

SOUTH WESTERN BAPTIST.

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

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.—Acts iv., 19.

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Communications.

A valuable correspondent sends us the following letter for publication. It was private, but possessed such interest that it was thought best to give it to the public:

VALPARAISO, JAN. 12, 1858.
MY DEAR BROTHER: Your favor of Oct. 15th, came to hand about 12 days ago, but I had not time to answer it by the last mail.

With regard to religious matters, I have heard nothing new of importance lately. The question of religious toleration still continues to be discussed from time to time, in the papers, the principle being generally upheld by the most enlightened and liberal-minded of the people, and condemned by the clergy and their underlings; backed by the ignorant, vicious, and superstitious masses. The Revista Catolica (Catholic Review), of Santiago, the principal organ of ultra Popery in Chili, manifests great hostility to the spread of liberal principles, and to the Protestant propagandists, as it calls them, of Valparaiso, "who, not contented with being permitted to observe the rites of their religion without molestation, are endeavoring to mislead the minds of the youth of the country by their erroneous doctrines, poisoning their minds with their pernicious publications, and seeking by every means to alienate them from the true faith." The tracts, Sunday School books, &c., published by the American Tract Society, are, of course, included in the "pernicious publications." These are circulated pretty extensively here; and as there is a Sunday School here where they are gratuitously lent, as in the States, this is no doubt considered as one of the means employed in misleading the youth. To show, however, that such an institution is not looked upon in the same light by the enlightened and liberal-minded portion of the community, I think I can do no better than make a literal translation of an article that appeared in the local column of one of the daily papers about two weeks ago, concerning the Sunday School of the American (Presbyterian) church in this city. The "Mercurio," from which the article is translated, is the most extensively circulated, and probably the most influential journal published in Chili:

"SUNDAY SCHOOLS.—Among other occurrences of yesterday, the meeting of the Sunday School of Union Church deserves a special notice. More than eighty children of both sexes, with their teachers, went through the Planchada to take a walk around the Custom-house buildings, after having passed their annual examinations in a very satisfactory manner, in the presence of their parents and friends. They returned from the promenade to St. Augustine Street, to partake of a plain collation prepared by their teachers; all being very cheerful and contented.

"This school meets every Sunday for religious and moral instruction, according to the capacity of the scholars, and the tuition is altogether gratuitous. Yesterday an incident occurred which awakened much interest in the minds of all present; being the voluntary presentation of a valuable gift to the superintendent, Mr. Robinson, who is on the eve of returning to his country. One of the children made the presentation, reading a short address in

feeling words, expressing his esteem and that of his fellow-scholars towards their beloved teacher. That gentleman on receiving the gift, said it was one of the happiest days of his life; and he desired nothing so much as that his scholars should continue in the path of virtue he had endeavored to point out to them.

"The labors of those who instruct youth in religion and morality are humble but honor those who devote themselves to it; and how agreeable they will be to the Savior who said, 'Feed my lambs!'

"Such sacrifices gratuitously made for the promotion of virtue are an honor to Christianity, and at the same time show its true spirit. It is grateful to know that there exists in our city a school for the many children of foreigners who reside amongst us. We cannot but express our desires for its prosperity; nor silence the tribute of our admiration in favor of those who gratuitously devote themselves to the formation of the youthful mind." T. B. F.

For the South Western Baptist.
Young Men should be Magnanimous.

Magnanimity, when blended with true virtue, is one of the most excellent of graces. Its cultivation should have prominence in the minds of every young man in our country; its valued qualifications furnish the very material for his coming usefulness, both temporally and spiritually. It adorns him with that greatness of mind—"that elevation, or dignity of soul, which encounters danger and trouble with tranquility and firmness." To some, it may appear inconsistent with the virtue of Christian humility; this, however, may be avoided as an objection, by exercising it with great caution, and moderating all appearances of intentional pride, and indulging it no farther than may be congenial with that humility which is the only foundation of true virtue. Ceba, the distinguished Genoese republican of the 16th century, says: "The magnanimous citizen who is adorned with all the virtues, is judged worthy of illustrious honors, and accepts them with a proper feeling of gratification from worthy men; but he disdains honors offered for small things and by low people, and he who recognizes them as conferred by heaven, may receive them with satisfaction, not only without a spirit of pride, but with the zeal of piety, that the gifts conferred upon him by God, are honored by good men." With this accomplishment, then, he studiously provides himself with every means, and receives with great readiness those occasions by which God may be glorified and the country served. He endures with becoming gratitude the reproach of good and wise men, and in the midst of wealth and power, he brings himself under a proper constraint, and strict compliance with the rules of modesty and moderation. He feels and enjoys the sweet satisfaction, that "It is more blessed to give than to receive;" and in bestowing a favor upon any one, he esteems himself to have excelled, but in receiving it, that he has been excelled by another; his greatness of mind always prompts him to give infinitely more than he has received, that he who was the giver at first, may become the debtor at last. When he appears among those who are advanced in dignity and fortune, he studies to appear with dignity; and when among ordinary men, he lays aside all ostentation; for, in equalizing with the first, he has accomplished a dignified and noble action, and to exceed the second would be easy, but very base. But the most beautiful of all, "he loves and hates openly"—to your face. He regards it as an act of unpardonable cowardice, to conceal the intentions of revenge, and to hide the sentiments of an angry spirit. He puts a high estimate upon the truth, as being more precious than the gold that is tried in the refiner's fire, and that perishes; he never keeps it smothered, unless, in alluding to himself, when he wishes to pass his virtues by unnoticed. He never mentions any of his misfortunes, as though he would purchase, or excite the sympathies of any one; for his is a magnanimous spirit that rises gracefully above every sad calamity. If he has enemies, he never condescends to the low and mean practice of slandering, or speaking evil of them; but his noble mind finds employment in things of greater importance. Like Hercules, "who took no more notice of slanders and reproaches, than of the buzzing of flies;" and Chrysostom, who says: "If you wish to take revenge, be silent, and you will inflict a mortal

wound." And now, gentle reader, you are in the beginning of your days, and "youth is the prime of life;" therefore be magnanimous, and cherish a "remembrance for thy Creator in the days of thy youth, while the evil days come not, nor the ears draw nigh, when thou shalt say, I have no pleasure in them." What a magnanimous man the Savior was! They smote him with the palms of their hands, the rod, spat upon him, and pressed a crown of thorns upon his head—but he reviled not, and prayed—"Father, forgive them, for they know not what they do." J. J. CLOON.

LA PLACE, ALA., March 1858.

For the South Western Baptist.
Salient Points of the Georgia Pulpit.

