

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

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By THOS. F. MARTIN.  
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For Terms, &amp;c., see last page.

For the South Western Baptist.  
ASTOR HOUSE, NEW YORK, 1  
June 3d, 1859.

BRETHREN EDITORS: Through the munificent kindness and liberality of the churches which it is my privilege to serve as Pastor, I am here en route for Europe. As you are doubtless aware, this is not the land of my birth, although it is the land in which I have spent the greater portion of my life, and in which I humbly trust I was "born again." A providential train of circumstances, such as are to me even now mysterious, led me in early youth to North Carolina, where, through the instrumentality of friends beloved in the Lord, I was led to embrace the truth as it is in Jesus. Afterwards, I was led to Alabama to prepare for the work of the ministry, and spent several years at our beloved Howard. Leaving my Alma Mater, the Gainesville church was pleased to call me as their Pastor, and this relation has continued to the present day, nearly seven years, marked by uniform and mutual affection.

Now, not having seen my parents for fifteen years (having paid them a visit at that time), I am on my way to visit them once again, in all probability for the last time. They are now far advanced in life and rapidly passing away. My own dear family too, which I leave behind, have claims paramount to every other, and forbid the thought of ever leaving them again. Nay, the interests demanding my time and attention in Alabama are of so sacred and momentous a character, that I should not now absent myself, were it not for the wish of a dear mother who has not seen her son since her prayers were answered in that son's conversion, and who now says, "My dear boy, do come to see me once more before I die." I have secured a state room in the steamship City of Baltimore, which sails to-morrow (4th inst.) at noon for Liverpool. God grant that the winds may be propitious, and that very soon I may be permitted to return to my labors in the land of my spiritual birth. I love Alabama and trust to end my days and be buried beneath its soil. And I have reason to believe that I have some place in the affections of my brethren. God bless you all.

Yesterday evening I attended a meeting of the Board of Managers of the American and Foreign Bible Society, the first held since the Anniversary of the Society last month. I expected to have met a body of grave, dignified men, entirely free from that contentious spirit which so frequently mars the peace and harmony of our public meetings at the South. But alas! human nature is the same everywhere. Never in all my life have I witnessed such bitterness of personal feeling—never have I heard such harsh, unchristian remarks as were made at that meeting, and this too from the leading ministers, the Rabbis of this city and vicinity. The subject which occasioned such angry discussion was introduced by a letter from the A. B. Publication Society, asking that a committee of conference be appointed to confer with said Society as to the desirableness and practicability of consolidating the two Societies. The Bible Society, at its annual meeting, instructed the Board of Managers to take this subject into consideration, and if practicable consummate such an arrangement. But Dr. Dowling contended that the Society had no right to instruct its Board of Managers, and in this opinion Dr. Welch concurred. It was also stated that the anniversary was no test of the wish of the Society, inasmuch as it was a packed meeting, composed of persons who had no right to vote, and who had been clandestinely called together to effect the destruction of the Bible Society. After a lengthy and stormy debate, in which nearly every member of the Board participated, and in which principles were lost sight of, and men who occupy high positions, were strongly denounced as traitors to the Society and the denomination, it was resolved to appoint the committee of conference, which will meet one from the Publication Society and report at the next monthly meeting as to the legality, practicability and desirableness of consolidation. I confess that I left this meeting with increased attachment to our Southern Zion, fully convinced that the Southern Baptist deliberative bodies, in point of courtesy, brotherly kindness and true dignity, are as far above Northern, as the heavens are higher than the earth. May our heavenly Father remove the present causes of distraction from our own beloved section, and keep us by his grace in the unity of the Spirit, in the bond of peace! To this, I know, every true Southern Baptist will say Amen, Amen.

Last night I was the guest of bro. Smith Sheldon, the well known Baptist publisher of this city, whose kindness

and christian courtesy I shall never forget. The business of his House is rapidly increasing, and there is every indication that it will soon be the leading firm in the city. New works are rapidly coming out—from the ablest pens in the denomination, and are published at the lowest possible prices.—Sheldon & Co. are doing a vast and important work in spreading Baptist literature, and, I believe, a literature in every respect acceptable to the South, for which the whole denomination is largely indebted them.

But this letter is already too long. I close by saying, that if agreeable to the Editors, I propose during my tour to give your readers such information in regard to European affairs as I may be able to gather and as it may be convenient to communicate.

WM. HOWARD.

For the South Western Baptist.

## Differences in the Covenants.

FROM J. S. BAKER'S "SECTS VS. THE BAPTISTS," p. 41.

The following quotation from the sermons of Rev. Dr. Bostwick is commented on by Dr. Baker:

"The covenant made with Abraham was a covenant of grace, and the same for substance which is now in force under the gospel. This I look upon to be the great turning point on which the issue of the controversy very much depends; for if Abraham's covenant, which included his infant children, and gave them a right to circumcision, was not the covenant of grace, then I freely confess that the main ground on which we assert the right of infants to baptism is taken away; and consequently, the principle arguments in support of the doctrine are overturned."

The following differences between the covenant of circumcision and the covenant of grace, are set forth by Dr. Baker, to show that the main ground on which Pedobaptists assert the right of infants to baptism is taken away sure enough:

1. The covenant of circumcision was made with Abraham, as the federal head of the nation which God promised to raise up out of his loins; the covenant of grace was made with Christ, as the federal head of those who were "Chosen in him before the foundation of the world."—Ephes. 1: 4. 2 Thes. 2: 13.

2. The Covenant with Abraham was made some two thousand years after the Creation; the covenant of grace was made with Christ before the foundation of the world.—Ephes. 1: 4. 1 Pet 1: 20.

3. The one was made with Abraham four hundred and thirty years before the giving of law on Sinai; the other, with its provisions for the descent of the Messiah through him, was revealed to Abraham at an earlier period. Gen. 12: 2, 3.

4. The one is called "the covenant of circumcision," Acts 7: 8, and is never designated as a new and better covenant; the other is called a new and better covenant, Heb. 8: 6-13; 9: 1, 12: 24; and is never termed the covenant of circumcision.

5. The one is as much a covenant of works as was that made with Israel through Moses, as obedience is enforced with severe temporal penalties; the other is a covenant of free grace ("not of works lest any man should boast") Ephes. 2: 9; Rom. 4: 4; and was wholly free from civil penalties.

6. All the lineal descendants of Abraham were entitled to the one, but those only who are the children of Abraham by faith are entitled to the benefits of the other. Rom. 4: 11-16; Gal. 3: 7, 9, 29; Gal. 4: 22-31.

7. Moral qualifications are not required by the one; they are rendered indispensable by the other. Matt. 3: 8-10.

8. The one could be and was broken by men; Lev. 26: 15. Deut. 31: 20. The other never has been and never can be broken by any created being. Jno. 10: 28, 29.

9. All interested in the one were not saved; all interested in the other are saved.

10. Some were saved who were not interested in the Abrahamic covenant (as Noah, Lot, &c.); but none are saved who have not an interest in the covenant of grace.

11. In the one a basis was laid for the Jewish theocracy; in the other a foundation for the Messiah's Kingdom. The commonwealth of Israel was built on the one; the churches of our Lord and Savior are built on the other.

12. The Jews still claim rightfully the provisions of the one; the provisions of the other they have rejected for more than eighteen hundred years.

13. The one exhibited the types and shadows of good things to come, which were destined to pass away; the other the good things which had been foreshadowed, and which are eternal in their nature. This circumcision in the flesh has its fulfillment, not in baptism, but in the circumcision of the heart, Rom. 2: 28, 29; and the rest and luxuries enjoyed in the land of promise

prefigured the rest and eternal enjoyment of heaven. The above is commended to the careful consideration of all investigators of truth. J. M. W.

For the South Western Baptist.

## Terms of Discipleship.

MESSRS. EDITORS: Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." If a man have love toward his brother in Christ, he will act accordingly. "Love worketh no ill to his neighbor." When any of us do really love any one else, we are slow to give credence to any report that is injurious to such, as a man, or as a Christian. Charity is always disposed to make the best of any thing. Hope for the better. And even when thoroughly convinced of the truth of any matter, it is disposed to make no great parade. From the fact that he sees, and daily feels so imperfect in his own heart, that he sees but little grounds of complaint in others.

