

# South Western Baptist.

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DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY &c.

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SOUTH WESTERN BAPTIST,  
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REV. S. W. HENDERSON, Editor.  
REV. J. M. WATKINS, Editor.

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For one square of ten lines, first insertion one dollar, each subsequent insertion fifty cents.

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

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

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TUSKEGEE, ALA.

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1. Subscribers who do not give express notice to the contrary are deemed to wish to continue their subscription.

2. If the subscribers or the discontinue of their paper, 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 events have decided that refusing to take a paper or periodical from the office, or removing and leaving it unattended for, is prima facie evidence of intentional fraud.

SELECTIONS.

The Recording Pen.

Whose life will bear the light? Who can look forward to the revelations of the last day and not tremble? And yet we forget that such a record is being made and will be published.

Dr. Samuel Johnson, whose life by Boswell we have often read with the deepest interest, was subjected to the closest scrutiny of his life by Boswell.

Johnson came up to London as often as his business would permit, and spent his time in the Doctor's society.

Not a word escaped him. His pen was employed, often at the time, and always upon his return to his lodgings at night, in recording that which appeared worthy of note.

After the death of the Doctor, the work was given to the public. When Dr. Johnson was told that Boswell intended to write his Life, he replied that "if he thought so, he would prevent it by taking Boswell's."

Suppose that when he was dying, some one had brought the manuscript to him to read. Can we for a moment suppose that he would, at such an hour, have been satisfied with Boswell's record of his wisdom and his wit—his sins, infirmities, and follies? Would he not have been inclined rather to throw it in the fire, and thus bury the remembrance of such a thing, than would wish to have forgotten? Boswell's Life of Johnson is by all confessed to be a delightful book, and yet who would wish to stand before the eyes of the world as the Doctor, with all his wit and wisdom does in the hands of his friend? Now, here is a life written by a sincere friend and a mirror, and whatever may be said of Boswell's judgment and taste, no one pretends to deny its truthfulness.

Suppose then that you had a pen like that of Boswell, strictly recording your daily conversation and your acts, with the intention to publish them the moment the grave should close upon you. How could you bear the thought that the whole unvarnished record of your life should meet the public eye? Such a fear would not only set a guard over our lips, but it would add a sting to the thought of death.

Yet such a pen, guided by an unerring hand, and at the direction of Infinite Wisdom, is tracking through all the paths of life. Not only does it write down words and open acts, but thoughts, and even short-comings. Suppose then that you had such a pen, as he did that of David or of Judas.

Say, more, suppose that not a bare outline, but the history of your very soul, for every moment of your life, was to be read by all the inhabitants of the world. Yet just that revelation is to be made in the eyes of a universe. Who is sufficient for these things?—New York Ecce.

## A Word to Preachers.

BY A PHYSICIAN.

The following judicious remarks we find in the Western Christian Advocate:

There is a disease which many of you suffer, which is called minister's sore throat. This has crippled the influence of many of you. Great numbers of you have sought relief at the hands of physicians unavailingly.

Except in the last stages, when the disease has spread to the substance of the lungs, establishing consumption, the disease is curable. It is generally believed that the disease is generally by your pulpit vocal efforts; but this is a mistake. No man has disease of the throat from talking. This produces the reverse effect. The plow-boy, who drives stolid oxen day after day, following whoa, haw, gee, at the top of his voice, five hundred times a day, has no soreness of throat. Your captain or mate of a vessel, who screams vociferously mid wind and storm howlings, is not in the hands of the physicians. Your auctioneer, who for hours peddles his wares under incessant and vocal effort, is not consumptive. It is a mistake that you bring on the disease by preaching. That only has an aggravative influence, when the disease has established itself. Generally the disease originates in the stomach, and the seat of it is the mucous coat. It is caused by taking improper food and drinks, whose direct tendency is to influence the mucous membrane.

Nature, who is wise, after a while, either removes this inflammation by sending it to the throat, and so saves the stomach, or, if she can not do this, extends the inflammation along the esophagus to the throat. The membrane that lines the stomach is continuous with that which lines your throat, just as the skin which covers your head is continuous with that which covers your face. Now nothing is common is shown, when by a process called, metastasis, irritation of the stomach suddenly ceases and irritation of the throat immediately appears. To see a cure of the difficulty by applying to the membrane of the stomach, is useless. No irritation is cured, it is only transferred. This disease is curable, but in no way which does not involve the sufferer in a most rigidly simple diet, freedom from public speaking, judicious hygienic treatment, and abundant muscular vigorous exercise. If evidence is wanting that this view is the correct one, it may be seen in the general giving way of the strength of the subject. The symptoms it puts out are almost exactly such as dyspepsia gives forth. In fact, it is in most cases neither more nor less than dyspepsia, whose focal point is in the throat. Just as far as this disease exists in your ranks, it cripples your strength, and is an obstacle in your way.

