

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 vii, 10.

\$2 00 PER ANNUM, IN ADVANCE; OR,
\$2 50 AT THE EXPIRATION OF THE YEAR.

VOL. 10--NO. 13.

TUSKEGEE, ALABAMA, THURSDAY, AUGUST 5, 1858.

50 NOS. IN A VOLUME

The South Western Baptist

PUBLISHED EVERY THURSDAY MORNING,
BY THOMAS F. MARTIN.JONES, TALIAFERRO & CO.,
PROPRIETORS.

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3	3.00	6.00	9.00	12.00	15.00	18.00	21.00	24.00	27.00	30.00	33.00	36.00
4	4.00	8.00	12.00	16.00	20.00	24.00	28.00	32.00	36.00	40.00	44.00	48.00
5	5.00	10.00	15.00	20.00	25.00	30.00	35.00	40.00	45.00	50.00	55.00	60.00
6	6.00	12.00	18.00	24.00	30.00	36.00	42.00	48.00	54.00	60.00	66.00	72.00
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8	8.00	16.00	24.00	32.00	40.00	48.00	56.00	64.00	72.00	80.00	88.00	96.00
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For the South Western Baptist.

Church Organization and Government.

NUMBER 8.

The Different Denominations.

Having, as I believe, already established the following principles to be apostolic; I come now to compare the different sects named below, with that holy standard.

1. Those who were received into the membership of the church at Jerusalem and into other apostolic churches, were received upon the credible profession of their repentance towards God and their faith in the Lord Jesus Christ; and upon their baptism in the name of the Father, Son and Holy Spirit.

The Protestant Episcopal church, the Methodist Episcopal church, and the Presbyterian church among their membership, add believers in Christ and immerse, pour or sprinkle them. They also christen infants, and, in some degree, regard them as members. The Methodists also receive, on probation, persons who are merely seekers of religion.

Baptist churches receive only those into their membership who previously make a credible profession of their faith in Christ; and who are baptized (i. e. immersed) in obedience to the Gospel.

2. The members thus received into the churches of Jesus Christ held and practiced the principles of the Gospel, to the exclusion of all human traditions and human laws.

The Pedobaptist churches named above, practice according to the laws of Christ in some things and in other things according to laws established by their conventions, conferences and assemblies.

Baptist churches take the New Testament for their guide and are under the jurisdiction of no higher human court than their own respective bodies of members.

3. The government of the apostolic churches, was under Christ, vested in the members composing them; and not in any organizations claiming authority over them.

4. Those churches recognized Jesus Christ as the head and lawgiver of his own kingdom. They recognized no human legislator or dictator whatever in things pertaining to their government.

5. Every church was a separate and distinct body, having no other immediate connection with other churches, than that of Union in Christ, and in the spirit, principles and practices of the Gospel.

6. They enjoyed intercourse with each other; but never interfered with each other's rights or authority at any time.

For the evidences sustaining these positions, the reader is referred back to the preceding article of this series.

The Protestant Episcopal Church. Its government is not congregational but Episcopal; and is in the Bishops. The law making power is in the General Convention of the church in the United States, which assembles once in three years. The church is governed by canons framed by this assembly. The convention consists of two houses.—The house of Bishops and the house of delegates. The house of Bishops being the higher, and the house of delegates the lower house. The house of Bishops consists of Bishops only. The house of delegates consists of delegates from Di-

ocesan (or state) Conventions embracing some of the clergy and some of the laity.

The Diocesan conventions are held annually, and are composed of all the clergy within the bounds of the Diocese, and lay delegates from each organized church. The lay delegates are chosen by the vestry of each church. Other lay members have no voice in regard to any matter relating to the order and discipline of the church. The ministers possess the sole power of excommunicating a member. Though that member can appeal to the Bishop.

The Methodist Episcopal Church is governed by laws and rules adopted by the General conference (held once in four years). It is composed of one elder for every twenty members of an annual conference. Its powers are elective, legislative, executive and judicial.

The annual conferences are composed of Elders and Deacons. The quarterly conferences of the travelling and local ministers, the preachers, exhorters, class leaders and stewards, within the bounds of a circuit or station. A lay member not belonging to either of these classes, has no voice in the government of his church. When a lay member is expelled he may appeal to a quarterly conference; but cannot carry his appeal to any higher tribunal.

The Bishops are chosen by vote of the members of the General conference; and have the general oversight and control of the itinerancy.

The Presbyterian Church is governed by laws established by the General Assembly which meets annually. That body is formed by an equal delegation of ministers and ruling elders from each Presbytery. The Presbyteries are represented in the General Assembly in the ratio of two delegates for every twenty-four ministers, one of which delegates is a minister—the other a layman. The Presbyteries consist of all the ministers in the district and one ruling elder from each church. The Pastor and ruling elders of a church compose the session. The session has power to receive, try, acquit, censure, suspend or excommunicate members; but an appeal may be made from the session to the Presbytery.—Lay members, who are not ruling elders have no direct voice in the government of their own churches.

Baptist Churches, are all independent of each other, having no higher ecclesiastical bodies organized to control them. Associations possess no legislative, executive or judicial powers over the churches. They are only advisory councils organized to give advice in matters of difficulty among churches; and for the concentration of wisdom and effort in the advancement of the cause of truth. Each church manages its own affairs and each member has a voice in all its proceedings. Christ is the head and lawgiver; and his laws, to the exclusion of all human laws whatever, are held and practiced. Hence in matters of government or discipline there is no appeal from a Baptist church to any other earthly tribunal. Its powers of government are sacredly held by the members individually, and freely used by them.

In conclusion, I will take occasion to say, that I have endeavored, in the series of articles, of which this is one, to exhibit clearly the Scriptural view of the subjects embraced. I have also aimed to exhibit in a condensed form, some of the evidences which sustain Baptist principles and practices in contradistinction to the principles and practices of Pedobaptist churches. I have endeavored to do this without partiality; being fully persuaded in my own mind, that the Baptists are right and that Pedobaptists are wrong, in those things wherein they differ.

I have not attempted to present any thing new. And the extreme brevity I have been compelled to use, has prevented me from bringing to bear as full a body of testimony as was desired. Hoping that the readers have been edified and confirmed in the faith, I leave the subject with them.
July 19, 1858. J. M. W.

For the South Western Baptist.

