





## THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, FEBRUARY 23, 1854.

Rev. A. Van Hoose.

Has removed to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also travelling agent for the South Western Baptist. We commend him to the confidence of the public.

## NOTICE TO SUBSCRIBERS.

The Proprietors of the South Western Baptist, in removing the office of publication from Montgomery to Tuskegee, and reducing the subscription price to \$2 00 a year, find it necessary to adopt the cash system with all subscribers. This must appear obvious to every one, as Paper, Ink, and new Type have to be purchased; printers must be hired, and other expenses incurred, all of which require cash in hand. Besides, in having subscriptions due which are scattered over all the States, there must be experienced a continual loss in consequence of deaths, removals, &c., and the editors are subjected to a great deal of extra trouble and expense in collecting the amounts. In adopting the cash system, no subscriber is injured; but every one is benefitted directly, by being furnished with the paper at Fifty Cents less than before, to say nothing of advantages gained in the columns of the paper itself. All parties are benefitted by the arrangement, and we presume no one will object to that which will prove advantageous to all.

The following rules will be observed hereafter. 1. No subscription will be received except payment is made in advance. The subscription price will be \$2 00 a year, and when the term of subscription expires, the paper will be discontinued unless the subscription is renewed.

2. Subscribers who are not in arrears longer than one year, may by sending us \$4 50, pay their arrears, and be entitled to the paper one year in advance. This applies only to those who renew their subscriptions. Those who are in arrears and do not renew their subscriptions will be charged at the rate of \$3 00 a year, according to our former terms.

3. No subscriber's name will be continued on our subscription list longer than the 1st of April, who shall be in arrears at that time. Bills will be sent to those who are in arrears as early as possible, that collection may be made. We are in great need of money at this time to meet the necessary expenses of the office, and must also urge upon our brethren and friends to settle up with us immediately, that the editors of last year may be compensated for their services. In sending out our bills it may happen that mistakes may occur, as the management of the business is now in new hands. These however, we will thank our brethren to point out, and we will correct them with great pleasure. We hope none will take offence if we send them our bills and ask for payment.

In conclusion, we will add, that it shall be our aim to make the South Western Baptist worthy of the patronage of the public, and if our subscription list can be increased as ought to be, we intend it to be equal in every respect, to any religious paper in the country. We trust that our ministering brethren and others will become enlisted in the cause and help us to raise at least 5000 subscribers the present year.

CHILTON, ECHOLS &amp; CO.,

Proprietors.

TUSKEGEE, ALA., Jan. 1, 1853.

By accident we mailed the old issue of our paper to several of our subscribers week before last. We did not discover the mistake until it was too late to correct it.

## Popular Education—No. 3.

Moral Dignity of the Enterprise.

To develop the moral and intellectual nature of man, is by far the highest end of mortal agencies. These enlarge all that is really noble, abiding and dignified in our race. What, therefore, is done for us in these higher and more important departments of our nature, is, beyond all question, the highest and purest exhibitions of philanthropy of which our nature is capable. Any system of government, or form of social compact, which ignores the moral and mental wants of its constituency, is fundamentally defective. We trust it has been shown already, that even as an element of social and political economy, a well digested system of popular education for all classes, is one of the most prominent items of State and National legislation. It has been proved by an induction of incontestable facts, that "the different countries of the world, if arranged according to the state of education in them, will be found to be arranged also according to wealth, morals, and general happiness; at the same time, the condition of the people and the extent of crime and violence among them, follow a like order." So that it not only increases the productiveness of labor, and eradicates the germs of pauperism, that withering incalculable upon most of the nations of the old world, but it also fortifies the minds of the rising generation against the encroachments of vice in its ten thousand seductive forms, thus furnishing the surest and best guarantee for the protection of the institutions of society.

