

# SOUTH WESTERN BAPTIST.

S. HENDERSON AND  
H. E. TALIAFERRO, Editors.

OL. 8--NO. 11.

TUSKEGEE, ALABAMA, THURSDAY, JULY 24, 1856.

\$2.00 PER ANNUM, IN ADVANCE; OR,  
\$2.50 AT THE EXPIRATION OF THE YEAR.

50 NOS. IN A VOLUME.

**SOUTH WESTERN BAPTIST.**  
PUBLISHED EVERY THURSDAY MORNING.  
BY  
THOMAS F. MARTIN.  
S. HENDERSON,  
H. E. TALIAFERRO, Editors.

**Terms of Subscription.**  
If paid within three months, \$2.00  
If payment be delayed to the end of the year, \$2.50

**Club Rates.**  
Any person sending the names of five subscribers and paying for them in advance, shall be entitled to three extra copies of the paper, to be sent to the subscriber of his own choice. If the person sending the names of ten subscribers, he shall be entitled to six extra copies, and so on in proportion. The names of the subscribers must be sent to the Editor, and the payment must be made in advance.

**Rates of Advertising.**  
For one square of ten lines, first insertion one dollar; each subsequent insertion fifty cents. No advertisement counted less than a square of ten lines. A liberal discount will be made for those who advertise constantly and by the year. Advertising notices for one dollar and upwards will be paid for in advance.

**Job Work.**  
Advertisements not marked on the copy for a specified time will be inserted till paid and payment exacted. Persons wishing their advertisements inserted early are requested to hand them into the office on Tuesday of each week or earlier, as they may get crowded out of delayed matters.

**Letters.**  
All letters on business or for publication must be addressed to the SOUTH WESTERN BAPTIST, Tuskegee, Ala.

**Communications.**  
For the South Western Baptist.

**Letter to a Friend, to arouse him from a state of coldness and indifference.**

**LETTER I.**

MY DEAR B.: Your situation as an enemy to your Maker excites my deepest interest. In my prayers I remember you daily; and hoping that I may touch your heart, by a personal appeal, I propose to send you a short series of letters. My desire is to open your eyes to your true situation; to let you see the danger you are in; to point out the way of safety; and show you the means by which you may keep in safety.

I pray you not to scorn my sincere though humble efforts; but receive them in the spirit in which they are offered. They are intended for your good—your present and eternal good.

Throw away pride, I beseech you, and like a sincere enquirer after truth, sit at the feet of Jesus, and ponder upon what you may read, remembering that it comes from my heart. I address you as a thinking, reasoning being—at the same time, you will also find that I appeal to your feelings. Please to remember the greatness of the interest at stake—nothing more nor less, than your soul's salvation, and you will then feel concern.

I shall endeavor to show that salvation is of *grace*—a free gift; and that we have only to accept it. And I beg that you will give your assent to a few propositions that I will lay down and use as I advance; and which will help to elucidate my conclusion.

1. Adam was so constituted that, by his own actions, he was able perfectly to obey God, to honor him and to refrain from breaking his injunctions. His safety consisted in the performance of good works; and he was able to maintain his safe and happy position by righteous performances, and by abstaining from evil deeds. But Adam did evil—he disobeyed God. After that, after he had once sinned, all his good works amounted to nothing, because he was under condemnation; and no prayers, no tears, no entreaties, no reformation could wipe out his guilt—he was as much as before under obligation to do good—to obey and serve his Maker.

His good works, then, could not atone for eating the forbidden fruit; his safety no longer consisted in obeying the will of God; he must now from some other source look for an entrance into heaven.

2. Adam's guilt was entailed upon all his seed. When Adam fell all future mankind fell. The sin of Adam is so imputed to all his posterity, as if they had all committed the same sin. We were all in Adam when he sinned; and hence became guilty of the same sin. Through his sin all the world became sinners; and, as such, under condemnation.

"By one man sin entered into the world and death by sin." By the offence of one, judgement came upon all men to condemnation. "By one man's disobedience many were made sinners." As a descendant of Adam, you are a sinner, and, as such, under condemnation.

Not only are you a sinner by nature, but you are a sinner because you have sinned in your person. Had you not been a descendant of Adam, you would not have had an evil nature—a sinning nature; but being such—being depraved, you could not keep from sinning, because your inclinations led you to do evil.

Now God says, "the soul that sinneth shall die." Why? Because

3. Sin in the sight of God is a tremendous evil—an evil that brings misery and death upon man here, and eternal woe hereafter; that terribly mars the purity of creation; that evinces open, naked, bold, daring and unblushing rebellion against God's most holy government; that bids defiance to his will and wishes, and says to him, "who art thou, that thou shouldst prescribe motives and actions to independent creatures?" That sets an example to all the universe to disobey, dishonor and resist the Ruler of the universe; that leagues man with the Devil, (heaven's adversary) to battle against Jehovah, and, if possible, bring contempt upon his kingdom.

Sin hurled angels from heaven into hell. It is called "that abominable thing which God hates." And he speaks of it in such terms as these: "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, and the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, which can hold no water."

4. Sin must be punished. "The soul that sinneth, it shall die." "God is angry with the sinner every day;" his nature so pure, so holy, so exalted, so unutterably immaculate, stands every day in opposition to the sinner, every day disapproves of his actions, every day condemns—he cannot look upon sin with the least forbearance. Thus he is angry with the sinner every day.

Oh sin! what must be thy heinousness—the blackness of thy dye—that the long-suffering God, the God of gentleness and mercy and full of compassion, should so abhor thee!

What a dreadful situation is the sinner's—exposed to the wrath of an offended Deity! For, indeed, "it is a fearful thing to fall into the hands of the living God," who is "a consuming fire."

Then tremble lest you die in your sins! 5. But, thanks be to God, this may be avoided!

Sin, though a grievous evil, and one that brings down upon us the condignest punishment, may be forgiven. "His truth, sin was obliged to be punished."

Justice—the justice of God's perfect government demanded it. No sooner did the angels sin, than they were instantly cast into the flames of hell, there to abide forever. For them there is no mercy—no gleam of hope. But for man, God has prepared a way of escape, though, as a sinner, he is subject to the same punishment as fallen angels.

And in this method of salvation God so mingles justice and mercy, that each of these attributes is gloriously displayed and honored, and God, the stern judge—may become the merciful pardoner—be just and the justifier of the ungodly."

Glorify to his name forever! And thanks, thanking him for his extreme kindness, mercy and condescension! Oh, B., how shall I open up this subject to your view!

How "open the eyes of your understanding!" I pretend not to say that you have never heard nor understood how Christ became the world's atonement; but I simply long to be able to impress the matter upon your mind, heart and understanding, that you may see it in all its beauty and necessity, and believe it.