The LaFayette Female College.

The Trustees of the LaFayette Female College, having witnessed the examination of the pupils of said Institution, on Thursday and Friday, the 1st and 2d ult., under the superintendence of Rev. J. F. Bledsoe, President, and Miss M. B. Pharr, and Miss B. D. Bledsoe, Assistants, announce to the public their gratification, in common with others present on the occasion, with the

thorough progress of all the pupils.—The failure to make examinations impartial which is common and deplorable, was not witnessed in this instance. On the contrary each one was subjected to a rigid and test trial of their proficiency made in the several branches of scholastic education—to which their time and attention had been devoted during the year. While other Institutions of learning may boast of superior numbers and a more liberal patronage, this will vie with any in laudable efforts to stimulate an ardent thirst for knowledge. The leading idea of our worthy instructor is to impress upon the youthful mind the importance of a thorough acquaintance with every department of instruction, as well as a desire and love for improvement and progress. This was manifest to every one in the prompt and clear answers given to questions propounded. Each pupil seemed to be familiar with those branches of education, in which she was examined, not only in reciting a correct answer, but in giving the reasons upon which the answer was based. Parrot-like, scholarship may be imposed upon an audience by previous arrangement of questions and answers, and certain portions of any study being assigned to each pupil; but when the examination is tendered alike to any person that the class may not know where in they will be interrogated, it is then they behold with proud satisfaction public examinations of this kind. If the progress of the pupils has been more superficial than thorough, if they have traveled rapidly over their scholastic course without having fully surveyed all the ground; in short, if they have acquired a surface knowledge of science and literature, this is the occasion when an expose of their pseudo-learning may be made. It is upon a like occasion that merit and scholarship win their laurels from a discriminating public.—To this severe test, each pupil was subjected, and received the applause of all.

The Exhibition and Concert were creditable alike to teachers and pupils. The arrangement and taste displayed, the thrilling notes of music, the magic influence of that "variety" which is said to be "the spice of life," contributed to make the occasions quite entertaining. The accomplished instructress in the musical department, Miss Stone, won for herself golden opinions for the interesting manner in which the Concert was conducted.

We cannot close without complimenting the young ladies for the compositions read upon the occasion. They evinced close thought and a clear style of communicating. Presenting their subjects in a common-sense view, they were not insensible to the charm which beauty of style adds to any literary production. There was a naturalness in the manner of reading, which evinced that the pupils had been properly disciplined.

In conclusion, we bespeak for our able and worthy instructor, Rev. J. F. Bledsoe, a liberal patronage from the public, in establishing in our community an Institution of learning for the thorough education of the daughters of our land.

By order of the Board of Trustees,
BRITAIN STAMPS, Pres.
H. B. WOODY, Sec'y.
For the South Western Baptist.

Analogy.

In the Methodist Magazine for January, 1836, by Rev. N. BANGS, New York, on page 8 and 9 stands recorded the oath of Bishop CRANMER on his accession to the highest ecclesiastical post in England, Canterbury:—"I, from this hour forward, shall be faithful and obedient to St. Peter, and to the holy Church of Rome, and to my lord the pope and his successors canonically entering. I shall not be of counsel nor consent that they shall lose either life or member, or shall be taken, or suffer any violence or any wrong, by any means. Their counsel to me credited by them, their messengers, or letters, I shall not willingly discover to any person. The papacy of Rome, the rules of the holy fathers, and the regality of St. Peter, I shall help and maintain, and defend against all men. The legate of the see apostolic, going and coming, I shall honorably entertain. The rights, honors, privileges, authorities of the Church of Rome, and of the pope and his successors, I shall cause to be conserved, defended, augmented and promoted. I shall not be, in council, treaty, or any act, in which any thing shall be imagined against him, or the Church of Rome, their rights, seats, honors, or powers. And if I know any such to be moved or compassed, I shall resist it to my power, and as soon as I can, I shall advertise him, or such as may give him knowledge. The rules of the holy fathers, the decrees, ordinances, sentences,

dispositions, reservations, provisions, and commandments, apostolic, to my power, I shall keep, and cause to be kept of others. Heretics, schismatics, and rebels to our holy father and his successors, I shall resist and persecute to my power. I shall come to the synod, when I am called, except I be letted by a canonical impediment. The thresholds of the apostles I shall visit yearly, personally or by my deputy. I shall not alienate or sell my possessions, without the pope's counsel. So God help me and the holy evangelists."

A few extracts from the Discipline of the Methodist Episcopal Church, will give us a very strong family likeness. But strange to say, the two churches, go to war with each other! I quote from the last edition, Nashville, Tenn., 1855.

Page 164-5, Question by the Bishop: Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will, their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper."

Page 179—the Bishop: Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will, their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper."

Page 113. Question 4 and the answer; page 119. Ques. 1 and the answer, and page 127, answer 3 to question 2, all refer to the same thing, and come under the ruling of the foregoing quotations. This last reference is to the section upon the trial of delinquent members, but there is evidence at hand to show its original intention. I will quote from Bangs' History of the M. E. Church, vol. I, page 351: "It was very manifest from what had taken place at this Conference,"—1792—"and especially from the temper and conduct of Mr. O'Kelly and his partisans, that a spirit of insubordination was abroad; and that a division of the body would be likely to result from an improper indulgence in speaking against the constituted authorities of the Church. To prevent, as far as practicable, the evils naturally resulting from the course of conduct to be apprehended from these dissentient brethren, and such as they might influence to a spirit of opposition, the Conference very opportunely passed the following rule." Then comes the gag law, ostensibly against the laity, but really against the ministry.

Discipline, page 64. Question 3. In the answer the candidate—preacher—is asked, "Do you know the rules of the Church? Do you keep them? Have you read the form of discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first, tenth and twelfth? Will you keep them for conscience sake?" If he gives satisfactory answers he may be ordained.

The tenth rule is on page 67. "And do not mend our rules, but keep them: not for wrath but for conscience sake." And on page 68, read as follows: "And remember! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline!" On the same page is the notable 12th rule.—"Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner which we direct. . . . Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory."

On pages 71, 72, 73, 74, we are informed that the same rule applies to ministers coming from other Churches. On page 95, it is said of local preachers, before ordination, that, "He shall, if he cannot attend, send to the annual Conference," &c., "a note certifying his belief in the doctrine and discipline of our church . . . if approved, he may be ordained."

