

S. HENDERSON AND
H. E. TALLAFERRO, 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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The South Western Baptist
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BY
THOMAS F. MARTIN,
JONES, TALLAFERRO & CO.,
PROPRIETORS.

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Communications.

For the South Western Baptist.
An Appeal for the Red Man.

BRETHREN: The Board for the Baptist Convention of East Alabama adopted the subjoined resolutions.

"Resolved that we heartily concur in the determination of the Convention to secure funds for the support of one white Missionary, and one native preacher in one of the Indian nations; and earnestly ask our brethren to aid in raising funds, so the appointment can be made this summer or fall."

This appointment is to be made by the Board for Domestic and Indian Missions of the Southern Baptist Convention. That Board has two white missionaries in the Choctaw, and two in the Creek nation, and but one in the Cherokee nation.

We earnestly solicit contributions for this work. Bro. Slater needs help. The Baptists of East Alabama are the very people to send relief to these tribes. Come brethren the sons of Shem have long waited for the salvation of God. We have the light of life. We have men and means. To withhold them is to grieve our light under a bushel. Let not the voice nor the blood of our brethren cry from the ground to God lest the Lord curse the ground (their hunting ground) for our sakes. We have a few men able to do this work. Will they not do it? Ye men of Israel help.

JESSE A. COLLINS.

Cropwell St. Clair co., Ala.

For the South Western Baptist.

HOWARD COLLEGE, April 1st, 1858.

DEAR BRO. HENDERSON: If you think proper to allow me space, I would be pleased to write a few articles for your excellent paper, on CHRISTIAN CHARITY. I am inclined to believe, that it is my duty to write these communications, and yet I fear to undertake the duty. Judging from the signs of the times, it would seem that the views I shall express on this great virtue Charity, will not be endorsed by many, for whose opinions I entertain the highest respect, and who evidently have much to do in moulding the public mind. And as I am but a student, and know but little, and have neither ability nor inclination for controversy, I may fall into rough hands. Be this as it may, I ask a place in your paper to declare the truth, important truth, God's truth, and, as I conceive, "in due season."

Should I write anything that is not true, you will not offend me, nay you will oblige me by reviewing each article in the same number in which it is published, and adding such strictures as are just and necessary. After these preliminaries I proceed to define the great subject which I propose to discuss.

CHARITY is not a single virtue, merely, but a disposition residing in the heart like a fountain, from which every virtue flows out, like so many streams. Or perhaps I may illustrate the position and influence of this first and greatest commandment, by a reference to the physical man. All the blood in the human body proceeds from the heart. It flows out in large arteries, which divide, and subdivide a great many times, until the blood is carried to every part of the body—even to the very extremities—imparting life and vigor to the whole. Now Charity is placed, so to speak, in the centre of the moral and spiritual

man, and from this noble fountain flows out Candor, Confidence, Forbearance, Forgiveness, Gentleness, Tenderness, Generosity, Gratitude, Humility, &c. These great virtues divide and subdivide until they exert a hallowed and quickening influence upon every moral action of our lives. Hence an inspired apostle says "Love is the fulfilling of the law." And hence our Savior tells us, that love to God is the greatest commandment, and love to man the next greatest, and that all, both of the law and of the prophets hang on these two. And hence Paul assures us (1 Cor. 13 chapter) that if any man possessed the highest eloquence, to "speak with the tongues of men and of angels," the most profound and extensive knowledge to "understand all mysteries, and all knowledge," the most astonishing faith such as would "remove mountains," and yet lacked charity he would be nothing. Nay more, if we give all we have to the poor, and then die martyrs for the truth, it will do us no good without charity—so high an estimate does God place upon love.

Now it becomes an all important question for each one of us to decide whether he has this charity or not; since if he have it not, he must be lost, forever lost; even though he may have spoken with the tongues of men and of angels to hundreds through the press. It becomes the more important if possible that we make this inquiry, since God has laid down the rules by which we may judge so plain, that none need be mistaken. He says that charity is not easily provoked to anger, but on the contrary it will suffer long, and still be kind; that it will not boast of its own greatness, or goodness, but is humble and unpretending in all things; that it never envies any one, but always rejoices with those that rejoice; that it does not seek its own interest, or promotion, or salvation, merely, or mainly, but the good of others more; that it does not rejoice in iniquity, but weeps to find iniquity any where, especially in a church member, and still more in a preacher, and will by no means proclaim it to the world unnecessarily; that it beareth all things, and endureth all things; that it believes favorable as long as there is any ground for such belief, and when there is no ground on which to predicate a favorable belief at the present, it still hopes that there will be in the future.

The above named signs make the presence or absence of charity so manifest, that none of us need remain long in any very serious doubt as to whether he possesses it or not. Nay more, the world can easily apply them to us, and if they find that we rarely ever manifest any of the signs of charity, but, ordinarily, the opposite, they will readily recognize the tree as evil, when they see that the fruit is evil. And we may rest assured, that one wicked sin never ceases to have another sin equally wicked, preach to him—"Physician heal thyself." It be hurled in our face, and will be sufficient to close our mouths, or if not to close up every avenue to their hearts. But I will close for the present. Should you think proper to publish these general observations, I will next week descend to particulars, and consider one of the streams which flows out of this great fountain.

AGAR.

For the South Western Baptist.
Preaching and Teaching.

A communication appears in the March number of the Home and Foreign Journal with the above caption, to which is appended a well known signature. Its object is to vindicate those ministers who have laid aside the pastorate and entered the school room. This is done not on the plea of failing health or voice, but because such ministers are more laborious and useful than their brethren. Truly this is an age of progress, and yet this position is so far in advance of the age, that censure cannot with propriety rest upon the incredulous. Our respected brother will pardon us if we doubt the correctness of such a conclusion. It is true that the man who is engaged during the week in teaching geography, history, chemistry, &c. and who occasionally occupies the pulpit on the Sabbath, is more useful than the minister whose time is wholly, fully, and entirely devoted to the immediate service of his divine Master. The one may gain literary distinction, but the other is winning souls.

But upon what does this correspondent base his argument? Why upon a remark of Dr. Chalmers to one of his parishioners when vacating his pastorate

to assume the chair of Moral Philosophy in a College. Said the Doctor, "all this time I've been sowing the seeds, and now I am going to make the salt," and so then it turns out that teachers are engaged in "making the salt," and what is their salt worth after it is made? Will it save the soul? In too many instances it is a dry, sapless, lifeless, meagre system of morals or theology, instilled into the mind of the pupil which can neither benefit him nor prepare him for usefulness. No, let God make the "salt," and it will never lose its savor. But this "salt" which is made of man is good for nothing but to be trodden under foot.