AFRICAN BAPTIST CHURCH, BALTIMORE.—A new Church is building about to be erected by the brethren in Baltimore, for the colored Church, of which Bro. Noah Davis is Pastor. The building is to be 46 by 100 feet, in a very central position, fronting on three streets. The first story will be held as private property appropriated to mercantile purposes. The second floor, 19 feet in height, will form the chapel, the third and fourth stories, School, Library and Reading Rooms, for the colored population of Baltimore, all to be deeded to Trustees, to be held for their benefit. It is a noble enterprise and we have no doubt that it will be successfully completed. Bro. Wm. Crane is down for \$5000 towards it, and he never lets anything he undertakes fail for want of money. Other Brethren who are able to do what their thick ought to be done are interested in it.—Baptist Memorial.

BEAUTIFUL SMILE.—The pious Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its blossom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm of nature; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower; they may not even notice it; but, nevertheless, it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

UNIVERSITY OF ALABAMA.—Not less than fifty students have left the University of Alabama. A suit for some reason was expelled by the Faculty, and a violation of law. His friends, however, demanded that he should be restored, and because this was not done, he left in a body.

CHURCHES IN RICAMON.—There are twenty-two Churches in the town of Ricamon, belonging to the various denominations, four of which are Methodist, five Presbyterian, five Baptist, one Episcopalian, one Lutheran, one Quaker, and one Reformed.

## I will go to the prayer meeting.

From the Zion's Advocate.

There are several weighty reasons why I should do this. I have covenanted in the most solemn manner with God, and my brethren, to do all that lies within my power to sustain the meetings of the church; and how can I more effectually do this than by presenting myself in the house of prayer? My absence from this meeting, when, with a little effort of self-denial, I might be present, so far from sustaining it, may do much to discourage its continuance. Those who do not attend are always disposed to sneer at those who are always present, and they are always disposed to sneer at those who are always present, and they are always disposed to sneer at those who are always present.

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## Baptists in Texas.

BY REV. J. W. D. CREATH.

HOUSTON, TEXAS.

In 1820, Reverend Joseph Boys, a Baptist minister from Illinois, reached near Peach Creek, upon the west side of the Brazos River, within the bounds of Austin's Colony.

Rev. Thomas Banks, an ordained Baptist minister, preached on the east side of the same river in 1820. He is now living in Houston, pure in his State.

The above facts the writer received in person from Brothers B. and H., and also from others now living. The first Baptist church was organized on the Colorado River in 1833, and the second in Shelby County, in Eastern Texas, in 1835.

The "Union Association" was organized in 1840 with three churches, numbering fifty-seven members, including three ministers. This is the oldest ecclesiastical body in the State.

There are now eleven missionary associations, and about one hundred and fifty ministers, and an equal number of churches.

There are also three anti-mission associations, and about forty churches with many ministers. In Texas there are from nine to ten thousand communicants.

The first Sabbath School organized in Texas was in 1829, in San Philippe or Austin—the capital of Austin's Colony. During the same year one was organized at Matamoros, and the next year one at the mouth of "Old Canby."

All by Baptists who emigrated from New York. These facts I have gathered from Deacon T. J. Pilgrim, of Gonzales, who commenced the Sabbath School at San Philippe, while acting as interpreter of the Spanish language in Austin's Colony.

The charter for the "Baylor University" was granted in 1845, and the institution opened in July, 1846, with some twenty-five scholars and one teacher. In 1853, there were eight professors in both departments, with one hundred male and about eighty female scholars.

Both departments were under the same board of trustees—Rev. R. C. Burleson, A. M., is President—Rev. H. Clark, is Principle of the Female Department. Several young men of much promise have been already educated for the Christian ministry, and others are now preparing for the same blessed work.

The institution is unencumbered by debt, with an endowment fund of nearly twenty thousand dollars.

Our State Convention was organized in the fall of 1848; and during the year 1853, the board sustained nine missionaries in destitute portions of the State.

The Baptist churches, as a body, in Texas, are sound in doctrine, in the ordinances and in Church polity. They are united and ready for every good work. They are increasing very rapidly, and are trying to help themselves.

The Lord has caused the original amount invested in missionary labor in Texas by Home Missionary Boards, yield a rich harvest for good. To Him, through Christ Jesus, be all the glory, for ever and ever.

