





## THE S. W. BAPTIST.

TUSKEGEE, ALA.

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Regular Contributors for 1933.  
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 Rev. JOSEPH WALKER, of MARION, ALA.

Agents for the S. W. Baptist.  
 HAMPSON LAMIER, of Tuskegee, Ala., is appointed general agent for the South Western Baptist. We commend him to the public, and fully authorize him to transact any business that belongs to our office.

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:

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 Rev. D. H. WALKER, Wetumpka, Ala.  
 Rev. JAMES H. DAVISON, Marion, Ala.  
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For the FOREIGN MISSION BOARD, Richmond Va. Rev. C. F. STEUBS, Carlisle, Va.

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For the LA FAYETTE FEMALE COLLEGE, Elder H. WILLIAMS, La Fayette, Ala.

For the DOMESTIC MISSION BOARD, at Marion, Ala., Elder JESSE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORN, Camden, Ala.

For the BIBLE REVISION ASSOCIATION, Louisville Ky., Elder JAMES DAVIS, of Newman, Ga.

Each of the above is authorized agent for the South Western Baptist.

## Ministers' and Deacons' Meeting.

At the instance of several brethren, we are requested to say, that a Ministers' and Deacons' meeting will be held in Tuskegee, on Friday, before the 15th Lord's day in April next, for the purpose of consulting upon the best method of conducting the Domestic Mission in the bounds of the Tuskegee Association, and such other kindred topics as may be for the good of the Churches. A full attendance is earnestly requested.

February 1st, 1933.

## Mass Missionary Meeting.

A Mass Missionary Meeting will be held at Carlisleville, Ala. to commence on Friday before the first Sabbath in April next.

Brothers Poinexter of Virginia, and Walker of Marion Ala., with others are expected to be present, and many interesting addresses may be expected.

O. F. STURGIS; CARLISLEVILLE, ALA. Feb. 6, 1933.

## Phases of Moral Degradation.

The introduction of moral evil into the world, brought with it a thousand arts and subtleties by which men defend themselves against the attacks and frauds of each other. It has originated venacular of its own, of each equivocal meaning, as to elude, in many instances, the most critical acumen. In national diplomacy, for instance, duplicity is answered with duplicity; and he is the wisest and best minister of State, who can most successfully conceal his real motives behind mere ostensibles, and lose his adversary in the labyrinth of tedious and dexterous logomachy.

An old English writer used to remark satirically, that the object of language was to conceal one's meaning. And truly if the history of commercial dealings, both between nations and individuals, were faithfully written, we do not know that he missed his mark very far. If we could pry into the secrets of cabinets, we should doubtless find that the ostensibles—the motives which are to be publicly avowed—for a national war, are as carefully elaborated, as any point which the contest may involve. Behind these ostensibles—these public avowals—there lurks the main controlling motive, too deep to be seen, too subtle to be grasped, too despicable to bear the scrutiny of depravity itself.

For example, according to the discharges of the "Blue Book," (a name given to the volume containing the cabinet secrets of the court of St. James,) submitted by the Premier of England to the British Parliament, it appears that the partition of Turkey between Russia and England, was the subject of a secret negotiation between the two governments for two years before the present eastern war broke out. The cabinet of St. Petersburg alleged, that old Mr. Turkey had the consumption, and that he would certainly die in a very short time—that Russia and England were the sole legations to his estate—and that it became them to decide upon an equitable distribution of the estate before the demise of the old man so as to prevent subsequent litigation. If these terms could have been agreed upon, doubtless the present war would never have occurred—Flender was the object—but when the time to declare war arrived, the Czar alleged, that the protection of the religious privileges of his subjects within the Turkish empire was the ground of hostilities. Perhaps a more cold-blooded, heartless, mendacious war has not blackened the pages of history for centuries; and yet, it is presented under the sacred sanction of the Christian religion!

Again: In the common dealings of every day life, to what arts and subtleties do men resort to conceal the defects of their property, or to bring out in bold relief what will enhance its value. "It is no light, it is no light with the buyer: but when he goes to buy, it is no light with the seller." Indeed, the arts of trade have become somewhat of a science, in which, if a man eminently succeeds, he must first master his own conscience, and then presume that every body else has done the same thing—then he is prepared to launch forth and prey upon the credulity, the misfortunes, and the weakness of mankind. "Tricks in trade" are just as necessary for great success in that business, as duplicity in politics, or strategy in war.

