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1890

THE PRESENT AND THE FUTURE.—It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next, as if it were never to have a beginning.—*Pendon.*

50 NOS. IN A VOLUME.



## THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, JUNE 12, 1856.

**OUR TERMS.**—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to publish a medium course between the cash and credit systems. We shall hereafter retain the names of our subscribers as they may be, and not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

**ENERGY.**—But two or three months since, the Steam Saw Mills of W. F. Teat & Co., were burned to the ground, a total loss to the owners. Before the fire had gone out, they commenced rebuilding; and if you will read their advertisement in to day's paper, you will see that the "Steam is up again," vastly improved every way. All they ask is patronage, to restore their loss. The request is reasonable; and, too, they promise to "make it to the interest" of their patrons. Men will seek their interest; hence, a liberal patronage, no doubt, will be given the firm.

Appended to a letter from Pastor I. T. TUCKER, of Montgomery, Alabama, is the following item of information in regard to the progress of the Gospel among the Black people.

"I am now engaged in a Protracted Meeting among our blacks. Baptized 10 last Sabbath; others are waiting for baptism."

We are glad to see our Pastors taking a lively interest in the salvation of the colored people. Ministers preach, that one soul in the estimation of God is worth as much as an other. Let them show their faith by their works, in corresponding efforts to save that portion of our race that are too much neglected, in a religious point of view. We judge of a man's love for immortal souls by his efforts to save all; but especially "the poor," among whom our Savior labored mostly, during his holy mission. Let a man test it, and he will soon find, that "God is no respecter of persons."

**BAPTISM OF A CHINESE.**—The last number of the Religious Herald states that J. L. Shuck, of California Mission, baptized a Chinaman, named Ah Poocy, in April last.

**MEDIATION OF CHRIST.**—The salvation of the church is not to be effected at the expense of Jehovah's moral government. Law must be maintained, justice satisfied, and the throne of God fully indemnified, or man must perish. Jesus Christ threw himself into the breach as Mediator, and engaged to see both parties indemnified and safe. On the one part, being God, he could engage for God; and being man also, he could engage for man, "so making peace as a blessed dayman." This thus, also, that the "counsel of peace is between them both," the divine and human nature of Jesus Christ. A guilty world needed a Godman Mediator; stern justice and a holy law required it, and the divine throne could not have been honorably indemnified without such an intervention. He was above law, but came under law; was innocent of the "great transgression," but satisfied the demands of justice, and brought in an everlasting righteousness, by which the guilty can be, in law, declared innocent, while the pure intelligences in heaven adore, admire and praise.

## Howard College.

"Wash Wilkes" writes to one of the editors in the following characteristic strain:

"The success attending my agency is still encouraging. The Howard is gaining ground. There is a general interest waking up among the Baptists. This is the very thing needed. The S. W. Baptist, too, begins to occupy the position it deserves.

"I pray the Lord that the one may soon have ten thousand patrons, and the other a hundred and fifty thousand dollar endowment."

We are always pleased to receive a line from brother Wilkes, on any subject, but it is peculiarly gratifying when it contains such good tidings of the success of his Agency in the endowment of Howard College. The endowment of that College is clearly in the bounds of possibility; and if it were a few steps outside of it, Wash Wilkes is the man to send after it. The friends and well-wishers of the Institution had as well, all of them, lay hold of it, and complete the work at once, for he will give them no rest till it is done.

A successful Agent generally has but one idea, and that is the business of his agency; but Wilkes has two ideas, and succeeds in both, Howard College and the S. W. Baptist. He wants the first idea to have \$150,000 endowment, and the second 10,000 subscribers. What say you brethren? May he meet with success wherever he goes, in the prosecution of his grand ideas!

Brother Z. Henderson writes from Wetumpka thus: "The waters of the Coosa were troubled last Sabbath morning by the immersion of five candidates, one white and four colored persons. We have recently received some eight whites by letter, and one colored person."

## Hard Pushed.

KINDERHOOK, N. Y., June 5.—Ex-President Van Buren was thrown from his horse this morning, receiving a severe, though not dangerous, wound in the head.—*Ex. Paper.*

Well, really we were not prepared to believe that there was such a scarcity of news in the world. We had thought that an editor was perplexed to know, with such a vast amount of interesting matter before him, what to select, without being compelled to inform the world that a man, way down east at Kinderhook, called "Van Buren," had fallen off his horse, and had bruised his noddle, a little.

But then we look into our Northern exchanges, religious and secular, and leader after leader is written about two Hotspurs, called Brooks and Sumner, who got mad in the United States Congress, and had a skirmish, in which, if we remember right, Sumner was worsted. Is it a new thing for men to fight? It commenced in Adam's family, and has been quite common ever since. And is it a new thing under the sun, for a Southern man to maul a little sense into a Yankee Abolitionist when he grossly and wantonly insults him? They had as well spill their ink on other subjects that are new; and save their breath in Fanuil Hall and elsewhere, and not be blowing it out like Donkeys as though something wholly out of the common course of things had happened. It is nothing new for a vain fellow at the North when he wishes notoriety, and has not brains to get it in a just and correct way, to study the whole vocabulary of Grub-street and Billingsgate, and vomit it out upon the South. And he gets his reward: his name in the newspapers. And when he wishes something like national notoriety, and has the bravery to venture upon the experiment, he insults a Southern man, gets a thrashing, and his political fortune is made.

