

H. E. TALIAFERRO, } EDITORS.
J. E. DAWSON, }

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

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY.
By THOS. F. MARTIN.**TALIAFERRO & DAWSON,**
PROPRIETORS.
For the South Western Baptist.
Proceedings of the Bible Board in Montgomery.MONTGOMERY, ALA.,
Friday, June 1st, 1860.

In pursuance of a call made through the religious press, a goodly number of the friends of the Bible Board of the Southern Baptist Convention assembled in the Baptist Church in this city.

The meeting was called to order by Rev. S. Henderson, stating the object of the meeting, and organized by electing Rev. A. G. McCraw President, and E. A. McWhorter Secretary.

Services opened with singing, reading the Scripture and prayer by the President.

Bro. Henderson, after a few pertinent remarks, moved that Dr. R. B. C. Howell give us any information in regard to the Bible Board and its operations, who in response, gave us an interesting account of their system of Colportage recently established.

Bro. McCraw, as President of Alabama Bible and Colporteur Society, was called upon to give us a statement of its operations, which he did by giving an interesting historical outline of its operations.

Rev. I. T. Tichenor then offered the four following propositions for the consideration of the meeting, upon which committees were appointed:

1st. The best plan for conducting a general system of Colportage by the Bible Board of the Southern Baptist Convention. Committee—R. B. C. Howell, A. B. Fannin, J. J. Cloud, J. M. Newman, S. Henderson.

2. To enquire into the difficulties of the Colporteur system, and the best means of overcoming them. Committee—J. T. Tichenor, A. T. M. Handy, W. W. Waller.

3. Importance of the Colporteur system to the spiritual improvement of our church members, and spread of our denominational principles. Committee—A. Broadus, H. H. Bacon, M. B. Hardin.

4. Claims of the Bible Board upon the prayers and contributions of our brethren, and the best means of promoting its interests. Committee—T. H. Watts, F. Callaway, J. D. Williams.

On motion the meeting adjourned with prayer by Rev. A. Broadus, until to-morrow morning at 9 o'clock.

SATURDAY MORNING, June 2d.
The meeting opened with reading the Scriptures, singing, and prayer by bro. Ford, of Nashville, Tenn. Thirty-two brethren present.

The minutes of yesterday read and adopted.

On motion of bro. Howell, bro. Ford and the President were added to the Committee on the 2nd proposition.

Reports of committees were then called for. Bro. Broadus, as chairman of committee on the 3rd proposition, reported as follows:

Report A, which report, after addresses by brethren Tichenor, Henderson, and prayer by bro. F. Callaway, and other addresses by brethren Williams, Howell, Watson, Waller and Fannin, was adopted.

On motion the meeting adjourned with prayer by bro. Howell, to three o'clock, p. m.

AFTERNOON, 3 P. M.
The meeting was opened by reading the Scriptures, singing, and prayer by bro. Handy, and continued with singing, and prayer by bro. Carroll, of Autauga-ville.

The committee on 2nd proposition reported through its chairman, bro. Tichenor, as follows:

Report B, which report, after remarks by brethren Henderson, Tichenor, McCraw, Howell, Waller and Fannin, was adopted.

The committee on 4th proposition through bro. Watts, its chairman, reported as follows:

Report C, which report, after a second reading, was unanimously adopted.

The committee on 1st proposition reported through bro. Henderson as follows:

Report D, after remarks by brethren Carroll, Newman, Watson, Broadus, Howell, the report was adopted.

On motion brethren Henderson, Watts and Watson were appointed a committee to prepare an Appeal to the denomination in behalf of the Bible Board.

On motion the meeting adjourned with prayer by bro. J. M. Newman, to meet to-morrow night at 8 o'clock, for General Mass Meeting.

MASS MEETING.
SABBATH NIGHT, June 3.
The meeting opened with singing, reading the Scriptures, and prayer by the President.

Bro. Matt. Hillsman Corresponding Secretary of the Bible Board of the Southern Baptist Convention, was called for and gave an interesting statement of the objects, plan of operations and the difficulties with which this board had to contend.

After interesting appeals by brethren Henderson and Tichenor, a collection was taken up amounting in all, in cash and pledges, to Five Hundred and Twenty Dollars.

The committee to prepare an Appeal to the denomination, reported through bro. Henderson as follows:

Report E, which was unanimously adopted.

On motion the following Resolution was adopted:

Resolved, That all Baptist papers in the South be requested to publish the proceedings of this meeting.

After prayer by bro. Tichenor, the meeting adjourned.

A. G. McCRAW, Pres.
E. A. McWhorter, Sec'y.**REPORT A.**
The committee to whom was referred "The importance of the Colportage system to the spiritual improvement of our church members, and spread of our denominational principles," beg leave to report that, although the workings of the system have not, as yet, fully developed themselves under their immediate observation, yet enough has appeared in the history of its operations elsewhere, to show its wondrous efficiency in the promotion of both the above named objects. The necessity of some plan by which the masses may be reached and Bible knowledge more generally diffused, appears from a little reflection upon the insufficiency of the occasional ministrations of the word, to meet the emergency. In many localities, throughout our land, the brethren hear preaching but once or twice a month, and many of them not so often as that. The melancholy consequence is, that they have not enough of instruction from that source to supply them with sufficient incentives to the practice of holiness—hence they become worldly-minded, and lose, in a great measure, their relish for the active service of God. Besides, much of the preaching heard by many, is of such a character as to contribute but little to the spiritual improvement of God's children. It consists in some instances, of labored efforts at sermonizing; which, while it arrests the attention, for the time being, of one class of hearers, furnishes but little food for another class. A sermon may be admirably arranged, giving a fair exposition of the portion of Scripture that constitutes the text, and applying the subject to the circumstances of the audience; and yet must needs fail to exert an extensive influence, owing to the fact that it necessarily embraces but a small range of thought, and then is soon forgotten.

Again, there are many preachers whose labors consist mainly in exhortation. Such men, while they occupy a valuable place in the great system of instrumentalities, serve rather to "stir up" God's people from time to time, than to impart spiritual instruction, or indoctrinate them in the great principles taught in the Scriptures. Brethren who sit under such a ministry may be aroused occasionally, to fitful exercises of devotion; but for the want of wholesome instruction in Bible truth, soon grow cold, and return to their lethargy.

The system of Colportage, could it be extensively inaugurated, would tend by the circulation of our denominational literature, much of which is noted for its devotional character, to raise the standard of spirituality, far above its present level. The humble, devoted Colporteur enters the dwelling either of the wealthy, or of the poor, and by his deep-toned piety, commends himself at once to the Christian portion of the family, and secures so much of their confidence as is necessary to obtain a hearing in favor of the great object of his visit. Then are introduced the writings of Bunyan, and of other kindred spirits; and in many instances they are left in the family to impart that daily food that is so much needed for the soul. The visit being purely of a spiritual character, leaves a most favorable impression; and as the man of God proceeds from house to house, he carries with him "a sweet smelling savor."

It is impossible to present, within the compass of a short report, anything like an extended view of the advantages of this system. Suffice it to say, that a well-arranged plan of operation, in this department, must greatly facilitate the spirituality of our brethren, and thus result in the building up of the Redeemer's Kingdom.

