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"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
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By THOS. F. MARTIN.TALIAFERRO & CO.,
PROPRIETORS.**Missionary Sermon,**
Delivered at the Central Baptist Association
at her 16th Annual Session at the
Shiloh Baptist Church, Oct. 3rd, 1860,
by Elder B. T. Smith, and published by
request of the Association.THE COVENANT OF REDEMPTION IS THE ONLY
TRUE GROUND FOR HOPE OF SUCCESS,
IN MISSIONARY ENTERPRISE."Have respect unto the covenant; for the dark
places of the earth are full of the habitations of
cruelty."—Psalms 74: 20."Go ye therefore and teach all nations, baptiz-
ing them in the name of the Father, and of the
Son, and of the Holy Ghost; teaching them to
observe all things whatsoever I have com-
manded you, and lo, I am with you always, even
unto the end of the world. Amen."—MATTHEW 28:
19, 20.We design to show by the two texts
already announced, two important
truths: 1st. That the covenant of
redemption is the base-work of Christian
action. And, 2nd. That God has had
respect to that covenant by command-
ing its terms to be promulgated to the
ends of the earth.In the first Scripture given, there is
no other desire expressed than that
light—spiritual light, should dissipate
the darkness from the moral universe.
For if we view it in a physical sense it
will not apply, for some parts of the
earth at all times are destitute of the
light of the sun. In a moral sense,
"Darkness has covered the earth, and
gross darkness the people." The ob-
ject of the Gospel is to give light to
"such as sit in darkness." "To open
the blind eyes." Now it is generally
admitted that the habitations of cruelty
refer to the heathen, who afflicted them-
selves and others even in their most
solemn convocations, with cruelties be-
yond our power to enumerate—such
cruelties as we would blush even to
mention so as to be clearly understood
by this assembly. And to better their
condition is the burden of the prayer,
"Have respect unto the covenant,"—
which may be considered as asking a
fulfillment of the promise involved in
this—"Ask of me, and I will give thee
the heathen for thine inheritance, and
the uttermost parts of the earth for thy
possession." Ps. 2: 8.By investigating the Scriptures we
find three covenants mentioned: The
covenant to Adam—to Abraham, and
the covenant of Redemption. The cov-
enant to Adam was of works—to Abra-
ham a covenant in reference to his nat-
ural seed and the land of Canaan.—
These two can not be intended, as re-
garding them could have no bearing on
the heathen—on the habitations of cru-
elty. Then it follows that it must have
special reference to the covenant of Re-
demption, and believers all should pray,
that this covenant should be regarded.
We are confirmed in this opinion, be-
cause when the work of redemption is
done and Christ is again risen from the
grave, he commands that his disciples
should go into all the world. And
though we would not magnify one por-
tion of the Savior's words above the
rest, yet we think that this shows that
the work of preaching the Gospel was
in view as one of the great objects of
the covenant, and the chief one in mak-
ing it known to those who were inter-
ested, and without it the work would be
incomplete, and we may say abortive.
But with the command to go and preach
with heaven's authority, we can go to
the heathen, as says the Apostle, "to visit
the Gentiles, to take out of them a peo-
ple for his name. It has a point when
thus applied, and the church, the pur-
chased ones, pray that it may come to
pass, what was promised, and embraced
in the covenant: "they say let thy
word have free course and be glorified"
to fulfill what was promised to those
who should believe through the word
that should be preached. The design of
the prayer as it springs from the Chris-
tian heart, is that the heathen (unbe-
lievers) should be converted to God,
and their condition bettered. And it is
also shown that without God's help
nothing would be done. But by his
spirit's enlivening influence, those who
were dead in trespasses and sins should
be quickened, and made alive, and re-
joice in hope of a glorious immortality.
This happened partly in the days of the
Apostles and continues in our day.—
And the prayer put in our mouth by
the Savior, "Thy Kingdom come," is
used with the same specific end in view.
The fact is also established that once
we are made the subject of this light,
we feel that we are then ready to be la-
borers together with God. Laborers?
Where there is no labor to perform,
there can be no laborers; but there is
a work, a glorious work, and the early
Christians performed this work in their
day to the conversion of thousands who
in their turn became laborers also.—
And in our day there is a work to do in
China—in Burmah and the Islands of
the sea—among the Indians and in our
own land. In all these places have
been found habitations of cruelty, which
by the prayers of believers, have beenturned into houses of prayer and praise.
There has been, is now, and always will
be connection between God's regard for
the covenant and the exertions of his
people. The Apostles are our best au-
thority, and what they did was right—
they labored and prayed. Hear what
Paul says, 2 Cor. 5: 20, "We pray you
in Christ's stead be ye reconciled to
God." 1 Tim. 2: 1. Paul exhorts that
prayer and supplication should be made
for all men; and again, Gal. 2: 9. They
gave to me and Barnabas the right
hand of fellowship that we should go
to the heathen; and what should they
go for? Ephes 3: 6, 7, "to turn them
from idols to the living God, that the
Gentiles should be fellow heirs, and of
the same body, and partakers of his
promise in Christ by the Gospel." And
to show that this was from the regard
God had for the covenant in answer to
the prayer and labors of his people.—
Paul in speaking of them who were
converted from heathenism, says that
they "were chosen from the beginning
—before the foundation of the world,"
and of course, according to God's pur-
pose and covenant. This idea is much
strengthened by the expression Paul
makes, "I have planted—Apollus water-
ed—but God gave the increase."—
They all worked; they were co-laborers
by God's own appointment. In all their
labor they felt the force of this expres-
sion, "Lo, I am with you always." We
may say of a truth, God helps his la-
borers, and with equal truth we say, he
has no use for drones in the Gospel
hive. We can not expect that God will
work miracles, or rain down Bibles in
order that men be converted—no, he
has ordained otherwise. He makes
things that are small effect great good,
and the tears of a child of more power
than kings with all their armies. We
have no reason to suppose that God
will have regard to the covenant in the
conversion of the world—without the
active exertions of his people. For
when he ordained salvation as the end,
he also ordained the means; without
which, it could not be attained. So il-
lustrate—God has ordained that there
shall be "seed time and harvest." But
depend on this, and lie about in idleness
during seed time, and you will have no
crop, and in harvest time an empty gar-
ner.Rely upon it, that miracles are no
longer necessary—the conversion of sin-
ners must be effected as Christ has di-
rected, by the preaching of the Gospel.
Thus God controls the connection of
means and ends to save lost men. In
all his scheme, wisdom beams forth in
every part. Even the weakest of us in
intellect would not devise a plan for
any work, and devise no means to ac-
complish it; and shall we charge God
with folly, by supposing he would do it.
No! God's plan looks to its accom-
plishment in the instrumentality which
he has appointed, namely: the active,
unremitting exertions, and benevolence
of his people. We can discover no
reason why that part which involves
the use of means should be revealed,
unless it be to instruct us in duty "and
provoke us to love, and to good works."
If we could believe this, we would say,
and urge that it might have been as
well to have spared the apostles all the
toil and labor they endured unnecessarily.
(CONCLUDED NEXT WEEK.)For the South Western Baptist.
**To the Friends of Bible Revision
in the South.**BRETHREN: As President of the Bible
Revision Association, I deem it my duty
to address you at the present time
and in this public manner.Our country has reached the crisis
which has long been the subject of an-
xious foreboding. The telegraph brings
sufficient reports to show that the popu-
lar vote of probably the entire North
has been cast for the Republican candi-
date; and it is now certain that Mr.
Lincoln will be elected President of the
United States. And now what are the
circumstances in which we find our-
selves?A large party (in several States ap-
proaching to, if not actually constitu-
ing a majority) is in favor of, at once
seceding from the Union. We are stand-
ing on the very brink of a precipice,
and may plunge suddenly into all the
horrors of civil war. If but a single
State secedes and the general govern-
ment attempts coercion, the firing of the
first Federal gun will kindle a conflag-
ration which no human power can con-
trol. It would be so, even if Old Hic-
cock occupied the Presidential Chair and
his "gallows as high Hama's," were
already erected; and who is Mr. Lin-
coln that he should expect any thing
else? What will actually happen God
only knows; but there is no evil which
war in its most horrid form can present,
that we may not apprehend. It is the
duty of every good man to do all he can
to avert the calamities with which we
are threatened; of every wise man to
prepare to meet them if they must come.My own opinion is, that we should
not send one dollar North if it can be
avoided. The Bible Revision Associa-
tion is a Southern body, but has been
co-operating with the Bible Union, inNorthern Society. Our funds have a
gone into their treasury, and the expendi-
tures are almost entirely upon North-
ern ground.While the country is in the present
unsettled condition, let us send no more
money North. *Either withhold your con-
tributions altogether, or give direction that
not one cent is to be forwarded from Louis-
ville till after the next meeting of the B. R.
Association.* Our Association holds a
joint title with the Bible Union to all
the work that has been done. It may
be necessary for us to claim our portion,
and henceforth do our work without any
reference to them. If so, let us part
like Abraham and Lot. Let us at once
begin to husband our resources; and
let us put no money in the hands of
those with whom we may be compelled
to stand in deadly strife.Praying that God, who has protected
this nation in every past danger, will
protect us in this,I am your brother,
N. M. CRAWFORD, Pres.
Bib. Revis. Assn.