We would say to our Northern contemporaries, keep cool! The sun will rise and set as though Brooks had not caned Sumner; nor will your wordy, bombastic, and invective paragraphs, deter the South from maintaining her rights. Your ink is cheap, gentlemen; spill it freely, but it don't hurt like a crab-tree cane.

## Encouraging.

Elder A. C. THOMASON, of Tuscaloosa county, says: "You see from the number of subscribers I send you this week, that I let the net down on the right side, and expect to keep it continually spread. The S. W. Baptist is taking finely now, and getting quite popular; and I hope you will not get weary in well doing, but that you will read, pray, and study to make it such a paper as the Baptists need, &c."

Brother Thomason is generally successful in casting out his net; for his success is a matter of frequent occurrence. We are truly gratified to learn that the S. W. Baptist is growing in the estimation of the brethren in that portion of the State. And we assure brother T. that no labor shall be spared "to make it such a paper as the Baptists need." And as to his exhortation, "read, pray, and study," we will by the help of the Lord do all that; and we wish our brethren, all, to consider our paper as a powerful instrumentality in God's hand in putting down error, promoting truth, and cultivating the piety of the Baptist Churches in Alabama. If this is true, and no intelligent Baptist will deny it, all should labor to extend its circulation. It is now clear to thoughtful men, that no denomination can prosper without organs to disseminate their views, and defend them whenever attacked. We trust these suggestions will not only influence our brethren who are already actively engaged to continue their zeal and energy, but will provoke others to do likewise.

## A Captive.

"My soul is a captive," said the dying Mrs. Haworth. A beautiful thought, when Jesus is the conqueror. Jesus is said in the Bible, to be "more than conqueror." How? Captives are taken in war by force, and made to yield; but they do not love their conquerors. But Jesus attacks his adversaries while they are in the army of Satan, with love, subdues them by his Spirit, takes them to his bosom, and by his precious grace makes them love him. Even this is doing more than an earthly conqueror.—But this is not all that is done to the captive whom the King of saints delighteth to honor. He adopts him into the royal family, and the Prophet's language is pertinent, "Ephraim is my dear son, he is a pleasant child." He then, is an "heir of God, and a joint heir with Christ," to an "inheritance, incorruptible, undefiled, that fadeth not away, reserved for them who are kept by the power of God, through faith unto salvation." Nor is this all the conquering Jesus does for his captives: the Record runs, "if we suffer with him, we shall be glorified together." In Revelations the glorified Captives triumphantly acknowledge the regal honors bestowed upon them by

their conquering King Jesus. "Thou hast made us unto our God kings and priests: and we shall reign on the earth." We challenge earth's Records to show anything analogous in the history of the treatment of captives, to that of Jesus of Nazareth.

When a redeemed soul approaches the "swellings of Jordan," when "the waters thereof roar, and are troubled," and the "floods lift up their voice on high," he can respond, "my soul is a captive," and it will be like the mantle of Elijah in the hand of Elisha, the waters will divide, and he will "pass over dry shod." And on we follow it to the gates of paradise, and hear it demand admission, "Open ye everlasting gates, my soul is a captive." The gates open, and it enters the glorious regions of the blessed, amid the acclamations of all the Heavenly host.

Paul acknowledges himself a captive in the following beautiful passage: "but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." The Lord Jesus in heaven, had by the "rod of his power" apprehended him, made him a prisoner, and he was "following after," most willingly "to apprehend" that most gracious and glorious design, "for which he was apprehended of Christ Jesus." Long ago Paul has understood the great secret of his apprehension; and soon shall every captive to the Reign of grace, enjoy the same revelation. May we "stand in our place at the time of the end."

## BOOK NOTICES.

**WESTMINSTER REVIEW, FOR APRIL, 1856.**—This able QUARTERLY has the following table of contents: 1. The rise of the Dutch Republic; the English Law of Divorce; Types of Mankind; Scandinavia, Past and Present; Sunday in Great Britain; the Congress of Vienna; General Williams and the Fall of Kars; Medical Despotism; Contemporary Literature. L. Scott & Co., New York.

**ARNOLD'S CHRISTIAN LIFE:** Its Hopes, its Fears, and its Close. From the fifth London Edition. Philadelphia: Lindsay & Blackiston, 1856.

