

South Western Baptist.

PUBLISHED WEEKLY.

VOL. 3, NO. 4.

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THE SOUTHWESTERN BAPTIST,
Published every Thursday Morning.
By **W. H. WATSON, Editor.**
CHILTON, ECHOLS & CO., Publishers.

TERMS.
Two Dollars a Year in Advance.

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All subscriptions discontinued when the time expires for which advance payment has been made.

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Money can be mailed to us at our risk by taking the Post Master's receipt where it is mailed.

Current money where our subscribers live will be received; but we prefer Alabama, Georgia or South Carolina bank bills or gold.

Any person sending us ten dollars and the names of nine subscribers shall be entitled to the paper for one year.

Rules of Advertising.

For one square of ten lines, first insertion one dollar, each subsequent insertion fifty cents. No advertisement counted less than a square of ten lines.

A liberal discount will be made for yearly advertisements, and for those who advertise regularly.

Persons wishing advertisements inserted will send them in as early as Tuesday morning, otherwise they may be crowded out.

All letters for publication or on business connected with the office must be addressed, post-paid, to the **SOUTHWESTERN BAPTIST,** Tuskegee, Ala.

THE LAW OF NEWSPAPERS.

Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

ORIGINAL.

For the South Western Baptist.

Society for the relief of the families of deceased or superannuated Ministers of the Denomination.

Report of the Committee to the Alabama Baptist State Convention to meet at Selma, Dec. 1853.

DEAR BRETHREN:

The Committee to devise a plan for the relief and support of superannuated and worn out ministers, and the families of those deceased, would present the following plan for the approval of the Convention, before asking the Legislature for an act of incorporation:

Your Committee would say, that, amid the many schemes which they have had under consideration, and the conflicting opinions brought to their notice, they have adopted the following, as the only one in their judgment likely to effect the object in view and at the same time harmonize the views of brethren and churches throughout the State.

Your Committee fear that it will not meet with a cordial reception. Like every plan of benevolence at its inception, it will have to encounter the suspicious of the over-cautious, the frowns of the ignorant and the disapprobation of those who love their money more than the cause of Him who died to redeem them.

Your Committee do not believe that the benefits which may arise from the plan proposed will be realized immediately. It must be the result of many years patient perseverance and effort, to gather with the sacrifice and self-denial of good brethren and churches.

Until the churches recognize more fully the right of those who preach the gospel, to live of the gospel, and feel more forcibly their obligations to provide more amply for the wants of those who are now laboring among the world and doctrine, they will feel but feebly, if at all, the obligation to provide a support for the superannuated and worn out ministers, and the families of those deceased ministers, who, amid trials and poverty, have ministered to their spiritual necessities, and with their own hands inducted them and their children into the church of Christ.

There are at present, at least six hundred Baptist Churches in the State. Should only one fourth of those contribute, each ten dollars annually, for ten years, we should have an amount, the interest of which would relieve the most necessities.

Should we not in our life time reap the benefits of the plan, your committee have no doubt but that the generation succeeding will reap the fruit of our labors and many shall rise up, after we have gone to receive our reward, who shall call us blessed.

The plan herewith submitted has received the sanction of the Committee.

A. B. MCWHORTER,
H. W. WATSON,
CYRUS PHILLIPS,
T. H. WATTS.

CONSTITUTION.

ART. 1. The name and style of this organization shall be "THE SOCIETY FOR THE RELIEF OF THE FAMILIES OF DECEASED OR SUPERANNUATED MINISTERS OF THE BAPTIST DENOMINATION."

ART. 2. The object of this organization shall be the relief of superannuated or worn out indigenous Ministers and the families of such indigenous Ministers as die in the service of the Church.

ART. 3. Any church or individual member of a church contributing ten dollars on the day of annually until the aggregate contribution from said church or individual member shall amount to one hundred dollars, shall be entitled to the benefit of this fund.

ART. 4. All monies thus contributed shall be considered a permanent fund to be put at interest or vested in safe stocks, which will return a dividend equal at least to eight per cent.

ART. 5. The interest accruing on such loans and investments, shall with the annual contributions be added to the principal until it shall amount to the sum of ten thousand dollars, after which, the interest shall, if necessary, be employed for the relief of said ministers and their families, who shall be entitled to the benefit of this fund.

ART. 6. The interest at the end of each year which may remain after the payment of all claims upon the fund, shall be added to the principal, until the fund shall accumulate to one hundred thousand dollars, after which, the surplus interest arising from the fund shall be devoted to the education of the children of indigenous Baptist Ministers.

ART. 7. No minister shall be entitled to the benefit of this fund, unless the Church or individual members of said church of which he is, or was last Pastor, shall have contributed at least one hundred dollars. Provided, nevertheless, that the Board of Managers, may in their discretion, distribute to others.

ART. 8. No minister, who is not in good standing in the Baptist Denomination nor the families of any such shall be entitled to any relief from this fund.

ART. 9. No minister shall be eligible to a seat in the Board of Directors, nor shall any member of the Board be allowed to borrow any of its funds.

ART. 10. There shall be a Board of seven Directors out of which, there shall be annually elected a President, Secretary and Treasurer, and said Board shall have power to fill all vacancies which may occur by death or resignation.

ART. 11. The Board shall report annually to the Baptist State Convention its receipts and disbursements, also the names of the Ministers or families of Ministers receiving the benefits of this fund, with the amount granted to each individual minister or family.

ACT OF INCORPORATION.

An Act to incorporate the Society for the relief of disabled Clergymen and of the Widows and Orphans of deceased Clergymen of the Protestant Episcopal Church in the Diocese of Alabama; and to incorporate the Society for the relief of disabled Clergymen of the Baptist Denomination.

SEC. 1. Be it enacted by the Senate and House of Representatives of the State of Alabama in General Assembly convened, That N. H. Cobbs, P. R. Hanson, N. P. Knapp, J. A. Massey, Henry A. Taylor, John Klerke, J. M. Barriester, H. C. Levy and Thomas B. Taylor and their associates, be and they are hereby declared and created a body corporate, by the name and style of the Society for the Relief of disabled Clergymen, and of the widows and orphans of deceased Clergymen of the Protestant Episcopal Church in the Diocese of Alabama, and as such shall have perpetual succession, may sue and be sued, and have a common seal, and receive and hold real and personal property, not exceeding in value the sum of fifty thousand dollars, the proceeds or income thereof to be expended in aid of disabled Clergymen or the widows and orphans of deceased Clergymen of said Church.

SEC. 2. Be it further enacted, That for the management of the affairs of said Corporation, there shall be elected annually, at the time of the diocesan Convention of said church by the members of said corporation, a President, Secretary, and Treasurer, and such other Trustees or other officers, as by the Constitution and By-Laws of said Society may be required, which officers shall hold their office respectively, till their successors are elected and qualified; and if said elections are not held at the time or times herein before mentioned, they may be held at some meeting called by the President.

SEC. 3. Be it further enacted, That the members of said Society for the management of the said corporation, may make and adopt a Constitution and By-Laws as may be necessary, and appoint such agents and officers as they may think proper.

SEC. 4. Be it further enacted, That no gift, devise or bequest made to said corporation shall (all because of a mistake in the name or description thereof, if the intention of the donor, grantor or devisee can be ascertained by extrinsic proof.

SEC. 5. And be it further enacted, That Wm. P. Chilton, B. F. Noble, W. W. Waller, H. W. Watson, A. B. McWhorter and Cyrus Phillips, and their associates, be and they are hereby incorporated under the name and style of the Society for the relief of the families of deceased or superannuated ministers of the Baptist Churches in Alabama, and as such in corporation may have and exercise all the powers provided for private Corporations under the Code of Alabama, and may exercise such powers, and hold the amount of property as authorized in the foregoing sections of this act, to be exercised and held by the Society for the relief of disabled Clergymen, and the widows and orphans of deceased Clergymen of the Protestant Episcopal Church in the Diocese of Alabama.

Approved February 17th, 1854.

MORRISON, Ala., April 6th, 1854.

I do hereby certify that the foregoing is a true and correct copy taken from the Original roll on file in this office.

