

For the South Western Baptist.  
**Beauties of the Fathers.**

Neither has their philosophy been less wonderful than their geography and chronology.

The author concludes this chapter with remarks which go clearly to show that he has notwithstanding great respect for these very men and in some degree for their writings. "All that

The organization of the Body was completed by the election of the following officers, viz:

Rev. H. TALBIR, D. D. President  
Prof. A. B. GOODHUE, Rec. Sec.  
Rev. J. M. WATF, Asst. Rec. Sec.

To preach the Introductory Sermon  
Dr. H. MANLY, Principal; Dr. H.  
TALBOT, Alternate.

Tichenor, C. F. Sturgis, D. Peebles,  
H. J. Ware, J. Richardson, J. Walker,  
D. Lee, S. Henderson, W. P. Chilton,  
A. T. M. Handy, J. M. Watt, G. W.  
Gunn, W. Williams, A. A. Sterrot,  
W. C. Mynatt, W. H. McIntosh, J.

of the Dead Sea. In Bunyun's Pilgrim the city of Destruction is seen shuddering at the very dawn of the illustrious race, and the heart leaps in sympathy with every hurried footstep of the alarmed and flying traveller, until he is

**WEALTH**—The most respectable quality of the man.



such a place it is not to improve the Chris-

tian virtues—not to advance in the way to

happiness—not to set a good example be-

fore the world—not to persuade men to repent

and turn to God; but to gratify an idle

curiosity.

Christian reader! do you wish to mingle in

such company—laugh at such nonsense—pat-

ronize such evil—not such an example—bring

upon you such reproach, and violate the Scrip-

ture command—"abstain from every appearance

of evil?"

Young Christian! You have turned your

back upon the world. You have said to all

worldly things—"I seek not my pleasure in

you—but in the service of the living God."—

You have vowed to walk in the path of right-

eousness and to use all your time, energies,

means, everything to advance the cause of

Christ. Remember then, that in attending

circuses, theatres and such shows, you have

the path of uprightness and give the sanction

of your example to sustain these evils.

We then say to one and all, keep away from

the circus.

Obituaries.

As we have but just entered upon a new

year during which we may expect that death

will be abroad among the people, and that many

from among the churches will be called to

their final account, we regard this as a proper

time to throw out some suggestions in regard

to obituaries that may be prepared for our

columns.

Holding our paper as the organ of the

Baptist denomination in Alabama and the South

Western States we have usually published all

proper obituary notices that have come to

hand; and are disposed still to do so to a

reasonable extent. We wish our brethren

therefore to consider that our aim in publishing

obituaries is not to enlarge the dead; but to

inform the living of the deaths of their friends.

Hence an obituary should always be very short

and merely set forth such facts as it is necessary

to publish in connection with such notice. If the

deceased possessed extraordinary virtues a

newspaper is not needed to herald it forth; and

if he possessed no such virtues the declaration

of such a sentiment is false. How often do

we hear complaints, that, "while men live they

are very despised, yet when death comes their

friends lament them as very saints." This course

we regret to say is too often followed. We

say now, and we wish it to be remembered, that

we want no long obituaries to publish.

Neither do we wish for brethren to write out

long ones and leave it to our judgment to cur-

tail them, as that is a task we will not consent

to perform. If therefore an obituary is for-

warded let the writer condense his remarks him-

self, make it as short as possible; and write it

so plainly that it can go into the printer's

hands without editorial correction. Otherwise

we shall exercise editorial sovereignty in re-

gard to its publication.

Proverbial Sermons—No 1.

"Every word of God is pure. He is a shield

unto them that put their trust in him. Add

thou not unto his words, lest thou repovest

them, and thou shalt be found a liar." Proverbs

xxx: 5, 6.

These are, "the words of Agur the son of

Jahki, even the prophecy; the man spake unto Ithi-

el, even unto Ithiel and Ucal;" see 1st verse.

Nothing more is known of this remarkable per-

sonage. Some suppose him to be Solomon

under an assumed name, others that he was a

prophet of God, and others still that he was a

learned Rabbi. We cannot of course decide

which of these opinions is correct or whether

either of them is. But let us consider the do-

ctrine embraced in the text.