It is painful that so many of our most influential pastors are turning their time and attention to making salt. Common people are inclined to think that the main object is to make money. For they read in their Bibles that "it hath pleased God by the foolishness of preaching to save them that believe." Not by moral lectures, not by chemical illustrations, but by geometric calculations, but by *Preaching God not man* makes the salt.

RES.

For the South Western Baptist.

NASHVILLE, April 2, 1858.

BRETHREN HENDERSON & TALLAFERRO:

In your excellent paper of the 25th March, is a communication signed "Peace-Maker," in which the following passage occurs:

"But the editor [of the Tennessee Baptist], desires to know why Bro. Howell said 'derisively,' and 'especially such a Board.' Now, Bro. H. did not say this 'derisively.' If he did, it is more than his language imports, or than is inferable from the context. He said nothing, which if properly construed, could be tortured by an ingenious mind into an insult of the good brethren appointed on the Board. They may be good Deacons, as the editor suggests. They may be good, intellectual brethren, as Bro. Howell admits; nay, more, they may have been very good teachers in the Sunday School, and after all make very poor purveyors of Theology. They may be very deficient in those qualities which enable men to institute new and profound criticisms upon works proposed as standard authorities, to indoctrinate the young mind of the country. This is a duty which should be committed to the most profoundly learned and thoroughly practical men in the whole country, and a responsibility which even they may well shrink from. Most certainly, if the brethren of the Nashville Board are right-minded men, they do not feel that they have any ground of complaint against Bro. Howell."

"Peace-maker" is correct in his views, and the writer hereof can say to him that the brethren mentioned, do not "feel that they had any ground of complaint against Bro. Howell." No word of complaint has been uttered, so far as I know, by any one of them; and I am in frequent conversation with most of them. The brethren here understand Dr. Howell, as he understands them. There is no jarring or discord between them, and the attempt to bring about an issue between Dr. H. and the Deacons of his church, is a failure. Here at home, many of the members of the church are surprised that such an idea should obtain circulation abroad. They have not imagined the position of Dr. H. to be a cause of complaint. On the contrary, three, at least, of the brethren named, asked, in the Convention, to be excused from serving on the Board, on the score of incompetency. Those present will remember that brethren Dr. C. R. Winston, A. B. Shankland and A. Nelson, (all Deacons in the First Baptist Church,) publicly asked to be excused, on the Saturday night meeting of the Convention.

Let the brethren abroad not be mistaken. There is no wrangling or discord here between Dr. Howell and his Deacons. And as the proposed consummation of a S. B. S. Union at Americans has proved an abortion, further comment is unnecessary.

Let me say to "Peace-Maker," that very many of the brethren in this section entertain the same view of the matter which he so ably discusses, that he does.

Hoping that all the fends and broils which have been gotten up in regard to the S. S. Union, may now cease, and that brethren will think more of the good name and Christian character of the denomination, than they do of personal or pecuniary advancement, I remain yours, truly,

A BAPTIST.

For the South Western Baptist.

Astonishing Discovery, If True.

Of all discoveries of this, and past ages,—of all improvements in science, in mechanical skill, in internal improvements, in commercial facilities, in making the lightning subservient, &c.—

Nothing, no, nothing compares with the discovery alluded to. We would send forth an army of the wingy tribe, laden with messages to the remotest nations of the earth. Two of these airy warblers would be committed to each of the heads of Departments of both civil and religious governments,—political and ecclesiastical dignitaries. We would sound the news in the ears of the Executives of the great English and American Benevolent Societies, in tones, loud and long. Especially should our American manufacturers be informed of this discovery. No time should be allowed to run to waste, speak! Quickly speak to them, through the wires by which our earth is almost encircled. Let messengers be despatched not all at once, but with a degree of promptness, from the American Bible Society, American and Foreign Bible Society, American Bible Union, American Tract Society, American S. S. Union, American Baptist Publication Society, all Railroad Companies,—all combinations of whatever sort, or for whatever purpose,—lose no time gentlemen, but choose your own discreet men, and let them go by first express train—and where? where? says a thousand voices. Tell us! O, tell us!! Where? Well, out it must come. Go to Nashville, Tenn., and inquire for one J. R. Graves. He can be found, and allow no obstacle to keep you from seeing him. Insist upon him to give, make known the wonderful discovery of his inventive genius.

What questions must we propound? say the multitude. What is this astounding discovery? It is this, dear excited inquirer, it is this: And the man who invented the iron-horse, is nowhere. The men who originated the Adams and the Hoe Presses, are not worthy to have their names mentioned during the same year, generation, century, with the name of this Lion of the tribe of —, no, no!

The great failure in these men, must not be set down to their charge. They could not help it. Engines have to be built; but they cost money. The country needs more Railroads, they cost money. These roads have to be equipped; but money is required for the outfit. The nation's treasure has been squandered, because this discovery was not made sooner. Thousands of immortal minds are now shrouded in darkness, and superstition because this thing was not known before. Six hundred thousand intelligences are to be supplied with mental and spiritual food. How can such a vast work be accomplished? Well, listen! hear what this man from the river's brink says:

"Is the plan of the Union approved," (says not a word about the spirit, and design of the attempted Union.) "It is just the thing. It requires no Capital." Who ever heard of just such another thing. No Capital! Didn't want to do any of the work, &c., &c.

You see the idea!

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

Rev. J. E. Dawson, rejuvenating as we humbly trust, at Tuskegee, was lately pastor of the Church in Columbus, formerly, for many years, pastor and Principal of a Female School, at LaGrange.

Mr. Dawson has, by nature and grace, pre-eminently the endowments of a Christian orator. In person, he is tall, lithe and nervous, with a most striking physiognomy, and features which change with every sentiment, and indicate every shade of thought. Now attitude, tones of voice, brow, eye, lip, are sublime with the emotion of great thought; now all soften into tenderness and pity; now relax into genial humor. Anon, dripping tears accompany tones of affectionate grief for sinners, which smite the water from the stone. You feel that the orator is carried away by unutterable love.

