

H. E. TALIAFERRO, } EDITOR.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 17, 10.

\$2 00 PER ANNUM, IN ADVANCE, OR
\$2 50 AT THE EXPIRATION OF THE YEAR

VOL. 13—NO. 5.

TUSKEGEE, ALABAMA, THURSDAY, MAY 30, 1861.

50 NOS. IN A VOLUME.

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER
PUBLISHED WEEKLY.TALIAFERRO & CO.,
PROPRIETORS.

For Terms, &c., see last page.

The South Western Baptist
The Magnitude of Redemption.

BY J. M. W.

"Having obtained eternal redemption for us."—Heb. 9: 12.
"Redeemed with the precious blood of Christ."—1 Pet. 1: 19.

III. The wonderful change wrought in the condition of men by the redemption that is in Christ Jesus.

In man's primeval state, he was in the image of God. He was holy, obedient and happy, and fully enjoyed the divine favor; but how changed is his condition under sin! How wretchedly fallen and depraved are men when viewed out of Christ! The most impressive figures, and the most emphatic words, of which human language is capable, are used in the word of God, to convey to the understanding their lost and ruined state. "They are all under sin—there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." Before God every mouth is stopped, and all the world are condemned as guilty. All have sinned and come short of God's glory. They are enemies to God by wicked works—are dead in trespasses and sins—are without hope and without God in the world,—are aliens and strangers. (Rom. 3: 9-19; Eph. 2: 1-3, 12.) What then must be their doom if no redemption is found? Who can stand in the judgment—who can escape eternal wrath? Such is the condition of millions of millions of the descendants of Adam. Was ever a picture so dark, a doom so terrible? And yet language cannot convey, and the mind cannot conceive the full reality of the dreadful ruin of the human race.

To recover men from this awful state, and to save them from impending destruction, means the greatest that were ever employed in God's universe, are used in accordance with eternal design. The exalted mission of the Son of God in all its fullness and glory, was essential to its accomplishment. This was the great link in the chain of redemption. Connected with this the Divine operations of the Holy Comforter, in convincing, regenerating, instructing and sanctifying the believers in the Son of God, were of infinite importance.—Who can fully estimate the fullness and glory of the mission of Jesus; or of the divine agency of the Holy Spirit? Besides these, the ministry of angels ministering to the heirs of salvation.—These pure and exalted spirits perform important service in aiding the redeemed along their pathway to glory. And still the ministry of reconciliation is employed in awakening and training men for redemption. Men are called, qualified and sent forth with heaven's high commission to go into all the world and preach the Gospel to every creature. And wherever they go among the sons of man, and bear the joyful tidings of salvation, the presence of the Redeemer is vouchsafed and enjoyed; and success crowns their efforts.—Churches are established and ordinances are observed as aids to their spiritual improvement. Besides these instrumentalities, the Holy Bible, the precious treasury of knowledge, is given to the world to warn, to instruct, and to encourage men in their progress towards heaven.

With these effective agencies employed, the Divine Redeemer is marching forth to victory. The dominion of Satan is invaded; and millions of those who are led captive at his will are transformed by the renewing energy of the Holy Spirit. The unregenerate become regenerate. The dead are made alive—enemies are changed to friends—unbelievers become true believers—the heirs of hell are converted, and become the adopted heirs of God and joint heirs with the Lord Jesus Christ. Their names are written in heaven—their sins are all pardoned; and, a complete justification is obtained. A new spirit is put within them, and they go forth under the guidance of their divine leader to battle with the world, the flesh and the devil; being sure of victory in the end. All things become theirs, and all things work together for their good. All creation, and all the dominion of God is interested in their success.—Rom. 8: 22-28. And while enemies abound within and without, no enemy shall prevail against them: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be

able to separate them from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39. What a noble eminence to occupy! How safe are the bulwarks with which it is surrounded!

Nor is this all. A bright and glorious future opens before them. Death, though terrible to sinners, is, to the true believers, "the gate to endless joy." Jesus has extracted the sting of death, and proclaimed eternal victory over the grave. Though separated from loved ones on earth, and deposited in the silent tomb for a time—yet death is not an eternal sleep, nor is the tomb the prison house of the dead forever. In his own good time the exalted Prince of Peace shall sound the trumpet of his power, and the dead shall hear his voice and live. The reanimated bodies of his elect shall spring forth from their graves with immortal vigor; and enjoy in all its fullness and glory, the resurrection of the just. Compared with this transcendent scene, the most magnificent displays the earth ever produced, sink into insignificance. On that blessed day a thrill of joy will be experienced by every one of the countless millions of the redeemed, as far transcending the joys of time as heaven transcends the earth in glory. And along the unmeasured lines of God's elect host, will be reverbated the triumphal shout of victory! Victory! Victory! through our Lord Jesus Christ. Mortality will then be left behind, and a glorious immortality will be enjoyed that will never end. This will be the first scene in the great drama of eternity. The second scene will be still more glorious. This countless multitude, this triumphant army, will appear at the judgment seat of Christ to receive their eternal acquittal; and to be greeted with a joyful welcome into the joy of their Lord. Each one will be crowned victor, and be robed in the habiliments of glory; having "come out of great tribulation and having washed their robes and made them white in the blood of the Lamb." Then every sin will be concealed forever—the law will be eternally magnified—Justice and Mercy, Righteousness and Peace will be consummated.—God's throne will be vindicated, and the countless myriads of the redeemed, will be eternally saved through the redemption that is in Christ Jesus.

The last and crowning scene will follow. The glorious mediation of the Son of God will have fully accomplished its purpose. The everlasting covenant will have been fulfilled in all its provisions. The redeemed of the Lord will have triumphed. The last enemy will have been conquered, and all God's elect will have been gathered home to glory. Redemption will then be complete. Then will the triumphant Redeemer deliver up the kingdom to God even the Father, that God may be all in all. Then the happy souls redeemed from the earth, will enjoy in all its fullness and glory, that eternal life for which the Savior died and arose again, and which they so ardently longed for while traveling along their pathway of trial on earth. The infinite joy that will then be their portion forever, no tongue can express, no pen can record, no heart can conceive. Such is the magnitude of redemption. Who can measure its extent, sound its depth, or estimate its height? Who can comprehend its fullness; and who can apprehend its glory? None but the Lord can accomplish so noble a task.

Reader, is it your happy lot to have an eternal interest in this redemption? Is heaven your home; and is salvation your portion forever?
Columbus, Ga., May 4, 1861.

For the South Western Baptist.
Explanations of Difficult Passages.

ARTICLE XI.

Cast thy bread upon the waters, for thou shalt gather it after many days.—Ecclesiastes 10.

Dear reader, as I am away from home, and have a very poor pen, you must look with very indulgent eyes on this short article.

What, then, is the meaning of the above words? You have doubtless heard them quoted very often, and perhaps think the meaning very plain, because you are so well acquainted with the words. Let me ask you, then, to form any consistent idea of a man casting bread upon water, and gathering it after many days. It certainly would not be very valuable after being so long in the water, would it not? Well, gathering, even if the waters had not swept it away, or it had not sunk into it.

So much for the difficulty; now for the explanation. I think I have seen somewhere in the writings of some traveler, some such explanation as this: In the rainy season in Palestine, the farms are often covered with water and converted into perfect quagmires. They often continue in this condition, portions of them at least, till sowing time. The farmer cannot plough, there is too much water and mire, so he takes his seed and casts it upon the marsh,—up on the waters. His chance of a crop is small, but if every thing prove fa-

vorable, he may reap an abundant harvest. His planting under such circumstances is an exercise of faith.