Mercer University, Nov. 9, 1860.

P. S.—Papers friendly to Revision
are requested to copy.**Preaching to the Feelings.**The great Apostle declared that his
aim was to commend the truth to every
man's conscience. All experience, from
his day down to our own, shows that
this is the only way of accomplishing
the great end of preaching. Yet many
aim only at enlisting the feelings, as if
this were enough. An authentic in-
cident, related by the Rev. Mr. Snyder,
of Watertown, well illustrates the folly
of such a course. It is to the effect
that a clergyman, in the State of Con-
necticut, once preached on the subject
of the death and sufferings of Christ.—
He was a man of lively fancy and deep
sensitivity, and he preached so vividly
the sufferings of Christ on the cross,
that the Savior was almost visibly cru-
cified before that people. His own heart
was moved—he wept—and in sympathy
with him, the audience wept also. He
thanked God that he had been enabled
to plead so eloquently for his Master.
He believed that great good would re-
sult from that sermon. As he left his
pulpit, and was passing out of his
church, a young lady of his congrega-
tion met him, and with tears in her eyes
taking him by the hand, she said, "Oh!
I was never more delighted in my life,
not even in a theatre!" The minister had
been preaching to the imagination—had
aroused the tender sympathies of the
lady; she preached to his heart and con-
science.What does this fact teach? Portray
to those unconscious of their guilt and
peril the love of Christ in dying for
their salvation, and the more faithfully
you portray it the more, indeed, you
may arouse their sensibilities, but the
whole will only be to them a thing of
tragic interest. They will listen and
be moved as one in a theatre, and they
will come again to hear similar exhibi-
tions of truth, that they may be "delight-
ed, even when they weep." The truth is
this: if we would have men appreciate
the love of Jesus, and feel its power in
their hearts, we must first convince them
that they are sinners, in peril of perdition—
that Jesus must save them or they
are lost.—*Christian Intelligence.***The Methodist Ritual.**A prominent Methodist preacher writes
to the "Western Christian Advocate,"
to express his earnest wish, that their
ritual may no longer give countenance
to the idea, that "born of water" means
baptism. He commences his article thus:The near approach of our General
Conference makes it important to speak
out, now or never, in reference to the
doings of that body. For many years
I have earnestly desired one change in
our Ritual. I do not want it to say,
even by implication, that "born of wa-
ter" means baptism. This I conceive
to be an error of considerable magni-
tude.He believes, with Dr. Clark, that the
Holy Spirit is spoken of in the passage,
(John 3: 5) under the similitude of wa-
ter, and he is unwilling that Methodism
should seem to teach so great an error
as that it means baptism. The follow-
ing is the passage in the Discipline re-
ferred to:"Dearly beloved, forasmuch as all
men are conceived and born in sin, and
that our Savior Christ saith, None can
enter into the kingdom of God, except
he be regenerate and born anew of wa-
ter and of the Holy Ghost; I beseech
you to call upon God the Father, through
our Lord Jesus Christ, that of his bound-
less mercy he will grant to this child
that thing which by nature he can not
have, that he may be baptized with wa-
ter and the Holy Ghost, and be received
into Christ's holy church and be made a
lively member of the same."He goes on to expose the interpreta-
tion and asks:Now, why should our Ritual force so
revolting an interpretation as this upon
John iii. 5? In the name of at least a
respectable minority of the itinerant
ministry, I most respectfully protest
against it, and beseech the General
Conference to blot it out of our
Ritual.We agree with this Methodist preach-
er, that the interpretation he quotes is"revolting" enough, when infants are
the subjects. It is bad enough to teach,
as Mr. Campbell does, that a grown per-
son, who is a free intelligent agent, can
be regenerated by baptism, or be (spir-
itually) "born of water," but to teach
that an unconscious babe can be thus
regenerated, without any free act or
choice on his part, without even know-
ing whether he was regenerated or not,
unless told of it, is "revolting" indeed.
It is to be hoped that Methodism will
speedily purge itself of this revolting
heresy.—*Western Watchman.***The Lord's Prayer—its Brevity.**"Our Father who art in heaven, Hal-
lowed be thy name. Thy kingdom come.
Thy will be done on earth as it is in
heaven. Give us this day our daily
bread. And forgive us our debts as we
forgive our debtors: And lead us
not into temptation, but deliver us from
evil: For thine is the kingdom, and
the power, and the glory, for ever.—
Amen."How short! Only eight lines. It
can be distinctly and deliberately pro-
nounced in less than a minute. How for-
cibly does this teach us that the worth
of prayers is not measured by their length.
How seldom does any one in a prayer-
meeting offer so short a prayer as this.Would not such short prayers often be
better? It is a heathenish notion that
God will hear us for our much speaking.
Yet do not Christians sometimes study
to prolong a prayer, instead of simply
speaking what is in their hearts, and
then, just as simply, stopping?Yet, though the length of a prayer
is not a recommendation of it, so neither
is it always a fault. A long prayer
may be acceptable to God, and a short
prayer may be an abomination. The
prayer of the Pharisee was short, though
longer than the publican's. It was not
its length that condemned it. We are
told that our Lord, on one extraordi-
nary occasion, "continued all night in
prayer."A prayer may be short for two rea-
sons: it may be because he who prays
is simplehearted, and will not say more
than he feels; and it may be because
he is in haste to be about his worldly
business or amusements, or does not
like to tarry long alone with God.A prayer may also be long for two
reasons: either because he who offers
it makes a merit of long prayers, or
because his heart is so full that it can-
not quickly unburden itself. Let not
one who goes thus to his closet fear to
stay there until he has told all that is
in his heart in the indulgent ear of his
Father in heaven—until he has spread
out the whole detail of his cares, his sins,
and his wants, under the eye of Him
"who seeth in secret."There is nothing in the words or in
the example of our Lord which forbids
you staying alone before the throne of
grace just as long as, in the simplicity
of your heart, you feel disposed to stop
there. But the laborious effort to pro-
long even secret prayer is to be avoided.The time which you spend in the
closet should not all be spent in prayer.
Besides reading the Bible, some time
should be spent in meditating on its
truths; and effort is needed to learn to
meditate—to learn to fix and hold the
mind in contemplation of God and of his
word. Probably we all can be helped
in this by reading, besides the Bible,
some book of devout meditation, such
Baxter, and Bogatzky, and Jay, and
Chalmers, and Hannah More, and many
other devout men and women, have
furnished us.Especially is it well to make specific
preparation for the act of prayer, by
turning the thoughts directly upon Him
to whom we are to pray, reminding
ourselves of his greatness and majesty,
and of our own vileness, and seeking
to gain a vivid and solemn impression
of his actual presence with us. It is
well also to call to mind the specific
mercies which we have to confess, the par-
ticular mercies for which we should
thank him, and the new favors that we
need to ask. We should not talk at
random when we "take it upon us to
speak unto Jehovah."If the result of such reflection be to
make your words few, and full of solid
and solemn, earnest meaning; if thus
your prayer be made short as our Lord's
or as the publican's, fear not; if it be
humble and sincere, it is accepted.—
*American Messenger.***A Beautiful Reflection.**"I cannot believe that the earth is
man's abiding place. It cannot be that
our life is cast up by the ocean of eter-
nity to float a moment upon its waves
and sink into nothingness! Else why
is it, that the glorious aspirations which
leap like angels from the temple of our
hearts, are forever wandering about un-
satisfied? Why is it that the rainbow
and the clouds come over us with a
beauty that is not of earth, and then
pass off and leave us to muse upon their
faded loveliness? Why is it that the
stars who hold their festival around the
midnight throne, are set above the
grasp of our limited faculties, forever
mocking us with their unapproachable
glory? And finally, why is it thatbright forms of human beauty are pre-
sented to our view, and then taken from
us, leaving the thousand streams of our
affections to flow back in Alpine tor-
rents upon our hearts? We are born
for a higher destiny than that of earth
—there is a realm where rainbows never
fade; where the stars will be spread
out before us, like islands that slumber
on the ocean; and where the beings
that pass before us, like shadows, will
stay in our presence forever!"—*Bulwer.***An Indian Chief at Prayer-Meeting.**On a late occasion, a Cherokee Indian
chief appeared in the Fulton street
prayer meeting. His name was "White
Cloud." He was richly attired, as an
American gentleman, except that his
outer coat was of buckskin, very high-
ly ornamented; not in the usual Indian
style, but with rich work of silk em-
broidery. The cut and taste was thor-
oughly Indian. On his way to the
meeting, he had attracted much notice
from the children in the street. He
was uncommonly modest in his appear-
ance and bearing, and appeared very
intelligent.He began by saying that he felt it a
great blessing to him to be in the Ful-
ton street prayer meeting. "I have,"
said he, "a great heart toward all Chris-
tians—here. I could embrace you all,
and take you all to my bosom. God
only knows how it makes me feel to
stand here and look around on these
praying people, and think that you come
here to pray. You pray to go to heaven,
Poor Indian wants to go to heaven too.
You pray to Jesus, whom you love.
Poor Indian loves him too. You pray
to be washed in his blood, Poor Indian
must be washed in his blood too. You
pray as brothers redeemed by the same
Jesus. Poor Indian comes as a brother,
too—redeemed by the same Saviour. I
am a Cherokee. My home is 3,500
miles away, in the far West. You sent
the missionaries to my people in 1816.
The white man came with the Bible on
one arm, and his hymn-book on the
other, and the love of the gospel in his
heart. He told us that Jesus Christ
came into the world to save sinners.
The Spirit of the Lord came down into
the darkest corner of my father's wig-
wam and said to me, "You are a sinner
—you must believe on Jesus." He ac-
cused me of everything. He laid heavy
charges at my door—felt very bad. Ran
away into the deep forest—no getting
away from very bad heart. The Spirit
say go to Jesus. I went to him and
owned up to all, and told him all about
it. He had mercy on me. I could not