V. M. BENHAM,
Secretary of State.

MINUTES

Of a Ministers' and Deacons' Meeting, held with the Baptist Church in La Fayette, Chambers County, Ala., on the 28th and 29th of April, 1854.

A sermon was delivered by Pro. P. H. Mell, of Penfield, Ga. The meeting was then called to order by Elder F. Callaway, and requested B. Stamps to act as Clerk.

The following named Ministers and Deacons were present, and had their names enrolled:

MINISTERS.—F. Callaway, W. D. Harrington, J. W. Williams, H. Williams, A. C. A. Simmons, W. Jackson, D. H. McCoy, G. Leverett, J. M. Russell, P. H. Mell, R. Thornton and A. M. Spaulding.

DEACONS.—T. C. Russell, L. White, G. W. Carlisle, H. Lumpkin, G. Christian, W. Adcock, B. Stamps, J. H. Barrow and J. Mickle.

The meeting was then organized by appointing ELDER F. CALLAWAY Moderator and BROTHER STAMPS Clerk.

Appointed the following committee, to wit, to arrange business for the meeting: brethren H. Williams, L. White and W. D. Harrington; and W. Hill, B. Stamps, T. C. Russell, J. Mickle, J. H. Barrow to arrange preaching; then adjourned to meet at 3 o'clock, p. m., prayer by Bro. Harrington.

THREE O'CLOCK, P. M.

Met pursuant to adjournment, prayer by Bro. Jackson.

The committee of arrangements presented the following report, as the order of business, to come before the meeting. Consider the following queries:

1st. What is the duty of Deacons in relation to Sabbath-schools, in their respective churches?

2d. What was the duty of Deacons when first set apart to that office, by the Apostles?

3d. Do the Scriptures authorize the vending of intoxicating liquors as a beverage?

4th. Do the Scriptures authorize the drinking of such liquors as a beverage?

5th. Do the Scriptures, authorize the members of the churches of Jesus Christ, to frequent grog-shops, or any other places where intoxicating liquors are vendid and drunk by others?

6th. What relation does the pastor sustain to difficulties between members of the church or to cases of dealing in the church?

7th. What means would be most effectual to bring about an acquaintance and oneness of sentiment between ministers and churches, on all matters pertaining to the interests of the Redeemer's Kingdom?

8th. What are the duties of churches to pastors and of pastors to churches?

9th. What more can be done for the spiritual benefit of the colored people than is being done?

10th. Do the duties and qualifications of Deacons now differ from what they were originally, and if so, by what authority are they made to differ?

(This query was proposed and adopted in lieu of the first.)

11th. Is it right for members of churches to take chances in lotteries?

Took up the second query, and appointed brethren Mell, Thornton and Carlisle a committee to prepare an answer to present to-morrow morning.

On motion the 3d, 4th and 5th queries were submitted to brethren J. W. Williams, A. C. A. Simmons, J. M. Russell, Callaway, Mickle, Leverett and T. C. Russell, to present an answer to-morrow morning.

Adjourned until to-morrow morning, 9 o'clock, prayer by Bro. Mickle.

SATURDAY MORNING.

Met according to adjournment, prayer by Bro. McCoy.

Elder J. Falkner, W. Blackburn, a Licentiate, and Bro. Leroy, a Deacon, appeared and had their names enrolled.

The committee appointed presented the following answer to the second query, which was read and adopted.

Answer.—The Deacons were originally, not preachers, nor merely conservators for the poor, but had the administration of the property of the church, which they conducted, as the divinely authorized agents, for the benefit of the whole community, as they are placed over all the temporal affairs of the church, they defray not from their own means, but from the treasury, the ordinary and incidental expenses of Divine worship; and have charge of the poor, the dependent, the afflicted, the widow and the fatherless.

Then adjourned for a sermon to be delivered by Elder R. Thornton, to meet again at 3 o'clock, p. m.

THREE O'CLOCK.

Met pursuant to adjournment. The committee appointed to prepare answers to the 3d, 4th and 5th queries presented their answers, which a substitute was presented and adopted in lieu of the answer to the fourth query, and all was then adopted as follows:

Answer to the third query: The Scriptures do not authorize or countenance any occupation that is immoral in its tendency, or injurious in its effects to the cause of Christ, or the happiness of mankind. Therefore the scriptures do not authorize the sale of intoxicating liquors, as a beverage.

Again the scriptures command us to abstain from all appearance of evil, 1st Thes. 5:22.—There is evidently an appearance of evil in the sale of intoxicating liquors as a beverage.—Therefore the Scriptures do not authorize the sale of intoxicating liquors, as a beverage.—Hosea 7:2-7. Amos 2:10-13. Habakkuk 2:15, 16, 17.

Answer to the 4th query: In our view the Scriptures appear to justify the use of such liquors medicinally, but we believe that the spirit of the gospel is in direct opposition to the use of ardent spirits as a beverage.

Answer to the 5th query: That for the reasons already given in answer to the 3d and 4th queries the scriptures do not authorize the fre-

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THE BAPTIST

TUSKEGEE, ALA.

THURSDAY, MAY 25, 1854.

Notice to Correspondents.

Persons writing for our columns will please bear in mind the following suggestions:

1. What you design for publication must be prepared for the press. That is, it must be written in a plain legible hand, properly corrected and pointed and every thing in its place.

2. Your real name must attend every production you send. Anonymous communications will be rejected. You can apply what signature you please so the real name is in the possession of the editors.

3. Let your communications be concise, avoiding long periods, repetitions, redundancies, &c. Above all things, save us from long obituary notices, and long continued series of articles on the same subjects.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANK C. CALDWAY, Chambers Co., Ala.
Rev. D. L. W. McIVER, Wetumpka, Ala.
Rev. JAMES H. DEYONTE, Marion, Ala.
Rev. G. M. McLENDON, Pike Co., Ala.
Rev. N. H. BRAY, Milledgeville, Ga.
Rev. F. H. MOSS, Montgomery Co., Ala.
Rev. J. S. CALDWAY, Talladega Co., Ala.
Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, do not appear in the receipt list in due time, we wish to be informed of it.

Rev. A. Van Hoese, 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.

Howard College.

We resume our remarks upon the claims of this institution to the support and patronage of the religious public, especially of our own denomination. It will be recollected that we were discussing the following proposition:

That Theological schools supply to our Churches a demand which is essential to their permanent prosperity, and which, without the miraculous intervention of God, cannot be supplied from any other source.

We have attempted to sustain this proposition, first, from the nature of the work to which ministers of the Gospel are called, and secondly, from the necessities of the times.

We now proceed to draw our third argument from the errors which our ministers are required to combat. Every minister who has had any experience in the polemical department of his profession, is perfectly acquainted, that of all errors which have ever been propagated, those of a religious character are the most specious. "And no marvel," says Paul, "for Satan himself is transformed into an angel of light." When God called Jeremiah to the prophetic office, he commissioned him thus: "I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down; and to build, and to plant."—Jer. 1:10.

And our Saviour has declared, "every plant that my heavenly Father hath not planted, shall be plucked up by the roots." And as ministers are "set for a defence of the Gospel," it becomes them to be thoroughly prepared for this defense, yet responsible, partly for their commission.

As we are mainly concerned in the discussion of this subject with our own denomination, we may be pardoned for alluding to a recent article which we extracted from the "Christian Index" by way of illustrating this point. A Presbyterian minister, who, for aught we know, stands high in the denomination to which he belongs in a published sermon on Christian Baptism, makes as many as seven distinct misquotations from the Septuagint, to sustain his cause. Now, suppose such a fraud upon public credulity had remained uncorrected, would Baptist ministers have discharged all their duty in the premises? To do this effectually requires at least a knowledge of the Greek language. But we leave the reader to apply the illustration.

But ministers are not only required to guard the sacred text from all interpolations, &c.; they are also expected to defend its doctrines from all the attacks of "science falsely so called." To substitute a meaning for God's Word, that it was never designed to teach, is downright infidelity, so far as it goes. This was the great sin of the Jews. They professed to believe Moses and the prophets, and yet rejected Christ. And as he was "the spirit of prophecy"—as He was the great substance of which they all wrote—it followed, that in rejecting Him, they rejected "the counsel of God against themselves," and were therefore declared by Jesus Christ and his Apostles "unbelievers" in the strict sense of that term. Every relief of Judaizing Christianity is no less subject to the same charge of infidelity. That there is much of this kind of Christianity taught in this age is a lamentable fact; and that it lays upon an evangelical ministry a necessity to prepare themselves thoroughly to meet it, cannot be questioned by any man who desires to "contend earnestly for the faith once delivered to the saints."