Rev. J. E. RYERSON is the popular Pastor of the Church at Augusta. He is, we believe, a native of Canada; and his pronouncement indicates his British origin.

Mr. Ryerson's sermons indicate premeditation only of main points, and he is careless of anything but the idea in bulk—committing himself to the inspiration of the hour and the occasion, for the filling up. His vehemence is such, as to remind one of a machine running with a violence and speed which may at any moment dash it in pieces. There is not much logical sequence in his discourses, but he ever and anon, strikes an effective blow with some important truth or sentiment which serves to hold his audience in rapt attention to the close. His preaching is elemental and close to the cross.

In private he is a most companionable, sensible, and winning brother—born to be loved. One of the noblest churches of the country, cluster around him in fond attachment, and his influence in the community is far-reaching and effective.

As an illustration of the effectiveness of his public appeals, we endeavor to render a little incident occurring at the meeting of the Convention in Augusta last spring. He stood up in the pulpit, watch-chain in hand, and said, "Brethren, I have been requested to ask a favor of the members of the Convention, which I should not do of my own accord, but the request comes in a way and from a source that I do not feel at liberty to decline. I hope brethren will receive it in kindness. It is from the sisters. 'Tobacco, tobacco!' was audibly whispered around us. 'It is that brethren will abstain from spitting upon the carpets and pews. Many families have taken pains to cushion their pews, and fit them up in good style, and they will regret to find them stained with tobacco after the adjournment of the Convention. Some of the brethren have said to me, I would give offense to the country brethren; but I told them the country brethren were just as much gentlemen as they were.' Not a man, I think, spat upon that floor during the sessions. I have done great injustice to the speech. What feat of oratory ever excelled that? I hope all who read this sketch, will consider it made to them. Who will undergo the humiliation of confessing to himself that he cannot control a petty appetite for one hour?"

Rev. C. D. MALLORY, D.D., late of La Grange, is now of Cuthbert, and supplying churches in the country.

Dr. Mallory, as the author of "Prince Alcohol," "Life of Mercer," and various other productions of merit, has an enviable reputation as one of our ripest, most judicious, and earnest authors.—Prince Alcohol is a work of real genius, and the Life of Mercer a noble biography.

Few men have ever been held in the universal and distinguished esteem of this venerable servant of God. His modesty is equal to his worth, and he will blush, should his eye ever fall on this paragraph.

If the world were full of such men, noise and strife, and bitterness, and envy, would be vanquished to the source whence they came.

Father Mallory, has been the beloved pastor, at different times, of his life, of many important churches; and has left an argument for the excellence of the Christian religion behind him wherever he has been, that no man can gainsay. By the way, can no means be devised of resuscitating that glorious sermon of his on the doctrine of Election? We remember to have read it, as issued in the Baptist preacher, in our youth, with great edification.

Peace to the declining years of this "beloved disciple!" CHIEL.

For the South Western Baptist.
Which is the Apostolic Church?
NUMBER 3.

Here we find the first organization, or establishment of Christ's Kingdom in the world, or, which is the same thing, the erection of the first Christian Church, militant, in a tangible form. Now, as it is our business to ascertain, what denomination takes a church, thus constituted, as their guide and pattern, and the head of which, as their only lawgiver; we would do well to examine into the qualifications of those three thousands who were added to the Church at this time: also their duties, and what they were capable of doing to constitute them members of the Lord's body, thereby compare the qualifications of the members of each denomination now among us; by so doing, we can easily come to a correct conclusion, whether we are in the pale of the Gospel Church, or running away after false gods. Those added to the Jerusalem church, "gladly received" the word of the Apostle; that is, they believed the word spoken by Peter, was the Gospel, and the power of God to every one that believeth; consequently they "were baptized." They also continued steadfastly in the Apostle's doctrine, and in prayers. Then it appears that they were a praying people. And fear came upon every soul. Then they were a prayerful, fearful, believing, and discriminating assembly; who were able to discern through faith, the Lord's body. We are thus particular in emphasizing the above, to show the utter absurdity of those who contend that this Church was composed of a mixed multitude, that is, of men, women and children. They certainly were all believers. In a few days after this, we find that there were others who believed, "and the number of the men," to say nothing of the women, "was about five thousand." The doctrine which they believed, and in which they found all their happiness and joys, was the common bond of union among them. There was none among them that lacked. Their fears, their hopes, their joys, and their sorrows, were all of a spiritual and heavenly tendency. Thus was the Kingdom of Christ established with all possible evidence, that it was not of this world.

Among the many miracles related by the Sacred Writings, there is none probably more extraordinary than the miraculous conversion of Saul of Tarsus; while on his way with "letters" to Damascus, to persecute the Christians, "whether they were men or women," and bring them bound to Jerusalem.

By examination, we will perceive that God has permitted his people to be persecuted in various ways, and at different times, throughout the entire history of the Christian Church, in every age. The vehicle through which this atrocious work was carried on at this time, was one Caius Caligula, a grandson of Tiberius, who had swayed the imperial sceptre of Rome for three and twenty years, and second to none but Nero, in wickedness, and persecution of the Christians of his day. God, however, removed him in the fourth year of his reign, being assassinated in his own palace; after which the Churches had rest throughout all Judea, Galilee, and Samaria. It was about the year of A. D. 40, when Caligula, like Judas, went to his own place. Notwithstanding the continual persecution of the Christian Church, it continued to increase abundantly; and the reception of baptism, and faith in the Lord Jesus Christ, were on all occasions, a prerequisite to admittance. For we read, "and believers" were the more added to the Lord: multitudes, both men and women. "And when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Also, "and the hand of the Lord was with them; and a great number believed and turned to the Lord. During this auspicious season, Peter visited the churches already planted in Galilee and Samaria; and among other places, came down to Lydia. Here he wrought a miracle by restoring a man by the name of Eneas to health and soundness, who had been afflicted with palsy, and confined eight years to his bed. Also, at Joppa, a neighboring town, he raised to life a female disciple, whose name was Tabitha. And these things were "Known throughout all Joppa; and many believed in the Lord." It was at this place, where Peter was tarrying, when he received the commission from heaven, to preach the gospel to the Gentiles, beginning at the house of Cornelius. CLEOPHAS.

For the South Western Baptist.
Who will Read This?

Messrs. Ebs: The following, taken from the Bible Room Department of the "Home and Foreign Journal," written first for the "Religious Herald," is as well adapted to our own state, as to Virginia. Baptists in Alabama will do well to bear in mind this wholesome advice. F. M. L.

How to treat a Colporteur. The following, which we cut some time ago from the Religious Herald, is too good to be lost, and of too general application to be confined to Virginia. We commend it to the particular attention of our brethren in all the States:

READ THESE FACTS AND HINTS.

