

# SOUTH WESTERN BAPTIST.

447

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

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

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For the South Western Baptist.  
To the Churches of the Unity  
Baptist Association, Antauga  
Co., Ala.

DEAR BRETHREN & SISTERS: The time  
is near at hand for you to make up your  
annual contributions for the treasury of  
the Lord. The object of this brief ad-  
dress is, to urge upon you more enlarged  
benevolence; and to give your con-  
tributions the right direction.

I. More enlarged benevolence is ne-  
cessary. In our opinion, but few Chris-  
tians give according to the Scripture  
rule: "As the Lord prospers them." And  
"as you purpose in your heart." "The  
Lord loveth a cheerful giver." Let every  
one give according to his ability. This  
will bring about an equilibrium in our  
benevolent operations—a principle very  
much desired.

"Thou openest thy hand, and satisfac-  
test the desire of every living thing."  
What an example of benevolence!  
as well as of a general providence.—  
The great Redeemer opens his hands, and  
pours out his blessings in rich profu-  
sion. While too many Christians shut  
their hands upon the wants of the des-  
titute! And they thereby keep back  
from the Lord, his just due: for "he  
that giveth to the poor, lendeth to the  
Lord."

"Let this mind be in you which was  
also in Christ Jesus." "If any man  
have not the Spirit of Christ, he is none  
of his." "Give, and it shall be given to  
you; good measure pressed down, shaken  
together, running over, shall men  
give into your bosoms." Who can  
withhold from the Lord, with such promises?  
We have two grounds of encourage-  
ment, brethren, for giving our means  
liberally, to the support of the Gospel:

1. From the declaration of the Word  
of Him who cannot lie. "My word,  
that goeth out from me, shall not re-  
turn unto me void; it shall accomplish  
that which I please; it shall prosper in  
the thing, whereto I sent it."  
2. The abundant success with which  
the great Missionary enterprise has  
been so signally crowned! Planted up-  
on such foundations as these, let the  
faithful minister go forth and preach  
the truth as it is in Jesus—and let the  
Churches bear him up with their pray-  
ers, and sustain him by their means—  
with certainty of success. Let Christians  
emulate the example, and exemplify the  
great principle of their Lord and  
Master, who went about doing good.—  
"Open" your hands, brethren, and sup-  
ply the wants of the poor, the needy  
and the destitute.

II. Give your means the right direction.  
What I mean by this is, that your con-  
tributions should be almost entirely  
confined to Domestic Missions—the Mis-  
sion of your own Association.

For recommending this policy, we  
offer the following reasons:

1. The Association is in her incipien-  
cy. She has not yet very greatly  
lengthened out her borders; nor  
strengthened her stakes. Everything  
must have a beginning.  
"Tall oaks from little acorns grow."  
"Large streams from little fountains flow."
2. Many Churches in the Association  
are weak, and are not self-sustaining.  
What are they to do? Are those ten-  
der little vines planted about over your  
territory, to be suffered to dwindle and  
perish, for want of cultivation? Who  
will respond, No! And yet such will  
be the inevitable result, unless the Gos-  
pel be sent to them.
3. And this brings me, in the third

place, to present the ministerial destitu-  
tion of the Association. It is a solemn  
fact, brethren, that there are in the As-  
sociation, but few efficient, laborious,  
sacrificing ministers!

Hence, the importance of giving your  
means "the right direction." Concentrate  
your liberality, in order to supply the  
Association with Ministers. You have,  
brethren, an inviting and important  
field to cultivate. One, which, if prop-  
erly cultivated, will add much to the  
strength of the Association. All you  
have to do, to possess the land is, to  
publish, and disseminate Baptist prin-  
ciples—i. e. Bible principle. I have  
been somewhat among these people,  
and known their anxiety to hear the  
Gospel—and their readiness to receive it.

To show you their appreciation of  
the Gospel—of Baptist principles—one  
good brother said to me that "he would  
cheerfully pledge himself to pay fifty  
dollars, to secure the services of a cer-  
tain minister, whose name I will not  
now give. Let it be remembered, that  
this brother has a large family to sup-  
port—and that he has it to do, by his  
own individual licks. He said "he would  
be willing to split rails at night, to make the  
money."

And now, brethren, let us adhere to  
the maxim—"Charity begins at home."  
Strengthen yourselves at home, and you will  
be able to assist your neighbors abroad.—  
When a pebble is dropped into a body  
of water, that water is set in motion  
immediately around it, (the pebble).—  
Those waves continue to widen and en-  
large, till the whole body of water is set  
in commotion—and the waves wash up  
against the shores! This is simply il-  
lustrative of the great principle, that  
Domestic Missions is the basis of all  
other Missions.

The following beautifully writ-  
ten and touching piece on "A Revival"  
was intended as a "thank offering" for  
a local blessing upon an Institute we  
know not where, yet it is so suggestive  
that we transfer it to our columns. As  
there are now, thank God! many young  
converts crowding our churches, we  
suggest to them the delicate and affec-  
tionate admonitions in this article, tak-  
en from the *Snow Flake*, an Institute  
paper, we suppose:

## A Revival.

A revival:—how many thoughts  
crowd into the mind at the mention of  
that word!

A revival:—we do not ask of what,  
for it brings with it but one idea con-  
cerning its nature.

A revival:—with all its influences  
upon the present and the future, reach-  
ing onward; onward—onward—through  
the measureless space of eternity!

A revival:—telling us that God,  
the sovereign ruler of countless worlds  
forgetteth not one spot of His creation;  
that His eye is ever watchful, His ear  
ever attentive; and the fervent prayer  
of the least of all His children with  
him, never passeth unnoticed.

A revival:—a season when the very  
air is sacred; when we may almost  
hear the rustling of the angel's wings,  
as they come to attend the great Spirit  
in His descent from the throne of  
Heaven!

And now we can speak of all this in  
our own vicinity:—we can say "we  
have had a revival here." Weeks ago  
there began to be a little interest; a  
few praying ones met in the early morn-  
ing, and day after day, and even week  
after week, with untiring zeal they  
came together to ask God's blessing  
for the outpouring of His Spirit in our  
midst. There were obstacles, but these  
did not deter them; there were discour-  
agements but these could not make them  
less earnest in their efforts. The  
little cloud which had been waxing and  
waning in the horizon began visibly to  
increase; the hope of the praying ones  
was strengthened. A night meeting  
was established, and the house was  
overflowing in numbers. To our re-  
spected principal was accorded the high  
office of leading those meetings and ad-  
dressing the audience.

At first a few went forward asking  
for prayers in their behalf, and soon one  
or two were found rejoicing in the hope  
of eternal life; but the interest daily  
grew broader and deeper, and inquirers  
for the way of life nightly became a  
crowd.

One subject seemed to occupy all  
minds; the usual topics of every day in-  
terest were scarcely spoken of, and in  
every place were found those who were  
rejoicing or inquiring.

About thirty young ladies of this In-  
stitute are among those whose names  
we trust are recorded with the Redeem-  
er in the Lamb's book of life. Thirty  
to whom the riches of His grace has  
been revealed; to whom he has conde-  
scended for Christ's sake to whisper  
pardon for past offences, and invite them  
to the highest privileges ever yet con-  
ferred upon mortals, free and constant  
communion with Himself. Thirty whom  
the world now looks upon as Christians:  
whose ways are to be watched by the  
impotent, whose motives are to be  
scrutinized by them, whose conduct is to  
be held up and examined, oh! how careful-

ly,—by those who would gladly make  
their example an excuse for their infidel  
opinions!