This is a volume of 348 pages, containing forty-two lectures upon a very rich variety of topics, particularly addressed to the young. The plainness and simplicity of the style—the rich veins of thought—and the unaffected candor of the author—remind one of that golden era in our Theological literature, ere transcendentalism sought to garish divine truth with an earthly lustre. No Christian can read the book without profit. It will plant "seeds of thought" in his mind, which will bear a rich harvest. Albeit, we have somewhat against the author: There is such a constant and almost tiresome recurrence to the "holidays," which crowd the calendar of the Romish and Episcopal Churches, as irresistibly to remind one of the declaration of Paul,—"Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labor in vain." We cannot see how the importance of divine truth can be enhanced by being associated with "Whit-Sunday," "Good Friday," and such like arbitrary inventions of man. God's command is, "Six days shall thou labor"—"the seventh is the Sabbath of the Lord." Still, the work is a valuable one, and its extended circulation will do good.

**THEODOSIA ERNEST; or the Heroine of Faith.** Nash, Tenn.: Graves, Marks & Rutland. New York: Sheldon, Blake-man & Co. pp. 399.

We have already expressed our appreciation of this work, and our anxiety for its publication. We give it a hearty welcome, and trust that it may be circulated by thousands and tens of thousands.

The object of the writer seems to be to show the practical workings of divine truth upon the earnest mind, when it has to combat early and decidedly formed religious prejudices. For this purpose, our author has seen proper to place his "heroine" in those positions of ecclesiastical and family relationships—together with a prospective relationship to another whom she loves only less than the blessed Master—so as more fully to test her integrity to the King of kings: "Theodosia Ernest" is not a mere creature of the imagination. The counterpart to the scenes so graphically and so brilliantly described by the gifted writer, has been enacted thousands of times; and not a few of them have come under our own observation. We are gratified, therefore, that one so eminently qualified for the task, has given a "local habitation and a name" to what has so often occurred in conversions from error to truth.

He conducts the discussion of his subject—Christian Baptism—with remarkable perspicuity and strength. The depositions of sundry "Doctors of Divinity" are taken with singular apostateness. We doubt if any man can read the book without being reminded of the well known passage, "Our rock is not as their rock, our enemies themselves being judges." The work will have an

extensive circulation. We rather guess that the author, once upon a time, traveled the same road which he has described in such a masterly style.

We cannot close this notice, without calling the attention of the author to sundry errors, most of them typographical, we suppose, in the hope that they will be corrected in subsequent editions. For instance, on pages 88 and 89, in quoting from the Greek Testament, a word is spelled wrong: "Baptizo en redati" should be "Baptizo en udati." This error occurs more than once. Again: The Holy Spirit is called at least twice the "second person of the Trinity." In the first three lines on page 20, there is, it strikes us, an ungrammatical phrase. But these are small matters, that can be easily corrected.

We have ordered a supply of them for our office, and are looking for them daily. We trust if they have not been sent, the publishers will lose no time in filling the order. Quite a number of friends have already enquired for them.

## Communications.

For the South Western Baptist.  
MESSRS. EDITORS: I seldom feel at liberty to speak through the medium of the press. The silent looker-on is, however, sometimes impatient to be heard, especially when legitimate, practical principles are outraged by some public teacher or journalist. I can but dissent from the spirit of the following article from the pen of Bro. S. R. Foss, editor of the "Christian Repository," and found in the May number of that periodical. His remarks, upon an account of the piety, faithfulness, zeal, and privations of the Pioneer Ministers of Kentucky, by Rev. J. E. Welch, are as follows:

"It is time that we wake up to our present situation, and feel the sin and shame of moral essays in the meeting-house, and melodious in the meeting-house, and scientific choirs praising God by proxy."

Is it not to be regretted that this standard-bearer in the great work of moral reform is unable to discriminate between the evils of the age, and the usages of pious men and Christian churches. Let us inquire, with all candor and courtesy, whether the Baptist churches and ministers of the present time are really guilty of such great deviation from the right way, and are deserving of such wholesale denunciation. Is it true that Baptist ministers in general substitute "moral essays" for plain Gospel sermons? This may be true of Kentucky preachers, but it is not true of the ministers of Alabama, nor of the other Southern States, as far as my acquaintance extends. There are, no doubt, cases of men in the ministry who know nothing of the spirit and power of the Gospel, and their sermons are no better than essays upon religious subjects, but such are isolated cases. That the great doctrines of repentance and faith, and all the truths of God's word, are plainly and forcibly presented to sinners, Sabbath after Sabbath, by the Baptist ministers of the present age—is a fact that is indisputable. Is it true that it is a sin and shame to have organs and melodious in meeting houses? What is sin? The apostle answers: "It is a transgression of the law." Where is the law to be found that says: Thou shalt not have an organ or melodeon in thy meeting house. It is nowhere found in the statutes of the Old or New Testaments. It is a law of modern invention and at variance with the practice of the pious David, who praised God with "stringed instruments and organs."

