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Religious Miscellany.

### Mr. Crowe's Remarks on Central America.

The following report of the Rev. Mr. Crowe's remarks at the late annual meeting of the American Bible Union, we copy from the New York Tribune. Besides embodying a great deal of interesting information, they are characterized by an earnestness of practical aim which is much to our liking. With the precise value of the version of the Spanish Scriptures to which he alludes, we know too little of the Spanish language to be familiar. That it has very serious blemishes is generally conceded, and the American Bible Society itself has undertaken to remedy that difficulty by translations. Imperfect, however, as the current version was, Mr. Crowe thought it "infinitely better than none at all," and his measures for its diffusion certainly bordered on the heroic. We must add, however, that in circulating such a version he ran most strikingly counter to the views of another speaker, who, alluding to an alleged similar measure on the part of the American and Foreign Bible Society, declared that "it lacked the spirit of zeal for souls, the policy of pure Christianity, the fidelity we owe to truth, the separation God demands of us from the unfruitful works of darkness," and that it was "winking at the curse of the Apostle, 'if we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.'" We do not know the particular sin of the American and Foreign Bible Society which was alluded to; the discrepancy, however, between the speakers is sufficiently apparent. Mr. Crowe said:

N. Y. Recorder.

And what shall I say of the five States of Central America, my own adopted land, the sphere of my past labors and of all my plans of usefulness? Of New-Grenada, where a liberal constitution even now invites the Christian to share in triumphs of religious freedom which he has not assisted to procure? But I should weary you were I to do more than to name—Venezuela, Ecuador, Peru, Chili, Bolivia, and the land States that but lately composed the Argentine Republic. Not only have most of those countries been suffered to remain entirely unvisited by the living standard-bearer of the cross of Christ, but, until now, there was not even a version of the Scriptures in the Spanish language which an enlightened Christian could put in circulation without a consciousness of some pang of sorrow because it was not a purer and more faithful translation. He knew that it had been tampered with and felt that it must be replaced by a more satisfactory one. He knew that it was necessary to perplex the ignorant and to sow much adapted to the state of the mind already in the country, and to cast off the yoke of the law, and to repudiate the arts of its priesthood—a priesthood with whose spirit, or even modes of expression, the most distant assimilation could not prove a serious stumbling-block to them. The only Spanish version hitherto in general circulation is a very liberal translation of the Vulgate by Felipe Scia, a Spanish prelate, and the preceptor of Ferdinand VII. This being the translation of a translation, it has all the errors of the Latin version in addition to its own. Its style is quaint, harsh, and antiquated; it invariably substitutes the word "penance" for "repentance." It makes the salutation of Jesus's messenger to Mary savor strongly of blasphemy, by introducing into it the name of God himself. It represents Jacob as worshipping the top of his staff. And in 1 Tim. ii. 16, it has, "Great is the sacrament of Godliness." But what is even worse than all this, and much more of the same kind, it introduces into the language of Zion, a multitude of words with stereotyped ecclesiastical meanings attached to them, which obscure the sacred text, mislead the mind, and invariably convey to the reader anti-Christian ideas. And yet, with all its blemishes, it is no more objectionable than any other accessible

Spanish version, and the missionary and Bible agent has hitherto been obliged to solace themselves with the reflection that it was the best that could be had, and infinitely better than none at all.—Furnished with this version, and under just such feelings as these, I found myself in September, 1843, selling Spanish Scriptures at a large fair held at the town of Salama, in the province of Vera Paz, in the State of Guatemala, Central America. At the age of seventeen I had embarked in England as an emigrant to Central America. Providence led my steps to the colony of Vera Paz, with which as an emigrant I had been previously connected, and I now returned to it in the character of a schoolmaster and evangelist. While the colony endured, I circulated Spanish Scriptures under the protection of its charter, and acquired the Spanish language.—When it failed, three years later, I remained exposed to all the opposition which priests and magistrates, in unholy alliance, could exert against me. I had been intrusted with several cases of Spanish Bibles and tracts, introduced under the charter of the colony, and I had determined that these at least should remain in the country, and that too in the hands of the people, for I knew that they were anxious to possess books and willing to buy them. With four Indians laden with this precious treasure, myself riding upon a mule, I had traversed mountain paths, forded foaming torrents, and traversed fertile valleys for four days. On my arrival at Salama, the chief town of the department of Vera Paz, I had found the fair already in activity. A few minutes after my arrival I found myself standing behind a counter in the open fair, calling the attention of the people who crowded by to the neat books on the shelves behind me. Among those who came eager to purchase the Spanish New Testament, were some mountaineer Indian shepherds from the highland districts of Quetzaltenango.—They were rough, uncouth looking men, clad in coarse woollen garments of their own manufacture. Like Stephens and other travellers, I concluded that they must be quite uneducated. I inquired, however, if they could read, and to my surprise and joy, they opened the Sacred Book and read fluently in correct and sonorous Castilian the words of divine inspiration. The solution of this enigma is at once a most interesting trait in the Aztec character, and a fact of the greatest importance to us; the more so that the pure Indian races actually composed three fifths of the entire population of these States, which is roughly estimated at 2,500,000. It is this: Full three centuries ago, the benevolent Las Casas, "the Indians' friend," was at much pains to procure relief and instruction for the poor Indians, then most cruelly oppressed. Under the patronage of Dona Isabella, his sovereign, he incorporated schools among them by royal ordinance, and having "served his generation," he returned to Spain to die. As might have been expected, the schools which he had planted soon fell into decay, for this prelate had no imitators.—He was one of those stars in the dark firmament of Popish night whose light but serves, by contrast, to deepen the surrounding gloom. But the Indians had begun to read, and, to their honor be it recorded, in the long dearth of books and teachers, they have to this day preserved the knowledge then imparted, having taught their children from generation to generation for more than three hundred years. Are not facts like these the greatest encouragement that could be given to those anxious to extend to them a pure Bible, which they are already able to read, and will be sure to appreciate?