Noble impulses were born with this man of God; and if he is ever betrayed into severity, it is the effect of irrepressible scorn for every thing that is base, unworthy, or disingenuous. Mr. Dawson's wide influence is owing in a great degree, to that indescribable attribute, as rare as it is potent, by which you instinctively feel you are in the presence of superiority, without at all determining in what it consists. Milton refers to it when he says of one of his angels,—

His look
Drew audience, and attention still as night,
Or summer's noon-day air.

Not the least excellence of this dear brother is the energy of his friendships. "He was born for adversity."

Rev. W. T. BRANTLY, D.D., late Professor of Belles Lettres in the University of Georgia, is now of Philadelphia, but as the son of one of Georgia's most distinguished ministers, and who grew into prominence among us, we must claim him as a Georgian.

Mr. Brantly is as secure of criticism as any man. In person handsome, polished, and bland; in manner chaste, finished, and thoroughly sensible; and, withal, fervid and devout, criticism is disarmed—and his hearers yield themselves to his grateful control. Every thing about the man, in the pulpit, and out of it, is inviting; for he is not less remarkable for humility and affability than for the elegance and refinement induced by a training in circles of wealth and taste.

Dr. Brantly is an eminent illustration of the aesthetics of Christianity, unapproachable by the worldly rules of a Chesterfield, or a D'Orsay. It would be well for those Christians who sometimes make a plea for the influence of the dancing school and the ball-room, to consider the many examples, male and female, of this kind, to be found outside their votaries. Alas! that so many of our Southern pastors should be stolen from us, even by the conservative city of Philadelphia.

CHIEF.

For the South Western Baptist.

TROY, Pike Co., Ala., March 28, 1858.

BRETHREN EDITORS: I wish to write you a few lines in regard to Bro. Eli Parks. It is generally known that he was excluded from the Shilo Church before our last Association, and the Association appointed a Committee to investigate and see whether they had acted consistently. The Committee pointed out some errors in their proceedings, and reconsidered the case. It has been progressing for about eight months, and on last Friday the 25th of March, there was held from sister churches present, for the purpose of assisting in the settlement of said case. There was an entire failure in proving the charges against him; and when the vote was taken, there was but one dissenting voice, who yielded readily. I wish to add the report of the Committee which reads as follows:

January 9th, 1858.

We the undersigned committee to whom was referred the investigation of the case of Brother Eli Parks, charged with falsehood, and fraud, beg leave to report that after a careful investigation of the case, find the charge not sustained.

N. W. PITTS }
F. E. BOYKIN } Com.
B. BASS.**The Two Gifts.**

A collections for missions was being made at a church-door. Up walked the richest man in the congregation, and laid a ten-pound note on the plate. The people admired the gift, and praised the giver.

Directly after him there came a little pale, poor girl, nearly clad with poverty written in all her looks, yet with a countenance full of sweetness, and a tear trembling in her eyes and she laid beside the rich man's note a single penny. The crowd pushed her rudely by. No one noticed or cared for her gift. But the Savior saw it, and he accepted it, as far more precious than the rich man's offering. Why?

That morning the rich man had said to himself,

"What shall I give to the collection today for foreign missions? I must give a ten-pound note, for that is what will be expected of me, and I wish my donation to be above all the others."

That morning the little girl had been reading her bible; as she laid in down she thought, "If Jesus did so much for me, Oh! what can I do to show my love to him? There is to be a collection for mission to-day, and I have only a penny, but I will give my penny for Jesus' sake, and he will accept it from me, for I love him very much."

Then she knelt down and asked a blessing on it. She said—

"O, my Savior, here is a penny which I will give to thee. Take it, Lord, although I am not worthy to give it, and bless it so that it may do good to the heathen."

Then rising from her knees she carried it to church, and modestly dropped it into the plate.

Bear in mind, dear readers, that it is not only what we give, but how we give, that makes the service acceptable. S. S. Magazine.

Reader, the devil only wants to get the wedge of a little sin allowed into your hearts and you will soon be all his own. Never play with sin. *Never trifling with little sins.*

We publish the following letter from the Home & Foreign Journal. It shows clearly the aid and comfort Foreign Missions get from the Tennessee Baptist. If this paper emits such a tremendous light (!) that our Foreign Missionaries say they know less about Tennessee than any other portion of the civilized globe, and if all our States, and if all other portions of Christendom reflected the same kind and degree of light, how long before "the earth would be filled with the glory of God?" Read the letter, and then try your hand in the above sum:

To the Big Hatchie Association,
Western Tennessee:

DEAR BRETHREN—How is it that your Executive Committee never write, or send me a minute of the Association? It has now been more than six years since I became your missionary to China, and yet, strange to say, I have never received one line, either written or printed, from you as a body—from your Executive Committee, whose duty it was to correspond with me—from the clerk or moderator of the Association. And this is not all; I have written a number of letters to private brethren, but, with two exceptions, not one of them has answered my letters! When I began my missionary career, I fully intended to keep the Association well posted up in regard to all my movements, and to throw as much light on my field of labor as might be in my power. This I did for about three years, through the medium of the Tennessee Baptist, notwithstanding you sent me nothing.

The Tennessee Baptist ceased to come to me, which I understood to mean that its Editor did not wish to publish my communications to you, and, of course, I wrote no more for its columns. What could I now do? Private individuals would not write to me of their own accord, or answer my letters to them. I could not address the Association as a body, for I knew not when or where it met. I could not address the Executive Committee, moderator or clerk, for I knew not who they were or where they lived. About 18 months ago, I wrote a letter to a prominent individual complaining of this, to me, sad state of things, hoping that my complaints would reach the ears of the Association; but I have never heard from that letter. Thus I have absolutely been forced, much against my wishes, to keep silence. At the beginning, I did not expect to be left to toil in this distant land, from year to year, without one word of sympathy, encouragement or information from those whom I love so dearly. I know not whether you contribute to my support, pray for me, or in any way have me in your hearts. This day I am more ignorant of what is taking place in Tennessee than in any other portion of the civilized world. Dear brethren, I have had much on my heart since in this heathen land, and your long and profound silence has formed a portion of that burden. It makes me feel like there is nothing in me which Christians love or desire; and while I write these things weeping, I feel like I was out of the world, and beyond the bounds of the sympathy of that great brotherhood with whom I have so pleasantly dwelt since my earliest youth. My dear loved ONE is now on the ocean, and I am toiling here alone; but God, I trust, is with me. I have endeavored honestly, faithfully, and without ostentation, to serve Him, I have preached the Gospel day and night with prayers and tears, and God has been pleased to own and bless my labors for his own name's sake. A number have turned from idols to the service of the living God, and one of them has gone to his rest, where I hope are long to join him. But ere I go home, I hope to gather a few more sheaves to carry with me. Nothing would give me more pleasure than to renounce that chain which used to bind our glowing hearts in one. Do you reciprocate this feeling? I shall wait anxiously till I hear from you once more.