It is now submitted to every intelligent mind, if the Methodist Episcopal ordination vows are not as strongly tinged with the claim of obedience to the infallibility of the Rulers as the vows of the Romish clergy. The ordination vows as quoted from the discipline, embrace the whole of that book, and most certainly bring the conscience under a most abject slavery to the will of others.

Dr. Bangs tells us that the gag law was made in 1792 to prevent free inquiry, and the expression and promulgation of free and liberal sentiments. Is not this the spirit of the hateful inquiry? There is a strong family likeness, whether the Church of Rome will own its younger relative or not.
JUNE 5, 1858. Justice.

For the South Western Baptist.

That Sign.

Recently, in traveling through the county, I passed a sign-board on the road-side having the ominous words "Bar Room," &c. The ending struck me with some force. "Bar Room" is no uncommon sign. We all understand what it means. But the "Bar" How would it read if fully written out? I know that "Bar" in English, or its equivalent in Latin, "et cetera" means literally "the others." But what are "the others" in the above connexion. After the most mature deliberation, the best, the most legitimate conclusion I have been able to arrive at is, that, if written out more fully, it would read somewhat on this wise: Poverty, Wretchedness, RUIN.

Since writing the above, a gentleman and his wife, living in the vicinity had to leave home at a late hour of the night, to seek the protection of the law to screen them from abuse by the hands of the civil officer. I wonder if this circumstance might not be an "appendix" to the above explanation.

TRAVELLER.

Colporteur Labors in Germany.

The Rev. Dr. Oncken, of the American Baptist mission at Hamburg, says they have issued 1,019,863 tracts the last year, and have printed six new tracts in German.

"Germany entire," he says, "has been the scene of our continued and most successful labors; they have also increased in Denmark, Switzerland, Alsace, Holland, and Lithuania, and have found success in Russia."

"Tracts have proved very useful in introducing our colporteurs to the emigrants who pass through our city. Numbers of men and women, Roman-catholics as well as Protestants, have read our tracts, been induced to attend our chapel, and not a few have received impression which proved God's Spirit had blessed the means employed. The seamen visiting this port, have also had our constant attention, so that 5,533 ships were visited in 1857."

The interest taken by our churches generally in tract circulation has not diminished, and I rejoice to say, the members are themselves actively engaged in it. Indeed, so many of them have been brought to a knowledge of the truth through books, that their zeal for this cause is but an expression of the gratitude they feel. Our increase of members has been fully seven per cent., and the new year has opened on us with the prospect of a large ingathering of souls for Christ."

VIRTUE.—The lofty mountain of Virtue is quite a contrary make to all other mountains. In the mountains of the earth the skirts are pleasant, but the tops rough; whereas the skirt of the mountain of virtue is harsh, but the top delicious. He who studies to come at it, meets in his first step nothing but stones, briars and thistles; but the roughness of the way diminishes as he progresses in his journey, and the pleasure of it increases, until at length on the top he finds nothing but beautiful flowers, choice plants and crystal fountains.—Tillotson.

IMMERSION.—The Rev. Dr. McIlvaine, pastor of the First Presbyterian church, Rochester, following the example of Mr. Beecher, in baptizing candidates for church membership by immersion, borrowing the baptismery of a Baptist church for the ceremony.

DIVINE INSPIRATION.—Are we inspired? Yes, without doubt; but not as the prophets and apostles. Without the actual inspiration of the Spirit of grace we can neither do, nor will, nor think any good; but we continually stifle the inspiration. God never ceases to speak, but the noise of the creatures within, and of our passions within, deafens us, and hinders us from hearing him.—Fenelon.

HOW TO TEACH.—Instruct your family from the Bible.—The Church by your gifts and graces—the world by your own example and influence—and yourself by observation and meditation.—But attempt nothing without first sitting at the feet of Jesus, and seeking the help of the Holy Spirit.

Let your religion be impressive by its consistency, and attractive by its amiableness. A word fully spoken is valuable; but in general it is better for persons to see your religion than to hear it; it is better to hold forth the word of truth in your lives, rather than in your language, and by your tempers, rather than your tongues.

When enemies are peaceful, and your way is smooth, beware lest some snare should be laid to entrap you; prosperity and ease sometimes destroy, when adversity but slightly affects.

He that speaks sows, and he that is silent gathers.

The Sandwich Islands.

The success of Christian missions in these islands against manifold obstacles—not the least of which have come from the bad influence generated by a corrupt civilization—is one of the most noteworthy examples of the power of the gospel in modern times. A missionary of the American Board writes to the July number of the Herald from South Kona, where he has the pastoral care of six churches, embracing in all over eleven hundred members. While spiritual apathy and the growth of surrounding dissipation and vice are deplored, Mr. Parris writes of external prosperity thus:

The church at Kalia number 280.—During the last two years they have built a very good, substantial stone meeting-house. The work on this house has all been done by members of the church and their children; and it has been an interesting sight, which we have often witnessed,—pastor and people, old and young, male and female, all collecting materials, building the walls and helping forward the house of the Lord! We have now four houses of worship, capable of seating from 500 to 1,000 persons each, all built (and some of them nearly completed) within the last five years. They are very plain;—no gildings of gold; no ornaments of stained glass;—but they are cemented by the united tug and toil and prayers of our poor people.

[Watchman & Reflector.]

Reading the Scriptures.

The attentive and repeated reading of the Bible, in small portions every day, leads the mind to habitual meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as to prepare him for that hereafter to which we are all destined. It furnishes rules of conduct for our conduct toward others in our social relations. In the Commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the Prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, of the book of Job—an active mind cannot peruse a single chapter, and lay the book aside to think, and take it up again to-morrow, without finding in it advice for our own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon earth; and when we pass from the Old Testament to the New when we meet at once a system of universal morality, founded upon one precept of universal application, pointing us to peace and good will toward the whole race of man for this life, and to peace with God and an ever-blessed existence hereafter. I speak as a man of the world to men of the world, and I say to you, Search the Scriptures!

JOHN QUINCY ADAMS.

Crippled Souls.