speak one word of english when I was
converted. I cannot tell how glad I am
to be in this prayer meeting. Oh! I keep
it a prayer meeting in this great city
of New York. I can not speak very
good English, but I want to pray. Let
us pray."He then led in prayer; and such a
prayer, for its childlike simplicity, thankfulness
simplicity, faith and love, was scarcely
ever heard in that room. Some sobbed
aloud, and strong men bowed their
heads to hide their flowing tears. That
prayer was perfectly indescribable. It
made the deep impression that this In-
dian was deeply taught of the Holy
Spirit.—*Observer.***Christianity.**"It arose in an enlightened and skepti-
cal age, amongst a despised and nar-
row-minded people. It earned hatred and
persecution at home by its liberal genius
and opposition to the national prej-
udices; it earned contempt abroad by
its connection with the country where
it was born, but which sought to strangle
it in its birth. Emerging from Judea,
it made its way onward through the
most polished regions of the world—
Asia Minor, Egypt, Greece, Rome, and
in all it attracted notice and provoked
hostility. Successive massacres and at-
tempts at extermination, persecuted for
ages by the whole force of the Roman
empire, it bore without resistance, and
seemed to draw fresh vigor from the
axe; but assaults, in the way of argu-
ment, from whatever quarter, it was
never ashamed or unable to repel, and,
whether attacked or not, it was resolute-
ly aggressive."In four centuries it had pervaded
the civilized world; it had mounted
the throne of the Caesars; it had spread
beyond the limits of their sway, and
had made inroads upon barbarian na-
tions, whom their eagles had never vis-
ited; it had gathered all genius and all
learning into itself, and made the liter-
ature of the world its own; it survived
the inundation of barbarian tribes, and
conquered the world once more, by con-
verting its conquerors to the faith; it
survived an age of barbarianism; it
survived the restoration of letters; it
survived an age of inquiry and skepti-
cism, and has long stood its ground in
the field of argument, and commanded
the intelligent assent of the greatest
minds that ever were; it has been the
parent of civilization and the nurse of
learning; and if light, and humanity,
and freedom be the boast of modern
Europe, it is to Christianity that she
owes them. Exhibiting in the life ofJesus a picture, varied and minute, of
the perfect human united with the Divine
in which the mind of man has not been
able to find a deficiency or detect a
blemish—a picture copied from no model
and rivalled by no copy—it has satis-
fied the moral wants of mankind; it
has accommodated itself to every period
and every clime; and it has retained,
through every change, a salient spring
of life, which has enabled it to throw
off corruption and repair decay and re-
new its youth, amidst outward hostility
and inward divisions."—*London Quar-
terly Review.***Right of Withdrawal.**It is claimed by some that a minority
have a right to withdraw from the
Church whenever in their opinion it is
advisable to do so.If this were so, the power of disci-
pline would be a nullity. Three or four
persons would be sufficient to withdraw
and form a new body, and any person
under dealing might set at defiance the
authority of the Church, by inducing a
few persons connected with him, or un-
der his influence, to unite with him in
going out. Indeed, if this principle be
admitted, one person is competent to
compose the withdrawing minority, for
numbers do not affect a principle.Those who maintain this position for-
get that a Church is not a mere human
association, deriving its existence and
authority from the will of the persons
composing it. It is an organization of
divine appointment, invested with pow-
ers divinely instituted, into which when
men enter, they become bound by its
decisions. Nothing but an actual de-
parture from its constitution which dis-
places it from its position, will justify
revolutionary action on the part of the
minority. We say an actual departure,
for the mere opinion of the minority
that such a departure has occurred, con-
stitutes no justification. Were it so,
conscience would be the arbiter of
right, and individual opinions, influ-
enced by passion or prejudice, would be
placed in the stead of principle.—*Baptist
Standard.***Wealth of the Church of Eng-
land.**The total number of high offices,
such as bishoprics and rectorships, &c.,
in the Church of England amounts, in
the United Kingdom, to 15,500, with a
total revenue of £25,000,000, divided
under the patronage of the following
persons:The Queen of England, or rather, her
ministers, can dispose of 200 dignities
and 200 rectorships, with a total reve-
nue of £400,000. The Prince of Wales
prefers to 29 rectorships, which produce
£8,000. The Lord Chancellor has the
patronage of 788 church offices, worth
£2,000,000. The Duke of Lancaster
disposes of 48 rectorships, amounting
to £10,000 a year. The Archbishops,
Bishops, Deans and Canons prefer to
4,000 high offices and rectorships, worth
£1,000,000. The University of Oxford
has the patronage of 488 rectorships,
with a revenue of £150,000, and that of
Cambridge 307, which are worth £100-
000. There are, besides, 7,268 rectors,
under particular patronage, who get a
total revenue of £2,000,000, and 13-
215 other offices and rectorships, with
a total revenue of £4,000,000.Lastly, there are, in the Protestant
Church of Ireland, 2 Archbishops, 13
Bishops, 300 high dignities and 2,000
Vicars, whose total annual rent amounts
to £1,000,000.It is thus seen that the Church of the
United Kingdom is wealthier than that
of any other country in the world.BAPTISTS IN MARYLAND.—A correspon-
dent of the *Biblical Recorder* gives a som-
ber view of our denomination in Mary-
land. He writes:"There are 21 counties in Maryland,
only 10 of which have in them a Bap-
tist church. The whole State contains
700,000 souls. To preach the truth, the
whole truth, and nothing but the truth, to
this immense number of immortal be-
ings, there are but 20 ministers—mak-
ing one preacher to 34,300 souls. On the
eastern shore of Maryland there are
not less than 200,000 persons—among
so many there are but 4 Baptist preach-
ers, giving a parish of 50,000 souls to
each preacher. What a mission field is
Maryland, and how great the want of a
simple presentation of pure gospel
truth! Maryland is more destitute of
Baptist preaching and Baptist princi-
ples than any State in the Union, save
Delaware, in proportion to her popula-
tion.A MISERABLE EXCUSE.—To him who
talks ever of the inconsistencies of pro-
fessed Christians, and makes their sins
a plea for neglecting his own duty, the
question has been well put, and it is
unanswerable. Will you, when sum-
moned to answer for a life-time of im-
penitence, reply, "I give thee as a sin
offering, and a substitute for my peni-
tence, the name of this faithless disciple
of thine?" Ah! it is not the guilt, but
the righteousness of the substitute, that
must make its sole value for you. There
is a name, and "there is none other
name under heaven given among men,
whereby we must be saved."**The First Step.**The first step towards the abyss of in-
fidelity is a doubting or skeptical state
of mind in regard to some parts, or the
whole of the Scriptures, the next is
either into the wilderness of universal
doubt, or into the abyss itself. Skepti-
cism is a most dangerous state of the
mind. Like moderate drinking, it leads
on its unhappy victim from bad to worse,
till both mind and heart are ruined and
damned forever. It is the moral inebri-
ation of the man in its incipient
stages. Beware of it, ye young men,
as ye would the contagion of death. Its
administrations to the soul are those of
sorrow. Break away from the first
symptoms of its deadly approach. Let
not a corrupt and unbelieving heart be-
guile thee with the promises of a proud
and vain philosophy. There is no safety
in a cultivated intellect, nor in all the
resources of a Christian education, and
the watchfulness and teachings of
friends; no, not even under "the drop-
pings" of the sanctuary. In the faith
of Jesus only there is safety. Believe
in Him to the salvation of the soul, then
will you "know the truth, and the truth
shall make you free."**Protestantism.**Protestantism shows its power in the
material history and character of a peo-
ple, no less than in their moral condi-
tion. If it were possible to separate
the two, it would be a wise course for
any nation to embrace the Protestant
system, for its tendency to promote the
material interests of the people, irrespec-
tive of the moral benefits resulting
from it. How striking the contrast be-
tween a Papal and Protestant country.
Italy, for instance, with its natural ad-
vantages, but wretched condition, and
Holland with its great natural draw-
backs, but prosperous position. Catho-
licism ruled one, Protestantism the other.
The sturdy, progressive, Protest-
ant spirit, may be said to have re-created
the latter country. A correspond-
ent of one of our exchanges gives the
following idea of what has been done
by its population: "I consider Holland
and the lower Rhine, in spite of its low
swampy lands, and enormous dykes, or
rather, I should say, chiefly in conse-
quence of these peculiarities, to be one
of the most remarkable countries on the
globe. Holland is in constant danger
from inundation from the Rhine and
other rivers, and nothing, but the most
watchful industry and perseverance,
exhibited in maintaining this wonderful
system of dykes, at an annual cost of
some three millions of dollars, preserves
this interesting and fertile country from
being almost, if not entirely washed
out of existence.It has been truly said, that "in Hol-
land the laws of nature seem to be re-
versed; the sea is higher than the land;
the lowest ground in the country is 24
feet below high water mark, and when
the tide is driven high by the wind, it
is 30 feet. In no other country do the
keels of the ships float above the chim-
neys of the houses, and nowhere else
does the frog, croaking from among the
bulrushes, look down upon the swallow
on the house top."**Mrs. Partington on Cosmetics.**"That's a new article for beautifying
the complexion," said Mr. Bibb, holding
up a small bottle for Mrs. Partington to
look at. She looked up from toting out
a woolen sock for Ike, and took the bot-
tle in her hand. "Is it, indeed?" said
she; "well, they may get up ever so
many rostrums for beautifying the com-
plexion, but, depend upon it, the less
people have to do with bottles for it the
better. My neighbor, Mrs. Blotch, has
been using a bottle a good many years,
for her complexion, and her nose looks
like a rupture of Mount Vesuvius,
with the burning lather running all over
the contagious territory." Mr. Bibb
informed her, with a smile, that this was
a cosmetic for the outside, and not to
be taken internally, whereupon she sub-
sided into the toe of Ike's stocking, but
murmured something about the danger
of its "leaking in," nevertheless. Ike,
meanwhile, was rigging a martingale
for Lion's tail, securing that waggish
member to his collar, and making him
appear as