Is it a fact that scientific choirs praise God by proxy? Who ever heard of a church that delegated to a few of its best singers the authority to praise God in its stead? If the arranging of a few of the best singers in the congregation, for the sake of convenience and harmony of voices, while they lead in the songs of praise to God, be worshipping by proxy, then proxy worship has long been practised. We all know that many pious men and women have not the gift of music and cannot join in the public song. This class of Christians must be content with that silent praise which flows from a thankful heart; while others, more highly favored make audible melody in their stead. We may with equal consistency say, that praying is done by proxy, when one leads the public devotions, and the others are silent.

The pioneer ministers of Kentucky, who are so highly, and doubtless justly, commended, are praised for "the readiness with which they coalesced with the habits and manners of the people, becoming all things to all men, that they might by all means save some." But it would seem that the oracle of primitive purity cannot allow the modern ministry to "coalesce" with the habits and manners of this improved age. Its teachings would imply something like this: Ye pulpits men, and churches of the golden age of improvement, look back to the wooden age of Kentucky and imitate in all respects those rural men sent by God to do a great work among the plain rural people of that age. It would be preferable if the min-

isters and churches of every age would coalesce readily with the habits and manners of their time, as far as is expedient. Choirs and organs would have been impracticable in the early history of our churches, and are equally so now, in the rural districts of our country. But in other places their utility, in conducting the sacred services of the sanctuary, is clearly indicated. Let our brother of the 'Repository' will allow pastors and churches to be their own judges of propriety, and cease to denounce those who may differ from him in opinion. A. G. McCRAW.

For the South Western Baptist.

## The Excuse Family.

This is one of the largest and most influential families in the country. It is of Asiatic origin and can be traced back to an early period of the world. There are evidences in the New Testament that there were some of its members dwelling in Judea and Galilee in our Savior's day. There is no doubt that their genealogy runs much further back than that period. In modern times the tribe has greatly increased. Persons belonging to it are spread abroad in almost every country. They may be found in Europe and Africa as well as in Asia. Great numbers of them are also settled in the United States both North and South.

Whole volumes might be written detailing their outlines of character, history, manner, customs &c. But to go into such detail would require an immense amount of labor and study. We do not propose to give even a sketch of their history. Nor do we attempt to exhibit a full outline of their character. All we propose to do is to notice some few of the prominent traits, which every where mark their family likeness. They all differ a little from each other. No two of them are precisely alike; yet they possess the same traits of character so nearly, that we may with propriety group them together and exhibit their principal characters in one view; so that whosoever you find one of the family you may know what sort of a being he is, by being acquainted with others who are nearly akin to him.

Now strange as it may seem, yet it is true, that several of them are members of the church. How they managed to get into the church is somewhat a mystery; but they are in, and some of them are quite prominent members too. There is even a deacon among them.—Yes, and a preacher also. How strangely it sounds to say, brother Excuse—deacon Excuse—Parson Excuse—and such like! But those very persons are quite efficient in their own way. They wield a great deal of influence of some sort; and they are so cunning and slippery when they do anything in violation of church rules, it is next to impossible to deal with them for it.

They are all remarkable for talkativeness whenever excuses are to be framed, or reasons are to be given for what they do. Of all the members in the whole box they have the fairest speech and the greatest facility in setting up a plausible defence. At other times they are quite dumb or have but little to say.

They have an excessive dread of bad weather when church meetings come around; and can by no means travel over bad roads and through rain to attend them; yet can go much further whenever it suits them, and through worse weather, to accomplish any worldly object. When church business particularly demands their attention; just then they are sure to have some urgent worldly matters that must be attended to and cannot be delayed. When they happen to be at meeting and a committee is to be raised, or service is to be performed; they are full of reasons why they must and ought to be excused. If some object of benevolence is presented, and an appeal is made for aid, they can express great interest in the object; but then so many calls have been made upon them already for other objects, and they happen just at that time to be particularly scarce of funds, that really they must be excused for not giving anything. If any self-denying service is to be rendered circumstances are sure to be such that they cannot possibly render it. As church members they are fruitful in making excuses but unfruitful in doing good.

They are accused by their neighbors of being just as inefficient in their circles of society. They cannot take time to visit the sick and aid in administering to their comfort. They show no real sympathy for the poor and the distressed; and seem to care for nothing but themselves.

We might say many things to their discredit but must forbear. We leave the reader to supply the deficiency.

J. M. W.

For the South Western Baptist.

MESSRS. EDITORS: On last Lord's Day Bro. Z. Williams was ordained to the Gospel Ministry, by the Brooklyn Baptist Church. Bro. Jesse Thames and myself acting as Presbytery.

W. C. MORROW.

Bellville, May 29th, 1856.

## "James" vs. Baptist Liberty—Howard College.

This correspondent speaks thus of our State Institution:

"The Howard College, the College for the whole South-west, with half a dozen faithful but half starved Professors, and its half dozen struggling and hoping Beneficiaries, must not be forgotten. It, too, has a capital for endowment, of eighty thousand dollars, after some twenty years of toiling and begging. Know this, all ye vaunting Harvards, Princetons and Greensboros, &c. &c."

