

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

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER:
PUBLISHED WEEKLY.
By THOS. F. MARTIN.
TALLAFERRO & DAWSON,
PROPRIETORS.

Many persons complained of the South Western Baptist being "a war paper," and nothing would do them but "a peace paper," which was accordingly started, and some were caught by the proposition. The following letter from brother Howard to the Baptist Correspondent, the "peace paper," will show the reader how far the peace has been kept by that paper:

For the Baptist Correspondent.
BROTHER BUCK: In your last issue, June 13th, I find a request that "correspondents write over their own signatures" with an intimation that you regard it indicative of moral cowardice not to do so especially when writing upon controversial subjects.

In the same issue I find two distinct statements that your paper is for peace, one made by yourself in noticing Bro. Courtney's article, the other by Bro. Parker, who writes that he procured a new subscriber on the ground that the Correspondent was emphatically a peace paper, that it excluded personalities, &c. Now, in looking over that same issue I must confess that I was surprised to read an article which seemed to me to be the very opposite of the things that make for peace, &c., still more surprised to find it without a signature, an anonymous article. I allude to the "Sailor Boy's" effusion. It is my honest conviction that much of the alienation which now separates brethren in our Southern Zion originated in just such insinuations and surmises as are thrown out in that article. The columns of the Tennessee Baptist have always been open to just such dark, indirect, equivocal, and unmanly statements as are contained therein, and they have generally been over fictitious signatures. From that source has sprung most of our present troubles. Now, I ask, is it ingenuous, is it exhibiting the spirit of Christ, is it calculated to promote peace, to insinuate that the brethren in Marion put on airs, and claim the authority which that article attributes to them? Is there any basis for the statements made in regard to the brethren in Mobile? If the pastors or brethren at either place have done wrong, and the wrong be of sufficient enormity to need exposure, why then let us have facts, names, and dates, over a responsible signature. But these insinuations are unworthy a "Sailor Boy." An honest man never skulks behind anything, he is always ready to perform his duty in a manly, open, straightforward way.

Now, if the "Sailor Boy" has charges to bring, let him do it openly and clearly, and assume all the responsibility. Bro. Buck, our churches need peace, but such articles as these will not promote it, and from your admission of them into your paper, I begin to fear that the peace you desire is that every body shall believe as you do upon the great questions that now agitate the denomination. Depend upon it, this will never take place. There will be no peace upon any such terms. It is a conflict now involving principles that are sacred as the denomination. When these principles are clearly perceived by our brethren then we shall have peace, not before. Meantime, let us avoid insinuations which only have a tendency to widen the breach, and pray for a peace that shall be permanent, a peace that God shall bestow.

WM. HOWARD.
Gainesville, Ala., June 21, 1860.

For the South Western Baptist.
A Visit to the Churches.

NUMBER 3.
MESSRS. EDITORS: After preaching to the church at Antioch, I then started homeward, coming through Randolph County, Ala., to fill my appointments in that county. On Wednesday, June 6th, I preached at Fellowship Church. The day was very unlikely, being rainy most of the morning; so much so, that I almost declined going. I had been told that I would meet with poor encouragement there. But to my surprise, I was greatly disappointed. And notwithstanding the rainy morning, I found when I got there a goodly number of interesting brethren and sisters, assembled in the house, who, like the house of Cornelius of old, "were present before God, to hear all things that are commanded of God."

I was not a little encouraged when I drove up to the meeting house and found so many had come out to hear the blessed Gospel of Jesus Christ. It is always refreshing and encouraging to the servants of Christ to find the congregation assembled, when he arrived. I found the church at Fellowship to be quite an interesting one. The members seem to enjoy the preaching of the Gospel of Christ. They love to hear of the wonderful love of Jesus to his church,—"That though he was rich, yet for our sake he became poor, that we through his poverty might be made rich." The everlasting love of God to his people is a doctrine they fondly cherish. I would like to say many other things in connection with my visit there, but I have not space to do so. The church is enjoying the pastoral services of Bro. Cumbe, who is much loved by his people. Much of the evening was spent in delightful conversation with Bro. Urry, whom I found to be a warm hearted Christian. One who has the cause of Christ at heart. "And in those days came Jesus from Nazareth of Galilee, and was baptized by John at Jordan."

God. In passing from this church I will say that I was much pleased with my visit, and I hope that some good will be accomplished from it.

On my way to Roanoke in the evening, I passed by what some would call "a Jug Factory." Having a desire to learn all I could, I "turned in" to see how such nice jugs and jars could be made of our mother earth. To one like myself who had never seen such, it is quite interesting. I found it to be quite an easy, and equally as quick a matter for one who understands the business of "turning," to make such vessels—"God made men upright, but they have sought out many inventions." The ingenuity of man, aided by his power, can make almost everything pay.

On the night of the 6th, I preached to the Church at Roanoke. Not being able to get there until late in the evening, I did not have time to make many acquaintances. The night was rainy, which hindered many from coming; still, there was a "tolerable turn out." The lights were so dim that the speaker was unable to see the countenances of the hearers. (Next time brethren, let us have a little more light.) I endeavored to preach to the best of my ability, but to what effect I am unable to say. I learned the next morning that an "old Hardshell preacher," as some say, was there, and was well pleased. I thought, judging from appearances, that the state of religion was rather low. At Roanoke, I met with old brother Jas. Barrow, missionary for the Liberty Association. Was truly glad to see him. Our appointments run together for two days. He is a good, zealous servant of Jesus Christ. Bro. G. Leverett is the Pastor. Concluded next week.

Yours in Christ,
E. W. HENDERSON

For the South Western Baptist.
The revision movement is (in some localities) made the occasion of many a severe attack upon the Baptists. They are boldly and publicly charged with "altering the word of God" to subvert party and sectarian purposes, and thus most ungenerous attempts are made to prejudice the public mind against them as a people. The following communication taken from the Christian Index, will doubtless be information to many. As regards the charge of altering, we see clearly that if James' version is the standard Mr. Wesley has seriously altered the Word. It seems that it is almost impossible to make some people understand that the writers of the New Testament wrote Greek, and not English, and if King James' translators have failed to give the true and exact sense of the inspired original, every sound mind must perceive that they are the ones who have altered. If Mr. Wesley in altering their translation, has conformed more strictly to the original, he has done a good work; but if, on the other hand, he has violated the sense of the Greek original to support his Pedobaptist views, I would ask by what names our Pedobaptist friends would designate that act?

Much has been said of late concerning the force of the Greek prepositions and their bearing upon the baptismal controversy. From the learned and able work of Professor Harrison of the University of Virginia, (Pedobaptist,) I beg leave to present the following definitions of the preposition that Mr. Wesley translates "at" (Mark 1:9) that all may see how far Mr. Wesley has altered for the better. Either Mr. Wesley's scholarship or his candor must suffer in the estimation of all good men:

"The proper signification of *eis* is 'within,' 'in' with the idea of the being within as space, having boundaries—Harrison, page 210.