It is such a sad thing to be born a sneaking fellow, so much worse than to inherit a humpback or a couple of club feet, that I sometimes feel as if we ought to love the crippled souls, if I may use this expression with a certain tenderness which we need not waste on noble natures. One who is born with such congenital incapacity that nothing can make a gentleman of him, is intended not to our wrath, but to our profoundest sympathy. But as we cannot help hating the sight of these people, just as we do that of physical deformities, we gradually eliminate them from our society, we love them, but open the window and let them go. By the time decent people reach middle age, they have weeded their circle pretty well of these unfortunates, unless they have a taste for such animals; in which case, no matter what their position may be, there is something, you may be sure, in their nature akin to that of their wretched parasites.—Autocrat of the Breakfast Table.

IMPORTANCE OF FEMALE EDUCATION.

Sheridan said, beautifully: "Women govern us; let us render them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the minds of women depends the wisdom of men. It is by women that Nature writes on the hearts of men."

THE BOWL.—The Texas Christian Advocate referring to the suicides and other untimely deaths of several of the most prominent men of that State, says: "The bowl—the festive bowl—the flower-wreathed bowl—the beauty-sanctioned bowl—the customary bowl—is the cause of all this."

THE BAPTISTS IN GERMANY.—REV. MR. ULBRICHT writes the Christian Times:—

"In a late number of the *Missions-Blatt*, a Baptist paper, edited by J. G. Oncken in Hamburg, Germany is an interesting statement: 'The Baptist denomination in Germany is recognized by the authorities (Senate) of Hamburg as a legally authorized religious body. A public document has been printed, declaring, after experience of a quarter of a century, the Baptists to be the most peaceable and faithful citizens, and granting to them equal rights with the established Church, delivered in their hands, secured by law, a liberal concession from the State.'

The Lord has given more than our brethren expected, and may his right hand open such a door in every government in Germany, that we never shall be compelled to read such statements as the same paper also contains, viz: One of our missionaries, Bro. Aust in Prussia, for disturbing Bibles without Apocryphas, was imprisoned, without regard to his severe sickness (consumption), and died recently in consequence of the hard treatment. The king of Prussia was petitioned, and—diminished his punishment to one half of the time, fourteen days."

CONVERSATION.—The most casual remark lives forever in its effects. There is not a word which is not a moral history. And hence it is that every "idle word" which men utter assumes a character so important, that an inquest will be held on it in the general judgment.—Harris.

A FINE REPLY.—A young lady, of Lockport, N. Y., who renounced Romanism recently, was told that "as she was born in the Catholic church, she ought to die in it." She answered promptly: "I was born in sin, but I have made up my mind not to die in it."

If the disposition is good, the acts will be so too, though a man may not be able to do all he desires.

ANECDOTE.—A Universalist asked Rev. Mr. W.: "If God was willing all men should be saved?" Mr. W. replied,—"Do you believe God is willing all men should live moral and virtuous lives in this world? The man answered, 'Yes.' Then said Mr. W., 'Do all men live thus?' After a little hesitancy he was answered, 'No.' Mr. W. then proceeded, 'according to your own reasoning, the will of God is not accomplished.—But to answer your question more fully,—God is as willing all men should be saved as that all should live virtuously; but if you mean by will, a design or determination; then I would say, God has not determined that all men should maintain good moral lives, for if he had, they would; nor has he determined to save all, if he had, all would be saved."

INSANITY—RELIGION.—Dr. Ray, in the report of the Butler Hospital for the Insane, in Rhode Island, says: "I believe—and it is in some measure the result of considerable observation of various physiological states—that in this age of fast living, nothing can be relied upon more surely for preserving the healthy balance of the mental faculties, than an earnest practical conviction of the great truths of Christianity."

"HARD-SHELLS."—A correspondent of the Examiner writing from Georgia writes:

In ecclesiastical matters, the Baptists predominate. You will find their churches everywhere. There are, however, not a few irregular churches, which call themselves Baptist, that are a disgrace and reproach. The anti-mission element in them is strong, and their predestination ideas are awful. They practice feet-washing, which is an ordinance with them. Their church buildings are generally erected in the woods, and most commonly are without windows and doors. Their preachers are of the "wang doodle" sort, and play on the "harp of a thousand strings." We call them "Hard Shells."

A WELL CHOSEN FIGURE.—Flavel, in his "Scriptural Husbandry," discourages thus on steeping seed; "There was a husbandman who always sowed good seed, but never had good corn. At last a neighbor said to him, 'I will tell you the probable cause;—it may be you do not steep your seed.' May not this serve as a hint to those whose business it is to sow the Divine word? Too frequently it is found that but very little fruit is produced within the limits of their efforts. What can be the cause? Alas, the seed which they sow, though of the best quality, is not steeped in prayer."

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, August 5, 1858.

A Law.—No Communications will be returned, nor letters on private business answered, without a postage stamp from the applicants.

To our Patrons and Friends.
Enlargement of the South Western Baptist.

We shall soon have a large superb steam power press in operation, and expect ere long to enlarge the South Western Baptist to the dimensions of any similar sheet in the country.—Meanwhile, we desire to say a word to our friends. And

First, we do most heartily thank those of our brethren who have stood by us in weal and woe for nearly six years. When the senior editor took charge of this paper in the winter of 1852, it was "a feeble folk" in many respects. Its circulation was but little over two thousand; and one thousand of these we soon had to drop as worthless at least to us. At this crisis, many of our brethren came to the relief of the paper, and have been its firm unflinching friends ever since.—By their kind and timely aid, our circulation has gone on steadily increasing for the last four years—so that from a subscription list of about thirteen hundred, we have reached between thirty-five hundred and four thousand. Dear brethren, from our very hearts we thank you; for we here bear you record, that we have not had a travelling agent in the field, except a few months one fall, since our connection with the paper. It has reached its present position by the unbought kindness of our friends.

2nd. We desire to furnish some token of regard for such friendship; and now announce to our patrons and friends that we shall at an early day, we hope by the middle of fall, have our NEW PRESS in operation, which will enable us to enlarge our sheet to the dimensions of any other paper of the kind in our country. This will require an expenditure of not less than two thousand dollars. Will not our friends interest themselves at the approaching associations this fall so to increase our subscription list as to cover this additional expense? And will not those who are in arrears, (and we have as few such we presume, as any paper in the South,) send on the amount of their dues at once? We shall have to pay for our NEW PRESS and some additional type in about six months from this time. Brethren! shall we have five hundred new subscribers by the meeting of our next Convention? What say you? Can it not be done with all imaginable ease? Shall we not have as large and handsomely printed sheet in Alabama as is published in any State in the Union? If you say so brethren, it shall be done. And we also promise, that whatever of ability we possess, morally, intellectually, and pecuniarily, it shall all be expended in making the South Western Baptist a welcome guest in every "household of faith" in Alabama.