Where, within the whole range of human legislation, is there anything, which, in point of moral dignity, can compare with that, which seeks to prepare man for the high behests of society, as well as the solemn responsibilities of his Maker? He who takes his advancement of human destiny from a higher stand point than the Epicurean philosophy, which sees nothing in the nature of man beyond the scope of the adage "Let us eat and drink, for to-morrow we die," must ever regard that which seeks the amelioration of his rational and immortal nature, as being the noblest form which Divine or human philanthropy can assume. What are all our internal improvements compared with this? With due deference to the absorbing mania of the people of Alabama, on the subject of Rail Roads, Bank Charters, &c., we cannot appreciate the utility of appropriating millions of money to these objects, while there are thousands and perhaps tens of thousands of the rising generation growing into their permanent habits under the low and grovelling vices of ignorance. It will scarcely be credited by the future historian, that the State of Alabama, up to the middle of the nineteenth century, considered a good road to market vastly more important to the well being of its citizens, than a system of Common Schools: that a policy which looked to the development of its commercial resources, was far more enlightened and philanthropic, than one which sought the intellectual and moral elevation of its constituency. Yet is not this a fact, so far as State legislation is concerned?

If then, to awaken that slumbering intellect otherwise doomed to imbecility and vice among the poor and unfortunate—if to impress upon it

a higher purpose of life, than the mere gratification of the senses—if to associate with its development a proper appreciation of an enlightened system of government, which sought amelioration; if to "train it up in the way it should go," in lessons of wisdom, sobriety, virtue, and industry—if to accomplish all this can constitute an enterprise dignified and noble, then do we claim for a system of popular schools, a moral elevation as much above the common objects of legislation, as mind is above matter. And we venture the assertion, that if our present Legislature should take the initiative step in this great object, it will have accomplished the work, which will be worth recording ten years from this time, and which will command the attention of the enlightened part of every State in the Union.

Before our next issue goes to press, we shall know the fate of the School Bill. Whatever that may be, however, we shall pursue this subject as we originally designed, since whether the present Legislature does anything in the premises or not, the day is at hand when it will demand the serious consideration of that body.

## Pastoral Efficiency.

The great Apostle to the Gentiles, knowing the wants of the world, and deeply impressed with the scarcity of efficient pastors said to the Corinthians, "though ye have ten thousand instructors in Christ, yet ye have not many fathers." 1 Cor. 4. 15. It is a lamentable truth, that in our own day there are but few who really sustain the pastoral office in its true intent. There are many now who are eloquent and mighty in the scriptures, and who exert a powerful influence upon their congregations during their public ministrations; but who, at the same time, are inefficient in private pastoral labors. Out of the thousands of ministers living in this country, there are comparatively few who do more than nominally fill the pastoral office. To visit a church once in a month, preach two sermons, and perhaps spend one night with some family, is the full measure of pastoral service rendered thousands of our country churches. Nothing is done in training the rising generation, the sick are not visited in the name of the Lord, nor converts are not conducted into efficient channels of usefulness, and ground that is gained is left uncultivated. Among our town churches, the case is nearly the same. For though there may be preaching weekly, it is too often the case that a preacher's whole time is consumed in preparation for the pulpit. No families are visited—no persons warned privately—no wavering minds continued—no plans of benevolence steadily cultivated. Besides, in the public ministrations of the word the world are not shown the true ignominy of their sins, and men are not taught as fully and as forcibly as they ought to be the great truth that the world must be re-nounced in embracing the gospel of Christ.

Converts do not feel the force of their position, and are not taught the great difference between a life of pleasure, and a life of christian obligation. To perform well the duties of the ministry, the minister has something more to do than to pore over musty volumes, to prepare well written sermons, to turn handsome periods; and to make a display of learning and zeal before an unfeeling audience. The ignorant must be taught, the weak in the faith must be confirmed, the wandering must be reclaimed, the unruly controlled, the faithful encouraged; and the minister himself be a pattern to his flock in every good work. Such a minister is a jewel on the earth, and will be a jewel in heaven. And such must be the ministers of Christ every where before the world will be subdued, and the kingdoms of earth, become the spiritual Dominion of Christ.