Thirty for whom the destroyer of souls  
is watching; who may try them by his  
fiery temptations, and will if he can,  
lead them away from God, away from  
holy influences, away from all hope,—  
more guilty by far than if they had  
never named the name of Jesus.

Thirty for whom older Christians are  
praying, and hoping, and fearing, lest  
they bring reproach upon his cause who  
bath redeemed them, and fall back and  
cause others to fall back with the de-  
ceitful ways of sin.

Thirty whose ways the Angels are  
watching, whom they would gladly en-  
circle in the arms of their love,—whose  
influence they would have ever diffus-  
ing itself in acts of love and goodness,  
and whom they would make happy, Oh!  
superlatively happy, in the conscious-  
ness of the love and approval of Chris-  
tians of Angels and of God.

## Music in Schools.

The following is an extract from a  
speech of Gov. Banks, of Massachu-  
setts, delivered at Music Hall, Boston,  
on the occasion of the inauguration of  
a new series of musical festivals at  
the recent Annual Exhibition of the  
Public Schools of that city:

"The study of music is one of the  
most practical studies in which men or  
women can engage. There is no hour  
of the day, no hour of life, no occupa-  
tion in which men or women may be  
engaged, when the power of impress-  
ing the human thought or the human  
sympathies in harmonious numbers is  
not only practicable, but where it is  
not needed. It sweetens the atmos-  
phere of the boudoir; it makes more  
pleasant the darkened shop of the ar-  
tisan; in the street it takes the place  
of riot and rildry; and in whatever  
association, or on whatever occasion  
men or women may be gathered, the  
power of common utterance and human  
sympathies in these harmonious num-  
bers, as expressed by that most majes-  
tic organ, the human voice, never, never  
can be heard without moving the  
heart to its deepest, highest, and sever-  
est pleasure."

More than that, teaching music in  
the Common Schools is the first step in  
physical culture. It is a step of the  
highest and most important character.  
It is the culture of the voice, the hu-  
man voice, that organ which has more  
power over the world than any other  
power of which man is the possessor.  
More than the lore of the schools, more  
than the attainments of science, more  
than the cunning of the artisan and the  
craftsman, more than the skill of the  
professor, the human voice can mould  
and direct the masses of men in the  
right way, to the general good. And  
there can be no culture of this majestic  
organ of which alone the poet has well  
said that it has the power of

"Untwisting all the links that tie  
The hidden soul of harmony."

there can be no general culture of that  
organ, except it be through the instru-  
mentality of teaching music in the com-  
mon schools, to the high and the low,  
to the learned and the unlearned, to  
those who have taste and to those who  
have none to acquire taste. And to  
give this power to one and to all, is the  
right method and the only principle we  
have to improve and increase us in the  
use of the finest instrument with which  
God has strengthened the human sys-  
tem."

"Their line is gone out through all the earth,  
and their words to the end of the world."—Psalms, cxlv.  
v. 4.

There seems to be no longer a doubt  
that the great work of laying the Tel-  
egraph Cable across the Atlantic ocean  
has indeed been safely and success-  
fully accomplished, and that telegraphic  
communication has been established be-  
tween the shores of Europe and Amer-  
ica. We feared to credit the first rum-  
or of this event; for, although the  
discoveries of the age—the electric tel-  
egraph itself the greatest of wonders—  
has made us familiar with marvels, this  
daring invasion of the realms of Old  
Neptune and the subjection of all the  
powers of the great deep to the daily  
uses of the world seemed a victory be-  
yond the power of human achievement.  
But speculation and incredulity are  
turned into reality, and a work the  
bare thought unsuccessful attempt of  
which would have marked the age  
through all time—at the issue of which  
the world stood gazing with breathless  
solicitude—the greatest recorded in the  
world's history, is accomplished. For  
all the purposes of intelligence the At-  
lantic no longer exists, and Washington  
and London are brought into immediate  
contact and communication. The con-  
sequences of this wondrous achieve-  
ment cannot now be estimated. To the  
Governments of America and Europe,  
and especially the Government of Eng-  
land, with her vast possessions and in-  
terest on this continent, the advantage  
of instant communication will be incal-  
culable; and to all the interests of com-  
merce and business, and as a blessed  
agency between separated families and  
friends, it will be immensely valuable.  
But how far it will be a blessing, with-

out drawback or qualification, to the  
whole body of society, remains for ex-  
perience to demonstrate. At present  
our minds are engrossed by the sublim-  
ity of its conception and the glory of  
its accomplishment as a triumph of hu-  
man science, skill and energy; these  
thoughts put language to shame. Such  
an event, as it has been well said, like  
a dispensation of Providence, should be  
first contemplated in silence.—*Nat. In-  
telligencer.*

## Prayer.

The efficacy of prayer, to bring light  
and wisdom into the mind, peace into  
the conscience, submission into the will  
and purity into the affections; to keep  
our garments clean, our armour bright,  
and our hearts joyful; to make us  
strong for the conflict, for service, or  
for suffering; to obtain sufficiency for  
our place and work, and a blessing on  
our endeavors; to secure peace with  
our enemies, or protection against  
them; to carry every point that is  
truly good for us; to bring down bless-  
ings on our families, friends, and coun-  
try; to procure peace and prosperity to  
the Church, the conversion of sinners,  
and the spread of the Gospel; and for  
all things which we can desire or con-  
ceive—must be allowed by every man  
who reverences the Scriptures, or  
knows what it is "to walk with God."  
Did men speculate and dispute less,  
and pray more, their souls would be  
"like a watered garden;" fruitful, joyful, beau-  
tiful, and fragrant. Prayer is the first  
breath of Divine life, it is the pulse  
of the believing soul, the best criterion  
of health or sickness, vigour or debility.  
By prayer we "draw water with joy  
from the wells of salvation;" by pray-  
er faith puts forth its energy, in ap-  
prehen- the promised blessings, and re-  
ceiving from the Redeemer's fullness;  
in leaning on His almighty arm, and  
making "His name our strong tower;"  
and in overcoming the world, the flesh,  
and the devil. All other means of  
grace are made effectual by prayer;  
every doctrine and instruction produces  
its effect in proportion as this is attend-  
ed to; every grace revives or languishes  
according to the same rule. Our  
grand conflict with Satan and our own  
hearts is about prayer; the sinner feels  
less reluctance, and meets with less re-  
luctance, in all other means of grace,  
than in retiring to "pour out his heart"  
secretly before God; and the believer  
will find his chief difficulty to consist  
in continuing instant and fervent in  
this spiritual exercise. If he succeed  
here, all else will eventually give place  
before him, and turn out to his benefit  
and comfort.—*R. T. Scott.*

SOUTH WESTERN BAPTIST.—This ex-  
cellent paper, the organ of the Baptists  
of Alabama, is enjoying a high degree  
of prosperity. Its list has gone on in-  
creasing until it now reaches near four  
thousand, and the Proprietors intend  
soon to have a splendid "Power Press,"  
and to enlarge their paper, "to the di-  
mensions of any similar sheet in the  
country." Those who wrote the obitu-  
ary of this paper in advance, were a  
little in advance of "the wagon," and  
not expert at "guessing."—*Bap. Watch-  
man.*

It is very obstinate in the S. W. Bap-  
tist not to die when it has been ordered  
to so peremptorily.—*Ens.*

## Another Case of Consistency.

MR. EDITOR:—A Congregationalist  
minister not 100 miles from this city  
lately baptized several converts in the  
apostolic manner, and then as he re-  
ceived them into the church in the af-  
ternoon, handed to each of them a lit-  
tle tract entitled "Immersion not Bap-  
tism!" Is that honest, Friend Advocate?  
Is it not very similar to the worldly  
policy of the Papacy, which is ready to  
do wrong, saying the end justifies the  
means?