When this gracious principle has been planted in the soul by the blessed Spirit, we will not only highly esteem, desire and delight in God and Christ, as they are revealed unto us in his word, but we will be equally inclined to love, esteem, respect, desire and delight to associate and converse with those who by their actions, prove they have been born again. And this love knows no abatement, but continues to flow every day. It so gets hold upon the affections, as that it renders us patient under all the trials and difficulties through which we have to pass. It is a hard matter to get a Christian to be angry; let him be imposed upon and he is ready to forgive all injuries. Causes him rather to mourn and weep over the sins and follies of his brethren, and pray for their forgiveness, than to be heralding and publishing them to a wicked world, who always glories in a Christian's downfall.

This brings me to the point that I promised to notice in my last article—What are we to understand by the Scriptures that teach us to forgive those who trespass against us? The Scriptures require us to forgive our enemies similar to the manner in which Christ forgives us as sinners. I understand the Scriptures to teach, that when God forgives us our sins he blots them out, and remembers them against us no more forever. When God forgives he also forgets. This is undoubtedly the manner in which we are also to forgive. Now Christian, remember that he who requires you to forgive, is one that knows the secrets of thy heart. A mere expression of forgiveness from the lips is nothing—yea, much worse than nothing, and had better never be uttered, if we still cherish the smallest particle of anger in our breast. We must forgive from our hearts. And this must be sincerely done. Think not because you can act deceitful with man that you can thus act with God. Forgiveness implies forgetfulness. A Christian should forget all the injuries he may have received—they should never once be named—don't so much as think about them. I have often heard it said, "I can forgive, but I never will forget." Such an expression is unworthy of a Christian.

When forgiveness has taken place, it is then necessary that the parties should feel and act toward each other, just as if nothing had ever occurred to destroy their peace. And we must thus act, if we expect to be blessed by God. For he will not bless us if we retain any appearance of animosity in our breasts. I will here make one other remark in reference to forgiveness.—Some professors, say they do not feel it to be their duty to forgive, unless they are earnestly asked so to do. This, I am bound to believe is a mistake. If there exist difficulties between two or more brethren, if the one who has transgressed does not ask for forgiveness, it is the duty of the other to go to him, and like a true Christian tell him that you freely and frankly forgive him; that you love him, and that you cannot bear the idea of living at a distance. This is what Christianity teaches. This would be imitating Jesus, when he left his throne and came into this world to forgive sins. What was the relation in which you stood to him just before he saved you? An enemy hating him with all your heart. But he found it in his heart to forgive that enemy. Christian, go thou and do likewise. Yours in Christ,

E. W. HENDERSON.

For the South Western Baptist.

The second Ministers' and Deacons' meeting of the Unity Baptist Association convened at Autaugaville, Ala., Saturday, May 28th, 1859.

The Introductory Sermon was preached by Elder J. D. Moodie, after which Elder J. D. Moodie was called to preside, and bro J. I. Lamar requested to act as Secretary.

Ministers present.—A. Andrews, I. U. Wilkes, J. D. Moodie, J. H. Ray, J. W. Long, J. McGee.

Deacons.—Kingston church—Robert Hill; Plantersville—R. R. Peeples;

Harmony—W. C. Adair; Bethesda—J. Griffiths, T. M. Adair, O. W. Sherrer; Mt. Hebron—J. D. Stroch; Autaugaville—J. Hill, J. I. Lamar.

Invited brethren not ministers nor deacons, to participate in the deliberations of the meeting.

Appointed brethren Sherrer, Peeples and W. C. Adair, with the deacons of Autaugaville church, to arrange the preaching during the meeting. Adjourned to meet at 2 o'clock, p. m.

Prayer by elder Long. AFTERNOON SESSION.—Met: Prayer by elder Wilkes. Elder G. W. Mills appeared and took his seat as a member of the meeting.

Moved and seconded that the present officers be elected by acclamation.—Carried.

The committee on preaching report that elder A. Andrews preach to-night in this church followed by elder J. W. Long. At 11 o'clock to-morrow, elder I. U. Wilkes, elder J. McGee at 3 o'clock p. m., to the colored congregation. At night elder J. D. Moodie.

Appointed brethren Wilkes, Ray and Sherrer, with the chairman, to select subjects for discussion at the next meeting. Called for the subjects proposed at last meeting, to be discussed, at this, elder A. Andrews made remarks upon the deaconship, followed by elders Moodie, McGee and Wilkes. Elder Ray was excused from the duties assigned him at last meeting, as was elder Wilkes also. Elder J. D. Moodie discussed upon the duties of ministers, followed by elders Andrews and Ray.

Appointed the next meeting, to be held at Chestnut Creek church, to commence Friday before the 5th Sabbath in July next. Elder I. U. Wilkes was appointed to preach the Introductory sermon, elder A. Andrews alternate.

Adjourned to meet again to-night. After services, singing and prayer by elder G. W. Mills.

NIGHT SESSION.—The committee to select subjects for next meeting reported the following queries:

1. Has a church the right or power to depose an ordained minister of the gospel?

2. What ought to be done with a member of the church who persistently refuses to attend his conference meetings?

3. Can a member speak in terms of condemnation respecting the misdeeds of his brother, to others, before he first seeks to rectify the same in his brother?

4. Has a member a right to patronize the so-called amusements of the day?

5. To what extent does conscience become a sufficient guide in matters of religion?

6. What is scriptural usury?

Question 1 to be opened by elder I. U. Wilkes.

Question 2 to be opened by bro. A. C. Baker.

Question 3, to be opened by Elder A. Andrews.

Question 4 to be opened by Elder J. D. Moodie.

Question 5 to be opened by bro. O. W. Sherrer.

Question 6 to be opened by Elder J. H. Ray.

Also the following resolutions: Resolved, That we recommend the appointment of a committee of five to draft a constitution and rules of regulation to be presented at the next meeting, for the government of this body.

Resolved, That the Secretary be requested to have the proceedings of this meeting published, and also a copy of the queries proposed for the next meeting, and that the ministers, deacons, and lay brethren be urged to attend.—Report adopted, and brethren Lamar, Sherrer, Wilkes, Nunn and Ray appointed to draft the constitution, &c.

The preaching brethren faithfully discharged the duties assigned them, having large and attentive congregations present. It was a meeting of much interest and reflects well upon the cause in our midst.

Adjourned to meet at the time and place above appointed.

J. D. MOODIE, Cha'n.

J. I. LAMAR, Sec'y.

AGE OF CONVERSION.—Of over eight thousand departed Christians whose lives, experiences, biographies, autobiographies, &c., have been examined, seven thousand six hundred commenced their religious career at the periods specified below: Under 20 years of age, 3,753; between 20 and 30, 2,225; between 30 and 40, 929; between 40 and 50, 412; between 50 and 60, 182; between 60 and 70, 74; between 70 and 80, 14; between 80 and 90, 8; between 90 and 100, 3.

Let your piety be winning by its loveliness. We sometimes excuse the bad temper and ill manners of a Christian by saying that religion may be grafted on a crab stock; but when a tree is grafted, it is expected to bear fruit according to the graft; and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" against such there is no law.

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

TUSKEGEE, ALABAMA, THURSDAY, JUNE 16, 1859.

## Extempore Preaching.

By REV. NICHOLAS MURRAY, D.D.

The question as to the effectiveness of extempore preaching over written sermons, has been frequently and ably discussed; and as there is very much, and very reasonably, to be said on both sides, it is one of those questions which can never be settled. Extreme opinions on either side betray a great lack of thoughtfulness on this whole subject.