Now God exhorts us to do likewise in Christian effort—however unpromising the soil look, sow anyhow the seeds of truth. And you shall not be as the farmer, who oftentimes, after waiting many days, finds himself entirely disappointed, but you shall always gather an abundant harvest. How beautiful the explanation if it be true.

POLYGLOT.

For the South Western Baptist.

The Work of Death Commenced.

DEAR BRO. TALIAFERRO: I furnish you the following letter from our bro. Reed in the Cherokee Nation. Alas! alas! one brother is fallen, but he died a martyr to his principles. Will not God avenge his own elect?

Yours truly, M. T. SUMNER.

Cor. Sec.:

MAYSVILLE, C. N., April 22, 1861.

Dear Bro. Sumner: With alternate emotions of the deepest character I address you at this time. Much to hope for—much to fear. Bro. Chonah-gue, a licensed minister of Batie's Prairie Baptist Church, living about 6 miles from us, died a martyr a few days since! Circumstances reported as follows:—John B. Jones, a Baptist Missionary (Northern Baptist) in this Nation is said to be the author of a secret council or society in this Nation, the object of which I do not know, only by its fruits, but it is said, the object is to put the full bloods in power and put down the half-breeds.

Chonah-gue joined that society and was elected to office. They required him to renounce the Southern Baptists and join the Northern Baptists. This he refused to do. They then told him he had to die. This took place last January. A few nights since some men went to his house, called him out of bed, and shot him five or six times, and stabbed him several times, and then cut his throat. Horrid murder! Killed because he would not forsake his religious opinions.

His reputation among us was without a blemish. He had the good will of those without the Church. He was a devoted follower of Christ, and a remarkably peaceable citizen of his country. We can only say—

"Who would true valor see,
Let him come hither!
Our hero will constant be,
Come wind, come weather,
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim."

The same set have burned Bro. Geo. Owen's houses and threaten his life.—They have been threatening Bro. Slover and myself ever since we have been here. Some of our friends think we are in danger, and doubtless it is so. From all I can learn there was a plan formed to kill me on Saturday night the 13th inst., (April) but the Lord frustrated it. Under these circumstances we are advised by some of our friends to move to Maysville. I cannot tell what is prudent to do yet. I would like very much to have the advice of our brethren, but we will likely have to determine for ourselves before we can get any advice from any but our friends in this country.

May the Lord guide and direct us.—We do not think of leaving our post, even if we move to Maysville. That will not interrupt our labor, and we will have the advantage of a good common school for our children.

Write soon. Your bro. in Christ,
ISAAC REED.

Rev. A. Sherwood, in the *Christian Interlocutor*, gives six good reasons for encouraging colportage, as follows:

"Why? (1.) Books preach and talk when the voice of the preacher is hushed in death. (2.) A small book will be read, carry conviction, remove objections to truth, disclose the falsity of error, and comfort the broken-hearted, when the reader cannot reach the public assembly, or would not listen to a sermon. (3.) The mind is frequently in a better condition to digest the truth from a book or tract, than from the pulpit. (4.) Truth insinuates itself into the mind when we read, even those that we dislike, and would be rejected if it fell from the lips of the living minister; like the imperceptible dew, it convicts us of sin, and shows the danger of living in opposition to God; who perceives the moisture as it distils in drops so small as to mock ordinary vision?—Such is the influence of truth. (5.) The sermon heard soon loses its effect, because it is forgotten—words are but air; but the book can be perused fifty times and 'perpetual dawning wears the stone.' (6.) Even unpalatable truths from a book find their way to the heart and conscience, when they would be resisted from the preacher's mouth."

What is a good work? Ist. It must be something commanded, else there is no goodness in it. 2d. It must be done consciously and voluntarily, or it's not a work at all, and cannot be a good one. 3d. It must have a proper motive—not applause or self-glory. Judged by these tests how many of our supposed good works are nothing!

The Grip of Faith.

John Welsh, one of the early Reformers of Scotland, born 1570, has given a lively picture of faith, which may serve to encourage some trembling believer:

"It is not the quantity of faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; it is the blood that it grips to, that saves thee. As the weak hand of a child that leads the spoon to the mouth, will feed as well as the strongest arm of a man, for it is not the hand that feeds thee, albeit it put the meat in thy mouth, but is the meat carried into the stomach that feeds thee; so if thou canst grip Christ ever so weakly, he will not let thee perish."

"All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near at hand and some were far off. Those that were near at hand might see more clearly than those that were far off; nevertheless, those that were far off were so soon healed of the sting, when they looked to the serpent, as those that were near at hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ ever so meanly, he can take away the sting of thy conscience, if thou believest; the weakest hand can take a gift as well as the strongest. Now, Christ is the gift, and weak faith may grip him as well as strong faith, and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys through the strength of faith."

False Views of Church Membership.

That the practice of infant baptism does tend to destroy the spiritual character of the Christian church as a body of converted persons the following facts prove:

"The Report on the State of Religion in Clarion (German Reformed) Classis, says: 'Baptism is highly appreciated, not only as an inductive ordinance or initiatory rite into the church, but also as the channel of the grace of the Holy Spirit—the seed of regeneration, the first fruit of the new creation. Baptized children are looked upon as members of the church, and as such are nourished and trained by her, their spiritual mother, for the church beyond the veil. In the church, the child of God is conceived, brought forth and trained up.—As the sons of God can only be reared in the church, and as the church alone can be their mother and their nurse, so must they also be conceived and born therein.'"

"The German Reformed Lebanon Synod, in its Reports on the State of Religion, says: 'The report speaks much of the baptism of children, of the high estimation in which it is held, and the almost universal habit of employing it for the introduction of our infants into the church.'"

"Ex-president Waddy, of the British Wesleyan Conference, expressed, in its debates, the opinion 'that our Sunday-school children, the children of our people, even the seat-holders in our chapels, are, in some sense, members of the church.'"

"The Rev. Dr. Pierce, of the Methodist Episcopal church, South, says: 'If things are to continue as they now are, we must cease to receive seekers into the probationary membership of the church. Else we will accumulate such a mass of members, without the benefits of spiritual power of our once pure form of godliness under a mass of attractive formalism, which will make Methodism a gorgeous exhibition of mere outward ceremonies.'"

"W. B. McEllan, in the *Southern Christian Advocate*, assigns the following among other reasons why so many probationers are lost to the Methodist church: 'Instead of waiting till they are recommended by leader or church, or till they satisfy the pastor respecting their faith, they are received into the church without religion, until the nominal element in some places is so fearfully large that it is impossible at many points to officer the church at all—no leader, no class-meetings, no prayer-meetings—neither fathers nor mothers in Israel to nurse, encourage and train the young converts.'"

UNUSUAL PROCEEDINGS IN A BALL ROOM.—Some young fellows in Champaign, Ill., thinking to perpetrate a joke on Rev. Mr. Riley, of that place, invited him to attend a ball. Instead of refusing, he went, but went as a servant of God, and in an earnest and feeling manner implored that little social company to give up the world, and devote the remaining portion of their lives to the true interests of their immortal souls. His remarks had a good effect upon the hearts of the company present, and many eyes were wet with tears.—After offering up a prayer, Mr. Riley retired from the ball room.