Rather Jesuitical, we should think.  
The consistency of the act is plain enough:  
about the honesty, there is possibly  
room for two opinions. But to our  
mind, every other consideration shrinks  
into insignificance before the immense  
impudence of the procedure. The min-  
ister referred to, it seems, had, at the  
request of the candidates, immersed  
them, on profession of their faith in  
Christ, and then, as baptized persons,  
he receives them with the Hand of Fel-  
lowship into the church; and then he  
puts into their hands a tract to prove  
to them that they have not been bap-  
tized at all, and consequently are not  
members of the visible church! Could  
it have occurred to him that these per-  
sons might think themselves most gross-  
ly trifled with and insulted?

[*Zions Advocate.*]

## Revival in Sweden.

The Rev. Dr. Steane, of the Commis-  
sion appointed by the Evangelical Al-  
liance to visit the Baptists in Sweden,  
in their persecutions and afflictions,  
writes that he and his colleague had  
met with a most gracious and affection-  
ate reception, and says:

The Lord is marvelously working  
among them and by them. The reports  
of their progress and increase in almost  
all parts of the country revive the re-  
membrance of apostolic days, when "the  
Word of the Lord mightily grew and  
prevailed." There are at this time 500  
to 600 waiting to be baptized. Their  
baptisms have to be stealthily adminis-  
tered on some lone seashore, or in a  
hidden nook of some inland lake, where  
no hostile eye may see them, and no  
lurking policeman spring upon them.  
Some have been baptized since we have  
been here, but the blessed deed, as  
though it had been the perpetration of  
a great crime, was done at midnight,  
and so secretly that even we heard  
nothing of it till afterwards. Their  
examination was very close and strict,  
and in some parts almost inquisitorial,  
so as to occasion embarrassment, and  
to discourage the timid. It would be  
wrong, however, to represent the Bap-  
tists as the only sufferers for Christ's  
sake, or speak of the spirit and power of  
Christ as resting only on them.

A gracious rain from the Lord is fall-  
ing over the country. I am assured  
there is not a parish in Sweden where  
the religious awakening is not taking  
place, and persons of every grade of  
life are coming under its influence. In-  
stances of sudden conversion, as sud-  
den and remarkable as some of those  
in the New Testament, have been re-  
lated to me, and attended by circum-  
stances of which we have no experience  
in our country. And there is a freshness  
and simplicity in the new religious life  
here, which contrasts strangely with  
the old fixed and conventional forms in  
which we are accustomed to see it. It  
charms and wins upon your affections  
like the smile of an infant. By the  
authorities we have been received with  
marked courtesy, and they have lent a  
respectful, I may say a willing ear,  
to our complaints. They have all con-  
curred in assuring us that the Baptists  
shall have relief by laws being passed  
in their favor at the next meeting of  
the Diet. They are acknowledged, even  
by their adversaries, to be a quiet, up-  
right people, with whom no fault can  
be found, but they will be Baptists.—  
The civil rulers would not persecute  
them; and they assured me that the  
State clergy were the instigators of all  
the intolerant measures taken against  
them.

## Deep Anxiety for Souls.

It is a wonder to many, that Chris-  
tians and Christian ministers show such  
zeal in their efforts to save men.

The infinite value of the soul, the un-  
dying glories of heaven, the ceaseless  
woes of the lost, the shortness of time,  
the uncertainty of the hour when we  
shall be called to an account, all con-  
spire to justify and demand deep an-  
xiety in seeking an interest in atoning  
blood for ourselves and others.

The condemned man seeking a par-  
don is deeply anxious, and spares no  
effort; the general upon the eve of bat-  
tle feels profoundly; the man passing  
through a powder-magazine walks soft-  
ly—and because great interests are at  
stake and life is imperiled: should not  
immortal men, hasting to the judgment  
seat and an unchangeable eternity, be  
deeply, tearfully anxious to make their  
peace with God? Should not the min-  
ister "go forth weeping," if he expects  
to win souls? Did not an ancient  
prophet cry out, "Oh that my head were  
waters, and mine eyes a fountain of  
tears, that I might weep day and night  
for the slain of the daughter of my peo-  
ple?" When souls were perishing  
around him, was not he justified in dis-  
torting all who knew their value, "Let  
tears run down like a river: day and  
night; give thyself no rest; let not  
the apple of thine eye cease. Arise,  
cry out in the night; in the beginning  
of the watches pour out thy heart like  
water before the face of the Lord?"—  
Paul, the great apostle to the Gentiles,  
did not think himself too zealous when  
he "ceased not to warn every one night  
and day with tears;" nor too much dis-  
tressed for the lost when he declared,  
"Many walk, of whom I have told you  
often, and now tell you even weeping,  
that they are the enemies of the cross  
of Christ!"

Were the wrestlings and tears of  
Whitefield and Tennent, Griffin and  
Payson, Nelson and Baker excessive?  
No, verily. If souls are of such value  
as to have led the Son of God to weep  
over their loss, and pour out his blood  
on Calvary for their redemption, we  
may well seek their salvation with an  
intensity of earnestness never yet at-  
tained.—*American Messenger.*

Pride hides our own faults, and mag-  
nifies the faults of others.

## Only Try.

Reader, there are many difficulties in  
a man's way if he takes up real, se-  
rious religion. I know that well. But  
do not let these difficulties stop you.—  
Try to serve Christ. Only try.

There are difficulties, but God will  
give you grace to overcome them.—  
God is not a hard Master. He will not,  
like Pharaoh, ask you to make brick,  
and find you no straw. He never laid  
on man commands which he would not  
give man power to perform. Only try.

Reader, try to serve Christ. Resist  
the devil when he says it is impossible.  
Try, and Jesus will help you. He loves  
to meet those who strive to come to  
him, and he will meet you and give you  
the power that you feel you need. Be  
like the man whom Bunyan's pilgrim  
saw in the interpreter's house; go for-  
ward boldly, saying, "Set down my  
name." Those words of our Lord are  
true, though I often hear them repeated  
by heartless and unfeeling tongues:—  
Seek, and ye shall find; knock, and it  
shall be opened unto you. Matt. x. 7.  
Difficulties which seemed like moun-  
tains, shall melt away like snow in  
spring. Obstacles which seem like  
giants in the mist of distance, shall  
dwindle into nothing when you fairly  
face them. The lion in the way which  
you fear, shall prove to be chained. If  
men believed the promises more, they  
would never be afraid of duties. But  
remember that little word I press upon  
you, and when Satan says, "You can-  
not be a Christian," answer him, "Get  
thee behind me, Satan; by God's help  
I will try!"

Depend on it, with the help of God  
there is nothing impossible. Where there  
is a will, there will always be a way.  
Take down your Bible and begin to  
read it. Seek God in prayer, and be  
earnest about it. But try.