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Nov. 23, 1860

Rev. John E. Dawson is dead!

"And they mourned over him, saying, 'Alas my brother!'"

This will be sad intelligence to the whole Baptist family at the South. Perhaps no minister was more extensively known, and was so universally popular. This popularity he justly deserved; and was gained by a godly life, his eloquence in the pulpit, his rigid adherence to truth, and by his luminous and powerful pen. His ministry was mainly in Georgia, yet his fame as a pulpit orator sounded out into every Southern State. Messiah the king gave Georgia two great lights, Mercer and Dawson, they are extinguished, and Georgia mourns. Though they were given to the Baptists of Georgia, by their wisdom and labors for the Master they became the common property of the denomination.

This painful event was not unexpected. All knew his ill health, and while they hoped against hope, and earnestly petitioned the Sovereign King for his recovery, yet there were fearful forebodings of an early departure. The unwelcome news reached us on Sunday evening, 18th inst., and like David, "I was dumb, I opened not my mouth, for THOU didst it." We repaired to the spot, and there lay the remains of that once noble and commanding form, dignified and noble even in death. The countenance through which a mighty intellect had been accustomed to look, and hold intercourse with men, maintained much of its dignity and sweetness. That calm and peaceful countenance in death uttered the same testimony as when inhabited by that noble soul, "I have fought the good fight."