Our fourth and last argument to sustain the foregoing proposition, we deduce from the analogy between this sacred office and other professions. We are aware that in the estimation of many, this is not a legitimate mode of argument. But with all deference to the opinions of such, we must say, that analogous arguments upon this, as upon all other subjects, when judiciously drawn, are entitled to no little consideration. "It is not merely that these analogies assist to make the truth intelligible," says Trench, "or, if intelligible facts, present it more vividly to the mind, which all that some will allow them. Their power is deeper than this, in the harmony unconscious felt by all men, and by deeper minds continuing recognized and plainly perceived, between natural and spiritual worlds, so that analogies from the first are felt to be something more than illustrations, happily but yet arbitrarily chosen. They are arguments, and may be allegorized; the world of nature being through wisdom for the world of spirit, proceeding from the same hand, growing out of the same root, being constituted for that very end."

Young men in entering either of the other professions, always spend from two to four years of their life in a course of preparation for that profession they have chosen.

The common sense of the world would scarcely recognize the claims of any man to its confidence who should thrust himself upon it without this preparation. Our civil rights and our lives are too sacred to entrust in the hands of men who will not furnish us this guarantee of their competency to demand the former, or preserve the latter. Now, we do not wish to strain this analogy further than any reasonable man must feel would be legitimate. But we must say, that a minister of the Gospel, to whom the cure of immortal souls has been entrusted, whose profession is as much above all others as the heavens are above the earth—whose business it is, under God, to apply the divine remedy for sin under every form which that fell disease can assume, (and its name, in this respect, is legion,) ought to consider himself bound by the highest of motives, to understand something of that spiritual pharmacopoeia whence all his remedies are to be drawn. And if our readers will pardon us for using another medical term, it is not the less important that he should understand the pathology of our moral constitution, so that he may be prepared to "give every man his portion in due season." That is, he must not only understand his remedies, but also the diseases of our spiritual nature. We presume no man will controvert this. And now the question arises, can this knowledge be acquired without a special, laborious application to those sources of information from which it is to be derived? Has God promised to supply this knowledge in any other way? We suppose not. We suppose that Paul's direction to Timothy is as applicable to ministers now, as when it was first given—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

In conclusion, we ask our brethren to think of these things. These remarks could be extended to almost any length; but we forbear. We have selected upon such points only as we supposed would address the common sense of the denomination. If, then, from the nature of the work to which ministers of the Gospel are called; from the necessities of the times in which we live; from the errors they are to combat; and from the analogy between this sacred office and other professions; the claims of a Theological Institution for this State to the benevolence and patronage of our brethren, can be triumphantly sustained, may we not hope that the time is not distant when HOWARD COLLEGE will be placed in a position in which it can render that service to the Baptist cause so essential to its permanent prosperity? The ground already taken in these articles, we design only as the basis of an appeal to the denomination, to come forward to the assistance of our young and noble institution, that the question of life or death, now so nearly and painfully in equipoise, may be at once and forever settled.

P. S.—ERRATA.—In our first article in regard to "Howard College," two typographical errors occurred which we wish the reader to correct. In the paragraph in which the second argument commences, instead "mark this century," read "near the conclusion of the article, instead of 'popular errors and vices,' read 'popular errors and vices.'"

Right glad are we, that our first article in relation to "HOWARD COLLEGE," has brought into service so able a coadjutor as "CLIO." The reader will detect in that communication a maturity and vigor of thought, a fidelity of diction, a consciousness of argument, and a clearness of apprehension as to the essential elements of a well furnished and endowed Theological Institution, which will always secure for "CLIO" a hearty welcome to our columns. We regret very much to disagree with him in one view he suggests in regard to the "endowment" of such an institution. He says, "What I mean by endowment is not an endowment of money only, but of money and men." The latter will certainly secure the former. If there be the endowment of men, such as the denomination look up to, and in whose ability they have confidence, the endowment of money I do not think will be forthcoming.

Now, our brother must pardon us, if we say, we think he has inverted the order of things in this sentence. And we think upon more mature reflection, he must see it. How can we secure the services of such men, in the Theological department of the College, without the means to pay them for their services? The Board of Trustees would scarcely think of calling men of the first order to talent to the several chairs of Theology, unless some means were placed in their hands adequately to meet their salaries. We would, therefore, say give us the money endowment, and the endowment of suitable men will be forthcoming.

Now that his hand is in, we hope "CLIO" will let us see the color of his ink often.

Items of General Interest.

In the last Tennessee Baptist three more cases of Ana-baptism by Methodist ministers are reported. Several were reported before. If the General Conference does not put a stop to the practice we know not where it will end. How will the Methodists like to be called Ana-baptists? They seem to possess a perfect horror for the name.

Elder JOHN COOK for a number of years a circuit preacher in the Methodist Connection, joined the Bethphage Baptist Church near Winchester, Tenn., and was baptized on the 4th Sabbath in March, 1854. He has also been ordained to the work of the ministry, among the Baptists by Elders Harris, Miller and Reaington. Who next?

Rev. JAMES M. WEBB, a Baptist minister of standing and usefulness, in North Carolina and pastor of the Mount Vernon Baptist Church at Rutherfordton, died on the 24th ult. The Carolina Intelligencer came out in mourning on account of it.

We learn from the Southern Baptist that the Publication Society at Charleston has in the course of publication a new work by Dr. Howell of Richmond, Va., entitled "The Cross" which will be ready for delivery at the end of this month and will be sold at retail at fifty cents per copy.

We learn also, from the same paper that Rev. J. Newton Brown, editor of the Encyclopedia of Religious Knowledge, and Rev. W. G. Duncan of New Orleans are both about to engage in writing a history of the Baptists. The latter has probably got the first volume of his work now in the press.

Singular mistake of the Michigan Herald, at Detroit, Mich.

In the copy of that paper, bearing date of May 14th, we find a long quotation taken from an editorial and entitled to the South Western Baptist, which contains some pretty severe, yet in our opinion, deserved strictures upon the great Nebraska speech of Dr. Wayland, delivered at Providence, Rhode Island, and which has been published we believe in almost every Religious paper North, and in many of the secular papers also; and circulated in pamphlet form throughout the country.

Now we do not object to the publication of the strictures at all; for it is the first article that we recollect having seen from a Southern pen in the columns of that paper during the whole Nebraska controversy, while its columns have been literally filled with "Philippics" against the Nebraska bill, slavery, &c. The objection we would urge, is, that the quotation thus made was not taken from the South Western Baptist, in the columns of which it never appeared; but from the Public Record of N. C., edited by our highly esteemed brother, Rev. J. J. James, who is entitled to the honor of its authorship, and fully able to defend it from all its opponents.

Methodist Book Concern at the South.

The General Conference in session at Columbus, Georgia, has decided this great question in the affirmative. We are truly glad to hear that so united a vote was given upon it. To our mind there was not a moment's thought required to decide the question whether Southern Methodism should proceed at once to establish a publishing concern of their own and depend upon their own resources, or still depend upon procuring their supplies from the North until the future should prepare the way better for an independent organization. Had they decided upon the latter course they might have waited till the end of time for a better chance to begin upon their own resources. But adopting the plan of establishing a concern of their own, their difficulties would ever have to be made, will be made at once, and in the course of a few years it is to be hoped that Southern authors, Southern operatives, Southern materials, Southern every thing as nearly as possible, will be used. And only such things procured from the North as Patents and copyrights shall render necessary, or as the general current of trade will bring into a common market.

Our New Advertisements.

Our readers will please notice the following new advertisements which have appeared during the past two or three weeks in our columns:

Messrs. PORTER & ISBELL, and Wm. H. HORA, merchants of Tuskegee, are all worthy of patronage.