3rd. We flatter ourselves that we have a corps of contributors equal to that of any other Southern journal, of the kind. We assure our brethren and friends that no pains will be spared to make the original department of the paper unsurpassed in purity of morality and religion—doctrinal and practical. "The Family Circle," too, shall always abound in the best articles, original and selected, which we can command.

And now, brethren, may we not confidently look for that measure of sympathy—of "aid and comfort"—so necessary in an undertaking so arduous as this? Do you not desire a paper that shall compare with any other in every sense of the term? You can have it by just a little exertion. We hereby promise you, that just so soon as we receive five hundred new subscribers, we shall issue a sheet which will make the eyes of friends glisten with delight. Send on your names. Wait on your neighbor, and tell him to take "our paper."

FARWELL, ALA.—This Church, W. B. Jones pastor, is enjoying a precious revival. Twenty-two have been baptized.

T. J. Bowen.

In the last number of the Christian Index, Mr. Bowen alludes to our article in relation to his position on the Polygamy question in a very spiteful manner. He re-affirms his position that "Polygamy is not a sin *per se*," and attempts to sustain it by further arguments. With a remark we shall allude to him no more on this subject. The Tennessee Baptist is responsible for the injury Mr. Bowen and the cause of African Missions may sustain in this matter. We re-affirm, that the Foreign Mission Board and the real friends of Missions did not ask Mr. Bowen for his opinions on this subject. We hope our brethren will not neglect the Mission cause on account of the corrupt position of one of our Foreign Missionaries. In their contributions brethren can, if they see fit, make the exception.

If any should inquire, why we no not publish Mr. Bowen's "Explanation," we reply: it is not a debatable question. We will not suffer a question debated in our columns that jeopardizes the morals of our readers. We would publish an article, that "Adultery was not a sin *per se*" just as soon.

Toils of an Editor's Life.

We commend the following to those who envy the honors and rewards of an editor. It is the expression of Capt. Marryatt, and the experience of all editors who justly feel the responsibilities of their position:

"I know how a periodical will wear down one's existence. In itself it appears nothing; the labor is not manifest; nor is it in the labor, it is in the continual attention it requires. Your life becomes, as it were, the publication. One day's paper is no sooner corrected and printed, than on comes another.—It is the stone of Sisypheus, an endless repetition of toil, a constant weight upon the intellect and spirits, demanding all the exertion of your faculties, at the same time that you are compelled to a paper is very well, but to edit one, is to condemn yourself to slavery."

Nor is this all. There are a thousand and one self-constituted censors pouncing upon you from every quarter, many of whom have not a thought two inches and a half long, and cannot, without an accident, write an intelligent sentence. Practical men, and men of wisdom, are charitable and sympathetic towards editors; but headless tyros, and those who have crude notions of the business, are the unmerciful censors of the Press. And many of these empty-headed critics, who never intended to pay for their paper, after taking it for years, enjoying the glorious privilege of rasping it with their Lilliput minds, pretend to get vexed with the editor, and say, "Stop my paper," without paying for it. Language, at present, is too meagre to express the meanness of such persons. Editors and 49th rate politicians sometimes prate about the "freedom of the American Press." Why, it's all stuff—vapor—thin, very thin air. Sylla, the Roman censor was mild to the millions of Sylla in our "free country," who are ever pouncing down upon the Press of the United States.

Beneficiaries of Howard College.

We cannot forbear saying again, even at the expense of being thought impudent, that many, many young brethren stand ready to enter the College so soon as adequate provision is made for them. We trust that the churches, in making up their annual contributions for their several Associations, will not forget this important item. Will not our pastors lay the matter before their churches, and say a few things to "stir up their pure minds by way of remembrance?" Who knows the amount of good that may be accomplished prospectively by the education of one young man, who has, at the call of God, consecrated his life, his all, to the service of the Master?

African Missions.

The reader will see in a communication from D. G. DANIELL, some suggestions worthy of note. The need in collecting funds for the Missionary is system. Baptists have the money, white and black, and are willing to give it, but system is needed to develop their bounty. This want of system has been paraded often before our Churches, yet there seems to be but little improvement. Many speak of dispensing with agents, but that will not do while we have no well-defined system to take the place of agencies. Till then, agents must remain in the field or our Missionaries must return home, to the disgrace of the Churches of Christ.

We have observed how readily negroes respond to any call made upon them for money. They nearly all give, saint and sinner. This makes a sum in the aggregate not inconsiderable.—Not long since a negro preacher came on the Rail Road to one of my congregations and preached; the matter of his traveling expenses was mentioned, and a dime from some, and a half dime from others soon footed up the bill, and more too.

The following should be well pondered by every Christian. There is but one cistern in which the "water of life" has been deposited, and to that alone should the doubting and perplexed believer go for permanent peace.—So long as he looks into old broken cisterns, or makes new ones, his embarrassments and difficulties will increase.

It is surprising that a Christian, with the declaration of Paul, "In whom (Christ) are hid all the treasures of wisdom and knowledge," should go to any other depository for "grace to help him" in his necessities. But such is the proneness of man to selfishness, that a child of God has to make considerable attainments in the divine life before he turns away, with pious disgust, from cisterns of his own making and from those manufactured by all the Pharisees that have ever lived. Men talk about perfection, but it is never attained till men turn away from all "filthy rag righteousness," and see no man save Jesus, and secure to them Christ's righteousness, or perfection. But read what follows:

Broken Cisterns.

BY REV. OCTAVIUS WINSLOW.

"In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."—John vii. 37.