In view of the greatness of such a work, your committee recommend the adoption by this meeting, of the following Resolution:

Resolved, That the Baptists of the South by coming up to the support of some well-digested system of Colportage, may instrumentally, subvert greatly the interests of the Redeemer's Kingdom, by promoting spirituality among our brethren and the spread of our denominational principles.**REPORT C.**
Your committee appointed to consider and report on the "Claims of the Bible Board upon the prayers and contributions of our brethren and the best means of promoting its interests," report that, in the limited time allowed them, they have not been able to enter into details; but must content themselves with some general thoughts, hastily thrown together.

All Christians believe the Bible to be the great Book of Truth, the Word of God, through which mankind are to be converted to Christ, and thus saved from sin, and afforded an eternity of peace and bliss beyond the grave! It is the sword of the Spirit by which the great battle of life is to be won!

Thus believing, it is the duty of all Christians to spread abroad this Word of Truth, to make its light so shine that not only our own homes and firesides may be illuminated, but that the dark places of earth may be made bright as mid-day.

How can this grand work be accomplished? Surely not by individual exertion, without concert of action and

unity of purpose. It is too late, in this day of civilization and science to ignore the power of combined numbers. Society, for its protection is united under forms of government, combining the energies of each for the good of all.

Whenever any great temporal good is to be achieved, men unite their powers and their means for its accomplishment. The common experience and common sense of mankind teach this truth.

Each fibre of cotton or flax, when separate, is so weak, that the puny strength of an infant in its mother's arms can snap it asunder. But combine these fibres into one harmonious whole, and the strength of a thousand giants cannot break it.

The drops of water as they fall to the earth separately are but the synonyms of weakness! But let drop combine with drop, and drop with drop—and a beautiful rivulet results. These rivulets unite and a larger stream looms into view; and then stream unites with stream until a mighty river, on which floats the commerce of a nation, is formed, which itself, with others combines, and the wonderful ocean is formed.

The Bible Board, therefore, rests on the Book of all Books, as its foundation stone; and the great object is, that none shall be without the Word of God.

As Baptists, we have two grand fields of operation. Our denomination, moved by the Spirit of God, has felt the solemn duty to give the Bible to the destitute in our nation and country.

This forms one field of operation; and then, prompted by the same holy feeling, the boundaries of our exertions have been extended and we undertake to supply the ignorant and destitute—the heathen of other lands with both the Word of God and a sanctified literature. Our denomination has long since determined in its primary assemblies, its independent churches, in its associations and in its conventions assembled to promote the common good, that both these wide fields of operation shall be occupied and cultivated.

It ought to be obvious to every thinking mind, that these two fields cannot be occupied and cultivated with success commensurate with the interests involved, without concert, without a combination of our powers, and our means, and our prayers. It ought to be equally obvious that constituted as our churches are, each one an independent body composed of comparatively few, and scattered over a wide extent of country, that if each church were to act for itself independent of others, in occupying these inviting fields of labor, the efficiency and power of the Baptist denomination, would be aptly represented in the power of single and separate drops of water, or in the weakness of single and separate fibres which combined, make the cable.

If the same efficiency could, by any sort of possibility, be acquired by the independent and separate action of each church; yet the expense of the whole thus acting separately and independently, would necessarily be much greater—yes, vastly increased.

These propositions are so obviously true that they scarcely need the aid of argument or illustration.

Why is it that it has been thought proper to have Associations, State Conventions, and a General Convention for all the Southern States? The wisdom which suggested and brought into existence these combinations of individual energies, demonstrates, with equal clearness, that the Bible Board, as the Agent—the focus of the united strength of Churches, Associations and State Conventions, can accomplish much more good, with much less expense, than could possibly be done by each acting alone. It is the combined power of a great army of christian soldiers, under the command and control of the great Captain of our salvation.

If the Bible Board has defects, as now organized, it is but another illustration of the truth that man is not perfect. Let the wisdom of man, guided by the light of his past experience, and that which comes from on high, remedy these defects.

Christ taught us in his prayer to his and our Great Father, that the world of wickedness is to be conquered by the strength which results from a "union of hands and a union of hearts."

That they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us. That the world may believe that thou hast sent me. 17th chap. John.

The grand object to be accomplished by this unity, for which our Savior prayed, was the salvation of the world.

Surely then, if Christ prayed that we might be one to save a world, this human instrumentality organized to effect God's purpose, ought to receive the united prayers and means of every Christian heart.

Let each bring his means freely as God has prospered him, and lay it on the common altar. God can work of his own power; but man requires means to put his instrumentalities in operation.

However small our influence or our means, let us bring it and freely use it for our own good here, and to work out for us a crown of glory hereafter. Small things combined make large ones. Small influences in the beginning make wonderful results.

One of our own poets has said beautifully that—
A pebble in the streamlet thrown
Has changed the course of many a river;
A dew-drop on the giant plant
Has warped the giant oak forever.All of which is respectfully submitted,
T. H. WATTS, Cha'n.**REPORT D.**
The Committee to whom was referred the duty of suggesting the best plan for conducting a system of colportage for the Bible Board of the Southern Baptist Convention, beg leave to Report:1.
A plan of operations that shall embrace the entire field occupied by the Southern Baptist Convention, in the prosecution of the work committed to the Bible Board, is just as necessary as the kindred plans by which the other Boards

prosecute their missions. We can dispense with the plans of neither of these Boards. The prosecution of all energetically necessary for the success of each. Associational or even State organizations, have proved inadequate to meet the demands of our whole country, since immense fields are not embraced within the limits of these local organizations. The generous impulses of every Christian heart unite with the Word of God in declaring that the strong should always assist the weak. The very places that are most destitute of the Word of Life are least able to supply it.