POPE & LOVE, who ran the Omnibus line to Chesham are gentlemen of business habits and kind and obliging to all. We commend them to the patronage of the traveling public.

JOHN B. BLISS, whose name needs no praise. The people of Macon county will respond to his wish in August next.

The new advertisement of Lewis Colby & Co., of New York, who have sold their stock and transferred their business to Messrs. SHIELDS, LAMFORD & CO., gentlemen of whom our Northern exchanges speak in the very highest terms.

JAMES WOOD, administrator. Those interested will notice the day of sale which is close at hand.

Messrs. STINSON & TOWNSEND, is a business firm of high standing in New York, and their very popular history meets with high commendations of which it has been examined.

J. W. STETTLER, at Rockford, where good books can be obtained.

Messrs. POZIOY & GREGORY, of Montgomery, have favored us with two other small advertisements. They know the value of Printers' ink, and their extending business proves the utility of doing business aright, and advertising their stock.

Messrs. POWERS & WELLS, of New York, are extensive publishers of books, &c.

Wm. EDMONDS, well known in Tuskegee, and his work is his best recommendation.

For the South Western Baptist.

Three Hints to Ministers.

Paul wrote to Timothy, directing him, "how to behave himself in the house of God." That was well; for all ministers have been benefited by that letter; for I have wondered why he did not write a short epistle, telling preachers how to behave themselves in families. But then it would seem to me, that it was so obvious to his practical and commonsense mind that they would do so, that he was content from him on that subject, would be superfluous. I wish he had done it, for some ministers do not know how to behave themselves in the family circle.

Heavy charges, gentlemen, and you may strike, but hear me, first. If you are not guilty my hints won't touch you; but if guilty, you should return me a vote of thanks for attempting to reform your manners. "What! reform the manners of the Lord's anointed?" Yes, Rev. Sir, your manners; but not manners. "And don't give the hints to your neighbor; look well to it; you may be the man. My prodigies are ended."

1. Don't call on a family at an unreasonable hour. I know of some preachers, who would not be guilty for any reasonable sum, of calling on a family till just at, or after the dinner or supper hour. They seem to make no effort to call at that late hour. Rev. Sir, if you have never known it before, know it now, families don't like it; unless you can give a good excuse. And here, by the way, I will give a good hint to families. Feel such a man on the scraps which are left; it may improve him a little. Try it; for like other men they like to eat right well.

2. When you visit a family, be as little trouble to them as possible. They will pay you well for it. They will be glad to see you again; will always greet you at the threshold, with warm hearts and bright countenances. And then you can have access to their hearts, and can do them good. There are some preachers, however, who, instead of studying their Bible, seem to have spent their whole time in studying how to be burdensome to families. And now and then one has made wonderful proficiency in his studies. Behold him, arrive in a family (and so to that family) he issues from his very looks the following orders: "The preacher has come; lay aside your household affairs; send to the farm and stop the ploughs, hands, all, and come and wait on me, the preacher, while he remains, and I don't intend to leave in a hurry neither." So much for his looks speaking. And his acts don't belie his looks—a pair of noble brothers. If all business is not

suspended it is not his fault. Is it possible such a minister can be acceptable in a family? O family! great is thy patience, if thou canst bear with such a man. I would not be surprised if they had not rather be visited with the night mare, for they could get rid of it by moving a muscle. If they are as troublesome at home as they are abroad, alas! for their wives, children and servants.

3. When you visit a family don't remain too long. In this matter there is a boundary line which no man can cross with impunity. And a prudent preacher will always keep his eye upon that line. But the heroes to whom I have been paying my respects, don't know that there is such a line in existence. If these hints should fortunately salute their eyes, I now warn them that it is such a line, and that it is close to them. It is at a good and respectable distance from a preacher who has good manners; but just at the toes of the other. Gentlemen, look at it, it's just before you.

And now for my epilogue. I have been short, and as merciful as possible. Have acted upon the old adage, "a word to the wise is sufficient." King Richard said, "I am a plain blunt man," so is Archippus; he reproves and writes in his own way, if he did not, he would not be himself. And if any should be offended, he has no apology but will give them some more hints of the same sort."

ARCHIPPUS.

For the South Western Baptist.

Howard College.

BRETHREN EDITORS:

Under the above caption appeared in a recent number of our paper some remarks by you upon the utility and necessity of Theological training. I do not question the truth and justice of any of these remarks. I heartily approve them, and hope you will not forget your promise to let us hear from you frequently upon this subject. There is however one view of the matter, which, by your leave, I desire to present. You say, "The time and money spent in the purely Theological department of ministerial education is looked upon by many of our best brethren, ministers and laymen, if not as a useless expenditure, at least as such doubtful utility as not to warrant the outlay."

I am afraid there is too much truth in this. I am afraid our brethren do not place that high importance upon the value of a Theological course and training which, as it seems to me, ought to be placed upon it. Still, however, I am inclined to think that much of the feeling which is indicated in the above remark is directed not so much against Theological training as against incomplete Theological training. I confess this to be my own feeling. I confess I would prefer that a young man should go to no Theological school than to one which is not of the best grade and furnished with a corps of instructors of undoubted ability to handle the great truths of the Gospel with a vigorous mental grasp and hold them up before the mind of the young minister in a clear and intelligible light and in harmony and consistency with each other; instructors whose own preaching will serve as a model for the preaching of their pupils.

I may be asked, is not some school better than no school? Is not some education better than no education? But this is not the true question. It is: is more training better than no training?—is bad education better than no education? The pupil will be moulded to a great degree by the instructor. If the mental moulds of the instructor are of small calibre you can only expect proportionally small castings turned out in the shape of his pupils. Again: the pupil will to a greater or less degree take the instructor for his model. He is more or less apt to copy him in sentiments, his ways of thinking and his manner of preaching. If he be not a good model in these respects the pupil is harmed by his intercourse with him rather than profited.

Suppose the case of a young man, about to enter upon the ministry, who has had the advantage of a Collegiate course and acquired thereby a disciplined mind, accustomed to think and think in order—of good common sense, studious habits and deep piety. If such a young man have the means to enable him to spend some three or more years at a first rate Theological School I am decidedly of opinion that he ought to do it and that he would reap thereby invaluable aid in the successful prosecution of his future ministry. But if he be going to a second or third or fourth rate school I am as decidedly of opinion that "the time and money spent would be of such doubtful utility as not to warrant the outlay." And why? because in my judgment, it is better for such a young man as I have described to be thrown upon his own resources and left without any mental guide than to be placed under the bad influence of an incompetent one. If left to himself he will at least be himself. If left to himself—to his own uninfluenced mind and studious habits and native common sense, he will at least be what a disciplined mind and studious habits and common sense conjoined with piety, will make a man. But if placed under the influence and guidance and training of instructors who are themselves men of but ordinary capacity, he runs the hazard of misdirection—of acquiring a shallow way of thinking and investigating; for he is not apt to sink his plummet any deeper in the waters of divine truth than the plummet of his instructors has gone—because, if he thinks of his instructors as a pupil ought to think, he will think their plummet have gone as deep as may be. He runs the hazard of adopting low standards of theological attainment and inferior models of pulpit effectiveness—for the pupil is almost certain to look upon the instructor as an example in these respects. He runs the hazard of having imparted to him more or less contraction of mind from three or four years contact with only ordinary minds. And thus he, who if left at first to himself with the Bible in his hand and Paul's solemn charge to Timothy in his mind, might have made a good preacher of "doctrinal and practical Christianity" comes out of the schools a good preacher spoiled in the training. What was a good piece of material at first, has been badly used up in the cutting out by incompetent hands.

You see, brethren, I am with you in the advocacy of endowing our Theological Schools and placing them upon a high and elevated basis.—What I mean however by endowment is not an endowment of money only, but of money and men. The latter will certainly secure the former. If there be the endowment of men such as the denomination look up to and in whose ability they have confidence, the endowment of money I doubt not, would be forthcoming.