And now dear brethren, may the blessing of God be poured out upon you, and may his kingdom come.

Your brother in Christ,
T. P. CRAWFORD.

SHANGHAI, CHINA,
Dec. 5, '57.

P. S. Write on the top of your letter, "via Southampton," pay the postage, 33 cents, and put your letters in your own office, to my address, and they will certainly come to Shanghai. The law requires the postage to be prepaid.

T. P. C.

A Skilful Agent.

In his "Annals of the American 'Pitpit,'" Rev. Dr. Sprague gives the following description of Rev. Dr. Porter's skill as an agent.

He approached each man in a different way. He would sometimes name a specific sum; saying, "Mr. X, it is a good cause, but you mustn't give too much; \$50 is enough, sir." Mr. X, would probably have decided upon \$10.

He was told of one man, a wealthy farmer, who had said he was "determined to give him nothing that year any way." Shortly before harvest the Doctor made it convenient to stop at his house. He soon interested him in the operations of the society for which he was then collecting, but nothing was said about a subscription. He remained to dinner. Before the repast was over, the man's mind was filled with the noblest missionary views. To spread the glad tidings of salvation was made to appear the great work of the Christian's life. After dinner they walked out upon the piazza.

"Whose farm is that, sir?" said the Doctor, extending his hand, with a wide gesture towards a large tract crowded with ripening grain.

"That is mine." "Yours? a large farm—beautiful farm." After a pause, during which the Doctor was looking round in sincere admiration upon the scene of wealth and beauty he exclaimed—

"Whose farm is that way over by those woods 'sir'?"

"That is mine, too."

"Fine meadows—very large farm—very valuable farm. Who owns the woods?"

"They belong to me, sir."

"Umph." Changing his position so as to command another view, he said after awhile, "Your neighbor has a heavy crop there; very rich land; whose is that, sir?"

"Well," the man answered, growing a little restless, "my farm goes about as far as you can see, Doctor—that's all mine."

"All yours?" Then turning upon him with a serious, almost reproachful, look he said, "God has done a great deal for you; what are you going to do for Him? A pause ensued which seemed to repeat the question and demand an answer. I do not know the reply, but as a result of the interview, the Doctor carried away the farmer's subscription for a larger amount than ever. He was irresistible. Those who knew his way, when he began to draw out of them proofs of their prosperity, often cut short his approaches by saying, with a smile of surrender, "How much shall I give Doctor?"

PAUL'S ESTIMATE OF HEAVEN.—In speaking of the eternal world, the rapture of the apostle does not escape him as a sally of the imagination, as a thought awakened by a sudden glance of the object; he does not express himself at random from the sudden impulse of the moment, but in the sober tone of calculation. "I reckon," he says, like a man skilled in the spiritual arithmetic, "I reckon," after a due estimate of their comparative value, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

No man was ever so well qualified to make this estimate. Of the sufferings of the present world, he had shared more largely than any man. He had heard the words of God, and seen the vision of the Almighty, and the result of this privileged experience was, that he desired to escape from this valley of tears; that he was impatient to recover the celestial vision, eager to perpetuate the momentary state of the glories of immortality.—Hannah More.

SPEAKING FOR CHRIST.—Reader, have you never yet spoken one word for Christ? Have you never invited one sinner to the Savior? Then I fear that though you may at last reach the New Jerusalem, you will tread those golden pavements wearing a starless crown. A single sentence may save a soul from perdition.

FASHIONABLE WOMEN.—"Read the biographies of our great and good men and women," says an exchange, "not one of them had a fashionable mother. They nearly all sprang from plain strong-minded women, who had about as little to do with fashions as with the changing clouds."

Faith, love, and fear are choice companions; he who enjoys their company, trusts in God, cleaves to God, and fears to offend God.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, April 15, 1858.

Proposition:

From now on, 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.

COLPORTERS WANTED.

Ten or a dozen plain and energetic persons 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, Gen. Secy, March 5th, 1858. Selma, Ala.

We thank brother JAMES TOLAND, for his good letter, and generous aid.

"PHILO JUNIUS" is informed that we cannot attend to his request without he gives us his name. Editors must have the real as well as the fictitious names of their correspondents.

The Cause in Tuskegee.

Since our last week's report, meetings have been held day and night in the Baptist Church. Much good has been done, and the work is widening and deepening. Between 20 and 30 persons have professed conversion, and several have united with the Church. May it continue!

We take occasion here to suggest to our ministering brethren to look out for the cloud of mercy that has been pouring Grace upon so many sections of our country, recently. Has it not reached Alabama? Elijah prayed, and then looked. Brethren, preach in faith, and then test your congregations. Descend from the pulpit among them, and you will find inquiring souls. Do not wait till summer for protracted meetings. Thrust in thy sickle now and reap. The harvest is ripe. There is a rich harvest before you. All Christians should be engaged in prayer. A watchful correspondent says: "It is a time for prayer; who knows but the fires from above are kindling to set the land in a blaze?" The Lord, we trust, is arising to plead his cause.

East Alabama Female College.

We have been requested to state that owing to the failing health of H. H. BACON, A. M., President of this institution, he has been compelled to resign his position to take effect at the close of the present term, and that the Board of Trustees have elected as his successor, W. F. PERRY, for several years past the able and efficient Superintendent of Public Schools in Alabama. Mr. Perry is a ripe scholar, an able instructor, and possesses peculiar administrative talents. He has accepted the appointment, and will take charge of the institution next September. The Board are certainly fortunate in having secured so able a man. We suppose it will be officially announced soon.

President Bacon retires from the College, after a connection with it of seven years, with the most undiminished confidence of the Board, the Faculty, the patrons and friends. Under his able management, it has been conducted to the rank of a first class institution, and his name will be affectionately remembered by all parties. He leaves the College regretted by all.