"Howard College for the whole South-west"! What an assertion! This is something new under the sun. What does the man mean? Does he mean that it is the only Baptist College in the Southwest?—or that the "whole South-west" has been appealed to for aid in building it? Neither of these things are true, as 'James' knows, if he knows anything about it. There are Baptist Colleges in Mississippi, Louisiana and Texas, while every Southern State lying north or east of Alexandria has a Baptist College. Not a dollar has ever been asked or obtained for it, beyond the limits of Alabama. Nor have all the Baptists of Alabama been even nominally engaged in this enterprise. North of the mountains they act with Tennessee, and not a cent has ever been asked, expected or obtained from that part of the State. Middle and South Alabama have built Howard College; yet 'James' says it was the "whole South-west,"—and 'James' is a knowing man.

Half dozen "half starved Professors." Does 'James' know anything about what the Professors are paid? If he does not, why does he manufacture from materials supplied by his fancy, a statement which he gives to the world as a "fact of figures"? And, if he does know, the case is still worse. Not a Professor of Howard College receives less than \$1,200—some of them \$1,400, and others \$1,600. These are better salaries than the same number of Baptist ministers most favorably located in the State receive. I suppose it requires no more to feed a professor than to feed a preacher, and I know of no reason why they should be better paid. 'James', perhaps, does not receive more than three quarters as much as some of them. If they are "half starved", either they must be enormous consumers, or else 'James' is reduced to the famishing point. "Half starved" on \$1,600, living in Marion! Yet 'James' says it is so, and 'James' is a knowing man. Does 'James' know whether these salaries are promptly paid or not? Does he not know they are? Does he not know that when the income of the College cannot be immediately commanded, that they are promptly paid out of the endowment fund, which amount is paid back to that fund when monies due the College are collected? If he did not know these things, he ought "to have held his peace"; if he did know them, he is placed in a worse position before the world. In either case (whether ignorantly or knowingly, we pretend not to say) he has slandered his brethren—the people to whom he is most deeply indebted.

Again; he says that it has "an endowment of eighty thousand dollars, after twenty years of toiling and begging." "Twenty years"! A reference to "the facts of figures" would have shown 'James' that it was but thirteen years. A mistake of nearly one-third in the age of an institution, in relation to which he is trying to convict his brethren of "covetousness", is much too great a one to consist with candor and love of the truth. Notice the spirit of this writer. Where he speaks of the age of the institution, he is nearly one-third over; when he speaks of the endowment, he is nearly five thousand under. But this is not the worst. His article is calculated to make the impression that \$80,000 is all that the Baptists of the "South-west" have contributed to Howard College, when the facts of the case are that the Baptists of part of Alabama have contributed \$160,000 to it. If it would not make this article too long, I would give you the figures—they can be had on demand. Is not this a double misrepresentation—an exaggeration of the age of the institution, and a diminution of the sum contributed to its support? But 'James' has said it is so, and 'James' is an "honorable man." He compares it with "Harvard, Princeton, Greensboro," I am not familiar with the history of either Harvard or Princeton, but I venture the assertion that neither of these institutions, when but thirteen years old, were better endowed than Howard College, unless during that time they received some large legacy.

As to Greensboro, no man who has any understanding of the facts of the case will think of instituting a comparison unfavorable to the Baptists. We have had a College in operation thirteen years; they have just commenced. We have raised for ours \$160,000; they have under high pressure subscribed about the same amount to be paid in five years. We have property in hand (after being twice burned out) which their subscription list could not buy. We have educated about thirty ministers, and graduated I know not how many young men who are engaged in other professions, while

they have not given one the first lesson of instruction. Yet 'James' talks as Greensboro was everything, and Howard College nothing. "Tear away a veil and let the world see the facts," 'James' will do it, for 'James' is a strong man.

Since he speaks about "the half million of wealthy, intelligent, liberal Baptists of the South", let us refer to what they have done for education. May 'James' will find some "facts of figures" here to sustain him. Well, they have thirteen Colleges to begin with. To build up and sustain these they have contributed two millions of dollars. They have besides Female Colleges, High Schools, Academies, &c., held by Trustees for the benefit of the Baptist denomination, worth two millions more. This sum has been contributed, nearly all of it, in the last twenty years, and two-thirds of it in the last ten years. What a "covetous" people! Four millions in twenty years for education alone! "Down upon" such covetousness! 'James', congratulate yourselves that 'James' did not know this fact, or he would have inflicted as many articles upon you about it as 'Russell' has about something else, or as we are likely to do in reply to his misrepresentations. KENT.

For the South Western Baptist.

MESSRS. EDITORS: Will you allow me, through your columns, to hold a short talk with the Baptist Churches and pastors of the Cahaba and Tuskegee Associations?

