

H. E. TALIAFERRO, Editor.

"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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TUSKEGEE, ALABAMA, THURSDAY, APRIL 18, 1861.

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY.
By THOS. F. MARTIN.

TALIAFERRO & CO.,
PROPRIETORS.

The South Western Baptist.
TWO DOLLARS A YEAR, if paid within three months.

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The Proprietors will continue the Job Printing business, and are prepared to execute every description of LETTER PRESS PRINTING committed to their care, in as good style, and on as reasonable terms as any other establishment in the State.

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ing conqueror with songs and dances, (see Exo. 15:20,) where Miriam sung a triumph, 1 Sam. 18:6, where they went out to meet David on his return from slaughtering the Philistines; also, our chapter 34 vs., Jephthah then, when he made his vow, evidently expected some human being would come to meet him; and herein lies the greatness of the vow, that he was willing to offer the dearest one, as that one would be likely to meet him first. If, then, he did offer a human sacrifice, he did it deliberately. True, he may have hoped that God would in his providence cause one of his dearest slaves to meet him, yet he knew some human being would meet him, and so committed his horrid crime with perfect coolness and deliberation. Would God grant a victory to one who had made such a vow.

But we cannot think he did it. Here then, is the difficulty; how shall we interpret the language of Scripture so as to render the story probable, not to say possible? The interpretation which seems best to solve the difficulty is a figurative one. Jephthah did not literally vow to sacrifice a human being. He meant to make such a consecration of the first human being that came forth from his door to the Lord, as was made of an animal when it was offered as a burnt offering to Him, i. e. he vowed to devote her entirely to the Lord. We often speak of offering ourselves living sacrifices to God, meaning thereby to devote ourselves entirely to his service. When it is said, then, of Jephthah, "he did unto his daughter according to his vow," it simply meant that he devoted her entirely to the service of the Sanctuary, to the service of Jehovah.

In my next article I shall show how perfectly this harmonizes with the account given in the Scriptures, and how it explains many particulars, left unexplained by the literal interpretation.

POLYGLOT.

For the South Western Baptist.

Old Way-side Flowers; or Sketches of the Apostles and Prophets.

ST. JUDE.

In my last I left St. Jude with an exhortation to contend for the Faith, to which the only epistle he has left us seems to have been especially directed; and when we consider the exceeding earnestness and anxiety of the Apostles generally, and of this one in particular, not only to serve their brethren while they lived, but for all time after they should be dead, it is only then that we become duly sensible of their tender and enduring interest in all that concerned the cause of their Redeemer and the souls of perishing men. Yea, the world went this way and then that; and commotion and excitement raged on every hand, but their patient and loyal feet followed but the one straight and narrow, self-denying way; and when the Church seemed cold and careless and their brethren were taken up with worldly affairs, then indeed they labored but the more, with transcending watchfulness over all the interests and purposes of their mission. Was this Christianity? Is it indeed a fact that Religion incites to greater watchfulness and more abundant labors in times of danger and distress and coldness and desolation? Ay, so bears the testimony of the Apostles. It will be seen anon, so also, say the Prophets. But, remarking upon the duty of contending for the faith, it might be profitable just here to enquire how this is to be done; for, however much we be disposed to the discharge of such duty, if we do not ascertain the way, it will be utterly impossible to perform it. Since, as moral agents, it is left to us under the light and grace of God's word to determine, through the medium of our sense and understanding, the propriety and impropriety of all our actions and the requirements and performances of all our obligations—"the way being so plain that the wayfarer man, though a fool, need not err therein." Assuming then, that God has appointed certain means, by the use of which we may contend for the faith, and predicated this duty upon the possession of those means, we come without farther remark, to consider the how, or WHAT WAY of this matter. And

First. We are to ascertain what is faith, and this is best known by its fruits, or works, or such indications as St. Jude lays down both positively and negatively in his epistle.

Secondly. The way of, or nature of faith, as shown or set forth in the lives and conduct of all God's people since the world began, comprehending the Apostles and Prophets.

Thirdly. The life of, or sustenance and food of faith; for faith has that legitimate, upon which it feeds; and is kept alive and vigorous; and we may not contend successfully for its actuality, unless we know how to sustain that actuality; and this is best ascertained by an experimental survey of the Divine Writings, as, for instance, the junction of St. Paul, "neglecting not the assembling of yourselves together," but through instruction in righteousness, "being rooted and grounded in love," and so on.

Fourthly. The demonstration, or way

of showing faith, which being in the world but yet unseen by the world, must be developed and portrayed or propounded to the world; and under this head are,

1st. The preaching of the Gospel and the organization (into church relations) of the Gospel.

2d. The advocacy of the Gospel, as in the conduct and conversations of believers and their expressions in every way, verbal and un verbal, as in speaking, writing, submission, &c.

IN SPEAKING: Comprehending, defining, description, argument and exhortation.

IN WRITING: The above, set forth in book, pamphlet and periodical or newspaper form.

IN SUBMISSION: Seeing that our lives and conduct comport with all that we set forth in the way of ordinance and duty; as in baptism, worship, the Lord's Supper, charity and godly walk and conversation.

3dly. The sealing of the Gospel by the manner of our death, as in hopefulness, tranquility, rejoicing, and peace.

All these and more, are comprehended in a contention for the faith; and this last, St. Jude held to be a duty devolving upon all alike; and, hence beloved, we must help one another so as to enable all by concert and union to use their talents to the best advantage; thus if some are to preach, some must read; if some to teach, some to be taught, &c. So, then, the preacher must be kept in the pulpit, the teacher in the school, and the religious Editor attending to (not his, but) OUR RELIGIOUS NEWSPAPER. "EARNEST."

Clairborne, March 20, 1861.

For the South Western Baptist.

Thoughts on Giving.

NUMBER 2.

BRO. TALIAFERRO: In connection with what was said in a former article, I ask, Why did the Apostle urge upon his son Timothy, "To take heed unto himself, and unto the doctrine, to continue in them," &c. If it was not necessary that ministers of the Gospel should on all occasions preach the word of God faithfully? That minister who, from any motive, shuns to instruct his hearers as to what is their duty on this or any other subject, is incurring a most fearful responsibility. One that I pray God may never be charged to my account.