The Baptist Convention of the State of Georgia.

This body will commence in Americus, on 23d of April.

Brother A. Sherwood to preach the Introductory Sermon; brother S. G. Hillier, alternate.

Brother J. H. De Votie to preach the Education Sermon; brother M. Winston, alternate.

Brother J. E. Ryerson to preach a sermon before the Bible and Colporteur Society; and bro. P. H. Mell, alternate.

Notice to Delegates.

Delegates arriving by the Cars will be met at the Depot by the Committee of Arrangements, who will assign them homes.

Those coming by private conveyances, will repair to the Baptist Meeting House, where the Committee will meet them, to direct them to homes.

Ample provision will be made for the accommodation of all who may favor us with their presence.

H. C. HORNADAY, Pastor.

The Baptist Cause in Mobile.

The reader will find an interesting communication from the esteemed pastor of the St. Francis Street Baptist Church, Mobile, in another column. Many hearts will rejoice with brethren Collins, Couch and Hawthorne in the wonderful work of God in their several churches. The Lord has wonderfully blessed the labors of brother C. and indeed of all these brethren in that city.

Times of refreshing from the presence of the Lord appear to be visiting many of our churches. The Lord grant that our whole country may enjoy a similar visitation of the Divine goodness!

Explanation Asked.

An esteemed ministering brother writes us to know whether brother Dayton has not rendered some service through some other agency, societies, &c. than the Bible Board, which should be recognized as service done the Bible cause. We can only answer, that these several State Societies have their own agencies which they pay, so that it is a gratuity if brother D. undertakes to do their work, instead of his own. Surely our brethren are not willing to pay two agents to do what one can. So far as Alabama is concerned, that indefatigable Secretary, elder F. M. LAW, and our venerable brother JOHN D. WILLIAMS are entitled to the credit of the efficient Bible and Book Colporteur which we have. Still, if brother Dayton has rendered other service, which his Board consider an equivalent for what he ought to have done for them, and he or they will take the responsibility of declaring so to the world, we offer the use of our columns for that purpose.

"Grieve not the Holy Spirit."

The spirit of God is now visiting our land in great mercy. From every side we hear of churches revived, and sinners converted. It is a time of responsibility and peril. Professed Christians may be Achans in the camp of God, and bring disappointment and defeat to the armies of Israel. Unconverted persons may resist and grieve away the Spirit of God, and be left to perish in their sins. A contributor to the *American Messenger* gives an incident from his personal knowledge, which should be a warning to others:—*Watchman & Refl.* A young man of our acquaintance has recently "gone the way of all the earth," and his mortal remains lie in the graveyard. But where is that spirit which "returned to God who gave it," to receive its award of glory or of shame, of bliss or of torment? There was a period in history when his attention was directly and earnestly turned to the subject of religion. He had such correct views of himself as a sinner, and so great a solicitude for the salvation of his soul, that he went forward in the house of God with those who were inquiring the way to life, and asking in their behalf the prayers of Christians. He was deeply agitated, his whole frame shook, his tears fell, and his sobbing could not be suppressed.

On leaving the sanctuary that evening in this critical state of mind, a number of his old associates met him at the door, gathered around him, and rallied him on what he had just done. Their influence was more than he could resist; he felt before the attack, and hushed their artillery, by audaciously and falsely saying, that "what he had done, he had done only in sport, to make the saints think he was serious."

From that hour his convictions were stifled; and never for three years after, during a protracted and distressing sickness, even until the day of his death, did he have any unusual anxiety respecting the future. His succeeding conduct was worse than it had been before, and he died as he had lived.

How big with interest, how fearful in its results, was that moment when he encountered his ungodly companions! Seemingly heaven and hell trembled in the balance. Had he honestly met those depraved associates, admitted that he was solicitous for his soul, and advised them to attend to their souls also, he might, to all human view, have been saved, and have been, too, the honored means, in the hand of the Spirit, of awakening and converting them; but yielding to their jeers, and trifling with his convictions, nay, impudently denying the existence in his bosom of any alarm, he grieved the Spirit, and it took its flight; was it not, alas, its final flight?

Who shall say that this unhappy youth did not then and there seal himself up in the gall of bitterness, and into perdition? "Grieve not the Spirit."

Baptists in Camden, Ala., are making exertions to build a house of worship. The Church has held its meetings in a public meeting house. We are rejoiced to learn that they are building for themselves. We wish the pastor I. C. JONES, and his charge great success in their undertaking.

DEATH OF ELDER B. HODGES.—With pain we see it announced in the *Mississippi Baptist*, that this servant of Christ died of Typhoid Pneumonia in Richland, Mississippi, on the 19th of March. Bro. Hodges commenced his ministry in this State, Grant's Creek Church, Tuscaloosa county. He was a godly man, and an able, efficient minister of Christ.

Brother Tustin requests us to publish an article in his paper in reply to the charge of "open-communion" made by the editor of the *Tennessee Baptist*. As we have already stated in substance the evidence on which the charge is founded, to-wit: that some four years ago bro. T. is reported to have said in a private conversation that the priority of baptism to communion was not clear to his mind—we beg to decline the request. We have taken no part in that discussion, and if we were to publish that article, it would

be expected of us to publish something on the other side. We feel bound to say, however, that bro. Tustin denies most positively that he designed to convey the impression in that conversation that he believed in "open-communion."

"Inquisitorial."

Elder J. R. "Banvard" Graves propounds to us the following question in the last *Tennessee Baptist*:—"Would you refuse, were you a missionary to Central Africa, to baptize a converted polygamist?" &c.

We respectfully answer that we have never been accustomed to cross bridges until we got to them—that if our good brethren in Central Africa, or the Foreign Mission Board at Richmond, should ever think that our opinions on that subject are worth anything to them, and will ask for them, we are ready to communicate them. But never having heard that the editor of the *Tennessee Baptist* had been constituted "attorney general" of this Board and its missionaries, and indeed being somewhat inclined to doubt whether that Board would choose him for such a responsible position even if it needed such an officer—we beg to say that we do not recognize his "power of attorney," and shall throw ourselves back upon our "reserved rights." He will have to apply his "thumb screws."