The Sabbath School and Publication Board has appointed a goodly number of pious men to labor as colporteurs in different parts of the State. They are Baptists and Virginians, whose temporal and spiritual interests are identified with ours.

We must sustain them. There is an important work. Thousands of our fellowmen are destitute, and consequently ignorant, of the Gospel. Ministers never visit them. There are no churches nor Sabbath schools near them. No one is better suited to them than a warm-hearted, judicious colporteur, who can converse with them on personal religion, pray for and leave with them appropriate tracts and books. In this way, an opening may be made for the regular, or itinerating minister, and the constitution of new churches.

Never view the colporteur in the light

For the South Western Baptist.
Something Curious.

On the fourth page of the Nashville Christian Advocate, of the 4th March ult., there is a chapter headed "Inside Views of Methodism," which, as I suppose, was written by the editor, J. B. McFerrin. The first two sentences are here given as a sample of the whole:

"Methodism is a peculiar institution, and though it has existed for more than a century, it is not yet understood.—The world cannot comprehend it," &c.

I remark, first: That Methodism must be a deep and mysterious thing, if after a hundred years investigation the world has failed to find it out. It is a great wonder the world ever produced a man of such gigantic mind, as to invent such a church machinery! While the world has been rapidly progressing in all the arts and sciences, and throwing such an abundance of light upon the human mind upon all subjects connected with human action and human happiness, it has never waked up to the startling fact that the polity of the M. E. Church is an incomprehensible thing!

I remark, second: That it is a great pity, so much time and labor is wasted upon such stupidity as is thus manifested by the common herd, or world of mankind. To say nothing of the teachings and preaching of the Wesleys and their early co-adjutors, let us take a view of the many thousands of itinerants who have been going to and fro through all these lands and England, explaining and enforcing Methodism upon the people. Also the quantity of printed matter thrown upon the world by these same preachers, for the same purpose. Also the many weekly, monthly, and quarterly publications with which the mails are constantly burdened, all intended to accomplish the same thing. Oh, what a waste of time, talent and material!

I remark, third: That the conclusion forces itself upon the mind that the teachers must be very incompetent to the task of enlightening the people upon what they have always held to be the most plain and simple of all church operations, and best suited to the capacities of the vulgar or unlearned of mankind, if in a whole century the world has failed to learn the lesson.—What have you been about, Mr. Editor, that you have not lighted up a perfect blaze of light for the good of the people? What was the intention of your glorification letters addressed to the senior bishop if it was not to give the necessary instruction?

Lastly, I remark: That your system is getting to be too well known for any purpose of good to you preachers. Your tyranny and oppression has been borne by the good people of this free and happy country, about as long as patience would be a virtue; and just as they are ready to expose the deformity of your church polity, before an inquiring world you cry out, "it is not yet understood. The world cannot comprehend it."

Away with such sophistry! it is not fit to live. JUSTICE.

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Never view the colporteur in the light

of a mere book pedlar. While the selling of books is no inconsiderable part of his work, he has other duties that are eminently important. He is a missionary, a teacher of righteousness, and comes to do a work we have long neglected—i. e. conversing and praying with the impenitent as well as with Christians. When did you instruct your children and neighbors in the ways of the Lord? This work must be done, and that right early.

A hundred thousand Baptists ought to employ at least fifty colporteurs immediately.

Pray for the colporteurs. This is our duty. Pray always, for all men, for all measures designed to promote the kingdom of Christ. God has blessed the work of colportage. Look at Central Europe, our western States and Territories. What encouragements we have to pray for its success here. In praying for these laborious men, you encourage them when despondent. They have no easy task to perform, no smooth path to tread. It requires severe mental, and arduous physical labor, to make a good colporteur. All classes of men must be visited and carefully instructed.—How varied and erroneous the opinions of some, in relation to the plan of redemption, and the nature of Christian duties! How extensive the information and great the patience that is needed for this work.

Entertain them cheerfully. By no means treat them, as some have done, with indifference, because unavoidable circumstances made it necessary that they should call when dinner was over, or after dark. Do not turn them off because "it is not at present convenient to have the company of strangers;" nor receive them because it will injure you if you do not. Such treatment is chilling to one's feelings when he comes to do you good.—It is opposed to the divine requirement, that we should not be forgetful to entertain strangers. Many of our colporteurs are young ministers, and all of them can interest you in some way; and God may bless every visit to the good of some soul. By no means permit them to leave your houses without having religious services.

Call your households together; make a sacrifice to do so. Ask them to talk personally, to each member, and then pray for them. If you are an active, devoted Christian, you will desire this; and if not, you will need the prayers of self-denying men. If you do not have family worship by all means get some one to pray for your children, servants, &c. Let them see that some men fear God and keep his commandments.

Prayerless deacons and other church members often have beautiful centre tables, covered with gilt-edged books—i. e., novels and histories—the latter, by the way, often have leaves uncut, and are but little used. They have no Bible in the centre, and when one is called for, not even the "oldest member" of the family can tell the place of its "undisturbed repose." Reader, did you ever see or hear of a family that had to look over an extensive house before they could find the word of God; and when brought out, it was covered with dust, and partially filled with "important" papers, or "confidential" letters? Here they are safe; no one disturbs them.

Purchase books, and read them. Good Baptist books. You need the information they contain. No one knows too much about Christianity. Do not say, "I have more books than I read, and no time to read others." This excuse is too stale. This is a strong reason why you should buy others; for if you have had books on hand and never read them, the presumption is, you never will. Commence reading "something new," and that will prompt you to read more; and who knows but what you may then find time to look into your old books now on hand. Get books for your children.—Encourage them to read. Aid us to build up a great book concern for the South, that will give us a literature, such as the times demand.

Talk about the books you purchase, and recommend them to your friends. In this way you will aid the colporteurs, and do a good work.

Purchase good books for gratuitous distribution. A few dollars spent in this way may be blessed of God to the good of many souls. Poor children esteem such gifts, and are interested in what the books contain. Attractive works give them a thirst for knowledge. Men that now stand high in church and State, have acknowledged their indebtedness for books to the benevolent men and women surrounding them. Who knows but that a book or tract may incite some one to say, "Lord, what wilt thou have me to do?" and the answer may be, "Go preach the Gospel." Let every son of Jesus, friend of his country, and especially of the South, come up to our aid, and we will soon have an efficient institution, independent of "northern concerns,"—a literature worthy of a great denomination, and one that will tell upon the destinies of the sons of this honored commonwealth—one that will let people know more about those whose motto is, "One Lord, one Faith, one Baptism"—i. e., the immersion of a believer in the name of the trinity. PITTSYLVANIA.