## Revival Intelligence.

Bro. W. S. Barton, gives the pleasing intelligence that there is a good work of grace in the Baptist Church at Greensboro, Alabama, two were received by letter and twenty one by experience, at the January Conference. Bro. Thos. Clifton will no doubt rejoice to hear such good tidings from his former field of labor.

In the Tennessee Baptist, it is stated that to the Eastville Baptist Church, Kentucky, some fifty members have been added since the first of January. A writer in the same paper in a letter of December 5, 1853, informs the editor, that Dimple Creek, Beveridge Chapel, and Beaver Dam Churches, in Knox County, Tenn, have enjoyed gracious revivals. Another brother writes that an interesting meeting was kept up nine days at the Indian Creek Church, Washington County, Tenn, resulting in the addition of nine persons to its fellowship.

In the N. O. Chronicle, Rev. Wm. J. Lacy says, in a letter since the fifth Sunday in July last, he has baptized 53 persons. This good work was in Concordia Parish, Louisiana.

Rev. L. Fletcher, Russellville Kentucky, writes, that some eighty persons have made profession since September, forty-three of which he had baptized.

From the True Union we learn that the work of the Lord is still prospering in the Baptist Churches of Baltimore. Last Sabbath seven were baptized at the first Church, three of whom were converts from Romanism, twelve at the second Church, and six by Bro. Fuller. This makes an addition of 39 in two weeks.

Rev. H. W. Read writes to the N. Y. Recorder, that he had baptized two candidates in New Mexico.

There has also been a good revival at the Forks of Coal, Kanawha Co., Va., where 29 have recently been baptized.

## The Auburn Gazette.

Our highly respected friend Col. J. W. W. Drake, has retired from the editorial department of the above named paper, and Messrs. Collins & Slaughter assume its management. Col. D. was a bold and honest writer, giving vent to his thoughts without fear or deceitful intent. The present proprietors are practical printers; and having so frequently labored over our own manuscripts, we can bear testimony to their knowing what to do in a printing office, and how to do it. We wish them success in their new undertaking.

A Fire in Marion, Perry Co., Ala. From a private letter of Rev. H. Talbird, written to one of our citizens, we are permitted to make the following extract: "We had quite a fire here on Saturday night, in which the range of wood buildings north of the Court House square, were all consumed. The principal loss was sustained by Messrs. Wyatt, Messrs. Lockwood & Lyle, and by Wm. Hornbuckle, Esq." From another letter received during the week, we learn that the loss was estimated at \$40 000. The particulars we have not received.

Report of the Committee on Education, with a Bill to establish and maintain a system of Free Public Schools in the State of Alabama. Submitted to the House of Representatives, Jan. 24th, 1854, by Mr. Meek, of Mobile, Chairman of the Committee.

We are indebted to the Hon. J. M. Crenshaw, of Talladega, for a copy of the foregoing Report and Bill, for which he will accept our thanks. We have not yet learned the fate of the measure; but we hope for the best. The Report is ably written; and even if the measure fails, Mr. Meek will have identified himself with the most enlightened and philanthropic statesmen of our country. The circulation of such a document will go far to prepare the public mind for the adoption of an enlarged and liberal system of Common Schools in Alabama.

The Bill accompanying the Report, makes the following provision for an Educational Fund: "1. The annual interest at eight per cent, on that portion of the surplus revenue of the United States deposited with this State under the act of Congress of the 23d of June, 1836.

"2. The annual interest at eight per cent, on the proceeds of the sales of certain lands granted by the United States for the use of schools in the valueless Sixteenth Sections in this State, under the act of Congress of the 11th of August, 1848.

"3. The annual interest at six per cent, on the fund which has accrued or may hereafter accrue from the sale of the small Sections in the several townships in this State.