The Sovereign of the Universe.

Amidst the complications of public affairs, how refreshing to turn away from human dependence to the glorious Sovereign and Head of the Universe—whom no plots of men can baffle, whom no events can disappoint, whom no contingency can perplex, "who stilleth the noise of the seas, the noise of the waves and the tumults of the people," who maketh even the wrath of man to praise Him, and when it has reached its bound, the remainder of the wrath he restrains—nothing so revolutionary but he controls it—no wandering star so eccentric but he binds it to its prescribed path, and makes it roll on in a fixed orbit with no disturbances to a grand system, but such as shall balance other and opposite disturbances, and preserve the grand harmonies of his design. What a God to supplicate, who cannot only control, but employ the utmost contingencies and complications among men, to work out the great problems of his Divine mind; who forecasts the certain results, while we stand confounded; who works now as hitherto, all down the ages, through kings, and courts, and cabinets, and councils, and congress, and conventions—sways them all, uses them all, to advance the promised triumphs of his kingdom—"Lord, to whom shall we go but unto thee; thou alone hast the words of eternal life."

Baptists and Presbyterians in Ireland.

The Irish correspondent of the *Freeman* (London), gives an encouraging sketch of Baptist progress in that country, and points out the necessity for faithfulness in diffusing Baptist principles as follows:

"The Baptists, I have already intimated, have had their full share of the gracious influence that descended on the churches last year; indeed we have reaped the fruits of the revival in a special degree, as two, if not three, of our churches owe their very existence to it. Most clearly the present season is highly favorable to the spread of our principles in their integrity. One of our brethren, Mr. Henry, of Belfast, has been called upon to expound them at great length, by the opposition he has met with. But I think the time has come for the Baptists to take a more advanced position. Amongst the really 'revived' there is a more sedulous study of the Scriptures than heretofore; and it seems to need but the pointing of the finger to show the Presbyterians the many weak, not to say rotten, places in their ecclesiastical system. I have found them quite ready to acknowledge the faults of an unconverted ministry and an undisciplined church. For the obtaining of a holy ministry or the securing of a pure and really pious church, the Presbyterian system contains no efficient provisions. Unconverted men are in their pulpits—even the orthodox pulpits—and unconverted men and women by scores or even hundreds sit down at the Lord's table! These are offences against the King that none can either deny or excuse. And they form the assailable points for the Baptists. Here is our vantage ground. And although I love not controversy, and upon minor and comparatively indifferent points should exceedingly deprecate the cultivation of a controversial spirit, I cannot but think that duty now requires that these sins, in connection with their errors respecting Baptism, should now be boldly and unflinchingly laid before the people of Ulster."

Eternal Punishment.

It is claimed by some opponents of the common doctrine of eternal punishment, that doctrine is not a necessary part of the orthodox creed, or is not so linked in with other texts as to necessitate, logically, their rejection, if it be rejected itself. This is not the case in theory on in fact. All truth is consistent with itself, and each tenet is but a part of one great whole. Strike out the terrible wages of sin and you at once lessen our sense of its criminality in the eyes of the Holy One, and remove the ground for the atoning sacrifice of his Eternal Son. So, accordingly, it is found that whenever they who deny the eternal punishment of the lost come together into a communion, they fall away from orthodox truth in every direction; they fraternize with errorists of every description, and soon come to have no creed at all except the one article of universal salvation. It may seem a harmless matter, out of a superabundance of so-called charity to drop this article of a hell so offensive to delicate nerves; but all experience shows that this is only the beginning of evil—a beginning sure to be followed by such results as to leave in the end only the name of Christianity.—*Christian Intelligencer*.

The Bondage of Fear.

Between the Christian and heaven there is an object from which nature shrinks back with dread and aversion. At one time his imagination pictures it as a dark valley, where no ray of light enters, where no friendly voice is heard by the lonely passenger, but where hideous and menacing forms ambush in his path. At another time his fancy paints it as a deep and dismal delf, where he must go along, and where a hideous monster stands in panoply complete, to dispute his passage, and to awaken in the disembodied spirit indescribable terrors. In short, it is what men universally call death, from which nature, almost without exception, recoils in dismay. But from earth to heaven there is no passage save through that region of terror. Many a Christian would gladly leave the earth and go to possess his inheritance in the skies, did he not dread a boisterous passage through that untrodden valley. Nature approaches the brink of the precipice, and strains her eye to penetrate the gloom; but she can discern only the swift and dark water of Jordan rolling by, and the unrelenting countenance of the King of Terrors, with his menacing dart while ever and anon the dying agonies of one and another victim assails her ear. She shudders at the prospect.

Some, indeed, through fear of death, are all their lifetime subject to bondage. Their weak and disordered nerves, their morbid and excitable fancies, start at the rushing of a leaf. No wonder, then, if their souls are overcome when they think of taking a last look upon this fair world, of grasping the hand of friendship for the last time, and of taking the fearful plunge, which throws them at once into the hands of that unsparring conqueror, whose heart never yet relented. No wonder that they cling to the world with a desperate grasp, and almost cease to feel the attractions of heaven. But let faith now put into nature's hand her passport through the dark valley, and the smitten waters of Jordan shall divide, and a ray from heaven comes in to trace out his pathway.—*Prof. Hitchcock*.

Young Preachers, be Cautious

A young minister was, not long since, spending the evening where there were a number of young people. He was the most lively man of the company—the most full of joke and sarcasm.—Religious meetings were spoken of, and the young man indulged in sarcastic remarks about the manners of certain plain, unsophisticated parties, mentioned blemishes in their habits, and made sport of them. What was the impression produced upon one or two of the irreligious persons present?

"Did you ever hear a preacher talk in that way?" said one.

"I think he needs converting over himself," said another.

"I don't care about hearing that man preach, anyhow. He'd never do me any good," was the response.

Now, is it not surprising that a man can be so inconsiderate. If this should meet the eye of any of our young brethren, prone to forget himself, we hope he will henceforth try to remember that there is such a thing as *undoing* out of the pulpit, all that is done in it.—*Methodist Protestant*.

The Bondage of Fear.

Between the Christian and heaven there is an object from which nature shrinks back with dread and aversion. At one time his imagination pictures it as a dark valley, where no ray of light enters, where no friendly voice is heard by the lonely passenger, but where hideous and menacing forms ambush in his path. At another time his fancy paints it as a deep and dismal delf, where he must go along, and where a hideous monster stands in panoply complete, to dispute his passage, and to awaken in the disembodied spirit indescribable terrors. In short, it is what men universally call death, from which nature, almost without exception, recoils in dismay. But from earth to heaven there is no passage save through that region of terror. Many a Christian would gladly leave the earth and go to possess his inheritance in the skies, did he not dread a boisterous passage through that untrodden valley. Nature approaches the brink of the precipice, and strains her eye to penetrate the gloom; but she can discern only the swift and dark water of Jordan rolling by, and the unrelenting countenance of the King of Terrors, with his menacing dart while ever and anon the dying agonies of one and another victim assails her ear. She shudders at the prospect.