There seems to be a universal conviction resting upon the minds of men, that the degree of prosperity in worldly business of this kind, is precisely measured by the extent to which we can each succeed in the arts of deception. To such a sad extent has sin marred the moral nature of man—arraying interest against interest—and making a sort of illegitimate of each one, constraining him to raise his hand against every man, and every man's hand against him.

Once more: The thousand ways in which a special law against some popular vice is evaded, will still further illustrate this tendency in our fallen nature. If a law is enacted against a "nine pin alley," another pin is added, and it is called a "ten pin alley." If a law is passed against the retail of spirituous liquors, why, immediately some man will give it out that he has some choice ground peas, or some other equally insignificant traffic, which he will retail at a bit apiece, and add a drink of some excellent liquor. In short, no matter how comprehensive or specific the terms of a law may be, depravity will find out some method to evade it. And as it just occurs to us, the workers of iniquity will sometimes seize upon some important popular object, and make that the ostensible motive for carrying out their schemes. The present movement in our country on the subject of popular education furnished a capital plea not long since for a grand development of this kind. Our last Legislature chartered a lottery for the purpose of endowing a Military Academy in Alabama. Quite an imposing object indeed—well calculated to entrap the unwary. Not a few professors of religion of various denominations, we understand, evaluated the gilded pill before they were aware of what they did. They might just as well have chartered a "faro bank," so far as the moral complexion of the matter is concerned. We presume that that honorable body acted upon the maxim, "the end justifies the means." But so far as a pure abstract question of morality is concerned, what is the difference between a system of gambling as legalized, and as interdicted by our Legislature? If it is wrong to gamble at all, it is wrong to gamble under any circumstances.

Now, against all these forms of depravity, the religion of Jesus Christ supplies a most potent and effective antidote. "Lie not one to another, seeing ye have crucified the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." It affiliates all interests: "So we, being many, are one body in Christ, and every one members one of another." It removes the temptation to fraud and falsehood: "Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." It enforces by the highest possible sanctions the practice of every opposing virtue: "Wherefore, laying aside all malice, and all guile, and hypocrites, and envies, and all evil speaking, as new born babes desire the sincere milk of the word, that ye may grow thereby." "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance." &c. In a word, "where sin abounds, grace much more abounds."

## Foreign Mission Board.

We learn from private sources, that the Foreign Mission Board at Richmond, is likely to be more seriously embarrassed this spring than it has ever been since the organization of the Southern Baptist Convention. The treasury is now almost empty, and heavy draughts are expected in a short time, which if not promptly met, will prove disastrous in the highest degree. Can it be that our brethren will permit the Board to recall any of its missionaries, for the want of the bare pittance necessary to sustain them? After sending them out, and assuring them in the most solemn manner, that we would furnish them the means to prosecute their labors of love among the heathen, can we, dare we violate this solemn obligation? It is true that the commercial distress of the country are almost without a parallel. But surely five hundred thousand Baptists could raise five cents apiece upon an average, to prevent such an occurrence. We are confident that if our Churches were aware of the embarrassment of the Board at this time, they would not hesitate to relieve it at once.

## The Rev. A. M. POINEXTER will visit

Alabama the coming spring, and spend with us March and April. He is assistant Corresponding Secretary of the Board; and we bespeak for him and the cause he represents a warm and generous reception.

## Why were you not at the Concert?

1. "There was a grand concert held at the College Chapel last night, why in the world did you not go? Mr. P. and Enq. Q. and Col. R. enjoyed themselves so well. It was a rare treat indeed."

2. "How came the concert to be held at the College?"

1. "The Trustees and President consented, and really I think there could be any objection to it."

2. "Yes, it strikes me that a Baptist College was not designed by the liberal persons who built it, to be used as a show-house for traveling musicians. And the company who have been performing there care not a fig about the College any further than they can make money by using it."

1. "The Trustees did not think there was harm in it or they would never have consented for it to go there."