Again: J. R. "Banvard" Graves very earnestly beseeches us to publish an article written by his famous correspondent, "Old Fashion Baptist," and also a letter of his own published in the *Montgomery Mail*. We have other and we think, better uses for our columns than to publish such articles even "as advertisements." To publish such articles in his paper was an offence which would not have been tolerated in any political paper in the South; and now the miserable effort to shift the responsibilities of these articles so as to apply them to the case of converted heathens, is still worse. No man on earth would ever think of Foreign Missions on reading those articles. "Old Fashion Baptist" does not pretend to offer such a plea for himself—it is a simple effort of elder Graves to screen himself from popular scorn. But the subterfuge is too silly and transparent to deceive any body.

"Injustice to Bro. Bayliss."

"J. M. P." in the *Tennessee Baptist* of the 27th March, takes us to task for a sentence in our account of the hasty visit we made to Nashville. We took occasion to repeat an expression, in substance, which one of the brethren of the 1st Baptist Church made to us to the effect, that the Baptist cause was on the verge of utter ruin when Dr. HOWELL took charge of the church, but that under God he had conducted it to a position of comparative power and influence—and lo! "J. M. P." sees in this sentence an act of "manifest injustice" to bro. BAYLISS, the predecessor of Dr. HOWELL!

Now, "J. M. P." knew just as well as any body in Nashville, that bro. Bayliss had resigned the care of that church many months, or perhaps a year before Dr. Howell removed to the city. For the want of a pastor, the congregation had become scattered, the Sabbath School was almost abandoned, and every thing looked as if the cause would go down if something were not speedily done. It was proverbial that scarcely any body cared to hear Mr. Graves preach. In this state of things Dr. Howell was called to the pastorate of the church; and it is true, that "since his connection with the church, the Baptist cause has assumed altogether a new interest." Everybody in Nashville knows it.

Of course, "J. M. P." had no idea of affecting the mind of bro. Bayliss by the article under consideration. We happen to know that that brother is not ignorant of such devices. But it would answer very well for "Bunkum." It would answer to smut "brother Henderson." The article, first and last, as exhibiting a mischief-making spirit, is almost worthy of Mr. Graves himself. He will soon graduate in the science of "separating chief friends." No doubt it helps to "swell the list to 15,000!"

Book Notices.

Lectures on Baptism and Communion. By Rev. J. L. DAVIDSON, of Brantford, Canada West.

Just issued from the House of SHELTON, BLAKEMAN & Co., another valuable contribution to Baptist Literature. It contains 310 pages, and is gotten up in the usual fine style of that firm. As to the matter of the work, it is a clear, terse, and powerful argument for Baptist faith and practice.

Posthumous Works of JOHN HARRIS, D.D., Sermons and Addresses. This beautiful volume (Second Series) is from the Press of GOULD & LINCOLN, Boston. The works of Dr. Harris have been so long before the public, and have attained such fame, that a word in commendation of this is unnecessary. The admirers of the works of Harris will not find this inferior to any of his productions. The Sermons and Addresses are instructive and thrilling. Gould &

Lincoln as publishers, have long been before the public, and well deserve the thanks of the Christian world for their invaluable works.

Interesting Correspondence.

It is estimated that nearly two thousand persons collect daily at the Union Prayer-meeting in the John Street Church, New York. A similar meeting is held in Philadelphia, in Jayne's Hall. When the Telegraph was invented, and news was transmitted by electricity, no one imagined that such a correspondence as the following would ever take place. It was taken for granted that commercial and secular intelligence would be heralded from city to city, and from continent to continent. But Jehovah had his kingdom in view when he gave man wisdom to harness the lightning to convey intelligence. He has in the great work of Grace which is now going forward, laid a contribution upon the Telegraph to convey the news of His triumphs, and to encourage Christians to labor in the vineyard. The following message was prepared, and dispatched over the wires to the Union Prayer-meeting in Philadelphia, held in Jayne's Hall:

New York, March 12—12 1-2 P. M. To the Philadelphia Union Prayer-meeting in Jayne's Hall:

CHRISTIAN BROTHERS: The New York John Street Union Meeting send you greeting in brotherly love.

"And the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts—I will go also."

"Praise the Lord—call upon his name—declare his doings among the people—make mention that his name is exalted." BENJ. F. MANIERRE, } Leaders. CEPHUS BRAINARD, }

To this dispatch, the following reply was received and read to the meeting:

To George P. Edgar, for John Street meeting:

PHILADELPHIA, March 13, 12 1-2 P. M. Jayne's Hall Daily Prayer-meeting is crowded; upwards of three thousand present; with one mind and heart they glorify our Father in heaven for the mighty work he is doing in our city and country, in the building up of saints and the conversion of sinners. The Lord hath done great things for us, whence joy to us is brought. May he who holds the seven stars in his right hand, and who walks in the midst of the churches, be with you by his Spirit this day.

G. H. STUART, Chrm'n. of Meet'g. The following is the second dispatch from the New York meeting in the newly established correspondence over the wires:

New York, March 13, 1858. To the Philadelphia Union Prayer-meeting at Jayne's Hall the John Street meeting sends greeting:

O Zion, tune thy voice, And raise thy hands on high, Tell all the earth thy joys, And boast salvation nigh. Cheerful in God, arise and shine, While rays divine stream all abroad.

"Sing unto the Lord, for he hath done excellent things; this is known in all the earth."

CEPHAS BRAINARD, } Leaders. T. G. SHARMAN, }

We should like to say much in regard to the effects of the great revival now progressing in so many sections of our land. There is one feature in it truly gratifying to every believer. The result to which we allude may be seen in the following from the *Watchman and Reflector*, Boston:

Adult Converts.

No one can have failed to notice that the large majority of converts in the powerful revival now sweeping over the land are of adult years. Many of them have passed the period of middle life, and not a few are far advanced in old age. This is an omen for good. It will confirm the faith of the churches in the good old doctrine that nothing is too hard for God. He can convert the old as well as the young. He can bend the will of the obdurate blasphemer as easily as the will of the pliant child. The churches were practically losing faith in the conversion of adults. They looked at the matter with human eyes. They discerned the force of habit; the obstacles accumulating each year in the way of spiritual progress; the strengthening of worldly influences; the weakening of religious impressions; and they inferred very naturally that conversions in mature life were rarely to be expected. Humanly speaking they were right. There is less hope of the conversion of an old man than of a youth. There is less hope that an inebriate of forty years indulgence will reform, than that the lad who has just begun to taste the deadly poison will abandon the cup. But the things which are impossible with men are possible with God; and hearts that no human agency could soften or subdue, yield like tow in the flame of the Omnipotent Spirit. Luther and Knox, Paul and Augustine, must fall prostrate in the dust when God speaks, no less than the more gentle natures of Melancthon and Wilberforce. We rejoice that the skepticism which was slowly eating its way into the church is checked in its progress, and it is seen that divine grace can change the heart of the banker, the merchant, the statesman or the judge as easily as the heart of the child. We cannot afford to remit diligence in the Sabbath school in training the young for piety; we cannot relax earnestness in laboring for their immediate conversion. Let the Sabbath school ever remain the nursery of the church, where plants of renown may bloom for the garden of the Lord. But let efforts be redoubled for the salvation

of adults. Let the prayer of faith throw around them a spiritual magnetism, which shall draw them for pardon and a new birth to the cross of Christ.