Preaching which is purely extempore, must be, in the main, very light food.—In the midst of excitement, and under strongly propelling causes, a minister may surpass himself in the power and fluency of an address; but the preacher who entirely depends upon the suggestions of the moment both for text and matter, must soon become a driveller, if he was ever anything else.—And nothing but this is purely extempore. We once knew a man who excited much attention as a preacher for a short time, who gave out that he could expound and preach on any text that any of his hearers might suggest, better than any "college-larned minister" could do by study. Some queer texts were given him, of which he gave very queer expositions. On a certain occasion, when no text was suggested, he rose, and taking off his coat, hung it on a chair behind him. "This action," said he, "my brethren, suggests a text: 'I have put off my coat, how shall I put it on?' a text on which no man that I know of has ever preached." At the close of an unmeaning harangue, a man rose and said, "I have heard you preach that sermon before, sir, when you put off your coat as now." The man put on his coat, and went to parts unknown. Such charlatans are very common in our new and distant settlements; and it is wonderful the power they gain, for a time, over some honest minds. They claim a semi-inspiration on the ground of their unstudied and profuse nonsense; nor are those wanting who admit the validity of the proof! But the more a donkey brays the more proof he gives of his nature, and the more offensive becomes his shouting.—All such preachers live but a few weeks.

There are others who select their text and arrange their heads of discussion, and leave all else to the hour of preaching. They commit their heads, but write nothing. This is called extempore preaching; but it is not purely so. Such is the manner of preparation of very many excellent men; and it has its advantages. There are others who write their sermons carefully, and commit them; and then deliver them without notes. This has been the manner of very many popular preachers; and it has its advantages over almost all other ways of preaching. But it requires time that might be better spent; and a retentive memory; and often converts the preacher into a recitative actor. There is one such that I occasionally hear, who prepares for the pulpit as do actors for the stage; and whose preaching is so artistic as to be offensive. You can tell when the eloquent, or the pathetic, or the sublime are coming, by their foreshadowings in voice, in gesture, in swell, in the movements of the body and countenance. The "simplicity and godly sincerity," if there, pass into eclipse.—But when well and truly done, it secures well arranged thought, and gives a freedom of utterance and confidence; and leaves the eye at liberty to address the audience. There are yet others who study closely their subject—who arrange all their ideas—who write out, as it were, their finest thoughts on their memories, and who, in preaching, keep as exactly on their plan as if it were all written. One such, at least, we know, who never writes, and who yet delivers in the pulpit, with almost verbal exactness, the sermon thus prepared in his study. We will not here discuss how far these preparation may be said to be extempore; they are, at best, but efforts to get rid of the labor of writing, and of the inconvenience of writing notes.

There are many things to be said in favor of preaching, after a careful preparation, without reading. There is, in the public mind, a prejudice in its favor. It is the best adapted to interest the common mind. We can hear a person speak longer with interest, than we can hear him read; hence Cecil advised young preachers to preach only thirty minutes if they read their sermons, and not to exceed forty if they did not, and we see, constantly, how persons of ready utterance, with but little sense or information, sway the opinions of the masses, when men of high endowments fall into the shade, because unable to speak without previous preparation. Fluency of utterance passes with the multitude, for talent; and never to be at a loss for something to say, is mistaken for the possession of exhaustless resources.—Ease and fluency of address may be cultivated; and seeing the value that is placed upon them by the public, no minister, however learned, should consider them as beneath his attention.—

They are means of usefulness, and as such should be highly valued. Small change is needful to make the journey of life pleasantly, and is not overlooked by the millionaire. There should be a readiness to meet all emergencies;—and the want of it is a great defect in the character of a minister, however excellent in other respects. A minister once called upon a bereaved mother, who after a brief conversation, asked him to pray with her. "Indeed," said he, after feeling his pockets, "I have left my prayer-book behind me. I will go and get it; and will return in a few minutes." He went for his prayer-book, and when he returned, the lady declined seeing him; no doubt feeling that the man who could not pray without a book, for grace to sustain her, could not pray very acceptably with one.

So also there are many things to be said in favor of written sermons, well-prepared, and well read from the pulpit. "Reading," says my lord Verulam, "makes a full man; speaking a ready man; writing a correct man." And the perfection of a minister consists in the union of all three—fullness, readiness and correctness. And as the preacher is, or should be, a teacher of divine truth, he should be a correct teacher.

Nor is this to be obtained, as a rule, without much more careful writing—Religion has to do with the mind equally with the affections; and it is only when the affections are excited and directed by the truth, that their excitement continues, or their progress is useful. Mere knowledge, without enlisting the affections, make formalists; mere excitement, without knowledge, makes makes fanatics. Writing secures elegance of style, and of diction. It secures order in arrangement, and secures against an unconnected, rambling manner of discourse. It secures against the same sermon from a limited round of topics; and from the endless repetitions of the same figures, phrases and anecdotes. It is a bar in the way of that temptation to indolence to which the ready and the extemporaneous are exposed. It secures against those sad failures, often witnessed, of men who preach well when in tune and excited, but who miserably fail when out of tune and dull. I once heard a famous Dr., on principle opposed to writing sermons, preach like an angel; I heard him again and he acted like a man frightened when swimming, who throws about his hands and feet in every direction to save himself from drowning.

Every man entering the ministry should study the way in which he himself can best preach; and in the way of his selection he should seek to preach in the best manner. If a man preaches well in his own way, he is a good preacher. And the preacher should adapt himself to the people to whom he preaches. One of Bishop Butler's sermons, preached to a rural congregation would be Greek to them; and a plain, disjointed, rhapsodical exhortation, to a student of Dr. Mason's preach a sermon to a colored congregation, in Anthony Street, in New York, on a Sabbath evening in August, when the mercury was at 80°, and he kept them for an hour and a half under the infliction of a carefully prepared and badly read sermon, in which quotations were made from Cudworth, Dugdale, Stewart, Locke, Bacon. And when the services were ended, I have no doubt they all felt as did the mathematician who, on finishing Paradise, threw it indignantly down, saying, "It proves nothing." At least I resolved not to be caught by him again in like circumstances!

Whilst the theory of preaching would seem decidedly to lean against reading sermons from the pulpit, history of the preachers would seem as decidedly to lean to the reading of them. The great men of the American pulpit, with but few exceptions, were close readers. The most eminent living divines are readers, whose influence is felt all over Christendom. The men who have maintained their position among intelligent people for thirty or forty years, are, almost to a man, readers. Save one—and he is an eminent exception—I know not one, of all who commenced the ministry with me, who has risen to any degree of usefulness, who did not read.—I heard Dr. McNeil, of Liverpool, preach a fine sermon, obviously studied, but without note; and shortly afterwards I heard Dr. Candlish read a fine sermon in Edinburgh. They were both masterly of their kind. And this is all we can ask. Let a minister study himself, his people, his circumstances and surroundings, and then let him work it well. "After all," says Secker, "every man hath his proper gift of God, one after this manner, another after that.—Let each cultivate his own, and no one excels or despise the other."

Dr. Alexander wrote his sermons carefully, and then as thoughts struck him, he would throw up his spectacles, and extemporize with great power. And if "vehement simplicity" is eloquence, then was he one of the most eloquent men I ever knew. On the whole, I lean strongly to the opinion that to write sermons carefully, to deliver them well

with energy and unction, freely to use the thoughts which may suggest themselves in the delivery, is the best way of preaching to the same congregation for a lifetime. Missionaries, itinerants, evangelists, or those who change their place of labor every two or three years, may succeed better on another plan; but for settled pastors, careful writing is the way that wears.

The following lines, addressed to a young minister, have sense in them:

"Your sermons write  
From end to end; and every thought invest  
With full expressions, such as best may suit  
Its nature and its use; and then pronounce  
As much as your remembrance can retain.  
Rather read every sentence, word for word,  
Than wander in a desultory stream—  
A chaos, dark, irregular and wild—  
Where the same thought and language oft re-  
volve  
And re-revolve to tire sagacious minds.  
But never to your notes be so enslaved  
As to suppress some instantaneous thought,  
That may like lightning dart upon the soul,  
And blaze in strength and majesty divine."

## Brother Heedless.

Brother Heedless is the most obliging man in our parish.

He is ready and willing to assist pastor and people, in all sorts of ways, though a lack of judgment, or forecast, causes him to make rather crooked tracks.