Look at the false teaching of the day. What are the heretical doctrines which are now defended with such ability, and propagated with such zeal, but so many systems of error hewn out by man as substitutes for foundation of revealed truth? Doctrines that sink Revelation and exalt tradition, and so deny the word of God; that ascribe regenerating grace to sacraments, and so deny the Holy Spirit; that teach the "real presence" in the Lord's Supper, and do away with the sacrifice and atonement of Christ; that make religion to consist in a mere observance of external rites, and to deceive and ruin immortal souls; that obliterate the revealed truth of future and eternal punishment, thus weakening the power and shading the glory of God's moral government. We hesitate not to say, that these and their kindred heresies are the inventions of man, and designed to beguile souls from the pure fountain of truth. They are cisterns of human contrivance, which hold no water but the water of death.

Shall we find nothing in the true church of God which would seem to indicate a proneness to substitute some object to the experience of the believer for Christ? Verily, we think so. To adduce an example, alas! too common: When the ad is substituted for the object of faith, what is this but the hewing out of a broken cistern. Whatever I put in Christ's place necessarily becomes a substitute for Christ. If I look to my faith for comfort, and peace, and evidence, instead of Christ for these, I exchange the fountain for the cistern. We are now touching upon a truth of vital moment. Jesus is the fountain of all life, light, grace and love to the believer. Faith is but the channel through which these blessings are received.—And yet who has not detected in his heart a tendency to look to faith as the evidence of his Christianity, instead of to Christ? Thus making the act of believing a substitute for the object in which we believe.

You have long been pleading, as your reason for the unsettled and unhappy state of your mind, the weakness of your faith. What, I ask, is this but the making a Saviour of your faith? It was not faith that died for you.—It is not faith that saves you. It is Christ, and Christ alone. Your evidences, your peace, your joy, your hope—all, must flow from Jesus. "The Lord has made me glad through thy word," was the Psalmist's experience. And your soul also will be made glad through the atoning, finished work of Christ. That you should have found faith a broken cistern of soul-sorrows, should create in you great surprise.—The Lord is jealous of his glory.—He will not give it to a creature, nor will he give it to grace. Precious as that grace may be, it never can be substituted for Christ's precious work. If by any means I exclude the sun from my garden, should I wonder that my seed did not prosper, and that my plants drooped and died? Surely not. And if I veil the sun of Righteousness from my soul,—if some intervening object is allowed to arrest his beams, so that they fall not directly and warmly upon the "incorruptible seed" sown in my heart, need I wonder that it springs not forth in blossom, or that the blossom falls ere it sets in fruit? But turn O believer, from this broken cistern, to Jesus, the fountain! Draw your comfort, not from the channel, but from the source from whence it proceeds. Stumble no longer at the weakness of your faith.—Turn your eye from every object but the Lord our righteousness, in whom you may stand before God the object of love and delight.

Jesse H. Brown.

We are pained to see the following announcement in the Marion Commonwealth of July 29d.

"Mr. Jesse H. Brown, says the Livingston (Sumter Co.) Messenger, a wealthy and influential citizen of this county, died at his residence, on the 19th inst. By energy, perseverance and care, he had accumulated a large property; and few men who have acquired fortune, have been less obnoxious to the charge of sordid avarice, or narrow-mindedness."

How unsearchable are the ways of Providence! This is that good brother who has been sustaining six or seven Theological Students at Howard College for the last session, and intended to continue it for years. But this "friend in need" of the poor student is

gone, and he is again in perplexity for a friend in his poverty. But let no one despair, for that God who put it into the heart of brother Brown to do that noble work, and has taken him away can raise up others to meet the want. Brother Brown set a noble example and we hope it will be followed. There will be a much larger number of Theological Students at the Howard next session than usual, and our brethren must not let any be sent away for want of friends. Brethren, bear this in mind.

Argument Against Infant Baptism, by W. B. Lacy.

This is a pamphlet of 56 pages. It is the result of a public verbal discussion between elder Lacy, Baptist minister and Rev. Mr. Weatherby, Methodist, at Lawrenceville, Henry co. Ala. Bro. Lacy did not intend to publish his part of the discussion till he ascertained that Mr. Weatherby's was in type: it then became necessary, and hence the tract before us.

Brother Lacy has done the cause of truth in his section valuable service in his clear and overwhelming refutation of the dogma of Infant Baptism. We think the Reverend pleaders of "Infant Baptism" will not soon forget the lesson they were taught in that discussion. Brother Lacy is a peaceable man, but when the truth of God is to be defended he is at his post.

The reader's attention is called to the advertisements of a Teacher Wanted; Southern Female College at La Grange, Ga., H. E. Brooks and I. F. Cox, Principals and Proprietors; Marble business of B. W. Young, Montgomery, Ala.; Land Sale of E. B. Adams, of Lockland, Ala.; Gould & Lincoln, and Mr. Keesee.

Baptist Almanac.

The reader will see an advertisement of this excellent work in our paper.—It will be found to contain a fund of valuable information. The country is full of Almanacs, none the better off for that. Almanacs containing useful information are crowded out by Patent Medicine Almanacs, with their bombastic certificates. The American Baptist Almanac can be used as other Almanacs, and should then be filed for future reference.

Coming Clean Out!

Our "Primitive" Baptist brethren do things by the wholesale—make a clean sweep. At the last session of the Council Association they swept the platter of all the "institutions of the day"—resolved them out of existence. To give the reader some idea how summarily they deal with "Societies" we extract the following, *verbatim*, from their Minutes. Let all the "institutions" look out!

Inquired for miscellaneous business; brother Toler moved to republish a non-allowance resolution, past by this Association in 1839, with some small addition against the societies and institutions of the day, viz: We will not hold in fellowship any Church that holds any member in her that is a member of any of the following institutions, to-wit: Theological Schools, State Conventions, Missionary Societies, Bible Societies, Tract Societies, Sunday School Unions, Temperance Societies, nor any other Society that is tributary to the missionary plans, as it now exists in the United States; neither will we knowingly correspond with, or receive correspondence from, any Association, that holds Churches in fellowship, holding members in her which are members of any of the above named institutions, together with any other society claiming to be auxiliary to the Church of Christ; nor members belonging to the Masonic Fraternity, Odd Fellows, Son of Temperance, or Know Nothings, or any other Secret Society that does exist, or hereafter may exist, founded on the wisdom of men.

Degrees Conferred.

At the recent commencement at Mercer University, at Penfield, the degree of D. D. was conferred upon Rev. John E. Dawson, and Rev. William Williams. Hon. E. A. Nesbit received the degree of LL. D., and Rev. Joseph Walker (editor of the Christian Index) the degree of M. A.