Some, indeed, through fear of death, are all their lifetime subject to bondage. Their weak and disordered nerves, their morbid and excitable fancies, start at the rushing of a leaf. No wonder, then, if their souls are overcome when they think of taking a last look upon this fair world, of grasping the hand of friendship for the last time, and of taking the fearful plunge, which throws them at once into the hands of that unsparring conqueror, whose heart never yet relented. No wonder that they cling to the world with a desperate grasp, and almost cease to feel the attractions of heaven. But let faith now put into nature's hand her passport through the dark valley, and the smitten waters of Jordan shall divide, and a ray from heaven comes in to trace out his pathway.—*Prof. Hitchcock*.

Young Preachers, be Cautious

A young minister was, not long since, spending the evening where there were a number of young people. He was the most lively man of the company—the most full of joke and sarcasm.—Religious meetings were spoken of, and the young man indulged in sarcastic remarks about the manners of certain plain, unsophisticated parties, mentioned blemishes in their habits, and made sport of them. What was the impression produced upon one or two of the irreligious persons present?

"Did you ever hear a preacher talk in that way?" said one.

"I think he needs converting over himself," said another.

"I don't care about hearing that man preach, anyhow. He'd never do me any good," was the response.

Now, is it not surprising that a man can be so inconsiderate. If this should meet the eye of any of our young brethren, prone to forget himself, we hope he will henceforth try to remember that there is such a thing as *undoing* out of the pulpit, all that is done in it.—*Methodist Protestant*.

BEGIN TO DAY.—Lord, I discover a fallacy, whereby I have long deceived myself; which is this; I have desired to begin my amendment from my birthday, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus, whilst I could not agree myself when to start I have almost lost the running of the race. I am resolved thus to fool myself no longer. I see no day but to-day; the instant time is always the fittest time. In Nebuchadnezzar's image, the lower the members the coarser the metal. The further off the time, the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, the next day, but the brazen one, and so on till at last I shall come to the toes of clay, and be turned to dust, grant, therefore, that to-day I may hear thy voice.—*Faller*.

DANCING.—A writer in the *Banner of the Covenant* relates this incident: "I knew a man above fourteen years ago, who, having been up to that time a consistent member of the church, consented one evening to take his daughter to a ball. By that act he renounced his religion. He never went into the house of God again. I know not whether shame or what motive prevented him; but when he entered the house of mirth, he turned his back forever upon the house of prayer."

BAPTISM OF A PRESBYTERIAN PREACHER.

—Says the *Journal and Messenger*:

Rev. J. M. Pryse, a member of the Oxford Presbytery, and pastor of the church at Paddy's Run, Butler county, Ohio, was baptized by the Rev. Wm. Price, in Covington, Ky., a few days since.

Unenrable is the state of the wicked, however prosperous they may appear.

Progress in Europe.

The *Independent* says: We see that Mr. Oncken of Hamburg, the leading spirit among the German Baptists, has urged the speedy sending of two colporters to Russia. There is but little doubt that their success will be great. The progress of the Baptists in Northern Europe during the past thirty years is a glorious chapter, not only of their own history, but of the church-history of Europe in general. They have triumphed in Sweden over the most intolerant laws which have obstructed religious liberty in the nineteenth century, and have become instrumental in one of the most general and thorough revivals of religion which Christian countries have, of late, experienced. Their steady progress in Germany, where the popular prejudice, which confounded them with the fanatical Anabaptists of the sixteenth century, seemed to lay insurmountable obstacles in their way, is no less astonishing. In Russia, they are as yet prohibited, like all other non-Greek churches, from preaching to the members of the State Church; but they are building up congregations, full of burning zeal, among both Roman Catholics and Protestants, both Germans and Poles.

MISGIVINGS.—A writer in the *Lutheran Observer* doubtless expresses the experience of many Pedobaptist preachers when he says: I passed through the same experience whilst a theological student, and even after I had entered the ministry; and though I had read a number of standard authors on infant baptism, my mind was neither settled nor satisfied, and I found the actual bent of my inclinations toward Baptist sentiments. I had insensibly fallen into the seminal error of anabaptistry, that excessive individualism, which overlooks the organic union existing between believing parents and their offspring, a union so intimate and potential, that the condition and character of the parent necessarily exert an influence upon the condition and character of the child, a union which may secure the sanctifying groce of the Holy Spirit to even an unborn child, and thus counteract the workings of depravity, and prevent its outgrowth.

"AN INTEREST AT THE THRONE OF GRACE."

—This is a very common expression, and yet it is a very significant one. It is not every individual who has such an interest. It is the prerogative of the children of God to bring down blessings on themselves and others by their intercessions. The prayers which avail much in this regard, are those of the righteous. And they are indeed efficacious. Not until the judgment day will it be known how many souls have been converted and sanctified, how many calamities averted, and how many favors shown to the personally undeserving, because of the supplications of those who "have an interest at the throne of grace." It is a great privilege thus to be permitted to be instruments of good. Those who have power with God are emphatically strong. And this should encourage them to plead without ceasing. Their prayers are of inestimable value.

CRITICISING SERMONS.—The following, from "May Coverley," just published by J. E. Tilton & Co., is worth careful reading: "I have said that we used to talk about the sermon; but Miss Davis only permitted this so far as our remarks took a profitable turn. Some of our girls used to think it a clever thing to find fault with the preacher's manner, with the subject he had chosen, or what he had said; but Miss Davis always checked this in a moment, and with much seriousness she would say: 'Does God send us the message of salvation; and instead of receiving it with contrite and thankful hearts, are we to quarrel with his messenger, and take upon us how he ought to look and speak? Think how many have never heard the glad tidings of the gospel, and ask for more humble, grateful hearts that you may receive with meekness the engrained word, which is able to save your souls.'"

The following paragraph from the *Petersburg Express* is cheering to the Christian heart:

"We were pleased to learn last evening, from a gentleman from Norfolk, that the Bible is read regularly every day to each company by alternate members, and that prayers are also offered up in a similar manner. This is as it should be. No cause can prosper without the Divine blessing; and the Southern soldier, conscious that truth and justice are on his side, may confidently invoke the benedictions of Heaven upon his banner."

"NOT ABOVE THEM BIBLES."—Matthew Henry commends to the prophet Daniel for his diligent study of the Scriptures while he was prime minister in the largest empire on earth—and adds "the greatest and best men in the world must not think themselves above their Bibles."

Unenrable is the state of the wicked, however prosperous they may appear.

In the providence of God, about four millions of heathen have been thrown upon these Southern States, in the capacity of slaves, to be trained for usefulness in this world and for the glory of God in the world to come. It is worth observing, too, that these people come from the most degraded race of earth's population. All travelers concur in saying that the descendants of Ham in the native wilds of Africa, are far more degenerated morally, socially and physically, taken as a whole, than any people yet discovered. They seem utterly incapable of working out any form of civilization worth the name. As the thoughtful traveler stands amongst them, he feels that he is mingling with a race of beings whom he can scarcely recognize as belonging to the genus homo. Not a solitary change, except for the worse, appears to have passed over this miserable people for three or four thousand years. They are to-day substantially what they were in the days of Abraham.

Now, if the word of God be true, it cannot be supposed that they are always to remain in this degraded condition. God has designs of mercy toward them as He has toward all other nations. He intends to use some agency to redeem this race from the gross darkness that covers them. He surely will not permit this darkest spot upon the moral geography of the race to remain for ever. How then are we to interpret his will in this respect? How and when shall "Ethiopia stretch forth her hands?" What means is he likely to use to effect the amelioration of so vast a portion of his creatures who have wandered farthest from Him?—These are questions which the Christian, the philanthropist, may not dismiss from his mind with the impious enquiry, "Am I my brother's keeper?" They are now pressing the great heart of Christendom with all the urgency of eternal truth. It becomes us in the fear of God to look them in the face, and in the light of the word and providence of God, to answer them as best we may.

