, and then he replied—"Things were managed differently in the church at Vexation—there I was always consulted, and everything went right—here you have new-fangled notions about everything—I am not noticed except when you want money—you are all wrong—you have departed from the old landmarks—you are too rich and independent, and I have a strong notion of taking my letter." The good brethren did all in their power to conciliate the deacon, but to no purpose. He did not, however, for his letter, but still attends conference, throwing a dark shade over all the proceedings. No matter what may be done, whether pleasant or

SOUTH WESTERN BAPTIST.

grave, joyous or sad—whether new-born souls tell what the Lord has done for them, or wicked professors are excluded from church privileges, because they are always sullen and morose. The brethren have frequently said to each other, what more can we do?—We have piped into him, and he will not dance; we have mourned over him, and he will not lament; and they have come to the rational conclusion to let him alone, praying that God, in his infinite mercy, may yet renew him in the temper of his mind.

Result.
For the South Western Baptist.
**The Bible in every household—
The Gospel to every creature.**

The controlling purpose of the East Ala. Convention is:

1st. To furnish a Bible to every family in our Territory, and to supply every desolate neighborhood with the gospel. It may be safely assumed that in this part of the State, there are from three to five thousand families who have not a copy of the Scriptures in their houses, allowing five to each family, we have from fifteen to twenty-five thousand persons without the light of life to shine upon their doorway. A much larger number all destitute of that kind, and amount of preaching essential to the spiritual well-being, and eternal salvation of these perishing souls.

2nd. We desire to support, at least, one white Missionary, and one native interpreter, in one of the Indian tribes (perhaps the Cherokee) to preach among them the unsearchable riches of Christ, and give the word of life to those perishing in our sight. These tribes but recently went from our borders, and now implore us to send them Bibles and Teachers. No missions of Modern times have been more successful, than those among the red men with instrumentalities few and feeble, some 2000 of these lost tribes are gathered into the fold of Christ. If beneficence is a duty, if we are anything to our fellows, surely no Christian can lay his hand on his heart, and lift his heart to the great God and say he owes nothing to these wandering sons of Shem, in whose tents we now dwell.

3rd. We propose to aid the Board of foreign Missions, who have executed their delicate trust with so much wisdom and efficiency in establishing and sustaining more Missionaries in Central Africa, among the sons of Ham, so that Ethiopia too may stretch out her hands unto God. The exploration of her land, the success of our efforts, in this hitherto almost hopeless part of the world, is almost incredible, but for the indubitable testimony of our missionaries on the field. The Board intends, as soon as possible to support a missionary among these dark tribes, to send out the light of life over the regions of death.

4th. The sacred scriptures have been translated into near two hundred languages and dialects. The Cherokee Indians, the Chinese and some of the Africans can read in their own tongue the wonderful works of God and it may be questioned if eight hundred millions of the ten hundred millions of the earth have ever seen these oracles which are spirit and life. The Board of the So. Bap. Convention at Nashville is anxious to aid in this work of Faith and labor of love and patience of hope, but where are the means to come from? The stewards of God in East Alabama have the means—will they bestow them? The attention of every friend of God and lover of his race is invited to this work with an earnest desire that their aid is in these purposes.

JESSE A. COLLINS, Fin'l Sec.
East Ala. Bap. Con.

Decline of Methodism.

The correspondents of the New York Christian Advocate and Journal are discussing the causes of "the decline of Methodism." Some of them draw conclusions from their statistics quite ominous of the future fortunes of Methodism, others contend that the decline is incidental to their progress, and is to be explained by a "law common to all societies." One writer, Rev. D. Armstrong, of New Jersey, who appears to be well posted up in the history and statistics of his denomination, says:

"During the first twenty years, the average increase was twenty-five per cent; for the second twenty years it was only seven per cent; for the third twenty years it was five and a half per cent; for the fourth 20 years five per cent; or, for the first half of the Church's history sixteen per cent; and for the second half five and one fourth per cent."

Now is it a "law common to all societies" that they shall thus decrease? must they in obedience to that law lose two-thirds of their usefulness within the space of a few years? If so, how long will it take any religious body to decrease itself out of all usefulness, leaving nothing but a Pharisaic crust of religious formality, "having a form of godliness, but denying the power thereof?"