II.
It is no less important that harmony and co-operation be preserved throughout all the departments of these agencies, and through every State. Unless this harmony be preserved, even the best intentioned plans, projected by different localities, will thwart and obstruct each other. No system ever can work efficiently, in which unity of purpose in all its parts is wanting. Every part must be so adjusted to the main design, as to combine with every other part to reach the grand result. This unity of co-operation, as being essential to the highest measure of success, is beautifully expressed by an inspired man by referring to the human body: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 16.III.
A general superintendent of colportage throughout the entire field is demanded as a matter of the first importance. Without this, it is impossible to make any system work harmoniously and efficiently. A man of unquestioned piety, of persistent energy, of more than common executive capacity, must be secured for this position. Such a man would be cheap at almost any price. Some one must overlook the entire field,—must be in a position to be addressed from every section—and must be enabled to supply every reasonable demand from a common source. The Word of God, example and experience combine to teach us that every system must have a head to direct its operations. It is only thus that its machinery is kept in vigorous operation, and preserved from that friction which sooner or later will destroy it.IV.
A superintendent for each State, to act in harmony with the general superintendent, and whose duty it shall be made to travel as general agent in his State, to employ suitable colporteurs, collect funds, and interest churches, associations and Conventions in the system, is quite desirable. It is believed that such a superintendent could soon enlist nearly every Association in our country to supply the means to employ its own colporteur. At least, a reasonable per centum on books sold would supply this deficiency. Thus, with what our Association would do, the system could be made self-sustaining. The salaries of the general and State superintendents would about be all that would have to be supplied from the common treasury.V.
The organization of Sabbath Schools in churches and neighborhoods where there are none, and the supply of these and existing schools with a sound evangelical Sunday School literature is a work which should most especially interest the colporteurs and superintendents of this Board of the Convention. A wise discretion as to the character of the books to be circulated should be exercised by the Board and its officers, and agents. Incalculable consequences are suspended upon the character of that literature with which the youthful mind is first brought in contact.VI.
In conclusion, we must urge upon our brethren the importance of co-operating with this Board in the great work the Southern Baptist Convention is to accomplish through its agency. In "striving together for the faith of the gospel, and in nothing terrified by our adversaries," we shall achieve triumphs in this field of Christian labor which will in the end make this Board the crowning glory of our Southern Zion. It will become the great heart of our system, sending its life-blood through every member of the spiritual body. That agency through which our Southern Convention is circulating the Word of God, a sound religious literature, and is seeking to organize and equip Sabbath Schools, can be second in importance no agency which the enlightened piety of our churches has called into being. And in aiding this Board to execute this high trust, we know that we are aiding in the noblest work ever committed to Christian men. We have no other agency in the South that is doing or that can do this great work. That it must be done does not admit of a doubt. If we do not supply the country, and our own people, with our books, others will. We offer the following resolutions:1st. *Resolved*, That, in the opinion of this meeting, the Southern Baptist Convention's Bible Board, at Nashville, should proceed at once to appoint a general superintendent of Colportage for the Southern States.2nd. *Resolved*, That it is no less necessary for the whole Southern Baptist denomination to co-operate with the Bible Board in the great work committed to its agency than is such a co-operation necessary to the successful prosecution of the work committed to the other Boards of the Convention.Respectfully submitted,
SAM'L. HENDERSON, Cha'n.**REPORT E.**
Appeal to Southern Baptists in Behalf of the Bible Board.
In 1851, the Southern Baptist Convention, at its session in Nashville, Tenn., decided to establish a Bible Board, to whom should be committed the duty of supplying our home and foreign fieldswith the Word of Life. In 1855, that Board was instructed by the Convention, to combine its agencies with those of the Publication Society in a joint system of colportage, each interest supplying its *pro rata* of means necessary to the work. These instructions were repeated at Louisville in 1857, and renewed at the last Convention at Richmond, Va., in May, 1859. The Board have, from circumstances which need not now be mentioned, been greatly embarrassed in carrying out the instructions of the Convention. And not until within the last year have they considered themselves in a condition to enter vigorously into this system of colportage. They feel encouraged to believe that they now have the sympathies and confidence of their brethren in this great work, and relying upon the blessing of God, they intend to prosecute it with all their power.

In this aspect of things, we, as a portion of the constituency of that Board, feel it to be a privilege to address our brethren generally throughout the South in reference to its objects, its claims, and its present necessities.

First of all, let us remind you, dear brethren, that it is one of the Boards of the Southern Baptist Convention, to whom has been committed an interest that yields to that of neither of the other Boards in point of importance. It is just as much an integral part of the Foreign or Domestic Mission Board. The wisdom of the Baptists of the South decided, nearly ten years ago, that the Bible cause was an object of sufficient importance to engage the time and attention of an agency separate and distinct from the other Boards.

Consider, then, the objects of this Board. Those objects are three-fold:—First, the circulation of the Holy Scriptures in our own country. Secondly, their translation and circulation in the various languages spoken by the nations in which our foreign missionaries are preaching; and thirdly, the circulation of a sound and healthful denominational literature in all fields. We may add that connected with this latter idea is associated the organization of Sabbath Schools in places where there are none, and the supply of Sunday School books wherever they are needed.

These objects must be dear to every Christian heart. Indeed, considerations of patriotism should at once secure for the earnest co-operation of our entire Southern Zion. Suppose the whole field were abandoned, and given up to other denominations, what would become of our lofty pretensions of regard to the truth as it is in Jesus?—What practical demonstration would we be giving to the world that these pretensions are founded in sincerity?—So long as Christian character is judged by conduct rather than professions, so long will it be necessary to furnish tangible evidences of our estimates of divine truth. If the Bible be the Word of God, and if the people are destroyed for the lack of its knowledge, no human language can adequately set forth the criminality of that conduct which, admitting all this, views with stolid indifference this scene of destruction without a sigh, and without an effort to avert so terrible a doom. We, therefore, call upon our Southern brethren to "come up to the help of the Lord, to the help of the Lord against the mighty."

But how shall we adequately set forth the claims of this Board? Not until we can measure the infinite value of God's eternal truth—not until we can sound the depths of redeeming mercy—not until we can grasp the amplitude of divine riches—not until we can estimate the value of the human soul, the bliss of heaven and the pangs of hell—can we properly realize the claims of such an agency upon the prayers and the benefactions of God's people.

That wonderful providence that unlocked the Holy Scriptures from the Monastic cells of the dark ages, gave it as a priceless legacy to all our race. The simple possession of this great treasure, and the ability to send it to the destitute, involve an obligation to perform that service which could not be greater were every nation on earth to command it. Our love of Christ and love of souls measure the degree of our service in this regard.

If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye "the joy of your Lord in sending forth his blessed Word and truth in every place from which the cry of destitution comes."

The existing necessities of the Board demand a prompt and generous contribution from all our churches. In order to carry into execution the plan of colportage which has been adopted, several thousand dollars must be supplied during the Summer and Fall. We will not doubt that our brethren feel sufficient interest in this great enterprise to supply the means at an early day for the zealous promotion of this system. We would not suggest an unworthy motive to our brethren, but surely we may be permitted to provoke each other by the labors of others in this cause. The American Tract Society, the Methodist Book Concern, the Presbyterian Publication Board, &c., are sending their publications throughout our country by their several colporteurs. That denomination which supplies the literature for the rising generation will get the rising generation. If we fold our hands, and allow this rich harvest to be reaped by others, what account shall we render the Master when inquisition shall be made?

Allow us, then, beloved brethren, to urge you one and all to come up to the assistance of the Bible Board of the Southern Baptist Convention, the only adequate organization among us to which we can look for the accomplishment of this great enterprise. Let us remind you that the dissemination of the richest treasure that has been given to you by your glorified Redeemer, His own everlasting Gospel, you have committed to this Board. Can they execute your trust without your aid and sympathy? What could your Domestic and Foreign Mission Boards do without your co-operation? You surely will

not make the cruel demand of the Egyptian task-masters upon Israel, when they required them to make bricks without straw. If we want this work accomplished, we must furnish this Board with the necessary means, just as we do in the case of the other Boards.

SAM'L. HENDERSON, Cha'n,
T. H. WATTS,
H. W. WATSON.**Living too High.**

The following paragraph reminds us of a little work entitled "Three Experiments of Living," illustrating Living within the Means, Living up to the Means, and Living beyond the Means, and we select it as not inappropriate to this meridian:

There is a dreadful ambition abroad for being "genteel." We keep up appearances too often at the expense of honesty; and though we may not be rich, yet we must seem to be so. We must be "respectable," though only in the meanest sense—in mere vulgar, outward show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us, but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to gratify the vanity of that unsubstantial, genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheater, in the midst of which all self-denying resolve is trodden down, and many fine natures inevitably crushed to death. What waste; what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways in the rank frauds committed by men who do not dare to seem poor, and in the desperate dashes at fortune, in which the pity is not so much for those who fail as for the hundreds of innocent families who are so often involved in their ruin.