Without attempting to exhaust a subject so vast in its range of theoretical and practical truth and duty, we may be allowed to offer some suggestions which may enable the reader to pursue the enquiry for himself to a profitable result.

And we shall begin where all profitable investigations in reference to moral and religious duty should begin—with the word of God. Wherever infinite wisdom has settled a question of faith or practice, human wisdom should be dumb. He who made man, and who consequently knew what was in man, certainly knew under what influences and agencies he could best reach his highest destiny. What, then, saith the Scriptures in reference to the descendants of Ham? "How readest thou?" Four thousand years ago, the Trine God passed the following ordinance, which stands upon his statute book unrepealed to-day: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan [the son of Ham] shall be his servant." Gen. 9:27. This passage indicates the destiny of each grand division of the race, the relations which they should sustain toward each other, and the particular condition in which they should each fulfill the behests of providence. A condition of servitude is expressly assigned to Canaan, the son of Ham. And since this is a pre-ordination of God, it were to be expected that in so far as the descendants of Canaan, or Ham, were subjected to this condition of servitude, just so far would they fulfill the divine purpose, and secure their own happiness and prosperity, temporal and spiritual. And conversely, just so far as there might be a non-compliance with this gracious purpose, just in that degree might we expect a moral, mental and spiritual deterioration. What then is the verdict of history, of providence, as to the wisdom of this divine decree? Does the one vindicate the other? Let us see: The population of Africa is about

Not the slightest improvement in their manners and customs, their mental, moral, political or religious condition has been achieved by themselves for forty centuries. The same physical inertia, moral degradation, and religious idolatry which enslaved them in the days of Abraham, still maintain their ascendancy over them. Philanthropic Christians have been making efforts to evangelize them at intervals in their own country from the first Christian century until now.—That some good has been, and is now being accomplished, is not denied; But taken as a whole, what is the result? What is the Republic of Liberia, which, but for constant accessions of moral influence from other quarters, would itself soon degenerate into abject barbarism, to a continent wholly given up to idolatry? Like the fabled "stone of Sisyphus," so soon as external appliances are withdrawn, it rolls back into its profound depths of darkness. We simply state facts, without intending to discourage any praiseworthy efforts to evangelize that degraded people in their own country.

Now place another picture beside this scene of unmingled dreariness. Within the bounds of the Southern States of the late Union, there are about four millions of the descendants of Canaan, exactly fulfilling the condition assigned them by the express decree of the Al-

mighty—servants to the descendants of Japheth. They are happier and better provided for in all respects, than any equal number of laboring classes in any part of the old world. In addition to their physical comfort, their moral and religious advantages are ample. The result is, that out of this four million of slaves in these States, not less than five hundred thousand give credible evidence of sincere piety, and are now connected with the several religious denominations of the country. Beside this, the great body of them are brought under the stated ministrations of the Gospel every Lord's day. We suppose that as large a proportion of them are members of our churches as any part of our population. And no man ever preaches the gospel to them without thanking God for that wise providence which brought them within its power. The brightest page which has ever yet been furnished to the history of the world, in regard to the descendants of Ham, is now furnished within these Southern States. Southern Christian masters have done more, and are now doing more to elevate "down-trodden Africa," than all the blatant philanthropists that have destroyed our late Union to confer a supposed boon upon a race that would ruin them. History will find it difficult to account for a fanaticism, deaf alike to the word of God, to the teachings of his providence, and to the most stubborn facts that the sun of heaven ever revealed.

But let the Christian reader calmly take another view of this question.—The aggregate efforts of all Protestant Christians in Europe and America for the last hundred years in the evangelization of the heathen throughout the world has resulted in the nominal conversion of about two hundred and fifty thousand souls, who are now connected with various churches. This we esteem sufficient encouragement, and rightly so, for redoubling our efforts for the future. Now let it be considered that the pastors and missionaries of Southern churches have accomplished more in their quiet, unostentatious labors, in evangelizing the worst form of heathenism which God has brought to their doors, than the whole of Christendom beside has done in all nations. Five hundred thousand happy voices ascend to heaven every Sabbath, thanking God that He brought them out from the most degraded form of heathenism that now curses the world, into a land of Bibles and sanctuary privileges, where they are taught to worship Him without let or hindrance. Is it at all marvellous that Christians of the South are so perfectly united in a movement, which will relieve the country of this perpetual agitation, and allow them the most unrestricted access to our slaves, that they may teach them the unsearchable riches of Christ?

We see, then, that it is only as the African race accepts that condition of servitude to which an all-wise Creator has decreed them, that they can ever hope to be permanently elevated in the scale of being: That those who war against the institution of African slavery, war against the ordinations of heaven, against the physical, moral and religious happiness of that people, as well as against the manifest lessons of Providence: And that the most effectual means of evangelizing the sons of Ham, is through the agency of slavery. Men may rant and rave at this divine arrangement. They may abuse, traduce and slander those who are actively engaged in working out the problem of Africa's redemption. They may in the name of freedom, destroy the most magnificent structure freedom ever erected, to compass their fanatical designs. They are only "kicking against the goad."

Christian Index.

This able and time-honored journal, the organ of the Baptists of Georgia, as we stated last week, has recently been sold by order of the Baptist Convention of that State, and purchased by Rev. SAMUEL BOYKIN, who has been editing it for some time with zeal and ability, and the Rev. C. M. IRWIN, a brother every way qualified in head and heart for the responsible position. We hail the accession of bro. IRWIN to the corps editorial, at this crisis, with the highest satisfaction. A more judicious arrangement for the future prosperity of that paper, for its efficiency in every good word and work, could not have been made. We cordially extend to bro. I. a hearty welcome to the pleasures and pains, the labors and vexations, of editorial life. Surely the Baptists of Georgia will rally to the support of their esteemed organ, rich in the memories of the past, efficient in the responsibilities of the present, and brilliant with the hopes of the future. Success attend the blessed old Index!

A Diabolical Deed.

Read on the first page a communication from Rev. ISAAC REED, which details one of the most diabolical deeds of the age. The fell spirit of Abolitionism has seeded, and the fruit is, death to everything Southern. Murder and incendiary work is the delight of their foul souls, steeped in the dregs of iniquity. The cabinet at Washington and the Religious (?) fanatics at the North, will never rest till they have "kicked out of the Union" every Slaveholding State and Indian Nation on the continent.—The Creek, Seminole, Choctaw, Chickasaw and Cherokee Indians will be compelled, in self-defense, to join the Southern Confederacy. There is no hope for peace and security but in the formation of distinct and separate governments. Every day shows the propriety and wisdom of the Secession movement.

Facts.

Rev. J. H. CUTBERT, late of Charleston, has resigned his charge of a Baptist Church in Philadelphia and has returned to South Carolina. The Universal hostility in that section to the South was the cause of the resignation.

A destructive tornado swept recently through a portion of Clarendon district, S. C., doing immense damage to forests and crops, with some loss of human life.

The Boston Traveller, after reading President Davis' Message, came to the conclusion that "Mr. Davis is no fool!" Very sagacious!