Nor was death an unexpected messenger to this servant of Christ. He had made his arrangements, temporal and spiritual, for a speedy departure, and conversed often with his friends upon the subject with great calmness, and with the utmost confidence in Christ, as his "wisdom, righteousness, sanctification and redemption." If he desired to live, it was to labor for the Master, to die he regarded as gain. It was edifying and strengthening to hear him speak of his faith in Christ, and "the glory that shall be revealed in us."

His last pastorate was over the Baptist Church in Columbus, Ga., which he resigned five or six years past, on account of continued ill health, since then he has only preached occasional sermons. His disease for years baffled the judgment of physicians, but for the last few months it clearly defined itself as consumption, then soon did its work, in the fifty-sixth year of his age.

When disease would not suffer him to plead the cause of Christ with his eloquent tongue, he seized his pen, and like the fettered Sampson, he slew more of the King's enemies from the press than he did from the pulpit. His power with the pen—his "Pen Ministry," as he termed it—he never knew until he was over fifty years of age. He had depended entirely upon his lips to speak for Jesus and the resurrection. Before his connection with this paper, which was nearly two years ago, his able articles on Baptist Church Policy appeared in the *Baptist Standard* and *Christian Index*. And the readers of the *South Western Baptist* will remember the character and ability of his able and numerous editorials. No man has done more to enlighten Baptists and the public on Baptist Church Government than JOHN E. DAWSON. He has made an impression upon the Baptist mind that will continue to speak though he is dead.

For several months he has been unable to write, yet we could not take his name from the editorial department which he had so ably filled. As die he must, we wished him to end his days connected with a paper to whose fame and usefulness he had contributed so much by his vigorous and able pen.

We sat down merely to chronicle the sad event of his death, and will leave to other pens a more full and perfect sketch. Will not Dr. MALLARY, Dr. MELL, or some brother in Georgia, who knew him in early life, give our readers a biographical sketch of his life? Let us have it as early as possible.

With a sad heart we bid adieu to our companion in labors. In the language of David at the fall of Jonathan, we can truly say, "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places, I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, surpassing the love of women. How are the mighty fallen, and the weapons of war perished." "Alas my brother!"

A discourse was delivered on the occasion in the Baptist Church, on Monday evening, 19th inst., at 3 o'clock, by Rev. S. HENDERSON, to a large and sympathizing audience, after which his remains were carried to Columbus, Ga., to be buried in his beloved State, and among the people of his former charge, with whom he had so long and so successfully labored.

We must not conclude without asking the prayers of God's people for his devoted, self-denying and afflicted wife.

Last week we made a mistake as to the amount contributed during the Session of the Convention. We gave the amount as three thousand dollars, when it should have been four thousand. In the previous Conventional year has the liberality of the Baptists of Alabama exceeded this, all the circumstances considered.

Alabama Baptist Convention.

Soon after we went to press last week the Convention closed its deliberations. The Session was not as full as some previous ones, but there was much talent present, and the deliberations were conducted with decided ability. Our community was greatly pleased with the body, and a good impression was made upon the citizens. Among the last items of business was to adopt the Report on Periodicals, which recommended the "Commission," "Home and Foreign Journal," and the *South Western Baptist*.

The Boards of the Southern Baptist Convention received a large share of attention in the deliberations. There appeared to be an increasing attachment to those Boards, and a more cheerful and hearty co-operation manifested. The cause of Missions is deeply seated in the heart of the Baptist family, and alas! for the day should Baptists relax in their energies towards that great enterprise. Baptists have grown to be a great people since they have embarked in Missions, should they now neglect that cause in which God has so greatly blessed them, they may expect the withering curse of Merod. This curse has come upon Baptists wherever they have withdrawn their sympathies and efforts from that great enterprise of the age. Jehovah has determined that his Son shall reign over the world, and the people who shall be most forward in laboring to promote that object shall be greatly blessed of God. Baptists! as you love the Master, as you love souls, and as you love your own denomination, rally to the cause of Missions, and sustain your Foreign, Domestic and Indian, and Bible Boards in their great work of preaching the "Gospel to every creature," and of giving the word of God to the famishing destitute. Listen to no croaking, discordant voices on that subject. Give liberally and freely of your means, but above all, "pray without ceasing" that Jehovah may prosper this vast work.

The Convention will meet next year at Marion on Friday before the second Sabbath in November, 1861.

Howard College.

The affairs of this College are always looked into at the Annual Conventions of the Baptists of Alabama, as the institution is the property of the Convention. At the Session of the Convention, last week, we had a good opportunity of scanning its condition and management, and we are much gratified at its success and prospects. The Faculty are able and assiduous, and have given entire satisfaction to the friends of the institution. Such a Faculty are worthy of the confidence of the Baptists of Alabama and of all its citizens. The College has a respectable endowment, but it should be greatly increased, thereby increasing its facilities and usefulness. The present endowment fund may be set down in round numbers at \$200,000, which should be increased to \$500,000, to make the institution what it should be in all the educational departments.

The Theological department is superintended with great assiduity by President TALBEE, and Professor T. W. TOBEY. We trust our brethren in their annual contributions to the Convention will always remember the Beneficiaries of Howard College. In short, we hope the Baptists of Alabama will remember that they have in Marion a College equal to any at the South, with a Faculty able and industrious, every way worthy of confidence, and that they will send their sons to be educated at a College which they have erected by their own labors and funds.

Nor must we forget in this connection the Judson Institute one of the most popular institutions in any section. It is also the property of the Baptist Convention of Alabama. The Report of the Trustees at the Convention announced it in a most prosperous condition, under the able administration of the President, N. K. DAVIS. The Baptists of Marion deserve the thanks of the denomination for their efficient management of the educational interests committed to their care.

Alabama Baptist Bible and Colporteur Society.

At the late session of our State Convention, the annual session of this body was held, at which a committee was appointed to act with a committee from the State Convention, to put the affairs of the Society in course of liquidation. It was also resolved that, (should the incorporators agree to it,) the assets of the Society, over and above what would be necessary to pay its debts, should revert to the State Convention, to be used for the purposes for which they were contributed, to be managed by a committee of three, and a General Superintendent of Bible and Book operations for the State at large, located at Montgomery. The committee consists of H. W. WATSON, W. P. CHILTON and W. W. WALLER.

The writer of the following will be surprised to find it in print. We publish it as the testimony of a good man in behalf of our humble efforts to make a good paper:

"Dear brethren, enclosed please find two dollars for the continuation of your paper. I have only been waiting all this time for some good agent like bro. Jones, to forward it. You may always expect I shall renew, for I wish every one that calls themselves Baptists would do the same thing, for I assure you that I can always get a scrap or a crumb that agrees with my feelings, and in accordance with the Gospel, to pay for my subscription.

May God's blessings abide with you in your mission.

Yours in the Spirit,
J. H. LOCKHART.

Fasting and Prayer.

While there is intense excitement at the South in regard to Federal Relations, the South will not forget her dependence upon God in the time of trial. She believes her cause a just one, and will rely upon the Lord of hosts. The following Resolutions were passed at the late Baptist Convention in this place:

"Whereas, the State of South Carolina has appointed the 29th day of this month as a day of humiliation, fasting and prayer, and though her Governor has requested the other States of the South to unite with her people in its observance, therefore

Resolved, That we recommend to our Churches throughout the State, to unite in this request, and observe that day as a day of fasting and solemn prayer to Almighty God.