If we are thus subjected to an inevitable law of decrease, what are the future prospects of Methodism? We closed our last year's labor with a percentage increase of one and one-eighth per cent. How long will it take to reduce this to nothing? I might cite a great many individual examples to show that there is no law necessitating a

decrease in numbers. On a certain charge last year there was an addition to the church of twenty; this year there has been an addition of twice that number, and there is no reason why in the coming year there may not be large additions, if the same means are employed with God's blessing. Take cases from statistics of the whole church. In 1784 the increase was nine per cent; in 1785 it was twenty per cent. In 1788 we had an increase of forty-four per cent; in 1789 sixteen per cent; in 1839 the increase was six per cent; and in 1840 eight per cent. In 1848 one per cent; in 1849 four per cent. Now these fluctuations, instead of proving that there is an inevitable law of decrease, show that either in some years the church has been more favorably surrounded, or that she has in some years applied her energies more efficiently than in others. Else why in 1788 an increase of forty four per cent, and the following year only sixteen; and the next year rising again to thirty-eight per cent; or in 1780 a decrease, and in the following year an increase of twenty-three per cent?

Such stubborn facts as these may well make the adherents of Methodism pause and consider. When Methodism was a new thing, both in its doctrines, its church policy, its forms of worship, its manners and spirits, it attracted by its novelty; and especially, when it came into conflict with a dead orthodoxy and lifeless formalism, it had a wonderful power over the more movable classes. But that day is past, and while it has been running up its mushroom growth, Baptist principles, which at the origin of Methodism, had just begun to develop their power in this country, have spread and extended on every hand.

The American people are very much prone to judge a tree by its fruits. In applying this test to Methodism, they say of it, "thou art weighed in the balance and found wanting." Such terrible statistics as were presented in the "Estimate of Methodism," by the Rev. Parsons Cooke, all gathered from the official tables published by Methodists themselves, teach a lesson not to be forgotten. What a picture of Methodism would be presented, if the whole number who have professed conversion in their classes, and have since apostatized, could be exhibited!

We are reminded of a visit which we once made to an old Baptist in Mississippi, who had long been surrounded by the influences of Methodism. He was four-score years of age, yet hale, active and cheerful, a noble specimen of a veteran soldier of the cross. He had learned of the living word, a doctrine opposite of the distinctive tenets of Methodism, he believed and rejoiced in the Divine purposes of grace in Christ. He was reminded of a visit which we once made to an old Baptist in Mississippi, who had long been surrounded by the influences of Methodism. He was four-score years of age, yet hale, active and cheerful, a noble specimen of a veteran soldier of the cross. He had learned of the living word, a doctrine opposite of the distinctive tenets of Methodism, he believed and rejoiced in the Divine purposes of grace in Christ.

Obituaries.

Died, in Eufaula, Greene county, Ala., February 12th, Mrs. MARTHA A. DURHAM, in the 82d year of her age. She was born in Greene county, Ky., October 14th, 1825. In April, 1848, she came to this town with her late husband, and by her kindness of heart, cordial and amiable disposition, pleasant, diligent manner—all so lovely in woman—she won the esteem and love of all who had her acquaintance. In 1851, the cause of true religion was led to her by her excellent husband, and soon after it was the privilege to baptize her on a profession of faith in Christ. That profession she ever adorned by a life of piety. If Christianity can aid in a renewed heart—if its fruits and evidences are love to God and devotion to his church and people—she was truly a Christian. The last six hours of her life, also afforded additional proof. Free from pain, perfectly rational, and in the most happy frame of mind, she had her husband, children, and friends about her; mingling comfort and warnings to those around, with joyful anticipations of meeting others in heaven; and calmly, fearlessly watched the progress of death upon her fingers and system, till the last moment, when she peacefully breathed her last.

Funeral services were held on the 14th inst., at 10 o'clock, A. M., at the residence of her late husband. Burial in the cemetery.

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tion's neighborhood, where he thinks best; Tuesday night, 27th, Chesham, (to be held in your negroes, brethren.) Wednesday night, 28th, Auburn; Friday night, 30th, Auburn; Saturday night, 1st, Auburn; Sunday, 2nd, Auburn; Sunday, 3rd, Auburn; Sunday, 4th, Auburn; Sunday, 5th, Auburn; Sunday, 6th, Auburn; Sunday, 7th, Auburn; Sunday, 8th, Auburn; Sunday, 9th, Auburn; Sunday, 10th, Auburn; Sunday, 11th, Auburn; Sunday, 12th, Auburn; Sunday, 13th, Auburn; Sunday, 14th, Auburn; Sunday, 15th, Auburn; Sunday, 16th, Auburn; Sunday, 17th, Auburn; Sunday, 18th, Auburn; Sunday, 19th, Auburn; Sunday, 20th, Auburn; Sunday, 21st, Auburn; Sunday, 22nd, Auburn; Sunday, 23rd, Auburn; Sunday, 24th, Auburn; Sunday, 25th, Auburn; Sunday, 26th, Auburn; Sunday, 27th, Auburn; Sunday, 28th, Auburn; Sunday, 29th, Auburn; Sunday, 30th, Auburn; Sunday, 31st, Auburn; Sunday, 1st, Auburn; Sunday, 2nd, Auburn; Sunday, 3rd, Auburn; Sunday, 4th, Auburn; Sunday, 5th, Auburn; Sunday, 6th, Auburn; Sunday, 7th, Auburn; Sunday, 8th, Auburn; Sunday, 9th, Auburn; Sunday, 10th, Auburn; Sunday, 11th, Auburn; Sunday, 12th, Auburn; Sunday, 13th, Auburn; 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Poetry.