The New York papers admit that there are many vacant houses in that city. The figures in rents have greatly fallen. Over six hundred ships were lying up idle. The Morrill Tariff is partly to blame, and then they fear the "Militia of seas," the privateers.

A large number of the Ohio troops stationed at Camp Harrison, near Cincinnati, got up a "free fight" among themselves the other day. Some five hundred participated, and being unarmed, made use of tails, palms, stones, fists, &c. Tents and enclosures suffered severely in the melee. Order was only restored after they were confronted by an armed force, and threatened with a sprinkling of bullets.

Rev. W. D. HARRINGTON of Chambers county, is elected Captain of the "Cass-grays," and will leave at an early day for some point. Harrington will act the Christian as well as Captain, set that down.

It will be seen by the Post Master General's Proclamation, that the Postal arrangements of the Confederate States are perfected, and go into operation 1st of June. We will not take United States postage stamps in payment of dues any longer.

President JEFFERSON has issued a protest against the Spanish occupation of St. Domingo. After a lengthy argument, he concludes in these words:

"The Government of Hayti heretofore solemnly protests before Europe and America, against any occupation by Spain of Dominican territory; it declares that the Santa-fa faction has no right to alienate to any one whatsoever any part of this territory; that it will never recognize any cession; and that it will use every means in its power to protect its own claims and interests."

The protest is vain, for the Spanish Consul at Port au Prince has officially informed the Haytian Government of the annexation of the Dominican Republic to Spain.

Rev. Mr. WINSTON, a Southern man, has resigned the charge of the Fifth Baptist Church, Philadelphia, and has returned to Virginia. By her belligerent attitude towards the South, the old Quaker City has lost two faithful pastors, Cutbert and Winston. "Every man to his tent, O Israel."

The Cincinnati Gazette concludes that "Bennett and Buchanan both sustaining the Government, is a severe test of the confidence of the people in its rectitude. It may be right, but the support of these two worthies constitutes a prima facie case against it."

It is reported by telegraph that ex-President Franklin Pierce is tired of the war brought on by the Lincoln Cabinet, and is in favor of a peaceable separation. When the war furor seized the Northern mind, after the fall of Sumter, Mr. Pierce went with the multitude, and warmly insisted upon "upholding the flag and maintaining the Union." We are glad to learn that his war fever has burned itself out so rapidly.

Senator Bayard, of Delaware, says the wires, proposes to resign his seat in the Senate, having come to the conclusion that war cannot be averted.—Mr. Bayard is an able Senator, and a warm friend to the South.

Greeley, of the New York Tribune, is becoming alarmed, says a telegram from New York, at the increase of "Rebel forces." It says Virginia is full of troops, armed and equipped. He has seen but little yet; there is vastly more behind the screen.

A recent telegram from Washington says: "The National Intelligencer construes Lord John Russell's Parliament speech into a recognition of the right of the Southern Confederacy to issue letters of marque and to bring prizes into British ports."

The Watchman & Reflector publishes a letter from Rev. E. A. STEPHENS, of Raleigh, N. C., of Feb. 1st, from which we learn that at the Raleigh Baptist Association there were 6 persons baptized. All the members of the Association were Burmese, except Messrs. Stephens, Crowley and Ingalls.

Northern Abolition religious papers call the action of the Georgia and Southern Baptist Conventions, in regard to their allegiance to the Confederate States Government, "blind zeal," and other unbecomely epithets.

The Watchman & Reflector's "own correspondent" writes from Iowa, in regard to the war feeling in that region, thus: "Everybody out here talks of war, and swears by the Stars and Stripes on week days, and ministers preach on patriotism, and choirs sing 'The Star Spangled Banner' on Sundays."

A trip "down South" would put them in a sober state of mind. Their master Abraham had better send them.

An Abolition correspondent of the Watchman & Reflector, says:

"Annapolis, owing to the energy of Gen. Butler, is secured from any assault. The Railroad from thence to Washington is guarded by soldiers. The inhabitants are quiet but sullen, indisposed to aid the government, but not to make all the money they can from its wants."

The 11st of New York paid \$1,900 for five poor horses and carts. That regiment marched twenty-three hours, with only two halts of an hour or two, and yet reached Washington without a disabled man. Have we degenerated?

It will be seen that the "sullen" Marylanders are making Abraham's minions "pay the rent" for passing through their territory. We admit that the "11st" did good marching for Washington, and so did Jack Falstaff and his troops from Gadshill, for the same reason.

Rev. Dr. VAN DYKE, of Brooklyn, who preached an able discourse to his congregation some months past in vindication of Southern rights, still maintains his integrity. The Reign of Terror has no influence with him. The Southern Presbyterian says:

A mob surrounded his house and demanded that he "show his colors," but he refused peremptorily, and they went away. Some of his people raised the United States flag over his church. He refused to preach while it was there, and it was taken down.

We are gratified to know these facts, and they will be read with pleasure by many at the South. It is refreshing to know that there is one honest and courageous man among our brethren at the North, who cannot be intimidated by the mob, and who has not lost his common sense and his religion in the wild tempest of passion.

Northern papers prate endlessly about "downtrodden Venice," and "downtrodden Hungary," but have no sympathy for downtrodden Maryland.

Old Wheatland Buchanan's voice is still for war. Poor old nervous fellow! he had better let "expressive silence" be his praise.

The Cabinets of England and France are becoming greatly alarmed at the state of affairs in this country. Each Government will soon have large fleets on the Southern seaboard and in the Gulf. The London Herald of May 2nd shows great anxiety upon the blockade question, and expresses itself roundly upon the subject:

"If Cotton cannot be got by fair means we must not scruple to use foul means, or the daily bread of four or five millions of the working population will be at once stopped. To blockade the Cotton ports is to destroy the British Cotton Trade, to involve, not in remote, but in immediate destruction, several millions of the British people."

The tone of the British press is all in the same key. Lincoln's weak blockade will not be recognized by England and France. These deeply interested powers will not regard "a paper blockade."

Speaking of privateering, the London Times says, "That the United States have heretofore upheld privateering and demanded the right of search, and that both are now turned against her."

The Kentucky House of Representatives has adopted a resolution in favor of strict neutrality, and Governor Magoffin has issued a proclamation informing the United States and Confederate States Governments of the fact, forbidding either to make any hostile movements upon or through her territory.—Neutrality! we would believe it just as possible, if we were to hear a man say he intended neither to serve God nor Satan.

Scarcely any of the Northern papers have copied President Davis' Message. It is significant; they dare not do it.

The New York Herald publishes a letter from Valparaiso, dated April 3d, giving an account of one of the most fearful earthquakes of modern times.—It occurred in the volcanic region in the Southwestern part of the Argentine Republic, on the 20th of March, and in a moment the city of Mendoza with a population of fifteen thousand souls was converted into a heap of ruins, and scarcely a man was left to tell the sorrowful tale.

HAIL—Grayson county, Va., is determined to Hail on the Lincolns. By a private letter we learn that four companies were raised in that county in one day, numbering one hundred men each. A large family connection named HAIL reside in that county, so numerous that every man in one company is of that name except their surgeon.—Such a HAIL STORM will "hurt somebody."

Progress of the War.

As yet there is no prospect of peace. Since our last the U. S. Steamer Monticola attacked Sewell's Point Battery, on James River, six miles below Norfolk, but was repulsed, with what loss and injury is not yet known. Other Government vessels have bombarded the fort, but with no success.