If I were not extending this communication to an intolerable length, I should like to say something

about the remark which a brother made upon this subject at the late Georgia Convention. I see in a notice of the proceedings of that Convention in the Christian Index, that a certain brother, one whose opinion has influence and who has no superior in the ministry of that State, is reported to have said, "our young men must be educated with special reference to the ministry and if either their Collegiate or their Theological studies must be neglected, let them by all means give up their Collegiate studies." In my humble opinion such a course and such a policy would be most unwise and detrimental. The length of this communication forbids my giving all my reasons for saying this. Suffice it now to say, that a man to be a good minister of Jesus Christ, must have a well disciplined mind—trained to habits of thought and right modes of investigation. This is to be acquired—and to set a young man upon Theological study before he has acquired this, would be like setting a man to build a house before he had learned how to above his house. It will not do to say he can acquire this in his Theological studies. This ought to be his first Theological preparation. He ought to come to his Theological studies with this preparation already in hand. How may he best acquire it? By a thorough course of College study—the study of the languages, of the natural sciences and more than all of the exact sciences. If you will give a young man a disciplined mind, good common sense, habits of study and deep piety, you have furnished him with all the elements which if faithfully employed by him in dependence upon God will make him a "workman that needeth not to be ashamed" rightly dividing the word of truth," even without the aid of a Theological School. But is he wanting in the first of these elements, a Theological School, in my judgment, will not make much out of him.

If a young man commences his Theological studies with an undisciplined mind, the great probability is, he will continue and end thus. For, Theological studies, I apprehend, rather demand mental discipline to handle them, than tend to impart that discipline in their handling. To impart mental discipline I would sooner set a young man upon a thorough course of College study.

CLIO.

For the South Western Baptist.

CARDEN, ALA., April 20, 1854.

BRETHREN EDITORS:

In the defence of truth you are doubtless sometimes compelled, not only to breast the current of popular prejudice, but also frequently to come in contact with the cherished views of some of your best friends and brethren. This is indeed unpleasant, still it is your imperative duty, standing so conspicuously as you do, for the defence of the Gospel. And perhaps there is no doctrine in the Bible, the defence of which, elicits more contempt and opposition than the doctrine of Election. It has even been contemned and ridiculed by the world—always utterly opposed and rejected by the friends of conditional salvation, and in this golden age of innovation and improvement, is repudiated even by some of its old friends—the Baptists.

But I am much pleased to see that you, as the conductors of our denominational organ, regard that Bible doctrine indispensable to our denominational existence, entering as it ever has, and always must, into the very constitutional elements of Baptist character. And most cordially do I concur with Bro. Barleson of Texas, in applauding your determination to defend it, even against a beloved brother, if urged to the necessity. I am also truly gratified to learn, through Bro. Burleson, that the Baptist Ministry of Texas, are the substantial and acknowledged friends of the good "old doctrine of Election," and stand pledged literally to sustain your valuable paper as one of its most able and unflinching defenders.

It is indeed much to be regretted that the "good old doctrine" of late years, under the idea of "practical preaching," has been considerably neglected by many of its once good old friends, the Baptist Ministry; some of whom have adopted a loose and popular strain of preaching, bordering upon Arminianism, which I regret to say manifests but very little sympathy, either for the "good old doctrine," or its advocates. And like system like behavior, or like seed like crop, is nature's law. Hence, under the influence of this popular strain of preaching, aided by the excitement of our effort meetings, the churches, within the last few years, have reaped, as their legitimate fruits, a copious crop of believers, who cannot cordially endorse the "good old doctrine of Election," but are absolutely hearing, and destined without reclamation, to founder in the quick-sands of Arminianism.

Other Ministers, however, have taken the opposite extreme, and never fail to lug into their sermons, either by head or heels, the doctrine of Election in its most ultra form, bordering closely upon, if not actually, the doctrine of fatalism. The result of this system of doctrine is, a crop of Iron Jakes, who, without reclamation, must inevitably either die, through inertia, or be wrecked upon the black rocks of fatalism.

Between these extremes there is a system, of salvation based upon the eternal purpose of God, in Christ Jesus, which cannot possibly be frustrated by any conceivable contingency or opposing influence whatever; but is certain and determined, in its future results, both as to persons and number, and will be effectually consummated, through the instrumentality of means, according to the natural laws of cause and effect, without offering violence in the slightest degree, to the free will ability or moral agency of any human being.

The advocates of this system of doctrine, are conscious that correct doctrine constitutes the germ and basis of all correct principle or acceptable practice, hence they never lose sight of the bottom doctrine of God's Electing love. Still they see no necessity for justifying upon it in every sermon, but upon suitable occasions feel bound to state and explain its properties and importance in the system of redemption. For indeed it stands as a center link in the chain of salvation, which necessarily draws after it many other dependent and kindred links of doctrine, to wit: Eternal calling, Final perseverance, &c.

The result of this system is a crop of believers of the right stripe, who become Baptists, not from the influence of education, or excitement, but from principle, consequently they are not subject to be blown about by every wind of doctrine, but are settled and fixed in their principles. This class may be denominated *Predestinarian Missionary Baptists*, who see no necessity

of becoming Arminians, in order to effect, either for the glory of God or the good of man, hence they cordially engage in every approved Christian enterprise, and benevolent institution as far as comport with their views of sound orthodoxy.

If the above sketch be correct, we have good brethren now in the Baptist family, of every shade of principle from the Hyper-Calvinistic, to the most lax views cherished by Arminians. In order to furnish pasturage for this great straggled, spotted and speckled flock, according to their principles, the under shepherds in their ministrations will have to take in, not only all the doctrinal ground originally claimed by Calvin and Arminius, but must actually occupy every inch between.

The diversity of views now entertained by the Baptists, both in relation to doctrine and denominational policy, may be regarded as a great evil, and perhaps may be attributable primarily to the ministry. In this striving age of thorough-going effort and enterprise, our energies perhaps have been more expended in the accession of territory than in cultivation of the uncultivated field. Hence, as a natural result, many of our people are weak and sickly in principle, needy from the want of indoctrinating. In the best of our excitements, too, some wild gonads of error may have been cast into the mass, and so vitiated the appetites of many, as to render indigestible the now strong meat or doctrines of the Gospel. And perhaps some minor proper culture continue to dwindle, purely for the want of exercise. But whether either or all of these causes have operated to produce the evils of which we complain, is not our material—the remedy is the grand desideratum.

Well, Bro. Editors, I know of no better prescription than for all the Ministers in future, to stir into their sermons, and Pastoral exercises, a little more of the meat of Bible doctrine, as it constitutes the only true basis of union. And for you particularly, in your wide-spread and useful periodical, on all suitable occasions to set forth the fundamental principles of the Gospel as held by the Baptists. And to aid you in this laudable enterprise I enclose to you ten dollars (the most interesting item in this communication) to be applied as below directed.

I have often felt inclined to drop a thought or so for your ORIGIN paper, but a sense of incompetency has hitherto deterred me, but having at length broken the ice, you will perhaps hear from me again.

S. WRIGHT.

For the South Western Baptist.

BRETHREN EDITORS:

A communication appeared in the Baptist of April 3d, taken from "Dorsey's Dispatch," over the signature of J. D. Williams, which surprised me not a little. Is Bro. Williams about to adopt the sentiment of the soldier, who sat upon the fence and shot away all his cartridges while the enemy was at a distance, and then jumped down and ran away, singing this stanza:

"Ho! that fights and runs away,
May live to fight another day,
But he that is in battle slain,
Shall never more revive again."

Will Bro. Williams leave the friends of temperance in this hour of trial? Does he not remember this sentiment: "A friend in need is a friend indeed?" I know not the particular object of the Temperance Convention, soon to assemble in Montgomery, but supposed it was to organize and to plan for a regular fight in behalf of temperance; to try, if possible, to prepare the public mind for the coming elections upon the great subject of TEMPERANCE. That the coming Convention is intended for a "political organization," never entered my head. For this reason, if no other, it is not needed. The dominant party does not require it, and the party in the minority need not attempt it. No fear, Bro. Williams, of "political organization." Politicians are not going to join us. They have succeeded too long at the "Dram Shops," to come into a Temperance Convention. They know too well which side the majority lies—

They have a mighty abhorrence to the weaker side. No fear, Bro. Williams, be ready to join me, as I pass through Wetumpka, and, if you will accept it, I will take you in the buggy with me, and we will have a good time down to Montgomery, singing the good "Old Virginia" tune, "O, carry me back, carry me back, to the old Temperance cause."