2. "I do not doubt that, and I have all respect for them and the motives that actuated them, neither is it my intention to cast reflections upon them; but I do feel opposed to the plan of allowing these traveling companies, whose private characters are unknown, and whose sole aim is to make money, to occupy the College Chapel, thus indirectly endorsing them and their performances."

1. "Was this all that kept you from attending the concert?"

2. "No, this is about the least objection I have to it."

1. "Well, I should like to hear what other objections you have. I cannot see any reason to object."

2. "I object to spending money for such things just now, when there is a continual cry of hard times—hard times. I have no money to spare in that way. I owe the merchants, the mechanics, the teachers, the physicians, yes, and the preachers too, and I do not think it right to give my money away to traveling musicians who care not a farthing for me, merely to hear a few songs sung, and a few tunes played upon instruments, and leave my debts all unpaid."

Now it seems to me that after providing a support which is necessary, every cent ought to go to pay my just debts, and until they are paid I cannot reconcile it to my views of right, to waste it for music that dies away with the wind and is gone."

1. "Oh! but it takes so little, only half a dollar to each person."

2. "True, a half dollar is not much, but it will help to pay an honest debt. I have yet another objection to mention and then I will urge no more just now."

1. "Pray, what is that?"

2. "It is the immoral influence of such concerts as this. Does it promote piety in the hearts of Christians—a love of learning in the young—a delight in sacred worship among the people generally? Does it tend to make us abhor all such evil shows as Theatres, Circuses, Puppet shows and such like? So far as my observation extends I am of the opinion that so far from this a love of novelty is increased—a delight in vain shows is encouraged—and the heart inclines to that which is vain and unreal."

1. "Why! I am surprised at you. I never heard such objections before. You are entirely too Puritanical for me."

2. "That may be, but as you grow older, observe such things closely, and if you and I live a few years longer, we may talk of them again, and we shall then see who is in the right now."

## COMMUNICATIONS.

For the South Western Baptist.

## Captious Hearers.

Mrs. Editors:

I wish to say a word or two, through your columns, for the benefit of a class of hearers to be found in many of our Churches, even among them which are of reputation "among us."

Very reputable persons are sometimes guilty of very disreputable practices; and the Scriptures tell us of some to whom we cannot apply the appropriate Scriptural appellation without giving offence who "glory in their shame." While they think that they are doing "the general," others often think that their acts savour of the "diabolical." "All is not gold that glitters," says the Scriptures—not *all* are *prophets*—and all is not really commendable that may, at first view, appear to us as such. These facts should lead us to scan narrowly all prevalent acts and practices—our *own* more frequently than our *neighbor's*—and test them by God's word—the only true, infallible touchstone, by which we may test "whatsoever things are true, whatsoever things are honest, whatsoever things are just," &c., and the contrary thereof—in our daily practice, as well as in our creeds and doctrines.

The preceding remarks have been induced by an article in an old religious paper which chanced recently to fall into my hands. The subject of the article is indicated by its caption: "Misquotations of Scripture." I do not think that I can better exhibit a captious hearer, or better illustrate and expose the evil of indulging a captious spirit than by noticing and commenting on some of the positions assumed by the writer of the article to which I have referred. Every year or two articles of a similar character—if not the identical article—are seen going the round of the religious press. Those who copy and circulate such articles, it appears to me, encourage and give their sanction to a very unlovely spirit—a hypocritical, anti-christian, captious, pharisaic spirit—that is calculated to do untold more injury than the "Misquotations of Scripture" of which complaint is made in the article before me. The writer arranges his specimens of misquotations into five classes.

1. In class first, he includes all misquotations, in which there is a variation in language, without any in the *re*port of the passage quoted. I can see no just ground for objection to this, unless the person praying or speaking professes to give the identical language of Scripture. In such cases, of course, truth and justice require that we quote verbatim. If we doubt our ability to quote accurately, we should profess to do no more than to give the substance or main idea contained in the passage. I cannot for my life see, in the misquotations cited under this head, any "act of injustice to the word of God," or any "tendency to confirm infidels in their objections to the Bible, and errorists in their opposition to evangelical views," which the writer fancies he has discovered. Evidently his anxiety to show off his own superior acumen and taste and sanctity has so affected his moral vision, that the creations of his own morbid imaginations are mistaken for bona fide realities.