But to return to the fair. After selling some hundreds of books, I was illegally ordered by the Chief Magistrate, as usual the unwilling tool of the priests, to refrain. I felt it my duty to protest, and undertook a further journey of four days alone, in order to reach the city of Guatemala, and appeal to the supreme authorities of the State. The Government there, composed partly of infidel liberals and partly of servile priests, could not say me nay, and would not extend to me the full justice that I claimed, viz: the liberty to continue to circulate the Scriptures. I persisted. I was ordered to leave the State. I refused to obey. An ecclesiastical edict was then promulgated, and read from every parish pulpit in the land. This proved a powerful blast, proclaiming the paramount importance of the Bible above every book, and the most extensive and economical mode of advertising my books that could possibly have been devised. Among the intelligent classes a demand was thereby created out of curiosity, and the edict constituted but a feeble barrier to the desire for books and religious knowledge among the more ignorant but thirsting people. Favored by Divine Providence, and assisted by influential natives, I determined to settle down in the capital itself, finding by experience that ecclesiastical influences could be more effectually resisted

at its own head-quarters than in the Provinces. Great opposition was offered to this design as soon as it was known. I was again repeatedly ordered to quit the State, and nothing but a tissue of signal providences and a resolute front enabled me to carry it into effect. A box of Scriptures had been illegally detained at the Custom House, and the intervention of the British Consul could not at that time procure its transfer to my hands. Having journeyed into Vera Paz to bring up my wife to the Capital, I was much troubled on account of some household effects, fearing they too would be taken away from me. I declined to smuggle them into the city, as some advised, and preferred to cast myself upon the God of providence, who had already so often brought me through similar trials. When we neared the city, I rode on and presented my keys to the Custom House officer at the gate, offering to open any thing he pleased, and urged that he should not send my goods to the Custom House, as there was nothing chargeable with duty. He acceded to my request. When the Indian bearers came up, he at once pointed to a case containing Scriptures. With a trembling hand I assisted him to force up the lid in the open road, fearing the worst. Kneeling beside the box, he took up a New Testament, inquiring what it was. I told him, "Is it the same book that was seized at the Custom-House the other day?" he inquired. I said it was. "And why was it seized; is it a book?" added he. I explained to him its true character, and the reason why certain interested classes were anxious to keep it out of the hands of the people. He seemed to understand me, but hesitated to do so. I lifted up a prayer to the Mover of hearts, and then begged his acceptance of the copy he had in his hand, handing another to one of his children who stood by.—The good man then muttered something about the priests, who will neither teach the people themselves nor suffer any one else to do so; and, taking upon himself the responsibility of the act, he permitted me to take in all my effects without further examination. Half an hour afterward he received an order to send any goods of mine to the Custom-House to be searched. One Indian had lagged behind with his load, and it was duly scrutinized; it, however, consisted chiefly of culinary utensils, which there was little difficulty in passing through their hands. The fact that I had introduced these books being known, I was now ordered by the civil authorities to give or sell no more copies of the Sacred Scriptures. Feeling bound to "obey magistrates," I was grieved at the thought of refusing the frequent applications that I received, till it occurred to me that though I must neither sell nor give, I was still at liberty to lend; so I appropriated a number of copies, and thus met the demand. It is notable that I did not need to resort to this plan very long before a decree was passed taking the power to prohibit books out of the hands of the clergy, and making a regular civil process necessary in every case, which at once set me at liberty. After this having established my legal right, I regularly received boxes of Bibles; but even then they were secretly passed through the Custom-House, and I went at night to the house of a friend, and transferring a few copies to my own dwelling, carrying them under my cloak, just as the highway-robbers and rapiers, without whom they dare not venture forth after dark. I always used the Bible openly in my school, which, after being repeatedly closed by the Municipality, in process of time was also successfully established, and my legal right to conduct it vindicated before the highest tribunal in the land. But the contest was long and sharp, and at one time it was the only sudden outburst of a Pronunciamento or revolution that rescued me from immense peril of personal violence and sudden expulsion from the State. The liberal-minded natives supported me throughout, for the sake of the instruction of their children. By means of my scholars the Bible was introduced into their homes, and in one case even into a convent of nuns, who were greatly interested in its perusal.—My pupils, of all kinds, were at last above one hundred in number, including some twenty adults. I read the Scriptures occasionally in the cottages of the poor and in the haunts of the most abandoned, who ever listened to the Word with a serious demeanor, and invariably thanked me for what they were pleased to term my condescension. In private, in my own hired house, I had also some very interesting classes of adult Bible students. All who had open intercourse with me were excommunicated, and this once fearful plague was even made contagious to the seventh remove, with but little effect. I was all the while thought to be in danger of assassination; I was frequently denounced from the pulpit and the press; and through some plots, having this object came to my knowledge, the Lord wonderfully preserved