All ministers should be of the same mind with the Apostle: anxious that their churches should be faithful. Paul was very fearful that on a certain church he had bestowed labor in vain. In my mind there was nothing more appalling to the Apostle than to see a cold, inactive church. There is nothing more painful to the devoted servant of Christ than to see churches so much in love with the world, as that they forget the object for which God is keeping them in the world. In order that our churches may be aroused to greater activity in the cause of Christ, ministers should be an example to believers in word, in conversation, in charity, in spirit, in faith, in purity. "They must show themselves a pattern of good works." They must be living preachers. Must prove their faith by their works. Then they will be prepared to instruct their hearer more perfectly in the way of all truth.

I find that such is the ignorance of the masses of the people as to the Scriptural duty of giving, that something more than a missionary sermon from the pulpit is necessary to enlist their feelings and instruct their minds. Many are the objections of professors of religion to our missionary organizations, whilst many are opposed to missions in every respect. And from my observation, I find but few that have taken the Scriptural view of the subject, and are governing themselves by that rule.

Ministers should seek to remove these difficulties and objections of their hearers. Nor should they shrink from any work that is necessary to accomplish such an end. If it requires them to visit privately and talk personally, and that with diligence, earnestness and perseverance, by all means they should be willing to do it. And this I believe to be absolutely necessary. I have no doubt many ministers would be surprised if they knew the feeling and views of the members of their flocks on the mission cause. True, he will meet with much to discourage him, yet he will find much that will animate his soul. Much that will increase in him a more ardent desire and faithfulness in the cause of Christ. He, too, can exert more influence over his flock than any agent, or any one else. He can raise more money and will be the means in the hands of God of saving many precious souls from eternal death. Ministers of the Gospel, ye servants of Christ, never let it be said of you that you failed to instruct your congregations in the great missionary cause which is the cause of Christ.

CHARITY.

Loachepoka, Ala.

MINISTERS AND POPULATION.—The present population of the United States, by the recent census, is estimated at 31,000,000; and the number of evangelists in the land is stated at 31,338, which is probably below the fact. In 1832, when the population was 13,713,242, there were 6587 evangelical ministers, or one to every 1437 of the population. Eleven years after, in 1843, with a population of 18,768,822, there were 17,073 ministers, or one to 1093. In 1854, when the population was 25,953,000, there were 26,252 ministers, or one to 688. In 1860, with 31,000,000 population, there are 31,338 ministers, or one to 986. Between 1832 and 1860, the population has increased 226 per cent, while the evangelical ministers have increased 328 1-2 per cent.

How Knox and Luther Prayed.

During the troublous times of Scotland, when the Popish Court and aristocracy were arming themselves to suppress the Reformation in that land, and the cause of Protestant Christianity was in imminent peril, late on a certain night, the vigilant and unwearied John Knox was seen to leave his study, and to pass from the house down into an enclosure to the rear of it. He was followed by a friend; when, after a few moments of silence, his voice was heard as if in prayer. In another moment the accents deepened into intelligible words and the earnest petition went up from his struggling soul to heaven: "O Lord, give me Scotland, or I die!" Then a pause of hushed stillness, when again the petition broke forth; "O Lord, give me Scotland, or I die!" Once more all was voiceless and noiseless, when with a yet intenser pathos, the thrice repeated intercession struggled forth; "O Lord, give me Scotland, or I die!" And God gave him Scotland, in spite of Mary and her Cardinal Beaton; a land and a church of noble Christian loyalty to Christ and his crown, even unto this day. How could it be otherwise? So Luther, when Germany and the Reformation seemed to be lost, and human help was none; this was the prayer which that second Moses went and laid down at the foot of the eternal throne. "Oh God, Almighty God everlasting! How dreadful is this world! behold how its mouth opens to swallow me up, and how small is my faith in thee! If I am to depend upon any strength of the world, all is over. The knell is struck. Sentence is gone forth. Oh God! Oh God! Oh thou my God! help me against all the wisdom of the world. Thou shouldst do this. The work is not mine, but Thine. I have no business here. The cause is Thine, and it is righteous and everlasting. Oh Lord, help me. Oh faithful and unchangeable God! I lean not on man. My God, my God, dost Thou not hear? My God, art Thou no longer living? Nay, Thou canst not die. Thou dost not hide Thyself. Thou hast chosen me for this work. I know it. Therefore, Oh God, accomplish Thine own will. Forsake me not, for the sake of Thy beloved Son, Jesus Christ, my defence, my buckler, and my stronghold." But he had not done. Once more the tide of emotion and importunity bursts forth, "Lord, where art Thou? My God, where art Thou? Come, I pray Thee; I am ready. Behold me prepared to lay down my life for Thy truth. For the cause is holy. It is Thine own. I will not let Thee go—no, nor yet for all eternity! My soul is Thine. Yes, I have Thine own word to assure me of it. My soul belongs to Thee, and will abide with Thee forever. Amen! O God, send help! Amen!" The history of the salvation and sanctification of human souls hitherto is the history of such praying as this, in spirit, if not in these or any other words. Such sacred earnestness and familiarity never offends, but immeasurably delights, the Father of our Lord Jesus Christ, who through him is the God of all grace and consolation.—*Congregationalist.*

To Persuade Men.