To be with Christ.
When the brilliant, amiable, and accomplished young Italian woman, Olympia Morata, whose learning and loveliness graced the splendid epoch of Leo X., had become the persecuted victim of Romish tyranny for honoring Christ above a polluted priesthood, then poverty, sickness, desolation, exile, tried their worst upon her constancy. After she, who had been the delicate nursing child of courts and letters, had fled across the stony fields of Bavaria, with literally bare and bleeding feet, the strength of the frail body failing, she bent under the roughness of fortune and quietly lay down to die. To one of her noble friends in Italy she wrote, "Let the word of God be the rule of thy life, the lamp upon thy path, and thou wilt not stumble." As the purple flood of life ebbed in her thin, white frame, she said, "I desire to die, because I know the secret of death. The cunning mechanism is near to its dissolution. I desire to die, that I may be with Jesus Christ, and find in him eternal life. Do not be disturbed at my death, for I shall conquer in the end; I desire to depart and be with Christ." With Christ! so, to the world over, and thro' all ages, in the first century or the last, the true heart of faith answers, in its final and glorified hour, to the prayer of Jesus, "With me where I am."—F. D. Huntington.**Census Takers.**
"Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

How many thousands of families there are who do not attend evangelical preaching, who are destitute of the Bible, and who have no religious books, going down to death in a gospel land for the want of laborers. And this year offers an opportunity for disseminating religious truth in a way that happens only once in ten years. The census taker, if he were only one of those who had a "passion for souls," how incalculable the amount of good he might do by distributing some of the excellent tracts printed by the American Tract Society. I hope there are many such appointed, who will prepare themselves to distribute Tracts, and to disseminate a knowledge of that light which dispels all darkness. As he visits the lowliest, as well as the stateliest mansion, how good his opportunities for making a personal appeal to every class on the subject of religion.—Presb'n Witness.

PRAYING WITH LITTLE CHILDREN.—A father said that he remembered his father taking him into a room alone, and kneeling down and praying with him. Farther back than that he could remember nothing. But that prayer, though he was a very little child, he well remembered; and he often thought that he owed all his hopes of salvation to the fact that he remembered nothing beyond that prayer. It made an indelible impression on his mind. "It was forty years ago," said he, "that I heard that prayer. Back of which my memory can not run. My father is dead and gone; but here I stand a witness for God, that he hears and answers prayer. And I beg of you, fathers, pray with your little children, not in the family merely, but pray with and for them alone, and the Father who heareth in secret will reward you openly."**WHERE WILLIE'S HEART WAS.**—A few years ago, as I was preaching at a little boy, some two or three years of age, sat on a front seat listening, as I thought, very attentively. He seemed wholly absorbed, and I began to flatter myself that the "lamb" was being fed as well as the "sheep." But just as I finished

ed my sermon, and was in the act of sitting down, he called out at the top of his voice, "Brother Simmons, did you see my new stockings?" The mystery was solved. He had borne in silence the length of the sermon that he might tell me of his little treasure.

This little incident set me to musing.—How many persons, much older than this sweet little fellow, go to church decked in something new or fine, and all the time of preaching they are congratulating themselves that everybody sees and admires them. (But this is a mistake.)—God is not in their thoughts; they lose the whole sermon, cultivate dissipated habits of mind, and go away unimproved.

Little Willie's heart was in his stockings.—Yours is in something else. While at church, cultivate a habit of fixed attention to the service of God; listen to whatever is said, and it will be a source of unspeakable happiness to you in after life.—F. C. Simmons.

MISQUOTATIONS FROM SCRIPTURE.—"God tempests the wind to shorn lamb." From Sterne's Sentimental Journey to Italy. Compare Isaiah xxvii. 8.

—"In the midst of life we are in death." From the Burial Service; and this, originally, from a hymn of Luther.

—"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

—"Not to be wise above what is written."—Not in Scripture.

—"That the Spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

—"The merciful man is merciful to his beast." The Scriptural form is, "A righteous man regardeth the life of his beast."—Prov. xii. 10.

—"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?"—Isai. lvi. 8.

—"As iron sharpeneth iron, so doth a man the countenance of his friend."—"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. xvi. 17.

—"That he who runs may read."—"That he may run that readeth."—Hab. ii. 2.

—"Owe no man any thing but love."—"Owe no man any thing, but to love one another."—Rom. xiii. 8.

—"Purge to sin as the sparks fly upward."—"Born to trouble as the sparks fly upward."—Job v. 7.

—"Exalted to heaven in point of privilege."—Not in the Bible.

Eve was not Adam's helpmate, but merely a help meet for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree.—2 Samuel xviii. 9.

Extracts.
HOPE.
Take heart! the winter builds again—
A charmed life old goodness hath;
The tares may perish—but the grain
Is not for death.God works in all things; all obey
His royal propitiation from the night.
Ho! wake and watch! the world is gray
With morning light! —WHITTIER.

That terrible saying of Annie of Austria, to Richelieu holds true for mercy as well as for judgment: "My Lord Cardinal, God does not pay at the end of every week, but at the last He pays."

God may put His faithful ones upon a long and faithful apprenticeship, during which they learn much and receive little—food—only, and "that in a measure"—often the bread and water of affliction. Yet at the last He pays; pays them into their hands also. We may remember long seasons of faint yet honest endeavor; the prayers of a soul yet without strength; the sacrifices of an imperfectly subdued will, bound even with cords of the altar; we may remember such times or we may forget them, but their result is with us. Some of the good seed sown in tears is now shedding a heavenly fragrance within our lives, and some of it will blossom, perhaps bear fruit over our graves.—*The Patience of Hope.*

A friend once asked Prof. Franke how he maintained so constant a peace of mind. "By stirring my mind up a hundred times a day," replied Franke. "Wherever I am, whatever I do, I say 'blessed Jesus, have I shared in the redemption? Are my sins forgiven?—Am I guided by the Spirit? Renew me, strengthen me.' By this constant intercourse with Jesus, I enjoy serenity of mind and a settled peace of soul."

SATURDAY EVENING.
The week is past, the Sabbath dawn comes on—
Rest—rest is peace—why daily toil is done;
And standing, as thou standest, on the brink
Of a new scene of being, calmly think
Of what is gone, is now, and soon shall be,
As one that trembles on eternity.For sure as this now closing week is past,
So sure advancing Time will close my last—
Sure as to-morrow, shall the awful light
Of the eternal morning hail my sight.**HEAVEN.**—Heaven is not a spot to lie down in, and there, on our couches, turning our harps, to think how much misery we have personally escaped.—The Christian heaven is an exalted society of self-sacrificing spirits, bound together in mutual fellowship by their common consecration to Him who is above them, where each accepted soul will go from strength to strength, run and not be weary, toil and not faint, aspire and not be baffled, do good and not be misinterpreted, and will be assimilated in even closer and closer affinity to Him who is its light and life, in whom whosoever liveth and believeth shall never die.—F. D. Huntington.

If it is important for a person to have faith in God, it is also important for him to have faith in himself. One who is timid, self-distrusting, and thinks that he can not do anything, most certainly will accomplish very little. It is the self-reliant, brave, and determined man, who projects and achieves great and good schemes.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, June 14, 1860.

The Domestic Board.