A casual observer would suppose that Brother Heedless was staggering back to the city of Destruction; but to those who are cognizant of his "daily walk," it is evident that the good brother is only going home backwards.

Occasionally he turns his face Zionward, and goes ahead with praiseworthy eagerness.

Presently he overtakes an acquaintance, and being an inveterate talker, quickly becomes oblivious of his whereabouts, joggling on from the force of habit.

This continues till some unseen obstacle brings him to the earth, with a sudden shock; when he "picks himself up," bewails his bruises, and takes a new start for the celestial city.

Query. Would not early, systematic, religious training have benefited Brother Heedless, and through him the Church, and world which he is destined to figure in?—American Presbyterian.

A BEAUTIFUL SENTIMENT.—The late eminent Judge, Sir Allen Park, once said at a public meeting in London:—"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been?—what his civilization? Christianity is mixed up with our very being and our daily life: there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy healthful parts of the gospel.

REVIVAL IN WALES.—A letter from Aberystwith, says: "We are blessed with such a revival in this neighborhood at present, the like of which, we never witnessed before. What would you say to see a hundred inquirers before the Baptist church, at Talylont? Seventeen were baptized lately, and scores more are to follow. There are a hundred and upwards inquirers in connection with the Baptist church, in Aberystwith: in connection with the Calvinistic Methodist, 300 and upwards. The Independents, and Wesleyans, and the Established Church, all enjoy the same gracious and refreshing influence! It is not by tens or by scores, but by hundreds, that converts are numbered with us. The revival has spread thro' the whole of Cardiganshire."—Freeman.

CLOSE COMMUNION.—A writer in the New York Independent justifies the close communion of Baptists, in the following candid and cogent strain:

"Have they the right of private judgment? a universal Protestant right. If so, they have a right to believe and profess that baptism by immersion in water is pre-requisite to membership and communion. And if we raise a clamor against them for their belief and consistent practice, we become persecutors of them for conscience sake. We may, if we can, prove them to be wrong; but do not let us compel them to add inconsistency and hypocrisy to error. Let them practise as they believe. In some respects every church holds to close communion!"

Dr. Cross, in a letter to the Richmond Advocate, daguerotypes a Methodist preacher, in part thus: "He encompasses himself with rainbows and meteors, earthquakes, and cataclysms, and hurricanes, and water-spouts, and showers of gems, and torrents of fire, and boundless conflagrations, and marshalled philosophies, and trooping seraphim, and the stupendous wheels of Providence, and the silver chiming of the spheres, and the weltering chaos of demolished worlds." An exchange seems to think that such preachers must be "dangerous."

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## The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, June 16, 1859.

Thanks to brother Warren Coaker for several new subscribers, and for his many kind expressions.

The Examination of the Students of the Collegiate Institute will take place on Thursday and Friday, the 23d and 24th inst.

Rev. WM. HOWARD, of Gainesville, en route for England, has written us a letter from New York, which may be found on the outside. We trust he will give our readers the benefit of everything of interest during his trip. Communications from his gifted pen are always acceptable.

"EXTENSIVE PREACHING."—Read a sensible article from the New York Observer on this subject on our first page.—It comes as near settling the "vexed question" as anything we have seen lately. We think our brethren should view all methods of preaching with charity. Let every man thank God for his gift, and improve and use it to the best advantage; for depend upon it, as men grow older, they are far more concerned as to what is said, than as to how it is said.

## Destructive Fire.

On Tuesday night of the 7th inst., the Alabama and Fontaine Warehouses in the city of Columbus were burned, consuming eight thousand bales of cotton, and other property, amounting to nearly six hundred thousand dollars.—The loss will fall heaviest on farmers who had their cotton stored without insurance. The origin of the fire is unknown, but the prevailing belief is that it was the work of an incendiary. The Alabama Warehouse was kept by Messrs. King, Allen & Camak. The Fontaine Warehouse was under the control of Messrs. Hughes, Daniel & Co.

Last week we called attention to the resolutions in relation to collections for missions passed by the Georgia Baptist Convention and the Southern Convention at Richmond, and, also, promised a communication from brother Tichenor, of Montgomery, on the same subject, which may be seen below. Brother Tichenor intended it merely as suggestions to the editors, but as it sets forth good plans we give it to our readers, showing that our plans are substantially the same. If pastors and others who will take an interest in carrying out the recommendations should choose any other method, be it so, let the matter be attended to in some way. Here follows elder Tichenor's plan:

"Plan for the week's Religious Services requested to be observed by the S. B. Convention."

The Convention appointed the last week in July. Let the services be commenced on the 4th Sunday (23d) and extend through the entire week, embracing the 5th Sabbath.

Let the moderator of each Association call the attention of the churches within its bounds to this call of the Convention requesting a general observance, and with brethren arrange for such service so that if possible each church shall have one day's meeting.

Let the minister and prominent brethren of the churches devote the entire week to the cause, going from church to church.

Let the fifth Sabbath be devoted to a general missionary meeting for each associational district at some convenient point.

During the week let special prayer be offered 1. For our missionaries at home and abroad. 2. Our Boards and those having charge of our missions, agents included. 3. For more missionaries. 4. For an increase of the missionary spirit in the hearts of Brethren throughout our Southern Zion.

To give information let the Domestic Mission Board send to each minister or prominent brother a copy of the report of our Boards to the last Convention. Let the plan agreed upon or thought advisable be published in the South Western Baptist, together with the Georgia Resolutions and the Report of the Convention committee upon them. Also the Report of the Committee upon the need of more missionaries.

Let collections be taken at every meeting, and every brother and sister be requested to give as God has prospered them."

From the following which we are authorized to publish, it will be seen that our State Missionary, Dr. MANLY, is in the field. We hope he will contribute such sketches often to our columns for the benefit of our readers. Montevallo, Edmund King, and elder Noah Haggard will be thought none the less of after reading the Dr.'s notices:

MONTVALLO.—A new and beautiful house of worship for the Baptists was opened first for use in that place, on Sunday, June 5th, 1859. Bro. B. Manly preached morning and evening, and the interest of the occasion was enhanced by the presence and aid of the pastor, W. Wilkes, and also of brethren Thomas Meroney and Noah Haggard.

The Church that is to use this new house has been accommodated, since its constitution in 1856, by the kindness of the Cumberland Presbyterians, with the use of their house of worship; a circumstance which was acknowledged in a pleasing manner by the Pastor, on the day of the dedication. The Montevallo church took its origin from the old church of Shoal-Creek, constituted

in 1819. The members composing it being located in two divisions, it was thought more convenient and suitable, after the constitution in Montevallo, that the old church should be dissolved; that part of the members residing near Montevallo to join that church, and the other portion to form a new constitution. Shoal Creek Church was accordingly dissolved Dec. 19th, 1857; and in the course of the next following year, a new constitution was formed at a place known as Dogwood Grove, about four miles distant from Montevallo.—This body, with Bro. Rogers for their Pastor, have been greatly increased and blessed,—and seem to enjoy the presence of the Lord. It is devoutly hoped that their elder sister, now comfortably established in Montevallo, will receive the kind notice and approbation of the Master. Their house is eligibly located, near a beautiful grove,—is built of bricks; handsomely pewed, plastered and painted; with a steeple and bell. Quite near it is a stately edifice, used by the Cumberland Presbyterians for a female high-school. The entire cost of the Baptist house is about four thousand dollars. Bro. H. E. Lyman is one of the active members of this church. The venerable Edmund King, and his son Shelby King, are also members; and so are the venerable and interesting couple, Rev. Noah Haggard and his wife. The members have received valuable and efficient aid, in the erection of their house, from brethren of other denominations; and from friends and adherents not yet brought into any church,—among whom it is fit to mention Mr. Edward Davis, a prosperous merchant. It is fit also to acknowledge on this occasion the valuable labors of bro. Carroll, who served this church as its pastor, for some time after its constitution. The present pastor, bro. Wilkes, resides near Independence, but comes up by railway, to serve them every fortnight. May the blessing of our covenant God rest on this body, and all who are connected with it!