The object of Christian preaching and instruction is not simply to enlighten, or to convince, but to persuade men.—It is to lead them to repentance, to win them to Christ. Christian doctrines are unfolded to the perception, and commended by sound reasoning to the judgment, in order that they may address the will as motives. In order to do this with effect—apart from the invaluable necessity of divine grace—they need to be so presented as to appeal to the affections. The will is not moved to action by mere dry argument, or a view of the truth in the abstract, but by such an impression of it as excites some moral feeling, as love, sorrow, fear, or hope. Without an appeal to the heart, the most irrefutable reasoning is valueless; with it, a poor and defective logic may produce perfect conviction. Yea, more, conviction may be produced where there is no argument, no proffer of evidence, by such a setting forth of divine verities as moves the springs of moral feeling. Baxter's "Call" and Doddridge's "Rise and Progress," are not argumentative books, but they have reclaimed unbelievers. There have been greater logicians than Dr. Adams shows himself to be in his "Evangelical Doctrines," but Logic might sometimes envy the effect of his simply putting the case. Mr. Webster said of Samuel Dexter, that "his statement was argument." It is a rare gift in expounding the word of God, to be able to manifest the beauty as well as the obligation of holiness—to present the truth in such a posture that it shall be impressive at first sight, and grow in impressiveness the more it is looked upon. The point of view, the attitude, the distribution of light and shade, have much to do with the effect of any object that appeals to the eye. And there is a moral perspective, a spiritual atmosphere, in which divine truth is viewed to advantage. There is a method of presenting it in such relations, in such associations with other objects of thought, as to make it a powerful influence upon the heart and conscience.

Now, it is this laudable purpose of commending the truth to men's consciences, that leads to much suppression of Scriptural doctrine. Certain doctrines seem hard to receive. Even when admitted as true, they are rather submitted to than cordially adopted. There are men who have the doctrine of election in their creeds, who yet do not like to preach it or to hear it preached.—This, and some other portions of "the counsel of God," are often kept out of sight because, it is said, men stumble at them. Their effect is to repel, instead of inviting, and therefore, men say, it is best to be very careful when and how to bring them forward. Better be silent about them, than to do harm by their injudicious mention.

Certainly; that is far better. But neither is necessary. And is it possible that any one who believes in the inspiration of the Bible can fear lest its truths, spoken in love, should do harm? God is the author of the Bible, and the same God is the maker of the human mind and heart. He gave the Bible as the repository of that truth, in the belief of which the heart is renewed. Did He not know how to adapt his Scriptures to our minds? Can we hope to do the work better?

These questions suggest a thought: that is sometimes lost sight of. Scriptural truth is best presented in the Scriptural connections. In the Bible, a doctrine is seldom presented in a bare didactic statement. It is usually given as a ground of praise, a motive of love, thankfulness or penitence, an encouragement to faith and to prayer—in short, as it is commonly expressed, "in a practical aspect." Now, this aspect of the truth is a very important matter to be got at. When that is perceived, we see what use it was designed for, what class of persons it addresses, what effect it is adapted to produce, if it shall please God to make it effectual for any good. By a little attention to this point, we may sometimes perceive that a given truth occupies in the Scriptures a place and relation somewhat different from that which is assigned to it in some theological systems. The habitual, continuous, connected study of the Bible is the best corrective of an ill-proportioned theology, and may give invaluable hints upon "the art of preaching."—*N. Y. Examiner.*

Andrew Fuller and Robert Hall.

The Freeman, London, has the following interesting anecdote, illustrating the character of these two celebrated men:

"Thousands visit and view Oxford, and variously account of it. Andrew Fuller, certainly one of the greatest theologians since the Apostolic age, at the time when his fine energies were employed in clearing off the rubbish which had accumulated around the bases of apostolic theology, and when his large heart and active hands were full of the missionary enterprise, visited his friend James Hinton at Oxford.—James Hinton, whose apostolic gift of preaching John Foster coveted without sin. These two friends went out together to see the city of colleges; passed through Christ Church, the vast foundation of Woolsey; passed by the far more ancient Merton, and so toward the grand masses of St. Mary's Church, the Radcliffe, and the Bodleian Library. To these Fuller gave little heed. His mind was pre-occupied. 'Let us return to your home,' he said to his friend, 'and resume our discussion of Justification by Faith.' Robert Hall visited Oxford, and Mr. Hinton. They, too, went out together to view the place externally. They stood in the external gallery of the Radcliffe Library, a fine monument of the genius of Gibbs, as also is St. Martin's Church, near the National Gallery, in London. From this coign of vantage Hall looked upon towers and spires, upon countless pinnacles, upon quadrangles with emerald floors, and saw, in the midst and around, gardens and groves, the flowing rivers, and belting hills wood-crowned; and over all the blue cloud-flecked sky. His senses were impressed and his imagination was fired. 'Sir, sir,' he exclaimed; 'it is the New Jerusalem come down from heaven!' It needs not, we should add that this record, now first written, is literally true; for it presents the men in their mental habit as they lived and spoke."

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The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, April 18, 1861.

"Is there not a Cause?"

It is by no means inconsistent with the duties of a religious editor, in the midst of revolutionary scenes, to take some humble part in the discussion of such topics as are vital to the interests of the country. For this reason, we have from time to time, both in our editorial and general news columns, introduced such matter as we thought was essential to enable our readers to form some adequate conception of the present crisis. In doing this, we have not attempted to conceal the fact that our principles and sympathies, religious and political, were eminently Southern. We propose in this issue to suggest some thoughts upon one aspect of the question which it occurs to us, has not been as thoroughly discussed either by the press, or by our statesmen, as its importance demands.

Many persons, North and South, supposed that the Slavery question is the only question involved in this great Southern movement. There never was a greater mistake. Our deliberate conviction is, that if the Slavery question were lifted entirely out of the field of contest, there would still remain points of antagonism between the two sections sufficient to disrupt the government in ten years. And that statesman who does not see this, has the most important lesson of his life to learn.