Punctuality.

We had an appointment to meet a friend at our office, at 6 o'clock, a few days since; and having arrived a little before the time, concluded to improve the moments by writing. But what shall we write about? Punctuality suggests itself. The hour of meeting had nearly arrived—we knew our friend to be a "minute man"—and as the hour was so near at hand, his arrival or failure would furnish us something about which to write.

We got our paper, seated ourselves, and made the letter P. Just then a friend called, and detained us a minute or two, when in walked the friend for whom we were waiting, with his watch in hand, the hands of which pointed precisely at 6 o'clock. How was punctuality, and we thought that we might as well resume our theme, and relate the circumstance as worthy of imitation by our readers.

Many a friend has been lost, many a fortune squandered and ten thousand ills befallen men, for the want of punctuality. You promised to call on your friend at such an hour, but, through negligence, kept him waiting until he was tired. This was repeated two or three times, and he threw off your intimacy.

At a certain time, you were to call and close a trade with a friend; but, a trifle, you delayed a little beyond the time, and lost the trade. Perhaps you are a minister. You gave out your appointment at 11 o'clock, or early candle light, we will say. Many came at the time, but you were not there, or failed to commence at the hour, and they either waited longer next time, or failed to come at all, because services commenced so late. By and by, you found that you had lost a large portion of your congregation by your want of punctuality. Let every man do his duty, and do it at the right time.—E.

S. P. W.

LIBERALITY.—J. F. Rabbone, Esq. of Albany, gives three thousand acres of land in Arietta, Hamilton Co., N. Y., to the American and Foreign Bible Society, the proceeds of which are to be appropriated to distributing the word of God.

## Religious Worship.

From the Christian Repository.

"Let us arise and go up to Bethel."—Gen. XXXV, 3.

Religious worship is the supreme homage of the creature, due only to the Creator. It is the finite appearing in the presence of the Infinite, with awe, admiration, and praise. It is dependence bowing with submission before universal sovereignty. It is ignorance shrouded in darkness, seeking knowledge from the Source of all wisdom.

It is weakness in exposure, appealing to Omnipotence for defence. It is gratitude offering fragrant incense to Supreme Beneficence. It is sorrow pouring its griefs into the ear of Infinite compassion. It is hope buffeting storm after storm of disappointment, and reposing still upon the arm of Him who doeth all things well, while she pursues in the opening future her immortal aspirations. It is conscious guilt seeking shelter in the bosom of sovereign mercy. It is imperfection imploring of the Dispenser of all good the complementary faculties and circumstances of a perfect destiny. It is mortality encompassed by frailties and sorrows, and stooping downward to the grave, aspiring to immortality of being and blessing.

The whole discipline of life fosters the spirit of religious homage. The dependence of early years, accustomed infancy and childhood to recognize superior power, and seek of it protection and blessing, induces a feeling of subordination of dependence and veneration, attaining only a higher direction and purer exercise in religious homage and obedience. The subjection of the family prepares for the self-abasement and homage of the temple. The afflictions and reverses of life, thwarting the most thoroughly considered plans, and painfully reminding man of his impotence, and forcing home upon his heart the conviction that "there is a divinity that shapes our ends, rough how them as we will," are adapted to turn his thoughts with reverence, fear, penitence, and aspiration to an overruling Providence.

The forms of material greatness and power also have a natural adaptation to foster religious homage. Gazing into the limitless expanse of the material universe, or the midnight glory of the heavens, or standing by the thundering cataract, the lofty mountain, the roaring ocean, the mind may be alternately overawed to a sense of the insignificance of creatures, and transported with admiring views of the Creator.

And especially the revelation of the Deity in the Messiah, has an amazing adaptation to awaken the religious sentiments, and foster the religious aspirations of the race. Wherefore he saith in the voice of nature, when he bringeth his only begotten into the world, let not only the countless myriads of the people fear before him, and the kings and lords of the earth pay homage, but let all the angels of God worship him. This revelation meets the universal craving of human nature for a voice or a sign from heaven. The narrative of the advent, ministry, and death of the Messiah, is far the most effective religious appeal and lesson the world has ever received. "God, in Christ, is reconciling the world to himself," and is the word of God to a lost race.

The Dead Tree.

A few years ago, during a revival of religion in one of the county towns of New England, the wife of an infidel farmer became deeply interested in her spiritual welfare. He opposed and ridiculed her. On a Sabbath morning she begged him to accompany her to church.

"No," he replied, in a spirit of defiance, "I am going to the wood-lot to cut wood."