What I wish to say to the brethren is, first, to those of the Cahaba: You, at your last session, agreed to raise an amount by your next, to fit out and support a Missionary for one year in China. Churches, will you direct your Deacons at your next Conference, to collect at once whatever amount any may have for this purpose? Pastors, will you preach on the obligation of Christians to spread the Gospel into all the world, at your next meetings with your several Churches?—and then get your Churches at once, in turn, as you go around, to act on the subject? Secondly, to those of the Tuskegee Association: You adopted a report, in which it was recommended that a Missionary in Central Africa be sustained by the Churches of your body. I make a similar request of you as Churches and Pastors, to take action at your coming meetings on the subject, so as to have the money ready to be sent up by your next session.

Can I be allowed, once more, to persuade the Pastors and Churches in each of the Associations throughout the State, like those of the Alabama Association and many in others, to take hold of this matter so as to make it a regular annual business, and thus have no need of collecting agents? I appeal to you, Ministers of Jesus Christ, not as a superior, but as your servant, and the servant of the Churches, for Christ's sake, to do your duty and fulfill your high commission from Jesus, to earth's perishing millions, by stirring up the benevolence of the Churches. They will not care for you, nor your little ones—no, nor for sinners around them, not even their own families, unless you lead them to regard the inheritance—the heathen—and the possessions—the utmost part of the earth—of your King and Savior.

Brethren, some years ago the Goshen Association, or rather its Pastors and Churches, adopted a Missionary, until now that one Association has a Missionary in China, one for Africa, one in California, two among the Indians, and seven in domestic fields. No agents needed from any Board. They raised last year for missions and other benevolent objects, more money than was reported to our last Convention; and, dear brethren, ministers and their families among them are well supported—souls cared for and saved in their midst. Yours in the bonds of Christ, J. D. WILLIAMS, F. M. Agt.

For the South Western Baptist.

## Shall Error be Retired Because of Age?

I once knew a youth of promise who was raised by a man who lived and died in good standing as a member of the Church. That same man was in the habit in early life of drinking his dram, for it was then fashionable to do so, as well as honorable. When light had advanced, and the Temperance Reform commenced in the Churches about thirty years ago, that dear old father became incensed against the reformation, for it advanced so rapidly in his particular Church and neighborhood, that he must follow suit or lose caste; and what to do was the difficulty. However, as *Alchy* is shifty, he did not deliberate long until he was furnished with a solution of the difficulty. The breast complaint was pointed out as the most sure remedy by which the accustomed stimulous might be indulged. Accordingly, the bark of wild cherry and whiskey was a sure cure, and old browny was doomed not to loose his station in the family. The influence was felt throughout the family, though through the influence of property, raised in credit.







## Poetry.

**My Mother's Bible.**  
This Book is all that's left me now—  
With falling lip and throbbing brow  
I press it to my heart,  
For many generations past,  
Here is our family tree,  
My mother's hand this Bible clasped,  
She, dying gave it to me.

Al! well do I remember those  
Whose names these records bear,  
Who round the hearthstone used to close  
After the evening prayer,  
And speak of what these pages said,  
In tones my heart would thrill!  
Though they are with the silent dead,  
Here are they living still!

My father read this holy book  
To brothers, sisters dear;  
How often was my mother's look,  
Who loved God's word to hear!  
Her aged face—see it yet!  
What thronging memories come!  
Again that little group is met  
Within the halls of home.

Thou truest friend man ever knew,  
Thy constancy I've tried,  
When all was false I found thee true,  
My counselor and guide,  
The mind of earth no treasure give,  
That could this volume buy,  
To teaching me the way of life,  
It taught me how to die.

## The Family Circle.

**It Always Happens so.**  
"I dare say it will rain all day to-morrow; it always happens so when I want to go anywhere."

Annie, who made this remark, had been standing by the window and watching the dark clouds as they rolled up over the moon and stars; but as she spoke, she came and sat down by her mother. The light of the lamp did not show a very sweet expression on her face.

"My dear, what troubles you?" inquired her mother, in a gentle tone. "I do believe it is going to rain to-morrow, just because we wanted to have an excursion," replied the child pettishly.

"Why, Annie?" exclaimed her mother, with surprise, "do you know that you are finding fault with Providence?"

"Providence, mother? No," said she with a softer voice, "I did not mean to find fault with any one; I only meant to say that it always happens so whenever I want to go anywhere."

"What do you mean, Annie, by its always happening so? Annie could not tell, and her mother continued, "Who takes care of the weather, my child?"

"God," was the reverent reply. "Well," when God sees fit for it to bring out the sun or the rain, the heat or the cold, he does it for good reasons. Should we find fault with him because the weather he appoints does not quite suit our plans?"

"I did not mean to find fault with God, indeed I did not."

"No, I presume not; but you would do well to be more careful. You did as much as to say that God always sent rainy weather when you wanted it fair; and you even went so far as to make an accusation beforehand, as if you were speaking of some one who was bent on crossing your wishes, and you did it with no very amiable temper besides."

"O, mother, I am very sorry I was so thoughtless, and I will pray God to forgive me."