Resolved, That the Secretary of this Convention be instructed to forward a copy of this declaration and these resolutions to His Excellency, A. B. MOORE, Governor of the State of Alabama.

Resolved, That the *South Western Baptist*, Baptist Correspondent, and all papers throughout the State, be requested to publish this declaration and the accompanying resolutions.

I. T. TICHENER,
Sec. Bap. State Con.

We publish the following from the *Montgomery Daily Mail*:
"SECOND BAPTIST CHURCH.—A neat frame structure, for the use of the Baptist denomination of Christians, is nearly finished, in the southwestern part of the city, near the intersection of Church and Wilkinson streets. We learn that it is built mainly, perhaps altogether, by the liberality of our much-respected townsman, Rev. Fleming Freeman. The house will be dedicated, we further learn, in December—the exact day we shall endeavor to ascertain, and notify our readers."

That Address.

The reader will find in another column the address of a Committee appointed by the late Convention, in behalf of the Southern Baptist Theological Seminary, which we request them to read carefully, and act promptly in view of the pressing demands for such an institution. In addition to the reasons so forcibly set forth in the address, we suggest another to Southern Baptists: it is now clear, brethren, that the South must attend to her own secular and educational interests. We need such a Seminary at the South, and we must have it.

We have given this week more than our usual amount of secular intelligence, as the people are anxious to know the state of feeling at the South in reference to the Union.

Southern Baptist Theological Seminary, at Greenville, S. C.

To our brethren and friends in Ala.:

The undersigned were appointed a committee to address you, by the State Convention, lately in session at Tuskegee. While the process of collecting the endowment from the other States, had gone on so far as to have but about \$30,000 to be provided, it was feared that the unusual scarcity of the season and the disturbed condition of the country might arrest the work. Upon a conference among the friends of the Seminary, assembled at Tuskegee lately, it was resolved to go on; under the assured prospect of success. The causes which might operate as hindrances, are in such a cause, but trials of our faith and perseverance; and should operate as stimulants rather than discouragements. Such was the feeling in the Convention, that when the case was stated, a sum was subscribed, which amounted at least to \$2,500, toward the completion of the Alabama part of the endowment. And this was done by a few in the meeting who, for the most part, had subscribed largely to this endowment before. Never was a cause more heartily appreciated, and never did cause deserve better to have a hearty and liberal support. An efficient Agent is soon to enter Georgia, to solicit the proportion from that State, where already a beginning has been made by the voluntary unsolicited subscription by one brother of \$5,000.—The other \$20,000 expected from that State, together with a residue of about \$7,000 from our own State, is all that remains to the completion of this great work. And our Agent, Rev. ANDREW BROADBENT, is proceeding with energy, at this moment, to render it complete.—Brethren of Alabama! you will respond to this call, at such a crisis, in the spirit of ingenious devotion; and for His sake, who gave Himself for us! To your State belongs the honor of having initiated this great enterprise; the first steps were taken toward it during the meeting of the Southern Baptist Convention at Montgomery, in May 1855.—there in the basement story of the Baptist Church, its early cradle was set in motion. Already in the second year of its existence it has four able Professors, and thirty-three hopeful students.—Among these, are several from Ala., who are taking a high position; and all are animated with a hallowed enthusiasm in their work. We trust you will feel it your privilege and pleasure to meet bro. Broadbent even a second time if necessary, and give your helping hand to the prompt completion of this endowment.

We are, dear brethren, yours, for Jesus' sake,
B. MANLY, SR.,
W. H. MCINTOSH, Comtee.
A. J. BATTLE,
Tuskegee, Ala., Nov. 13, 1860.

Baptist Standard.
We regret to learn that the editor, Rev. I. B. WOOLFOLK, has retired from the editorial department of this paper. The publication of the *Standard* will be continued, and ably edited by brethren in Nashville until the services of an editor can be secured. The *Southern*

Baptist speaks thus of Elder Woolfolk:—"RESIGNATION.—Rev. I. B. Woolfolk retires from the editorial department of the *Baptist Standard*. The editorial fraternity lose one of their ablest and most consistent members in his retirement. He carries with him the sincere admiration with which talent, scholarship, dignity and piety inspire us."

Needless Advice.

The *New York Herald* is alarmed at Southern demonstrations. He advises Lincoln to break silence, and to "give at once to the world the programme of the policy he will pursue as President, and that policy should be one of peace and conciliation." "He should fling aside the revolutionary and destructive ideas which the fanatic portion of his partisans have proclaimed, and give substantial evidence that he will be a national and not a party President."

The *Herald* appears to be ignorant of Southern principle and feeling. Should Lincoln heed the advice of the *Herald* he can not satisfy the South. Any "programme" that he may send South will be spurned as hypocritical, and committed to the flames. He is not the President of the South; she had no hand in nominating him, nor in his election, and will leave him to preside over his fanatical minions who elected him.

Ethiopia Stretching Forth her Hand to God.

MESSRS. EDITORS: Knowing that it is refreshing to the children of God to hear of the outpouring of the Holy Spirit in the conversion of sinners, I purpose giving an account of an interesting meeting that took place at Bethel Church, Tallapoosa county, Ala. At the October meeting of said church, there were eight colored individuals came forward and related their experience. I noticed while they were relating the workings of the Spirit in their souls, that many of the white members were made to shed tears of joy, in beholding Ethiopia stretching forth her hand to God. On Sunday I baptized them, and like the Eunuch of old, they went on their way rejoicing. Truly the word of God is being fulfilled in our own midst. Let us be encouraged, and live continually in the exercise of all the means of grace, and doubtless God will yet more abundantly bless us, and add to the Church daily such as shall be saved.

In connection with the above, I wish to make some remarks concerning this race of people, which God in his providence has thrown among us. Doubtless He who sitteth on the circle of the earth and doeth all things after the counsel of his own will, has placed them here for his glory, as well as for their good. As faithful Christians, it becomes us to look well to our responsibilities concerning them. "To whomsoever much is given, of such shall much be required." I fear that many Christian Masters are, I had liked to have said, ignorant of their responsibilities concerning their negroes. Notwithstanding they are an inferior race, compared with the whites, and that they are in bondage, and not capable of self-government, &c. Still they have rights that are justly due them. Rights that every master on earth should render to them. Nor can they be clear in the sight of God, and withhold those rights.

It is not my intention in this article, to enter into what I conceive to be, from the teachings of the word of God, the relation existing between master and servant, so far as the daily business of the two is concerned. I desire to press on the minds of your readers, the great responsibility resting on each one, to see that their servants have that scriptural instruction so absolutely necessary to the salvation of their immortal souls. Whilst the Abolitionist crusade is being carried on at the North; whilst they are denouncing the plain teachings of the word of God, and running into excess on one hand; doing all they can to excite insurrectionary movements by our servants, and those of the most diabolical kind; such as are contrary to every principle of religion taught in the Bible; yet, upon which rests the darkness of its frown; let us see to it, that we be not guilty of any neglect on our part, toward our servants. Let us on all occasions, render to them what the Bible teaches us is our duty. Seek every opportunity of doing them all the good we can. Remembering that God knows the secrets of all hearts, and that truth is mighty and will ever prevail over falsehood and error.

History, observation, experience and the Bible teach us that if we wish God to be on our side, and direct our paths, we must acknowledge him; yes, we must love and serve him, and submit to the teachings of his Word. If Christians throughout the sunny South, will thus live, we need have no fear as to what our enemies may say or do to us in the future.