Yet Mr. Wesley translates *eis* by "at." See table of the significations and use of *eis* with its case. Page 226. Signification with an accusative (a) "up to," "as far as," (b) "as to," "as regards." Here follows some dozen or more possible renderings, not one of which is "at."

In connection with the above, read the following from the Index:

Wesley's Testament.
Such was the title on the back of a small old leather bound book, shown me by Bro. W. Odom, in my room at my house in Thomasville, Ga., last Tuesday, Feb. 21st, 1860. I am thus particular in this statement, for several reasons, but especially for the following: First, that those who deny that any such book exists, may now be convinced, and secondly, that those who have been charged with falsehood for saying there was such a work, may be able to justify themselves. I examined the book carefully. The title page reads thus:

THE NEW TESTAMENT,
WITH AN ANALYSIS
OF THE
SEVERAL BOOKS AND CHAPTERS,
by
REV. J. WESLEY, M. A.
NEW YORK.
Published by D. Hitt and T. Ware,
for the Methodist Connection in the U. S.
A PAUL, Printer.
1815.

The reading differed from King James' version in many places. I noted a place or two. Matt. 3:16, read, "And Jesus being baptized, went up straightway from the water, &c." Mark, 1:2, read this way, "And in those days came Jesus from Nazareth of Galilee, and was baptized by John at Jordan."

In the 13th chap. of 1st Corinthians, a dozen more changes were noted. The work had no notes.

The division into chapters was indicated as in James' version, but frequently a different division was observed as the division of the King's version was observed, or rather only indicated, by figures standing on the margin to the left, disconnected from the reading.

I had so frequently heard of such a book, and having never seen one, I confess to some incredulity about the existence of a regular bona fide Testament, of Mr. Wesley's own, but supposed it to be only a sort of commentary or notes. But its fact, Bro. Odom owns the work, and value is very highly. It has been the means of screening more than one minister perhaps, from the charge of falsehood, and making many admirers of its author, (Mr. Wesley,) "look as if they were sent for and couldn't go." Bro. O. often laughs in his sleeve, when he hears Methodistists talking so fluently about Baptists making a Baptist Bible, to know how soon he can make them look like, its said a pea fowl feels, when in full strut on a pretty day, he looks down on his rusty feet.

W. N. CHAUDRON.
We publish the following to give it a wider circulation. President TALBIRD, the Faculty and Board of Trustees of Howard College have been sorely bored by the things alluded to by Dr. Talbird in his letter below. We trust that every true-hearted Baptist will sustain the worthy President, and the Board as long as they adhere to the time-honored usages of the denomination.

For the Baptist Correspondent.
Information Wanted.

DEAR BRO. BUCK: A rumor has been floating round in this section of the State, which, for the good of our State College, needs to be corrected if false; and if true, there are some—not a few—who want to know it. Will you be so kind as to answer the following questions in the Correspondent?

1st. It has been said that the Literary Societies of Howard College recently elected Elder J. R. Graves to deliver their Annual Literary Address at the approaching Commencement of that Institution, and that the Faculty of the College interdicted their purpose, and informed the students that Bro. Graves could not—should not—deliver their address. Is this true?

2nd. It is supposed that most of this Faculty regard Bro. Graves as an expelled man, and are willing they shall entertain their notions fully on this subject. But is it a rule with them that he who delivers this address must be a member of the Church? Was the man a member who delivered their last Literary address? If it is not necessary that the man who delivers that address be a member of a Baptist Church, why was Bro. G. rejected?—even admitting that he was not a member. Why was he denied the privilege?

Bro. Buck, we want an answer to these questions. Will you, or Dr. Talbird, respond? Respectfully,
J. J. D. RENFROE.
TALLADEGA, ALA., June 20th, 1860.

REMARKS.
As Bro. Renfro left it optional with us to respond to the above enquiries, or to get Dr. Talbird to do so, we cheerfully surrendered the task to the Doctor, believing that a reply from him would be more satisfactory to all parties, than one from us. The following is Bro. Talbird's answers to the questions propounded; which we submit, without note or comment, as the Dr. requests us to do so.

EDITOR OF BAP. COR.

BRO. BUCK—Dear Sir: Your note, enclosing two inquiries from Bro. J. J. D. Renfro, in relation to the rejection of Elder J. R. Graves, as the annual orator of the Literary Societies of Howard College, is before me. In reply, I send the following:

In answer to question first, I will say, that the students have, on more occasions than one, made injudicious selections for their annual orators. In consequence of this, and in accordance with the suggestions of some of the most prudent of their own number, the Board of Trustees passed a law, four or five years ago, requiring the Societies to submit their choice of an orator to the approval of the President and Faculty of the College. Some weeks before the usual time of electing an orator, a few of the students asked me, whether I would consent to have Elder Graves as the orator of the Societies? I replied that I would not, and gave at the time my reasons. These, in being told from one student to another, without any intention on their part to misrepresent me, became so twisted and distorted, that under the influence of feelings, thus aroused, and in the spirit of boyish bravado, they elected Elder J. R. Graves as the orator of the Societies. I was absent at the time, with Bro. Renfro, in Talladega and Calhoun counties, acting as agent for the College; but the faculty decided, in my absence, that the election could not stand. There was no division among them. Those who sympathized with Elder Graves, and those who do not, all thought it to be impolitic to identify the College, in any respect, with the miserable and humiliating imbroglio in which the denomination is involved. Thus, while I had nothing immediately to do with the rejection of Elder Graves, as the orator of the societies, if I had been present, I would have concurred in the action of the faculty.

In reply to the second enquiry, I have this answer. The Societies are not limited to the Baptist church in the selection of their orators. The gentleman who addressed them last year, though a high-minded, honorable man, and possessed of a high order of talents and eloquence, is not, so far as I am informed, a member of any Christian denomination. It has ever been our plan, to grant to the students, in all such matters, the largest liberty consistent with prudence and good government. The majority of the faculty do regard Elder Graves as an excluded Baptist; and this, I have no doubt, had its influence in determining the question of his rejection. BUT THE FACULTY HAD OTHER REASONS. Howard College was established, primarily, to educate young men for the ministry. It has now on its register, the names of twenty-five young brethren, who are studying with reference to the sacred work. If the denomination will act wisely, and forbear to call them into service prematurely, they will become ornaments in our churches. Now it so happens that many good brethren, on both sides of this vexed question, have made liberal contributions to the funds of the College, but it is still true that the great majority of those who have contributed to the endowment and to the support of our beneficiaries, are fully persuaded that Elder Graves is an excluded member of the denomination. No one, who will think, can fail to perceive, in the circumstances surrounding this whole matter, that his election, by the Students, (if concurred in by the Faculty) would, in fact, amount to a virtual endorsement, by the faculty and students, of Eld. Graves, in the position he has taken. This might have been highly gratifying to his friends; but it would have been the occasion of deep mortification, and earnest regret, to the men who have done the greater part of that which has been done, to make the College what it is. Some of the faculty sympathize with Elder Graves, others do not. They have all endeavored, in their official character, to maintain a neutral position. If they have been forced to come out of it, the blame must rest upon those who have driven them to do so.