When the old United States was formed, it never entered into the heads of its founders that before the close of the first century of its existence, it would extend from the Atlantic to the Pacific Oceans, and from the St. John's to the Rio Grande, and contain a population of over thirty millions. Within this vast territory, there is such an infinite variety of soil, products, climate, interests and pursuits, as to make it simply impossible for any one free government to afford adequate and equal protection to every portion. No government short of an unlimited monarchy could hold together such discordant elements. Our people have outgrown the government. To use a familiar passage of holy writ, "The bed is shorter than that a man can stretch himself on it; and the covering is narrower than that a man can wrap himself in it." Wise and patriotic as were our ancestors, they were not endowed with the attribute of prescience. The old Federal Constitution answered a wise and noble end; and met all the necessities of the country for half a century or more;—and we may add, had its spirit been sacredly preserved by the contracting parties, might have lasted much longer. But there is a trite maxim that "necessity is the mother of invention;" and the real or supposed necessities of particular sections of the late Union put invention upon the rack so to construe certain clauses of that constitution as to favor one section of the country to the detriment of another. Thus, the clause in the Constitution authorizing Congress to levy such duties on foreign imports as were necessary to sustain the general government, was so strangely perverted by partial legislation as to throw two-thirds of the burdens of the government upon one-third of the population. This was done under the specious plea of protecting American industry. This protection policy culminated in the late Congress of the old government in what is known as the Morrill Tariff—a bill of abominations which was of itself enough to disrupt the Union. That Tariff is so peculiarly discriminating as effectually to exclude almost all such articles of foreign manufactures as are needed at the South, and so place us at the mercy of Northern manufacturers. This purblind policy on the part of the Northern Confederacy, as might have been expected, has aroused the indignation of European governments, and enlisted their sympathies with the South. It is already operating as a blockade at the port of New York, and is being paid under solemn protests. It has been truly said, that the most ultra Southern men could not have conceived a measure which would more completely have demoralized the Northern government in the eyes of all nations. Its ultimate effect will be to force the whole foreign importations into Southern ports, and bring the entire Western trade into the Southern Confederacy. In this opinion all parties are agreed.

Now, this species of partial legislation—legislation which sought to impoverish one section of the late Union to enrich another—had become so oppressive to the section imposed upon, as to furnish the very ground for dissolution of the Union recognized in the declaration of independence—That "when ever any form of government becomes destructive of these ends, it is the right of a people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such forms, as to them shall seem most likely to effect their safety and happiness." This is just what the Confederate States of America have done—no more, no less. Figures and facts incontrovertibly proved, that the late federal government was so administered as, in the first place, to lay its heaviest burdens upon one section of the Union; and in the second place, to dispense its patronage in the very section where its burdens were lightest. While the Southern States were paying directly or indirectly, two-thirds of the national revenue, the North were receiving three-fourths or four-fifths of the disbursements of that revenue. And but for the inex-

haustible resources of the South, this double drain upon these resources would long since have ruined her.

When the interests of a country, therefore, become so conflicting as that its legislation is the mere instrument of impoverishing one portion of it for the purpose of enriching another—and when for a long series of years, despite all remonstrances and appeals, it appears that that is to be the settled policy of its government—a disruption of that government is a political necessity. Such antagonism never can be made to harmonize. The parties are left to elect between perpetual internal strife, or separation. A most instructive lesson on this very question is furnished us in a single passage of Jewish history—the revolt of the ten tribes.—Under the reigns of David and Solomon, the national tribute, or tariff was raised to an enormous height, for the sole purpose of building the temple. After that structure was completed, and the death of Solomon, Rehoboam, his son, desiring doubtless to maintain his court on the most extravagant scale, betrayed no intention of relaxing the rates of tribute which had been assessed for an extraordinary emergency. The tribes complained of this enormous tax, and besought him to relieve them of its burdens. The old men advised him to heed their request—but the young men, who had been reared with him in habits of extravagance, advised him to increase these burdens. He turned a deaf ear to the wisdom of the aged, and accepted the folly of the young. And what was the result? The ten tribes revolted in a body, and established a government for themselves under Jeroboam. And when Jeroboam undertook to coerce these revolted tribes back to their allegiance with "one hundred and eighty thousand chosen men, which were warriors" the Lord solemnly interdicted him, saying, "Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me." Now, if the extravagant levying of tribute furnished an adequate reason for the disruption of a government which God himself established, much more may such conduct justify us for withdrawing from a government formed only by the wisdom of man. And we therefore repeat in conclusion, that he who sees nothing in this great Southern movement but the Slavery question, has sadly failed to measure its vast magnitude. When national antagonisms become so radical that the statesmanship of the country cannot harmonize them—nay, when the very legislation of that country is so intentionally adjusted as to intensify these antagonisms—the necessity of separation becomes simply imperative. Whether there is patriotism, statesmanship, and philanthropy enough in the country to accept of this necessity, and acquiesce in a peaceable settlement of vexed questions, remains to be seen. Be this as it may, there is one source to which Christians may go. There is a wisdom which can shape all diplomacy. Let the piety of our country be importunate in invoking the wisdom that cometh from above!

Reduction of Fort Sumter.

On last Saturday, (13th) after a contest of some thirty three hours, Major Anderson surrendered Fort Sumter to the Confederate army. What is remarkable in the whole matter is, that although each party kept up a brisk fire all the time, not a man was killed on either side. Several guns were disabled in Sumter and two slightly injured on our part. General Beauregard deserves the highest gratitude of every citizen of the Confederate States for his consummate skill in conducting this first contest between our government troops and those of the Black Republicans. When the news reached our town on Saturday evening, it produced quite a sensation. It was hailed with bonfires, illuminations, the ringing of Church bells and the booming of cannon.

Well, the war is upon us! We have exhausted every effort for peace which duty and honor demand. Our peace offerings are spurned, our commissioners sent home from Washington with the insulting declaration that they cannot be received, and now the roar of artillery on our Southern borders announces the purblind policy of an abolitionized government, bent on the ruin of the country as well as its own! Let it come! "In the name of our God, we will set up our banners;" and by the blessing of Him who ruleth in the armies of heaven, the sword will never be sheathed until the last invader shall be driven from our shores. The battle of New Orleans, fought by Southern soldiers, commanded by Southern officers, may suggest to these hirelings of Mr. Lincoln what Southern men can and will do when their wives and children are behind them and an invading force is before them. Let no man's heart fail him for fear. The spirit of our people is aroused, and hundreds of thousands stand ready to fly to the standard of our Southern Confederacy to maintain its integrity or perish in the attempt. "Let us play the men for our people, and for the cities of our God, and the Lord do what seemeth him good." Let prayer be made without ceasing unto God, and the result is not doubtful.

Some particulars of the bombardment will be given next week.