If, in any well regulated community you could inspect the unseen thoughts and feelings of every individual, you would find an amazing amount of religious influence which never makes its appearance on the surface. There are multitudes of men, even among the profane and vicious, whose conduct would seem to indicate the absence of all religious impulses, who nevertheless have their moments of serious thought, when the memory of better things is revived and when latent religious sentiments seem to be moving into life.—How much society is indebted to the Christian Religion for its restraining influence, to say no more, is not easily determined. A distinguished gentleman, of skeptical turn of mind, once remarked to us that, no greater calamity could befall society than the loss of the Christian Religion; for, said he, allowing it to be unreal in some respects, and suppose its doctrines of rewards and punishment never shall be realized, yet its precepts we know to be good, while it possesses a singular influence over the human mind and always in the right direction. But, he added, this is rather a negative view of the subject, if to its restraining influence we add its active, although unseen, agency in the formation of character, the encouragement it supplies to virtuous and industrious habits, we shall have a scale of estimates entering into every department of society. Indeed, continued our friend, I know of no class or condition of society, no trade or profession which is not improved by the application of its precepts, and what is peculiar, the more rigidly its principles and precepts are enforced and practiced the more manifest are its benefits. Could I choose an inheritance for my children, I would prefer above all others a well established, enlightened Christian character. It combines every element of success with the least possible liability." To this we might add the testimony of scores of the ablest statesmen and wisest philosophers the world has ever known.—Nor is this attributable to what has been denominated an "innate religious sentiment in man." This sentiment untrained develops itself the world over, in the wildest absurdities, the most degrading indulgences, and the most stupid rituals. It is the peculiar mission of Christianity to train that sentiment for high and holy purposes. We shall never rightly estimate the obligations of society to the Bible until we can trace its ramifications through all the intricate lanes and avenues of life. Now we have an outline, a mere surface view, "we see through a glass darkly," the time may be, when, with admiring angels and glorified saints, we may look farther into the now, incomprehensible scheme, and with a profounder feeling admire the "manifold wisdom of God." The time will come when infidelity, amazed and confounded, will realize that in opposing Christianity it has opposed the world's best friend; and when tardy Christians will see the measure of their recreancy, the melancholy fruits of their neglect of duty.—Brethren, what is Christianity worth to the world? What gift can you confer upon the destitute which is to be compared with it? What blessing which is so much a blessing? Give wealth, without it, and you give the foster mother of idleness, and vanity, and vicious indulgence, and poverty! Give power, without it, and you but arm madness for self-destruction! But give it, give it in its simplicity, pure as it came from the hands of its glorious author, and with it you give wealth, and reputation, and power.

And then if to these social and national advantages you add its more important blessings, those which relate to immortality, what can enhance the picture? Now, by all of these considerations, by the tremendous interests involved, we urge upon all the importance and duty of sustaining those institutions that are engaged in diffusing this heavenly *leaven*, this glorious influence throughout every district and section of our country. As you promote this object you advance every personal interest you possess, as you elevate those who are beneath you, you elevate yourself—as you multiply virtue and intelligence you give stability to society and protection to its interests. Every reclaimed idler is so much capital added to the world's wealth; every reformed debauchee is a conservative element thrown into society, every converted soul is a trophy to the cross of Christ. Christianize the mother and you spring a fountain whose limpid streams will flow on through eternity; Christianize the father and you add an element of power to the very heart of social life; Christianize the young, and you give stability and perpetuity to every interest. In this glorious work our Domestic Board is engaged, and, beloved brethren, shall we not all help? Shall we not help with earnestness, with becoming zeal; by holy living, by fervent prayer, by liberal contributions? Who would be excused, if excuse were possible? What, not help in a work like this! Not help your country! not help your, destitute neighbors! not help your own family? not help yourself? not help your Savior? Every benefit conferred, even upon the most distant sinner; every good agency created, however small, adds so much to the great kingdom of benefits and agencies; they are not lost, they radiate and re-echo, combining and recombining

until the swelling tide rolls back upon those who put them in motion.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." D.

Let the Responsibility Rest Where it Belongs. Suggested by a Private Letter.

When we first took our position as editor of the S. W. Baptist, we warned our brethren against the danger of pressing certain "men and measures" upon the churches; in one of our articles we suggested what we believed to be the true remedy for our troubles, i. e. a "return to first principles;" for this service we were terribly berated. More recently we have called attention to the real cause of danger, and intimated the probabilities of division, if this cause was not removed or counteracted; for this we have been denounced as agitators, disunionists, &c. Now, whether we are in favor of division or not, may be easily determined, and we are quite satisfied to have the test applied. Our record is before the country, and what we have written is public property.—We now say, what we have said from the beginning, that we greatly prefer division to the sacrifice of our principles, or even to the present state of things. If we can not agree in so important a matter as our system of church government evidently is, we shall not long agree in any thing. But to return, who is most likely to produce division, or who indicates a greater desire for it, he who faithfully points out the danger and warns his brethren against it, or he who preaches about union and peace while he urges, by every means in his power and on all occasions, the very cause of discord? It is a fact which none can deny, who are informed and candid, that while conservative men have been inclined to avoid all these distracting questions, and to pursue what they conceived to be a straight forward line of duty, their opponents have constantly urged their measures upon our religious bodies.

We have asked to be let alone—we have said, if you are not satisfied with us, with our church polity, our system of Missions, &c., &c., just set up for yourselves, the field is ample and we shall not oppose you; but we are told that we must recognize their theory and receive their men or discord must reign. We tell them plainly and candidly we can not receive your theory nor recognize an excluded faction; they tell us that these conditions must be met directly or indirectly or discord must reign. Who can be so blind as not to see that division exists substantially now, and that if this state of things continues it will sooner or later exist in fact? If you go out of certain districts, not one church in ten will recognize one of the faction, out of which these troubles have grown, as church members.

Hundreds and thousands of most excellent men, landmark and anti-Board men, while they may think the 1st Church of Nashville has not acted wisely; and some who go further, and sympathize with the faction, can not recognize them but as excluded persons. We have in our eye a brother who has written more on the subject of Church Polity than any man at the South, who dare not take any other position without contradicting every antecedent of his life, and yet whose sympathies run directly across his judgment. Now, who are the real disunionists, those who are resisting this encroachment, those who are for leaving the discipline of offenders in the hands of the churches, or those who are pressing these irregularities upon us?

Again, we have now presented for our approval or disapproval, a new theory of church government; its essential features are Presbyterian; it is in palpable conflict with the old Baptist theory, the two can not harmonize, they can not live together. One is governed by the simple word of God and recognizes the church as the highest ecclesiastical court; the other allows the right of appeal, and even goes so far as to allow an individual upon his judgment of his own case, to arrest the government of the church, and estop its jurisdiction. This new theory has been carried out to the letter, in every particular, in the case of Mr. Graves and the faction that went off with him, they now personate this new theory, so that to receive them as Regular Baptists is the embracement of the theory. Now, we ask again, and we appeal to every candid man in the South, who are the disunionists, those who stand firmly on the old platform and defend it to the last, or those who are practically urging this new system? We put it to the candor of every Baptist to say, whether, when this faction threw off the authority of the church, and refused to return, when properly cited, to say nothing of the merits of the original charges against Mr. G., the church was not bound to exclude them as factionists? We put it to the candor of all to say whether they have been relieved from this position? The admission that the first Church exists is the settlement of this question? Whatever may be said of the irregularity or even injustice of the exclusion, there they stand unrelieved; they can not be the 1st Church, that is now conceded; nor can they be a branch, or arm, or part of it,—they have been received into no other church, that is not pretended; nor yet have they been organized into a separate church. Now, who are disunionists these men and their abettors, and sympathizers who are pushing these irregularities to the full extent of their influence, or those who are resisting them? Who are the