## Jacob's Dream.

The London Times of May 3rd, con-  
tains the report of a sermon on this  
subject, which was preached at West-  
minster Abbey, by the Bishop of Lon-  
don. In the course of it he says:

"There are many important lessons to  
be gathered from Jacob's Dream.—  
There are dreams by day as well as  
by night; and what are our day-  
dreams but wandering thoughts, which  
very often shadow forth the business of  
our lives! The especial lesson taught  
by Jacob's Dream was that God con-  
stantly controlled our thoughts, and  
that we were constantly in connection  
with the world of spirits, whilst we  
thought we were far away in the midst  
of earthly things. He entrusted those  
whose thoughts turned heaven-wards  
not to check them, for they might be  
certain that they were enlightened by the  
same glorious presence which cheered  
Jacob in the wilderness."

## A Doctrinal Touchstone.

We referred last week to "a doctrinal  
puzzle," or the question, What is  
Unitarianism? The occasion was the  
claim of certain Unitarians, that the  
Rev. Mr. Coolidge, in his farewell dis-  
course, has wronged their denomina-  
tion, by renouncing it on grounds of  
doctrine which they equally hold as  
Unitarians. Mr. Coolidge has answered  
for himself, in the *Congregationalist*,  
with a few "questions" which may serve  
as a touchstone for the testing of doc-  
trine, in the case of these dubiously  
situated Doctors:

Let us then ask, Do Unitarians, as  
such, believe in the unity of the Bible  
from Genesis to the Revelation? Do  
they believe in it as the clear, authori-  
tative, final word of God, given by the  
inspiration of the Holy Ghost? Do  
they believe as Unitarians, in the fall  
of the human race? Do they believe, as  
Unitarians, in the universal alienation of  
the human race from God? Do they  
believe, as such, in the incarnation of  
the eternal Son, the Word, who in the  
beginning was with God and was God?  
Do they believe that this eternal Son  
was made flesh and appeared among  
these alienated children, all gone astray  
and without strength, as they were, to  
put away sin by the sacrifice of himself  
that God might be just, as well as the  
justifier of him who believeth in Jesus;  
and that his sacrifice was necessary to  
the justification of the sinner, and to  
the reconciliation of God and man?—  
Do they believe, as Unitarians, that it  
is only by union with this Son, and by  
his life and death, we can receive the  
adoption of sons, and regain the image  
of the Creator which in Adam we had  
lost?

If Unitarianism answers these ques-  
tions in the affirmative, I think most  
evangelical believers will be made  
heartily to rejoice, and even "the theo-  
logians of the Boston Recorder" will  
consider it at least "hopeful."  
[*Examiner.*]

He that murmurs under a light cross,  
goes the right way to provoke God to  
send a heavy one.

THE CROWNING VICTORY.—"Then shall  
be brought to pass the saying that is  
written, DEATH IS SWALLOWED UP IN VIC-  
TORY." "So let all thine enemies per-  
ish." Oh Christ; and "Let them that  
love thee, be as the sun, when he goeth  
forth in his might." They shall be this,  
for they shall be "sons of light," being  
'children of the resurrection,' and 'shall  
shine as the stars, and as the bright-  
ness of the firmament, forever and ever.'  
As a wreck may sink in the sea, and  
the ocean close over it, so that not a  
vestige of its existence shall remain,  
nor a ripple on the surface tell that it  
was; so shall mortality be swallowed up  
of LIFE—immortal life, life, sinless,  
god-like, divine. Nor shall there be  
wanting the voice of rejoicing, as  
heard at the termination of successful  
war, for 'Death shall be swallowed up  
in VICTORY.'"

THE ALL-HUSHING GRAVE.—More than  
ten years ago a bitter feud sprang up  
between Gov. Houston and Gov. Hen-  
derson of Texas. During all that time,  
even while they have been colleagues  
in the Senate, they have never spoken  
to each other, but have nursed their  
deep wrath. On Saturday, June 5th, it  
being Mr. Houston's duty to announce  
the death of Henderson, and pronounce  
a eulogy upon him, the stern old man  
recounted with an effort the early life  
of his colleague, and spoke of his ca-  
reer, till he came down to the time of  
their hostility. Here the speaker's  
voice grew tremulous, his giant frame  
shook with emotion, and after an inef-  
fectual attempt to proceed, the stoic of  
war and frontier life staggered back  
into his seat, and burying his face in his  
hands, sobbed and wept like a child.—  
The scene required no explanation.

JEW AND THE SAVIOUR.—The London  
Recorder says: "It has become a fash-  
ionable practice with modern Judaism  
to disown, and that in the strongest  
terms, all feeling of hostility to the  
Christian Religion. A letter recently  
appeared in one of the daily papers, in  
which the writer, a Jew, protests  
against the common belief that Jews  
must necessarily be the opponents of  
Christianity. He maintains that, so far  
from this being the case, the Jews are  
enjoyed by their most venerated au-  
thorities, highly to reverence the work  
of Jesus Christ, who was one of the  
greatest agents employed by God in  
preparing the way for the coming of  
the true Messiah!"

THE FRESHNESS OF THE BIBLE.—Yon  
veteran, whose whitened locks, and  
wrinkled brow, and bended form, in-  
dicate that the time of his departure must  
be to him the absorbing theme, turns  
over the pages of the volume with an  
interest undiminished by accumulated  
years. Yon legate of the skies brings  
forth new things from it, as certainly  
as he did when commencing its expo-  
sition fifty years ago. Yon public as-  
sembly listens to it when read, when eye  
fixed and ear awake—an attention that  
never tires, and an interest that never  
dies. "Select, if you can," says Robert  
Hall, "any other composition, and  
let it be rendered equally familiar to  
the mind, and see whether it will pro-  
duce this effect."

WHO IS D. D. BUCK, AUTHOR OF "OUR  
LORD'S GREAT PROPHECY?"—This ques-  
tion has been propounded to us several  
times. He is a Presbyterian Minister,  
as we understand, and not a Baptist,  
as many have been led to suppose.—  
That, however, makes his work none  
the less reliable,



# The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, August 26, 1858.

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

DECEASED.—A brother wishes us to give our views of the 11th chapter of Revelations. We would willingly gratify our good correspondent if we could spare the space for such an exposition. To give an analysis of that chapter would engross much of our space for weeks.

“Elders S. HENDERSON and H. E. TAL, LAWYERS” will answer such questions as are propounded to them by “Georgia,” in the *Christian Index*, of the 18th inst., when they have a responsible name, and when they know the motives and reasons that prompted such inquiries. They have nothing to conceal—can soon satisfy those who have a right to know—but they do not allow anonymous writers in another paper to interrogate them. Let “Georgia” give us his name, and ask his questions in the S. W. Baptist, and we shall not hesitate to answer.

## Baptist Camp Meeting.

We have received a note from elder O. Welch, stating that there will be a Camp-meeting held at the Wewoka Camp-ground, commencing on Friday before the first Lord's day in September. Ministering brethren and friends generally are invited to attend.

SHELDON, BLAKEMAN, & Co. announce that they “are bringing out a charming work that they think will excel anything they have published from Spurgeon.”

## Alabama Central Female College.

The above is the name of a newly established institution for the education of young ladies in Tuscaloosa. We call attention to the Prospectus of the Trustees in our advertising columns. By its perusal, our readers will see that it is another first class Female College erected by the Baptists of Alabama. From the names of the Trustees and Faculty, we have no hesitation in recommending it as eminently worthy of patronage, and we confidently expect to hear of large numbers of pupils from every part of the South flocking to its halls. A magnificent building, an able faculty and ample furniture and apparatus are among the facilities it will afford; while its location in Tuscaloosa, a city famed for its healthfulness, its beauty and central locality, soon to be reached by the N. E. and S. W. Rail-Road, renders it an object of hope and pride to the Baptists of the State.