"After some little time, Annie spoke again hesitatingly, "Mother, God knows all things—does he not?"

"Yes, my child."

"Then if it is a good thing to have Sunday school excursions, as our teachers think; why do we not always have good weather for them?"

"If I knew all things, Annie, I could tell you why; but one thing I do know, that God always does what is for the best. If he should see fit to hinder you and me, and perhaps all our friends from going on an excursion to-morrow, I should feel satisfied that it would be best for us not to go, and I would be just as well contented to stay at home."

"Would you not?"

"I would try to be, mother. At any rate I do not mean to find fault with the weather any more. I will remember who makes the weather, and then I cannot help knowing that it is all right, whether it suits my wishes or not."

The next day was bright and clear, but Annie's mother, always feeble, had been taken quite ill. She did not wish to deprive the little girl of her excursion; but Annie begged permission to remain at home. And all that long summer's day, as she watched in the quiet sick chamber, and supplied, as far as she was able, the wants of her suffering mother, the child had no wish to be elsewhere, and she felt that one smile of thanks from those dear pale lips inspired in her heart a deeper and more serene happiness than she could have gathered on a whole day's excursion.

Years have passed since then, and Annie has often proved that though her cherished plans are sometimes disappointed, yet when she cheerfully yields to the ways of Providence, these seeming disappointments work together for her good. She never says now, "It always happens so," but she says that

everything is so wisely and kindly ordered as to give her a far greater amount of happiness than she deserves; and, with a childlike confidence, she puts her trust in him who "doeth all things well."—*Sunday School Advocate.*

**How to avoid a bad Husband.**

1. Never marry for wealth. A woman's life consisteth not in the things she possesseth.

2. Never marry a fop, or one who struts about dandy-like, in his silk gloves and ruffles, with a silver-headed cane, and rings on his fingers. Beware! there is a trap.

3. Never marry a niggard, close-fisted, mean, sordid wretch, who saves every penny, or spends it grudgingly. Take care lest he stint you to death.

4. Never marry a stranger, or one whose character is not known or tested. Some females jump right into the fire with their eyes wide open.

5. Never marry a mope or a drone, one who draws and draggles through life one foot after another, and lets things take their own course.

6. Never marry a man who treats his mother or sister unkindly or indifferently. Such treatment is a sure indication of a mean and wicked man.

7. Never on any account marry a gambler, a profane person, or one who in the least speaks lightly of God or religion. Such a man can never make a good husband.

8. Never marry a sloven, a man who is negligent of his persons or his dress, and is filthy in his habits. The external appearance is an index to the heart.

9. Shun the rake as a snake, a viper, a very demon.

10. Finally, never marry a man who is addicted to the use of ardent spirits. Depend upon it, you are better off alone than you would be were you tied to a man whose breath is polluted, and whose vitals are being gnawed out by alcohol.

In the choice of a wife, take the obedient daughter of a good mother.

**The Good are Beautiful.**  
On! what an ugly little creature, "She will be beautiful in heaven, mamma," replied a lady.

Will she, indeed? returned the individual who spoke so lightly of the child. "I should like to know how you can tell that?"

"In the other life," replied the woman. "The good are all beautiful, and the evil deformed and ugly. No matter how fair a face a person may have had in this life, it will in the next world be changed into beauty, or ugliness, according as he has been good or evil."

"How do you know this?" inquired the first speaker.

"Any one who opens his eyes may see and know that this will be true," was replied. "Is not the most beautiful face rendered disagreeable when any bad passion is felt and exhibited? And does not the homeliest face become pleasant to look upon, when good affections are in the heart? In the other life, we shall appear as we really are, and of course, evil passions will deform the face and good affections make it beautiful. And she will be beautiful in heaven, for she is a good little girl, homely as her face now is."

*Author's Magazine.*

**Old Age.**—The neglected portion of the great American family is old age—we are sorry to say. Not that we as a nation are disrespectful to the old, or that they are denied or grudging any thing. We perform the negative duty to them, by avoiding all which shall occasion to them offense or deprivation—but we do not perform the positive duty of affectionately seeing that they occupy, always and only, the places of honor and prominence; nor more particularly, do we study to contrive, untriflingly and affectionately, how to comfort, strengthen, cheer, and recuperate them. The old man in one house may have his chair in the drawing-room, and his place at the table, and be listened to when he speaks, and obeyed when he commands. But in another house he will have his easy chair cushioned and pillowed, and his arm-chair at the table, and the cook will be busied most with what will newly nourish or refresh his more delicate appetite; while all listen first for his words, and address conversation to him as a center, and eagerly seek for his commands as an authority. This (we assure the reader, from our own well-weighed observation in both countries) is a fair picture of the difference between old age in America and old age in England. We have been sad to admit this to the commenting traveler.