Bear in mind, B., that after Adam sinned there was a mutual alienation between God and man; on the part of God, displeasure and anger; on the part of man, aversion and enmity.

Until this alienation was removed, there could be no reconciliation between the two.

Until God's displeasure was appeased and his justice satisfied, he could not look with mercy on man, nor bestow forgiveness upon him; until man's aversion to a pure, holy and sin-hating God was removed, there could be no love, reverence nor righteous fear in his breast—he would render no obedience. Remember this.

But how was this reconciliation to be effected? Although ever so willing, man could do nothing to appease God; on the contrary his very nature led him to be more and more inimical to his Maker.

And as without obedience and atonement to the injured law, God could not be reconciled to man, nor his wrath appeased; and as man, besides being unable to render the obedience, was unable, by suffering, to render the atonement, how then could the reconciliation be effected?

Infinite wisdom, united with power, alone could provide a plan.

Now note. God the Father, God the Son, and God the Holy Ghost, are one—

one in essence, three in persons. The Scriptures inform us that these three, although one, have, by an arrangement, far above our comprehension, assigned to themselves different offices, or, as I may say, different characters—different parts to perform, which has made it appear as though different relations were held towards each other and towards us. God the Father assumes the character of the Supreme Governor of heaven and earth—against him have we sinned; his laws have we broken; it is his justice that demands our punishment; and from him are we to look for mercy and forgiveness, and upon the terms which he chooses to prescribe.

Note again. Jesus Christ—one with God—yet called the Son of God, because begotten from all eternity—although he, too, might have claimed that justice should have its way and the sinner be punished for displeasing him, yet he was pleased in a manner, to surrender this right into the hands of his Father, and take upon himself a far different character—that of Mediator.

And, mind you, he laid his dignity aside, for the special purpose of saving man—of atoning for him—of being able to become his Intercessor.

He became man, and, at the same time, kept himself God. He united in himself perfect humanity and perfect divinity. As God he was still one with the Father, and could approach him on an equality; as man he became capable of suffering in the place of man.

But although he partook of our nature, yet he did not partake of our sin and pollution, he was not, like man, an offender against God; in his own life, he was righteous and Godly; and he escaped the stain of original sin by not being the son of Joseph. If such had not been the case he would have been totally disqualified for the office he took upon himself. He would then have approached the Father in no other light than as a sinner, supplicating mercy. But he was "without sin," "holy, harmless and undefiled, and separate from sinners." So that, although a man, and subject to all the infirmities of our nature, yet he was unstained, unpolluted; and could approach the Father, interceding for sinners, and be looked upon by him with entire love and favor, and be received with the highest approbation.

Yet, although perfectly righteous and perfectly Godly, he was not yet a perfect Mediator; it was required that he should be perfected through suffering.

Christ was subject to three laws—the moral law, the legal law, and the mediatorial law. As God and man he fulfilled the two first; by suffering he fulfilled the last, and by so doing became perfect—he had yielded every obedience that could possibly be exacted of him. He was now fit to be a daysman.

It was necessary for him to suffer as man, because man had sinned and man has to be punished; it was necessary for him to suffer as God, because no punishment inflicted on man would have been adequate to the emergency—man's guilt was infinite, and required infinite atonement.

This none but one divine in his nature could yield. Christ as God suffered the punishment due to our sins—he yielded an infinite atonement—offered a sacrifice full, boundless, infinite in its nature; one satisfying all the demands of the law, appeasing the awful wrath of Jehovah, reconciling him to simple, fallen man and providing a way by which wicked, sin-polluted, hell-deserving sinners may come unto the Father, "enter into a covenant with him," and through the imputed righteousness of Christ, be enabled at last, to enjoy the bliss of heaven.

Let this much suffice for this time, my dear B. In my next I will endeavor to open up this subject a little farther, that you may be struck with wonder, gratitude and admiration; and be constrained to say—

Love so amazing, so divine,  
Demands my soul, my life, my all.

Yours, affectionately,  
S.

For the South Western Baptist.

**Scriptures on Church Government Examined.**

Our author goes on to say that, "There are but two ideas in the Bible, or to be gathered from it, respecting having any bearings on the question of *form* for Church government. 1. It is clearly contemplated in the Bible, that the Church is to be under regular discipline and proper control. 2. The ministry, as a class or order, separate and distinct from laymen, are in some way, and to some extent, to exercise functions of

control in the church. It is not stated in the Scriptures what form of government a church must have—whether it must be entirely or chiefly republican, or aristocratic, or monarchical."

Upon this text, I will comment briefly. The idea to be gathered from the above propositions—Nos. 1 and 2—is about this. "The church is to be under regular discipline," &c.; and therefore "the ministry as a class or order, separate and distinct from laymen," are to exercise the authority of governors in the church. This may be so, Mr. Abbey, but our Bible does not so teach, according to our understanding. If the church is to be governed by the ministry, where is the use of a code of divine laws?

If we say that a realm is governed by any specific authority, it is at once understood that such authority legislates for the governed. The ministry, then, if it holds the control of the church in its own hands, must legislate for it. But the Scriptures represent Christ as the only authority under heaven claiming the obedience of the church. No uninspired man has ever had the right to make a law for Christ's church, nor inspired one either, beyond divine direction. Every law of the church came from God through his inspired servants, and no man in this age can add thereto without divine authority. "What then is the use of a ministry?" may be asked by the semipapist. I answer, if we take the teaching of Christ for our guide, the great first, and most important object of the christian ministry is to preach the gospel. When Christ left the world, it was his express command that the disciples should go and preach the gospel every where. He did not tell them to take the government of the churches which might grow up under their ministry, into their own hands, but they were bidden to teach them all things whatsoever he had commanded them. This they did. The apostles were the advisers of the church; they taught them what Christ said, and then left them to act for or govern themselves. True it is, in the formation of churches, in the midst of heathenism, the apostles were compelled to exercise a control among the new believers, but it was in the place of Christ, and just such as he directed. No man now has the direction of God in the same way as the apostles. No doubt it was presumed by the founders of the first churches, that a community of believers had intelligence sufficient to enable them to govern themselves by Christ's direction, without any apostolic legislation. Such believers now can govern themselves by the New Testament, without the "control" of "the ministry."

The assertion of Mr. A., that the Scriptures contain no form of government which the church must have, is abstractly correct, but unfortunately for his system, the Scriptures do inform us what sort of government the primitive churches had. Christ not only laid down all the principles for the church to be built on, but through the apostles set up a church, and gave it a government too—and what is strange to my author, a form of government also.—But more anon.