The wife, with a saddened heart, went alone to the church. The husband, with an angry spirit, yoked his oxen, took his axe, and went to the woods. Wishing to leave the young and thrifty trees to grow and increase, he looked about to find some dead tree to cut down. He soon found one, and placing his axe at its roots he said, "This is dead and fit for nothing but to be burned." Instantly an unseen monitor whispered in his ear, "And what are you but a dead tree, fit for nothing but to be burned?" It was a barbed arrow which pierced his heart. He could not extract it. He struck a few blows upon the tree, and then in remorse and anguish hastened home. His wife returned from church to find him with his Bible before him, praying, "O Lord, be merciful to me a sinner."

Was not this the work of the Holy Spirit? Not of the evil spirit to be sure. How will those account for it who deny the Spirit's influence until the sinner is baptized? Man with his philosophy may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."—E.

## Character of the Baptists.

T. C. TEASDALE.

The Baptist denomination to which we happily belong, my brethren, commends itself to the filial veneration and favorable acceptance of all, by many powerful arguments, and many affecting claims. What has been so confidently asserted of another church, may be said with much greater truthfulness of our own. She is apostolical in her ministry, pure in her doctrine, and beautiful in all her forms. She has always aimed to follow most scrupulously the divine model, even as Moses followed the pattern shown him in the mount. She has never been willing to bow down at the shrine of mere human authority in matters purely religious; nor to venerate the traditions, as though they were the commandments of God. Requiring a "thus saith the Lord" for all her practices, she has been happily exempt from the whims and fancies of fallible mortals, and her distinguished performances have been as immutable and uniform as the essential principles from which they are derived. Herself entirely free from a spirit of persecution, she has been subjected to the most cruel sufferings which ingenuity of men and devils could invent. More than any other people, the Baptists have experienced the truth of the Saviour's declaration: "If they have persecuted me, they will also persecute you." But notwithstanding they have been thus afflicted and abused, they have maintained a steadfast adherence to their distinguishing doctrines and practices, and have evinced a moderation and charity, which cannot fail to command the highest respect and veneration of every intelligent and unbiased mind. Well established in the truth and excellence of their principles, they commend them in kindness to all, but desire not to force them upon any. A fundamental principle in the Baptist Church is, that the Christian dispensation acknowledges no tie which can unite a human being to the visible kingdom of God on earth, except a voluntary profession of faith in Christ. This involves, as an essential part of true Christianity, the idea of religious liberty. No one can be forced to a voluntary profession, to a cheerful obedience. Hence results the sentiment, that the magistrate has no right to interfere







# SOUTH-WESTERN BAPTIST.

For the South Western Baptist.  
CANNON, ALA., June 8th, 1854.

Most Editors:—In writing for your paper I have endeavored to observe your directions, to do every thing in my power to give you a paper of the highest quality, and to do so in a way that will be most acceptable to you. I have endeavored to do so in a way that will be most acceptable to you. I have endeavored to do so in a way that will be most acceptable to you.

## GENERAL NEWS.

The British Mail Steamship, *Arcton*, arrived at New York on Tuesday evening, 13th instant, from Liverpool, which port she left on the 2nd inst.

Cotton had advanced 1-8d. principally on the lower grades, with more demand and less supply. Consols were quoted in London at 91 7/8.

## FOREIGN NEWS PER AMERICA.

We glean the following items from the Charleston Courier:

There had been no intelligence received from the Black Sea.

Admiral Sir Charles Napier had been notified the outposts of Haugherbad, 60 miles from the coast, had not captured the main force.

Eight thousand French Troops had been landed at and taken possession of Pirene.

Advices from Silistria, the 27th ult. state that up to that date that fortress held out bravely. Other Pasha, however, was advancing to its relief.

General St. Arnan, Omar Pasha and Lord Raglan have added a council at Varna, and the result of it is said to be that the Anglo-French army will proceed to Adrianople, and Omar Pasha in the meantime avoid a general action.

Lord Palmerston will probably be appointed War Minister of England.

Austria was to have despatched from Vienna on the 24th instant, a formal declaration to the Czar to withdraw his forces from the Turkish territory. There was a rumor about that the Czar was willing to enter into negotiations, but the truth of it was doubted.

A party of about 1000 occurred in Denmark.

THE VERY LATEST.  
Immediately after the Council of War at Varna, Omar Pasha advanced at the head of 30,000 men to relieve Silistria.

The independence of Georgia had been proclaimed.

CONGRESSIONAL.  
Washington, June 13, 4:30 p.m.