The exercises will commence on the 1st Monday in October next.

## Mississippi College.

The Catalogue of the Seventh Session of this Institution, located at Clinton, Hinds co., Miss., furnishes satisfactory evidence of its prosperous condition. It has a full Faculty of able and working men, sustained by a strong Board of Trustees, and a large number of students for a young College. The Baptists of Mississippi are making praiseworthy efforts to endow it, and are succeeding well. We hope our brethren in that State will make their College what it should be at an early day. Why let an Institution linger for years that might be endowed in twelve months? Children are to be nursed while young; the same should be done to Institutions of learning.

## That Question of Veracity.

Which Mr. Graves desires to make out between us and some friend in Jacksonville, we think will puzzle him. We re-affirm what we said at first, in regard to that matter. We were reported to have exhibited, or attempted to exhibit, a list of charges which were to be preferred against Mr. Graves to some person in Jacksonville during the late Session of the East Alabama Convention. We had no such document with us, and therefore could not have exhibited it to any body. If we had carried such a paper to that Convention, it is fair to presume that we would have shown it at least to our friends—and yet we challenge any man between earth and sky to say that either at that Convention, or going to or returning from it, he ever saw, or heard read, a single line of such a document. Those who know us will believe this statement. We desire to read one or two letters to “Esq. W., a lawyer of Jacksonville,” which he said at a proper time he would listen to. And we also stated to him, that we understood that Mr. Graves would likely be arraigned before his Church to answer to some serious charges before long. But that, we exhibited those charges, or attempted to do so, was a simple impossibility.

## “Index Expurgatorius.”

Such is the name of the list of books published by order of the Roman Pontiff which are prohibited from being read by the faithful. A BULLETIN from the Nashville Vatican appears in the last Tennessee Baptist, containing the following list of “prohibited works.”

Crowell's Church Members Manual; Curtis on Communion; Davidson on Communion; R. Fuller and J. B. Taylor on Communion; Mell on Communion; “and we know not,” continues the BULLETIN, “how many others of like class. . . . Such works should not be circulated.”

Our book merchants, Colporteurs, Societies, nay, all the world and the balance of mankind, will “take due notice thereof, and govern themselves accordingly!” The “Iron Wheel” &c., must have a clear undisputed field! “Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?”

## Union Church.

In a letter from W. C. Barnes, we find the following: “I am happy to inform you that the Union Church has had a precious revival. The meeting was protracted ten days; and there were twenty additions, fifteen by experience, and five by letter.”

[We are sorry to trouble our readers with the following “Defense”—but no one can doubt our duty in the premises. “O tempora—oh, mores!”]

“Elder Henderson's” Defence Against the Charge of Open Communion Fecit Vices.

During the late session of the East Alabama Convention at Jacksonville, we learned from several sources that Mr. Graves summoned sundry brethren before him, for the purpose of subjecting our *Baptistic Antecedents* to a most rigid scrutiny. At length he made a discovery which judging from the manner in which he gloated over it, gives him the highest degree of pleasure. He thinks he has “elder Henderson” now! There is no escape!

“O horror! horror! horror! Tongue nor heart, Cannot conceive nor name thee!” What's the matter?

Be patient, reader! You shall know in a trice.

Well, in Mr. Graves' issue of the 10th July he propounded to us the following question:

Did you ever, since a Baptist minister, in Alabama, carry round the bread and wine for a Presbyterian or Pedobaptist minister upon his communion Sabbath?

Should he inform his readers that he has sometimes served in the capacity of a Presbyterian Deacon, since he has been a Baptist minister, it will go very far to account for his union with Mr. Tustin & Co. in a mad attempt to blight the influence of the editors of this paper.

To this we responded, that so soon as names, dates, certificates, &c. were published we were ready to answer. Mr. G. continued to reiterate the question from week to week until now. In his last issue, we have the following proof that we are “a Presbyterian Deacon.”

We have a document before us duly attested, showing that he *opened the charge on his return from Jacksonville in the presence of Judge M. A. Afe, Elders J. A. Collins, F. M. Lane, J. S. D. Renfro and Garrett.* In the office of Judge M. A. Afe, Elder Garrett told Elder H. to his face that he G., was at least one of our informants, and stated the case to Elder H. thus:

“You (Elder H.) were with Mr. Chapman, presiding minister at Hatchett's Creek meeting house—it was Communion with the Presbyterians, I (Garrett) was not present, but a few days afterwards I heard that you (Henderson) had acted as Deacon on the occasion. The whole country was talking about it. The first time I saw you I asked you about it, and you told me that it was true—that you did carry round the elements. Before the above-named gentlemen, Elder Henderson again confessed it, and went home and virtually denied it! Deacon H. ought not to do this, if he wishes to retain his office as Deacon to the Presbyterians.”

So that after all, the proof that we “have sometimes served in the capacity of a Presbyterian Deacon, since [we] have been a Baptist minister,” turns out to be our own statement to several brethren “in the office [counting room] of Judge McAfee”—a statement by the way we shall presently make here, and have made to hundreds, we believe, lately, and are ready to make it where in creation—before God, angels and men, without the least tripudiation.

We will admit no ignorance of the matter, for we were apprized of Mr. Graves' intention at Jacksonville; and soon after our return home, wrote a letter to the Rev. A. B. McCordle, Major James Headen, a deacon of the Baptist Church in Talladega, who was present when the circumstance occurred, and to brethren D. B. Elliott and F. Ledbetter, the first a deacon, and the second the clerk of the Hatchett Creek Church at the time. We may also observe that we were supplying that church with monthly preaching during the year in which this terrible act of treason (?) was committed. How the Hatchett Creek brethren bore with us after such a crime, has no doubt greatly horrified the pious(?) soul of Mr. Graves. But so it is—if there ever was a single murmur uttered by any one, we never heard it. Elder Garrett is mistaken in the name. It was Rev. A. B. McCordle instead of “Mr. Chapman,” who “presided” on that occasion. Brother Garrett says, (so Mr. Graves affirms) that “a few days afterwards . . . the whole country was talking about it!” Strange that we never heard it, though we continued to preach there the balance of the year, (1843,) and remained a citizen of the county until Jan. 1847. Strange too, that none of the members of the Hatchett Creek Church ever heard what “the whole country was talking about.” Still, we do not question Bro. Garrett's veracity.—But here is Mr. McCordle's letter:

“TALLADEGA, July 28, 1858. REV. S. HENDERSON.—Dear Bro.: Your favor of the 19th has reached me, requesting an answer to the following question, viz: ‘Did I ever officiate with you, either in the capacity of a minister or deacon, in the administration of the Sacrament of the Lord's Supper to a Presbyterian Church?’”

“I will say, then, you are free from the sin of having joined with me in any official capacity, in the administration of the Lord's Supper.”

“With a sincere and long cherished affection, I am yours, fraternally, A. B. McCordle.”