Revival Summary.

Our space fails us to record the revival intelligence which comes from all quarters. In New York city daily prayer-meetings are held by business men, where 2,000 assemble. In Philadelphia 3,000 meet daily for prayer in Jayne's hall. In Boston, similar meetings are held, which are attended by thousands. The Chronicle gives a particular account of each of the churches in Philadelphia, most of them being highly encouraging.

The N. Y. Chronicle gives a summary of additions to the churches. In Maine 411, New Hampshire 82, Vermont 304, Massachusetts 2,574, Rhode Island 387, Connecticut 387, New York 2,385, Pennsylvania 1,746, New Jersey 698, Delaware 40, Ohio 1,140, Indiana 737, Illinois 1,146, Michigan 604, Wisconsin 465, Minnesota 398, Missouri 424, Kentucky 498, Tennessee 711, Virginia 295, &c., &c. It is not probable that nearly all have been reported. The Examiner says:

"The number of conversions in New Bedford, Mass., is estimated at six hundred, and at from five hundred to six hundred in Newburyport, Mass. It is said that the revival, for some time in progress at Rockaway, L. I., has had such an influence upon the community, that there are not more than half a dozen adult persons in the place who have not become members of churches. Among those who have been recently converted are three hundred fishermen. The Hartford Courant says of Connecticut that "it would be easier to specify the towns free from a revival influence than to enumerate those which enjoy it." The Hartford Religious Herald learns "on good authority," that in one of the villages in Simsbury, there is not an adult to be found who has not been converted."

Tribute of Respect.

TUSKEGEE LODGE, No. 57, F. & A. M. } *Tuskegee, Ala., April 10, '58—A. L. 5858.* } As it has pleased the Almighty Ruler of the Universe to remove from a life of usefulness and active benevolence, our beloved brother, GEORGE W. SEGREST, thereby leaving a void in our midst that can never be replaced, we his brethren in Lodge assembled, do hereby resolve,

1st. That in the death of our brother GEORGE W. SEGREST the Order has lost one of its most worthy and staunch supporters; and we feel his loss most deeply.

2d. That we sincerely sympathize with his afflicted family and friends, and tender them all the consolation that may be in our power.

3d. That the members of this Lodge wear the usual badge of mourning for thirty days, and that the Lodge-room be draped in the required manner.

4th. That a copy of these Resolutions be sent to his widow and family.

5th. That the foregoing Resolutions be published in the *Tuskegee Republican*, "Tuskegee Democrat," and *South Western Baptist*.

HENRY GATCHELL, } WILSON SAWYER, } Committee. W. G. BRYNER, } W. D. BENSON, } [A true extract from the Minutes.] E. S. GROVER, Secy.

The Holy Spirit, a Person.

To hear the prayers and remarks often made at prayer-meeting, one would think the doctrine of the personality of the Holy Spirit practically lost sight of. Men pray not for the Holy Spirit but for the influences of the Holy Spirit. This is an expression nowhere to be found in the Scriptures; and the impression seems to be not of a communication with a person, having a distinct individuality, but of a certain indefinable influence exerted upon the mind and heart of man. But the Scriptural idea is that of a Divine Agent the Holy Spirit communicating with the soul, enlightening the mind, striving with the heart, and leading the soul upward to God. It seems to us that this is a far more stirring and forcible idea than that of an indefinable influence. "The Holy Spirit, the third Person of the Trinity," dwelling in us, and making our bodies his temple, is the scriptural influence of the intercourse of the Spirit with true Christians. And this is what is promised when Christ says the Father is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. And what an awful yet delightful thought! To be guided by the Spirit of God; to have him dwelling in us to quicken our consciences, to warn us of danger, to stir us up to duty, to strengthen our graces to witness with our spirit that we are the children of God, and to work in us to will and to do of his good pleasure. And this the honor of all saints! This is what Christ means when he says: "The water that I shall give them, shall be in them a well of water springing up into everlasting life!"—N. Y. Observer.

SERMON OF A QUAKER.—My friend, bridle thy tongue, to enable thee to remain quiet; mind thine own business

and thee will not have much time to attend to that of others, and thee will have many friends and few enemies.

Communications.

For the South Western Baptist.

NASHVILLE, April 1, 1858.

To the Editors of the S. W. Baptist:

DEAR BRETHREN: The religious awakening which is prevailing throughout the country is everywhere attracting attention. At this place, the religious feeling is deep and extensive. Aside from the revival at the Nashville Female Academy, at the First Presbyterian Church, and the Methodist church, the first Baptist church is experiencing a most glorious manifestation of the Divine power. Meetings are held at 4 o'clock in the afternoon, and at night, and whilst there is no boisterous excitement, the feeling is deep and pungent. Fourteen have been received into the church for baptism, and it is hoped that others will be added daily. The baptisms will take place on Sabbath night next.

The Rev. Dr. HOWELL labors earnestly and energetically, and the Lord is most wonderfully blessing his congregation. He is very greatly beloved by his church, whilst no minister in the city is more highly esteemed by all the citizens of Nashville. The Spirit of Grace seems to be with us, and we thank God for his great mercies to this people. Bro. Ford, of the Cherry St. Church, is also holding daily meetings, which we all hope will result in much good. That God may bless yet more abundantly, His work in this place, is the prayer of

Yours, in Christian bonds,

H. F. K.

For the South Western Baptist.

GAINESVILLE, ALA., April 3, '58.