2. In class second, he tells us, "an addition is made to qualify or paraphrase the text." His allusion, under this head, are principally to passages used in prayer. He objects to prefixing the word "reconciled" before "countenance," in the passage Psalms 4:5, "Lord lift thou up the light of thy countenance upon us"—to adding "or are worthy to receive" to Eph 3:20, "God is able to do exceedingly abundantly above all that we ask or think."—He professes to quote Heb 4:16, and objects to the use of the words in italics: "Let us come with humble boldness to the throne of grace;"—and to the introduction of the word "every" in the last clause of the verse, "and find grace to help in every time of need."

In prayer we express the desires of our heart to God. If a passage of Scripture occurs to the mind, that will express fully and clearly the desires of the heart, by all means use it. But suppose the passage does not express the

whole desire—expresses it only in part—what are we to do? Evidently we must do one of two things: either pause, lay off, and curtail our desires, so as to adapt them to the passage; or modify the passage, by the addition of other words, so as to adapt it to the actually existing desires of the heart. The former course would prove death to the spirit of prayer. The form of prayer might remain; but it would be a lifeless form—like that of the body when the animus, or spirit, has left it. We should ever prefer the latter course, even though it might subject us to the animadversions of the man who bows before the mercy seat, not to adore the perfections of Him who is enthroned above it, or to supplicate blessings on his own soul, or on the souls of earth's perishing millions; but that he may display his skill in criticising the petitions of his fellow-worshippers! As it is the desire of the heart, and not the form of words used, that constitutes prayer, our first concern should be to see that our desires are of a proper kind, and our second, to find words which will clearly express those desires. It is a matter of little consequence from what source we derive our words, whether from inspired or uninspired writings, or in part from both, provided they are devout and appropriate.

The phrases to which the writer objects are indicative of feelings and desires which it is very proper that every Christian should cherish. He who is sensible that he has incurred the divine displeasure, and feels that he is lying under the frowns of his heavenly Father, should earnestly desire that God would lift upon him his countenance not in wrath, but in mercy. This desire appears to me to be fully expressed in the prayer, "Lift thou up the light of thy reconciled countenance upon us." Again, the praying that God would bestow blessings upon us more than "we are worthy to receive," would be construed by every rational man, however simple, only as an expression of the desire, that God would not proportion his mercy to our deserts; as, in that event, having no merits, we should receive no mercy. It is, moreover, proper that we should desire to approach a throne of grace only with that *boldness* which is inseparably linked with *deep humility*. The phrase "humble boldness" expresses this, and nothing more. It is fortunate for us that,

"Our thoughts before they are our own Are to our God distinctly known."

And that the author of "Misquotations of Scripture," has not been appointed, by the Court of Heaven, the interpreter of our prayers, or the dispenser of heavenly gifts to the children of men. If it is lawful to desire "to find grace to help in every time of need," it is certainly lawful to express the desire at a throne of grace.

3. In the author's third class of misquotations, there is "but a slight alteration of words, but an entire change in meaning." He objects, under this head, to the introduction of the word "shall" in Rom. 8:28, "All things work together for good to them that love God." If addressing persons who are bound down under past or present afflictions, it would be very proper to cite the passage verbatim, as given above; but if addressing one who is *joyful for the future*, it would be equally proper to assure such, that all things *shall* work together for good to them that love God; for the one assertion is just as true as the other.—As servants of God we are bound 1. To speak the truth. 2. A truth applicable to the case before us; and 3. We are to select the most clear and forcible language that we can find.—In our selections we are not restricted to the precise language of Scripture. Evidently the passage referred to, while applicable to the first case supposed, would not be equally applicable to the second; but the same passage, with the addition to which objection is made, would be applicable; and I do not see that we could express the truth it contains in fewer, clearer, or more forcible words.