Sometime during the summer of 1843, (we believe that was the year,) while we were preaching to the Hatchett Creek Baptist Church, the Rev. A. B. McCordle sent over an appointment to the “School house” which Baptists, Presbyterians and Methodists had been in the habit of occupying, without any knowledge that it was our day. We divided the service, however, we preaching the forenoon and he in the afternoon. As a matter of course, the house being quite small, we were very much crowded at both services. After preaching in the evening, Mr. McCordle came down to administer the communion to a few of his members who lived too remote from his church in Talladega, (12 miles,) to enjoy all the advantages of membership there. Several of the congregation were alternately standing and sitting during the service. Mr. McCordle had distributed the bread to all the members, but two or three on the opposite aisle, whom he could not reach without subjecting several persons to the inconvenience of moving. We were standing, as we now remember, immediately in the aisle, leaning upon a large writing plank arranged for the school. Mr. McCordle asked us to hand the plate of bread across the aisle to these persons. We did so—and after they had served themselves, we handed the plate back to Mr. McCordle, as a mere matter of common courtesy. No man of common politeness could or would have declined doing what we did. When the wine came around somebody else handed it, for we were then sitting and that “somebody” was standing in the place;

but whether he was a Jew or a Gentile, saint or sinner, Baptist or Pedobaptist, we do not know. Perhaps Mr. Graves has some friend in that vicinity who can ferret out the matter; and if he is a Baptist, report him to the “Star Chamber” that he may be dealt with as his crime merits.

By the way, Mr. Graves will pardon us for suggesting that there is a species of *Jennine heresy* that might help to “swell the list to fifteen thousand;” if he would undertake to ferret it out. There are doubtless quite a number of Baptist sisters among our peaceful and quiet Southern Churches, whose husbands are either Presbyterian elders or Methodist Stewards, and who have time and again prepared the bread, and carried it to Churches to be used by Pedobaptists in Sacramental Communion! Is it not time this terrible heresy was exposed, and these sisters held to that account which such monstrous conduct deserves (!!) There is no telling how many cases of this kind might be discovered by a rigid system of espionage. Let the “Inquisitor” issue at once “*Lettes de cachet*,” and free the denomination of the last taint of “open communion!”

It may be proper to remark, that Mr. McCordle, after referring to the part we took on that occasion, adds,—“I might have asked a servant to do it, or any gentleman or lady present, and it would have been all right, for I did not regard it as an official act any more than it would have been to hand a cup of cold water to the same person.”

The following statement from brethren Elliott and Ledbetter, who were present, and both of whom were officers of that Church at the time, details all that we did:

“The undersigned were present on a certain occasion at a Presbyterian Sacramental meeting at Hatchett Creek, Talladega county, Ala., at which the Rev. A. B. McCordle officiated. The house was very much crowded at the time, and passing from one tier of seats to another quite difficult. The minister had distributed the bread to all on one side of the middle aisle and not being able to reach the plate to the opposite side of the aisle, requested Elder Sam'l Henderson, who was standing immediately in the aisle, to pass it across to some person whose name we do not recollect. This Elder Henderson did. He was preaching to the Hatchett Creek Baptist Church at the time, once a month, and we never heard of his conduct on this occasion giving the slightest offence to any one. We all looked upon it as a mere act of courtesy, which might have been performed by any gentleman in or out of the Church, Jew or Christian—who understood the common rules of politeness. This is all we can recollect of the matter. D. B. ELLIOTT, Aug. 2, 1858. F. LEDBETTER.”

We have also a letter from Major James Headen, to whom we have already referred, from which we make a few extracts:

“TALLADEGA, July 28, 1858. “Bro. HENDERSON.—Dear Sir: Yours of the 19th inst., came duly to hand, and contents noted. “As for my part, I have no recollection of your handing the plate, or doing anything whatever. If I saw you hand the plate, I know it must have been that the house was crowded, and it was simply an act of courtesy on your part; therefore, it was not impressed on my mind.”

“I am satisfied if you had officiated, as charged by Mr. Graves, I should have noticed it. Furthermore, I have been on intimate terms with the members of the Hatchett Creek Church, to which you preached at the time you are charged with having officiated on a Sacramental occasion with the Presbyterians, and I feel free to express my opinion, had your conduct given offence to the brethren at the meeting alluded to, I should have heard it. I furthermore state that I was present both when you were licensed and ordained to preach, and have been intimately acquainted with you for the last twenty years or more, and have never heard of your officiating on a Sacramental occasion with Pedobaptists, or that you were even suspected of being unsound on the subject of Communion.”

Yours, affectionately, JAMES HEADEN.

Such are the simple facts in this case. And yet it is from just such things as these that Mr. Graves furnishes his weekly entertainment of scandal for his readers. If we have ever entertained a doubt upon the subject of Sacramental Communion as practiced by the Baptists, since we have had the honor of membership among them, we have no knowledge of it. We have practised and preached it for seventeen years since we have been a minister, and expect to do so until our earthly pilgrimage closes. And upon reviewing our antecedents upon this subject for the last twenty-five years, we are conscious of no guilt, so far as restricted communion is concerned, moral or ceremonial, demanding confession to God or apology to man.

We have published the facts, and shall recur to it no more.

## Brother Bowen's Remonstrance.

We very cheerfully comply with the request of Bro. Bowen, in publishing his remonstrance. In doing so, however, we must enter a solemn protest against the dogmatism. That Polygamy is not a sin *per se*. 2ndly. That it is not forbidden in the New Testament. These are principles laid down by Bro. Bowen, and we care not how many qualifying and restricting clauses he may throw in, if they are conceded, that nothing but municipal law makes Polygamy wrong. “Positive law implies its negative;” and that law which provides that “every man shall have his own wife, (not wives,) and every woman her own husband,” as much forbids Polygamy as the law which enacts, “he that believeth and is baptized,” restricts the rite of baptism to believers only.

Again: Bro. Bowen says, “I believe that such persons [Polygamists] should be baptized in Africa,” where that is the law of the land. Upon the same principle, the Roman Catholics have tolerated idolatry in their missions. And if the argument is good in the case of Polygamy, is it not equally good in its application to idolatry, or any other sin which is legalized in heathendom? Does the law of Christ tolerate Polygamy? If so it is just as proper for the Mormons to practice it, as for the people in Africa. Nay, it is just as proper for the people of the United States for any part of the heathen world. But we will not pursue the matter. We only add, that we thought we were not taking too much for granted when we supposed that the Christian world had decided Polygamy to be wrong *per se*; according to the Word of God; as well as by special statute; and that to raise such a question as that among Baptists was not likely to add much to their credit for intelligence and piety.

Bro. Bowen, we think we have

not forgotten him. We have often plead his cause in our paper, and shall do so again. And it certainly cannot be wishing him great harm to say, that in future he will think often and long before he throws his influence upon the wrong side of so vital a question. For he is not ignorant of the fact, that as originally discussed in the Tennessee Baptist, it had no reference whatever to our Foreign Mission Board, or any of its missionaries. The monstrous proposition was announced and elaborately defended in that sheet, that Polygamy was not according to the Scriptures, a sin *per se*. We felt grieved when we saw the influence of Bro. Bowen's name to give currency to that doctrine. We shall never attempt to injure him in any shape, manner or form. We wish him abundant success in the cause of the Master.

We again aver that we have not sought the injury of Bro. Bowen. The most favorable construction we could place on his conduct was, that he had been deceived into his position by one who at least did not care more for Foreign Missions than some others whose money, sympathies and prayers had attended every step of Bro. B.'s mission to Central Africa. We sincerely hope it may never be necessary to allude to this subject again.