disunionists who are now sapping the foundation of this government? Are they the men who are standing by the constitution of the country, or those who have abandoned it for a "higher law"? We ask brethren to stop and reflect calmly; what principle have we innovated? What rule of discipline have we violated? Have we invaded the rights of any? We have done none of these things, our position from the first has been defensive—we have warned brethren not to urge these unwelcome troubles upon our churches, and yet they have been urged with an unprecedented zeal; and strangely enough, the very men who have worked all this mischief, and those who are upholding them in this work of discord, affect to be horrified that some men should see division as a necessary result and prefer it to perpetual contention. We propose, by way of testing the sincerity of all concerned, a basis of union which surely can not be objected to by those who accuse us. It is plain, well understood, and generally approved. It is this: Bring the case of the Nashville faction up to the principles laid down by Graves in the "Old Iron Wheel," Pendleton in his "Three Reasons," and by Dayton in "Theodocia," and we will abide the result.—Now, it is well known that this faction is the real root of bitterness, and that these men are the real leaders, and if they and their friends will not submit to the application of their own principles to their own case, whatever may be said of their consistency and honesty, they certainly cannot accuse others of being disunionists for defending their own theory against their own wicked innovation. Did the Christian world ever witness just such a case? Three men, essaying to teach the people the true principles of Baptist Church Government, publish their theory to the world, and before the ink is fairly dry, they repudiate their own teachings—two of them revolt against the application of their own principles to themselves,—one publishes a new theory opposed in every thing to the first, which the other two tacitly endorse, and which the first politely ask the whole denomination to receive. There is but one thing in this matter that looks more astonishing to us, it is, that any Baptist can be bamboozled by such child's play. Disunionists indeed! They are the disunionists who violate our organic principles, who subvert the discipline of the Gospel, who sow the seeds of discord among the churches, and who urge upon the denomination new and unwelcome theories.

But we do not wish our position to be misunderstood nor involved in any obscurity. We now have union only in name and at severe cost, the Spring Street faction, with the principles which it represents, never can or will be received by the great body of Southern Baptists—they can not be recognized as church members, or admitted to church privileges outside of their own circle, until they are restored. That such a state of things can exist without perpetual discord and confusion, seems to us impossible—that our principles can ever harmonize is clearly so.

WE PREFER DISUNION TO THIS STATE OF THINGS. If our brethren can not live with us on the "Old Platform," we can not, we will not abandon it; nor can we embrace the new theory.

The simple form of Baptist Church Government, as we have learned it from the New Testament, is one of the most impressive, beautiful and efficient.—We love it sincerely, and most of all, because it recognizes the presence of the Holy Spirit, the authority of Christ, the abiding protection of the Godhead. Let those forsake it who may, let Baptists abandon it if they will, but when they do, they cease to be Baptists. IMMISSIONISTS THEY MAY BE, BUT BAPTISTS NEVER.

"Vera Pro Gratis."

We are informed that, on a recent occasion, one of the Missionaries under the patronage of the Domestic Board made a flaming speech in favor of certain newspapers, in which he took occasion to say, that the Baptists of Alabama had no "organ" and could not be heard. This brother is located a little South of Marion; we have also heard of similar statements by other employees of the Board in the Northern part of the State. Of course the S. W. B. is the beneficiary of these allusions.—Now, is it not a strange state of things, that the Missionaries of the Domestic Board should feel themselves employed to put down the only Baptist paper in the State, or that is much circulated in it, that is even friendly to the Southern Convention and its Boards, and that they should make themselves agents to circulate the very papers most hostile to our system of missions, and most unfriendly to the Board? We concede to every man the right of opinion, but when one consents to enter the service of the Board and receive his support from the common treasury, he ought to avoid vexatious questions and devote himself to his legitimate work. We do not blame the Board for what has transpired, but we shall blame it if, with a knowledge of the facts, its appropriations are continued. If we are to support a class of men to pull down the Convention and its Boards, even in this indirect way, let us know it, and we will advise our friends to be more specific in their contributions. D.

Missionary Meetings.

For the last week in July ought to be published soon. The appointments for Tuskegee Association will appear next week. Brethren, send in your appointments.

Bible Meeting.

The proceedings of the Bible Meeting held last week in Montgomery, will be found in our columns this week. We need not bespeak for them a careful reading. Will not every Baptist paper in the South friendly to the Southern Baptist Convention and its Boards publish these proceedings? We forbear any comment at present. We learn that the greatest harmony prevailed, and that, considering the short notice, given, the attendance was quite large.

FOURTH PAGE.—We commence this week a series of articles from the pen of C. F. STURGEON. They are addressed to the "Young Readers of the S. W. Baptist," and we publish them on our fourth page, under the "Family Circle" department of our paper. We ask a careful reading by both old and young, as the series will be interesting and useful.

Dr. R. B. C. Howell.

We had the pleasure of a visit from this good brother last week, on his way to the meeting of the friends of the Bible Board, which was held in Montgomery.

We were much comforted by this visit and more than ever impressed with the magnitude of the work in which the Board is engaged.

The Baptists of Murfreesboro, and the Trustees of Union University must be very verdant if they think to deceive any body by their gasconade over Mr. Pendleton. Such child's play may do for College boys, but it is unworthy of grown-up men.

Gentlemen, ask your Hero to tell the country, in plain terms, whether he is now what he avowed himself to be in 1849.

Editorial Correspondence.

WHITFIELD CO., GA., June 4th, 1860.
Bro. DAWSON:—I have been in this healthy mountain section for several days, drinking its pure and cool water, and enjoying the kindness of its inhabitants. I preached the word several times, and have other appointments.

I suppose your readers, in these scarce times, wish to know the prospect for crops. The wheat crop is very sorry; not half a crop will be raised. What there is standing is pretty good, but that "cold spell" destroyed most of it. It is thought what is standing will escape the rust. Farmers have commenced cutting the earliest fields. Oats look well, and it is hoped and believed that they will escape the rust this year. Corn looks well, and the farmers have planted a great deal. It is very late, as every thing is here, compared with our section of Alabama. The weather has been quite seasonable in most places, but a little too dry in others. As to cotton, there is scarcely any raised. Corn is very scarce, and many buyers, selling at one dollar per bushel. The fact is, every thing to eat sells high, and money, the people say, "is tight."

This is a healthy country. The water is pure and cool, better than it can be made in our country by ice and every other artificial substance. The good lands are in small bodies; the country is broken up by mountains, and but few large plantations can be made. The country is thickly settled, and many of the hills and mountains being good soil, support a large population. There will never be many slaves in this portion of Georgia. It is not adapted to cotton, and white labor will be mostly employed. The largest farmers have their "Renters," and "overseers" them with a great deal of vigilance. Be it so, every portion of our widespread country has its own way of doing things.

There is a fine crop of fruit growing, apples and peaches.
I am writing from six miles above Dalton, between two Railroads, one, the State Road, running to Chattanooga, the other the East Tennessee and Georgia Road, the whistle making the mountains and valleys ring. With farmers and merchants the compositions of Handel, Haydn and Mozart are not to be compared with the keen whistle and roar of the passing cars.

Religion is like it is everywhere else: on the back ground. Among church-members there is a respectable morality, but every thing is cold and formal.

I shall leave to-morrow for Duck Town, Tennessee, to see the copper mines, about which I will write in the next number.
H. E. T.