**FLORIDA.**  
GREENWOOD, JUNE 3, 1856.

**GOD MAKES EXTRAORDINARY EXAMPLES.**

But these, it may be said, are extraordinary examples. True—but did not God make them so! What was Joseph—what were the Apostles—apart from the Divine blessing? Had it not been for this, in all probability, Joseph would have lived and died a mere feeder of sheep, instead of becoming the feeder of an Empire. Had it not been for this, in all probability, the Apostles would have spent their days in catching fish and collecting taxes, instead of revolutionizing nations, and modifying the destiny of the world. God, if I may so speak, with all reverence, has certain pleasures, as well as his creatures, and one of them is declared to be, the choice of "the foolish things of the world, to confound the things which are mighty, and of the base things of the world, to confound the wise, and of the weak things of the world, to confound the things which are mighty, and of the base things which are despised, and things which are not, to bring to naught things that are, that no flesh should glory in his presence," no flesh, i. e., that neither the great men of the world, should glory in their institutions of vanity and pride, nor the little men of the world, selected as instruments to subvert and overthrow those institutions, and establish infinitely superior ones on their ruins, should glory

in their success; but, that all parties should remember that the whole value of our existence depends upon his grace, "in Jesus Christ, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written—He that glorieth, let him glory in the Lord."—Bib. Al.

**A Sweet Savor of Christ.**  
BY WM. S. PLUMER, D. D.

The word savor is often found in the Bible. It signifies smell or scent. It is sometimes spoken of offensive odors, as in Eccl. 10:1, and Joel 2:20. More commonly it is used in a good sense. In Matt. 5:13, it is applied to salt.

Often we read of a sweet savor. This language is frequently applied to sacrifices. Thus when Noah, after his deliverance from the flood, offered clean beasts and fowls, it is said, "the Lord smelled a sweet savor." Very often in the law of Moses we read of "a sweet savor, an offering," etc. A sweet savor, then, is something acceptable to God, pleasing to his Divine Majesty. In this sense we find the word used in Eph. 5:2.

"Christ also has loved us, and given himself for us, an offering and a sacrifice to God for a sweet-smelling savor." The atonement of Christ is infinitely pleasing to God. This is our hope and our salvation.

In 2 Cor. 2:14—16, the word savor occurs several times. "Thanks be unto God, which always causes us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life." It is here said that there is a savor in divine knowledge. It is also said that those who preach as the Lord approves, are, "unto God a sweet savor of Christ." The meaning is that the preaching and teaching of Christ's ministers are highly acceptable and pleasing to God. He has great delight in their labors and services. He knows all their trials, and notices all their sacrifices for his cause and kingdom.

Then are men a sweet savor unto God, when they lay hold of Christ Jesus. As nothing displeases God more than a rejection of Christ by unbelief; so nothing is more in accordance with his holy and benevolent will than faith in his dear Son. The religion of sinners makes it necessary that such a person as Christ should be the Alpha and the Omega. Blessed is he in whose heart Christ is formed the hope of glory. He has received Christ to purpose.

But he who truly receives the Lord Jesus, continues to rejoice in him. He walks in him. He is the manna on which his soul daily feeds. Were it not for the promise, "My grace is sufficient for thee," what would become of the strongest believer? Divine compassion must do more than start us in our heavenward career. It must grant us constant supplies, and be with us to the end.

Again, we are unto God a sweet savor of Christ, when from right motives we do hold forth the Lord Jesus Christ to others. This may be done privately or publicly. God has not given a ministerial office to every man, but to all his saints, he has given a charge not to deny Christ, nor to be ashamed of him.

But preachers of the Gospel are specially bound to be unto God a sweet savor of Christ. To this end they should preach. To hold forth themselves is not the fit work of ministers. The people of this world may neither know nor love a particular servant of Christ, and yet go safely to the rest above. But if they do not both know and love him, who is head over all things to the church, they are undone, and there is no remedy.

"If ye believe not that I am he, ye shall die in your sins." Nor is it possible for any herald of the cross to keep himself too much out of the view whenever he speaks for God. His wit, his wisdom, his opinions, his feelings, his preferences, his reputation, are nothing before God, or in comparison of Christ. "Christ and his cross are all our theme."

**The Value of System in Giving.**

The Christian chronicle relates the following:

It is said of a shoemaker who, on being asked how he contrived to give away so much, replied, that it was easily done by obeying St. Paul's precept, 1 Cor. xvi. 2. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." I said he, can earn, one day with an other, about one dollar a day, and I can, without inconvenience to myself or family lay by five

cents of this sum, each day, for charitable purposes, which is thirty cents a week. My wife takes in sewing and washing, and earns about \$2 a week, and gives ten cents of that. My children, each of them, earns a shilling or two, and are glad to contribute their penny; the weekly amount is deposited in a box every Sunday morning, and reserved for future use, and by these small earnings the amount saved is about \$25 a year, which I distribute among the various benevolent Societies, according to the best of my judgment.

Now, if that good man had said, as many do now, what is the use of my laying by so paltry a sum as five cents a day—that is too trifling to do any good, and people will laugh at my vanity in supposing that my five cents a day will be of any service, I will lay it out in candy for the children, or wait until I have \$5, or \$10 to spare, and give it at one time and then it will be published in the papers to my credit. But who can suppose that, under these circumstances, he would ever have contributed the one-fifth of what he did?

**Wickliffe and his Colporteurs.**

As has been remarked before, no book before the invention of printing, ever had such advantages for becoming widely known. Wickliffe, the great practical reformer, with his thorough knowledge of all classes of English society, had not urged through this gigantic task [his version of the Scriptures] as a mere experiment. He had his eye on a definite, practicable result, the means for accomplishing which were in his own hands. Aside from the demand of the Scriptures, excited by his general influence during a long career, he had at command one of the most effective agencies of modern publication. The active, hardy, itinerant preachers whom he had sent out to proclaim, by word of mouth, glad tidings to the poor, who had threaded every part of England, and become intimately acquainted with the character and wants of its population, now formed a band of colporteurs for the written word. They knew in what far-off hamlets, pious souls were counting the days to the return of their missionary, and pining for the bread of life; what thinking merchants and tradesmen in the great towns, what honorable men and women among the country gentry, were eager to search the Scriptures, whether these things were so. Several copyists, no doubt, had kept pace with the progress of the translation; and as fast as a few chapters, or a book was completed, these faithful agents would make known the priceless treasure in the homes of the people. Many a touching scene might be imagined, of rustic groups by the wayside, in the churchyard, or around the peat fire at evening, listening for the first time to the words of the Bible in their mother tongue. Then, how would the beautifully written manuscript be passed round, from hand to hand, to be admired and wondered at; and not seldom to be wet with tears from eyes that beheld for the first time, in English characters, the name of Jesus! Nor would the missionary be suffered to depart, before a copy, of at least some portion, had been obtained. If no professional copyist was to be found, hands all unused to the labor of the pen would scrawl painfully a rude transcript of a Psalm, of the Ten Commandments, a few chapters of the Gospel, or of Paul's Epistle, to remain as a lamp of heavenly light, when the living preacher had departed. It is a fact of intensest interest and significance, that numerous fragments of this kind were subsequently found among the Lollards. True, a large majority of the middle and lower ranks, must have depended for their knowledge of the holy oracles on the ear alone. But when the memory is little occupied, and the heart writes the lesson on its tablets, much of the very language of Scripture may even thus be handed down, unimpaired, through successive generations. The truth of this is abundantly verified in the history of Wickliffe's latter followers, as sketched in the second part of this work.—Mrs. Crenan's English Bible.