his servant, and I believe the general fears of my friends were greatly exaggerated. At length, on the 31st of March, 1846, I was once more suddenly ordered to quit the State within twenty-four hours, the Archbishop having refused to return to the capital while I was there. I resisted as before, using all legal means to have the order repealed.—A second time I appealed to the Supreme Court of Justice; and to the surprise of all, and to my own more than any, I obtained at the last moment the award of a writ of Habeas Corpus, which the same court had refused me three years before. Thus legally protected, I sought shelter from impending violence in the house of a friendly foreign Consul; but being induced on a false pretense to leave the sanctuary on the following morning, I was immediately surrounded by soldiers and marched to the Atlantic coast, where arriving after eight days, I was shipped to Balize, in British Honduras. Here I soon shared in the persecutions of the Baptist Church, which had prospered so as to excite the jealousy of a Protestant Episcopal clergy, by law established, and I remained six months in prison, where I occasionally read the Spanish Scriptures and tracts to some of my criminal companions. A twelve-month after my arrival there, Mr. Henderson and I left the settlement for Europe, being driven to depart by our oppressors at Balize. The British Government at once afforded us relief. Mr. Henderson returned to the church and resumed his labors, which include translations of the Scriptures into the languages of the Waikiris or Musquito Indians, and of the Kariris or Caribbean. I remained in England to obtain help from the Baptist churches to prosecute our work, and to secure some other important ends. I am now on my way back to Central America. There I hope to spend the remainder of my days in scattering broadcast this "good seed of the kingdom," which I am confident there is not vermin enough in the land to consume. I have a cheerful hope for those poor benighted people in Guatemala, and a strong confidence that, should I be spared, I shall be permitted to resume my work among them, and even to accomplish greater things than heretofore. But should I be once more eventually expelled from the State—for by God's help I mean to return, and there is no legal impediment—I may next turn my attention to the neighboring State of Salvador, where they have actually invited me to come and keep my school.—And should that also be closed, I may go to Honduras, then to Nicaragua, and lastly to Costa Rica. Before they can expel me from them all in succession, I suppose it may be about time to begin again at Guatemala, to which I feel a peculiar attachment.

**Funeral of Dr. Cox, of Hackney.**

The funeral of Dr. Cox reminds us strikingly of that of Dr. Sharp. They had reached about the same age, they were alike catholic in spirit, and alike universally honored and beloved.—The public services by which the fortieth anniversary of Dr. Sharp's settlement was celebrated, had their exact counterpart in public services celebrating Dr. Cox's attainment of his 70th year.—Both ceased from their labors soon after these affectionate public demonstrations. The details of the funeral in the suburbs of London seem almost a copy of those in Boston; the tolling bells, the crowded shops and stores, the solemn crowd, all seem the same. We copy from the London Patriot: [N. Y. Recorder.]