The manuscript of this Report having come to hand too late for its proper place on our outside, we insert it here:

REPORT B.
The committee to whom was referred the difficulties of the college enterprise and the best means of overcoming them, beg leave to report as follows:

The difficulty that first presents itself to our committee, is the selecting of books proper for circulation. The world is so full of books, good and bad, that we are not called upon to make them for the people. The only trouble is to ascertain what books ought to be circulated.

Religious books may be faulty in three particulars. 1. They may teach error. 2. Though they teach the truth, they may not teach the whole truth. 3. They may teach the whole truth in such a manner as to be objectionable.

Now, while we deny that any Board or Society, or any other body of men, has a right to determine what shall or shall not be read by their brethren, while we permit no man to dictate to us, as Baptists, what shall be our religious literature, we hold that it is the indispensable duty of every society which seeks to enlighten the world through the press, to determine for themselves, in view of their responsibility to God, what books they ought to put into the hands of the people. The difficulty of making a judicious selection will be apparent to every thoughtful mind. Those upon whom this duty devolves must know the wants, the tastes, the habits of the people they seek to benefit, and must, in some instances, seek to change those wants, elevate those tastes and reform those habits. They must know what books will counteract evil tendencies, where to find them, and what will stimulate the piety of our churches, and thus to know the people and the books that will benefit them, is in the judgment of your committee, an attainment seldom made.

2. Another difficulty is to be found in procuring the right men for colporteurs.

The qualifications for such a work will fit a man for usefulness in almost any sphere of life. He must be a man of deep and ardent piety. His soul must be filled with love to Jesus and his fellow men, or he will never forego the comforts of home and be content to go from house to house, among strangers, for the simple pur-

pos of selling or donating volumes of truth, however precious. He must be a man of strong faith and earnest prayer, who will water the seed he sows with his tears, and patiently wait for the growing harvest.

He must be possessed of intelligence and cultivation enough to appreciate the books he carries, and by actual personal merit, in some degree, have familiarized himself with their contents, so as to adapt his sales to the wants of those who buy.

He ought to possess a thorough knowledge of human nature, so as to be able to read the many and varied characters he meets at a glance, and at once to command the avenues to the hearts of those whom he seeks to benefit. These are qualifications not often combined in a single individual, and which, when so combined, open to him the gates of success in almost any department of human activity.

The last difficulty is to be found in raising the means necessary to support this system. This work, so silent in its influences, is seldom appreciated by our churches. A missionary sent to a town or city where a score are converted and baptized, attracts more attention than a whole year's labor of an efficient colporteur, who has gladdened a thousand homes by his presence, his prayers, and the good books he has left behind. The thunder shower of a summer day makes more impression upon our minds than all the dew that, from seed time to harvest, fall upon our fertile fields. Our brethren often overlook this silent agency, and, failing to perceive its benefits, fail to give the needed support.

The other point submitted to the consideration of your committee, was the best means of overcoming these difficulties. A Board of sound, able, pious, well-informed men, seems indispensable. Such a Board ought to have a judicious, energetic, devoted man as its General Superintendent, upon whom the work of examining the books, selecting the colporteurs, and directing their labors must mainly devolve, and who, acting under the instruction and with the co-operation of the Board, must bear the responsibility of this work.

In addition, we need some means by which to bring this work before the minds of our brethren, enlisting them to give to and pray for it. The visits of the Col. Sec. and colporteurs to our churches, associations and conventions, may do much towards the attainment of this end, and we feel the strongest assurance that many, if not all our religious papers, will most heartily join in the good work of stirring up the pure minds of our brethren to assist in carrying the gospel, by these means, into the high-ways, the streets and lanes of our cities, and into the valleys of our mountains, where the voice of the living minister is seldom heard.

Respectfully submitted,
I. T. TICHENOR, Cha'n.

For the South Western Baptist.
The First Commencement of the Southern Baptist Theological Seminary, at Greenville, S. C.

It was the good fortune of the writer to be present, along with others, upon the occasion indicated above, May 25—28th. Nine of those who had been originally appointed Trustees attended; but, these, not being a quorum, could meet only informally.

The examinations in the various schools had been completed before the 25th May. These, partly written and partly oral, were very extended and thorough; and as was evident from the exhibition of their work. It is not enough to say that each examination was searching; it was severe. The impression made is most decided; the certificate of that seminary, borne by any one hereafter, will mean something—and will be worth something—as an evidence of proficiency. Considering all the circumstances, the students (26 in number) have succeeded remarkably well.

They looked weary and worn, but cheerful; like Gideon's men, "faint, yet pursuing." Their minds have sprang forward with elastic vigor; but best of all, their hearts have been cultivated and tempered with a heavenly piety. A spirit of hallowed activity and enterprise has pervaded the whole body of them; and, beside the regular duties and privileges of the Seminary, they have employed hours of leisure in going out to preach and attend prayer meetings, in giving energy to Sunday Schools and Bible classes, in tract distribution, and in systematic visiting and conversation. Already several have joined the church, brought in by their means; and some of the cases have a peculiar, touching and instructive interest; showing what can be done, in forbidding cases, by prayer and pains in a christian spirit. The young men seem to have acted on the old Bible motto, "Arise, and be doing; and the Lord be with thee." And this early blessing on their well-directed labors is like the offering of the "first-fruits"; to introduce and sanctify the harvest, it will shed a benign influence on the labors of their lives, it streaks their horizon with promise and hope. In this respect, as well as in others, their residence here has been invaluable to the young brethren.

On Saturday morning, while the trustees were engaged in consultation in one of the Lecture rooms of the Seminary, the members of the Seminary held a missionary conference.—This occasion was spoken of by those visitors who had the happiness to be present, as a season of very special interest, and even edification.

Two of the students, who have chosen to go to China and Japan, were there for the last time. The leave-taking was melting, beyond description. The conference lasted several hours; yet fresh interest was seen to be awaking continually, and even at the close. In the evening, a very large audience listened to an address by Bro. J. A. CHAMBLISS, of Alabama, before the "Andrew Fuller" Society of the Seminary.—Bro. Chambliss selected for his theme, very pertinently, the *Life and Times of Andrew Fuller*. I will not characterize the discourse; the effect was such that, coming after the morning conference, an able and venerable minister and trustee, who had attended on both, became too much excited to admit of sleep the entire night afterward.

On Sunday morning, Bro. TICHENOR, of Ala., preached the Commencement Sermon before the Seminary—"The glorious gospel of the blessed God." In the afternoon, the church observed their usual communion season; the pastor being assisted by brethren MANLY, Sr., of Ala., and PATCHARD, of N. C. At night, Bro. SAMSON, of the Columbian College, preached before the Society of Missionary inquiry, "Will he go unto the Gentiles," &c.

Of the commencement exercises on Monday, 28th, I send you, herewith, the printed programme. You may make what use of it you please. The ministers taking part in these exercises, seemed to be specially assisted of the Lord. The inspiration and godly sorrow attending each occasion will not soon be forgotten.—The writer humbly expresses his thankfulness to God, that he saw there.
M.
MORRIS COUNTY, GEO., May 31, 1860.

COLLEGIATE INSTITUTE, Tuskegee, Ala.

The Annual Examination of the students of the COLLEGIATE INSTITUTE will take place on Wednesday and Thursday, 20th and 21st inst.—The public respectfully invited.