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THE MEANING OF THE WORD CHRIST.—The meaning of the word Christ is, Anointed. Persons who were set apart and consecrated to a public office, were under the Old Testament, anointed with oil, in token of being endued by the Holy Spirit to fit them for their duties. So Christ having been appointed and consecrated of the Father to the office of Redeemer is called in Hebrew,—the original language of the Old Testament, the Messiah, in Greek, the original language of the New Testament, the Christ; and in English the Anointed, all meaning the same thing—one set apart of God to the office of Redeemer.—Edwards' Notes, Matt. 1: 16.

RECONCILIATION, JUSTIFICATION, AND ADOPTION.—Reconciliation, Justification and Adoption, may be thus distinguished:

In reconciliation, God is considered as the injured party, and the sinner as an enemy to him.

In justification, our Maker sustains the character of Supreme Judge, and man is considered as a criminal standing before his tribunal.

In adoption, Jehovah appears as the fountain of honor, and the apostate sons of Adam as aliens from him, as belonging to the family of Satan, and as denominated children of wrath.

In reconciliation, we are made friends; in justification, we are pronounced righteous; and in adoption, we are constituted heirs of the eternal inheritance.—Booth's Reign of Grace.

DEATH OF REV. JOHN M. PECK, D. D.—The following announcement is made in the daily papers:

"Rev. John M. Peck, a pioneer Baptist of the Mississippi Valley, died at Rock Spring, Illinois, on the 14th. As early as 1818, he and Rev. J. E. Welsh who survives him, established the first Baptist church in St. Louis." Dr. Peck has long been in feeble health, but his recovery had been hoped for. His death makes another breach among the fathers and strong men in our American Israel. The interesting "Mississippi Valley Correspondence" will no longer instruct and gratify our readers.

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

THE MEASURE OF FAITH.—A Christian sailor, who lost one of his legs in the battle of Trafalgar, said that he could very often measure the faith of the people who conversed with him, by the way in which they alluded to his misfortune. Nine out of ten would exclaim, "what a pity that you lost your leg!" and only one out of ten, "what a blessing that the other was preserved!"

CHRISTIANS ASLEEP.—"The devil," says Luther, "held a great anniversary, at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beasts of the desert,' said one, 'on a caravan of Christians, and their bones are now bleaching on the sands.' 'What of that?' said the devil, 'their bones were all saved.' 'I drove the East wind,' said another, 'against a ship freighted with Christians, and they were all drowned.' 'What of that?' said the devil, 'their souls were all saved.' 'For ten years I tried to get a single Christian asleep,' said a third, and I succeeded and left him so.' 'Then the devil shouted,' continues Luther, 'the night stars of hell sang for joy.'

Love to God cools, as love to forbidden objects prevails, or love to lawful objects becomes inordinate.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, April 8, 1888.

Proposition:

From *who will pay up by the end of the present volume, which will be about the 1st of May, 1888, and consume 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.

CORPORATORS 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. Some need apply except such as can give satisfactory evidence of reliability. Address F. M. LAW, Cor. Sec., March 5th, 1888. Selma, Ala.

SAVE YOUR MONEY.—We have given sufficient time and sufficient warning to those in arrears to pay up at the rates of two dollars per annum, provided they continue to take our paper. The time will expire on the first of May, after which it will be left to our option whether we require the two dollars and fifty cents per annum. No one can blame us, if we enforce our terms. We had rather, however, that all who are indebted to us should avail themselves of our lenient proposition. Why not pay forthwith? you are in debt to us, and we need the money. Will you not pay up, and save fifty cents a year on your subscription?

TUSKEGEE BAPTIST CHURCH.—A meeting of some days has been going on in this Church, of more than common interest. Several have professed conversion, and many are anxious. On last Sabbath, Prof. A. J. BATTLE, of our State University, preached to a very large congregation. It was a clear, forcible and edifying discussion of the Mediation of Christ, as suggested by the vision of Jacob in Gen. 28: 12. The night before, brother B. preached a most solemn discourse upon the "First Resurrection." On Sabbath night, according to special request, Rev. J. E. DAWSON preached a sermon to the young, which for eloquence of thought we have seldom heard surpassed. We have never seen so many people crowded into our meeting house before, and yet there was the most breathless attention through the whole service. By the way, it will rejoice many brethren throughout Georgia, and indeed in all our Southern Zion, to know that brother Dawson's health is greatly improved, and that he can now preach with comparative ease.

The meeting seems to increase in interest each day. Reader, pray for us!

NASHVILLE, TENNESSEE.—By a letter from Dr. HOWELL, the pastor of the 1st Baptist Church in this city, we learn that a gracious work is going on in his congregation. Quite a number have professed religion, some of whom have joined. "Each meeting is more powerful than the preceding." The Lord bless our brethren in that church!

THE WORK INCREASES.—In another column may be seen a condensed account of the great work of Grace now being enjoyed in the Christian Church. It is taken from the New York Examiner (Baptist) and contains the news that has reached that paper from various sources. It is a summary for three weeks. Of course, thousands of which has never reached that Journal. We are rejoiced that the work has reached many portions of the South, and the indications are encouraging. Let Christians pray, "O Lord revive thy work!"

HOWARD COLLEGE LIBRARY.—Dr. TALBURN, in a card in another column, announces the gratifying intelligence that the proposition of EDMUND KING, of Montevallo, Ala., has been met, in regard to raising a fund for the purchase of a Library for Howard College. The Southern Publication Society and Howard College are greatly indebted to that venerable and Godly man, brother KING. The Lord send the Church of Christ many such men! We hope the Howard will continue to receive contributions, for endowment and for Library.

JAMES P. NALL, Sheriff of Pike county, will accept of our thanks for his interest in our paper. Our brethren are informed that he will act as agent for us in that section.

Thanks to J. L. M. CURRY, J. F. DOWDELL for valuable Public Documents.

A. W. CHAMBLISS is at work upon his "Catechetical Instructor," modifying and enlarging it considerably. When issued it will come from the Southern Publication Society. From the known talents of the author, and his soundness in faith, we shall expect a valuable work.

The friends of E. W. HENDERSON, formerly of this State, will be pleased to learn that he is well received in Mississippi, and has a good prospect for usefulness.

A Concert

For the benefit of the Presbyterian Church will be given in the Chapel of the East Ala. Female College, Tuskegee, on Tuesday night, April 13th, 1888. Price of admission will be fifty cents. Tickets may be had at Mr. Keese's Book Store and at Dr. Fowler's Drug Store.