From Texas.

We extract the following from a private letter of elder Thos. M. Anderson's Caldwell, Texas.

"A meeting has just closed a few days ago at Benham, Washington co., which resulted in 40 additions by baptism. I hear of other good meetings."

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If the subscribers neglect to refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other

places without informing the publisher, and the paper is sent to the former direction, they are responsible.

5. The courts have decided that refusing to take a paper or periodical from the office, or removing or leaving it uncalled for, is "prime facie" evidence of intentional fraud.

Revivals.

The Southern Baptist reports a revival at Black River church, S. C., 23 baptized.

The Niagara Baptist Association, N. Y., reports an addition of 300 members by baptism.

The True Union reports the addition of 59 members by baptism since the 1st of April, to the First Colored church, Washington, D. C.

The Christian Era reports the baptism of over 50 persons at Winchester, Mass., 58 at North Uxbridge, and 21 at Rumney, New Hampshire.

A revival, we learn from the Western Recorder, has been in progress at David's Fork church, Ky., since last December—24 candidates were baptized July 4th.

The Christian Secretary reports the addition of 63 members to the South Baptist church, Hartford, Conn., and 31 to Cheshire church, Mass. The First church, Newhaven, Conn., has received 170 members by baptism, the past eighteen months.—*Religious Herald.*

A Church Constituted.

COOSA CO., ALA., July 22, 1858.

BRETHREN EDITORS: By request of some brethren and sisters in the western part of this county, on Weogucka Creek, brother Atkins and myself met them at a school-house for the purpose of organizing a Baptist Church on Monday, the 28th of June. After preaching, we proceeded to form ourselves into a Presbytery, and to constitute (I think) thirteen brethren and sisters into a Church, upon the Articles of Faith of the Central Baptist Association. And truly the Lord met with, and blessed us. The Church adopted the name of Mount Mariah. There are good prospects of a large increase; and it is able to sustain itself.

May the Lord bless and prosper them.

B. H. TIMMERMAN,
Miss. Colpr. for Central Bap. Assn.

For the South Western Baptist.

MONTGOMERY, ALA., July 26, 1858.

BRETHREN EDITORS: I suppose that, of the six hundred thousand Baptists of the South, two hundred thousand are negroes. If these latter should contribute an average of one dime each, the aggregate would be twenty thousand dollars. This sum would sustain our African Missions in their present state. My experience with colored members satisfies me that, if they should be properly attended to by Pastors and other active brethren of our Churches, they will raise the amount cheerfully. Their own souls would be blessed in doing it, if God's Word be true; and who will say that the cause of African Missions would not be promoted?

I have often made, in substance, the above statement, in my addresses to colored congregations, as Agent of the Foreign Mission Board. A very intelligent and wealthy brother of this State, on hearing it two Sabbaths ago, seemed struck with it, and expressed a decided desire that such a consummation might be attained, alledging, as an additional good result of the measure, that it would do much to silence the carpings of a certain class of men in our common country. Still more recently, an excellent and much esteemed minister, not only seconded me in the suggestion before one of his colored congregations, but expressed his intention to bring the subject before the Association of which he is a member, at his next session. Encouraged by the favor with which the measure was regarded by these brethren, I have thought it worth while, in this way, to bring the subject before our Churches and ministers, generally. Will not some brother, in each of our Associations bring it up at the approaching session? And will every Pastor, and some of his brethren, in each Church where there are colored members, lay the condition of Africa before them—explain the nature and object of the movement, and afford each and all an opportunity to respond, at least, once every year? Why should not a general and simultaneous movement be made at once, in all our Associations and Churches, in this matter? System—plan—that will reach all the members of all our Churches, is what we need; and what we must have, before the Zion of God can ever do her duty to herself, to Christ and the world! My dear brother—you who read this—will not you begin at once, to do what you can to introduce system into your own, and the efforts of your Church?

D. G. DANIELL, Agt.
For Miss. Bd. S. B. Con.

LIBERIAN MISSION.

Advices from our stations on the coast of Africa, received, are still of an encouraging character. They, however, call earnestly for an increase of laborers. We need cultivated colored brethren to enter this field.

For the South Western Baptist.

EVERGREEN, ALA., July 26th, 1858.

BRETHREN EDITORS: I have just closed a meeting of nineteen days, with the Rock West Baptist Church, Wilcox co., Alabama, and it affords me great pleasure to state through your paper, the heart cheering intelligence, that God has done great things for us at Rock West. It was one of the most interesting meetings I ever experienced. God was manifest in our midst, in his convicting, converting and soul-cheering power. During the meeting thirty-eight were added to the church by baptism, two deferred their baptism until our next meeting, four were added by letter, and one by restoration, making in all forty-five. We believe there are others, who will soon be buried with their Savior by Baptism. Of the number baptized were ten or twelve of the very first young ladies of Wilcox county. I have never felt more solemn than when in the pool, burying those young ladies with their Savior by Baptism. May God enable them to make burning and shining lights in his church. There were no extravagants, nor undue excitement in the meeting, but a general, quiet calm meeting of hearts and reviving of spirits. My principal laborers in the meeting were brethren C. F. Sturgis, and J. T. Caine; who did able and efficient labor. Bro. Sturgis has long since taken a position in the ministry second to few in Alabama. Bro. Caine is a theological student from Howard college, and is indeed one of the brightest ornaments of that college. He is a young man of deep toned piety, and promises to make a minister of the first order. May the blessings of Heaven rest upon him. The good brethren and sisters of Rock West have been abundantly blessed, and why? Because they have been making a proper use of the means of grace. They have deprived themselves of the privilege of attending church elsewhere and have kept up a regular Sabbath school and Bible class during the year. They have been keeping house at home. They have also kept up a regular prayer-meeting. To this fact, the success of the gospel at Rock West is to be attributed; for God works through means in the salvation of sinners.

J. D. KENDRICK.

Indications in China.

The following we take from an exchange, is one of many evidences of the increasing openings for missionary effort in China, and the growing prospects of success. It will be read with interest in connection with the article in this number from "T."—*Commissioner.*

CHINA.