A. B., a regularly ordained minister of the Baptist Church, apostatizing to a Pedobaptist church; is then ordained a preacher, again returns to his original church, from which he had been excluded; is restored to membership, and a letter of dismission granted him, wherewith he joins another Baptist church, in a new location. He subsequently applies to his original church for his credentials, which he had surrendered voluntarily; the church, in conference, accords them to him, and a member of the original Presbytery, and another minister present endorse, and perhaps renew them. Now, is A. B. a Baptist minister in full authority, in virtue of the said endorsement; or, does it not require the interposition of a new Presbytery, regularly constituted, to perfect his official character?

“This is quite a singular case. Nothing of the kind has ever been brought before us. We give an opinion with some diffidence. We do not think the minister referred to should be re-ordained. There would be, it seems to us, as good reasons for re-baptizing him as for re-ordaining him. We cannot see why his ‘apostatizing’ to a Pedobaptist church’ should any more affect his ordination than his baptism. One ordination to the ministry among Baptists has ever been sufficient. Baptists do not have different orders of ministry, hence but one ordination. The ordination by the ‘Pedobaptist church’ which he joined did not affect his previous ordination, as Baptists do not recognize such ordinations as valid. There would be, to our minds, as good reasons for re-ordaining a minister who had departed from his profession as a Christian, as in the case before us.”

A more practical question might be raised in the case submitted to us. It is this: *Whether he should have been re-invested with the ministry at all in the Baptist connection?* There are many instances of departure from sound doctrine and good morals by ministers of the gospel in which, upon confession, they might be restored to fellowship as members, but never again resume the ministry in due form.—But this only by the way, as we know nothing personally of the case submitted, if such a case is a real one. Should any one have different views from the above, and can show a more “excellent way,” they are welcome to our columns.

## Book Notices.

HISTORY OF THE INDUCTIVE SCIENCE; from the Earliest to the Present Time. By William Whewell, D. D. Two vols. pp. 466, 648.

This is a beautiful reprint from the Third English Edition. It has become established as one of the standard works of the age. Every student interested in the progress of science will possess himself of this invaluable work. All public libraries should by all means possess a copy of it. For sale at the “Montgomery Book Emporium,” B. B. Davis, Agent.

HISTORY OF THE REPUBLIC OF THE UNITED STATES. By J. C. Hamilton. vol. 2, pp. 579.

This work is compiled from the writings of Alexander Hamilton, and of course possesses all that interest and sprightliness which the stirring scenes of our revolutionary struggle, together with the formative period of the Republic after that contest, can possess in the writings of one who acted a most conspicuous part in those times. No student of history should be without it. For sale as above.

Covington County.

Elder L. H. OSWALT writes from Couch county, giving an account of some precious meetings in Covington. Under date of 5th inst. he says:

This note will inform you that myself and brother A. D. Stewart held a protracted meeting with the Andalusia Church. It was a meeting of some interest. There were some 10 restored to the fellowship of the church, and 4 were received by baptism, and others professed a hope in Christ that have not united with the church. Also we held a meeting the following week, which embraced the 4th Sabbath of July. This meeting was some ten miles from the other. They were both in Covington county.—The Spirit and power of God was with us from the commencement. It continued 9 days, and on the last day we baptized 26 willing souls, and a number of them young men. We constituted a church with 30 members. This neighborhood has heretofore been destitute of preaching. The Lord has done great things for them.

NOTICE TO DELEGATES.—The delegates coming to the Tuskegee Association by Rail Road will stop at Shorter's Depot, where there will be vehicles ready to carry them to the Cuthbert church, where the session will be held, 2-1/2 miles distant.

B. A. BLAKE, Clerk of Cuthbert Church.

BRETTEN.—Marion has been Columbus and Tuskegee in the Beet line. The Marion Commonwealth says: “We saw one at the Drug Store of Mr. Huckabee which weighed twenty-three pounds. Now, Columbus and Tuskegee, hide your diminished heads.” We obey.

An act which I am compelled to do is not my act.

The words of the law cannot be departed from.

We assure Bro. Bowen, that we have

# SOUTH WESTERN BAPTIST.

For the South Western Baptist. A Remonstrance.

MESSRS. EDITORS.—Accept my thanks for your paper of the 5th August, and also of June 24th. I beg the additional favor of your columns that I may say a few words in justice to myself and others.

It was evidently not the intention of J. R. Graves to deceive me. His letter, asking an expression of my opinion, began by referring to the late attack which had been made on his paper about polygamy.

My opinion on the baptism of polygamists was made up years ago. Events which occurred last Fall led me to determine that I would publish my views on the first suitable occasion.

I believe the F. M. Board do not claim the right to decide this question. The churches only can determine whether they will sustain missions in which polygamists are baptized. A very prudent man might desire to conceal the fact that some missionaries (though not ours) baptize polygamists. But I am not so prudent. In declaring the facts of the case, and provoking discussion thereon, I believe that I have discharged a duty to Christ and his people.

It is hardly kind in the S. W. Baptist to read me out of the denomination by suggesting that the brethren should hereafter except me from the benefit of their contributions; because you knew from my articles that “I have never baptized a polygamist.” I believed, indeed, that such persons should be baptized in Africa, but I had too little dogmatic confidence in my own opinions, and too much regard for the opinions of my brethren, to act on my own judgment in so important a matter. The missionaries can testify also, that I did not agitate the subject in Africa. But while I kept silence there, I determined to consult the brethren at home.—At first I intended to lay the matter before the Board, but afterwards I concluded that the Board has no right to decide it.

I do not refuse to bear the odium of my opinions, but I insist that my position should be fairly stated. Many of your readers are my personal friends; some are my kinsmen, and others are my old associates in the service of Christ. They have seen me accused of advocating polygamy; they have heard it affirmed by yourself that to defend my “corrupt position” is just as bad as to defend adultery; they have been told that I replied to your first strictures “in a very spiteful manner,” and finally they are called on to tolerably direct terms to withhold their contributions from so bad a man as Mr. Bowen, (should he ever return to Africa). It is due to my friends, as your readers, looking to you for information, that you should now permit me to inform them that I am as far from advocating polygamy as any man in Alabama.

Let my previous articles speak on this point. I there declared that polygamy is odious; that it is disapproved by the Old Testament and the New; that it is contrary to the gospel; and finally that I would exclude any man from the church who should go into polygamy after his baptism.

My only error, if it be an error, consists in saying that the general rule of the gospel against polygamy admits an exception, which authorized the baptism of polygamists in heathen countries, where the law of God has not been known, and the law of the land sanctions polygamy.—I affirmed the opinion that the apostle baptized such polygamists, although they would not permit them to become bishops or deacons. I did not plead expediency, but affirmed that the said exception to the general rule is established by law in the New Testament. Such is my true position. Of course I can not repeat my arguments here, but I believe they are more easily denounced than refuted.

It is not fair to proscribe and black-ball me only for an opinion which was held by Judson, by the late bishop of Sierra Leone, and by other missionaries; which is now held by Whately, the great logician, by other wise and good men in Europe, and lastly, by a goodly number of our own leading ministers, both North and South.

The old and honorable Charleston Association have deliberately published an article in their minutes to prove that negro men in America may practice one sort of polygamy and yet remain in fellowship—that is, when a slave is hopelessly separated from his living wife, he may get another. This opinion is held at Tuskegee and every where by all denominations. The circumstances justify the irregularity. And yet, because I, in the Tennessee Baptist, avowed what hundreds of our best brethren believe, that circumstances justify, temporarily, the baptism of polygamists in Africa, I am held up to contempt in various ways, and finally actually proscribed before all your readers. Only give me fair play and I will not have a word of remonstrance to utter.