Our readers will permit us to indulge in a few interesting reminiscences.—Montevallo, containing some seven or eight hundred inhabitants, is located in the South-western part of Shelby county,—about equidistant (some 13 miles) from Columbiana and Centerville. The first settlement of whites in this region was made in 1815, by some of the men who became acquainted with these beautiful valleys during the Indian wars. These men planted corn in little fields, without fences,—for there was no stock to be fenced out; and, as new settlers came in rapidly, their corn sold rapidly, (for one year it sold at five dollars per bushel.) The first settler, on the site of Montevallo, was Jesse Wilson,—hence known as Wilson's Hill. Its present name was given it by Gov. Israel Pickens.—Montevallo,—a mountain in a valley. The site is picturesque and interesting. The land rises into mountainous elevations all around the valley which contains the town, and beneath a limestone cliff on the beautiful "Shoal Creek" gushes out a spring, limpid, copious and cool—one of the most delightful natural fountains in any country. It was here that some gentlemen of this State, now very wealthy, began their fortunes,—with a bag full of two of goods, as their stock in trade.

Bro. Edmund King resides here. He was born in Virginia Aug. 10th, 1782, but came to this spot from Franklin county, Georgia, in 1817, bringing two hands to make some corn. He removed with his family soon after—when the corn was made; and here commenced his prosperous and beneficent career. Here his children were reared, and here the mother of his children (Nancy Ragan, married March 1st, 1812,) died on Sept. 10th, 1842. He had been baptized before leaving Georgia, about 1810, and was present and assisting when the oldest Baptist Association in the State (The Cahaba Valley Church, October 3d, 1818.

Elder Noah Haggard was born in Tennessee, April, 1788. His ancestry were from Wales, and settled first, in Virginia, thence removing to Tennessee. His venerable companion was the daughter of James Randolph—a near kinsman of the celebrated John of Roanoke. Her mother was the daughter of Robert Gentry, of Tennessee. Her father dying when she was quite a child, left her an unprotected orphan. But the times were such as to rear up men and women in those days. This now aged couple began life together, inured to the hardships and struggles of a frontier country, in that early and stirring period. Our brother, by the grace of God, was converted in 1812; and forthwith, the Spirit of the Lord moved him to begin declaring the precious salvation he had found to his perishing fellow-men. Here was true heroism. Uneducated and poor, clad in homespun, without books, without help or pay, he would set forth from his ill-furnished cabin—to proclaim the Master he loved; leaving a family of helpless little ones, and their mother amid her lonely fears and watchings often in tears. It is by such men that the Baptist Churches in all these regions have been built; and to such the denomination owes a debt which human gratitude and thanks can never pay. But they have a reward: The Master takes care of that. Bro. Haggard migrated to this country in 1816, when there was no road but an Indian trail, when Montevallo was called Wilson's Hill, and Selma was called Moore's Bluff,—with but one log-cabin in each.

Bro. H. and his companion now enjoy a serene old age—having given three sons to the ministry of the Word among the Baptist churches; one in Tennessee, one in Louisiana, one in Texas. B. M. S.

## Doubtless.

The Savannah Republican concludes a brief article on the secession of Mr. Tustin thus:

"We are neither an Episcopalian nor a Baptist, but we have no doubt Mr. Tustin is in just as fair a road to heaven as he ever trod before, as much as some pious friends seemed shocked by his alleged criminal apostasy."

We fully agree with the Republican that Mr. Tustin is "in just as fair a road to heaven as he ever trod before," but there is a question back of that to settle: Was he ever in the road? Can a man be "in the road to heaven" who has written and preached so much in favor of Baptist sentiments, has expressed the same in private; has written so strongly against the claims of Episcopacy, who, upon being dismissed from office, changes his sentiments immediately, without giving reasons for it? Those may believe it who can. Other Baptist ministers have joined the Episcopals, and nothing more than the facts have been stated, but in this case there is so much of the Jesuit, indignation is a virtue. He could wear a Baptist coat, a Huguenot gown, and now he must have an Episcopal surplice, and next he will have the hood of a Monk.

A general meeting of the Atlantic Telegraph Company has been called, to sanction the agreement with the government, and issue £600,000 of new capital.

The above is the last advice in regard to the Atlantic Telegraph.—It would seem that there will soon be little use for this Telegraph, owing to the rapid increase of steam ships. Not long ago there was an arrival weekly from Europe; now bi-weekly, and soon there will be a daily arrival. And it is not unreasonable to believe that the day is not far distant when we shall get intelligence from Europe every hour in the day. Of what use will the Ocean Telegraph be then? Will it not be a Telegraph line of steamers? O Arabian Nights!—You never thought of such a sight as a line of steamers ploughing the Atlantic in sight of each other.

We publish the following from Christian Index of the 8th inst.

EDITOR OF THE INDEX.—At a meeting of the Index Committee, held on the 30th ult., the Rev. A. M. POINDEXTER, of Richmond, Va., and corresponding Secretary of the Board of Foreign Missions, was unanimously elected editor of the Christian Index.

The Rev. Samuel Boykin and the Chairman of the Committee, have been appointed to conduct the paper from the first of July next, until the services of an editor are secured.

S. LANDRUM,  
Chairman of Index Com.

We are glad to publish the following communications. Let Alabama be thoroughly canvassed, and the result will be glorious!

MONTGOMERY, June 9th, 1859.

BROTHER HENDERSON: I am pleased with the recommendation of the last Southern Baptist Convention, and I do hope that all the churches will respond and carry it out, and that each church will spend at least one day during that week, at their several meeting houses in preaching and praying for that special purpose. Yours in Christ,

F. CALLAWAY.

MONTGOMERY, June 11, 1859.

DEAR BRO. HENDERSON: I see in the South Western Baptist of 9th inst., you have published the resolutions first passed by the Baptist Convention of Georgia, and then by the late Southern Convention, with the report of the special committee upon those resolutions.

In commenting upon the resolutions and report, I see you propose our brethren canvass the State of Alabama, the last week in July, in favor of Missions. For one, I most cheerfully acquiesce, and trust that the entire denomination of the State will approve of the measure and work mightily during that week, and that such a report will come up from all the Baptist Churches of Alabama that shall make the people of God rejoice.

I have several reasons for favoring this plan.

1st. Because it is proposed to devote the entire week to the cause of Christ, and I think the people of God, will, during that week, have their minds exercised profitably upon the spread of the Gospel.

2. It will introduce the subject to thousands who have never given it a single thought.

3. It will reach those who would never be reached by agents.

4. It will give full time and opportunity for private brethren to be heard on the subject.

5. It will leave those who object to agents without excuse.

I firmly believe that an impetus will be given to the cause of Missions that will make the enemies of Christ tremble.

Your friend and brother,  
W. W. WALLER.

THE GREAT CONCERN; or, Man's Relation to God and a Future State. By Nehemiah Adams, D.D. Boston: Gould & Lincoln. Pp. 235.

This is a republication in a single volume of several Tracts under the title of "Truths for the Times," published during the revival in Boston in 1857-8, on the following subjects: Instantaneous Conversion—Justification, and its Consequences—Our Bible—Scriptural Argument for Future, Endless Punishment—Reasonableness of Future Endless Punishment—God is Love. The subjects are treated with marked ability. The general circulation of the volume will promote the cause of evangelical religion.

THE BAPTIST CHURCH DIRECTORY: A Guide to the Doctrines and Discipline, and Officers and Ordinances, Principles and Practices of Baptist Churches.—Embracing a concise view of the Questions of Baptism and Communion. By Edward T. Hiscox, D.D., Pastor of Stanton Street Baptist Church, New York: Sheldon & Co.

We have looked on with no little concern at the almost universal commendation of this work by the Baptist press, and by so many learned ministers in our denomination, whose opinions have been consulted. Only one Baptist paper South, we believe, has taken ground against it. Dr. Orms of the Western Recorder, "usually so clear-headed and logical," as saith the L.A. Baptist, has expressed some general objections to the work. It is, then, with some hesitation that we enter some serious objections to the volume. Our objections are not captious, but have respect solely to Baptist Church Polity. We shall ever speak out boldly when the independence of Baptist Churches is invaded directly or indirectly.