The Rev. Joseph Edkins, of the London Missionary Society, observes:—"The new circumstances in which China is now placed, have, through God's providence, opened the country to missionary efforts much more than ever before. We now travel almost without restriction; a state of things for which we missionaries are especially grateful. The provincial capitals, Hangchow and Sochow, were, till recently, jealously guarded from the approach of foreigners. But several missionaries have visited them this year, and I have lately had the gratification, in company with missionary brethren, of preaching the gospel and distributing testaments at both those cities, without any interruption from the local authorities. In the month of May, I accompanied Rev. W. Atchison, of the American Board of the Commissioners for Foreign Missions, to Hangchow. We traversed the celebrated Schoo, or West Lake, a fine sheet of water ten miles in circumference, bounded on three sides by hills, and on the fourth by the city wall.—On the banks of this lake are numerous pagodas and monasteries belonging to the Buddhist religion. It is the most flourishing seat of this religion to be met with in China. Here we conversed with some learned Buddhists, and pointed out to them the nature and claims of Christianity. Our host, in the richest of these establishments, besought us not to oppose their religion, but to advocate our creed as parallel with, and not antagonistic to their own. He invited us, on these terms, to come and erect a church close by the magnificent building where he with several hundred other priests resided."

BAPTIST CAUSE IN NEW ORLEANS.

The Coliseum Place Baptist church is in a prosperous condition. The pastor, Rev. Wm. C. Duncan, D. D., is a working man, and the leader of a working people. Their Sunday School numbers 250 scholars. What an immense amount of good that will do, with God's blessing! Then the ladies are actively and liberally engaged in circulating the Bibles, tracts, &c. From the heart we can pray to God to bless such a church.—*Louisiana Baptist.*

Calling things by Wrong Names.

It is becoming a thing quite common for professors of religion generally to call meeting houses "churches." Now, this should not be. A "church" is a company of baptized believers, &c. A meeting house, temple, synagogue, &c., is a house built for the accommodation of the church and congregation.

Let Baptists particularly see to it, that they never again call a meeting house, "a church." A word to the wise is sufficient.—*Religious Herald.*

Two Books.

It has been said that the life of any man truly written would be an interesting book. Each one would certainly take an interest in such a record of his own life. Have you ever thought that there is such a book of your life written? There is—there are two copies extant. One is written in God's book of remembrance, Rev. 20: 12; the other in your own memory, Jer. 17: 1: "The sin of Judah is written with a pen of iron, and with a point of a diamond; it is graven upon the table of his heart." What shall be done with these books?

There is a day of publication appointed, Rom. 2: 5. Then the actions and omissions, the words and all thoughts shall be revealed. The question has been asked, Shall the sins of penitent believers then be published? If they are, it will be only to illustrate the marvellous grace of God in their forgiveness. We are taught that the record of our sins may be blotted out; each copy, if not suppressed, so disposed of as never to be quoted against us; the conscience purified, Heb. 9: 14; the justice of God satisfied, Rom. 3: 26. If you have not a good hope that your sins are thus cancelled, be persuaded without delay to confess them to God and seek their remission through the blood of Jesus Christ. Better be convicted of them now when pardon may be secured, than in that day when the wicked shall be convinced of "all their ungodly deeds," and of "all their hard speeches." Jude 15.—*American Messenger.*

Professing Christ.

Some say they do not like professions. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Is not the public profession of Christ required, when it is thus made a condition of salvation?

"Whosoever shall deny me before men, him will I deny before my Father, which is in heaven." Is not that duty, against the omission of which there is such a threatening?

"Whosoever shall confess me before men, him will I confess before my Father, which is in heaven." Does not divine authority demand it, when to the doing of it is made one of the most precious promises in the whole Bible? It is very plain that God requires professions, though some men do not like them. *American Messenger.*

ALL SORTS OF A BOOK.—A few years ago, the book called "Uncle Tom's Cabin," by Mrs. Stowe, a daughter of the Rev. Dr. Beecher, was all the rage as the latest novel. Unitarians praised the religion of the book, because it was free from the hated spirit of Calvinism. It was even allowed a circulation in Italy, by the good pleasure of the Pope, and was not placed in the "Index Ex purgatorio."

But it is now said, that a translation of the book has appeared in Italy which, by a slight change, makes the book teach the latest dictum of Popery in the most approved style. The piety of Uncle Tom is described as of the genuine Catholic stamp. His offence, the cause of all his sufferings, is represented to be his firm adherence to the doctrine of the Immaculate Conception, for which he is willing to die, under all the torture of Legree's lash! It is quite probable that the imaginary old negro will soon be canonized, and become as real a saint as any one in the calendar.—*Wich. Watchman.*

We agree with the editor of the Nashville Gazette, when he says, "a man that has a soul worth a sixpence, must have enemies. It is utterly impossible for the best man to please the whole world, and the sooner this is understood, and a position taken in view of the fact, the better. Do right, though you have enemies. You cannot escape them by doing wrong; and it is little gain to barter away your honor and integrity, and divest yourself of moral courage to gain what? Nothing. Better abide by the truth—frown down all opposition and rejoice in the feeling which must inspire a free and independent man."

BE HONEST AND PAY POSTAGE.—Is it honest or honorable to compel other people to pay your postage? This is done whenever you call upon another person to write a letter and pay the postage, on some business of yours.—When you ask him to send to you, or to send to some one else, a letter on your business, always give him a postage stamp with which to pay it. If, for instance, you are a church member, and have removed to a new location, and write to the pastor or one of the deacons to send you a letter of dismission, always enclose a stamp for the answer which you expect. Some ministers pay away considerable sums in postage for other people, who write for letters of dismission or to make inquiries. Let every reader determine to be honest in this respect.—*Cong. Herald.*

Are you inclined to give advice? Be sure you keep close to the law and the testimony, lest you lead the blind out of the way.

I will continue to run the OMSNIGHT Train from
Chelms, and will connect with all Passenger Trains
at that point, either in the day or night. Times of
leaving this place to connect with the Trains, are as fol-
low:
To meet the Morning Train going East, leave Town
at 9 o'clock, A. M. Evening Train going West, 11
o'clock, P. M.
Night Train East, 6 1/2 o'clock, P. M. Night Train
West, 10 o'clock, P. M.

The subscriber has also a first-rate Horse-
drawn Coach, and will have all work done in that line with neatness
and dispatch. My shop can be found, for the present, on the
road below the Easy House, on the
Dundonald side.

JESSE L. ALMAY

Feb'y 11, 1855.