In the U. S. Senate on Tuesday, Mr. Douglas introduced a Bill to commence the sessions of Congress on the 1st of October.

The House postponed the consideration of the Pacific Rail Road Bill until next session.

Washington, June 14, 8 p.m.  
A treaty has been made with Japan.

The U. S. Senate has passed again a joint resolution for the release of Congress from July until October.

MOBILE & GULF RAILROAD.—At a Railroad meeting held in Greenville, on Monday last, Judge Freeman stated that the prospects of a timely completion of the road are bright and healthy.

The road is completed from Columbus to Culbert's, a distance of 2-1/2 miles, and well grounded hopes are entertained that it will be completed to Union Springs by the fall of next year.

It is the design of the Company to put the entire line from this to Mobile under contract between now and the coming fall, the President being on his way to Mobile to make the necessary arrangements to that end.

We are assured that the entire line from Mobile to Girard will be completed in three years from the first of last January.—*Mobile News*, 28th inst.

THE CROPS.—The growing crops are now quite promising in this section of country considering the very unfavorable spring. The rains set in, in time to make out a good harvest.—*Corn and Cotton* are growing finely, but some rain falls that crops are getting very grubby.—*Early Corn* is now sowing and tussling, and Cotton has commenced blooming.

THE STEAMER CITY OF GLASGOW.—This Steamer has not been heard from, and it has been some time since she left England for the United States. All hopes of her safety are given up and it is fully expected that all on board as well as the steamer, are buried in the Ocean.

GOLD AND OTHER METALS.—The discovery of gold at Milltown in Chambers Co., Ala., has excited some interest. Several places have been found in Chambers and Tallapoosa counties where there are indications of gold, and other metals.

At one place about three miles from the Tallapoosa River, there are signs of an immense amount of gold in cutting away a soft rock evidently of recent origin. During the last several months gentlemen have been trying various experiments there, and have succeeded in making some valuable discoveries. We have seen the place where it is at work and entertain no doubt that there is an abundance of metals there. But whether they can be obtained so as to be profitable, is yet to be ascertained.

DYSENTERY, OR BLOODY FLUX.—This disease is prevailing to some considerable extent in several places in this section of country. Several cases of death have recently occurred in one neighborhood in the Southern part of this county, and the Northern part of Pike county.

THE TROUBLED HAWKINS.—Hawkins, was Chomeweth, who imposed upon several of our churches on the river coast, last winter, and has been upon society. He was acquitted the other day for want of positive evidence. He threatened to go on the look out for his deceptions.—*N. O. Baptist Chronicle*.

THE ANNUAL PRODUCTIONS OF CUBA are said to comprise \$13,500,000 worth of sugar, \$15,000,000 worth of tobacco, \$2,310,000 worth of coffee, \$2,000,000 worth of corn, and \$7,000,000 worth of other agricultural produce. The grand total of its productions, including dairy and domestic animals averages \$39,000,000 per annum. The population of the island in 1841 was 1,067,424, including 418,391 whites, 429,485 slaves, and 151,538 free colored people. Five years subsequently the white population had increased to 7,536, while the blacks decreased to 107,872, making an aggregate population then of but 1,099,732. In the city and suburbs of Havana in 1841, the entire population was 160,750. Five years later, in 1846, it comprised but 128,297.

JAMAICA.—Rev. John Clark, English Baptist Missionary at Savannah-Mary, reports that the churches under his care have 910 members, of which 128 were added by baptism the last year; 281 inquirers are also enumerated.

## BUSINESS DEPARTMENT.

LETTERS RECEIVED.—Vol. 9, No. 8.  
Letters received, and business attended to: J. K. Noll, M. Woodruff, Z. G. Henderson, A. H. Curry, P. M. at Shreveport, La., T. O. Nelson & Co., N. H. Brown, A. L. Hay, Martin Lee, Rev. Jesse Long, J. O. Wood, John C. Kerr, Rev. B. D. Harrison, Rev. J. A. Collins, Lewis Colby & Co., F. M. Howard.

Letters received containing remittances: S. S. Ramsey, Watkins Saiter, J. V. Perryman, Rev. George Everett, James M. Mills.

Letters received containing remittances for others: S. Wright, for G. S. Gifford, and V. W. Wright, for J. W. D. Smith, for Mrs. E. C. Hatch, W. A. Parish and Mrs. B. A. Oliphant; James Vazay, for self and J. M. Vazay; J. P. Carr, for John Sims; James H. Ewer, for Wm. Barrow; Rev. David Lee, for self, Dr. R. H. Lee, and Wm. White.

## RECEIPT LIST.

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