I should like to have said all I have to say on this subject, in one article, but as this is an age of Railroads and Telegraphs, I will desist. There will be several articles in connection with the one above.

Charity.
PERRYVILLE, PERRY CO., ALA., NOV. 13, '60.
MESSRS. EDITORS: We have just closed a meeting of ten days with the Pishah Baptist church, Perry county, Ala. It was a meeting of peculiar interest. The church was greatly revived and blessed, and God was manifest with us in his convicting and converting power. Forty-nine were added to the church by experience and forty-eight were baptized—one standing over. Eight by letter and one by restoration. The meeting closed on Sunday night of the 10th day,

Revivals.

For the *South Western Baptist*
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and we attended to the ordinance of baptism on Monday morning, where it was our happy privilege to witness the baptism of 48 willing converts; 25 whites and 23 blacks, by Elder James W. McCullough, in the presence of a very large number of spectators.—There was a good interest manifested at the close of the meeting. Our pastor, Elder Wm. L. Cochran, not being able to be with us upon the occasion, the meeting was conducted by Elders James W. McCullough, John S. Ford and John L. Adams.

May God revive his churches every where abundantly; forbid that they should grow cold so soon again in the Master's work.

WM. S. MINER, Ch. Clk.

For the *South Western Baptist*.
URSON CO., GA., Oct. 10, 1860.
MESSRS. EDITORS: Perhaps it would be interesting news to some of your patrons to know that there has been a precious revival in this community recently. We have had the Gospel preached to us nearly every night for the last month, by the Rev. Jacob King, who has labored zealously and faithfully during our revival. On last Sabbath, 13 were baptized and joined the Baptist Church at Fellowship, of which Rev. Jacob King, is pastor. I never saw as large a congregation at Fellowship.—The church is large and roomy, and it was filled up to the exclusion of some out of doors. A great deal of interest was felt, and better behavior I never saw. The work of Christ seems to be going on all over the country; more than has been for many years. Rev. Jacob King has been pastor of Fellowship for upwards of 30 years, yet he apparently seems to stand and labor for us with as much pleasure as he did when he first commenced the ministry. We all love him. May his last days be his best days.

J. W. SYMONS.

[For the following piece of sarcasm we are indebted to the Religious Herald. Though calculated for the latitude of Charlottesville, it will serve without material variation for other regions.—We doubt not that some readers of the *True Union* might, without much stretch of conscience, make a similar confession. Should any think we mean to be personal in the application, we answer, that we do so.—*True Union*, Baltimore.]

Mistake Corrected.

DEAR BRO. SANDS: I have for many years been a Baptist, and am free to confess, have never concerned myself about any one's salvation. I differ from most of my brethren here, as to the necessity of individual effort for the advancement of Christ's cause and the conversion of souls. God will do his own work in his own time and in his own way. I will be very well satisfied. The brethren here, who think differently have formed a Prayer-meeting, a Sunday School, a Missionary Society, and I hear they are talking about getting up a Female Bible Society. Not being satisfied with being engaged in these "good works," they seem determined to have my co-operation. Thus have they annoyed me above measure by their importunity. Whenever I meet them, they are inquiring, "Where you at prayer-meeting last night?" "Of course you will be at the missionary meeting this evening?" "How much stock have you taken in the Institute?" "Haven't we a delightful Sunday School?" to say nothing of the other "good causes," as they are called. I am really sick of hearing of the Sunday School. I would be a happier man if Robert Raikes had never lived. The only thing I have to regret as to my church relations, is that when asked as to why I haven't co-operated with my brethren, I have not given the *true reason*. Hereafter I intend to speak candidly about these things. Will brother Sands give me space enough to correct some mistakes I have made?

1. THE PRAYER-MEETING. When asked about this, I have usually said that my business was such that I could not attend, or that some member of my family was unwell, or that I had company, or that I did not hear the church bell. Now, the truth is, I have never yet seen the time when I could not meet with my brethren, if I really desired to do so. "Where there is a will, there is a way," is true of going to prayer-meetings, as well as to other meetings. I do not love to pray, and therefore do not go to the place where prayer is wanted to be made, and then I fear being called on to speak in prayer, which I am fully determined never to do.

2. MISSIONARY MEETINGS. I don't attend these, not for the reason I have been accustomed to give, but for the very reason that I never did feel any interest in the subject of missions. I never did make but one donation to missions, and that was some five years ago. An agent came along, and I gave him ten cents; but it was more to get away from his earnest appeals, than for any love to the cause. Why need I labor and pray for the salvation of the heathen? Charity begins at home.

3. SUNDAY SCHOOL. My excuse for not attending this has generally been that we could not have breakfast in time; and really, I have said it until I have almost believed it true. But the truth is, we frequently breakfast during the week some two hours before day. I care nothing for Sunday Schools. They may do some good in keeping children out of mischief, but not much more. I wish it distinctly understood that I am not to be troubled any more about such things. More important matters claim my attention. I have a family to provide for, and my heart is set upon making them rich. If I can only leave my children enough of this world's goods, what need I care for their souls? I have thought best to make this

statement, that my position might be made known. There are many pursuing the same course, though they would blush if charged with doing so. If they are not like myself, living for the world then their conduct sadly misrepresents them.

That all may see that I am not ashamed to come out in my real character, I subscribe myself,
A DO-NOTHING BAPTIST.

The Baptists of France.

We clip the following account of the present condition of the Baptists in France, from the foreign summary of religious intelligence of the *Methodist*, a department of that paper which is made up with great care, and which contains much valuable religious intelligence in regard to other countries:

Though a full religious tolerance is unknown in France, the Baptists enjoy a larger degree of liberty than was formerly accorded to them. In Alsace and the Oise, they have still their places of worship closed. At Luferre their church is open to their 130 converts; at Verberie and at Denain, they have no official difficulties; 200 meet at the latter place, and 30 at the former; but at Chuny, where there are 150 baptized members, and about as many adherents, the church has remained closed ever since 1853. The municipality acknowledges that no complaint can be made against any one of them. The emperor assured the pastor, who applied to him some years ago, that no hindrance should stand in the way of their public worship. The Minister of Public Worship said that the temple should be reopened. Other officials of high standing have declared the same; but though the keys are in the pastor's hands, the authorization is still withheld. The 15th of August, however, gave the opportunity for an experiment. As the people have always met without hindrance, at the pastor's house, for worship, even to the number of 140, a few resolved quietly to enter the forbidden temple, and pray for the Emperor. The pastor was there, the Bible was opened, and the Lord's commands to his people concerning constituted authorities read; prayer was offered by several brethren, and hymns sung; all withdrew quietly. There were more than twenty in number, in order to try the experiment fully; and though it was done in the presence of the gendarmes, no notice was, or has been taken of it. These Baptist churches are bright lights shining steadily amidst the surrounding darkness. Pastors, as well as flocks, have been converted from Romanism, and they are waking worthy of their high vocation. It was at Chuny that, last year, the gendarme Dechy refused, when on military duty in the Roman Catholic church, to kneel before the wafer.

Rev. S. A. CREATH has removed from Marion to Greenville, Ala., and wishes his correspondence governed accordingly.

DEATH IN THE PULPIT.—Rev. F. L. B. Shaver gives the following remarkable instance, in Alabama:

"Rev. Angus C. McNeil, of the Presbyterian Church, whilst preaching last Sabbath morning, in the brick church, near Pleasant Hill, Dallas county, Alabama, of which he was pastor, on Romans v. 12, suddenly sank into his seat, when about half through his discourse, and died almost instantly, without a struggle or a groan! Truly, 'in the midst of life we are in death.' He was a pious and able minister, much esteemed, and universally regretted. He was buried in the same dress, and just as he was attired that morning. 'Be ye also ready; for in such an hour as ye think not, the Son of man cometh; and blessed is that servant whom his Lord shall find watching.'"