BRETHREN: The Tennessee Baptist of the 13th of March, has just come to hand, containing a letter, originally published in the *Christian Advocate*, of Rev. B. B. ROSS, in which he gives a report of some of the proceedings of the Alabama Baptist State Convention. This, I suppose, is the letter which has called forth the hundred questions propounded to me, in several periodicals, the answers to which would be as dull and as voluminous as Benton's "Thirty Years in the Senate."

The letter, to my astonishment, reads very well. It makes me an orator, a critic, a man of decided character, a zealous Baptist, with gentlemanly and Christian bearing towards all denominations. I must thank Mr. Ross for his good opinion, and can but regret that the original does not quite come up to the Daguerreotype. If we suppose Mr. Ross to have applied the word "filth" to the answer and not to the "wheel," we ask the Tennessee Baptist if he would not himself like to have such a character?

But, says this paper, the Methodists are pleased with this speech. How could any man write such an objection, and review it, and print it? If I am capable of overriding denominational prejudice, so that my exhortations to charity persuade Christians to love each other, I have reason to congratulate myself upon the possession of such powers.

The Tennessee Baptist says, "We think it is due to bro. Bestor as a Baptist minister, and due to the Society, due to the authors of those books he disparages, and due to Baptists every where, that he should publish the substance of his remarks in that Convention." I acknowledge no such obligation. My remarks were made openly. They were made in the presence of such venerable fathers as McCraw, Welch, Williams, who have intimated no dissent—men who have taken the lead in conducting the little flock in this State until it numbers fifty thousand, an intelligent, liberal, noble band. I may add with a full heart, my brethren, and my children. And now, forsooth, I must defend myself before new comers and settlers of new landmarks!

I presume bro. Howell does not deprecate criticism upon his writings.—The *Irish and Paradise Lost* have been criticised. Some works are beneath criticism. Is the Iron Wheel above it? There are spots even in the sun; and I supposed that the luminary now culminating over Nashville, could not be orbited in unblemished splendor.

This letter of Mr. Ross is reproduced four months after its appearance. Extemporaneous speeches are forgotten.—Words and sentences have faded out of the memory, or become mingled with words spoken elsewhere. Now, I am called on to reproduce my speech. Is this done that witnesses of a facile conscience may testify that it is not a true report? This letter had been on file for months, had furnished the feather for many an arrow at me, had been kept in the remembrance of the people, though withheld from me, and now only one word is found for particular advertisement! So the fly tramples upon the rosy lips and runs over the cheek of beauty, to stop and gratify its taste upon a scab. I was scarcely prepared for this sensitiveness about a word in a

sheet whose issue of February 13th, calls D. P. Bestor's speech in the Convention, "an additional proof that there is a class of Baptists who can not be pleased with books faithful to the truth," and styles opposition to these books "insane." Bro. Graves to these books "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?" This word "filthy" does not sound like one of my epithets; nor does it express that quality in the Iron Wheel to which I particularly object; nor am I very careless in the use of words. It was, therefore, most probably applied, if used at all, to the answer to the Iron Wheel. Now, in giving this explanation, I shall, perhaps, wake up another Tennesseean, and between the combatants at Nashville and at Knoxville, shall be thoroughly covered with the very stuff I am now trying to avoid.

Mr. Ross reports me correctly as saying, that "I would not be diverted from the point I made in my first speech, that Southern Baptist Literature did not indicate that refined taste, and Christian temper, becoming a great denomination." And I will not be diverted from it now. My speech was not made against the Southern Publication Society. I am a friend to that Society, and aid in circulating its books. It was made against the preponderance among us, of controversial books, and bad literature. I have since repeated my opinions in the *South Western Baptist*. If a little disappointed at the indifference and opposition manifested at the Convention, I now am highly gratified to see such men as Henderson, Tallentire and others, warring off the evils I then saw in the distance.

Bro. Talbird, in his late excellent letter, shows that he has become fully aware of the tendency of this pugacious spirit. The recent letter of bro. Dawson, fell upon my heart like the dew of Hermon. If such men would speak out and speak often we should be saved from new names and subdivisions, which have always been the blight and midew of our denomination.

One of the things reported of me in this letter, is that I will not remove from my centre-table the Spectator, the Sketch Book, Spurgeon's Task, the Season, and substitute those euphonies, The Great Iron Wheel, The Old Landmark Reset, The Devil's Grindstone. Even in pictures I have not removed Audubon's Birds and Quadrupeds, for the elegant engravings of the Wheel.

I have written this letter with great reluctance, in deference to the opinion of others. I do not expect my voice to be heard amidst the din of battle now raging. I have long been accustomed to the censure of both, the political and the religious press; and have found that when disregarded, it is quite harmless.

Yours, truly,

D. P. BESTOR.

For the South Western Baptist.

MOBILE, ALA., April 5th, 1858.

BRETHREN EDITORS: We have just closed a series of meetings in the St. Francis Street Baptist Church, which we trust will prove of lasting benefit to many souls.

Fifty, mostly adult persons, professed conversion, were buried with Christ in baptism, and added to the Church. Besides these, there were some restored, and some received by letter; so that we have received in all, quite an accession. We were provisionally permitted to enjoy the labors of bro. T. C. TEASDALE, of Washington City, who preached for us four weeks consecutively, with zeal, ability and success. One sower and another reaper—"both shall rejoice together!"

Bro. T. is engaged in an effort to raise funds for liquidation of the debt incurred in erecting a suitable edifice for the Church of which he is pastor in Washington. He is at this time, laboring at Columbus, Miss., in a meeting with prospects of much good. The Lord bless all his ministering servants in every good work, everywhere! The Lord hath done great things for us, whereof we are glad.

Thinking that the statistics of our Church, for the past two or three years, may not be uninteresting to your readers, I have concluded to lay them before you.

The pastoral charge was committed to me near the close of the year 1855—just after the organization of the Association, of which this Church is a constituent. Reference to the minute of that year shows a membership at that time of (1855) 203 members; Minute of next year shows (1856) added 55; Minute of next year shows, (1857) added 85; present year, (Church-book shows) (1858) added up to date, 62. Total addition, 162. Decrease from dismissions, deaths, exclusions,—all causes—for the year (1856) 49; for the year (1857) 24; thus far, (1858) 10—83 decrease; Total gain 69; original membership 203; present number 272.

Yours, in Christ,

P. E. COLLINS.

N. B. The Mission Church was organized in 1856. The year of our largest dismission, more than half were added to that Church—as dismissed for