"4. The annual sum of one hundred thousand dollars from any moneys in the State treasury not otherwise appropriated.

"5. All sums of money which may hereafter accrue from escheats to this State."

In regard to the administration of the system, the Bill provides for the appointment of

1. A Superintendent of Education throughout the State.

2. Three Commissioners of Free Public Schools in each County.

3. Three Trustees of the Free Public Schools in each Township.

Should this Bill pass, or a similar one, we shall recur to the subject again more in detail.

Since writing the above, we learn that the Bill has passed. Most sincerely do we congratulate the citizens of the State upon this occurrence. W. F. PERRY, A. M. late Principal of the Male High School in Talladega, has been elected Superintendent. Mr. P. is eminently qualified for the station. We doubt if a better selection could have been made in the State. He is a ripe scholar, and a man of decided talent, as well as one of the first speakers in the State. He will bring to the position the highest degree of energy and ability. We shall publish the Bill entire next week.

## Matthew 10: 16.

"Behold I send you forth as sheep in the midst of wolves: be ye therefore as serpents, and harmless as doves."

It was the common practice of our Saviour to enforce religious principles, by alluding to familiar objects which would at once be striking to the mind. We have presented before us in the parables a great variety of useful instructions; and in the general teachings of Christ we find many useful lessons exhibited. The passage before us is one of the most striking on record. Christ had gathered his disciples around him, and was about to send them forth upon a mission of love among the people of their own country. As they were to become public religious teachers, it was necessary that they should understand correct principles of action, under all the circumstances with which they should be surrounded. They were to encounter many human prejudices, were to meet with difficulties and trials that would often test their faith; but they were in the midst of all, to maintain the true Christian character. In enforcing this lesson our Saviour introduces two striking figures each of which contains a contrast, and each contrast contains two kinds of God's creatures, though differing widely in their natural dispositions and habits. The contemplation of these different creatures will enable us to perceive the force of the lesson taught.

Sheep in a domesticated state are weak and defenceless, seldom offering resistance to injury, and submitting without complaint to the destruction of ravenous beasts. They are utterly helpless and are dependent upon the guidance and protection of their shepherds. Striking allusions are made to these traits in their character. 1 Kings, 22: 17; Matt. 9: 36; Zech. 13: 7. To the disposition of these animals to wander from the folds and go astray into dangerous wilds, allusion is made in several places. Psa. 119: 176; Isa. 53: 6; Job. 10: 11; Luke 15: 4, 7. The constant care and protection of the shepherds, is also beautifully described in the parable of the stray sheep, Luke 15: 4, 7, and also in the 10th chapter of John. The apostles in being sent forth in the work of their Master, were to act upon the same principle of patient suffering, and to rely implicitly upon his Divine help, and not to take the law into their own hands and avenge themselves of the injuries they might sustain.

Wolves are animals of opposite traits of character, and great enemies to sheep. "The wolf is a fierce, strong, cunning, mischievous and carnivorous quadruped, externally and internally so nearly resembling the dog, that they seem modelled alike, yet have a perfect antipathy for each other. The Scripture observes of the wolf, that it lives upon rapine, is violent, bloody, cruel, voracious and greedy, goes abroad by night to seek its prey, and is a great enemy to flocks of sheep. Indeed this animal is fierce without cause, kills without remorse, and by its indiscriminate slaughter, seems to satisfy its malignity rather than its hunger. The wolf is weaker than the lion or the bear, and less courageous than the leopard, but he scarcely yields to them in cruelty and rapaciousness. His ravenous temper prompts him to destructive and sanguinary depredations; and these are perpetrated principally in the night.—This circumstance is expressly mentioned in several passages of Scripture.—Watson.

The characteristics of the wolf are applied to wicked and cruel men, who sought every opportunity to malign and oppose the disciples of Christ. "Amongst these wicked enemies of the gospel did Christ send forth his disciples, encouraging them to act with wisdom, yet not resist the injuries they might receive; but put their trust in the Lord, who will avenge his own elect speedily. He directed them to be wise as serpents and as harmless as doves; here we have a second very striking contrast.