Our main objection to the work is the prominence it gives to Councils. In Part First, Chapter 1, at Section 2 we find the following:

2 Churches Recognized.—After a church is constituted, it is usual for them to call a council to recognize them; that is, to examine their doctrines, inquire into the circumstances and reasons of their organization, and express, on behalf of the churches they represent, approbation for their course, and fellowship for them, as a regularly constituted church of the same denomination. The council usually hear their articles of faith and covenant; listen to a statement of the causes which led to their organization; appoint a committee to examine the letters held by the constituent members; carefully consider the whole subject, and then vote their approval, if they so approve, or advise them to the contrary, if they disapprove. It is customary to hold some appropriate religious service on the occasion, when a discourse is preached, a charge given to the church, the hand of fellowship extended by the council to the church, through some one chosen by each for the service."

The practice of calling a Council to "recognize" a church which has voluntarily constituted itself, suggested in this extract, is without foundation in God's word and dangerous to the independent form of Church government as held by Baptists. Baptists should say to all such unscriptural intruders when they come "to examine their doctrine, inquire into the circumstances and reasons of their organization," in the language of Paul, "We have no such custom, neither the churches of God."

We hold that a suitable number of Baptists, acting under the New Testament charter, can organize themselves into a Church of Jesus Christ without the help of clergy, councils or any other extraneous aid, and that it is the only safe way of preserving independence against the inroads of Presbytery or Episcopacy. Allow the practice of Councils suggested in the foregoing extract to obtain, and what follows but the exaltation of a Council, a higher ecclesiastical power than a church over churches in all their deliberations and acts, denying also the power of Baptists to constitute themselves into a church without the aid of a man-made Council. Baptists in the past watched over their Church Government with a more godly jealousy than at the present, and it becomes them to search for their Old Landmarks, such as they had in the age of Backus, Stoughton, Baldwin, Leland, Semple and others. The creation of Councils to aid in the constitution of Churches, to inquire into, overhaul and reverse the action of independent Churches is an impeachment of the wisdom of Jesus Christ as Lawgiver. Had King Messiah needed such bodies as councils he would have given some laws governing their action.

But concerning them the New Testament is as silent as the grave; while the history of Romanism and every other unscriptural Hierarchy furnish endless details of their proscriptive and bloody proceedings. The author, at page 72, in treating of the Discipline of Ministers thinks it "judicious" to call a Council where a church is divided in counsel and action in regard to dealing with delinquent ministers. He suggests it artlessly as though it was Scriptural and in accordance with the genius of Baptist Church Polity, and as though it was not a long stride towards Presbytery or Episcopacy. The truth is, there is no proof in God's word for councils to "recognize" churches as constituted, and to assist in disciplining ministers of the Gospel, however "judicious" such things may seem to men. King Jesus did not consider them "judicious" bodies and left them out of the Sacred Record. We have the same opinion of councils that Cromwell had of the Long Parliament: "the Lord has no need of them."

But our author is so fond of councils that he has given us on pages 261 and 262 various forms for calling them.—That was well; for if the Word of God is silent about them, and if they are necessary, and Christ neglected to "perfect the Church with every good work," Dr. Hiscox should be thanked for supplying the omission. But with our views of the matter we should expect to hear the Master say, with terrible energy, "who hath required this at your hands?" And then lest Council arrangements should not be complete, the Doctor has given us a form on page 263 for the "Minutes of a Council."

For this a bow should be made. But look here at two small notes we take from page 263:

NOTE 1.—An advisory council may be called by individuals or by a church. It may also be called to give advice as to other matters, than those which disturb the peace and harmony of the church.

NOTE 2.—The form of the call should indicate the object of the councils. "Advisory councils." Not Ecumenical nor Provincial, eh? Not for Baptist Eargate, as Bunyan would have it, would be stunned at such high-sounding names—they have the Papal ring. But "advisory," no harm in that, Eargate? And then look at note 1 and it tells you that individuals may call an advisory council. What think you of that, Baptist Eyegate and Eargate? Do you know of any individual or individuals of old or of late who have called a Council? Dr. Hiscox says they may do so. But what saith the Word?—What saith Baptist Church Independency?

We must close. This is a long book notice. There are many, very many, valuable chapters and sections in the work. Indeed we approve, highly, of the greater part of it, yet there are so many things objectionable to us, the whole work as a "Baptist Church Member's Directory," we, with "the clear-headed and logical" Dr. Otis, repudiate it. A book when it goes out in the world must stand the chances; and opposition often helps its sale as much as praise, which redounds to the benefit of author and publisher.

## Magazines.

The Eclectic Magazine, New York, for June is filled with its usual variety of rich, instructive and pleasing matter. Russells Magazine, Charleston, sustains itself fully before the public, with an "upward tendency." And for a College Magazine, we think the Youthful Howard unsurpassed.

From the Baptist Standard.  
Bro. E. P. Walton.

We regret that the Bible Board is deprived of the services of its former Secretary. Bro. Walton declined a re-nomination to the office. He tendered to the Bible Board a conditional resignation at the last meeting before the Convention. He leaves his position with the warm esteem and full confidence of the members of the Board.

## Bible Board.

The newly appointed Bible Board of the S. B. Convention, met at the First Baptist Church, in this city, on Monday, 23d May, and considerable business was transacted. According to request, we publish the following:

On motion, a committee of three, consisting of Bros. Bang, Slaughter and Jones, were appointed to draft suitable resolutions in relation to our former Corresponding Secretary, Rev. E. Payson Walton, who, after retiring a few moments, presented the following, which was unanimously adopted.

WHEREAS, Rev. E. P. Walton, for the past seven or eight months Corresponding Secretary of this Board, has declined a re-appointment to that position; and whereas, we desire to give expression to our feelings under the circumstances: therefore,

Resolved, That during the time he has occupied the position, he has exerted himself most zealously, faithfully and successfully and in the discharge of his duties.

Resolved, That we sincerely commend him to the Christian regard of our brethren, wherever, in the Providence of God, his lot shall be cast.

Resolved, That a certified copy of the above be placed in the hands of bro. Walton, and that the same be published in the Baptist Standard.

A true copy from the minutes.  
A. NELSON, Rec. Sec.

For the South Western Baptist.

MONTGOMERY, ALA., June 8, 1859.

The experience of nearly six years in agencies has convinced me that an agent for a benevolent object can accomplish much good, besides collecting money for it. A few days since I called at a brother's house to spend the night with him. Soon after dining there he informed me that I could not stay, for his wife was very ill, which I was sorry to learn. He asked me to go in the room and see his wife, which I readily did, for he said she wanted to see some minister to talk with and pray for her. When I entered the room she seemed very glad to see me, though a stranger. I asked her some questions about her hope in Christ, which she answered very readily. Then she asked me to engage in prayer, and if ever I felt like praying for a sick person I did for her. I learned next morning that she died that night. Here is one of the many instances in which I have accomplished good since I have been in the state. Besides collecting money for Foreign Missions, there are some things that are agreeable and some disagreeable in an agency. It is always agreeable when I ask a brother for money for Foreign Missions for him to give it. I came here to collect money for that object, and I have succeeded and expect to succeed. I hope every brother in the State will give something to the object this year. If any fail to do it I think they will be out of their duty.

Yours truly,  
S. A. CREATH,  
Agent F. M.

For the South Western Baptist.

Seven Abominations.

I would not insinuate that the reader is, in the least, guilty of either of the seven abominations mentioned by Solomon; but then he may know some one who is. Hence to insert them here may not be amiss.

"These six things doth the Lord hate; yea, seven are an abomination unto him:

A proud look.  
A lying tongue.  
Hands that shed innocent blood.  
A heart that deviseth wicked imaginations.

Feet that be swift in running to mischief.  
A false witness that speaketh lies, and He that soweth discord among brethren.—Proverbs 6: 16-19. HINTS.

For the South Western Baptist.  
Central Institute.

Messrs. Editors: Permit me very briefly to call the attention of your readers to the above named school, situated in Coosa county, Alabama, twelve miles Northeast from Wetumpka.