Allow me, brother Editor, to assure brother Renfro of my sincere esteem and affection, still he will allow me to say in all kindness that it was hardly wise, either for the sake of Elder Graves, or the College, to urge these questions at this time. It is a matter of no great consequence to the Faculty of the College whether they retain their positions or not. The College has never been in a condition to pay them adequate salaries. They have lived in connection with it lives of labor and self-denial. Their reward has been in witnessing the gradually increasing prosperity of the Institution. In 1854 its whole property consisted in \$45,000 of endowment fund. It has today over \$200,000 of endowment, three large brick edifices, and a complete philosophical and chemical apparatus—in short, all the helps and appliances of a liberal education. And this has cost the Baptists of Alabama over \$300,000. Now, if they can (in order to become partisans in a quarrel which is a disgrace to the denomination) afford to destroy all this—let them do it; and thus furnish their enemies the opportunity of applying to them the withering rebuke of Scripture, "The turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

Even under the most favorable circumstances, it is not the work of a day nor a year to endow a College. It is a work of time and labor, amidst a thousand discouragements and perplexities. It is, on the other hand, quite easy to undermine and destroy its prosperity. Any one, the veriest idiot, can pull down and destroy the noblest monument ever erected by human genius. A madman is said to have burned the magnificent temple of Diana at Ephesus with the simple purpose of rendering his name immortal. It will not then require a very wonderful effort of genius to destroy the prosperity of Howard College, and blast its prospects for a number of years to come. Is there not some mad-headed, reckless spirit in our ranks, ready to make the attempt? NAY, HAS NOT THE ATTEMPT BEEN ALREADY MADE? We cannot disguise it from ourselves that a disorganizing demon has entered our churches, and any one, by imbibing his spirit, can gain a cheap immortality by pulling down that which wise and good men have labored for many years, to build up. Come, brethren, who, in this case, will begin the work of demolition? Let him speak out.

I must, Bro. Editor, ask your kind indulgence for this long-winded article. I am really quite unwell from the most painful sore throat and headache I have ever had. In addition, I am now preparing for the annual Commencement of the College, and have just at present many pressing demands on my time. If this is not written with my usual precision and clearness, you will please attribute it to the above causes.

Respectfully yours,
H. TALBIRD.

THE LILIES.—A traveler in Palestine says: "Not far from the probable site where the Sermon on the Mount was delivered, our guide plucked two flowers, supposed to be of that species to which the Lord alluded when he said: 'Consider the lilies of the field.' The calyx of this giant lily resembled crimson velvet; and the gorgeous flower was of white and lilac, and truly no earthly monarch could have been arrayed more gloriously than 'one of these.' Such is the testimony of nature to the words spoken by our Lord."

DAYS AND HOURS.—It is said by Bruce, "Every day is a golden opportunity which the Father of mercies has just put into hands for moral and religious purposes;" and by Adam, "Every hour comes to us charged with duty, and the moment it is past, returns to heaven to register itself, how spent."

He who will not improve two talents, shall never have the honor to be trusted with five, but he who improves a little, shall be trusted with much.

An Exposition.
BY REV. S. G. HILLIER.

"Thou art Peter, * * * and I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in Heaven, &c."—Matt. 16: 19.

"Whoever sins ye remit, they are remitted unto them; and whoever sins ye retain, they are retained."—John 20: 23.

"Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven."—Matt. 18: 18.

The above passages of Scripture have played an important part in the history of the Church. They have been made the authority for the supposed supremacy of the Pope, and the infallibility of the Roman Church. Protestants have rejected the interpretation upon which these claims are founded: and Baptists have never entertained it. Both have been so much opposed to the use made of these words by Catholics, that they have sought an interpretation as remote as possible from the one adopted as the foundation of the Papacy. Is it not possible, that, in our zeal to deprive the Romanists of all support from these words, we ourselves have failed to see their true meaning? After all, they are the words of Christ. They are not idle words. They must have a meaning; and it must be useful to discover what it is. Let us then examine them in the spirit of meekness.

A similarity in the mode of expression, in these verses, has doubtless led many to think, that they are only reiterations of the same thing; and designed to apply to the same subject. But the careful reader will notice that they stand in different connections, and were addressed to different parties. The former is evident upon mere inspection; the latter, I think, will clearly appear as we proceed. But it is also true, that while these differences exist, we shall find one design common to them all. That design is, to confer upon the parties addressed some kind and degree of authority.

The first verse was addressed to Peter only. "I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." If this language does not confer upon Peter authority to do something, it has no meaning. I shall therefore take this for granted, and proceed to inquire what it was, which he was thus authorized to do.

To determine this question, it will be a safe rule to inquire what peculiar authority he actually exercised. For surely, if Peter exercised any authority which distinguished him from the other Apostles, we may reasonably conclude, that that was the authority which had been conferred upon him. As a faithful servant of Christ, he could not have acted otherwise. What then did he do? The keys of the Kingdom of Heaven were given him. This implies that he had authority to open its doors. Accordingly, we find, that on the day of Pentecost, he preached the first Gospel sermon under the commission. In that sermon, he opened the doors of the Kingdom of Christ to the Jews. Here we see the significance of the keys.

In reference to the remaining part of the verse, it may be asked, what was it which Peter bound on earth, that should also be bound in Heaven? We may find an answer to this also, in the above mentioned sermons. In them, he teaches the great truth that salvation is freely offered to all nations, through faith in the name of Jesus, and obedience to his commands. This great doctrine, he was the honored instrument of proclaiming for the first time. And, by virtue of that authority, which was conferred upon him by the words under consideration, his proclamation was the valid evidence of its truth. Hence, what he bound on earth was bound in Heaven.

What was it that Peter loosed on earth, which was loosed in Heaven? When the Legislative power in a State enacts and proclaims a law, it does, *ipso facto*, repeal every law or custom, which is inconsistent with such new law. Hence, when Peter had, by authority, proclaimed the new gospel law just stated, he loosed forever from the consciences of men, the laws and customs and rights of the former dispensation, so far as these were inconsistent with the "Law of the spirit of life" by which the soul is set free from the "law of sin and death."

These are the things which Peter did. And in them we have a sufficient and adequate illustration of the authority conferred upon him by the Savior, in the words of his text.