Southern Baptist Convention.

We have already given notice of the meeting of this body in Savannah, Geo., in May next. It is feared that our political troubles will induce many of our brethren, who feel the deepest interest in its objects, to remain at home, in the hope that a sufficient number will at-

tend, at all hazards, to transact the business. We wish to appeal to all such, to allow no such motive to influence their conduct. In it wise, is it safe, to allow the present political agitation of the country so to absorb our minds and hearts, as to exclude all proper attentions to the interests of Zion? What if our nation is convulsed as it never has been convulsed before—"God is our refuge and strength, a very present help in time of trouble." The very dangers that menace our political institutions, should induce the friends of Jesus to cling the closer to his cause. If we desire Him to direct the vessel of State through this troubled sea, let us not desert or prove indifferent to the interests of his kingdom at the very crisis when loyalty is most needed.

Then let every brother who can possibly attend that meeting, and who has been or may be chosen, by the proper authorities, do so. Never was there such an occasion for the children of the Kingdom to manifest their faith in its stability and perpetuity.

Another Reason.

Pedobaptists have great difficulty in accounting for the decline of Inf. Baptism. A new Richmond is in the field, and in the Southern Methodist Quarterly Review he ascribes it to the Baptists as persecutors. Of course he calls Baptist opposers of Infant Baptism persecutors. What a pity they have been so intimidated by the troublesome Baptists! He lets off thus:

"How fearful the position of parents who debar their children from the Church of Christ! And yet how many occupy that position, even though they receive 'little children!' They have been driven to this fearful position and culpable neglect of their children by a relentless persecution, which, demon-like, has pursued them night and day. And yet, is this a sufficient excuse for neglecting a duty so plain? As well neglect Latimer, and Ridley, and Rogers, and a host of others, whose triumphant spirits went home to heaven from the stake, the gibbet, and the rack, have treated from duty, and compromised the cause of God, before the violence of that storm which raged around them, as for parents now to quail and shrink back from duty because of the virulence of persecuting enthusiasts."

God's Plan of Salvation.

Justification is the central doctrine of our salvation. It centers upon itself all the Father's love, all that the Son came to do, and all that He did do. He was wounded for our transgressions and bruised for our iniquities. He bore our sins in His own body on the tree. He who no sin was made sin for us, and in no other way designated is it possible for God to be just while He justifies him that believeth in Jesus.—Here, then, is salvation from sin, and yet with justification and not mere pardon. Pardon goes with justification and depends upon it. They are essential and inseparable parts of the same salvation. But this pardon and justification rest upon an assigned and eternal principle of the divine government. And that principle is justice. That God might be just while He justifies him that believeth in Jesus. Outside of this there is no salvation. There is no other way given under heaven and among men whereby it is possible for God to be just to His own law, His own justice, and His own holiness. The glory of salvation by the cross is that it secures the absolute and eternal harmony of the divine attributes. It does not exalt mercy to the destruction of justice. It deals in no mawkish sentimentality, it works by no weak and morbid notions, nor by idle whimsies—which make God altogether such a one as ourselves. But on the contrary it is as inexorable as justice, and yet as mild and glorious as mercy itself. Hence its transcendent luster in the moral universe of God. It has lost nothing, it has lowered nothing from its high and infinite perfection. It has sustained all and glorified all. It honors God, and saves man. It springs out of the compound reason, mercy, and love and not out of any one of these attributes singly and alone. Here then is justification, because justice is answered. Here, also, grace, including goodness, mercy and love is exercised in the most glorious profusion upon man, and for Christ's sake. Man has no merit, but he becomes rich in the merits of Christ; he has no righteousness, but he receives the righteousness of Christ; nor can he look for any reward at last except that which is the gift of grace and not of merit.

Such is a brief sketch of salvation by the cross.

Poland.

Every revolution in Europe revives the hope of the Poles in the ultimate restoration of their nationality. From the beginning of the French Revolution in 1789 to its termination in 1815 they lived in anxious expectation, that some of the stirring events of that remarkable period would be turned in their favor. In 1848 it was the same, and the recent events in Italy have rekindled their national ardor and patriotism.—The dismemberment of that kingdom by Russia, Austria and Prussia was the most bald-faced act of iniquity ever perpetrated by nations professing to be civilized. Three great powers pounced upon a weak one, conquered it, and coolly partitioned it among themselves, without a pretext worthy of a common Jesuit. The Poles, the most patriotic people in the world, have made many extraordinary efforts to restore their national polity, but these iniquitous powers have crushed every movement. They yet have a future. A just God remembers, and when his time comes a fearful retribution follows. Some Vic-

tor Emanuel will arise, a Garibaldi will be raised up, assisted by a Napoleon, "and shake terribly" these tyrants who have plundered a nation of its existence. Europe is fast adjusting itself in view of the principles of an enlightened age.

"A Gentleman on the Cars."

Every community has its sensations, who have no use for Telegraphs and newspapers. They get all their news from "A Gentleman on the Cars." They can snuff a rumor in the breeze equal to a certain bird its food. They meet you, "Have you heard the news?" they inquire. "No! what is it?" you inquire. "Why, a Gentleman on the Cars said, that, &c." "The Gentleman on the Cars" may be contradicted a thousand times by the press, yet he is as good authority as ever with the sensationists.

Kind Words.

Staunch, uniform friends are still at work for us. One writes as follows, after mentioning how certain other moneys were to be credited:—"The other two dollars to pay for the paper to be sent to some deserving Baptist minister, too poor to well pay for it, and who would appreciate it. The S. W. Baptist must not be suspected. It would be a disgrace to the denomination, and a public calamity."

A brother who has sent us several subscribers lately, sends others, and adds:—"Knowing the worth and importance of the S. W. Baptist, I am compelled to take a deep interest in its circulation. I hope to be able to send you others soon."

A friend in Mississippi writes:—"I batter myself that I shall be able to send you a large list of subscribers soon."

We wish brother Callaway to "request" others to act as agents for us, as our friend at Roanoke asks forwarding names.