For the South Western Baptist.

GUARDIAN ANGELS.

And is it so, and do the angels come
In winged haste, from their celestial home,
To minister to man's frailty and pain,
To soothe and comfort, and to cheer again,
To soothe and comfort, and to cheer again,
To soothe and comfort, and to cheer again,

God sent forth his only Son to earth,
To save us from our sins and from our death,
His spirit sent to give us heavenly birth—
To make us pure and true, and to give us life,
To make us pure and true, and to give us life,
To make us pure and true, and to give us life,

To assure our hearts, and all our ways defend,
Yes, let the glorious truth possess my soul!
And gild the hours of trial's darkest day,
Confirm my trust in God, my fears control,
And ease the trials of this rugged way,
Through rich or poor, through high or low or lot,
Through joy or misery, through pain or grief,
In palace, or in the lowly cot,
For us the heavenly messengers descend.

What glorious spirit hovers o'er me now,
All clad in heavenly robes of living light,
While earth and heaven are all around me,
Radiant with power, and winged for swiftest flight!

Is it one who sang creation's morning?
And shouted forth the glorious new-made earth,
Or sung the hymn of praise when Christ was born,
And told the shepherds of His wondrous birth?

Then what am I, if all the present God,
Thou send me to those messengers of love?
I surely am, more than a mortal child,
And have affinity for worlds above.

O sweet to think, if that bright guardian one,
Is disembodied spirit, freed from clay,
Who sprang from death, and rose above the sun,
To look in bliss, which never shall decay.

Thou holy John, when all his vision faded,
Fell down to worship whom he thought was God!
But 'twas a disembodied saint, at last,
Redeemed from sin, and from this earthly clod.

O! if those dear ones who have left us here,
Though clothed in heaven's resplendent glories bright,
Are round us now, and mark each sigh and tear,
And whisper consolation, day and night!

O! then, for them in grief we'll weep no more,
Since they are best, and still a blessing found,
And sent on works of love creation o'er,
Where'er the Almighty's handiwork abound.

Were it not so, what mean those whisperings,
When saddest thoughts oppress my darkened soul,
And a gathering storm before its shadowy folds,
While lightning flashes, and rumbling thunders roll!

O! then how oft, like music through my soul,
I hear thy voice, like some sweet voice I've heard,
While heavenly light o'er all my darkness stole,
And armed me for the conflict which I feared.

How oft, when ill was past, or pleasure worn,
In midnight dreams my father's voice I've heard!
Thou valued, unseen, yet in most earnest mood,
Entreated me to trust the God who feared.

O sweet, though in a dream, the truth to feel,
My sainted father's spirit still is near!
To help me on my way, till God reveal
His utmost will, and I in heaven appear.

My Rosa dear, the darling of my heart,
Thou wast an angel, ere thou didst stray,
O! how it tore my soul, that angelic part,
That fled thy spirit from its suffering clay!

But now, my friends, that spirit hovers nigh,
With angel powers, and bids my faith to look,
Triumphant, to the joys above the sky,
For me set down in God's eternal book.

My Father God, when I thy will have done,
May guardian angels bear my soul to Thee,
Though most unworthy, may I near Thy throne,
Rest and abide through all eternity.

M. T. L.

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depths of agony. "No, no; there is no hope for me; I am lost, lost forever!" At other times, she would beg piteously of us not to let her die.

Two days before her death, as I stood by the bedside, she looked up and called my name. I asked her tenderly what she wanted, and she burst into tears, exclaiming, "Oh, if I had but listened to your advice! That first ball has been my ruin." I tried to comfort her; I assured her that there was hope even in the eleventh hour, and told her the story of the thief on the cross. But she would not believe, she would not look up to the blessed light; and thus she died not as the Christian dies. As I mused upon the sad end of Ellen, I wished in my heart that all the world might know her mournful history.