One more question in relation to Peter. Did the Savior design, by the words of this text, to confer upon him infallibility? I think not. That the Savior had power to impart infallibility, is true. That Peter, in common with the other Apostles, was, on a subsequent occasion, endowed with power from on

high, by the gift of the Holy Ghost, is also true. But it is important to notice, that a gift of authority is one thing; the gift of infallibility is another thing. One is conferred by a commission conceded in words, either written or spoken; the other is communicated by actually working a miracle upon the subject of it. The words of the Saviour did confer authority. And had the occasion for exercising that authority presented itself the next hour, I see no reason why he could not have exercised it. But the same cannot be said of his infallibility. For the occasion of exercising it did occur in less than an hour, and he failed most signally. To such an extent, as to incur the stern rebuke of the Saviour: "Get thee behind me Satan, thou art an offence unto me." Then these words did not confer infallibility. They were of the nature of a power of Attorney, or a commission in which there is nothing but a grant of authority to Peter, including a solemn and special promise that Christ would ratify in Heaven, his acts under that grant. And this he has done to the present hour.—*Christian Index.*

Dying Nations.

Why do nations die? Cultivated Greece and all-conquering Rome; Vandal, and Goth and Hun, and Moor, and Pole, and Turk, all dead or dying! Why? Murdered by nations more powerful? Swallowed by earthquakes? Swept away by pestilence and plague, or starved by pitiless famine? Not by any of these. Not by the lightning and the thunder, nor by the tempest and the storm; not by poisoned air or volcanic fires did they die, and do they die? They perish by moral degradation; the legitimate result of gluttony, intemperance, and effeminacy. When a nation becomes rich, then there is leisure and the means of indulging the appetites and passions of our nature, which waste the body and wreck the mind. As with nations, so with families. Wealth takes away the wholesome stimulus of effort, idleness opens the flood-gates of passion indulgence, and the heir of millions dies heirless and poor,—and both name and memory ingloriously rot.

If, then, there is any truth and force in argument, each man owes it to himself, to his country, and more than all to his Maker, to live a life of temperance, industry, and self-denial as to every animal gratification, and with these, having a eye to the glory of God, this nation of ours will live with increasing prosperity and renown, until with one foot on land and another on sea, the angel of eternity proclaims time is no longer!—*Hall's Journal of Health.*

A Candid Testimony.

We do love candor; especially do we admire that rarest of virtues when it is exhibited in an opponent. The following is from the Independent, and although it is some time since it was first penned, the testimony is worth repeating again and again:—

For our own part, we have never been disposed to charge the Baptist churches with any special narrowness or bigotry in their rules of admission to the Lord's table. Indeed we have never been able to see satisfactorily how their principle differs from ours. We can see how it differs from Robert Hall's principle, and how it differs from that imputed to Mr. Beecher, of Brooklyn in the Plymouth church, but we do not see how it differs from that commonly admitted and established in the Presbyterian and Congregational churches. The principle is that only members of the churches are admitted invited to the Lord's table, that only baptized persons can be members of churches, and that in all disputed cases the church that gives the invitation is to judge what is baptism. When Congregationalists give up this principle, to do likewise. Meanwhile, it can hardly be expected that the Baptists will be argued out of it—much less that they will be driven out of it by taunts and reproaches on their "close communion." The closeness of their communion, as compared with ours, lies simply in their definition of what is essential to baptism—a definition too narrow indeed, but held by them in good conscience, and in exemplary deference to what they regard as the testimony of Scripture.

Saturday Evening Thoughts.

To-morrow is the Sabbath—the hallowed of days. The dear Sabbath, when the denizen of the city and the tired ploughman, will alike gladly rest from their labors. Day of rest, and of happy and sacred communion of hearts sundered by the cares and strifes of the busy week. What if this holy day were obliterated, and we knew no Sabbath? How soon, without such rallying point for the kindlier feelings and affections, would man be cut loose from humanity. The broken pursuit of fortune and fame, would certainly blind him to the tender sympathies awakened and kept alive by the Sabbath—and Sabbath, too, at this sweet season of the year, when the earth is everywhere clad in its robes of young grass and leaves, and delicate flowers. Verdure and perfume upon the hills and valleys, and filling the warm air, are a fitting accompaniment of the Sabbath in June.

"Life Illustrated" has the following excellent advice given to those who write for newspapers. If it were heeded there would be great saving of time and trouble:

A WORD TO WRITERS.—Never ask an editor who has rejected your manuscript his reasons for so doing. If he chooses to inform you, take the criticisms without debate. An editor is often obliged to decline articles which personally he would be glad to publish, because he thinks them not such as his readers may desire, or for other reasons equally valid. Remember, an author usually sees merits in his articles not perceptible to others, while there may be defects in it of which he is not aware. It should be considered that an editor's time has been consumed in the examination, and that to ask more would be to demand that which should be devoted to his readers. He has undoubtedly reasons for the rejection which to him are satisfactory. Accept the fact in a kindly spirit, recollecting that what these reasons are is of no very vital importance to you.

CHEAP RELIGION.—Wendell Phillips tells of a man he met in Worcester, who said—that when he was an orthodox minister, his faith cost him fifty dollars a year, but now it did not cost him five! This reminds us of the argument urged by a colored man—a zealous Campbellite—in favor of this modern faith. "Why," said he, "it aint half so far to heaven by dis route, as by de old one."

THE LOST.—Surely, were God but for one moment to let this world hear the weeping and wailing of the lost, that sound, more terrible than Egypt's midnight cry, would cause the student at his books, arrest the foot of the dancer in the ball, stop armies in the very fury of the fight, and, calling a sleeping world from their beds, would bend the most stubborn knees, and extort from all, the one loud cry, "Lord save me or I perish."—*Dr. Guthrie.*

A Correspondent to the Christian Chronicle says: "The Baptist cause of Washington is now flourishing proportionately that of any other denomination of Christians. Twenty years ago, the visitor entered, on the Sabbath, the church on Tenth street, the only one in the city proper, and looked on a congregation of less than two hundred people. Besides this there was only Navy Yard church, almost deserted, without a regular pastor, and with a small, decayed house of worship. Now there are four fine houses of worship, and many active pastors and growing churches."

When God teaches thy reins as well as thy brains, thy heart as well as thy head, these lessons are all in love.—*Thomas Brooks.*

TO-DAY.—It is a sad infatuation that leads an immortal soul, to whom the gospel brings the command, "Son, go work to day in my vineyard," to neglect in youth the things which belong to his eternal peace. With many the day passes, and the night suddenly cometh, when no man can work, and no preparation to meet God is made. Under such circumstances how solemn the words, "But now they are hidden from thine eyes"—the term of probation is over, the opportunity for redemption gone forever. To-day is stricken down in death the strong young man, the beautiful young woman, that yesterday was in full health. And so it occurs constantly. Reader, to-day is "thy day." O, know the things which belong to thy peace. To-day you are offered salvation. To-morrow may be too late.—*Morning Star.*

The Demands of the Field.