A good sister sends money for herself and for a new subscriber, and gives the reasons:—"This is a gift to her as an esteemed friend, and for the encouragement of the S. W. Baptist."

A brother in Mississippi writes:—"Enclosed I send you five dollars, which I hope will square me up, as I don't know how I stand. But rather than do without your paper, I will send as much more."

A warm friend in the South-eastern part of Alabama sends a subscriber, and expresses himself thus:—"I would that all the Baptists of this section would take the paper. I have promised to send all the 'needful' handed me for that purpose."

Spain.

This old nearly-dead kingdom is giving evidences of new life and renewed energy. Under Charles V. and Philip II. it was the great kingdom of Europe. Wealth, neglect of agriculture, and the support of an enormous number of lazy clergy were the causes of its decline. From a first class power she sunk so low that respect was paid her simply on account of what she had been. She had lost all her territory gained by discovery except Cuba. The first signs of life were shown in ecclesiastical reforms—in cutting off the supplies of the lazy, immoral and ignorant clergy. Then the revival of agriculture and commerce. A few able statesmen soon appeared upon the stage, and other signs of recuperative energy soon appeared.

In guarding against American filibustering she has caught the infection, and the proof is pretty clear that she has filibustering designs upon St. Domingo. Spain has long looked upon Hayti as a tempting morsel, and if the news by the Quaker City is correct she has yielded to the temptation, and will, if suffered by other governments, soon convert those lazy negroes into an industrious set of men. We give below some valuable historical and statistical information from the N. Y. Post in regard to the Island:

ISLAND OF HAYTI.—The island which is, next to Cuba, the largest, richest and most important of the West India Islands, has, since its independence, been divided into two portions, Hayti, the former French colony, occupying about two-fifths of its area, and the republic of Dominica, once a Spanish colony, holding the remaining three-fifths. The latter has a population of about 136,000, of whom about one-tenth are whites. It supports an army of 20,000 men, and has a navy consisting of seven small vessels. In 1852 the total exports of this part of the island (chiefly mahogany, ebony and other precious woods), amounted to one and a half millions, and the imports (in a great part from the United States,) to a little more.

The Republic of Dominica was a Spanish colony until 1795, when the French obtained possession of the whole island. In 1821 the Spanish colonists declared themselves independent of their mother country. Slavery had been abolished in 1809; and in 1822, receiving encouragement from the colored inhabitants. Boyer, President of Hayti, (the French portion of the island,) overthrew the provisional government at St. Domingo, and made himself master of the whole island. In 1844 (27th February) the fall of Boyer encouraged the Spaniards more to assert their independence. They proclaimed the Dominican Republic; Santana, their President, defeated the successor of Boyer; and again defeated Souleque in 1849. He was re-elected President in 1853, Baez being banished for favoring the clerical party.

In 1845 France recognized the Republic, and concluded a treaty of amity, commerce, and navigation. Great Britain did the same in 1850, and Denmark has also recognized its independence. In 1854 President Pierce sent out General Canzane on a secret mission to President Santana. He negotiated a treaty, the secret stipulations of which provided, it is believed, for the cession of the bay of Samana to our government. The treaty was never ratified, and the United States Government has never recognized the independence of the Republic.

Since 1854 Baez has once more been President, but was driven out in 1858 by Santana, whose congratulations (in 1859) of President Guffard, of the new Haytian Republic, led to the hope that at last the French and Spanish portions of the islands would live peacefully together.

The Law firm of HAMNER & WILLIAMS, of Opelika, is dissolved. See the card of Mr. WILLIAMS in our paper. Business entrusted to him will receive prompt attention.

LITTLE MARY, an illustration of the Power of Jesus to Save even the Youngest. With an introduction by Baron Stow, D.D. Boston: Gould & Lincoln.

An impressive narrative of the work of grace upon the heart of a child, well written, and eminently adapted to young minds. A little jewel for Sunday School Libraries.

Southern Baptist Convention.

Number of Delegates each State is entitled to on funds paid into the treasury of the Domestic and Indian Mission Board. One delegate for each \$200—Bodies or individuals not hitherto represented, are entitled to one delegate for each \$100.

Maryland 10; Virginia 64; North Carolina 2; South Carolina 35; Florida 1; Georgia 89; Alabama 102; Mississippi 20; Tennessee 5; Kentucky 20; Louisiana 3.

M. T. SUMNER, Cor. Sec.
B. D. & F. M. S. B. C.
Marion, Ala. April 11, 1861.
(Baptist papers in the South will please copy.)

Revival.

SELMA, ALA., April 10, 1861.
BRO. TALIAFERRO: Dear Sir—The Spirit of God gave truth a triumph in the conversion of thirty-two souls. There were thirty-four additions to the Church by experience, baptism and letter. To God be the praise and glory. The funeral sermon of N. L. DeVotie, by bro. C. Manly was one of the best I ever heard. Brother DeVotie, the father of the deceased, preached a splendid discourse under the trying circumstances; it was the greatest effort of his life.—Pray for me. God bless you.

Yours truly, T. J. FISHER

For the South Western Baptist
Greenville Seminary Again.

A PROPOSITION.

Brethren of Alabama: Since my last, I have secured \$650 more for this institution, so that I lack \$1350 of making out \$25,000 for Alabama. I propose that some brother who is willing to be one of 13 to raise \$1300, shall address me immediately, through the columns of this paper. I am confident that there are at least 13 brethren in the State who could well afford to give the amount. Who will move first in this matter? I am unwilling to leave the State until I complete the arrangement. Affectionately, A. BROADBENT.
Union Town, Ala., April 8, 1861.

P. S.—Remember the terms. We take Bonds payable in three equal annual installments without interest.—First payment on the 1st of January next. Brethren willing to act according to the above suggestion will please give their names and post office address through this paper, forthwith, as I am anxious to get through my work and return to my home. A. B.

We trust the above proposition will be met.—The sum is a small one, and should be promptly subscribed. That amount must be secured against a certain time, which is near at hand.—Send on your names and save the Agent the trouble and expense of visiting you. Editors.