4. In his class fourth, "Texts are sometimes correctly quoted, but for want of examining the context, or of seeing the peculiar argument of the writer, they are wrongly applied." He tells us that 1 Cor. 2:9-10, is often used to express our inability to comprehend the glories of the future state; but an examination of the passage will show that the apostle is referring to the present enjoyments of the Christian. "Very true; but it does not follow as a necessary consequence, that it is 'wrongly applied,' when applied to the future. To make that appear, the writer must prove that what is affirmed in verse 9, is not true of the future—that it is only true of the present. The writer has evidently verified in himself the old saying, that 'a little learning is a dangerous thing.' The maxim is as applicable to spiritual as to human lore.—Had he drunk deeper of the founts of divine inspiration, he would have found that many passages of Scripture admit of a twofold, and even a threefold application. There are, in the Old Testament, passages which were designed by their writers to describe persons and things as they existed at the time and events as then occurring, which were applied by the Saviour and his inspired apostles to events occurring in their day.

5. His fifth class of quotations consists of passages taken from other sources than the Scriptures, such as, "In the midst of life we are in death," from the Prayer Book of the Church of England; "God tapers the wind to the shorn lamb," from Sterne, &c., &c. To cite these as passages of Scripture, would be highly improper; but I can see no impropriety in introducing them otherwise, in either prayer or preaching. We are fully at liberty, in conveying truth to the mind of others, or in expressing our own ideas, to employ language that is appropriate and decorous, whether used in the Sacred Scripture or not. We have the example of no less illustrious a person than the apostle Paul to justify us in the practice commended by the captions above of "Misquotations of Scripture." Had he lived in the days of the Saviour, he might have rendered essential service to those who followed him from city to city, seeking to "catch him in his words;" for the Saviour was not always very precise in quoting Moses and the prophets. If we may credit the testimony of King James' translation. Take for instance his quotation of Isaiah 6:9-10, as reported in Matt. 13:14-15. The inspired writers, it appears, too, were fully as careless in their quotations as was their Divine Master. It would afford great relief, no doubt, to all future commentators on the Bible, if this statute crisis, who is so familiar with the

sacred writings, would refer to the book, chapter and verse, in which the prediction is cited by Matt. 2:23: "He shall be called a Nazarene."

The writer thinks that such misquotations as he has noticed, are "calculated to give infidels and errorists a foundation for the opinion which they often express, that evangelical Christians are shallow and weak-minded; and ignorant even of the contents of their own Bibles." It is much to be regretted that it never occurred to him to inquire, what effects were likely to result from his captious criticisms? Whether his watching for misquotations in a Christian brother's prayer, and sermon, that he might blazon them forth in a newspaper, instead of joining in the one and gathering up and storing away the truths of the other, was not "calculated to give infidels and errorists a foundation" for an opinion of himself and other "evangelical Christians," far worse than the suspicion that they are "shallow and weak-minded; and ignorant even of the contents of their own Bibles?" Whether, in short, it was not calculated to confirm them in the opinion, that religion is a mere device of priestcraft, adopted for sinister purposes, and that its worshippers are all consummate hypocrites?—The idea of a critic on benched knees before the mercy seat, glutting himself with the intellectual imperfections of a Christian brother bowed at his side, is one that we find exceedingly difficult to associate with the idea of a devout worshipper, or a conscientious Christian. It may be more agreeable to our frail natures to pick notes out of a brother's eye, than to cast the beam out of our own eye; but the latter employment will be found, in the end, to be far the most profitable to us and others.

I would not depreciate the value of an accurate knowledge of the Scriptures, or encourage any one to neglect to study them; but I must say, it is far more important to have the truths of the Bible infused into our hearts, than to have the mere letter of the law engraved upon the tablets of our memories. Some good and talented brethren, who are learned in the doctrine of the Bible, and withal sound in the faith and godly in their lives, find it almost impossible to repeat accurately the most familiar passage; while some ungodly infidels have been able to repeat, with great accuracy, the contents of the whole Bible. Brethren, "correct earnestly the best gifts;" but despise not your weak brother "for whom Christ died."

J. S. B.

Note.—I know not the author of the article on which I have commented, nor the paper in which it first appeared, as in the paper before me it appears as a *selected article, without credit.*

For the South Western Baptist.

## NOTES OF TRAVELS.

Brothers Editors:

I am now on board the Fashion about 95 miles above Mobile. The causes of my being here, and how I came here will be herein after explained.