The second reason assigned by Bro. Williams needs some argument. Under the head, second, he sums up the duties of the Ministry and the Churches, and attempts to show that it is derogatory to the one, and out of place for the other, to join in Convention, with their fellow citizens to devise ways and means for the suppression of INTERFERANCE. But if that word of INTERFERANCE is too classic, let us put the old fashioned word, for the suppression of DRUNKENNESS. Now, we are taught in the good book, that Christians should be "fruitful in every good work," "prepared unto every good work," "be ready to every good work." "The good works of some are manifest." "Let your light so shine before men that they may see your good works." Mr. Butterworth defines "good works" thus: "A good work is one performed from a good principle, by a good rule, and to a good end." If the suppression of drunkenness, is a good and lawful means, is not a "good work," I should be at a loss to find one. Therefore I see no impropriety in Ministers of the Gospel and members of Churches meeting as citizens, with a Convention of their fellow-citizens, in devising the very best means for the suppression of this gigantic evil.

Again, Bro. Williams thinks that the entire influence of Ministers and members should be exercised in their "Church organization." And if "dram drinkers," were kept out of the churches and "all other vices" expelled, "the retail and wholesale of intoxicating drinks would soon fail for want of customers." I would ask for some information from Bro. Williams; he is somewhat in years and has been a Pastor for a great while, has exercised this office in different States, in cities, and in the country, among all classes of people, and I would presume has acted upon his own system, and now presume has been the result; you have kept out "dram drinkers," expelled all other vices, and have the dram shops, in the immediate vicinity of your labors, dried up for the "want of customers." And if they have not, would you recommend to a system, which has failed in your own hands? Can you expect others to do better with it than you have done yourself? If the whole community were members of our churches, they the

discipline you recommend might suffer; but they are not, and the discipline of our churches can never reach them. And this brings me to the proper point; there are multitudes in the land, out of the jurisdiction of church discipline. These you must come at some other way or give them up. Our religious and philanthropic associations never can reach them; and there is, I dare say, no way but to stand fully abreast of the Royal Vintners, and throw, in STATE LAWS, that is, from this time henceforward and forever, to keep the beautiful State of Alabama, as this fall meet in Convention at Montgomery, from the dance permits. For this, I think the State of Alabama will do honor to their God, and immense amount of good to the present and future generations.

Kingston, Talladega Co., Ala. May 15, 1854.

For the South Western Baptist.

Dedication.

MONTGOMERY, ALA., May 15, 1854.

Messrs. Editors:

I had the pleasure of attending, on the Sabbath in this month, the dedication of new Baptist House of Worship in this city, was truly a day of thanksgiving and praise, to all the Baptists here. For a time an opportunity, not only of solemnizing their beautiful building to the worship of God, but of exhibiting to the whole community a fine specimen of their taste, energy and liberality. All the other congregations have been invited, there were in attendance between 800 and 1000 persons. The services were opened by the Rev. Mr. Finley, of the Presbyterian Church, by invoking the divine blessing. The Rev. A. Williams offered up the dedication prayer, and the sermon was preached by our brother T. C. Keen, of Mobile. The discourse will be published, I understand, in pamphlet form, and many of your readers will doubtless have an opportunity of perusing it, therefore commentary is unnecessary at this time; pardon me, however, for saying that Bro. Keen is certainly one of our ablest ministers, and through him we are ever made to speak in tones of solemnity and persuasive eloquence. At the close of the services and after a few remarks by the Rev. Bro. Tichenor, a collection was taken up, amounting to near \$1800, which has since been increased to about \$2000, leaving only 3 or 4 dollars yet to be paid on the whole. Building furniture costing some 21 thousand dollars. The corner stone was laid just two years ago, and the most enthusiastic Baptists here, believe not even Bro. McWhorter, himself, could scarcely venture to hope that \$20,000 could be raised, so noble and beautiful a structure could be finished, furnished, dedicated and put in so short a time. Had the Baptists been very numerous and wealthy, such an enterprise would be nothing uncommon, but a member that the church here is comparatively weak, only about 150 members, and every year of those can,

Call for a Convention.

We propose a convention of delegates from all the Baptist Churches of Eastern Alabama, and all others who may wish to discuss, in a dispassionate and Christianlike manner, subjects connected with the great Temperance Reform.

When the following queries, or any others which such Convention may propose having a bearing on the Scriptural discipline of the churches, will be entertained and settled on scriptural principles:

1. Do the Scriptures authorize the drinking of such spirits as a beverage?
2. Do the Scriptures authorize the drinking of such spirits as a beverage?
3. Do the Scriptures authorize members of the Churches of Jesus Christ to frequent grog-shops or any other places where intoxicating spirits are vended and drunk by others?
4. Do the Scriptures authorize or require the churches of Jesus Christ to retain in fellowship their members who are the practitioners of any or all of the above vices?
5. What do the Scriptures require of the churches of Jesus Christ in their treatment towards their members who have been proven to have done these things.

The Convention to meet on Thursday before the 5th Sabbath in July next, at Shiloh Church, Milford, Chambers county, Ala.

JOHN WOOD, JAMES M. RUSSELL, HUGH CARRICK, JOHN P. BLEDSON, GEORGE LEBERT, A. C. A. SIMMONS, H. WILLIAMS, W. HARRINGTON, JAMES M. MYKLE, Chambers county, Ala., April 24th, 1854.

BUSINESS DEPARTMENT.

LETTERS RECEIVED—Vol. 6, No. 4.

Letters received and business attended to: Rev. A. Van Housen, Rev. O. Welch, A. B. Cowles, W. H. Barnett, Rev. H. Higdon, Saml. Dennis, Jno. Moore, Geo. Parks & Co., J. M. Pollard, W. C. Stewart, W. A. Melton, J. A. Binkley, Jno. Yentman, Jno. E. Kelly, P. M. James, J. B. M., Felix Stanley, Mrs. M. A. Mordant.

Letters containing remittances, see Receipt List: B. Stamps, W. C. Holmes, Rev. J. G. Collins, A. McClanahan, Rev. David Lee, Wm. Griggs, Allen Lacy, (Bro. L. is correct) E. H. J. Mobley, Chas. W. Lay, Joseph High, James Mallory, L. Y. Tarrant, W. L. Gully, John W. Suttle, B. Edgins, Geo. F. Taylor, L. D. Gold, Tyler Logan, Mrs. F. Smyth, Mrs. E. Stone, Ed. Josce, Lee, James Headin, Rev. A. Campbell, Dixon H. Wallace, A. J. G. G. G. Wm. Dorrath, Wooten Moore, Jordan Peters, Wm. Henson.

Letters with remittances for other persons: Tobias Cook for R. E. Dupree; J. H. Higdon, P. M. for Mrs. C. A. B. Underwood; Rev. S. Wright for self, Mrs. E. Bridges, Isaac Mixon and B. M. Barnes; B. F. Noble for W. C. Ray and Mary T. Noble; W. Wilkes for L. Lamar; A. G. McCraw for Mrs. M. Ford; Rev. D. R. W. Melver for J. W. Jeter and Mrs. Eliza Calhoun; W. D. Hill, P. M. for J. P. Dent; Rev. O. Welch for self, Rev. Mr. Connel and Mrs. V. Welch.

James Waldron. The matter referred to is all right. His credit entered to Vol. C. No. 45 A. J. Dubose. His subscription continues to the end of this volume.

E. T. Taylor, P. M. The money sent for L. P. Smith has not been received, but we have entered his credit to Vol. I. No. 2.

L. Woodall with remittance. We cherish Bro. W.'s remarks, and but for the crowded state of our columns would extract from his letter.

B. Whitfield. The error is corrected and his credit extended to Vol. 7, No. 2.

R. G. Young, P. M., with remittances for Mrs. M. Strickland and S. J. Thomas. The 1st of Geo. W. Goodwin and J. A. Shropshire are discontinued.

J. E. Cox remittance for advertisement all right.

J. A. Bazzell's letter received. The money he alludes to has been received since his bill was sent and entered to his credit.