SOUTH WESTERN BAPTIST.

ideas of Christian forbearance justify this persistence? Your flatterers may laudate this determination, and call opposition to you proscription, and even persecution, but men of reflection will think otherwise. They see, or think they see vastly more of the self-willed leader in this course than of the humble Christian man. I ask you as an honest man, are you willing to allow others the privileges you claim from them? Are you willing, patiently and humbly to co-operate with your brethren in their now existing organizations until other plans are adopted by them? If you are not, do not make professions which must—which will injure your character for Christian integrity with your very best brethren.

2. Again, you can not be unimpartial that you are the only man that has appealed to the churches to discuss the landmark question in connection with this Union movement. Almost all others have remonstrated against it. What was done in Convention would have ended then, or with a few parties. But you have urged it upon every Southern church, thus indicating a willingness, if no more, to hazard the consequences, and that against the remonstrances of your brethren on both sides; and now when they have clearly decided against it, you say "only let the Union live." If now, you look at this thing calmly, is there not at least the appearance of defiance; and does not your whole paper of this week point towards a determined policy? Can you hope for peace with such a front?

The onus is upon you, and a few others to consummate peace—but you can never hope for it until you manifest the spirit you demand of others.

3. You have been pleased to express your friendship for the S. B. Publication Society in strong terms. Allow me, in all kindness, to ask you if there is not in the now existing state of things, and in some of your expressions the appearance of a determined opposition utterly incompatible with peace? It may be only in appearance.

You know that that Society has been instructed to provide a suitable Sunday School literature. You know that preliminary measures have been adopted— you know that a committee has been appointed worthy of confidence—fully adequate to the work—that it has in a published card made an appeal to those disposed to prepare Sunday School books, to send in their manuscripts for examination. And yet in the face of these facts you use the following language: "Only let the Union live, and give to Baptists such a school literature as they have so long needed, and which they can hope for from no other source." (the italics are ours). Is there not in these words an unkind and unjust reflection, both upon the Society and its committee? If you wish others to "withdraw" offensive words in order to effect peace, you ought to prove your sincerity by setting an example; such an example would be worth more and give a stronger guarantee of your peaceful inclination than your bond for \$10,000, however endorsed. Surely, dear sir, you make a bad estimate of the feelings of even, unsuspecting men, if you think that such reflections can or will be indulged with impunity.

Dr. Manly has long been known to Southern Baptists, and his associates on that committee, are men, who, if not so old or extensively known, are nevertheless in the full confidence of their brethren, and are men, who, if they are not your equals, or have not the same claims to the affections and confidence of Southern Baptists are at least, in some of these respects, inferior only to yourself. And you ought not to expect that such men, or their brethren, can meet your peace offering until you manifest a proper spirit, and do them justice. To a disinterested party, your whole procedure in this matter, your peace offering speaks this language: *"My plan is fixed—if you fall into ranks, we will have peace, if not, I want no peace—my way is the only way!"* You cannot talk to grown up men in this way, in this country. Some of the men you talk of, thus, have been wearing pants for 60 years—and have had a passable reputation as consistent Baptists for the larger portion of the time—is it modest, kind sir, to treat these elders thus rudely? even if you may reproach the younger? Again, you require that all "insinuations, imputations, and suppositions be withdrawn from the officers (of course including yourself as Secretary,) and the Board."

This looks very fair, if such have been unjust, and surely every Christian will feel the justice of the proposition—the only question is, who will commence, who ought to commence this Christian work of "withdrawing?"

Apart from all other considerations, it seems to me that the mind that conceived the idea, ought to have perfected the work, at least to have put the ball in motion. My dear sir, you have said some right down hard things yourself. Why did you not make a clean breast of it, by way of provoking others to duty? Why wait for others? Does the delinquency of another justify your

wrong? Such an example would have been worth more than twenty bonds of \$10,000 each in the restoration of peace. How can you ask your brethren to do what you refuse to do yourself? The English of this seems to read thus: at least it so reads to thinking men: *Unless you withdraw your insinuation, &c., and let this Union live—and confess that it is the only source from which Baptists can be supplied with a long-needed S. School literature, I will drive things over your heads. I have no withdrawals to make—no concessions to offer—these are my terms—if you come to them, well—if not, fight it the word!! You only have erred, I am immaculate!! Look at this picture!! Surely your advisors have not been candid. I fear that indiscreet flattery has, imperceptibly to yourself, warped your judgment, and impeded your pride.*

By the way of impressing upon you the necessity and duty of practicing your own doctrine, allow me to call your attention to some of your insinuations, &c. Will you withdraw them?

1. You were the first man—the only man, to introduce and emphasize that word of "fearful import," *Southern.*—You appealed to "Southern Baptists." These are your words: "Let Southern Baptists now be true to those who have been true to them!"

I ask you, as a candid man, if there is not an "insinuation" in these words of a very grave character. Did you not mean to insinuate that those differing with you in opinion, especially on this landmark question, had not been true to the South? That you and yours only had been? This is a grave charge, and the more serious because made of our fathers—those who have led us to Christ—who have baptized us—who taught us the doctrines of the Gospel, who have defended the faith. Who have always stood firm amidst our painful struggles with the North. We know these men, we have tried them! We know them to be true—their highest offence is, that they are not landmark men!! Now, while you require your brethren to withdraw insinuations, have you not some withdrawing to do, or that ought to be done? You know that we are sensitive on some subjects, and that the words "North and South," carry with them associations which can not be suppressed.

Look, dear sir, at this thing. You, a native of Vermont, a comparative stranger, a young man compared with many—you insinuate that thousands and tens of thousands of the oldest and best men at the South have not been true to their Southern brethren! that you have and you only!! To say nothing of the impropriety of this "insinuation" there is an indelicacy, an injustice which ought to be "withdrawn," and which no other man has, or would make. How can you expect the friendship or respect of Southern men? How can you ever hope for them to withdraw their insinuations while you indulge in such?—Nothing said of you is half so reproachful, so insulting, so indelicate as this. Until this is "withdrawn" a terrible gulf lies between you and your brethren. And let me tell you, that a flatterer will not, that many Baptists know that you were once "tender-footed" on the subject of "Southern institutions"; they have not noised it abroad; they hoped you were converted, that you were a true Southern man—they hoped you might do good, and have exercised a brotherly forbearance towards you—but such reflections revive all these recollections, and perhaps give point to an irrepressible indignity. Beware, sir, that you do not break this attenuated cord. A moment's sober reflection will convince you, that if you want peace you must place it in the power of your brethren to meet you with, at least, some feeling of self-respect. Older men might dictate—you must not!