Central association has at much expense erected a large and commodious brick building which reflects honor upon the noble spirits whose large hearted liberality secured its construction. The trustees have secured one of the most thorough and accomplished scholars and able and successful teachers in the country as principal; and now invite the brethren throughout the State, and the public at large to send on their sons, confident that they offer facilities for the moral and intellectual training of youth unsurpassed by any school in the State.

Prof. Carter, the principal, has made teaching the business of his life, having been for twenty years connected with Granville College, Ohio, and later professor of Mathematics in Georgetown College, Kentucky, and has won a high reputation as a thorough and able educator, and a successful disciplinarian.

I was for a short time associated with Prof. Carter in teaching, and know him to possess in an eminent degree all those qualifications which I would like to see combined in the instructors of our youth. Mild, gentle and affable in his disposition and deportment, his students find in him all the tender regards and sympathizing affections of a parent; but the obstinately disobedient or perverse are sure to meet with keen rebuke and salutary reproof.

No lesson is dismissed until all the class understands it fully and thoroughly, and hence the progress of the classes is not so rapid as in many other schools, but the instruction is most thorough, and the mental discipline rigid.

The Spring session will close with a public examination on Tuesday, July 4th—the examination to commence on Saturday 9th. We hope EVERYBODY will attend the examination, as we are satisfied that Prof. Carter will fully sustain his high reputation. There will be a sermon on Sunday by Rev. J. J. D. RENFROE, of Talladega.

OTHNIEL.

For the South Western Baptist.

NEWHOPE, FREDETIA, ALA.

June 3d, 1859.

Messrs. Editors: In my last I gave you a very discouraging account of religion in our vicinity, but since that time the cause has somewhat revived. At our April meeting, which embraces the third Sabbath, we had truly a gracious time; sinners begging for mercy and asking prayers of God's people.—Our May meeting was a pleasant one, and I hope the labors of Rev. D. H. McCoy will be much blessed this year in our church. We are looking forward to the meeting of the association, (as you know that body will meet with us this year) hoping to be much revived.

B. F. Wilson B. F. White, B. F. Wood, and Stevens, Professors of vocal music, held a union singing at our church, embracing the 5th Sabbath in last month. On Sabbath they occupied the floor in the order of their names, Wilson and Wood in the forenoon, White and Stevens in the afternoon. I think they did their class justice and acquitted themselves honorably before the community. G. P. C.

For the South Western Baptist.

A Kind Act.

In the year 1857, one of the pastors in Alabama, who attended the Southern Baptist Convention in Louisville, Ky., gave his bond for \$100, to extinguish the debt of the Coliseum Place Baptist Church in New Orleans. Some weeks ago he was notified that his bond was due, and that we desired to close up the matter. These facts became known to some of the people of his charge; and soon, very soon, and to his happy surprise, \$100 in gold was placed in his hands to pay this bond, which he did at the late meeting of the Convention in Richmond. This was a kind act. It was as it should be. Such know how to appreciate a pastor—how to render him happy—how to bind pastor and people together with the strong cords of love and confidence. There were other pastors, in Alabama and other States, present at that meeting, whose generous hearts responded to the earnest appeal from New Orleans, by giving similar bonds; some of which are not yet paid. They are anxious to pay them, but their ability is not yet sufficient. Consequently the New Orleans debt is not yet paid.

Let me whisper a word into the ear of some thoughtful brother, "Enquire if your pastor is not among that number, who give bonds, and are not yet paid? If so, without the knowledge of your pastor, go to a few of your brethren, and raise the amount and surprise him with your 'kind act.'"

While in this subject, allow me to say that several who are not pastors or preachers have bonds here yet unpaid. There is yet due it that debt about \$7,000, daily increasing by interest, because our brethren neglect to send us their bonds. It is said, "a word to the wise is sufficient." We greatly desire to see a display of the wisdom of our brethren.

R. HOLMAN, Cor. Sec.

Marion, June 3, 1859.

For the South Western Baptist.

Free Agency.

There is a great deal said about "Free agency," in the religious world; and those who reject the doctrine as untenable, and hold to "Sovereign Grace,"

are often derided, and contmned, for "making God unjust;" but there is one point in the experience of every believer, whereat perfect creature helplessness is felt and acknowledged. It is, when the convicted sinner is shut up to every other source of help, and is yet unable to close with and settle down upon the Savior. Here, indeed, the cry goes forth from the helpless, wretched, despairing soul, "Lord save, or I perish!" Ah yes, Christ is felt to be needed—is confessed to be worthy, and sufficient—is desired, and wanted; and yet, in the midst of all, "the withered hand of faith hangs down, and total creature helplessness is admitted.—

The wretched heart is stretched upon the rack of doubt and suspense, and the wild waves of uncertainty overwhelm the soul. "The prophets of Baal cry aloud and cut themselves with knives," but in vain. Alas! alas! the arm of self-confident flesh is so short, too weak, it cannot save. The anguished cry alone arises from the deep vale of despair, "Lord save, or I perish!" Where now is "free agency"—is creature power failing at last? "Cry aloud, ay, louder still, perhaps the arm of flesh is asleep, or away from home, and cannot hear ye." Oh ye "workers"—ye "getters of religion"—ye that "can, and must do something," come down, come down, sit in the dust, Babylon is fallen, is fallen: wail, wail, for Ariel, for Ariel, her glory is departed: alas, alas! "Jehovah, he is God," and God alone. "Go and learn what that meaneth, I will have mercy and not sacrifice; and desired the knowledge of God rather than burnt offerings." Ah, yes, there is a point in every redeemed sinner's experience where he learned his total weakness, his nothingness; and where Christ became his "all in all," to the glory of God and the peace and comfort of His people. Yes, "this same Jesus hath God exalted to be a Prince and Savior, to give repentance unto Israel, and 'not the righteous, but sinners, did he come to call.' Ah yes, "By grace ye are saved through faith, and that not of yourselves, it is the gift of God"—the sovereign, free, unmerited gift of God. Blessed doctrine! how it humbles the soul—how it melts the heart—how it conduces to holy trust and confidence and love! Brethren, would ye have it otherwise? Would ye be deprived of the glorious happiness of singing that blessed song—the song of all the redeemed in Heaven forever, "Unto Him that loved us, and hath washed us in his own blood and presented us kings and priests unto God, unto Him be glory and dominion and power forever and forever." No, no, no!—not unto us, not unto us, but unto thee, thou blessed Lamb, be honor praise and glory given! Ah brethren, it will indeed be a blessed day, when we shall strike our glittering harps upon the banks of everlasting deliverance and cry, "worthy the Lamb that was slain." Oh ye "free agents," will ye join in these songs—will ye cry "worthy" too—will ye forget that ye "got religion"—that ye "did something yourselves"—that ye worked out your salvation—how can ye say unto him that "loved us and gave himself for us." Consider—consider!

CLAIBORNE, May, 1859. EARNEST.

NAPOLEON.—Mr. Peter Bayne, in his recent volume of Essays, has in a few words characterised the Great Emperor. "The intellect of Napoleon Bonaparte," he says, "was of a supreme order; but the moral and emotional nature, conscience and feeling, were not in proportional power. Colossal intellectual power, unaided by love, unguarded by virtue, was the essential characteristic both of Napoleon and of his empire."

Three things should be thought of by the Christian every morning: his daily cross, daily duty, and daily privilege; how he shall bear the one, perform the other, and enjoy the third.

## Obituaries.

At her residence, near Pleasant Hill, sister DOBSE expired, after an illness of four or five days, from Dysentery. She has been a member of the Baptist Church for several years, and has always led an exemplary life. She, too, has been called to die, and will soon be deposited in the cold and silent tomb, there to remain until the last great day.

At his father's residence, in Pleasant Hill, FRANK QUARLES died of Scarlet Fever, after an illness of eight days. He was in the thirteenth year of his age; thus we see that the young and healthy, as well as the old and decrepit may die. One week prior to his death, he was lively and cheerful, his cheeks were flushed with health; he was surrounded by many warm friends; had a brilliant mind, and, I dare say, would one day have been an ornament to society; yet, notwithstanding all this, he died. How appropriately the language of Solomon could be applied to each living mortal, "Boast not thyself of to-morrow."