On Tuesday morning, Sept. 13, the suburban village of Hackney exhibited a general appearance of sadness. With scarcely an exception, the shutters of every shop were closed, and every dwelling house was closely blinded. It was evident that something had occurred to cause universal sorrow. This mournful tribute of respect was paid to the memory of Rev. Dr. Cox, one of the oldest, as well as one of the most honored, inhabitants of the parish.—Even before his disease, many signs were afforded of the general esteem in which he was held; and, from the day of his death to that of his burial, almost every countenance, without distinction of religious sentiments, wore an aspect of peculiar sadness and solemnity.

On the day on which he departed this life, the bell of the parish church was tolled at intervals for several hours; and it became evident, by numerous and various signs, that Hackney had been bereaved of no ordinary nor little-esteemed member of its suburban community.—The scene presented at the funeral solemnities, however, was required to bring but into complete manifestation the depth and the universality of the general sorrow. Although it set in a wet morning, with every appearance of continued rain, this did not prevent the collection, some hours before the time fixed for the solemn services, of a numerous crowd, which, on each side of the way, densely bordered the whole line of procession, from the residence of the de-

ceased in King Edward's road to the chapel in Mare street, in which he had for so many years preached the gospel. Before noon, however, the clouds dispersed, and the sun shone out from between them, as if symbolizing the lesson that, while the occasion was one naturally calling forth the tears of friendship and affection, the event, nevertheless, when rightly viewed, presented an aspect adapted to mingle joy with grief.

The distance between the house and the chapel being not many hundred yards, horse and coaches were judiciously dispensed with; and, at about half past 12 o'clock, the mournful procession issued forth. As the coffin was borne along, the immense crowd, among whom were many persons in mourning apparel, received it with every mark of solemn feeling. Scarcely a dry eye could be seen, many sobbing aloud.

From an early hour, the galleries of the chapel, with the seats under them, had been densely filled with members of the church, and congregation, whose sable costume, joined to the black draperies with which the pulpit, pulpit stairs, &c., and the organ gallery behind, were hung, gave a sad impressiveness to the scene. As the coffin entered by the right door, the organ—at which Mr. Arrowsmith, Fellow of the Royal Academy of Music, presided—received it with that masterpiece of Handel, "I know that my Redeemer liveth," which was played in solemn time and with much feeling. The coffin having been placed along the table pew, and the long train of mourners being seated in the pews reserved for them in the middle part of the chapel, Rev. John Aldis ascended the pulpit, and gave out, with deep pathos, the beautiful hymn beginning with,

"Hear what the voice from heaven proclaims  
For all the pious dead."

These appropriate verses having been sung as well as the feelings of the assembly would permit, Mr. Aldis read that portion of the fifteenth chapter of the first Epistle to the Corinthians which is so appropriate to the interment of departed saints, and was never more appropriate than on the present occasion. This done, he offered up a prayer—which we forbear to characterize further than by saying that it was in touching unison with every feeling awakened by the scene. Mr. Aldis then announced some verses of the well-known hymn beginning,

"Why should we mourn departed friends?  
And while the congregation, deeply moved, were endeavoring to give utterance to the words, he gave way to Rev. Dr. Murch, for so many years the esteemed President and learned Theological Tutor of Sepey College, who, with frequent interruptions from irrepressible feeling, delivered an admirably true and eloquent oration to his weeping and sobbing audience.

Rev. H. J. Gamble—the only son of one of Dr. Cox's oldest friends and former deacons, and who, consequently, had known the venerable deceased from infancy—having offered up an affecting prayer, the closing scene succeeded.—Leaving the chapel by the aisle on the right of the pulpit, the coffin followed by the mourners, was carried to the graveyard behind the building, and when it had been lowered into a grave which already contained the bodies of several members of Dr. Cox's family, Dr. Murch pronounced the benediction; and the numerous attendants, having taken a last look at the narrow dwelling now inhabited by the form of their beloved friend and venerated pastor, departed slowly and sadly to their respective homes.

We observe among the names of the pall-bearers that of the Rev. Mr. L.throp, with a note at the foot of the column saying that "this gentleman, having known the deceased in the United States, came up from Liverpool expressly to follow his remains to the tomb." We presume this was the Rev. Edward L.throp, of the Tabernacle Church in this city.

"Father," said a young man once to a patriarch of the mountains, who is still living, (after being told that he must not go with a half a dozen idle fellows, who had come to invite him).—"Father, why is it that you deny me those privileges which other parents grant so readily to their sons of my own age?"—"David," said the father, after lifting up his head and leaning upon the top of his hoe handle, "I have lived much longer in the world than you have, and I see dangers, which you little suspect. These young men are in a bad way. Such habits of idleness and this going about to frolics and horse races will ruin them. You will see, if you live, that some of them will get into the State's Prison by and by, and it is well if they do not come to the gallows.—These are my reasons for wishing you to have nothing to do with them." David was satisfied. Years rolled away. Those young men soon spent their patrimony and fell into dissipated habits. From step to step they went, till the prediction of the patriarch was literally fulfilled. Two or three of them were sent to the State's Prison, and one, at least, was hanged.—Dr. Humphrey.