Serpents show great skill in securing their prey, and in defending themselves from enemies. In the selection of the first human pair, the old serpent was the great actor, and an irreconcilable enmity has been established between the whole serpentine race and human beings. It is only the wisdom and not the mischief of serpents that is to be imitated. All the powers of the apostles' minds were to be exercised in their contact with a gaudy world; and all the wisdom which they possessed was to be displayed in advancing the cause of truth. But no harm was to be done by them, they were to be as harmless as doves.

Doves are very numerous in the east, and usually build their nests in the holes or clefts of the rocks, or in excavated trees. They are classed by Moses as clean birds, and were used as offerings in the tabernacle service. They are mentioned in the scriptures as the symbol of innocence, gentleness and fidelity. Hos. 7: 11; Matt. 10: 16.

The dove was selected by Noah to visit the earth and see its condition when the waters of the deluge had assuaged. And the Holy Spirit like a dove descended from heaven upon the Son of God at his baptism. These circumstances also impress upon the mind the excellency of their characters, as birds of innocence and purity.

How forcible therefore, are the instructions of the Saviour. The disciples are directed to go forth as sheep and as doves and labor for the salvation of men who are cruel and rapacious as wolves. His own life was a commentary upon his doctrines, and we see in the history of the apostles the same course pursued which Christ had pointed out. The same rule is established for our guidance, let us try to profit by it.

Coliseum Place Baptist Church, in New Orleans.

Some \$15,000 or \$20,000 are yet needed to complete the house of worship for the above named Church, and Rev. Wm. H. Bayless has been appointed agent to travel and collect funds necessary to its completion. He not only goes forth under the appointment of the trustees, but his appointment is also confirmed by the Domestic Mission Board of the Southern Baptist Convention. The building is to be as follows: "The main body of the edifice exclusive of the recess for the pulpit will measure about 90 by 60 feet. Outside including the tower and recess the building will measure about 123 by 63 feet. The lot on which the Church will stand measures 93 by 128 feet. It is situated on the corner of Camp and Basin sts. and faces Coliseum Place and Turpentine street. No more advantageous and suitable location could have been found we think in all the city of New Orleans." Some thirty thousand dollars have already been subscribed and the above amount is still needed to complete the work according to the design.

The importance of this enterprise is not appreciated in the country. New Orleans is the great emporium of the South West, and is destined to continue so. It is an object of vast importance to have a well established Baptist interest in that great city. Who will help?

Native Pastor of the Burman Church at Maulmain.

A correspondent of the New York Recorder writing from Maulmain, Nov. 18, 1853, says: "On Friday last, Koshiway-a was ordained pastor of the Burman church in this town. The order of exercises were briefly thus: sermon by Rev. Dr. Wade to the candidate by Rev. Mr. Stevens; the right hand of fellowship by Rev. S. Pappoo (a Karen) concluding prayer by Ko Dway, and benediction by the candidate. Charge to the church, by Rev. Mr. Haswell on the subsequent Sabbath. I believe Ko Shway-a is the first Burman ever ordained in Maulmain.

For twenty six years the church has enjoyed the pastoral care of missionaries: of Dr. Judson for about twenty years, and of Rev. Messrs. Stevens, Wade, and Haswell, for the remaining six years. The church has now a pastor of their own choosing, of their own people, and out of their own flock. There are others who it is hoped, may soon be ordained as evangelists."

What a delightful thought it is to contemplate the labors of Judson and others, now yielding such glorious results. When Judson and others first entered upon the work of Foreign Missions who would have expected to see or hear of such a scene as this. The Burman church is a church of Christ, and will doubtless extend its influence more and more among the inhabitants of that benighted land. May God's blessings rest upon it!