PATIENCE.—An editor has need of patience, especially an editor of a religious paper like ours. He is always running his head into difficulties. If he tries to improve his paper by condensing long communications, which in their very nature are mere repetitions of what is constantly written on the same subject, into brief, spicy items which will be read, somebody thinks he is treated outrageously, because six or eight pages of letter-sheet were not printed, in the whole of which, though very good, there were not half a dozen lines of absolute news. The secret of news paper success in modern times is brevity. Tell a great many things—but tell them, and be done with it, and go on to something else.—*Methodist Protestant*.

"PROSPERITY OF CUBA.—Cuba is advancing in population and all other sources of wealth. It is calculated that the present population of the Island is 1,165,000, of which 550,000 are white inhabitants, 180,000 free colored, 400,000 slaves, and 38,000 Asiatics and Indians. The sugar estates are immensely productive. Twenty-three of the principal plantations, comprising about 100,000 acres of land and 10,175 slaves, besides buildings, machinery, &c., are valued at nearly \$15,000,000.

Spirit of the Press
"From the returns which have reached us we are forced to the lamentable conclusion that Abraham Lincoln has been elected President of the United States from the 4th of next March. We declare this opinion as the inevitable result of yesterday with sorrow which has no source in party defeat. The people of the Northern States, by an apparently overwhelming majority, have rendered their verdict on an issue fully made up, and after full deliberation, and that verdict says that the Union and the States of the Union are entitled to equality in the federal Government shall be based on active hostility to the South and her institutions.

"What the effect of that verdict, immediate or ultimate, will be, we do not intend to prophesy. We see in the immediate future gloom and storm, and much to chide the heart of a patriot in the land. We can understand the effect that will be produced in every Southern mind when he reads the news this morning—that he is now called on to decide for himself, his children, and his children's children whether he will submit tamely to the rule of one elected on account of his hostility to him and his, or whether he will make a struggle to defend his rights, his inheritance, and his honor."—*Washington Constitution*.

We believe there is one, and only one peaceful solution of this whole matter, and that is by

the peaceable withdrawal of the Southern States from this Abolitionist Government, and erection, by them, of new safe guards for the protection of their rights.—*Prattville Statesman*.

Abraham Lincoln is elected President of the Northern States. With what propriety can he be said to be President of the entire United States? We see. Standing as he does upon a sectional platform, and elected by a party that has distinctly repudiated the term "National." Yet, according to the form of our Constitution he will be President from the 4th of March next. The only green spot in the North is the gallant little State of New Jersey, which has repudiated him. In New York great efforts were made to secure the nomination of Lincoln to no purpose. While we rolled up in New York city nearly 30,000 for the Union ticket, it has proved not to be sufficient to counter-balance the tremendous majorities of the "Republicans" in the country districts. We are, therefore, swamped, broken down, defeated. It grieves us to write the word—that the North has endorsed Abraham Lincoln, and a party which we believe upholds principles that are not only infamous but hellish—principles which, if ever carried into practice, ought to smash this confederacy into fragments.

But how is it now? Shall the South wait for this before they provide for their social safety? Will they—can they safely consent to place the power of this government in the hands of an anti-slavery President? These are questions much easier asked than answered. They rest with the people of the South. If they deliberately conclude that their safety is compromised by the inauguration of anti-slavery President, there is no honorable person who could or would ask them to submit to Lincoln at the expense of social anarchy and revolution.

—N. Y. Day Book.

It is our unpleasant duty this morning to announce that Abraham Lincoln, and Hannibal Hamlin, are to be the next President and Vice President of this Republic. What the consequences of a triumph of the "irrepressible conflict" will be, we cannot foretell. The deed is done! Higher-lawism has been proclaimed by the voice of the American people, and whether the Southern States will consent to be ruled by that horde of fanatical fanatics, is yet to be seen.

We do not believe that this Union will endure the months. The announcement of the Republican victory of the North, sounded to our ears like the death knell of this Union confederacy. We are not of those who shut their eyes and close their ears to the storm. The Southern States will not tamely submit to be governed by a party that declares eternal war against constitutional rights. It is time that Southern men should look around and see to what this thing is tending; whether the freedom of the South are to be stripped of their property, or whether they are to maintain their constitutional rights?—*Raleigh (N. C.) Press*.

THE FEELING IN NORTH CAROLINA.—The Raleigh Press says:

Never, since we have any recollection of political results, have we seen such a feeling as pervades our community yesterday. There was no rejoicing by the part of either of our political parties; there was no excitement, but every man seemed to be impressed with the conviction that a struggle had been passed in which the South had been overpowered by the irrepressible conflict against her rights.

On the streets crowds of men might have been seen in grave conversation, breathing threats against the Union; indulging in no anathemas against this or that man, or this or that party; but gravely and calmly discussing their duties as freemen and as Southern men under the peculiar conditions of affairs. Such a feeling we have never seen in our midst before. There was nothing said about secession, or about disunion, or about the rights which are withheld from the contending of our citizens spoke volumes. Our people are now a united people and whatever may befall our country, one thing is certain, our people will be a unit.

GEORGIA MOVING.—Savannah, November 2.—Ten thousand cheers for Georgia! We have advice from Milledgeville, which states that Gov. Brown has sent his Special Message to the Legislature. It was read amidst thunder of applause. Everywhere it excites the patriotic sentiments. The Governor is for resistance, at all hazards, to Black Republican rule. Our streets present a lively appearance. The town is brimful of patriotism and Blue Cockades. Senator Toombs has sent his resignation in to the Legislature, and declares himself in favor of immediate secession. He has been elected the Union of Georgia with South Carolina. From the mountains to the seaboard there is but one feeling, and that is resistance to Lincoln's election. The masses are fully aroused, and are emphatically for action—glorious, God-like action.—*Charleston Courier*.

THE GENERAL RESULT.—THE NORTHERN STATES.—All the non-slaveholding States stand for Union. Every body, having elected, are Lincoln. The cast for his 189 Electoral votes, being 17 more than a clear majority, California and Oregon remain to be heard from. New Jersey has been carried for the Fusion Electoral ticket, containing the names of 3 Douglas, 2 Bell, and 2 Breckinridge Electors.

Kentucky, Tennessee and Missouri are certainly voted for Bell, giving him 33 Electoral votes.

Richmond, Nov. 18.—Virginia has gone for Bell by about 400 plurality. This is certain.

Douglas has not obtained an Electoral vote, as far as heard from, except the three obtained by fusion in New Jersey.

The Collector at Beaufort, S. C., has sent his resignation to the President.

GOVERNOR MOORE'S LETTER.—The letter which we publish this morning from Gov. Moore, gives a practical solution to the questions at issue, which should be acceptable to all parties in the state whatever may be the differences as to the construction of the Convention law.

The Governor does not think he is compromised by the Convention nullification. He shall have met in the several states on the 5th of December, and cast a majority of the Electoral vote of the Union for Lincoln. He will, therefore, issue his proclamation for the Convention on the 6th of December, by which time he will be enabled to hear the result. In the different states by telegraph. The election of Delegates will take place on the 24th of December, and the Convention will assemble on January 7th.

The Governor having thus explicitly assured the people that the Convention will be called as early as he deems it compatible with his official duty, he proceeds to advise them against exhibiting to our fellow citizens of Alabama, and to the nation, and argues