An earlier reply to your editorial was prevented by circumstances. T. J. BOWEN, Greensboro, Ga., Aug. 13th, 1858.

For the South Western Baptist.

MESSRS. EDITORS.—I have been thinking for some time of the great change, that is taking place in our beautiful town, where but a few years ago stood old and dilapidated buildings, which as all say for the good of the town has been swept away by the destroying flames, and rebuilt with beautiful brick buildings, which enable our merchants to enlarge and carry on business almost equal to any of our neighboring cities.

And when I look over our beautiful and thriving village, and see the magnificent college buildings, which are an honor not only to Tuskegee, but to the State—and when I see the general improvement of our town among which is the rising walls of the new Baptist church—my heart beats with joy, and I am almost ready to say we are a great people.—But just then I am startled by a cursing whoop that is not in keeping with so beautiful a place. My heart is made to feel sad, when I see in that mean one reeling with intoxications, with whom I so often met in that elegant Temperance Hall, that was carried away by the same flames that removed the squatty buildings from the square. I wonder if our zeal for the Temperance cause was burned with the charter and working tools of the order.

For well do I remember the many soul-stirring appeals that were made in the Hall for the cause of Temperance, and the solemn vows made to Almighty God, by the poor inebriate at the sacred altar dedicated to Temperance,

which I fear will stand the conflagration of the last day, and will there be read out by the Great Patriarch above, to their utter condemnation. And right here I would call upon the churches of all denominations are too much asleep upon the subject of Temperance. For even in our midst, the sons of pious parents can be seen with blood-shot eyes, carousing about our streets in idleness.

AGUA NURVA.

For the South Western Baptist. Bible Colportage in Barbour and Macon Counties.

Having recently canvassed Barbour county as Bible Colporteur, in the employment of the Alabama Bible Society, I find, by reference to my memorandum book, that there are 2153 families in the county, of which I found 243 entirely destitute of the Bible, and 144 partially destitute, having only the New Testament, or a worn out Bible. I am now engaged in Macon county, on a similar mission. I do not find so much destitution in Macon. The county is, probably, as well supplied as any in the State. Yet there is some want, and that want is now being supplied.

WM. W. OSLIN.

For the South Western Baptist.

MESSRS. EDITORS.—We have just closed a meeting of nine days, at Friendship church, and the Lord was with us, and that to own and bless. The church was abundantly revived.—We received fourteen by letter and six by experience—all lovely young men and women.—One of the young ladies arose from the water shouting the praises of our blessed Saviour. It was indeed a solemn and glorious time.

I attribute the outpouring of the Spirit upon us to keeping up a regular prayer meeting. Yours in christian bonds, August 5th, 1858. CHARLES S. BURKE.

For the South Western Baptist. CLINTON, DALE CO., ALA.

DEAR BRO. HENDERSON.—I commenced a meeting at this place on Friday before the first Lord's Day in this month, and by the assistance of Bro. John Bradley, Bro. Eli Parks of our county (Pike) and others, carried it on about eight days, during which thirteen were baptized and five joined by letter. Truly we had a glorious refreshing from the Lord; parents were made to rejoice in the conversion of their children, and children in the conversion of their parents, while the church was truly revived.

There were several circumstances calculated to fill to overflowing the christian's soul. But I cannot forbear particularizing one case.—While we were all assembled at the pool to attend to the important ordinance of Baptism, a young lady came forward and presented herself for baptism, and when called on to state what the Lord had done for her soul, without alluding to the means which had brought about her conversion, remarked, that “about three years ago the Lord converted my soul,” in such a clear, distinct, and soul-stirring utterance that every eye about the place was suffused in tears, and then the prayer she sent up for her enemies, her friends and relatives,—“ALMIGHTY GOD have mercy upon my enemies; ALMIGHTY FATHER do have mercy upon my friends; OH HOLY FATHER save my unconverted brother,” was enough to, and did melt the hardest heart. But I am already too lengthy; suffice it to say, we left numbers inquiring “men and brethren what shall we do to be saved?” Yours in the bonds of gospel love, Wm. T. SHANKS, Aug. 13th, 1858.

For the South Western Baptist. Resignation.

At the Mission Baptist Church, Mobile, Ala., July 29th, 1858, Sabbath Meeting, the following Preamble and Resolutions were adopted: Whereas our highly esteemed Pastor and much beloved Bro. Rev. A. B. Couch has tendered to us his Resignation, with the view of removing to a distant field of labor—to which it seems the will of Providence directs him.—Therefore be it

Resolved, That we tender to our beloved Bro. in parting, the deep sense of gratitude, and obligation we must ever cherish for his faithful and self-denying labors for our good; and to which under God we must chiefly attribute the existence of our church, and its prosperity thus far. And be it further

Resolved, That we cordially commend our beloved brother to God; and confidently bespeak for him the highest personal regard and confidence of the brethren wherever his lot may be cast, as a christian gentleman, and good minister of Jesus Christ. Be it further

Resolved, That a copy of these Resolutions be forwarded to the S. W. Baptist, for publication, with the request that they also be copied by the Southern Baptist, Charleston, S. C., and Tennessee Baptist, Nashville, Tenn.

JAMES A. LLOYD, Clk. Pro tem. W. C. BACHELOR, Mod. Pro tem.

We the undersigned, Resident Baptist ministers of the city of Mobile, cheerfully endorse the above Resolutions. K. HAWTHORN, Pastor of African Bap. Ch. P. E. COLLINS, Pastor St. Francis St. Ch.

For the South Western Baptist. WOODSTOCK, ALA., Aug. 12th, 1858.

MESSRS. EDITORS.—It affords me pleasure to write my first communication for publication, giving an account of revivals of religion at one point in a neighborhood much devoted to wickedness. I continued six days having no ministerial help—I believe six professed faith in Christ—at the close, I baptized seven, one of the number, a lady, 76 years old. At another place where there had been no preaching of consequence before, I continued 8 days. To the size of the congregation I think I never saw a greater manifestation of the presence of the Lord—about 20 persons professed faith in Christ—most all of whom were grown persons—one being 80 years of age. During the meeting I baptized 15 persons. Bro. H. G. Smith was with me 2 days. I have held 2 other meetings with brother Rogers—at one of these there was considerable interest manifested—at the other, 2 professed faith in Christ and are standing over to my next appointment to be baptized. Yours in Christ, J. H. LOWREY.

For the South Western Baptist. To the Churches of the Alabama Association.

DEAR BRETHREN:—Our annual meeting is approaching. Let us not forget that now in Central Africa look to us for support. The Association has also undertaken to have a house in Yoruba—and we need funds for that object.

When we meet, how pleasant it will be to all to find that the entire account will be in salary and house has already been paid. It will cheer our own hearts and encourage others to work for the Lord.

Let every church and every brother give to God has prospered him,” and it will be done. I. T. THOMAS.

For the South Western Baptist. RUSSELL CO., ALA., Aug. 18, 1858.

BRETHREN EDITORS: I take great pleasure in giving you the result of two protracted meetings held recently with the Providence Church, and with the Friendship Church—both of the county. The first was held with Providence Church, embracing the 2nd Sabbath of July, and the second with the Friendship Church, embracing the 2nd Sabbath of August. Both churches were added by baptism—two by restoration—two by letter. Brethren F. Callaway and J. H. Rogers rendered good service in this meeting.