DIED, on Thursday, the 2d day of June, at his residence in Marengo County, Ala., COL. JAMES B. CRAIGHEAD, in the 62d year of his age. The subject of this notice was a native of Tennessee. He practiced law successfully for several years in Hanterville and Mobile, but had retired from the bar and devoted himself to the pursuits of agriculture with equal success. He possessed energy of mind, integrity of purpose, and decision of character. For several years before his death, he became a regular member of the Baptist church, lived and died a Christian. His Christian graces became brighter and stronger as he approached the tomb. He has left a beloved wife, six young children and numerous friends to lament his death.

The Selma, Mobile, and Nashville papers please copy the above notice.

DIED, at his residence in Perry county, Ala. on the 15th of May 1859, WILLIAM CHAPMAN in the 51st year of his age. He lived in the fellowship of the Baptist Church at Hopewell for many years. His brethren and friends had full confidence



but he was not heard to murmur at the dealings of his Father's hand. As disease wasted the physical man to a skeleton, the spiritual man fed on the Bread of Life, and grew strong in the faith of the blessed Gospel, so that weeks before his departure, he had lost his venereal sting, by the victory given him through our Lord Jesus Christ. "Precious in the sight of the Lord is the death of his saints." May the same precious Gospel, which blessed and cheered him in life, and gave him comfort and hope in the hour of death, be the strength and stay of his bereaved widow and orphans.

## Secular Intelligence.

### LATER FROM EUROPE.

#### ARRIVAL OF THE CITY OF WASHINGTON.

##### A Great Battle Fought—The Austrians Defeated.

**Cape Race, June 4.**—A great battle has taken place at Montebello. The Austrians were 15,000 strong, and retreated with a loss of 2,000 men. The allies lost 700. The Austrian prisoners had reached Marselles.

**General News.**—The battle between the Austrian and the French-Sardinian army took place on the 21st of May.

The Austrians were commanded by Gen. Stadion, and attacked the posts occupied by Marshal Baraguay d'Hilliers, but were driven back by Gen. Foy's division. After a furious combat of four hours, the allies carried the town, but did not pursue the Austrians.

Two hundred Austrians, including a Colonel, were captured.

Among the losses sustained by the Allies, were many officers.

The actual French force engaged in the battle is not stated, but believed to have been between 6,000 and 7,000, besides a regiment of Sardinian cavalry.

The Sardinian Bulletin announces that the extreme left of the Sardinian army was under the command of Gen. Balduino, who forced the passage of the Sesia, and put the Austrians to flight.

#### ARRIVAL OF THE AFRICA.

New York, June 9.—The steamship Africa, Captain Shannon, from Liverpool, May 28, has arrived.

**Liverpool Cotton Market.** May 28.—The sales of cotton for the week foot up 52,000 bales, of which speculators took 1400 and exporters 5000 bales, the markets closing steady and with a better demand.

The stock of Cotton at Liverpool is 640,000 bales. The amount of American cotton is not given. Inferior qualities have declined an  $\frac{1}{4}$ , while the better grades are firm and the market quiet.

The sales on Friday, May 27, were 800,000 bales, the market closing steady.

**Liverpool Saturday.**—The sales to-day reached 10,000 bales, the market closing firm and advancing for the fair and middling qualities.—Breakstuffs are quiet and steady.

**State of Trade.**—The sales to-day from Manchester are favorable, and the goods market steady. Yarns are easier with a good demand from India and France.

The Jews of Tuscany have tendered to the Provisional Government an expression of their grateful sense of the seasonable aid which makes all religious sects equal before the law.

**Great Britain.**—England has instructed all her representatives at the German Courts to impress upon the Governments to which they are accredited the necessity of maintaining a strict neutrality between the belligerents.

A Paris correspondent writes on the 19th May: "The tone of feeling in France continues enthusiastic in favor of war. The government functions on a regularity under the Regency of the Empress, who is obliged to sign daily a great many decrees, laws, and ordinances."

**Liverpool General Markets.**—Breakstuffs are declining and prices nominal. Flour is very dull and unobtainable, and the French qualities declining. Wheat is very dull but unchanged.—Corn is dull and provisions active.

**General Intelligence.**—A popular outbreak in favor of Sardinia had taken place in Parma.

The Austrians express themselves satisfied with the result of the action at Montebello. Gen. Gyulai says his loss was 290 killed, 718 wounded, and 283 missing. He states that the French numbered 40,000, but obtained from pursuit.

General Sardinia was wounded.

The Paris Bourse is firm and advancing.

The war excitement is high in Southern Germany.

Louis Kossuth was expected at Genoa. His plan of causing a revolt in Hungary is said to be approved by Louis Napoleon and the King of Sardinia.

In the Circuit Court of Beaufort, North Carolina, Jos. Perry obtained a verdict of five hundred dollars damages against Malachi Bell, for slanderous words used by Mrs. Bell against the wife of the plaintiff.

**Fraudulent Packing.**—The Memphis Appeal says: "M. W. Went opened a bale of hay at his feed store, that had been weighed by the inspector. Its weight was 355 pounds. Within was a log of wood that weighed 67 pounds and a quantity of limestone, weighing 165 pounds. Two hundred and fifty-five pounds of the whole was wood and stone! The bale was from Amsterdam Indiana."

A SMALL CROSTIE.—Alderman Blackwell, of this city, has left at our office, something which in our opinion quite a curiosity. It is said to be a bumble bee's nest, petrified. It is as hard as stone to be found in the quarry, and from its shape, and form, we are inclined to believe that it is a fossil.

It was found by a little girl, Tennessee, near the Georgia line, and was discovered in excavating a railroad cut.—*Atlanta Intelligencer.*

The late flood of the Mississippi and Yazoo rivers has been almost unexampled in the drainage it has done to the cotton planters. Many thousands of acres of the best cotton lands are overflowed and rendered unproductive during the present season, including the famous Deer Creek Bottoms, noted for their fertility.

At the recent term of the District Court of Wharton county, Texas, a negro woman named Caroline, who had been emancipated by her former owner, Alex. Moore, and sent to New York provided with ample means of support, presented her petition, praying to be allowed to return again into slavery. After the customary examination, the petition was granted. The Columbia Democrat says she appeared to be a very intelligent woman, and fully aware of the result of this step.

**Mexico.**—A private telegram from New Orleans says: "Miramon's Cabinet had issued a decree restoring Santa Anna to all rights and titles which he formerly held in Mexico, and inviting his return via Tampico, whither General Woll is marching to meet him."—*Journal of Commerce.*

We continue to hear, says the Chicago Journal, flattering accounts of the crops throughout the Northwest, and in Illinois particularly. Crops of all kinds not only promise well, but they are much further advanced than usual; corn is coming forward rapidly, and in many localities is being ploughed and weeded. The extent of the ground cultivated will exceed that of any former year, and the present high price of produce has stimulated farmers to plant still more.

We understand that it is the intention of four of our fellow-citizens to start for the sunny land of Italy to-morrow, and strike another blow for her redemption from the tyrannic sway of her oppressors. This is no fleshing of maiden words—they have stood in the breach before; and it is no common feeling of love for "Fatherland."

## RUSSELL COUNTY ANNOUNCEMENT.

We are authorized to announce

George R. Thompson

as a candidate for the County, at the election to be held on the 1st Monday in Aug. next.

J. B. KENDALL, M. D.,

ECLECTIC PHYSICIAN AND SURGEON,

HAVING located, respectfully offers his professional services to the community. He treats all diseases of the eye, ear, nose, throat, and lungs, and all diseases of the skin, and all diseases of the female system. Office at Dr. C. Fowler's Drug Store.

J. B. Kendall takes pleasure in informing the afflicted that he is prepared to treat all diseases of the eye, ear, nose, throat, and lungs, and all diseases of the skin, and all diseases of the female system, according to the most approved principles of a sane medicine.

June 8, 1859.

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