From the Memoirs of Alkanah Watson.

**George III. Acknowledging American Independence.**

At an early hour on the 5th of December, 1782, in conformity with previous arrangements, I was conducted by the Earl of Ferrers to the very entrance of the House of Lords. At the door he whispered, "Get as near the throne as you can—fear nothing." I did so, and found myself exactly in front of it, elbow to elbow with the celebrated Admiral Lord Howe. The Lords were promiscuously standing as I entered. It was a dark and foggy day, and the win-

dows being elevated and constructed in the antiquated style, with leaden bars to contain the diamond cut panes of glass augmented the gloom. The walls were hung with dark tapestry, representing the defeat of the Spanish Armada. I had the pleasure of recognizing in the crowd of spectators, Copley and West, the painters, with some American ladies. I also noticed some dejected American royalists in the group.

After waiting nearly two hours, the approach of the King was announced by a tremendous roar of artillery. He entered by a small door on the left of the throne, and immediately seated himself upon the chair of state, in a graceful attitude, with his right foot resting upon a stool. He was clothed in royal robes. Apparently agitated, he drew from his pocket the scroll containing his speech. The Commons were summoned, and after the bustle of their entrance had subsided, he proceeded to read his speech.

I was near the King, and watched, with intense interest, every tone of his voice, and every motion of his countenance. It was to me a moment of thrilling and dignified exultation. After some general and usual remarks, he continued:

"I lost no time in giving the necessary orders to prohibit the further prosecution of offensive war upon the continent of North America. Adopting, as my inclination will always lead me to do, with decision and effect, whatever I collect to be the sense of my Parliament and my people, I have pointed all my views and measures, in Europe as in North America, to an entire and cordial reconciliation with the colonies.—Finding it indispensable to the attainment of this object, I did not hesitate to go to the full length of the power vested in me, and offer to declare them;—here he paused in evident agitation; either embarrassed in reading his speech by the darkness of the room, or affected by a very natural emotion.—In a moment he resumed: "and offer to declare them free and independent States. In thus admitting their separation from the crown of these kingdoms, I have sacrificed every consideration of my own to the wishes and opinions of my people. I make it my humble and ardent prayer to Almighty God, that Great Britain may not feel the evils which might result from so great a dismemberment of the empire, and that America may be free from the calamities which have formerly proved, in the mother country, how essential monarchy is to the enjoyment of constitutional liberty. Religion, language, interests, and affection may, and I hope will, yet prove a bond of permanent union between the two countries."

It is remarked that George III. is celebrated for reading his speeches in a distinct, free, and impressive manner. On this occasion, he was evidently embarrassed; he hesitated, choked, and executed the painful duties of the occasion with an ill grace that does not belong to him. I cannot adequately portray my sensations, in the progress of this address; every artery beat high, and swelled with my proud American blood. It was impossible not to revert to the opposite shores of the Atlantic, and to review, in my mind's eye, the misery and woe I had myself witnessed, in several stages of the contest, and the wide-spread desolation resulting from the stubbornness of this very King, now so prostrate, but who had turned a deaf ear to our humble and importunate petitions for relief. Yet I believe that George III. acted under what he felt to be the high and solemn claims of constitutional duty.

**The Unity of the Bible.**

As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key, now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back until it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible, there runs one great idea; man's ruin by sin, and his redemption by grace; in a word, Jesus Christ the Saviour. This runs through the Old Testament, that prelude to the New, dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for his coming; his descent proved in the genealogies of Ruth and Chronicles; spoken of as Shiloh by Jacob as the Star by Balaam, as the Prophet



# SOUTH WESTERN BAPTIST.

by Moses, the David of the Sams; the Redeemer looked for by Job; the Beloved of the Song of Songs. We find him in the sublime strains of the lofty Isaiah; in the writings of the tender Jeremiah; in the mysteries of the contemplative Ezekiel; in the visions of the beloved Daniel; the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels, "Glory to God in the highest; on earth peace and good will towards men." And Evangelists and Apostles taking up the theme, the strain closes in the same key in which it began; the devil, who troubled the first paradise, forever excluded from the second; man restored to the favored God; and Jesus Christ the key note of the whole.—*Am. Mess.*

## THE S. W. BAPTIST.

TUSKEGEE, ALA.: THURSDAY, JULY 24, 1856.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, we have concluded to have a medium course between the cash and credit systems. We shall hereafter retain the name of each of our subscribers as may 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 cents for each month beyond that period.

### Baptist Paper in Oregon.

The first number of the *Religious Expositor* was issued May 6th, 1856, by C. H. MARROU, editor and proprietor. It is issued weekly, a sheet of very respectable size, well printed and well edited.

We have received several numbers, and judging from the editorial articles, brother Marrou is a decided Baptist, and a man of ability. We wish him, in that far off field, abundant success in spreading broadcast the seeds of truth and righteousness. If the Baptists in Oregon Territory will do their duty, they will sustain him. They should unite to a man, isolated at they are, in sustaining their own Territorial paper.

### Southern Baptist Publication Society.

The success of the recent effort to endow this Society with an additional twenty or twenty-five thousand dollars to its permanent publishing fund, has enabled the Board to commence their business in real earnest. From a recent letter from the corresponding secretary, Rev. J. P. TERRY, we learn that they are about consummating an arrangement by which they can issue, during the fall, several new works, and new editions of the former works. The Board have also concluded to issue, as early as possible, two complete serial libraries, one for ten dollars and the other for five, like those of the American Sunday School Union. It is their intention to present these libraries as complete, cheap, attractive, and useful, as have ever been offered in their kind. We are sure this policy will be universally approved by the denomination, and by every friend of religious literature. A proper Sabbath School literature, is the most urgent and important business in which our publication Society can engage. And we rejoice that it is becoming a Sabbath School, as well as a publishing and colporteur institution. No step could have been taken, which could have commended itself more fully to the intelligence and piety of Southern Christians.