For the South Western Baptist.
MY DEAR BROTHER: In a valuable work which is now issuing from the press in Germany, written by the learned Prof. J. P. Lange. I find an excellent analysis of the Gospel according to Luke. Believing that your readers, especially those connected with Sabbath Schools will find it to their advantage to give it a careful study, I have translated it, and now send it to you for publication. Fraternally, T. W. T.

Analysis of the Gospel according to Luke.

PART FIRST.
The wonderful appearance and normal development of the Son of Man (chap. 1 and 2.) Section 1st. Antecedent History, ch. 1: 5-80.

A. Announcement of the Birth of the Messiah, ch. 1: 5-25
B. Announcement of the Birth of the Messiah, verse 26-28.

C. Psalms of Joy with which the promise of the Messiah, and the Birth of the Baptist were greeted, ver. 29-80.
Section 2d. The Birth History, chap. 2: 1-20.

A. The Highest Gift of Heaven, chap. 2: 1-7.
B. The First Gospel on Earth, verse 8-12.

C. Heaven and Earth united in the celebration of the Birth, verse 13-20.
Section 3d. The Development History, verse 21-52.

A. The Eighty Day, or the Subjection to the Law, verse 21.
B. The Fortieth Day, or the Redemption from the Temple Service, verse 22-39.

C. The Twelfth Year, or the growing in Grace and Wisdom, verse 40-52.
PART SECOND.

The beneficial activity, and holy life—pilgrimage of the Son of Man, chap. 3: 1-19: 27.

Section 1st. The Credentials, chap. 3. A. In the Preaching and Baptism of John, verse 1-32.

B. In the Genealogy, verse 23-38.
C. In the Wilderness, chap. 4: 1-13.

Section 2d. The Travels, chap. 4: 14 to chap. 9: 50.
A. Nazareth, chap. 4: 16-30. The first rejection of the Holy Son of Man, by the sinful children of men.

B. Capernaum, chap. 4: 31-17: 50. The Prophet mighty in works and words, before God and all the people.
(a) The first abode, the first miracle and the first selection of Apostles at Capernaum, chap. 4: 31 to ch. 5: 11.

(b) The first departure from Capernaum into the surrounding countries.—The Son of Man,—Physician to the sick, Lord of Sabbath and Legislator of the Kingdom of God, chap. 5: 12 to chap. 6: 49.

(c) The first return to Capernaum; the first believers among the Heathen, chap. 7: 1-10.

(d) A second departure from Capernaum:—The Son of Man as a sympathizing High Priest manifested at the Gate of Nain, and at the table of Simon, and at the same time the Holy Messiah, to the annoyance of John, of the people and of the Pharisees, chap. 7: 11-50.

C. Galilee and the surrounding country embracing also Capernaum, chap. 8: 1-9: 50.

(a) The first assembly of Christian brothers and sisters, chap. 8: 1-3.
(b) The Parable of the kingdom of God, verse 4-21.

(c) The Ruler of the Kingdom of Heaven, at the same time the Lord of Creation, of the Spirit-world, and of Death, verse 22-26.

(d) The Son of Man, announced by the Twelve, feared by Herod, and honored by the satiated multitude, chap. 9: 1-17.

(e) The Glory of the Son of Man manifested upon earth and accredited from Heaven. The scene upon the top, and at the foot of Mt. Tabor, ver. 18-50.

Section 3d. The pathway to death, chap. 9: 51, to 19: 27.

A. The Divine Harmony in the Son of Man, and the four vanities in disposition of the children of men, chap. 9: 51-62.

B. The Seventy Disciples, chap. 10: 1-25.

C. The School of Love, of Faith and of Prayer, chap. 10: 25-11: 13.

D. The Son of Man in contrast with hypocritical enemies, and faint hearted friends, chap. 11: 14-12: 59.

E. Son of Man in contrast with the sin of the one, and the misery of the other, chap. 13: 1-17.

F. The Nature of the Way to, and the struggle for the Kingdom of God, chap. 13: 18-35.

G. The Son of Man eating and drinking, chap. 14: 1-24.

H. The Son of Man opens his mouth in Parables, chap. 14: 25 to 17: 10.

I. The Travel through the border country between Samaria and Galilee, including the remarkable incidents connected with the same, chap. 17: 11-18: 14.

K. To Jericho, in Jericho, from Jericho to Jerusalem, chap. 18: 15-19: 27.

PART THIRD.
The last Combat and the exaltation of the Son of Man, ch. 19: 28-24: 53.

Section 1st. The last Struggle, chap. 19: 28-23: 56.

A. The preparation for the Conflict, chap. 19: 28-22: 38.

(a) The Entrance into Jerusalem.—Chap. 19: 28-44.

(b) Controversies with Eusebians, chap. 20.

(c) Prophecies, and taking departure from friends, chap. 21-22: 36.

B. The increasing conflict, chap. 22: 39-23: 45.

(a) Gethsemane, chap. 22: 39-53.

(b) Caiaphas, chap. 22: 54-71.

(c) Pilate and Herod chap. 23: 1-25.

(d) Golgotha, chap. 23: 26-43.

C. The Conflict finished.
(a) Rest of Death, chap. 23: 44-46.

(b) The Sorrow of Nature and Humanity, chap. 23: 47-49.

(c) Sabbath of the Grave, chap. 23: 50-56.

Section 2d. Triumph completed, chap. 24: 1-48.

A. Respecting the Power of Sin and Death, verse 1-10.

B. The Despondency of unbelief, ver. 11-45.

C. Respecting the opposition of Israel and the Heathen world, (an intimation) chap. 24: 46-48.

Section 3d. The Shining Crown, chap. 24: 49-53.

A. The Prophetic promise, verse 49.

B. The priestly response, verse 50.

C. The Royal Glory, verse 53.

From the True Union.
Revival Record.

ILLINOIS.—The Christian Times says:—"There have been repeated baptisms, of late, both at the First church, and the Edina Place, Chicago. In the former the conversions seem to be among the young people, and in the Sabbath schools."