I left Tuskegee on the 2d inst. I spent some time in the counties of Montgomery, Lowndes and Butler attending to some business. Among other places I visited Greenville. This place was my home the two years I served the Alabama Association as Missionary. It is reasonable, therefore, that I should feel a pleasure in spending a Sabbath among this people. Greenville has been distinguished for its wickedness. Its friends are sanguine in the belief now that a brighter day is dawning. There has been very little preaching here for several years. The citizens now, however, seem anxious to secure the labors of some acceptable, and efficient man. I would earnestly solicit ministers to stop and preach for this people when circumstances will allow. Any minister in good standing will find a home and a hearty welcome at the house of brother Rudolph.

On the 19th I got back to Montgomery, and falling in with my old friend and brother, W. W. Walker, at his earnest request, I took lodging with his kind and hospitable family during my stay in the city. I had long desired to spend a Sabbath in Montgomery and now this desire was about to be gratified. Sabbath morning came and I wound my way to the Baptist Church. I had often heard the house of worship spoken of as the most beautiful, perhaps, in the State. On entering it my expectations were more than realized. It is indeed a beautiful, a splendid house. It combines neatness with convenience with nothing useless or gorgeous. Brother Younts, the pastor, was at his post, I had heard him several times, and had pinned a high estimate upon his talents as a preacher. Surmise it not that this effort did not fall below that estimate.

On the evening of the 23d I took passage for Mobile in the Fashion. I found Capt. May, and indeed all the officers, high toned gentlemen. The first clerk is also a member of the Baptist Church. I became quite intimate with him. He labors, very much, that the business in which he is engaged compels him to labor on the Sabbath, but preads in extension, that he has five motherless children dependent upon him, and that he can better support them in this way than in any other. The Fashion is of the largest class of boats which run the river at low stages of water, and is of the best of her class. I would bespeak a good word for Capt. May and the Fashion to all farmers and the traveling public.

I found some of all classes and professions upon the boat. I searched and scrutinized closely to find some familiar face; but searched in vain. I thought I should have sought to do, out watch and learn human nature. But as on board a boat all the formality of the parlor or party, is laid aside, I soon found myself conversing familiarly with the passengers.

I had a long and interesting conversation with a Catholic. Then with a German Nationalist. In such of these, topics were brought up and discussed of which I had often read and thought, but upon which I had never conversed with one who really believed them. In the one all the features of Catholicism were discussed. In the other, the principal topic was the Inspiration of the Scriptures. I will not say that I gained a signal triumph, but my arguments were satisfactory, at least to my own mind, and succeeded in closing the mouth of the German if not of the Catholic. We have on board some rare specimens of humanity. Under other circumstances I should like to furnish your readers with some scenes I have witnessed; but I forbear.

I know the river was very low, but as the

Fashion had just come up, and as the captain was going to take but little cotton I concluded I would risk all the chances, and take passage for Mobile. We passed three boats aground several times before reaching this place; but no wind, after a time, in getting about. In order to take a good load and avoid grounding, the captain took a large upon which he placed most of his cotton. There were about six hundred bales upon the barge, and some four hundred upon the boat. In running through Tate's shoals the barge was mugged and soon gave signs of sinking. Thus we were compelled to run the barge ashore and put the cotton upon the boat. This happened about 11 o'clock A. M. and the work is yet incomplete. We were to have reached Mobile to night; but now we shall feel ourselves blessed if we get there to-morrow night. Unless it rains, (and the prospect is not flattering) boating is nearly done upon this river. I know not therefore when I shall get back. I may extend my trip farther than Mobile, and you may hear from me again.

Yours, &c. &c.

For the South Western Baptist.

## Having no Hope.

What a sad spectacle to see a sinner dying without hope? On his couch he writhes in the throes of death, helpless and dismayed in view of his approaching end. The world which he served so faithfully, brings him no relief, affords him no hope. In days passed away, it answered his aims and ends quite well. With miserly eagerness he clutched its treasures, enjoyed its pleasures, careworn its customs, and sported in jocular hilarity, with its numerous and zealous devotees. But the remembrance of former health, now that disease has laid him low and death stalks him in the face, are as thorns in his dying pillow, they offer him no hope.