By the way, we hope our friends will not relax their efforts, at least until the maximum of the King proposition is realized, \$25,000. About twenty thousand dollars had been reported at the last account. We hope that a liberal contribution will be sent up at the Association meetings, this fall, for this Society. Recollect, brethren, that a very few persons have made up the above fund. Let us all contribute our mite to this noble enterprise. At this crisis, it is second in importance to no other benevolent interest. An evangelical ministry and religious press are to determine the destiny of this country. Remember this, and govern yourselves accordingly.

My counsel shall stand, and I will do all my pleasure.—Paul.

Why should it not? Is it best? Who could alter it if they wished? Is there any power superior to Jehovah who made the declaration? And will he allow an inferior power to revisit it? Are not his honor and veracity involved in maintaining his counsel? So all cavilers and opposers, the answer is at hand: "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

All loyal subjects both in heaven and on earth will accord with the counsels of God; will rejoice in them, and aid in their promotion as far as their agency is required. And should any oppose, they are guilty of the crime of treason; and the infinite resources of omnipotence are pledged, and will be brought into requisition if necessary, to suppress treason and rebellion to the will and pleasure of God.

Thus, then, makes the salvation of the Christian quite secure. For if it is *now* the counsel of God to save him, it is his pleasure also; and if it is his counsel and pleasure *now*, it has ever been, for he has no after counsel and pleasure, as mortal as himself, he must alter his

counsel and pleasure if he does not save them, which is impossible, for he says "I am the Lord I change not."

Christian! be submissive to the Divine counsel. If it should be adversity, know it is best and submit cheerfully. If prosperity, be thankful, and be a good steward of the bounty given. If sickness, kiss your Father's rod, and remember he is wise, and loves thee, "for whom he loveth he chasteneth." If health, bless God, and be active in business, "fervent in spirit, serving the Lord." If a common intellect, use your own talent in promoting the glory of God in the world. If a brilliant talent, *scoury* your five talents till your Master comes, in a profitable manner. Be not idle. The Master is looking on. He marks, thee closely. A day, a fearful day, is coming, when he will say, "Give an account of thy stewardship." How then? Now, now is the time for thee to work! Wake up, and look round you at the moral desolation in the earth. Do you inquire, what is the counsel of God to thee? Hear it then: "Go work in my vineyard to-day, and whatsoever is right, I will give thee."

### Premium of one Hundred Dollars.

In behalf of the Fourth Congregational Church of Hartford, Ct., the undersigned would offer the premium of one hundred dollars for the best tract, not exceeding 8 pages in length, on the subject of slavery, suitable to be published by the American Tract Society, according to the first article of its Constitution. The committee of award will be the Rev. Joel Hawes, D. D., Rev. Robert Turnbull, D. D., both of Hartford, Ct., and Hon. Joseph C. Horweller, L. L. D., of Newark, N. J. Manuscripts (post paid) may be sent to the undersigned at Hartford with a sealed envelope, enclosing the name of the author, until the first day of September, 1856.

WM. W. PATTON.

N. B. All religious newspapers are requested to copy this announcement and thus aid the object.

As "all religious papers are requested to copy this announcement," we give it room, not to "aid the object," but to pay our respects to Northern fanatics in general, and to religious fanatics in particular. And this we will do at the risk of incurring the displeasure of a few tender-conscience Southern (?) people.

The avarice, ambition and fanaticism of men are appealed to and baited by an offer of "one hundred dollars for the best tract, not exceeding 8 pages in length, on the subject of slavery, suitable to be published by the American Tract Society, according to the first article of its constitution." The offer comes from the "Fourth Congregational Church, of Hartford, Ct." "Old Blue Light" Hartford Ct. The spawn of more fanaticism, political and religious, than any other place that professes to be within the providence of God. Two D. D.'s and one L. L. D. on the "committee of award." One "Wm. W. Patton," appears to be secretary of the concern. These imposing names belong to different denominations, differing as widely as the poles in their creeds, unite together like Herod and Pilate in the crucifixion of Christ, in an effort to overthrow a civil institution of their country.

In this article we plead the cause of no political party. Through the columns of the S. W. Baptist it shall not be known to which party the editors belong; it is against the religious fanaticism now so rampant at the North. We pen these lines of rebuke. On the subject of slavery the political press at the North, except a few of the G. C. eley stripes, are silent compared with religious periodicals. "Kansas affairs" fired their indignant souls and furnished much matter for their splenetic pens; but the "Summer outrage" filled them with so much "patriotism" for "freedom" as the possession of the Holy Land by "infidels" did Peter the Hermit, and their eloquence and their enthusiasm have been equal to his.

To form and carry out a crusade against the South, they lay a contribution on all their resources. Religious newspapers are prostituted from their high calling to the dirty work of defamation; ministers of the gospel of peace, from their pulpits pour forth speeches too contemptible for the hustings; professors of colleges and universities, leave their classic halls and mingle with the infuriated crowds at "indignation meetings," and are chief orators at them; Theological students throw aside their studies, pass resolutions against the "crying sin," the "God dishonoring sin of slavery." This is but a tythe of the agencies and resources that are invoked, and now in operation against the South and her institution, which her forefathers and the constitution have bequeathed to her.

And in the above circular mercy is offered to tempt the avarice of man—an appeal to one of his basest passions, to aid in spreading abroad "arrows, firebrands and death." The 8 paged tract, to cap the climax of ruin, is to be published by the "American Tract Society," according to the first article of its constitution. Now we have not that first

article" before us to see its provisions, but there seems to be no doubt but what the Faculty will publish the firebrand when it appears. Now let the South look to it: this American Tract Society, an immense engine of power—an engine and agency created in part by their own money, is now to be prostituted to the base purpose of publishing a premium tract on slavery, and turn all its power and influence against her.

Far be it from us to aid in stirring up strife and bitter feelings between one section of our commonwealth and the other. But we pity the man whose soul is so craven that he can look on and not rebuke such a foul demon of fanaticism. For our own part, for the sake of peace, except in a few short pieces, we have said nothing. But forbearance may sometimes become a sin, however good the motive may be that prompts it. We give it as our judgment, formed in calmness, that the religious press at the North, with a few honorable exceptions, are doing more to fan the flames of strife and contention on the subject of slavery, between the two sections of our Government than the secular press and all political demagogues to boot. "Like priest like people," is an adage borrowed from the bible; and we will make one analogous to it: "Like press like people." The man who will examine Northern religious newspapers, can see "with one eye shut and the other not open," the truth of our proverb.

We are no false alarmists; we have ever been sceptical in regard to a separation between the North and South; have always regarded the fears created as the work of politicians and demagogues; but against all our former views, wishes and feelings, we are now shut up to the conclusion that a dissolution, with all its horrid consequences, is near at hand unless God ever it. Unless the God of Washington and the fathers of the republic soon reverse the religious fanaticism of the North, our government is rent in twain. Our hope to rebuke this evil spirit, which is tearing and rending Northern Christians, is in God and the wise and prudent men of the world, who are often wiser in their generation than the children of light.