Rev. E. Greathouse's letter received, for Mr. L.'s credit and are glad he informed us.

RECEIPT LIST.

Brother making remittances for subscription and not finding them reported in due time, will please inform us.	Paid to Vol.	No.	\$
Britton Stamps,	7	44	2 00
B. M. Barnes,	7	34	4 00
A. B. Underwood,	7	34	00
W. C. Holmes,	7	34	00
A. J. Dubose,	6	50	2 00
L. J. Woodall,	7	47	6 00
Rev. J. G. Collins,	6	10	2 00
Dr. J. G. Johnston,	6	44	2 00
Col. J. McClanahan,	6	4	4 00
Rev. David Lee,	6	27	3 00
E. H. J. Mobley,	6	1	1 00
Samuel Wright,	7	13	1 00
Mrs. Elizabeth Bridges,	7	1	2 00
Isaac Mixon,	7	1	2 00
B. M. Barnes,	7	2	3 00
Allen Lacy,	7	2	3 00
William Walhall,	7	2	3 00
E. H. J. Mobley,	7	2	3 00
Charles W. Lay,	6	10	2 00
James Mallory,	6	45	2 00
Joseph High,	6	16	3 00
James S. Parks,	7	1	2 00
W. C. Hay,	6	47	2 00
Mrs. Mary F. Noble,	6	34	2 00
Dr. J. M. Ford,	6	37	2 00
Mrs. Veranda Welch,	6	45	2 00
Rev. Connell,	7	1	2 00
Rev. O. Welch,	6	2	2 00
William L. Gully,	6	2	2 00
John W. Suttle,	8	4	3 00
Benjamin Edgings,	7	2	6 00
James W. Jeter,	7	13	2 00
Mrs. Eliza S. Calhoun,	7	13	2 00
George F. Taylor,	6	29	3 00
Mrs. Malinda Strickland,	6	47	2 00
Dr. J. M. Ford,	6	47	2 00
M. D. Kneebone,	6	48	2 00
Rev. D. H. McCoy,	6	48	2 00
L. D. Goddard,	6	5	3 00
Tyler Logan,	6	38	5 00
E. T. Smyth,	6	15	5 00
Mrs. Eliza Stone,	6	50	4 00
Edgar Jones Lee,	6	3	2 00
James Headin,	6	50	3 05
H. P. Dear,	6	50	2 00
Rev. E. A. Campbell,	6	34	5 00
Dixon H. Wallace,	6	46	3 00
A. J. G. G.	6	34	2 00
William Dorrath,	6	43	2 00
Wooten Moore,	6	43	2 00
John Peters,	6	34	4 00
Mrs. Sophia Long,	6	35	2 00
Rev. B. Carroll,	7	1	2 00
Eliza Graves, Sr.	7	1	2 00

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NEARLY LONE.

In a few days more my room will be so far cornered as to enable me to commence business. The arrangement of Light will be such as to obviate many of the difficulties that have hitherto surrounded the DARKNESS ARTIST. The

SIDE LIGHT

will be about eight feet wide and will reach from the floor to the ceiling above; while the

SKY LIGHT

will be fourteen feet long and about ten feet wide, and so constructed as to be adapted to every style of Feature—producing uniformity soft, bold and beautiful pictures upon true artistic principles. In a word it will be a

MODEL LIGHT,

POETRY.

The Child and the Dew Drop.

Oh! father, dear father, why pass they away?
The dew drops that sparkle at dawn of the day.
That glitter like stars in the light of the moon.
Oh! why are the dew drops dissolving so soon?
Does the sun in his wrath chase their brightness away?
As though nothing that's lovely might live for a day?

The moonlight has faded, the flowers still remain,
But the dew drops have shrunk in their petals again.
Oh! father, dear father, why pass they away?
The dew drops that sparkle at dawn of the day.

"My child," said the father, "look up to the skies,
Behold that bright rainbow—those beautiful dyes;
There—there are the dew drops in glory rest,
Mid the jewels of heaven they are glittering yet.
Then are we not taught by each beautiful ray,
To mourn not earth's fair things though passing away?

For though youth of its beauty and brightness be given,
All that withers on earth blooms more sweetly in heaven.

Look up," said the father, "look up to the skies,
Hope sits on the wings of those beautiful dyes."
Alas! for the father—how little knew he
That the words he had spoken prophetic would be.

That the beautiful cherub—the star of his day,
Was e'en then like the dew drops dissolving away.

Oh, sad was the father, when low in the skies,
The rainbow again spread its beautiful dyes,
And then he remembered the maxims he'd given,
And thought of his child and the dew drops in heaven.

From the Southern Presbyterian.
Provision for the Widow and Orphan.
A company has been formed to provide for the support of the surviving families of its members on the following plan:

Each member pays, every year, a regular contribution proportionate to his age, and to the number of his shares. The amounts received are invested securely in State stocks and mortgages on unencumbered real estate. On the death of any member, one hundred dollars is paid out of the common treasury to the widow for every share held by the husband.

Thus, suppose the member joins at the age of 25 and takes 20 shares, his annual contribution, if he joins for life, is \$2.18 per share, or \$43.60 for his twenty shares. At his death, whether that occurs in one, or in five, or in ten years, the widow receives 20 times \$100, or \$2000.

This company, of which the Rev. A. Williams of Montgomery is Agent, has been fully formed, and they have now 3 or 400 members. The bonds and mortgages of the company are already over \$40,000, and they are increasing every day.

What better use could many of our congregations make of their money than to secure a membership to their pastors in this company. All of our ministers take the vow of poverty at their ordination; or if they do not, the people seem to consider it so. None of them are able to lay by anything of importance for their families. What more benevolent course could be taken than to provide in this simple and easy way for the support of their surviving families. For a small annual payment which would be scarcely felt by the congregation, a sum can be secured which would support the widow and educate the children of their pastor. It will not make them rich, but it will make them comfortable.

As few ministers can spare enough out of their salaries to become members themselves, I would hope liberal men or ladies of their congregations will obtain for them a membership.

The name of A. Williams is inserted in the above.

HOME.
There is a magic in the sound of home, is the spot hallowed by many a fond remembrance. And wherever our home may be, there we invoke the blessings of Heaven to descend. There God has placed us either as parents or children, husbands or wives, brothers or sisters, and He has linked our joys and our sorrows together by a natural and well as a moral bond. If truth, and holiness, and love have woven their wreath of celestial flowers around our dwellings, if piety there reigns, then Heaven and earth have united to endeavor to us the place of our abode.

It is at home in the family circle that we must dwell. We may indeed at various intervals pass out into the world's moving crowd; but when our business is complete, we return again to our habitations, either to derive enjoyment from the cultivation of the domestic affections, or to reap pain and disquietude from their neglect.

It is at home, too, that we are truly ourselves. While mingling with strangers and friends, the mask may be worn, and behind the folds of a polished etiquette the character may be and often is concealed. But that cannot be done at home; there the moral qualities of the soul come out; they show themselves there most distinctly, and contribute either to the happiness or unhappiness of those by whom we are surrounded. And home, too, we naturally seek as a refuge. When the emptiness of the world's friendship has been discovered; when the voice of honor and the temptations of gain have lost their power, we turn to seek repose among the kindred and friends of the family circle. Then if piety upholds our own hearts and directs the hands which minister to us, how gently can we descend to the dark valley, across which we pass to our home above! As death will come and break up every home on earth, taking one after another from their places around the hearth-stone, in anticipation of this we should aim to order our homes the nursery of hearts

meet for heaven. United we may be in life, but we should not forget that we may be separated after death. Natural relationship is no qualification for the home of eternal rest. Brothers and sisters, husband and wife, if they meet around the throne above, must alike travel the narrow way and enter the strait gate which leads to mansions of unfading light. Our Saviour, the Saviour of sinners, has himself called our attention to the dread possibility of a home circle sundered on earth, and never more to reunite in Heaven.—*Christian Intelligencer.*

Struck by Lightning.