It is an unconscious fault in our country—and oversight of our life too busy, our attention too overtaken, and our plans of home and pleasure too unsettled and immature—but the feeling for better things is in us, and time will bring this feeling into action.—*A. P. Willis.*

## Be Courteous at Home.

Why not be polite? how much does it cost to say, "I thank you?" Why not practice it at home—to your husband, to your children, to your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgment! if your husband, ah, it's a matter of course; no need of thanks.

Should an acquaintance tread on your dress your best, very best, and by accident tear it, how profuse you are with your "Never mind—don't think of it—I don't care at all!" if a husband does it, he gets a frown—if a child, it is chastised.

"Ah, these are little things," say you. They tell mightily upon the heart, let me assure you, little as they are.

A gentleman stops at a friend's house, and finds it in confusion. He don't see anything to apologize for—never think of such matters. Everything is right—cold supper—cold room—crying children—perfectly comfortable.

Going home, where his wife has been taking care of the sick ones, and working her life almost out. Don't see why things can't be kept in order—there never were such cross children before. No apologies accepted at home.

Why not be polite at home? Why not use freely that golden coin of courtesy? How sweetly they sound, those little words, "I thank you," or "You are very kind!" Doubly, yes, threefold, from the lips of love, and her smiles make the eye sparkle with the light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare—to grow glad at your approach to bound away to do your pleasure before the request is half spoken? Then with all your dignity and authority mingle politeness; give it a niche in your household temple.

**Education.**  
I have observed that most ladies who have had what is considered an education have no idea of an education progressing through life. Having attained a certain measure of accomplishment, knowledge, manners, &c., they consider themselves made up, and so taken their station. They are pictures, which, being quite finished, are now put in a frame—and hung up in permanence of beauty! permanence, that is to say, till old time, with his rude and dirty fingers, spoils the charming colours.—*John Foster.*

Seven short rules for Sunday school teachers:

1. Speak little and softly.

2. Preserve perfect order in your class.

3. Avoid unnecessary words.

4. Do not over-quick to notice and reprove little faults. It irritates rather than mends.

5. Stop or change your course when attention flags, or is maintained with difficulty.

6. Turn the eyes of the pupil inward upon himself, and teach him how to read his own heart.

7. Pray with and for your pupils.

**THE THEATRE.**—Dr. Rush told a friend that he was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening.

"What madam!" said he, "do you go to the theatre?"

"Yes," was the reply, "and don't you go, Doctor?"

"No madam," said he, "I never go to such places."

"Why, sir, do you not go? Do you think it sinful?" said she.

He replied, "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion, which I should do, if I went on the devil's ground in quest of happiness."

This argument was short, but conclusive. The lady determined not to go.

**A FATHER'S CAUTION.**—If the Lord call you to his work seek not the applause of men, but the praise and approbation of God and of your own conscience, and the prayers and blessings of the godly. Soul-flatters gain the applause of men, but lose the approbation of God.

It is only in the path of holiness, that we can realize our acceptance.—*Bridges.*

**A GOOD WINDING UP.**—The Hon. Miss Murray winds up her book on the United States with the following sentence:

"One might as well hope to improve the morals and increase the happiness of an idiot, by turning him out of an asylum, as to hope for benefit for the negro from abolitionism."

**TRUTH.**—The open, bold, honest truth is always the best, always the wisest, always the safest for every one, in any and all circumstances.

## Religious Publications.

**SOUTHERN BAPTIST PUBLICATION SOCIETY.**

HAVING made arrangements, will issue an edition of the very valuable work, to be ready for the trade by the 1st of July.

**THE PROGRESS OF BAPTIST PRINCIPLES.**  
IN THE LAST HUNDRED YEARS. By T. F. Curtis. Professor of Theology in the Southern Baptist Theological Seminary, Nashville, Tenn. 12mo. cloth. \$1.25.

A liberal discount will be made to parties buying to sell. This work is destined to become a classic. It exhibits the progress of Baptist principles, now crowded in theory and doctrine, and the progress of the cause of the colored people. It is a work of great value to the student and the general reader.

The third sets forth the progress of principles applied by the Southern Baptists, and more consistently by the colored people. It is a work of great value to the student and the general reader.

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## R. R. R. LIFE AND DEATH.

**THE**

**Mysteries of Disease laid open to the People.**  
Health is the Principle of Life. Disease is the Principle of Death. The R. R. R. remedies possess the great power to restore the human system from its diseased state, and to free the human family from pain, grief, and all the evils of disease.

**THE ART OF PRESERVING HEALTH AND THE METHOD OF CURE BY THE R. R. R. REMEDIES.**  
It is to be met in all cases where there is pain. The R. R. R. is applied externally, or internally, it will always cure the most obstinate cases of disease, such as Rheumatism, Gout, Gravel, Spasms, Neuralgia, and all the evils of disease.

**RADWAY'S READY RELIEF.**  
It is to be met in all cases where there is pain. The R. R. R. is applied externally, or internally, it will always cure the most obstinate cases of disease, such as Rheumatism, Gout, Gravel, Spasms, Neuralgia, and all the evils of disease.

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