To our readers we would say: as watchmen from our observatory we have seen the above, and have given the alarm. If you blame us, you must. We will not act the part of base cowards, and conceal danger for fear of offending men who say "peace, peace, when there is no peace."

### BOOK NOTICES.

Here follows what honest J. P. Tustin, of the *Southern Baptist*, says on the subject of book reviewing. His views correspond so well with our own, that we give our readers a paragraph:

"We prefer to receive only such works for notice in our columns as we can speak well of. And for this reason our book notices are generally commendatory; for we try to notice only such books as are good. The others that may be sent us are likely to be by unlearned and unnoted, only increasing our burden and a loss to the authors and publishers. We do not consider ourselves bound to notice one-half of the books which are offered to our editorial commendation. It is well known that a discriminating editorial notice of a book is worth at least in a journal which is considered responsible. There is no duty in which conscience should more thoroughly guide our task than in promoting the circulation of books. The worth of time to the many readers—and the moral agency set in motion, make this a serious business for an editor."

UNITED STATES MAGAZINE has reached its third volume, and a very useful and valuable periodical. Judging from the copy before us, it is conducted with much ability and enterprise; at \$2 per annum, G. J. M. Emerson & Co., New York.

METHODIST MINISTER BAPTIZED.—Rev. J. A. Bailey writes the Secretary, that Brother George Pay, a minister, and for several years a preacher in the Methodist Church, having changed his views on the subject of baptism and ecclesiastical order, was baptized and received into the Baptist Church in Waterbury Ct., on the 5th instant. He was also licensed by the church as a preacher. The writer says: "Bro. Pay seems sound in doctrine, pious at heart, is a very acceptable preacher, and worthy of the confidence and fellowship of the ministry and the churches."

### No Drones.

When the German Missionary Oaken was in this country in 1854, he was asked, what was the secret of success among German Baptists. His reply was, that all the members of those churches were active, working members, and there were no drones among them.

The thought occurs to me, that the contrast between the German churches and our own, in point of efficiency, may be owing, in a good measure, to the fact that drones have got among us; and have become numerous in proportion to the workers.

Reader, are you a drone or a working Christian?

### HINTER.

God will certainly humble thee before he honors thee, for his word says, "Before honor is humility." A peaceful conscience and a contented mind are the principal elements of happiness; the cross of Christ, and the promises of God, are designed to produce these, and no Christian should rest short of

## Communications.

For the South Western Baptist.

### A Round in Kansas.

HARRISONVILLE, MO., JUNE 30th, 1856.

MESSES. EDITORS: Having written short fugitive articles for several papers, since this second visit to these regions, I occupy a moment of leisure in jotting down an account of observations for your readers in Alabama. And certainly—contrary to my fondly cherished expectations—I found Kansas Territory in a much worse condition than I had supposed. Anarchy—unmistakable anarchy—prevails in all of its inhabited parts. Two parties are contending for the mastery, neither of which, as it gains the ascendancy, acts with becoming discretion. Sometimes the pro-slavery party is in the ascendant; sometimes the free-soil, or abolition party; but in either case, as opportunity affords, retaliation is inflicted. From all the facts, however, that I could gather, the abolitionists have been the aggressors in these deeds of cruelty. Let me give a faint illustration of the terrible reality of the state of affairs by what my own eyes have seen:

I arrived at Westport, on the line, five days ago. Col. Sumner had just dispersed the various volunteer companies, and driven them, by military authority, into the States. A vast prairie was now moving about in groups before the principal hotel. As some would depart for awhile, others would come in—none seeming to have any particular employment or object in view. A few of these were geitically dressed young men—several of them from Alabama—but most of them appeared rather coarse and well-behaved. As I entered the office of the hotel, I found the company so unengaged by my taste, that I at once requested to be shown to my room; but all the best rooms were occupied, and I had to be content with one in the attic story. It had just been vacated by an animal, and I presume, has been classed with the human species, but from the remains of its subsistence lying about the room, I should judge it to belong rather to a peculiar kind of the race whose appetites and habits are neither the most refined nor cleanly. The floor was covered with dust, and the heavy grains of sand that had fallen from the shoes of its occupier. In front of the bed was a large circular black spot, a deep black in the centre, but relieving itself into a light brown as its concentric waves enlarged its circumference, till its periphery was completed by an astral border of yellow spots. After a careful examination of its relative position with the head of the bed, and a full induction of particulars concerning its size and color, I came to the rational conclusion that my worthy predecessor was a tobacco-chewer, and one who did not require a spittoon. An exhausted demijohn in one corner, and an empty brandy keg in another, showed that the room had been his winter quarters, and that he only moved when the "good creature" had vanished. I, of course, petitioned for new sheets, a removal of superfluous articles, and such out-scourings as the condition of the room demanded. A few kind words to a colored servant put the ball in motion, and in less than two hours I was as well provided for as I could have (without being very particular) desired.

These preparatory matters settled, I began to make inquiries in regard to the Territory, with its disturbances. Was sorry to hear the report confirmed that Mr. Gay, Indian Agent, had been murdered but three nights before, and with in a mile of Westport. I examined the lock on my door, and felt for my pocket-book. Felt a little queer on reflecting that I would pass the very spot the next day where this murder was perpetrated, but judged that those murderers would not be there to molest me, and in all probability no others would. So the next afternoon, in a two horse wagon, I took my DEPARTURE FROM WESTPORT.

In about half an hour we came to the spot where poor Gay was slain. There, in the sand, were the marks of the death-struggle. There was the depression in the earth that served as his dying pillow. There he met with his sad fate! Younger, in that white cottage, sits the widow with her orphan children—heart-broken and disconsolate! O! God, how very cruel is man to his fellow! Such were a very few of the thoughts that swept through my soul as I gazed on this bloody spot of earth. My heart sickened and I turned from the place to pursue my journey.

There are various reports in regard to this murder. The first rumor was, that Gay was killed for his money, but it is more generally believed that he was stricken down by pro-slavery men, as an act of retaliation for the horrid butcheries committed on the Osawatimie Creek, by the abolitionists. Gay had been a violent and indiscreet "free State" man, and had acted unjustly towards Southern settlers.

As we passed on, the equipment of a detachment of the United States Dragoons came into view. We stopped our wagon at a house on the road-side and went up to the camp. We were admitted readily within the lines, where I inquired for Col. Sumner. He was not there, but Major Saggett, the officer in command, gave me all the information I had sought. He asserted that, to the best of his knowledge, quiet had been restored. But he was mistaken. True, the Missouri and Alabama companies had by command of Col. Sumner been compelled to disband, but they regarded Col. Sumner as partial—and favoring the abolitionists whenever he could—and they are tarrying just outside of the Territory, where they can re-organize in a few hours. There exists a deep hatred against Sumner—his acts are so manifestly partial, that he will be shot by the Southerners on the very first convenient opportunity. I would not approve of such a rash act, but only state what I believe will take place. The Colonel, however, seems to be aware of his danger, since he never ventures out without a strong body guard. Gov. Shannon is also unpopular; but he, I learn, has resigned.