On the 24th the Federal troops, five or six thousand strong, crossed the Potomac and took possession of Alexandria. The Confederate troops, numbering five hundred, retired in good order to Fairfax Station, eight miles from Alexandria. When the Federal troops took possession of Alexandria Colonel Ellsworth, of the New York Fireman Zouaves, attempted to take down a Confederate flag from the Marshall House, whereupon Mr. Jackson, the proprietor, shot him dead, the Zouaves then cut Jackson to pieces with their bayonets.

Privateers seem to be doing a good business in taking prizes. This is the severest blow that has been given to the United States Government.

An attack upon Harper's Ferry is expected soon.

Cash for Everything.

Every thing used by printers is higher than usual, and cash has to be paid for it—NO CREDIT, is the motto. Our workmen must be paid in cash or work ceases. Will not our patrons remember this, and forward their dues? We ask nothing for ourself; keep the South Western Baptist alive is our request. Let us have some new subscribers, also.

The Ministry in the Baptist Churches.

For the South Western Baptist.

NUMBER IX.

Sermonizing and Preaching.—Books of Rhetoric are not to be slavishly followed, but studied for hints. There is no one type to which every sermon should be conformed. Expository discourses, simply following the order of the text, are often best. Theme discourses may assume many shapes. The object is to place the doctrine, precept, or exhortation, distinctly before the hearer. If familiar, it may be done in a few words. If unfamiliar, let it be illustrated. If questioned, let it be proved. This should be the aim of this part of a discourse. The object of the remaining part, the "application" or "improvement," is to suggest what shall be done in view of the truth now before the hearer.

A few simple rules will always secure unity, point and interest.

1. He must have something to say, and that something on the heart.

2. Then say it as simply, clearly, briefly as possible.

3. Let there be no concern about the manner, but the matter. No one ever lacks force or grace, who knows precisely what he is about, and feels an honest concern that men be persuaded to obey the Gospel. The most interesting speakers we hear in a large majority of cases, set at defiance many of the pet rules of the academy. Between one of these great men and a mere speaker by rule, there is the difference of a man whose presence occupies you, and the man whose tailor's skill occupies you; of the child whose overflowing heart makes his face radiant and his movements all spontaneous, and the one drilled into military stiffness and precision, by his over-anxious mother.

4. Simplicity and nature are the things to be coveted; to so read and speak, that it will never occur to your hearers that you either read or speak well, till afterwards; but only that somehow they are very much interested. A speaker whose manner is much praised, is not a first class speaker at last. The highest success leaves nothing but the subject in the hearer's mind.

5. Variety and adaptation will be secured by knowing your people, by means of perpetual religious intercourse; honest, earnest, undivided study of the appropriate subjects thus suggested; interchange of expository, theme, biographical and historical preaching, or portraits of the instructive lives and analysis of the interesting histories recorded in the sacred volume, with a deduction of the lessons they here intended to convey; above all, a fervid, loving spirit.

6. If not already inclined to it, study the power of illustration. The masses will not lay hold of things in the abstract, however clearly presented. They love an unending series of pictures—"a discourse that can be painted."

7. Bring out main points into striking salience.

8. A vast deal may be preached in a half hour or three quarters, provided one is master of the subject. If, however, the mind and heart are full, finish, though some people yawn over the pearls thrown at their feet.

9. Let the preliminary reading, singing and prayer leave your audience in no doubt about your subject, before you announce your text. This will save time, and, presently, induce an attention to this part of the services, which nothing else can.

10. Do not be ashamed to preach little sermons, or concerned about your reputation, but about doing the work God has made you equal to.

These rules will not indeed make every man great, but go far to make the most of him.

PROCLAMATION To the People of the Confederate States.

When a people who recognize their dependence upon God, feel themselves surrounded by peril and difficulty, it becomes them to humble themselves under the dispensation of Divine Providence, to recognize His righteous government, to acknowledge His goodness in times past, and supplicate His merciful protection for the future.

The manifest proofs of the Divine Blessing hitherto extended to the efforts of the people of the Confederate States of America to maintain and perpetuate public liberty, individual rights and national independence, demand their devout and heartfelt gratitude. It becomes them to give public manifestation of this gratitude, and of their dependence upon the Judge of all the Earth, and to invoke the continuance of His favor. Knowing that none but a just and righteous cause can gain the Divine favor, we would implore the Lord of Hosts to guide and direct our policy in the paths of right, duty, justice and mercy, to unite our hearts and our efforts for the defence of our dearest rights; to strengthen our weakness; crown our arms with success, and enable us to secure a speedy, just and honorable peace.

To these ends, and in conformity with the request of Congress, I invite the people of the Confederate States to the observance of a day of fasting and prayer, by such religious services as may be suitable for the occasion, and I recommend Thursday, the 13th day of June next, for that purpose; and that we may all on that day, with one accord, join in humble and reverent approach to Him in whose hands we are, invoking Him to inspire us with a proper spirit and temper of heart and mind to bear our evils, to bless us with His favor and protection, and to bestow His gracious benediction upon our Government and country.

(Signed.) JEFFERSON DAVIS.

By the President:

R. THOMAS, Secretary of State.

The New Postage Law.

The Postmaster General of the Confederate States has issued his proclamation, in conformity with discretion vested in him by act of Congress, announcing that his Department will take control of the mails and postages on the first of June. As this regulation involves and imposes a new rate of postage, we copy the amended rates that will have to be paid on and after the 1st prox. We are glad to observe that the objectionable and unfair discrimination against newspapers carried out of the States in which they are published (against which we have heretofore protested) has been reconsidered and remedied. A newspaper is to circulate at a uniform rate of postage throughout the Confederate States, without regard to State limits, and, though the rate is higher than heretofore, and we believe will be reduced when experience shall demonstrate the policy of reduction it is fair and just to all.

The law requires pre-payment in coin until postage stamps of the Confederate States can be produced (which will be but a short time) at the rate of five cents per letter, weighing not more than half an ounce, for any distance not exceeding five hundred miles; and five cents additional for every half ounce or fraction of an ounce; over five hundred miles double these rates. Advertisements will be charged two cents in addition to the regular postage. All drop letters, and letters placed in the office for delivery only, will be charged two cents; newspapers, circulars and other printed transient matter placed in the office for delivery only, will be charged one cent. The postage on weekly newspapers within the Confederate States will be ten cents per quarter; for a paper published six times per week six times that amount, and for other periods of publication in proportion. Monthly magazines weighing not more than one and a half ounce will be charged two and one half cents per quarter, and periodicals published quarterly or bi-monthly will be charged two cents per ounce. Transient newspapers, pamphlets, periodicals, engravings, etc., not exceeding three ounces in weight, and published within the Confederate States two cents. For all matter coming from beyond the Confederate States double postage will be charged. Publishers of newspapers are entitled to send and receive from their respective offices of publication one copy of each publication free of postage.—Columbus Enquirer.

Notice to Boards.

Last week we published a letter from "A Friend to the Boards in Texas," making a contribution of \$50, less \$3 for subscription to the S. W. Baptist. The instruction was, "Divide it as you think the situation of the three Boards require." We think it best to divide equally between the Foreign Mission, Domestic and Indian and Bible Boards. The money is subject to their order.

Fasting and Prayer.