**God's Method With The Sinner.**

One great recommendation of the whole doctrine of justification by faith is, it brings out clearly and unequivocally the personality of God on the one hand, and the sinner on the other. All the schemes of false religion tamper with one or other of these two things, the personality of God, or the personality of the sinner. But the great doctrine of justification by faith brings a personal God and a personal sinner face to face; God personally dealing with me personally. It is not that God deals in the lump with the church; it is not that God sanctifies in the mass the church, and then I am admitted through some mystical ceremonial rite, into the benefit of the blessings which the church has received.

There is no such procedure on the part of the living God; it is the very error of Popery and Puseyism that makes God deal thus in a wholesale way. No, it is not thus that God deals with one church on earth, as to have it in a state of acceptance and peace, and then that I am ceremoniously admitted into the benefits of that peace. God personally deals with me personally. It is not through the church I come to my God, but through God I come to his church. It is not a wholesale procedure becoming unconsciously, of one another into the communion of the church; but God deals with us according to our nature as men, reasonable, intelligent, conscientious, free, living agents. The living God comes to me as a rebel against his authority, asking no questions about his law, his authority, his government, charging me as a rebel against his throne, a breaker of his law, responsible personally and individually. He comes to me, and through the blood of his Son he makes terms of peace with me, drawing me to himself, and then he makes a church of believing souls on earth, and ultimately a church in heaven; not by any wholesale process, but by unit, one by one, soul by soul, man by man, being brought personally, individually to his bar. They are dealt with, they are made to confess, they are reconciled, they are adapted into a participation with the very sonship of Christ himself, and each one as thence proceeding to glorify God on earth, and enjoy him here and hereafter forever. The entire community of saints is formed and named after Christ, its true and only head.—Dr. Chaddish.

**The Founder of Sabbath-Schools.**

Robert Raikes, whose name will be "held in everlasting remembrance," was born in the city of Gloucester, in 1735, and died there in 1811. His father, who was a printer, brought up his son to his own trade, and the son having realized a good property, employed it, together with his pen and influence, in instructing the ignorant and relieving the needy. He is generally considered the founder of Sunday-schools; this is not the fact, though to him belongs the honor of bringing the Sunday-school system into general use. Other persons as early as the year 1763, had preceded Raikes in the benevolent effort to make the Sunday subsequent to the education of neglected children. Among the rest was the Rev. Theophilus Lindsey, vicar of Caterick, in Yorkshire; Miss Harrison, of Bedale; and in 1796, Miss Ball, at High Wycombe, Bucks. Miss Harrison, afterwards Mrs. Coppe, says:

"I collected together a number of poor children, whom I assisted in learning to read, giving them books, &c., teaching them Dr. Watts' Shorter Catechism, together with his devotional hymns. I had no place to receive them but in the back kitchen, which was much crowded; but they grew attached to me and liked to attend. I was thus occupied nearly the whole Sunday except church time.—The idea of instructing children of the poor on Sunday was communicated to Mr. Raikes by the Rev. Mr. Stock, curate of St. John's, Gloucester. Mr. Raikes and he procured the names of about sixty children, and placed them under the care of four persons for a stated number of hours on the Sunday. Mr. Stock undertaking the principal superintendence, and one-third of expense.—The progress of this institution through the kingdom is justly to be attributed to the constant representations which Mr. Raikes made in his own paper, (the Gloucester Journal,) of the benefits he perceived were likely to arise from it.—Thousands of children were rescued from idleness, profanity, and crime; and those who had been a burden and a nuisance, became useful members of society. For nearly thirty years Mr. Raikes lived to witness the growing effects of his benevolent undertaking, which to the present hour has continued to diffuse benefits over the world at large. Sunday-schools have been established in every quarter of the globe, and have been the means of communicating the blessing of education to hundreds of thousands of children, some of whom have risen to eminence in the world, and in Christian societies. According to the most recent returns made in reference to

the United Kingdom, there are now nearly one million and a quarter of children in Sunday-schools, under the care of about two hundred thousand teachers.—Mr Raikes died on the 6th of April, 1811!