WHAT CAN BE DONE.

During the past fifteen years hundreds of churches have been aided by the Board, to support their pastors. Old interests have been resuscitated—new ones established, and many pious and laborious ministers have been taken from the school-room and other departments of secular pursuit, and enabled to devote their whole time to preaching the gospel, through the means furnished by your Board of Domestic and Indian Missions. For all this we have reason to rejoice, and many there are who bless God for the visits and labors of these self-denying men, who have been sent out to hold up the Cross, and point the enquirer to the Lamb that taketh away the sins of the world. But how small a part of the work demanded to be done has really been accomplished. California is entreating us to send out more men, and two are ready to go, but are prevented for the want of funds. Texas, and Louisiana, and Arkansas, and Missouri, are putting in their pressing claims. Their country is fast filling up with an intelligent and enterprising people, and they anxiously beseech the Board to come to their aid. But what can be done? Seventy-five thousand dollars (\$75,000) will barely meet the present calls. This amount could be easily raised by systematic effort on the part of our churches. Shall it be done? is the question, and this question must be answered by the church alone. Let it be borne in mind that we have but a small agency force, one in Kentucky and one in Virginia. Our dependence then must be upon the membership of the churches. Will each church attend to this matter in season and forward their collections through their delegates to their respective Associations? Should each church send up a small amount, the aggregate would prove considerable, and the treasury at once feel the result. The Board are desirous of saving the expense of sustaining agents—and why can't it be done, and the work still go on? Pastors and deacons, it can be done with your approbation. Those churches that have adopted this course, raise more money than under any other system. Try it.—*Tr. It.*

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, July 19, 1860.

Personal.

To the Patrons of the S. W. Baptist:

DEAR BRETHREN: It is now twelve months since I assumed the position of co-editor of this paper. The times have been troublous, greatly increasing the responsibilities of the position. In relation to the part I have taken I have only to say, "my record is before the country; I am willing to abide the verdict of my brethren." For the last six months I have labored under great physical prostration; much of the time I have been confined to my room, and for the assistance of my wife I should have sunk under the incessant labor. It is now a necessity that I should seek rest, for a season, and if possible, recover my health. To-morrow (D. V.) I hope to leave for the Red Sulphur Springs, Va., and my communications for the paper must be irregular, if I am able to write at all. I find on examination that many of my private correspondents, among them some of my best friends, have been neglected; this has been unavoidable, and I throw myself upon their clemency. Brethren, I may never return to my post; the chances are against me; but I am quite satisfied that the result is in the hands of the Master. On a deliberate review of the principles and policy I have advocated, I see nothing to regret, nothing to modify; however much I may have erred in the language I have employed, or the spirit I have indulged; indeed, the investigation of the subjects of which I have written, has done much to confirm my former opinions as to the general correctness of our principles as a denomination. The subject of Gospel churchism has been invested with a dignity, a propriety, a grandeur of which I had no proper conception. With the lights now before me, I have no hesitancy in saying that, in my opinion, the disposition to depart from the simple discipline indicated in the New Testament, and to legislate for the churches, is among the most threatening evils of the age.

May the Lord preserve his churches from the influence of every error.

Adieu, J. E. Dawson.

Peace Papers and Peace Offerings.

Some of our papers claim to be "Peace Papers," and in their great zeal to secure the inestimable boon, propose various "peace offerings." It may be well for the thoughtful to consider the claims of some of these editors to the peculiar distinction. Our attention has been called to this subject by an exchange which is freighted with peace appeals. The editor seems quite in earnest to have our people all peaceful and happy; and gives the following very striking proofs of his sincerity. He says:

"Some of our so-called religious papers, as if they had imbibed the virus of serpents, and were specially commissioned to scatter the venom of an un-Christian carnality, malevolence and hate among the churches, seemed to divest themselves of all religious restraints, and to give themselves up to work the ruin of the denomination, and to blight the hopes of Christianity. Their columns teemed with vituperations, relentless hate, and the bitterest personalities imaginable."

Again: "It is manifest that public favor is being withdrawn from those journals which are laboring to perpetuate this strife and to fan the flame of discord and dissension among us; and is being bestowed upon those journals, which, while they are zealous in maintaining the Faith once delivered to the saints, are equally zealous in promoting love and concord among the saints."

Closing his article, and still in allusion to these same editors and the final retribution, he says:

"They will be classed with the *voluptuous and the drunken*—fearful doom!" [Our italics.]

This is a specimen of Elder Buck's "Peace Paper." We make no comment! What editors he alludes to, we, of course, do not know; he must know some who fill the bill, or he would not so write, especially as those who patronize and encourage such editors are equally guilty.

Query.—How long will it take Elder Buck, with such language and spirit, to "restore peace and concord to our afflicted Zion?"

In the same paper the editor, commenting on the Mississippi Resolutions, favors us with his plan for the settlement of difficulties.

First. The aforesaid editors must be "persuaded to transfer their influences from the side of strife and discord, to the side of concord and peace."

Secondly. "If the two churches [our italics] in Nashville can be induced to bury their local difficulties," &c., &c.—Touching the same subject he says again:

"If these two belligerent churches can be induced to forget the past, to forgive what can not be explained away, and to recognize each other as independent and fraternal bodies, all cause of irritation will be removed."

The intelligent reader will see, that but one class of editors are to "transfer their influences," all others are now on the "side of concord and peace," as the above extracts show. This looks quite encouraging, but we doubt whether there can be found, in any Baptist paper at the South, such an exhibition of "vituperation and relentless hate" as is contained in the above extracts.

Again, the recognition of the Spring Street party, as a Regular Baptist Church, is an indispensable condition of peace.

Now, no living man knows better

than Elder Buck, that there are thousands and tens of thousands of Baptists that can not and will not do this—brethren, as honest as himself, who look upon the party as an excluded faction; and yet these brethren are required to disregard their principles and conscientious scruples without one word of explanation or concession, as a condition of peace; nay, any other policy will "widen the breach and hasten the dreaded catastrophe—the ultimate disruption of the denomination." And this thing is called a "PEACE OFFERING." That we do not misrepresent the editor the following extract fully shows. Speaking of the committee of the Mississippi Convention, he says:

"The straightness of the way that leads to the desirable result, contemplated by the agency of this committee, requires that they should avoid all intermeddling with the matters in controversy between the belligerent parties; to demand any concessions from either party or to attempt any explanations of the questions involved, will have no other effect than to deepen and widen the breach. They must avoid everything that would tend in the least, to call in question the act of any church, association or convention in regard to this difficulty; otherwise their agency will be promotive of increased excitement; widen the breach, and hasten the dreaded catastrophe—the disruption of the denomination."