The Baptist Church in this place, at its last conference on last Saturday, resolved to observe the first and second days of June next, according to the request of the late Southern Baptist Convention, also the 13th of the same, as suggested by the President's Proclamation, as days of fasting, humiliation and prayer, in view of the present distracted condition of the country. The community generally were invited to attend the public observance of those days at our house of worship. We trust that our business houses will be closed on those days, and that there will be a general observance of this divinely sanctioned and time-honored custom of religious communities on such momentous occasions.

RELIGION AT THE SOUTH.—Says the Religious Herald:

"As the separate nationality of the South may now be regarded as a necessity and certainty, it affords matter for grateful thought that we shall enter upon our career with a population of two and a half millions connected with the various Christian denominations.—This is a proportion of one in every five of our entire population. What destiny will Northern Christians ask for so large a number of their fellow-disciples? They must answer as those who claim to follow the Prince of Peace."

Gadsden, Alabama.

From a private note of the 9th inst., we publish this:

The Baptists of this place are making some headway in their efforts to stem the tide of opposition and error. We have now a large and convenient house completed, and Bro. Rainey, from Jacksonville, preaches to us monthly. He is very acceptable, and promises to be a minister of great usefulness. Our membership is not large but growing.

Yours truly,

J. W. SLACK.

From the True Union.

Revival Record.

It is pleasant to see some gleams of light amid the storm clouds which encircle us. While hundreds of thousands are becoming recruits for bloody Mars, a few here and there are enlisted under Messiah's banner. Most of these recorded below, however, were converted before this war spirit was kindled in the land.

OMO.—Over one hundred and forty have been baptized since last winter in the Racine and Bethlehem churches. Twenty in Second Troy church; nine in Rutland; five in the Plains church. At Blue Rock, on January, fifty were converted; in Rockville, 41. At Fort Monmouth, thirty-six have been baptized within four or five months.

KENTUCKY.—Owensboro, twenty conversions; Georgetown, fifteen recent additions; Leeburg, eleven; New Salem, seventeen; Jefferson, eighty-one; Louisville, thirty; Walton's Creek, thirty-seven.

VIRGINIA.—During a meeting at Anthony's Creek, eight had professed hope up to April 6, and the indications were favorable for the conversions of others. At Manchester, fourteen persons have been baptized.

INDIANA.—At Crown Point, ten have been baptized, and several others await the next covenant meeting to go forward in the ordinance. Among the baptized was one entire household, and another has been received for baptism, and

another has been received for baptism, and a part baptized, but strange to say there were no inquirers.

At Evansville, five have recently been baptized; at Laporte, thirteen.

PENNSYLVANIA.—At Milton, five baptized; New Britain, ten, April 7th. Marcus Hook, seven; Upland, twenty-six, within the past week. Bethel, seven. Newtown, three. Philadelphia North Baptist church, four were baptized by the pastor, April 14th, making one hundred and three since the present revival began. Several more are expected.

NEW JERSEY.—Seven were baptized a week ago in the 12th Baptist church, and three in the German Baptist church. At Allentown, nineteen have been baptized; at Cedarville, eight.

Rev. Isaac Cole baptized five more candidates at the Lee Street Baptist Church on Sunday evening, 28th. Rev. T. H. Price baptized one at the Franklin Square Baptist Church on the same evening.

REVIVAL AT CUMBERLAND, MD.—From a report of Rev. H. G. DeWitt we are happy to learn that by the blessing of God on a series of meetings recently held in Cumberland, about fifteen souls have been converted to God. The congregations, which at the commencement of the meetings, were a mere handful, soon became very large, and many (between twenty and thirty) presented themselves as inquirers. This is cheering news amid the terrible gloom which overshadows the nation.

By the Post-Master General of the Confederate States of America.

A PROCLAMATION.

WHEREAS, By the provisions of an act, approved March 10th, 1861, and amended by the first section of an act approved May 9th, 1861, the Post-Master General of the Confederate States is authorized, on and after a day to be named by him for that purpose, to take the entire charge and direction of the postal service in the Confederate States; and all conveyance of mails within their limits, from and after such day, except by authority of the Post-Master General, is hereby prohibited:

Now, therefore, I, John H. Reagan, Post-Master General of the Confederate States of America, do issue this my proclamation, notifying all Post-Masters, Contractors, and Special Agents and Route Agents, in the service of the Post-Office Department, and engaged in the transmission and delivery of the mails, or otherwise in any manner connected with the postal service, that in the discharge of the duties of the Confederate States of America, that on and after the 1st day of June next, I shall assume the entire control and direction of the postal service thereof. And I hereby direct all Post-Masters, Route Agents and Special Agents within these States, and now acting under the authority and direction of the Post-Master General of the United States, to continue in the discharge of their respective duties under the authority vested in me by the Congress of the Confederate States, in strict conformity with such existing laws and regulations as are not inconsistent with the laws and constitution of the Confederate States of America, and such further instructions as may hereafter be issued by me. And I hereby require all Post-Masters, Route Agents and Special Agents also required to forward to this Department, without delay, their names, with the names of the offices of which they are Post-Masters, (giving the State and County), to be directed to the "Chief of the Appointment Bureau, Post-Office Department, Montgomery, Alabama," in order that new commissions may be issued under the authority of the Government: And all Post-Masters are hereby required to render to the Post-Office Department at Washington, D. C., their final accounts and their vouchers for postal receipts and expenditures, up to the 31st day of this month, taking care to forward with said accounts all postage stamps and stamped envelopes, remaining on hand, belonging to the Post-Office Department of the United States, in order that they may receive the proper credits therefor in the adjustment of their accounts; and they are further required to retain in their possession, to meet the orders of the Post-Master General of the United States, for the payment of mail service within the Confederate States, all revenue which shall be received from the postal service prior to the said 1st day of June next.

All Contractors, Mail messengers, and Special Contractors for conveying the mails within the Confederate States, under existing contracts with the Government of the United States, are hereby authorized to continue to perform such service under my direction, from and after the day last above named, subject to such modifications and changes as may be found necessary, under the powers vested in the Post-Master General by the terms of said contracts and the provisions of the second section of an act approved May 9th, 1861, conformable thereto: And the said Contractors, Special Contractors, Mail Messengers, are required to forward, without delay, the number of their routes or routes, the nature of the service thereon, the schedules of arrivals and departures, the names of the offices supplied, and the amount of annual compensation for present service, together with their address, directed to the "Chief of the Contract Bureau, Post-Office Department, Montgomery, Alabama."

Until a postal treaty shall be made with the Government of the United States for the exchange of mails between that Government and the Government of this Confederacy, Post-Masters will not be authorized to collect United States postage on mail matter sent to or received from those States; and until supplies of postage stamps and stamped envelopes are provided for the pre-payment of postage within the Confederate States, all postages must be paid in money, under the provisions of the first section of an act approved March 1st, 1861.

Given under my hand and the seal of the Post-Office Department of the Confederate States of America, at Montgomery, Alabama, the 13th day of May, in the year 1861.

JOHN H. REAGAN,

Post-Master General.

For Special Notices, fifty per cent. advance is charged.

All Advertisements on which the number of insertions is not marked, will be published **TILL FORNID**, and charged accordingly.

No Advertisements from a distance will be inserted unless accompanied by a remittance, or by satisfactory references.

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

All Job Work is considered due when delivered.

Letters containing remittances, or on business, should be addressed to the **SOUTH WESTERN BAPTIST**, Jackson,