## John Slater.

The correspondents and friends of the above named brother, will address him hereafter at Port La Vaca, Texas.

Our old friend Maj. SHELLEY, of the Alabama Reporter, (who is, by the way, one of the most racy, vigorous, and effective writers in the editorial corps of our State—barring only that he sometimes wields his battle axe a little too unmercifully,) makes the following pleasant allusion to our paper, which we extract, not so much for the kind terms in which he speaks of us personally, as for the purpose of showing our readers how the proposition of brother WELCH to improve the S. W. Baptist, is viewed by one who has had some experience in conducting a newspaper. We hope our brethren will be encouraged to write their best thoughts, and send them to us to enrich our columns. Many there are who are living in Talladega valley, who could do essential service in this respect—and we tender our thanks to the editor of the Reporter for extracting Bro. W.'s communication.

S. W. BAPTIST.

In another column, will be found a communication, which we copy from the above named paper, written by the Rev. O. WELCH, of this county, urging the Baptist denomination to assist in making their paper more interesting.

The South Western Baptist, is now published in Tuskegee, Ala., and edited by the Rev. S. HENDERSON, and J. M. V. W. We are acquainted with Mr. Henderson, and from what we have seen of his writing, he is as interesting on paper, as he is in the pulpit, and is as clever a whole sold man as ever lived. We commend the sentiments contained in the communication of Mr. Welch, not only to the Baptist denomination, but to others who may feel interested in sustaining a religious paper, which is every way worthy of their attention.

Mrs. E. C. JENSON.—We are pained to learn that most serious apprehensions are felt in regard to the health of this lady. She is thought to be steadily and even rapidly declining, and with little hope of any change for the better. A friend from this city called upon her a few days ago, but she was unable to see him. Beloved for her own and her husband's sake, the prayers of many will invoke for her the abundant consolations of Divine grace.

The above we clipped from the last N. York Recorder. The tidings of Mrs. Judson's illness will be received with sorrow by American Christians. We hope the report may prove unfounded and that Mrs. J. may yet live to wield her pen for usefulness.

## Our New Advertisements.

We call the attention of our readers to the advertisement of Doctors, Com & McLENNAN of Auburn. These are gentlemen of distinguished ability in their profession. Dr. Cobb has been settled in Auburn several years and stands very high as a Dentist wherever he is known. Dr. McLENNAN has recently come from Georgia, where he obtained premiums at different fairs for his superior skill in Plate work. They are fitting up an office every way suitable to their business, and will so arrange their business that one will be at Auburn while the other is engaged abroad.

Dr. J. H. JONSSON, Dentist, whose name appeared in connection with Dr. Cobb's last week, now stands alone. His office is near our own, and we take pleasure in commending him to the patronage of the people of Tuskegee and vicinity.

GEORGE PARKS & CO., appear in another column with a long list of highly entertaining works. We have had a good deal of business to transact with them, and have found them to be gentlemanly and christian like in all their dealings. They occupy an important position in Charleston, and keep on hand a large and well assorted stock of books including those of our Denomination, especially the publications of the Southern Baptist Publication Society. All business entrusted to them in their line will be attended to with promptness and pleasure. We commend their advertisement to all lovers of good reading.

MORRIS' NEW SYSTEM OF GRAMMAR, is growing into favor continually.

See the cards of Prof. A. S. Williams, and Prof. H. Hollister.

## Correspondence.

For the South Western Baptist.

Sketches. Dedicated, with all proper charity, to Baptists using intoxicating drinks.

The world condemns drunkenness in those professing no strict morality. What can be said in favor of it then, by those professing the morality of the Gospel? I fancy those to whom this is dedicated reply, "Nothing. Nobody attempts it. We are not the upholders of drunkenness."