At the end of the first day, I arrived at the West Mission, and on the next at the Miami School. Let me give you an idea of the preparations which are in existence for

### WAR.

Every person I met had one or more pistols on his person. A large yellow buckie just under the waistcoat indicates a strap around the body, in which is a brace of fire-shooters. No man goes far from his house without at least ten shots at hand, if need should be to use a

collateral instrument of death, such as dirks and knives. In the house where I slept three nights ago, I counted six loaded muskets with fixed bayonets in the reception room. On retiring to rest, I saw two of the same articles at the head of the stairs; and, on drawing up to a small table the next morning to write a note, I found a five barreled revolver on each one of its corners, so that I penned my note in the center of fifteen pistol shots. To add to the horror of this state of affairs, I was asured that what I saw in that house, I might see in almost every other house. I frankly confess that that aspect of things looked a little too much like war for my weak nerves, and I began to feel that the Territory, notwithstanding its unquestionable topographical attractions, had lost many of its charms. It is the most varied, and in some respects the most bewitching landscape scenery my eyes ever beheld—but what of this when blood stains the verdant prairies, and the midnight assassin draws his reeking knife from the hearts of the innocent and defenceless families, whose only crime has been a desire to find a home and to protect their property from spoliation? Rather let me dwell upon a sterile rock, or where "the desert is my dwelling place," among savages and wild beasts, than to be liable to the civilizational barbarities of my brethren—my "kinsmen according to the flesh." The North and the South, who ought to fraternize with love each other, have become each other's murderers on one of the fairest spots of earth a kind Providence has ever created! Why, oh! why is this so? Has reason forsaken her throne? Is man a devil incarnate? Are geographical lines and local institutions good cause for filling the land with heart-stricken widows, and our poor-people with helpless, friendless, and wailing orphans? Weep, weep ye philanthropists over the miseries of your race. Ye Christians, pray; yes, amid scolding tears, pray that God may restrain the cruel wrath of man that vents its vengeance in the Kansas Territory. But you ask what

### CRUELITIES.

have been committed? I cannot name them all. It is supposed that many persons have been slain on both sides, of whom nothing is known. On Putawatimie Creek, and in the region of Osawatimie, terrible deeds of blood have been enacted. The abolitionists dragged a husband from the arms of his sick and weeping wife, and slew him. They took her only son, for whom she begged most piteously, and slew him. They took Mr. Wilkinson—literally tore him from his family—and dropped his head into three pieces. They cut off the hands, the hands and arms of others! These things are facts. I spent two days in the neighborhood where they occurred, and do not think that the reports were exaggerated. They were such deeds as these that maddened the pro-slavery party and caused them to lay violent hands on Gay, the Agent. And these deeds, I fear, will cause many others on both sides to fall! 'Tis a sad state of things.

### UNITED STATES TROOPS.

These troops are of no benefit whatever to the settlers in the Territory. All they attempt is to disband companies and keep the belligerent parties asunder. They do not pretend to guard families or avort murderers. The officers plead the absence of a civil process. Captain Brown, the leader of the band that committed the murder on Putawatimie Creek and Capt. Tate, is at large, though he could be arrested by Col. Sumner. It is said that he was once in the hands of that officer, but was released. Indeed I heard Major Saggett say that such was the fact. The reason assigned was the want of a civil process. In the name of reason, what are the troops there for? I hope, sincerely hope, that Congress will send Gen. Scott out. He ought to be sent at once. Many in the Territory want him, because they believe he could act justly to all concerned, and restore peace.

### PRESENT STATE OF THINGS.

When I left *Wm.*, on the 27th of June. The Abolitionists had the ascendancy at Putawatimie Creek. They wanted ten pro-slavery families to leave, under the threat of having their houses burned. They were leaving when I left. And this is taking place within a mile, perhaps, of a detachment of United States dragoons!—This shows Col. Sumner's impartiality, and what use there is for soldiers!

### GENERAL LANE.

It has been reported that this officer has arrived in the Territory by way of Iowa and Nebraska, with 800 men. His object is to guard the Topeka Legislature that meets on the 4th of July. We shall see if Col. Sumner will take pains to disband his men, as he did the miscellaneous companies, and the company of Maj. Buford.

### THE RIGHT KIND OF SETTLERS.

Kansas must, in the nature of things, become a free State unless a different class of persons emigrate there, from those who have gone heretofore. Companies of young men—some of them mere adventurers—without property or influence, will never make Kansas a Southern State. She must receive a population of slave owners—of families bringing their servants with them—in order to make her a slave State. From all the facts I can gather, there are not a hundred slaves in the Territory. Some of the oldest settlers own a few, and a few of the Indians own some, but very few persons who have recently gone to Kansas, own any at all. Now then, it is useless to attempt to Southernize Kansas merely in theory, if it be not done in reality. In other words, it would be sheer folly to have a constitution to guarantee and protect Southern interests, if there be no such interests to protect. Let the Southern people move to Kansas with their property in any considerable numbers, and they will not do this, they had as well give up the contest. It is affirmed by some knowing persons, that Missouri is about to do this very thing. That some four or five companies will contribute each one its hundred families, which will move over with their property. Should they do this, Kansas will yet be a slave State.

### OUR MISSION SCHOOLS.

These schools brought me to the Territory a second time. They have been relieved entirely of their pecuniary embarrassment, and I am now paying off all the old claims. They will be at no expense to the Board, as the United States Government will supply the funds to carry them on; but I now fully believe that the Domestic Mission Board cannot retain them much longer. The *Wm.* premises were guarded for nearly three weeks by the Abolitionists.

miles off, and may share a similar fate; and the Putawatimie school is in the very hot-bed of Freesoilers. The government, as yet, has given no reason to believe that it will discontinue its patronage because the schools are under the patronage of a pro-slavery Board, and conducted by pro-slavery superintendents; but if the North gain the ascendancy there, my opinion is, that *we*, the *Democratic Board*—cannot hold the schools. And under such circumstances, I would say, let them go. For one I shall have nothing to do with ultra Abolitionists, under any circumstances. I can respect men holding anti-slavery sentiments, if they are *conscientious*—but I can have no respect for the wild senseless prating of a hair-brained fanatic, who insists on unchristianizing slaveholders, and freeing the slaves under circumstances that must make their condition intolerable, and fill the land with blood. "Out on" such "num skulls." I want none of their company or advice. If these schools should be wrested from the South, as I believe they will be, the Board will have an ample and more promising field among the Creeks, Choctaws, Chickasaws and other tribes—all of which are *Southern*, both in their feelings and interests.