1. Every word of God is pure. This implies

evidently that it is really and truly God's own

word and not the word of Angels or men. That

it admits of no foreign mixture whatever. That

it is free from all imperfections, all biases

to falsehood, all deceit. That God says what he

means, and means what he says; nothing more

and nothing less. That we are to receive what

he says as true and all sufficient for our belief

or obedience. It is not our province to go beyond

or stop short of his word in any respect what-

ever. There are no redundancies, and no words

left out of God's word. It is just what God

would have it to be. Every doctrine is taught

just as he would teach it, and every practice

enjoined thought as he would convey to our minds.

Amidst a world of error and impurity we gladly

turn to God's word for purity. It is pure in

its nature and all its influences.

2. He is a shield unto them that put their

trust in him.

What a glorious encouragement! The con-

fiding soul taking God at his word and trusting

in him, has God's protection as a shield around

him. No fiery dart of Satan can reach him.

He is invulnerable to the attacks of his ene-

mies. "If God be for him who can be against

him?" Can devils overcome the Almighty?

Can mortals defy the omnipotence of God?

Never, no never shall the soul that trusts in

God be confounded.

3. Add thou not unto his words.

What a warning! Reader beware! There

are different ways in which we may be guilty

of adding unto God's word. We add unto them

when we attach an importance to any act or

duty that was never designated by God—when

we teach the doctrines of God that the opinions

of men; when we obey the traditions of men for

the commandments of God—when we draw up

natural and forced inferences from the teachings

of the scriptures—when we confirm our first

principles upon the basis of God's will and which

have never been revealed. What a dreadful

crime it is to add unto God's words! It is a

rebellion upon his wisdom and veracity. It is

the setting up of our will against the will of

God. It is nothing less than the highest de-

gree of the consequences, that he repovest

them, and thou shalt be found a liar. Well may the sin-

ner tremble that God repovest! His reproves

are more terrible than pestilence and earth-

quake. If God from future ages, and will

he repovest Anger too. How much more

should man, guilty man, stand in awe who dares

to deny his truth, add unto his word, and lie

in the Holy Ghost!

Applications. Let us learn from this to

know God's will, and to understand his word.

Let us trust in him with all our hearts, then

we may prevail against us. All heaven shall

be ours.

I will Dance.

I love to dance and I intend to do it when I

have the opportunity, and nobody need to say a

word against it.

But suppose it is wrong to dance, what then?

I do not believe it is wrong at all. David was

a man after God's own heart and he danced

without being condemned or reproved by God.

And if it was right for him to dance it is right

for me too.

But are you well acquainted with David's

history? Have you ever considered all the cir-

cumstances connected with his dancing and

traced them out to their natural consequences?

"No, I have not it is true, but what is the

use of that?" There is a great use for it be-

cause the conduct of a man becomes a proper

example for us only when he acts under proper

circumstances and from a proper motive. As

you have taken David for your model it is ne-

cessary that you should know your model and the

circumstances connected with him, and follow

him in his motives as well as in his conduct.

Now if you will dance as David did and from

such a motive as actuated him so far from con-

demning you, I will say, "Go thou and do like-

wise" and bid you God speed in it. Are you

willing then to reason the case a little and ex-

amine the scriptural account of David's dan-

cing? "Yes, if you can throw any new light

upon it, I will listen to you."

Very well then, we agree that David was a

man after God's own heart as the King of Is-

rael. He was a man that feared God and kept

his commandments, and with some few excep-

tions lived a life of devoted obedience. And I

am glad you have determined to follow the ex-

ample of a devoted man of God. Let us be

candid then and scrutinize his example closely

and then follow it if you please.

First then, where did David dance? Not in

a ball room, nor a dancing school, nor a fash-

ionable party. No, but it was before the Ark

of God, in the sight of all the people, and in the

presence of God, while the priests made offering

and moved with the Ark from the house of

Obed Edom to his own city 2d. Samuel 6, 12,

23.

Secondly, How did he dance? Not with

"light fantastic toe," in jigs and reels, nor in pol-

kas, cotillions, &amp;c., such as are used by modern

dancers. But he danced with all his might be-

fore the Lord. We read of no regular, or

course, no dancing matter led the way, no finely

attired females bore eba's partners in the giddy

whirl. He simply leaped and skipped and re-

joiced before the Lord in simplicity of manners

and with earnestness of heart.

Thirdly, He did it in honor to God. It was

not to give him the polish of fashionable man-

ners, nor to gratify his delight in the pleasures







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