Once more: you have charged some of your brethren with wilful and deliberate slander. Have you ever thought what it is you call slander, and the injustice and cruelty of the charge? Look at it! A public officer, brother Dayton, has unfortunately made a report, calculated to produce a false impression; to do injustice to the Bible Board and immense injury to all of our Boards; the S. W. Baptist says that report and brings out the facts; thus vindicating the Board—and protecting the cause.—I beg you to consider this thing fairly. Bro. Dayton is a public officer, this report is intended to show what he had done—it is unfair—it makes a false impression—it serves to conceal the fact that every dollar contributed to the Bible cause, costs the denomination over \$3.00. Ought not this thing to have been brought out? The denomination owes a debt of gratitude to the S. W. Baptist for this act of fidelity, which I think they will not be slow to repay.—Is Mr. Dayton above accountability? Ought he to have accepted the office and its salary, if he did not expect to be looked after? And yet this is a slander? No one charges Mr. D. with moral dereliction, only so far as seeking to make a false impression is concerned—no doubt he wished to make his office appear respectable—he wished it to appear that he had done much more than

he had—no doubt he wished to make less prominent the fact, that of \$33,135-27 reported to have been contributed to the Bible Board, \$30,499 75, had been expended by other organizations, and in salaries of agents, rent, &c.,—leaving only \$2,635 52 in practical operation in two years. I mention these two as instances of your insinuations and charges, by way of calling your attention to your duty. First cleanse your own eye, and you can better see how to clean your brother's.

Why did you not come out like a Christian and a man and say: brethren I am willing to co-operate with you—to advise with you—to work with you—I have confidence in your judgement—I respect your opinions, I wish to live in harmony with you. I have made some unjust insinuations, have said some hard things—have been indiscreet—I "withdraw" all—I offer the olive branch—I ask to be forgiven as I forgive. Had you so acted, peace might be restored; but on your terms never! no, never!

You say "we were the last to engage in this strife—and now we would be the first to leave it." Are you sincere in this declaration, or do you only mean that you "would be the first to leave it" on your own terms? If you are honest give the world and your brethren a proof by being the first to "withdraw." You are mistaken in the position you assume, you are not persecuted—not proscribed, not assailed—your brethren rose when you proposed to disturb their peace.

I fear your friends and admirers have done you injury; they have not been faithful; they have flattered you; lionized you; petted you; and you in turn have flattered them. I know some of those correspondents whom you characterize as "first-class" men—men of "extensive influence," &c., &c. They have no just claims to such distinction; but by flattery, you get daubed.

Few men can withstand such a pressure. I fear it has jostled you—you seem to think you had the world in a swing, and the Baptists in your hand; you are mistaken. We know you, we fully understand your tactics. For a time the "baptistic" may supercede the godly feelings of some good brethren, but it will not last long, and the reaction will be terrific. I tell you plainly, you are mistaken, you do us injustice. You are oppressing our forbearance. We would not allow your pretensions even in the oldest and most tried Southern man—much less—much less will we tolerate it in a comparative stranger, whose antecedents, we know are not without suspicion.

Respectfully, EQUIV.

Last week we published a letter from Elder E. P. WALTON, Corresponding Secretary of Middle Tennessee and North Alabama General Association. Bro. Walton has entered upon his duties with zeal and energy, and we hope our brethren in that quarter will aid him in the good cause. We could fill several columns of testimonials as to the qualifications of bro. Walton for his position. We have space for but a few lines from Dr. HOWELL, President of the Board of that Association. He says in a note to the Tennessee Baptist:

Mr. Editor:—I take pleasure in announcing through your paper to the churches, and brethren in Tennessee, and North Alabama, that Rev. F. P. WALTON late of Portsmouth, Virginia, has been elected by the Executive Board, unanimously, Corresponding Secretary of the General Association for State Missions. Brother Walton has accepted the appointment, and entered upon its duties. He will visit as soon as practicable, all parts of his field, I need not bespeak for him an affectionate reception, and liberal contributions for the support of missions in the bounds of our organization.

When it suits elder GRAVES' he flatters Baptists and inflates their denominational pride; but when it subserves his policy best to censure, he lays on unmercifully. The following article we publish from the Religious Herald. It contains a quotation from the Tennessee Baptist, full of disgraceful charges against the Southern Baptist family, to whom Mr. Graves is more indebted than any Baptist minister in the South. When he cannot dictate to, and rule them, he charges them with being divided in their policy and action. He can be charged and convicted of the sin of ingratitude. But we will give him over to the Herald. Read it.

An Erroneous Statement.
We feel constrained to interpose again between the Tennessee Baptist and the honor of the denomination. Speaking in its last issue, of the probable failure to organize a Sunday School Union for the whole South, it says: "It is next to impossible to get Baptist churches generally to take action upon any question, and we suppose they will be the least inclined to act with respect to Sunday School books, since nine tenths of them have no interest in them, sustaining no schools."

Is it true that nine-tenths of the Southern Baptist churches sustain no Sunday Schools? We would be "ashamed and blush to lift up our face," if we thought so. According to this statement, there are Sunday Schools connected with only 689 Baptist church in the South; while 6209 churches are destitute of schools!! Who can believe it?

Those who have given most attention to the matter assure us, that our Sunday Schools in Virginia alone equal at least one-half of the number which the statement of the Tennessee Baptist represents as existing in the entire denomination from Maryland to California! Our people at the South, exclusive of this State, make up a "grand total" of nearly 500,000; and are they so false to their obligations in the religious culture of the young, as to sustain only some 345 Sunday Schools? Oh, in effaceable reproach? But it can not be true.

We are grieved to see the Tennessee Baptist supplying "the vilest traducers" of the denomination, with so effective a weapon for their unholy warfare. Will it not make prompt correction of the injustice done to the Christian reputation of our people? While there was a prospect of inaugurating, at America's, a "Southern Baptist Sunday School Union," that paper came, week after week, freighted with editorial articles, obviously written on the assumption that "the denomination" had fixed its "hopes" upon the movement? But now, when the movement threatens to prove a failure, we are told editorially, (as if to soften the mortification of defeat, to "the persistent minority" who were pressing it), that nine-tenths of the churches sustain no schools, and therefore have no interest in the matter! The change is sudden, and the motive for it doubtless urgent; but shall Baptists at the South, numbering half a million and more, suffer so vital a wrong for purposes of this kind? We protest against it.

The following from Rev. Joseph Banvard will be read with interest.—Such a piece of literary theft we have not seen exposed since our connection with the press. No squirming can relieve the editor of the Tennessee Baptist of the odium. Though he is only less than "inexhaustible in expedients," nothing can save him here from the taint of having appropriated the labors of another man to himself upon no ordinary scale. But here is the letter:

Rev. J. Banvard's Letter.