**Don't Pay Your Minister.**—Don't pay your Minister. I wouldn't if I were a church and congregation. I'd pay two dollars a yard for my dresses, eight dollars a yard for my broadcloth, and not a sou for the Word of the Lord and the life-blood of the minister. What's the use of paying for going to meeting—forking over silver for sermons that I can just as well have for nothing? The minister will preach anyhow; and if his sermons are pinched out of him, what matter is it? I needn't know any thing about it, and I shall have grace given me to improve by the discourse without paying any money, of which there isn't a very great plenty in my pockets just now. I can go to church three times a day, and not lose a cent by it, either. Immense profits! Catch me paying my minister, when I can have beautiful sermons—glorious discourses—so cheap. Catch me paying my minister, when I know so well that a good, round salary would spoil him. Like as a rod, it would make him feel so good that he'd back up his boots, and put on the polish until his dear people could all see their faces in them.—Before I'd know it, he'd be at the tailor's, (for the very first time, too, since he had been my minister,) and when Sunday came, I'd take up my head after I had finished my devotions—and what would I see? Oh! my eyes! my minister coming up the aisle, shining all over like Moses. How handsome he looks! how radiant he is! And how he new suit of broadcloth glistens! When he gets through preaching, I say: How fat that sermons was! What's got into him?—Why, I have been paying him, and he's got something to thank God for. That's all that ails him.

**POLLY PRIMER.**

**AGED MINISTERS.**—Your minister is superannuated, is he? Well, call a parish meeting and vote him a dismission; hint that his usefulness is gone; that he is given to repetition; that he puts his hearers to sleep. "Turn him adrift like a blind horse, or a lame house-dog.—Never mind that he has grown grey in your thankless service, that he has soiled on your infants, and as years passed on given them lovingly away in marriage to their heart's chosen; and wept with you when death's shadow darkened your door. Never mind that he has laid aside his pen and listened many a time and oft, with courteous grace to your tedious, prosy conversations, when his moments were like gold dust; never mind that he has patiently and uncomplainingly accepted, at your hands, the smallest titmouse that would sustain life, because the master whispered in his ear, "Tarry here till I come." Never mind that the wife of his youth, whom he won from a house of luxury, is broken down with fatigue and privation; by your thousand unnecessary demands upon her strength, patience and time. Never mind that his children, at an early age, were exiled from the parsonage roof, because there was not "bread enough to spare," in their father's house. Never mind that his library consists only of a Bible, Concordance and a Dictionary; and that to the luxury of a religious paper he has been long years a stranger. Never mind that his wardrobe would be spurned by a mechanic in our cities; never mind that he has "risen early and sat up late," and tiled the ground with weary limbs for earthly "mansna," while his glorious intellect lay in letters for you! Never mind all that; call a parish meeting and vote him "superannuated." Don't spare him the starting tear of sensibility, or the flush of wounded pride, by delicately offering to settle a colleague, that your aged pastor may rest on his staff in grateful grey-haired independence. No! turn the old patriarch out; give him time to go to the moss grown church-yard, and say farewell to his unconscious dead, and attend—give "the right hand of fellowship" to some headless, pedantic, noisy college boy, who will save your sexton the trouble of pounding the pulpit cushions, and who will tell you and the Almighty, in his prayers, all the political news of the week.—Fanny Fern.

**PERSEVERANCE IN DUTY.**—"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. 6: 9. This text has been well illustrated by a man of the world. "Timour was a great Tartan conqueror. In early life, he was forced to take shelter from his enemies in a ruined building where he sat, some for many hours. Wishing to direct his mind from so wretched a condition, he fixed his eyes on an ant that was carrying a grain of corn larger than itself on a high wall. Sixty nine times did the grain fall to the ground, but the insect persevered, and his seventieth time it succeeded. This sight gave Timour courage at the moment, and he never forgot the lesson.—Linn.

THE BAPTIST.

MONTGOMERY, ALA.

FRIDAY, NOV. 25, 1853.

Distribution of the Bible in China.

The revolution now progressing in China presents an opportunity for the distribution of the Holy Scriptures, which it would be highly criminal for Christians to neglect.

We notice a movement in England at this time, to print and circulate one million copies of the Scriptures in China.

The Rev. Wm. C. Beck, Corresponding Secretary of the Southern Bible Board at Nashville, we understand has taken the field in Tennessee and Kentucky, to raise funds for this purpose, and is succeeding eminently.

Pastoral Changes.

The year is now drawing to a close, and great changes are taking place in many of our churches. Pastors are many of them changing their relations.

It seems, as often as the years pass away, we are doomed to experience a recurrence of these changing scenes.

Expansion of the Mind.

The Expansion of the Mind of man, is a theme worthy of our contemplation. To trace it from its first development in infancy, through all its improvements in life, would be an interesting and profitable task.