The first ball! Oh, it has ruined not only this one, but thousands, who, had they given their hearts to the Savior, and brightly shining lights in the world. It is like the first glass of brandy, instead of satisfying it brings no an increased desire for more; and as a general thing, the oftener young people attend such parties, the more they become enslaved as it were to them, and the more difficult they find it to reform. If you are in the habit of attending balls, stop now. Do not tamper with conscience and peril your soul by saying, "Just once more," but resolve to live for higher, nobler purposes. Give your heart to the dear Savior, who is waiting to pardon, and live so that when your summons comes you can go cheerfully to wear the spotless robe and starry crown, which await all the redeemed beyond the pearly gates of paradise.—*American Messenger.*

Facts About Eating.

Alexis St. Martin is still living, though a part of his chest has been shot away so as to allow a view of the interior of the stomach, and the process of digestion. Dr. Bunting has made some most important studies of this singular case, and testifies:

"Cooked (melted or drawn) butter, and the lard used in shortening, pie-crust, is not digested at all. It is seen swimming upon the surface of the stomach in the form of a yellow or light-colored grease, and it finally passes off undigested. The skin of all fruits never digests, neither do the stones or 'pits' of plums, cherries, etc. The vanilla seasoning of ice-cream is found to act as an irritating substance upon the stomach, and it greatly retards digestion. In both of these respects, also, the coloring matter of candies are shown to be still worse. These facts are settled simply by looking into the stomach with the naked eye, and viewing all the processes or stages through which the different articles of food must pass in the act of digestion.

"Hot bread never digests. Bear this mind, reader, if you are accustomed to eat the light and tempting biscuit at tea, or the warm loaf that looks so appetizing upon your dinner table. Hot bread never digests at all; after a long season of tumbling and working about the stomach, it will begin to ferment, and it will eventually be passed out of the stomach as an unwelcome tenant of that delicate organ, but never digested, never become assimilated to or absorbed by the organs that appropriate nutrition to the body. It is, however, a first rate dyspepsia producer."

We are called a nation of dyspeptics; how can we be otherwise if these observations are facts? we nearly all eat hot bread; this is indigestible; and not only this but the butter with which it is usually soaked. Could any healthy stomach endure such a mischief for many years?

Dr. Bunting's examinations have suggested some moral facts, also. For example:

"Anger has the effect to cause the bile to rush into the stomach in a stream. This has been observed with certainty in the case of St. Martin. When he has been suddenly enraged, while lying upon a table, the bile has been seen to rush into the stomach, which was perfectly clear of it an instant before, and in such a quantity as to admit of its being emptied out freely into a cup simply by turning him over.

"Mirthfulness, at or after a meal, facilitates digestion wonderfully. Take St. Martin to a place of amusement, for instance, after a hearty evening meal, the result is astonishing; digestion is promoted to a surprising degree. 'Laugh and grow fat,' is an adage now seen to be founded upon a physiologic truth."

A young lady, in one of the leading circles at Washington, was complimented by a gentleman on the simplicity and good taste of her dress, at a evening party. She replied: "I am glad you like my dress; it cost just as much as I did, and I made every stitch of it myself!"

When our young ladies pride themselves upon the home manufacture and cheapness of their attire, instead of its expense and foreign importation, we shall have fewer "broken" fathers and husbands.

A missionary had once rebuked a South Sea Islander for the sin of polygamy. After a week or two the missionary returned, his face radiant with joy. "Me all right now," said he, "I have a good Christian." "What did you do with the other?" asked the missionary. "Me eat her up," he replied.

"Brethren, my rule is this, and I advise you to adopt it: Never owe any man more than you are able to pay, and allow no man to owe you more than you are able to lose."—*Bishop Doane.*

Politeness.

One of the English infidels was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed that if St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness had over the infidel. And as this infidel is not an exception, it may be well to show some few of the advantages of being polite.

1. *We conform to the Scriptures.* If St. Paul taught politeness by his example, so did he in his writings. He tells us, "In honor we must prefer one another." Here is the great secret of politeness, viz: forgetfulness of self. In another place he says, "Be courteous;" in other words, be polite.

2. *We make friends.* Nothing so wins upon strangers as true politeness. A little attention, shown in a stage, or in the cars, or at a public table, costs very little. But what an effect it has upon the person to whom the attention is shown. The pleased look, the grateful smile, show us we have gained a friend.

3. *We increase our usefulness.* One reason why ministers and good Christian people have no more influence, is on account of their sour face and forbidding countenance. They look as if they said, Keep away from me. But if they allow the vulgar to approach within reach of their majestic presence, there is a pompous manner, or way they have, which prevents the hearts of others from going out to them, and thus influence over such people is lost.