To the Editors of the Religious Herald:
DEAR SIRS:—In your issue of March 4th, is a letter from Elder J. R. Graves of Nashville, in which there is an allusion to my work (entitled "Priscilla or Trials for the Truth, a Historic Tale," which contains an error that I am desirous to correct. Elder Graves states that in the first volume of a penny magazine published in London, he found a series of articles, "without name, headed 'Sufferings for Non-Conformity!'"

These he used in preparing his work as an introduction to Adam's history of Roger Williams' church. He then adds "Banvard's Priscilla, I never read and had no knowledge of its contents." "To this day I have not opened the book." So that down to the day on which his letter was written for the Religious Herald he had never opened my book.—Yet in the very next sentence he says, "Mr. Banvard originally prepared these sketches years since for that Penny Magazine, or he and that editor obtained them from the same source." I am greatly puzzled to discover how he knew what these sketches in Priscilla were, if, as he says, he never opened the book. Has he some peculiar way of arriving at a knowledge of the contents of a book without opening it?—How could he discover the similarity of "Priscilla" with certain articles in a London Penny Magazine if he had not examined both? There is a mystery in this which I am unable to comprehend. He says I prepared "sketches years since for that Penny Magazine." I am amazed at this statement. It is entirely erroneous. I never prepared any articles for a foreign magazine. If my sketches were ever printed in any magazine it was done without my consent or knowledge. I prepared "Priscilla" for the N. E. Sunday School Union at the request of the Secretary, Rev. Mr. Cobburn. They immediately published it, and I have no knowledge of its being published elsewhere.

As to the other hypothesis that the editor of the Penny Magazine obtained his facts from the same source that I did mine, I can only say that on this point I am entirely ignorant. My information was drawn from various authentic histories contained in the libraries of Harvard University and Boston Athenaeum. Where the editor of the Magazine obtained his, I know not.

Upon the great question of coincidence between my work and that of Elder Graves, I am unable to say a word, as I have never had the pleasure of seeing his. I shall get it soon and give it my attention.

As a matter of simple justice please insert this in the columns of the Religious Herald, that your readers may have the statement of both parties.

I remain truly, yours,

JOSEPH BANVARD.

Panther, R. I., March 19, 1888.

Obituaries.

Long obituaries have become such a bore to newspaper publishers that many of them have had to resort to the expediency of charging for everything that is said over a mere announcement of the death. A leading paper announces, that it will exempt from this charge all obituaries of its bona fide subscribers; it will insert them to the amount of ten lines gratuitously.

We do not wish to make any rules upon the subject. We request, earnestly request, our friends to write short notices. We must say, however, that we do not think it just for persons who are not subscribers to request us to publish obituaries, without paying for them, or without subscribing for our paper. Let this be remembered.

Read the advertisements of the Messrs. DRYER, of CAMPBELL, WRIGHT & Co.; of CHRIS. T. KEESE, and of McMULLEN, MARQUIS & Co., &c. &c.

Revival Summary.

(From the N. Y. Examiner.)
Maine.—Waterville 20, Lee 17, Thordike, Springfield 6, Enfield 22, Lexington 10, Acton, Bath 20, Berwick, Parkman, Deer Island 50, Biddeford 25, Knox, East Bethel 30, general revival in Portland, Galtford 2, Turner, Poland, "glorious revival," Dayton over 20, North Boothbay 25, Shapleigh, West Waterville 25, Somerset Mills, Hancock 20, nearly every town in Androscoggin county, Deer Isle (misc.) over 100—411

New Hampshire.—Revival at Goshen, Rumney 24, Stratham, numbers converted, Wolfeboro many conversions, Eaton 23, Hampton, Raymond, Gilmantown (Cong.) 20, Sanborns Bridge (Cong.) 13—82.

Vermont.—Jericho 18, Middletown, Rutland (all denom.) 100, Hancock (Cong.) 80, Swanton (Cong.) 30, Jericho centre, Jericho (misc.) 50, St. Johnsbury (misc.) 26—304.

Massachusetts.—Grafton 3, Wales 19, Cypress 19, Chelmsford, Blackington 50, South Braintree 11, general revival at Hampton continues, Boston 36, Chelsea, Newburyport, (all in all) Putnam, Litchfield 25, Cornwall 13, Waverford, Lyme, Clinton, Granby, Westfield, Winstons 35, New-London 10, Pittsfield 20, Randolph 35, North Swanton 30, Southbridge 27, New Bedford (600 in all) East Bridgewater (misc.) 150, Andover (Cong.) 23, Cheshire 25, Florida and Savoy, Blackington 25, Chelsea 80, Easthampton, Hatfield and Goshen, Dalton, Northampton, North Uxbridge 80, and continues, Middlefield 28, Hyannis, Andover 11, Amesbury 30 or 40, Marblehead, numerous conversions, Nantucket, great revival, Shirley, Grayby, Greenwich, Enfield, Hadley, East Amherst 40, Whitinsville, Holliston (misc.) 200 in all, Saxonsville, Chelsea (Cong.) 40, Athol (Cong.) 30, Worcester (misc.) 250 in all, Oxford (Cong.) 40, East Douglas "scores," Woonsocket 70, Lawrence (Cong.) 55, West Boylston 40, Springfield, special awakening—5,574.

Rhode Island.—Valley Falls, Warren 10, Dorville 60, North Kingston 40, Hopkinton over 50, North Uxbridge (misc.) 20, Pawtucket 14, Quindine (misc.) 100, Exeter 43. Providence, churches generally revived—367.

Connecticut.—Simsbury, employees of the Naugatuck Railroad 5, Rocky Hill, Scotland 26, Deep River, Jewett City, West Woodstock (all denom.) 150 in all, Stonington 16 more, Williamstown 10, Groton 8, South Woodstock 10 more, Plainville, Hartford 11, North Line 12, revival in Essex, Branford, Middletown, Cromwell, and many other places, Woodstock (Cong.) 75, Pomfret (Cong.) 70, Putnam (Cong.) 2, Clinton (Cong.) 100, Providence (Cong.) 2, Thompsonville (Pres.) 35, Wolcottville (Cong.) 70, Norwich 25, Barksdale 20, Waterford 23, Southington 40 baptized, hundreds converted, business men's midday prayer-meetings at Plainville, Tolland 15, New-London 24 more—765.