When persons first enter upon the stage of existence, their mental powers, like their corporeal, are weak and helpless.

We notice a movement in England at this time, to print and circulate one million copies of the Scriptures in China.

Associational Record.

The UNION BAPTIST ASSOCIATION, held its sixteenth Annual Session with the Big Creek Church, Pickens County, Alabama, on the 24th, 26th September, 1853.

Twenty-six Churches, Baptized 157. Total number of members 1612. Contribution for Association \$38.45.

The following query was offered for the purpose of obtaining an expression of advice from this body of the churches:

Query.—What, in the opinion of this Association, ought to be done with a member of any of the churches composing this body, who makes and vendes spirituous liquors to others for sale and traffic?

The TALLAHASSEE BAPTIST ASSOCIATION held its twentieth Session with Liberty Church, Cherokee County, Alabama, October 1st, 1853.

number of members 1385. Contributions \$113.60.

Resolutions in favor of Sabbath Schools were adopted.

The REHOBOTH BAPTIST ASSOCIATION held its sixteenth Annual Session with the Thonaston Church, Upson County, Georgia, September 17th, 20th, 1853.

The MOST VERNON BAPTIST ASSOCIATION was organized at Mount Vernon, St. Francis County, Arkansas, on the third day of September, 1853.

This body met in this city on Thursday, the 10th inst. and organized by electing Rev. S. S. Latimore, President, Rev. C. T. McCleod, Corresponding Secretary, Rev. J. T. Freeman, Recording Secretary, and Dr. M. W. Phillips, Treasurer.

At the call of Grant's Creek Church, Rev. brethren John A. Hodges, James Toole and John C. Foster met with said Church on Saturday the first day of Oct., for the purpose of examining Bro. Wm. L. Foster, with a view to his ordination.

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Any community, says the Evangelist, where a church edifice is needed, will, as a rule, be able to erect one, suited to their wants.

SANDWICH ISLANDS.—We notice in the recent intelligence from those islands that a decided step has been taken by the Government towards their annexation to the United States.

Correspondence. REVIVAL INTELLIGENCE. For the South-Western Baptist. USTON, Nov. 19th 1853.

I recently closed a meeting of several days with New Hope Church, Tuscaloosa County, which resulted in the addition of eleven to that Church, all of which I Baptized on Sabbath morning.

There were some remarkable incidents during this meeting; one of which I will mention. A young lady was so deeply convicted that when she realized a forgiveness of her sins, she went home praising God, and continued all night.

Elders, J. Tool, J. C. Foster, Wm. Foster, a young and promising minister, J. A. Hodges, one sermon, and Isaac Gregory, a Methodist minister, assisted me in this meeting.

Twenty-eight joined by experience of grace, and three by letter, twenty-four of which I Baptized. One of these subjects was a member of the Presbyterian Church, another a member of the Cumberland Church.

Others professed to have a hope in Christ, which have not attached themselves to the Church yet, but we hope they will soon. Elders Hitt, Tool and Wm. Foster assisted in this meeting.

The congregations of this meeting were large, and very orderly. On Sabbath Bro. Wm. Foster preached his farewell sermon from these words, "Because the carnal mind is enmity against God—Rom. 8, chap. 7, ver. 5."

I have the charge of four churches this year, and have added to each one of them by Baptism, as follows: Forest Church, Pickens Co. twenty-one, Buck Creek Church, thirteen, New Hope Church twenty-eight, and Beulah Church twenty-six, and three others to be Baptized at our next meeting, making in all twenty-one, besides restorations, and received by letter.

For the South-Western Baptist. SUMMERFIELD, Dallas Co., Ala. November 22, 1853.

For the South-Western Baptist. FOSTER'S POST OFFICE, Tuscaloosa County, Ala. Nov. 12, 1853.

Dear Brethren: On Saturday, the 17th of Sept., we commenced a protracted meeting with the Grant's Creek Baptist Church. The meeting continued nine days, during which time twelve were received by baptism, and one by restoration.

The meeting closed. There was no outburst of feeling during the meeting, but deep solemnity seemed to pervade the countenances of all who attended.

The Association agrees to sustain Bro. J. T. Leonard and his wife, Missionaries in Central Africa.

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OUR STATE CONVENTION.

For the South-Western Baptist.

Dear Brethren: As the time for the Baptist State Convention to assemble in this place is near by, and various untruthful rumors are afloat through the country relative to the health of this city, permit me, through the columns of your useful paper, to make a statement of facts, with a view of allaying the unnecessary fears of brethren who desire and ought to be present at that meeting.