Rev. Jacob Knapp, the evangelist, writes that at Galena, where he has lately held a meeting, nearly fifty have been baptized into the fellowship of the church. Mr. Knapp has also been four or five weeks laboring in Keokuk with so much success that two or three baptismal occasions are enjoyed each week.

Bloomington five baptized Girard thirteen, Apple Creek seven Pleasant Ridge twenty-nine, Lebanon twenty-four. Hudson five, Galva twenty-one.

Omio—West Jefferson twelve converts. Washington six. Eshtland four. Abenezzer eight. Mt. Zion twenty-seven.—Lucas five. Huntington forty. At this last named place, says the Journal and Messenger, the effort was crowned with the most powerful work of the Spirit we have ever witnessed. Aged men and women trembled under the convicting power of divinely accompanied truth. The conversion of those for whom the church's prayers were specially offered, even though in some cases absent, came to seem almost an inevitable consequence.

KENTUCKY.—Nelson Creek twenty-seven conversions. Monticello ten or twelve Brandenburg four. Twelve Mile, Campbell county, forty-two. Cool Spring fifteen. Salem eight.

IOWA.—Green Mountain fourteen baptized. Vinton six. Grand Valley eight conversions. Cedar Rapids forty-nine.

NEW YORK.—At Clifton forty have been converted. The work began in the Sabbath school, from which ten of those baptized came. The ages of these were between ten and sixteen.

Newburg seven baptized. Westkill twenty-five Green twenty-five. The Murray Hill Baptist church, of New York, are blessed with a revival of special interest and power. Twenty-one converts have been already baptized, and many others are inquiring for the way of life.

PENNSYLVANIA.—At Pequa church seventy-five have found "peace in believing," of whom forty-two have united with the Baptist church.

We learn that there is quite a pleasant state of religion in the First Baptist church, West Philadelphia. Since they entered their new chapel last Fall, the pastor has baptized fourteen persons—the father and mother and three children of the same family—descended together into the water, and were baptized. This affecting sight drew tears from many eyes.—Chadron Chronicle.

MINNESOTA.—At Rochester fourteen have already been baptized, and others are ready for the blessed ordinance. Many backsliders have been reclaimed, and some have returned with weeping, bringing their letters, and taking their stand again with God's dear people. Three were received from the Methodists; two of them were baptized. One had doubted the validity of her baptism nearly a score of years, and said if she could be immersed she did not think she could ever doubt it again.

The Baptist Church at Klams, having attended with revival influences. Some have been converted, and others are enquiring what they shall do.

At Wabashaw, about twenty have been converted. One of the converts was the Elder for the place, and a number of others

Richmond gentleman, who has just returned from a six weeks' trip through South Carolina, Georgia, Alabama, and Florida, has returned to his home in New Orleans, La. He has been very successful in his mission, and has secured for the Union a large number of recruits. He has also secured for the Union a large number of recruits. He has also secured for the Union a large number of recruits.

The Effect of a Collision at Pickens.
Should it turn out that the Administration has made an attempt to reinforce Fort Pickens, we may expect an outpouring of popular curses. It will have acted against the Union, and against the Union, and against the Union.

Important Intelligence!
Call for Additional Troops in Georgia.—Project for Reinforcing Sumter.—Affairs at Charleston!

Second Dispatch.
August 4, 1861.—The Governor of Georgia has issued a call for three thousand additional volunteers to join the army of the Confederate States.

Third Dispatch.
Washington, April 9, 1861.—It is stated in semi-official correspondence, that the light batteries, which were ordered to be sent to Fort Pickens, have been ordered to be sent to Fort Pickens.

Fourth Dispatch.
Charleston, April 9, 1861.—All is quiet here on the surface, but there is a deep feeling among the people. Prodigious preparations are being made.

Secession in New Mexico.
Governor Rencher, heads it—Fort Marcy in Possession of the Revolutionists.

Los Vegas, New Mexico, March 12, 1861.
The stage arrived here this morning from Santa Fe, en route for the States, and as it was about leaving here on its way in an express, arrived from Col. Fauntleroy, commanding the military expedition to the Comanchero.

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OBITUARY.
Died, in West Point, Ga., March 28th, 1861, Mrs. ANTONETTE T. ERWIN, wife of Capt. Jas. H. Erwin, daughter of Jas. Simms, of Chambers county, Ala. She was born in Hancock county, Ga., March 28th, 1834, and was married in September 1858, and joined the M. E. Church, South.

ANNOUNCEMENTS.
FOR TAX-ASSESSOR.
We are authorized to announce the name of JOHN S. C. GLENN as a candidate for Tax Assessor for Macon county, at the ensuing August election.

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DR. G. G. GRIGGS.
H. V. GRIGGS, formerly located in Tuskegee, Ala., has removed to the city of Montgomery, Ala., and is now located at the corner of Second and Third streets, between the City and County Offices and Residence, each at the same as formerly occupied by Dr. Mitchell.

THE TUSKEGEE INSTITUTE.
The TUSKEGEE INSTITUTE is one of the oldest and most thoroughly established seminaries in the country, and offers many advantages for the cultivation of the mind and the improvement of the character.

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VERMIFUGE.
In Large Bottles and Vials.
Nothing else is required to relieve children of Worms, and besides being one of the cheapest and best Vermifuges, it is also a powerful Cathartic, and is well adapted to the treatment of all cases of Worms, and is well adapted to the treatment of all cases of Worms.

LITTLE'S ANODYNE COUGH DROPS.
A certain cure for Cough, Whooping Cough, Bronchitis, and all other Coughs, and is well adapted to the treatment of all cases of Cough, and is well adapted to the treatment of all cases of Cough.

LITTLE'S FRENCH MIXTURE.
This is prepared from a French Recipe in the form of a Syrup, and is well adapted to the treatment of all cases of French Mixture, and is well adapted to the treatment of all cases of French Mixture.

LITTLE'S RINGWORM & TETTER OINTMENT.
This is prepared from a French Recipe in the form of an Ointment, and is well adapted to the treatment of all cases of Ringworm and Tetters, and is well adapted to the treatment of all cases of Ringworm and Tetters.

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