Perhaps. But be not too sure. Listen. In a certain county seat, not long ago, was a gray-haired man, drunk, profane, and disturbing the peace so that he lodged that night in jail. As the disturbance was going on, one remarked to me, this aged man was baptized very recently. Judge of my astonishment and sorrow. I learned however, that he had only been sprinkled, and his church relation, therefore, I could not determine. I hope, for the honor of the name of Christ, he was not regarded there as a Christian. Surely he could not have been. It was a dark picture. A gloomy, sad sight. The worst of it, in feeling, was, that *man was lately baptized*. But you say, "He was not a baptist." Very well? I will then write of intemperate, drunken bachelors. "It is a slanderous assertion. There are none such recognized by our churches." Probably you think so, but have patience a moment.

In that same county seat, within the bounds of one of our associations, which rejected with considerable warmth, the past year, the report of a committee on temperance—in that village are establishments for selling intoxicating drinks. One of these is kept by a Baptist. Some Sabbath's ago, the loungers, as usual, were collected in the afternoon, "up town." It was proposed that two of these dealers should "treat" the crowd. The lot fell on the Baptist. So he opened his shop and treated the crowd with drink. And the quiet of the Holy Sabbath evening was broken thus, that too in a village just recovering from one of the severest visitations, of the season, of the scourge of Heaven.

Say ye, who stood as the apostle for drunkenness here?

Still more. A few days previous a young man of promise, usually of steady habits, once "a son of temperance," a member of a Baptist church, was drunk, absolutely drunk, in the streets of that village, having received the poison, so authority says, from the hands of his Baptist brother. Oh! if tears could blot that action out, how tears would flow. I was told of others, almost a dozen.

Tell it not to the enemies of truth, but go and whisper kindly and with sorrow, in the ears of their pastor, "Under shepherd, are not the sheep straying?" Oh that these facts might ring in his ears, as from a clear-toned silver trumpet, when he feels burning within him love for the souls of men, and he should arouse to action; for he was one, rendering himself conspicuous for his opposition to that temperance report referred to, at the meeting of his association.

I understand that he instructs the members of his church thus, "I do not say that you must not drink, but you must not get drunk." A little is very good and even necessary, only don't take too much. On this position what could he say to these church members alluded to?

Of course, if it is proper to drink, it is suitable for some one to keep it. Why not a Baptist as well as any one? They want to make money, so this retailer reasons, as much as others. If right to drink, persons are as thirsty Sunday as any day. It is right to deal it out on the Sabbath. And again, if right to drink some, it is so very difficult, to determine the point between sober and drunk, after one has taken any, that becoming intoxicated unintentionally is but a slight mistake, and no great harm. I leave it to all clear minded, sober men, if this is not fair reasoning.

I should think, therefore, in my simplicity and ignorance, that this pastor, before doing anything in the way of discipline, would have taken another step and say, "Brethren, it won't do. The men of the world are advocating total abstinence as the only safe and true principle in their morality. It is what they mean by temperance. We must not be stumbling blocks. We must not be behind them. With the light now shining, the principles now at issue throughout our land, it is contrary to Christian morality to use at all, as a beverage, intoxicating drinks. Brethren, we are called upon earnestly and solemnly to lay them aside."

I think the point might almost be made out now, that those to whom this is dedicated are undesignedly, it may be, among the foes of temperance, and the countenancers, aiders, abettors, supporters, and apologists, of drunkenness. But I leave that for the present.

And now, Messrs. Editors, if through your indulgence, this should see the light, I wish here to disclaim all thought of writing so as to harm the feelings of any. I have stated facts. But let none waste thought in striving to think to whom

these sketches refer, or by whom they are made. If those designed behold themselves, let them take it in personal kindness. There are facts, more than these, there are things in the Baptist churches in some parts of our State, that must cause those loving truth indeed, to hang their heads for shame, to retire into their secret chambers, and mourn and lament and pray. Hoping that these sketches may not be perverted, not be utterly vain, I commend them to your readers.