A Card appears in our papers this morning, signed by ten of our most reliable Physicians—those upon whom our citizens rely for medical aid—who assert that only three or four cases of yellow fever have occurred since the first frost, (26th Oct.); and in these cases, they have every reason to suppose the disease was contracted before that time, as no one has been seized with it who was absent and returned to town since that time.

Our city papers are charged with giving incorrect statements as to the fatality and extent of the sickness. This charge against our sentinels is unfounded, as I can testify from a personal knowledge of facts. I was absent from the city only one day during the prevalence of the epidemic; that day was spent in attending the funeral of my daughter, Mrs. M. W. Gary, who died in the country of typhoid fever. From my best recollection, 45 or 50 deaths have occurred from the 10th of October to the present date.

The committee of the Church, consisting of Dr. Prestridge, Dr. Law, Prof. Wilmer, and Deacons Burgin and Milton, will see that ample provisions are made to entertain delegates and friends who may favor us with their company. Those who arrive Friday or Saturday morning, will please report themselves at McCraw & Prestridge's receiving Warehouse. After that time, the committee will be found at the Church.

Yours truly, A. G. McCRAW. Selma, Nov. 17, 1853.

A Card. We feel called on to state that the epidemic which has prevailed here for some weeks past has ceased, and that there is no longer any yellow fever in the city, the last case having terminated fatally on Sunday. Persons desiring to visit Selma, need have no apprehension of danger in doing so.

A. G. MARRY, M. D. F. M. LAW, M. D. H. BACKUS, M. D. C. C. MARKS, M. D. J. D. PARKE, M. D. J. E. PRESTRIDGE, M. D. W. P. REESE, M. D. JNO. F. BLEVINS, M. D. I. MORGAN, M. D. J. HENDREE, M. D. November 17, 1853.

To the Churches of Alabama. Dear Brethren: A few weeks since, I forwarded to the South-Western Baptist a short appeal on behalf of Foreign Missions, with reference to the anticipated meeting of the Convention.

At Shiloh Church, Perry county, Ala., of which I am pastor, I commenced a meeting on Saturday before the second Sabbath instant, and continued it nine days—with the help of Bro. Lansing, the Lord met with us, and did wonderful things for us, whereof we are glad.

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For the South-Western Baptist. Howard College.

An able editorial on the scarcity of Ministers, in a recent number of the Baptist, states some startling facts. A large number of churches in the State are crying out for pastors.

That immediate and effective measures should be taken to supply this growing desolation need not be argued. We have been sleeping, and must awake when such an alarm is sounded, and prepare instantly to forestall the threatening evils.

What then must be done to accomplish these desirable ends? Simply complete the endowment of Howard College. It stands already half finished in our hands, and we have only to step forward and perfect the superstructure for which an excellent foundation has been laid.

And surely there is no great difficulty here. If enlightened views on this subject are once entertained by the Baptists of Alabama, the work will be accomplished instantly and with ease.

And when we contemplate the noble ends to which the College is subservient, every generous heart will be moved to the appeal. There are many calls to benevolence, but we hesitate not to say that the endowment of our Theological Institution is, at the present juncture, a more urgent, a more important, a more sacred claim than all.

God in his bounty has furnished his Stewards in this State with abundant means and we hope the willing mind to carry on his work triumphantly. Their duty in reference to this lamentable destitution of our church is clear; a remedy must be administered.

Howard College is at present capable of producing these effects only to a very limited extent. Most young men entering the Ministry are poor, and no arrangements have been made for their maintenance while at study.

The Church of Christ stands before us as a temple. He, the Allwise Architect, has entrusted its building partly to our hands, and already is it advancing towards completion.

The article headed "Howard College" in the Baptist of the 4th inst. contains an error which it is desirable to correct. It states that "The Theological Fund now amounts to \$25,000. It should be \$23,000, (twenty-three hundred dollars)." This correction will rectify the subjoined statements respecting the income etc. Hoping that you will make known this error, I remain Respectfully Yours, G. G.

STATE TEMPERANCE CONVENTION.—By request of members of the State Public Reform League of Alabama, and in accordance with the duty incumbent upon me as President of said League, I hereby call a State Temperance Convention, to convene in the city of Montgomery, on Wednesday after the first of December next. The convention is to be composed of Delegates from all professional bodies, temperance organizations, and public meetings that may desire to represent themselves, members of the State League, and all persons interested in the Reform movement, who may desire to participate.

A full attendance is desirable, in view of the important interests which will be presented to the delegates to the World's Temperance Convention, and other stirring items of business will be introduced.

On behalf of the Board, JAS. B. TAYLOR, Cor. Secy. Richmond, Va., Nov. 10, 1853.

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