The plain English of this is, unless Mr. Graves and his party are recognized, just as they are, without explanation or concession, right or wrong, as a regular Baptist church, there can be no peace; the dreaded catastrophe—the disruption of the denomination—will be hastened.

Has Elder Buck no higher opinion of the large number of Baptists who differ with him, than to suppose they are tamely trailing after the 1st Church of Nashville? Suppose the 1st Church should recognize this faction, in its present position, as a church, would that make it one? Would it be so recognized by Baptists? It is a well known fact that great principles are involved, that they have been set at defiance, that a new theory of church government has been promulgated, that a member, under trial, by his church, may arrest the jurisdiction of the church, and carry his case, by appeal, to another church or to an Association, that to recognize this faction, under present circumstances, is the endorsement and virtual adoption of these heresies; these things are well understood; yet, strange to say, these brethren, whether few or many, are required as an indispensable condition of peace, to abandon all their principles, murder their consciences, and endorse what they honestly believe to be fatal errors. And all this, under the penalty of being classed, when the Lord shall come, with the "voluptuous and the drunken," if they refuse. Any thing which "would tend, in the least, to call in question the act of any church, association or convention in regard to this difficulty,"

"Will widen the breach, and hasten the dreaded catastrophe—the disruption of the denomination." This is the sin which is to fill the doom of its victims with the "voluptuous and the drunken" throughout eternity. What a pity that the North Alabama and Middle Tennessee Association, the Concord Association, and the Council should meet such a fate for calling in question the act of one church! or, is it only the editors that are to be sent to Hades?

This, brethren of Alabama, is the "PEACE OFFERING."

DO THESE MEN DESIRE PEACE?

We submit for the consideration of the candid, the fact, that every effort to settle this difficulty, by the mediation of disinterested individuals, has been rejected by the Spring Street party or by Mr. G. for it. The action of the Mississippi Convention is attributed to the intrigue of "Poindexter, and the intimation is thrown out that the committee is packed. This action and committee so approved by Elder Buck, has been virtually rejected in advance by Mr. Graves. We want our brethren to look at these things for themselves, and not to be humbugged by this clamor about peace.

And, will order-loving Baptists look at another thing. For months the 1st Church of Nashville has been denounced as "no church, but a disorderly faction," "Howell's society," the "disorderly majority," &c. It has been accused of "departing from the law of Christ," of acting in "defiance of the law of Christ," of oppression and injustice," of a fixed determination, formed before the trial commenced, "to crush Mr. Graves," and many other things equally as bad; and now, without one word of acknowledgment or concession, without changing his position in the least particular, avowing the rectitude of her course, vindicating her past action—the VERY MEN AND PAPERS that so denounced her, propose to acknowledge her, with all her corruptions, in the face of the claims of the Spring Street Church, to be the "true 1st Church," in the face of the decision of the North Alabama and Middle Tennessee Association, in the face of the ex parte Council—in the face of the Concord Association, and all the clamor we have heard from partizan papers, we say, they now propose to receive her, with all this iniquity, as a true and regular Baptist Church. And this, we are gravely told, is "doing a good work—a work approved of by God and all good men."

It is time for the mask to be borne off of this deception, and that the real position of parties should be known. Will God ever bless this covering up of iniquity? Will good men ever approve of such solemn trifling? Can the peace of the churches ever result from such an utter disregard of principle? Is the morality and discipline of the Baptist

denomination to be reduced to this humiliating standard? If so, peace will be to the churches a worthless commodity. There is a way to obtain peace, that is peace,—that shall endure, and that too, without the sacrifice of principles; but it is not by covering up iniquity. If the 1st Church is but half as corrupt as these very peace men have represented, she is unfit for a place in the sisterhood of Baptist Churches—the constitution of the Southern Convention has been violated by the election of her members to office; and until she "cleanses her record," she can not claim the immunities of "regular Baptists in good standing." If the minority is guilty of schism, it can not claim to be a regular Baptist Church. That the minority and its friends generally think of the majority just as we have represented, we have reason to know; and that the majority regard the minority as an "excluded faction," we also know. Yet, it is proposed to cover up this corrupt mass without a word of explanation on either side, to endorse the Associations and Councils—right or wrong, and call this peace. We have but this to say, if Baptist have come to this, then has the mighty fallen.

D. P. S. Next week we will propose to all who are concerned, a basis for the immediate and permanent settlement of our church difficulties, which will test the sincerity of all.

Howard College Commencement.

Letters from Marion inform us that "we had a highly interesting Commencement—the best we have ever had."—This must be highly gratifying to all the friends of that institution. Prof. TOLBY, who preached the Commencement sermon for the East Alabama Female College, has been sojourning with us some days, from whom we hear the most flattering accounts of our College. It is growing every year in the affections and confidence of the public. It may now take rank with the first institutions of our country, not only in the grade of its scholarship and the elevated tone of its moral discipline, which from the beginning have been unsurpassed, but also in its endowment. It has a corps of Professors, who, in every essential element of successful and thorough teaching and of administrative capacity, we are bold to say, can not be surpassed. D. TALBIRD, President, has won for himself a place in the hearts of his brethren, and in the confidence of the public generally for the eminently wise, conservative and efficient manner in which he has administered its affairs. During his Presidency of about seven or eight years, its endowment has run up from about fifty or sixty thousand dollars to something over two hundred thousand, beside an expenditure of nearly fifty thousand dollars in buildings, apparatus, library, &c., &c. The College is now upon a firm basis, and will go on prospering and to prosper.

The THEOLOGICAL DEPARTMENT, which has always possessed an interest deep and abiding to every enlightened Baptist, is now enjoying a high degree of prosperity. The accession of Prof. T. W. TOLBY to this department, places it in the power of the institution to afford such facilities for theological training as will fit our young ministers for the more active duties of the sacred office, while those who desire it can secure more extensive advantages at Greenville, S. C. This latter institution was not established to rival any existing institution in the South, but to afford such young men as desired a more thorough course of theological instruction than could be furnished in existing Southern Colleges an opportunity to gratify their wishes. But we repeat, for all the purposes of practical training for the pastoral office, Howard College furnishes as many advantages as most of our young men will ever care to pursue.—Prof. Tolby and Dr. Talbird are eminently qualified for their responsible positions in this department of the College; the former being Professor of Systematic Theology, the latter Professor of Pastoral Theology and Ecclesiastical History.

Rev. T. W. TOLBY.—This brother, who occupies the chair of Brown Professor of Systematic Theology in Howard College, preached the late Commencement Sermon of the East Alabama Female College. It was regarded by all as an able theological and literary effort.

Rev. Z. G. HENDERSON.—We learn from a private letter that our good brother's health has somewhat improved. God be praised! We hope he will be able to visit his friends once more.