4. *It gives success.* Let any man who has goods to sell, or office to attain, be kind and polite, no shame like that put on by the politicians, and his goods are sold, and his office reached, ten times sooner than the man who looks mad, and cuts you up as he cuts off his calicoes and clothes.

Politeness, of all things earthly, costs the least. But its power, it is not saying too much, is tremendous. As Sidney Smith said of Daniel Webster, "He was a steam engine in trousers," so we say of the really genuine and polite man, he, too, is a steam engine; his power in his particular sphere is wonderful. He, other things being anything like equal, will accomplish good in the world.

Law of Love.

When Jesus Christ came into this world, he taught the law of love. He said to those who followed him, "By this shall men know that ye are my disciples, if ye love one another."

He was kind and gentle, and said, "When ye enter a house, salute it." He was meek and lowly; when he suffered wrong, he threatened not, neither was his voice heard in the streets.

He taught not to return stroke for stroke, nor railing for railing, and not to let the sun go down upon our wrath. He chose his lot with the poor of the world, and took part in their sorrows.

He loved little children. Those who stood around, forbade them to come near, lest they should trouble him. But he commanded that they should be brought unto him.

Then he took them in his arms, put his hands on them, and blessed them. Great was it for the little ones, that the holy Son of God should fold them to his breast, and give them his blessing.

Let us try so to live here below, that when we come to die, He may receive our souls to his bosom, in heaven, to dwell with the angels.

"Why don't you limit yourself?" said a physician to an intemperate person: "set down a stake that you will go so far and no farther." "So do," said the toper, "but I set it so far off that I always get drunk before I get to it."

An Irish gentleman lately fought a duel with his intimate friend, because he jealously asserted that he was born without a shirt on his back.

Anecdotes of Various Authors.

Homer, it is said, had such an aversion to natural music, that he could never be prevailed on to walk along the banks of a murmuring brook; nevertheless, he sang his own ballads, though not in the character of a musician as recorded by Zoilus.

Virgil was so fond of salt that he seldom went without a box full in his pocket, which he made use of from time to time, as men of the present day use tobacco.

Zoroaster, it is said, though the most profound philosopher of his time, theoretically, was very easily put out of temper. He once carried his irritability so far as to break a marble table to pieces with a hammer, because he chanced to stumble over it in the dark.

Shakespeare though one of the most generous of men was a great higgler. He was often known to dispute with a shop-keeper for half on the matter of a penny. He gives Horsham credit for a portion of his own disposition, when he makes him say, "I would cavil on the north part of a hair."

Peter Corneille, the greatest wit of his time, so far as concerns his work, was remarkably stupid in conversation; as was also Addison, who is acknowledged to have been one of the most elegant writers that ever lived.

Handel was such a miser, that at the very time he was in the receipt of fifty pounds a night from the opera, he was frequently known to wear a shirt for a month, to save the expense of washing.

SOUTH WESTERN BAPTIST.

Samuel Rogers was an inveterate punster, albeit, from his poetry, one might suppose him to have been the gravest man in Christendom. He had one peculiarity that distinguished him from all poets, past, present and to come, namely, *three hundred thousand pounds.*

Bembo had a desk of forty divisions, through which his sonnets passed in succession, before they were published, and at each transition received correction.

Milton used to sit leaning back obliquely in his easy chair, with his leg flung over the elbow of it. He frequently composed lying in bed in the morning; but when he could not sleep, but lay awake whole nights, not one verse could he make: at other times his unpremeditated lines flowed easily, with a certain impetus, as himself used to believe. Then, whatever the hour, he rang for his daughter to commit them to paper. He would sometimes dictate forty lines in a breath, and then reduce them to half the number. These may appear trills, but such trills assume a sort of greatness when related of what is great.

Thuanus tells us that Tasso was frequently seized with violent fits of distraction, which did not prevent him from writing excellent verses. Lucretius, also, "running distracted by drinking a love potion, wrote some books during his lucid intervals."—*Richmond Advocate.*

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SOUTH WESTERN BAPTIST.

During the whole period of its existence, and at times more than at others, this institution has enjoyed, in a very high degree, the confidence and support of an intelligent public. Its patronage has been from the class of persons whose opinions in matters of education, especially, command the highest respect. For their name as well as for the rules and regulations of the College, it is a matter of course that the most comfortable and healthful, and facilities for the most complete and efficient instruction. The expenses of the College are conducted with marked efficiency by the subjoined

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