A correspondent of the Southern Presbyterian, an writing from Mt. Vernon, Ga., in a vein of good humor, relates the following incident, which we extract from his letter:

We met with a lady 76 years old, who at seventy, experienced a wonderful escape from lightning. She was in the month of July traveling to an adjoining county, and, just as her carriage was passing between two pine trees, they both were shivered by the thunder bolt. The vehicle was torn to pieces—the tire of the wheels straightened, and in part melted—and yet she was but partially injured! Surely there must be something in the old adage, that "a man cannot die until his time comes."

This lady, with a good mind and seeming piety, was, and continues to be, "a hard shell" Baptist. It would appear that such a stroke of lightning might have had the effect of softening her prejudices against temperance and missionary operations.

It was incidentally mentioned, after her narration of the imminent peril, to which she had been subjected, that her own life was insured! She seemed horrified at the idea, that man or any corporation of men could insure human life against the shafts of death. It was explained to her, that such was not the result looked for nor aimed at, but that life insurance is only a business arrangement, (based upon the principle of distributing a loss among many) to make provision for a family left destitute and dependent, by the removal of its head.

From the Watchman and Reflector
"I am willing to do what is right and I suppose you are."

This expression has quite an aspect of kindness and candor about it; but still it is often used in such a way as seriously to injure the cause of Christ. Two brethren are making a bargain. No definite terms are fixed upon, nothing is committed to writing, but each says "I am willing to do what is right, and I suppose you are." And there they leave it. At length the time of settlement comes. Each has been looking at the matter from his own point of view, and with a mind swayed, in a greater or less degree, by self-interest. It is no wonder, therefore, that they now find that they differ so widely as to what is right. Now the evil results of this loose way of doing business begin to appear.—Hard feelings arise. Each thinks that the other is trying to defraud him.—Hard feelings produce hard words. Soon there is an open rupture. The bonds of Christian love are broken, the Christian influence of these brethren is destroyed, the world says "Christians can quarrel as much about money as other people," and Satan exultingly shouts, "See how these Christians quarrel with each other!"

The remedy for this evil can be expressed in a few words.—Be definite in your contracts. Have them expressed in writing, and so expressed that the meaning shall be perfectly plain. By this simple course many a disgraceful quarrel would be avoided, and Christian harmony and Christian influence increased.

Ambility without Godliness.
Let us beware, then, how we entertain the hope of acceptance before God, either for ourselves or those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family life, where, with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as lights in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what earth for a brief space was, and of what man might have forever been.—Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it. They may dignify the Christian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff.—"These things oughtest thou to have done," we would say to one of this estimable class, "and not to have left the other undone."—*Moore's Cambridge University Sermons.*

Large papers and small papers.
A correspondent of the Congregational Herald makes some valuable suggestions on this point. We copy them for our friends. Newspaper reading is becoming a mania, and will soon occupy the whole time.

"I do not now conceive of any circumstances in which an enlargement of the size of the paper will be desirable. It will doubtless cost you more time to fill a larger than a smaller sheet, but that is the very reason why I am opposed to enlarging. In all the large pa-

pers a great deal is printed that ought never to see light. I have been amazed to see some things in the—It seems as though the long prayers and sermons which were a yoke too heavy for our fathers, are to be still in the shape of mammoth newspapers. I once inquired of a correspondent of one of the leading religious papers, how he found time to write so much for the paper amid the cares of the pastoral office in an important congregation. "Oh," he promptly answered, "my letters don't cost me anything. I write them in snatches of time." And more's the pity, thought I. Should readers be bored with such extemporaneous dinner effusions? I hope, therefore, you will not shun to clip and condense matter, and keep back everything that is unprofitable.

Precious Leaf of a Tract.
Another of the new converts is the daughter of a very wicked woman, who was recently sentenced to two months' imprisonment for stealing. The little girl has been a day scholar for two years. And, although her mother wished to remove her, she was so much attached to the school, that she finally got permission to remain. She came at the same time with Aite, to tell me her sorrow for sin. A few days after, as she was going from our bungalow to the school house, she picked up a torn leaf of a tract, which contained an invitation to sinners to trust in the atoning blood of Christ. She read it again, and again, and showed it to one of her school-mates saying, "What beautiful words!" She carefully laid up the torn leaf, and every day took it out to read. By degrees, her soul found peace and hope, her fears fled, and she too came to ask the privilege of being baptized. Her mother made no objection, although she said her relations would be very angry. In the afternoon of the day she was baptized, she took her mother privately into the little cook-room, and was overheard pleading with her to trust in Jesus. It is very affecting to hear her mourn over her father, because he died in his heathen blindness, with no knowledge of the way of salvation.—*Missionary Magazine.*

SIAM.
LETTER FROM MR. ASHMORE.
A Church of Old Men.
The little Baptist church in Bangkok is, in a great measure, composed of persons in the decline of life. It is almost entirely a church of eleventh-hour men. A few of their number have returned again to China. Those who remain in Siam amount in all to twenty-six. Their names and ages are as follows:

Pe Tong,	83	Chek Chiet,	54
Pe Hwa,	74	Chek Sun,	52
Pe Hok,	71	Bun Seng,	52
Ko Phu,	70	Nang Chun,	50
Pe Kwa,	67	Chek Hok,	50
Chek Keok,	67	Chek Sin Tong,	47
Chek Chi,	63	Sine Siang,	46
Chek Lim,	62	Chek Loo,	44
Chek Hien,	61	Chek Heng,	43
Chek Soi,	60	Chek Hui,	40
Chek Po,	60	Chek Jui,	34
Chek Pin,	55	Nang Lin,	23
Chek Moo,	55	Nang Poon,	20

By this it will be seen that two-thirds of their number are aged fifty years, and upwards. Their united ages amount to fourteen hundred and three years; and the average for each member is not quite fifty-four years—over half a century. A parallel to this in Christian lands might not often be found.

It may readily be supposed that the appearance they present, when all assembling for the observance of the Lord's supper, is peculiar to themselves. There are among them some strong and sturdy forms; but for the most part they show plainly the marks of age and toil.—*Missionary Magazine.*

Selfishness, Unchristian.
Live for some purpose in the world. Act your part well. Fill up the measure of duty to others. Conduct yourselves so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved among a million on shore, and when they die, they are like that same pebble thrown into the sea, which still ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better of their life? Whose tears have they dried up? Whose wants supplied? Whose miseries have they healed? Who would under the gate of life, to re-admit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good, gets none. He is like the heath in the desert; neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.—*Rev. J. A. James.*

A Believer's view of Christ.
O what must Christ be in himself, when he sweetens heaven, sweetens scripture, sweetens ordinances, sweetens earth, and even sweetens trials! O what must that Christ be in himself!

One thing that I know about religion is this—that I have found weakness and wickedness about myself and grace and mercy, and loveliness about Jesus. I have been looking at him these many years, and never yet could find a fault in him but what was of my own making; though he has seen ten thousand faults

in me. Many a comely person I have seen, but none as comely as Christ; many a kind friend I have had, but none like Christ; in loving kindness and tender mercies.

How amazing that a rich descendant of hell should get such a Christ. If you or I get a crumb from the master's table what a wonder of sovereign mercy it is!

Compare your mercies, your visits, not with the wishes of your soul, but with the deserts of your sin.

Though we should get but one smile of his countenance in a whole year, what a mercy to those who deserve all the year throughout to be tormented in the lowest hell.—*Chr. Advocate.*

Rules for a Minister in a new Station.
1. Think evil of no one, whatever may be the appearance of things.
2. Speak evil of no one, whatever may be the provocation.
3. Read the Scriptures daily, in order and with notes.
4. Write something for your own improvement.
5. Begin divine service exactly at the appointed time.
6. Watch over your imaginations, distress, tempers, feelings, words and actions.
7. Beware of oddities, extravagances and exaggerations.
8. Make your visits short, frequent and profitable.
9. Guard against selfishness, sadness, levity, pride and the love of popularity.
10. Cultivate a happy, courteous benevolent disposition.
11. Take care of the lambs of the flock.
12. Do the business of pastor faithfully, and think much on death and judgment.—*Pres. Banner.*

Business Cards.
SEALS & CO.
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D. M. SEALS, MOSSES COX,
Chattanooga, Ala. Tuskegee, Ala.
April 18, 1854. [ly.]

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The public are invited to examine specimens.
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