Y. N. L.

## Rev. William Lacy.

The numerous friends of our aged brother, will rejoice to learn that he has safely reached his destination in Texas, and that he enjoys a prospect of usefulness in his new sphere. We trust that he will be pleasantly situated and be able to bring forth much fruit in his declining years. We felt in with him and spent an hour very pleasantly in his company, while he was on his journey to the West. We shall probably see him no more on earth, but it will afford us pleasure to hear that he enjoys health; and blessings upon his labors. —(Editors.)

For the South Western Baptist.

FAIR PLAY, PASADENA CO., TEXAS, January 23d, 1854.

DEAR BROTHERS HENDERSON &amp; WATTS:

I promised several brethren and friends to write a short letter for your paper, so that my friends and brethren in Alabama and Georgia may hear from me. The Lord has been pleased to preserve me over the raging bilious, through dangers and diseases, until I have arrived in Pasadena County, Texas, and seem to be received gladly. I have had some sickness since I started, but now have moderate health. The Lord be praised. The churches at Lafayette, Milford and County Line, Chambers County, and County Line and Bethel, Randolph County, and two or three brethren were pleased to help bear my expenses to this Country. May the choicest blessings of Heaven rest upon them. If they that give a cup of cold water are not to lose their reward, surely those kind churches and brethren will not lose theirs for assisting me to reach Texas where the Gospel is so much needed in places, and so joyfully received. "Cast thy bread upon the waters, and thou shalt find it after many days."

Many wish to hear my views relative to moving to this country by water. My decision is, to move from Alabama or Georgia by water, is very unpleasant, unwholesome, dangerous and expensive. I would rather take a little more time and toil and go healthier and safer and cheaper by land. Let my paper go as usual to my former Post office until you are otherwise directed. I will try to get you some subscribers in this country. My work will be to try to feed the Church of God and seek a bride for my Master. I hope the dear brethren of Alabama and Georgia will pray God to send me good speed, and may kind Heaven smile upon them.

Yours in the bonds of the Gospel.

WILLIAM LACY.

The Christian Index will please copy.

For the South Western Baptist.

Reading the Scriptures.

We mean by the term Scripture, the Old and New Testaments, which contain that knowledge of the Divine will, necessary, if known and practiced for our salvation. In order to make this knowledge available, we must read the Scripture and not only read it, but study it, and pray the illuminator of minds, to remove darkness, and prejudice, and to prepare the heart, for the reception of their preeminently holy truths—to infuse their transcendent principles into our nature, which will conform us to the will of him, who commands us to read the Scripture. Then it is our duty, arising from the positive command of God, directed to all, and each of mankind: which will appear from the following passages:

"These words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Deut. 6: 7-9) "when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger, &c., that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." (Deut. 31: 11, 13) "Let the word of Christ dwell in you richly in all wisdom." "whereunto ye do well that ye take heed." (Col. 3: 16: 2 Peter 1: 12) "Search the Scriptures." &c. (John 5: 39)

The end for which the Scripture was given, compels us to read it, namely, the salvation of the world, which could not be effected, unless it were read. The high estimation in which the Scripture has been held, in all ages of the world, is a strong argument in favor of reading it. It was the constant practice of all the fathers, to exhort to this duty; and thus Chrysostom says, "I will always exhort, and will not cease to exhort you, not only to give ear to what is said from this place, but also to apply yourselves at home to the constant reading of the divine Scripture." And he failed not, to reproach those, who gave unlawful excuses for their neglect of this important duty, such as their different vocations, and care of families; and who dared to say that this duty belonged to none, but the "monks and hermits," as some, even dare, in this gospel enlightened day, it is not my duty, but the preacher's poor excuse. God will not hold him guiltless, who neglects to read the golden truths of the Bible—the richest boon, by Heaven given to man,—the revealed will of his God.

While it is our duty to read the Scripture, it is our interest, for it is the very "way bill"







Materials for the Uniform can always be obtained in Marion, on reasonable terms, yet it is earnestly requested that Pupils be furnished from