We re-publish an article from Rev. WILLIAM HOWARD, Moderator of the Bigbee Association and pastor of the Baptist Churches at Gainesville and Sumterville, in this State. A communication from the same pen was published in our last issue. Bro. Howard sees, as every other unprejudiced man must see, that this is not a contest, on our part at least, about men, but about the most vital principles and practices of the denomination. Suppose this general onslaught upon Conventions, Boards, Colleges, &c., &c. should succeed, what would be the aspect of things in the denomination? But brethren, we are persuaded better things of you, though we thus speak. A determination, fixed as adamant and persistent as the most enlightened Christian philanthropy can make it, exist in the hosts of our Israel, to sustain and push forward ALL our great plans of benevolence.

Dr. Talbird's Letter.

We re-publish a letter from the President of Howard College, that our brethren may see the spirit in which this general war upon Conventions, Boards, Colleges, Church Policy, &c., &c. is conducted. It is said to think that some good men have been carried off with this delusion.—They will, however, retract their steps ultimately. Good Christian men will not long be forced into a position of antagonism with all our existing institutions of benevolence. Read this letter, and ponder its contents.

Book Notices.

THE YEAR OF GRACE: A History of the Revival in Ireland, A. D. 1859. By the Rev. Wm. GIBSON. Introduction by the Rev. B. P. STOW, D.D. Boston: Gould & Lincoln. Pp. 464.

From the cursory glance we have been able to give this work, we should say that it will be extensively read. The "Revival in Ireland" has awakened more interest in Christendom than any religious movement within the last fifty years. A faithful account of so remarkable a work must accomplish a vast amount of good. We commend the volume to the public as worthy of general circulation.

MORNING HOUSING IN PATMOS. By A. C. THOMPSON, author of "The Better Land," &c. Boston: Gould & Lincoln. Pp. 268.

A visit to the "Isle called Patmos" appears to have suggested to the author a train of pious reflections upon "the opening vision of the Apocalypse, and Christ's Epistles to the Seven Churches of Asia." The pious heart will be quickened into a more active service by reading this volume. The impatient, too, will be made often to feel, as they scan its pages, the fearfulness of that doom that awaits all those who provoke the final wrath of Lamb.

THE AMERICAN ECCLESIASTICAL YEAR BOOK. BY ALEXANDER J. SCHEM. New York: H. Dayton, publisher.

The design of this work is to give a correct account of the present religious statistics of the world, and a brief religious history of all denominations in all countries during the past year. A writer who is acquainted with the author states, that he has a more thorough knowledge of the present statistics of Christianity all over the world than any other man in the country. So far as we can judge from a brief examination, the work is valuable as one of reference, and contains a large amount of useful information. We commend it to the favorable attention of our readers.

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THE LIGHTED WAY: or, Loving Words about Jesus. By COUSIN BESSIE. This neat and instructive little volume is just from the penning press of the American Baptist Publication Society, Philadelphia, and is another valuable contribution to Sunday School Literature.

HONORARY DEGREES.—At the recent Commencement of Howard College, the degree of D. D. was conferred on the Rev. WM. CAREY CRANE, President of the Baptist College of Louisiana, located at Mount Lebanon. At the same time the degree of A. M. was conferred upon our old friend and brother, Rev. J. F. DREWSON, President of the Female College at La Fayette, Ala.

The Catalogue of Georgetown College for 1859-60, is proof that the Baptists of Kentucky sustain their College well. The summary says there were in attendance last Collegiate year, seniors 25, juniors 26, sophomores 35, freshmen 46, irregulars 39; total, 171. In the Classical Academy there were 25. Total number connected with the institution, 196.—Looking over the Alumni since 1839, we see that this College has sent out a large number of ministers of the Gospel.

Extracts from a Letter.

We published not long since a tract entitled, A Memoir of Mrs. PHIBBS STALLWORTH, by Rev. GEORGE L. REE; and from a letter acknowledging the receipt of the work we make the following extracts. The letter is from Barst Corn, Ala., and dated July 2nd:

"I regret very much that I did not order 1000 copies printed instead of 200. The demand for them is great."

Dear brethren, I send you two dollars, and the name of a new subscriber for the S. W. Baptist: (address)—Rev. JOHN P. MYERS, Dikasko, Butler Co., Ala.

This gentleman has been a Universalist preacher for many years; he is a man of talent and influence. Four weeks ago, I had the pleasure of baptizing him. It was an interesting time; quite a number of Universalists were present to witness the solemn ordinance. The banks of the beautiful stream were crowded with men, women and children, to witness this almost unparalleled circumstance.

I endeavored to avail myself of the opportunity of showing them the danger of the rotten doctrine advocated by them; after which, I gave an opportunity for those that desired prayer to make it known. Quite a number came forward for prayer, and appeared to be quite penitent. I trust and believe the Lord is at work among that people. If I can get a few more of the particulars of this notable man, I will write the confession he made to the church, and wish you to publish it in the S. W. B. He was licensed the same day he was baptized, by the church, to preach.

Yours in Christian bonds,

Geo. L. REE.

For the South Western Baptist.

East Alabama Female College.

MESSRS. EDITORS: It was my happiness to attend the recent Examination and Commencement Exercises of this growing and deservedly popular institution. To say that I was pleased with these exercises, would very inadequately express my opinions and feelings. I must say, that I never have attended any examination of any institution, male or female, more thorough, impartial and satisfactory. Nor am I alone in this opinion. I have heard the same sentiment expressed by the best educated men of our country.

The classes in Mental Arithmetic, Geometry, Analysis of Sentences, and Chemistry, I never have seen equalled, much less surpassed, anywhere. Indeed, every class called before the large and interested audience that attended from day to day, exhibited a thoroughness of training creditable alike to pupils and teachers. The primary department, always interesting, was more than usually so under the present experienced and talented lady who fills that position.

On Tuesday night a magnificent concert was given to the public by the young ladies (not the teachers) of the institution. I am sure I speak the common sentiment of the largest audience I have ever seen assembled on such an occasion in Tuskegee when I say it reflected the highest credit upon Prof. SHARPE and his assistants in the musical department. This department of the College has never been more ably filled than at present. I understand that several new pianos of the first class have been purchased during the past year.

The specimens of drawing in the Art Department, under Miss DUNBAR, gave the most flattering assurances to all that the high commendations which this accomplished lady brought to the institution were eminently deserving. I predict for this department of the College the most brilliant success.

The Commencement Exercises on Wednesday were deeply interesting. Seven young ladies having accomplished the prescribed course of study, read composition and received diplomas. Their compositions were well-written, not too long, and properly read. At the close of these exercises, A. H. H. DAWSON, Esq., of Montgomery, delivered the annual address, on the subject of HONOR. The address abounded in sparkling thoughts, with occasional bursts of true eloquence. His contrasts between the characters of Washington and Napoleon, although a somewhat hackneyed theme, was better sustained throughout than I ever remember to have heard.