For the South Western Baptist.
To the Churches and Ministers of the Bigby Association.

DEAR BRETHREN: At the last session of your body, a committee was appointed to arrange a series of meetings during the last week in July, for the purpose of awakening a deeper piety and a more enlarged missionary spirit among our churches. After consultation, the following arrangements have been made:

July 21st and 22nd; OR, 4th SAT. AND S. IN JULY.

Mt. Sterling: W. E. Chambliss, Wm. Howard, S. R. Freeman.

Pushmataha: A. W. Chambliss, A. R. Scarborough.

New Prospect: J. C. Wright, Wm. Howard.

Sumterville: J. K. Ryan, H. R. Autrey.

Friendship, Greene: P. G. Edmonds, J. P. May.

July 23rd, MONDAY.

Kinterbush: A. R. Scarborough, A. W. Chambliss.

Belmont: Wm. Howard, J. Wright, J. P. May.

Eutaw, night: P. G. Edmonds, J. K. Ryan.

July 24th, TUESDAY.

Gaston: W. E. Chambliss, A. R. Scarborough, A. W. Chambliss, Wm. Howard.

Christian Valley: J. C. Wright, J. P. May, Wm. Howard.

Clinton: J. K. Ryan, P. G. Edmonds.

July 25th, WEDNESDAY.

Hickory Hill: A. W. Chambliss, A. R. Scarborough, W. E. Chambliss, Wm. Howard.

Livingston, night: J. C. Wright, H. R. Autrey, Wm. Howard, J. P. May.

Providence: P. G. Edmonds, J. K. Ryan.

July 26th, THURSDAY.

Friendship, Sumter: W. E. Chambliss, A. R. Scarborough, A. W. Chambliss.

Mt. Hermon: J. P. May, H. R. Autrey, J. C. Wright, Wm. Howard.

Gainesville, night: J. K. Ryan, P. G. Edmonds.

July 27th, FRIDAY.

Jones' Creek: J. C. Wright, J. K. Ryan, Wm. Howard, P. G. Edmonds.

July 28th and 29th; OR, 5th SAT. AND S. IN JULY.

Pleasant Ridge: These meetings at Pleasant Ridge will be held in connection with the ordination services of Bro. E. W. Chambliss, and all the ministers in the Association are requested to attend.

In regard to the above appointments, it is hoped that as much publicity will be given them as possible; that the ministers named will not fail to meet the churches at the time specified; and that the churches will be prepared to receive the brethren, to consult prayerfully together in reference to the object of these meetings. At many of the points there can and doubtless will be two services, morning and night; thus we leave with the churches. May God grant to accompany his servants, and while they plead the cause of missions, pour out His Spirit upon the churches of our Association.
WM. HOWARD, Moderator.

For the South Western Baptist.
CHANEY & THAYER P. O. TALLAPOOSA CO., ALA., May 26th, 1860.

DEAR BRETHREN: The general meeting for the third district of the Central Association will, by appointment, be held with the church at Bethlehem, eight miles north of Tallahassee, commencing Friday before the fifth Sabbath in July next. By order of the church,
JOHN W. PARKER, C. C.

Book Notices.

ILLUSTRATIONS OF SCRIPTURE; Suggested by a Tour through the Holy Land. By HORATIO B. HACKETT, D.D. New and revised edition. Gould & Lincoln, Boston. Pp. 354.

This volume has been some time before the public, and has secured quite a flattering reception. It abounds in the richest "illustrations of Scripture," of which the minister, the Sabbath school teachers, nay, all Christians, and all persons desiring to study the sacred volume, may well avail themselves. We may furnish an occasional extract. Purchase the book by all means. Prof. Hackett is favorably known as the author of one of the most critical works on the Acts of the Apostles extant, and as one of the most thorough scholars of the age. See advertisements. For sale at the Montgomery Book Emporium, B. B. DAVIS, agent.

MARY BUNYAN, THE DREAMER'S BLIND DAUGHTER. A Tale of Religious Persecution. By SARAH B. FOARD, author of "Grace Truman." New York: Sheldon & Co. Pp. 488.

This is a neatly printed volume, quite creditable to the house of Sheldon & Co. The paper is good, the type is clear, the binding is substantial, and the "pickers" are fine; and we doubt not that to those who are fond of novel reading, it will furnish the average amount of that kind of entertainment. We have become too old to cry over sufferings never endured.—It is a little doubtful, when the account comes to a final settlement, whether Christianity will be very greatly indebted to novel writers.

For sale at the Montgomery Book Emporium.

THE BAPTISTS IN SWEDEN. By Mrs. M. F. Anderson. American Baptist Publication Society.

This little volume of 192 pages, 16mo., is filled with accounts of the "great things which the Lord hath done" for his people in Sweden, whereof every true Christian cannot but be "glad." It commences with a brief epitome of the early religious history of Sweden, and then proceeds to unfold the history of the rise and progress of Baptist sentiments in that country, the narration of which is truly wonderful. To give the reader and idea of the remarkable success of Baptist sentiments there during the last four years, we subjoin the following figures, which we find at the close of the volume:

Jan. 1856, Churches. . . 12. Members, . . 476
" 1857, " . . 21. " . . 961
" 1858, " . . 45. " . . 2,105
" 1859, " . . 69. " . . 3,487
" 1860, " . . 162. " . . 4,548

We know of no increase in any other country, in modern times, equal to this. Every Sabbath School in the country should be supplied with this remarkable little volume.—*Christian Secretary*.

For the South Western Baptist.
Cold Comfort.

A minister of my acquaintance was called upon to marry a couple at a certain time. The time came and the day was cloudy and the wind piercing. He rode a distance of twenty miles, and officiated as desired; and returned to his home next day. Nearly two whole days of his time were consumed and forty miles traveled, through cold wintry weather. His marriage fee was just exactly nothing. Cold Comfort! Cold Comfort!

For the South Western Baptist.
The Home & Foreign Journal.

It occurs to me that this interesting little monthly paper, could be vastly improved and become much more efficient by enlarging the sheet and issuing the numbers weekly.

The secretaries of the Boards, it seems to me, need more room than the paper at present affords; and by making the improvement suggested

ted there could be made a larger addition to the information imparted.

Besides, I am of opinion that a weekly paper will generally interest a reader more than a monthly, as he more frequently has his attention directed to the subjects presented.

Surely the Baptists of the South would sustain such a paper as it would be.

J. M. W.

Columbus, Ga., June 7, 1860.

Baptist Church.

The services of the First Baptist Church of this city on Sunday were very interesting. In the morning Rev. Dr. HOWELL preached one of those able and eloquent sermons, which have stamped him as one of the first Divines in the South.

At four o'clock, P. M. there was a meeting of the church, which was said to have been a most impressive occasion. Col. T. H. WATTS and Professor H. H. BACON, late President of the East Alabama Female at Tuskegee, but now residing in this city, having been previously elected, were solemnly set apart to the office of Deacons in the Church. Hon. W. P. CUNTON and J. W. C. CAVY, who had been ordained Deacons of other Baptist Churches previous to their connection with this Church, were received into fellowship as regular Deacons.

At night, the Bible Board held its closing session, on which occasion addresses were delivered by several ministers of the church, and a number of reports from committees were read, showing the past labors and future intentions of this useful institution. The Board then adjourned.—*Montgomery Post*.

KENTUCKY BAPTISTS.—Rev. S. L