New York.—Oneonta, Bethany 6, Baptist churches of New-York city and vicinity 324, Buffalo general revival, Thompsonville 7, Harlem, North Urban 38, Cooper's Plains, Spencer 30, Oswego and Candor, Clarksville, Millford, Portlandville, Shelby 50, Olean, Elmira, Auburn 8, Blackville 30, Panama, Clymer, Barre, Sherman, French Creek and others, Amenia 40, Fredonia 20, Albion 12 more, Mendon 30 or 40, Gilbertsville (misc.) 200, Union Village 111, Troy 14, Westerlo (misc.) 100, Keeseville 12, Mead's Creek 7, Palaski and Fort Ontario (misc.) 150, Clinton (misc.) 100, Allegheny 50, New-York (Epis.) 80, Lima (Geneesee College) 100, Cooperstown, Rushford (Cong.) 125, Albion (Cong.) 100, Lyndaville, Poughkeepsie 300 (all denom.), South Bedford 27, Schenectady 60 in all, Hunt's Hollow 11, Reading Center 6, Skaneateles 17, Albany, Revival in the Penitentiary, New-York city, nearly every church revived, and powerful awakening in most of them—2,386.

Pennsylvania.—Uniontown 10, Mount Pleasant 16, Centreville 15, Jersey Shore 14, Flatwood and others 16, South Pittsburgh 8, Philadelphia 86, Pughtown 2, Zion 13, Greenville 11, (Pres.) Washington 25, Cannonsburg 4, Huntingdon 41, Damascus 3, Morrisville 91, Saltsburg 22, West Philadelphia 5 more, Point Pleasant 10, Lower Dublin 71 in all, Mahoning 18, Amasa, Licking (Pres.) 60, Perry (Pres.) 20, Leatherwood (Pres.) 39, Mercer (Pres.) 77, Bethesda (Pres.) 26, New Brighton (Pres.) 23, Redstone (Pres.) 15, York (Pres.) 36, Pittsburgh (Pres.) 17, Washington (Pres.) 25, Steubenville (Pres.) 43, Manchester, Rowanburg (Luth.) 29, Harmony (Pres.) 60, Harrisville, Millville (Luth.) 30, Georgetown, Blairville (Pres.) 25, Mercer (Pres.) 46, Exchangeville 35, Mill Creek (Pres.) 15, Bethesda (Pres.) 27, Coalspring (Pres.) 27, Clarion (Pres.) 21, Yeagerstown (Luth.) 100, Lewistown (Luth.) 20, Weigle's (Luth.) 20, Perryville 60, St. Paul's 50, Orangeville (Luth.), Storytown (Luth.) 53, Leesburg (Pres.) 19, Clarion Presbytery 65, Holmesburg 51—1,746.

New Jersey.—Princeton 30, Mansfield 60, Bloomfield 100, Allowaytown 10 more, Canton 5, Woodbury 28, Salem 30, Newark (Pres.) 188, Pittsgrove 37 and more, Pennington (Pres.) 60 since October, Frankstown (Luth.) 40, Carlisle, Paradise, and Grove—698.

Delaware.—Middletown 40.

District of Columbia.—Georgetown, Washington 21.

Maryland.—Baltimore 2.

Ohio.—Licking 43, Amity 22, Bird's Run 30, Wilkesree 12, Warren 30, Norwalk 30, West Barre 10, Ironton 59, Monroeville 23, Sandusky 15, Fairfield 10, New Huron 4, Marietta 2, Little Muskingum, New Salem, Ebenezer and Straitsville 7, New-Haven 34, Zanesville 23, Cincinnati 20, (Cong.) 35, Terre Haute and vicinity 100, Centerville 3, Casars Creek, Xenia 4, Brushy Fork 21, Portsmouth 4, Salt Fork 4, Milan 17, most of the churches in Huron Co., Kyger 15, Rochester, Columbus many converted, Lexington (Pres.) 40, Kinsville, Conneaut, Jefferson, Morgan 30, Piqua (Pres.) 35, Lenox, Champion, Johnston, Gustavus, Cleveland (Pres.) 50, Vienna, Springfield (Pres.) 32, Meers (Cong.) 50, Steubenville (Pres.) 45, Fletcher, Milfin, Washington (Pres.) 32, N. Camden 40, Toledo 8, South Bend 21, Franklin 27, Baltimore 17 more, Wilmington 9, Hillsborough 55, Defiance 26, Beaver 22, Newton 16, Columbus 6, Pomeroy 7, Tiffin 5, Columbus 27 colored—1,148.

Indiana.—Ripley 6, Laporte 20, Osnoburn 17, Ellettsville 6, Bridgeton 15, Bethel 6, Waterloo 22, La Cross 26, Aurora 5, Ellettsville 30,

LEGAL NOTICES.

NOTICE.

WHEREAS, Thos. J. Freeman has filed his petition in the office of the Probate Court of Macon County setting aside the will of the late John H. Freeman, of all whom citizens of Macon Co., Ala., and of full age are jointly interested in certain lands located in the county that he testifies that he is a white male citizen, is entitled to one-half interest in the following described land, to-wit: the north by of section fourteen (14) in township sixteen (16) of range twenty one (21) in the Macon & Dalton County, Georgia, and that he has been appointed Commissioners by his honor Le. Alexander, Judge of the Probate Court to make division of the same.

Now, therefore, all persons interested are hereby notified, that on the second Monday in April next, we stand at the Court House of said County of Macon County, Georgia, to receive and record the testimony of the witnesses to us directed, and according to statute in such case.

Red, that on the second Monday in April next, we
attend at the Court House of said County of Macon
make division of said land, agreeably to the commis-
sion so directed, and according to statute in such case
made and provided.

Augustus Darby,
James M. Nicholson,
Jere T. Cloud,

March 18, 1858.—Sw
Comm'n

The State of Alabama—Macon County.
PROBATE COURT—8TH DAY OF MARCH, 1858.

April, 1858 :— that publication be made in the South Western Baptist for three consecutive weeks, notifying all persons interested to be and appear at a term of the Orphan Court to be held for said county, on the said 24 Monday next, and contest said settlement, if they so desire proper.

March 4, 1858. LEWIS ALEXANDER, Judge of Probate.

Administrator's Notice.

LETTERS of Administration having been granted to the undersigned, on the 18th day of February, the Honorable Probate Court of Macon county, Alabama on the estate of Benj. F. Tammelin, deceased, this is the

been granted to the undersigned on the 22d of March, A. D. 1858, by the Hon. Lewis Alexander, Judge of the County of Macon, all persons indebted to the estate are required to come forward and make payment, and all those having claims against said estate, are required to present them within the time prescribed by or the same will be barred.

April 1, 1858. F. M. NUCKOLLS, Adm.

**SOUTHWESTERN
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