He sadly surveys his emaciated and wasting frame. He shudders: fearful forebodings of coming dissolution thrill his shattered system. The skin clings closely to the bones; the blood recedes from the surface, and with it, the genial warmth of life; taste, appetite, complexion—all are fled, and no recuperative energies remain. The physician enters—feels for the pulse, and examines the tongue. How inquiringly the sick man scans his countenance. Every glance asks most wishfully: Doctor, is there hope, can medicine remove my malady? Have you a curative to purify this septicul breath, clothe these limbs with flesh again, and restore me to soundness? The doctor shakes his head—there is no hope! Alas, what shall he do? Whether turn now that earthly nostrums fail. Die, die, die, *med*, for the grave is opening already to his view!

For the first time during a long life he thinks of the future. Can hope be found in the grave? No, no, hope is not there. It is a dark, cold, silent home of clay, where night and corroding death holds supreme sway. Christ is not there, nor repentance, nor faith, nor pardon, nor hope. He trembles and averts his eyes from "the house appointed for all living."

Quick as thought itself he imagines himself in the presence of his judge. There is the great white throne, and the Son of God seated thereupon. The dead, small and great, of all nations, surround it. The books are opened—and another book is opened; it is the book of life. His name is not therein, there *no hope* can be found. Surely, thinks he, the Saviour is merciful and will commiserate his case. But on every side of that shining throne, he sees nothing but justice demanding his life. He is appalled by the overwhelming conviction that he is lost, and sinks into a state of hopeless despair. In this world he lives without God, in the next he must live forever without happiness. What a solemn thought to die—"having no hope."

W.

## Sabbath Schools—No. 2.

In observing on the benefit of Sabbath Schools, I remark, first, they supply the rudiments of education. Every thing must have a beginning, and the beginnings of most enterprises and achievements are small. The forest oak, so stately among its congeners, was once an acorn which the thoughtful schoolboy might have tossed from his thumb. Those long, deep and broad rivers that meander among the hills, sweep over vast plains, leap precipices and send their sparkling waters dancing to the ocean, have their sources in the moisture that filters from the sand, the drops trickling from the rocks of the mountains, the thread-like jets that spin from between the rocks of the upland mountains. The pyramids of Egypt, massive and lofty, and long among the wonders of the world, had their cornerstones in the placing of a single brick, or the removal of a shovelful of earth. So if one would become eminent as a scholar, or honored with the reward of merit for success in any vocation or pursuit, he must begin his career with the A. B. C. of education.

Doddridge received his first Bible lessons on his mother's knees before he could read. Let none, therefore, despise the day of small things. Who can tell but he may be instructing some sprightly lad in the Sabbath School, who shall some day sway the destinies of this Republic, or some timid, dove-like little girl, to be a missionary to the heathen. Those weekly recitations for an hour at a time, may create a thirst for knowledge, or induce native talent, that may be appropriated to the very best of earthly purposes. And in many cases, but for the advantage of Sabbath School tuition, hundreds of boys and girls would perhaps never be able to read a chapter in the Bible, or spell the simplest words of their own language. Viewed, then, simply as a mental exercise by which to develop and expand the intellectual faculties and impart ideas, Sabbath School teaching is of incalculable benefit to the human race, especially to the rising generation. We shall see in future numbers, that its highest excellence consists in its moral and religious tendencies—its blessed influence on the heart and life.

W.

For the South Western Baptist.

## Brothers Editors:

Please insert the following preamble and resolutions passed by the Union Academy Church at her last conference.

Whereas Elder JESSE A. COLLINS, our esteemed and beloved pastor, who has served the Church as such ever since its constitution with the exception of two years, and who preached steadily to this community for nearly three years previous to and then aided in the constitution of this Church.

Whereas he now desires the Church to re-

ceive him by choosing another pastor, therefore be it

Resolved 1st. That as Bro. Mercer feels it to be his duty to accept the appointment of an agency that promises a more extended field of usefulness we do reluctantly and with heavy hearts accept his resignation.

2d. That we tender him our heartiest thanks for the zealous and faithful manner in which he has discharged the duties of pastor for eight years over this Church and a part of the time a numerically weak body.

3d. That this preamble and resolutions be spread upon the Church records and a copy forwarded to the South Western Baptist with a request that they be published and the Christian Index requested to copy.