Let me add in conclusion, that Mr. PERRY, the President of this institution, deserves as extensive a patronage as any teacher in our country. I know not that he has a superior anywhere. His system of instruction must commend itself to all, and secure ultimately everything from a discriminating public which his friends could ask or wish. L. N.

For the South Western Baptist.

A Permanent Fund for the Bible Board.

In order that the Bible Board of the Southern Baptist Convention may attain the highest degree of efficiency in the work of Colportage, a work now regarded as second to none other in which Baptists are engaged, it is necessary that the Board have a permanent fund to be employed exclusively in this work.

Seeing the importance of this, our esteemed brother W. W. WALLER, of Alabama, has authorized us to say that he will be one of fifty to give \$500 each, \$100 to be paid when the fifty names are secured and the remainder in four annual installments. In this proposition it is agreed that a church or two or more individuals may unite their names in making the subscription of \$500, thus enabling all to participate in the work.

Who will take stock in this magnificent and benevolent enterprise of distributing God's word among the destitute, and of scattering among the people books and tracts, teaching the way of salvation and cultivating the hearts of God's people? Are there not fifty brethren to whom God has been lavish in bestowing upon them the goods of this world, who will at once come forward and subscribe the amount? Will not Alabama take at least half the sum? Brethren in Alabama can report their names to the Editors of the S. W. Baptist, Tuskegee, or to me at Nashville. MAT. HILLMAN, Cor. Sec. Bible Board.

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For the South Western Baptist.

Missionary Meeting.

The Harmony Church, at her last conference, decided to hold a missionary and prayer meeting, commencing on Friday, July 20th, and continue several days. We expect the services of our pastor, Bro. T. J. Russell and J. M. Russell, also, bro. J. H. Colley. Pray for us, that the Lord may revive us, and that our expected meeting may not be in vain.

Yours in Christ, W. L. BYRS.

For the South Western Baptist.

DEAR BRETHREN: I desire to remind the Ministers and brethren of the first district, also of other districts, that the Union Meeting of the first district appointed to be held with the church at Bethlehem, Chambers Co., Ala., which church is situated near the West Point and Montgomery Railroad, four miles from West Point and six miles from Cusseta, directly on the public Road leading from the first to the latter place. The church is desirous that the brethren of this and other districts should attend; ample provisions will be made to take care of all; I have a partial promise from bro. GASKILL, of Atlanta, Ga., to be with us; and you, brethren, will recollect a partial promise from each of you to try to be with us. Do try and come; brethren from a distance who will notify us will be met at the depot with conveyances. We desire our brethren to visit us, and have thought that a little refreshing of their memory might not be amiss. Yours truly, W. S. JACKSON.

N. B. The Union Meeting begins on Friday before the 5th Sabbath in July, 1860.

WEST POINT, GA.

For the South Western Baptist.

MESSRS. EDITORS: At the request of the delegates composing the fourth District of the Liberty Association, I send you the proceedings of that meeting, and request their publication in your excellent paper.

The Union Meeting of the fourth District of the Liberty Association, convened with the Church of Christ at Bethel, Tallapoosa county, Ala., on Friday before the first Lord's day in July. The introductory sermon was preached by Elder James Barrow, missionary for the Association, from the following text: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2: 6. The meeting was organized by electing Elder J. R. Humphries Mod. and J. H. Rowell, Clerk.

Read the letters from the Churches, and enrolled the names of the delegates. All the churches in the district were represented, save two.

Appointed the next Union Meeting to be held at Mt. Pleasant Church, Chambers county, Ala., commencing on Friday before the third Lord's day in July, 1861.

Appointed Eld. E. W. Henderson to preach the introductory Sermon.

Appointed the session of the Liberty Association for 1861, to be held with the Dadeville Baptist Church, the county site Tallapoosa Co., Ala. There were several queries presented to the body about the time of its adjournment; and without any debate, the following answers were given, as the sense of the delegates:

Query 1st.—What is the duty of a church towards its members who are habitual drunkards?

Answer.—If they will not refrain from such, exclude them.

Query 2nd.—What is the duty of a church towards her members, who sell intoxicating spirits?

Answer.—Labor to show them their error, and if they persist exclude them.

Query 3d.—What is the duty of a church to such of her members as refuse on every occasion to celebrate the Lord's Supper?

Answer.—The same as given to query 2nd.

Query 4.—Can any plan be adopted by which a deeper tone of piety, and a larger amount of spirituality be increased in the members of our churches?

Without giving any answer to this query the Union Meeting adjourned to the time and place named above.

E. W. H.

For the South Western Baptist.

Whereas, our worthy and efficient brother, Elder P. E. COLLINS, who has served us as pastor for some time, having at a regular conference meeting of the Mission Baptist Church, Mobile, Ala., held this 5th of July, 1860, resigned his pastoral charge of the church, it is with regret that the connection which has existed heretofore, as pastor and people, must now be severed. In parting with Bro. Collins, we hope and pray that, in the Providence of God, a door of usefulness may be opened where his ability and zeal may be exercised in winning souls to Christ. It is also with regret that we have to be separated from the society of our beloved sister Collins, whose amiability, intelligence and piety are rarely to be found combined in the same individual.

By order of Conference, July 5th, 1860.

A. J. HAWTHORNS,

Clerk of Mission Baptist Church, Mobile, Ala.

The Baptist Correspondent please copy.

The reader is referred to the advertisement of the Alabama Central Female College. This institution has a well deserved popularity. Rev. A. J. BATTLE succeeds its former popular president, R. P. LATAM. We wish the College continued success.

For the South Western Baptist.

Ministers' and Deacons' Meeting of Salem Association, in Pike Co., Ala.

The next meeting of this body will be held with the Baptist Church at Perote, commencing on Saturday before the fifth Sabbath in this month, (July), on which occasion all the ministers and deacons in the Association are urged to attend; and those living contiguous are affectionately invited to be present.

ORDER OF EXERCISES.

Introductory Sermon, by Elder B. A. Jackson: Theme—Pulpit Affiliation.

Exegesis of I. John, 5th chap. 7th and 8th verses, by Elder D. P. J. Murphy.

Essay on Reasons of Christian hope, by Elder Wm. McCrae.

Essay on Prayer, by Deacon N. W. Pitts.

Essay on duties of masters to servants, by deacon M. Ivey.

Exegesis of Revelation, 21st chap., 2nd and 3d verses, by Elder A. N. Worthing.

Exegesis of John, 3d chap. and 8th verse, by Elder L. Culbreth.

Essay on washing the saints' feet, by deacon E. Taylor.

Essay on the kingdom of Christ, by Elder J. C. Bass.

What is implied in the phrase "Preach the Word?" by Elder J. J. Macon.

Essay on union prayer meetings, by deacon G. W. Carlisle.

Essay on Apostolic preaching, by Elder J. J. Webb