### CONCLUSION.

I am tarrying in this town, Harrisonville, Mo., on the border of the Territory, for one of our school superintendents, who will meet me to-morrow. Then I shall leave again for Washington, when after a few days of business, I shall turn my face towards Alabama. A serious inflammation in one of my eyes, caused by a spark from a rail road engine, disqualifies me for further travel. Indeed I may have to tarry by the way, ere I can return to Marion. I hope, indeed I am sure, that matters in the Board will move on well. I know the brethren will do the best they can, and that will be doing a great deal, to advance the cause of missions.

I shall try to be home during the month of July. This trip will have served to close up the Indian mission difficulties, and with an open sea and a fair breeze, the mission ship will glide easily, and beautifully into port. There will be no necessity for running in debt again. But my dear brethren, I am imposing upon your good nature by the unreasonable length of this article. Forgive me this wrong, if it be the last I shall write during this trip. As it was written under the direction, unfortunately, of but one eye, a critic, I know, might detect many imperfections, but your readers have it, as it is, fresh from my heart, with a strong affection for Alabama, and Alabama Associations and acquaintances. Adieu!

JOS. WALKER.

For the South Western Baptist.

### Go ye into all the world and preach the Gospel to every creature.—Jesus Christ.

In compliance with the resolution passed by the Board of the Alabama Baptist Association, which has already appeared in the S. W. B., at the head of Brother D. Lee's article, I now offer some remarks upon the destitution and wants of the colored population within the limits of this Association.

1st. Their destitution. It is known to the Association that there is a large tract of territory on the east side of Big Swamp, and in Montgomery county, which is almost, if not entirely, unsupplied with preaching by the Baptist denomination. There are other sections within the limits of this Association, where Baptist ministers rarely preach. Even in those parts where there are churches at convenient distances for the whites to attend, many times it is inconvenient for the blacks to do so.—And when they come to meeting many remain out, or come in just at the close of the services; so they are not benefited. Out of the great number of black people within the bounds of this Association, very few comparatively attend strictly to preaching, when at the place of worship. You may see them engaged in conversation, or sleeping, or strolling about out of doors. Thus they deprive themselves of the benefits of the opportunities afforded them.—Now all these evils call loudly for reform. The question comes up, how shall these evils be remedied? This leads to the consideration of

2nd. Their wants or needs. What do they need? They need the gospel to be preached directly to them, in the plainest, simplest, and most pungent language. Preachers should be sent to destitute regions, and also to those not considered to be so. I doubt not that a great portion of the indifference to preaching manifested by the negroes, mainly arises from the fact, that the style is too elevated for them. They listen a little, find that the minister is speaking in what is to them an unknown tongue, immediately lose all interest in the sermon, and so fall into one or other of the evils enumerated.

Another case of their inattention arises from the fact, that in many meeting houses, the part assigned to them is too small, consequently many are forced to remain out. And again, that small portion allotted to them, is so uncomfortably fitted up; that they soon become wearied of their position, and for relief, leave the house—having once left, they seldom return. Thus the opportunities, which they have of hearing the word of life are lost. Hence they need commodious places of worship, comfortably fitted up.

They need preachers who can and who will preach to them in language comprehensible to them. They need ministers who are willing to enter into familiar converse with them; and thus find out the best way of access to their consciences and affections.

bility on this subject. You have knowledge the command of our Lord, Saviour, to preach the gospel to every creature; and your obligation, to fulfill it, either directly or indirectly, and you are marching up to your duty with a commendable liberality. The subject is now fairly before you, investigation; you should take it up. The Association will meet in a month, when you will probably be called on to act on this subject. I do not take you by surprise.

D. PEEBLE.

Tom's Hill, July 8, 1856.

For the South Western Baptist.

### Commencement exercises of Howard College, and the Judson Institute. The late news.—Baptism.—Rev. T. C. Teasdale.

MESSES. EDITORS: Our annual school festivities are over, and I take an opportunity to send you a brief account. The remarks of one of the Editors of your paper, makes conversion unnecessary that I should say any one Baptizing upon the examination of the cleaning, but in Howard College, or of its discipline, line and general management.

You, who were present, and had an opportunity of forming an impression, judgment of the efficiency of the President and Professors, the industry of the students and the good order that prevail in the College, have already testified in them in a more satisfactory manner than could your correspondent. I shall therefore begin where you left off.

Wednesday, the 25th June, was appropriated to the exhibition of the junior class, consisting of original speeches, which were highly creditable to the young gentlemen. At night John H. H. Esq., delivered the Annual Oration before the Literary Societies. It was unfortunately unable to hear him, but from those who were present, I learned that his address was one of unusual merit, and gave general satisfaction.

Of the exercises of Commencement day, it is no exaggeration to say that the efforts of the graduates were in the highest degree gratifying to the friends of the Institution, and honorable to themselves and their instructors. The average merit of the speakers would lose nothing by a comparison with that of any of our colleges.

President Talbird, though suffering from physical prostration, made a brief address, but so well timed, in such good taste, and containing so much practical wisdom, that the only regret connected with it was his evident feeble health.—The following gentlemen received the degrees of graduation:

C. C. Cleveland, A. Sidney Hinton, Wm. N. Reeves, Jas. C. Wright, A. S. McKeathen, Thos. Mabury.

The examination of the young ladies of the Judson Institute, fully sustained its high reputation, and showed that its accomplished Principal is as much at home in a female seminary, as at the head of a male college. Aided by a superior corps of teachers, he seems resolved to afford practical proof that "error" is his motto. Judging from the interest of the audience throughout the examination, the concerts and the exercises of Commencement day, and their unqualified expressions of approbation, this favorite institute was never more deservedly popular than at the present day. For a more extended account I refer your readers to the Report of the Board of visitors, with which I understand you will be furnished at an early day.

Not the least interesting part of the services connected with this occasion was the baptism of twenty-one young ladies in the afternoon of Commencement Sabbath. As the sun was descending in the Western sky we witnessed the impressive scene of their burial with the Lord. They were some of the fruits of a recent revival, making in all thirty-one persons who have been baptised into the fellowship of our church. Many others have obtained "like precious faith," but desired to be baptized at home, while there are some who will probably unite with Pedobaptist churches. During our late meeting we had the services of Rev. T. C. Teasdale, of Washington City, whose labors of love, and efficient ministrations will long be held in grateful remembrance by this people.

OMICRON.

Marion, July 8, 1856.

For the South Western Baptist.

### Ordination.

The Presbytery appointed by the Siloam Baptist church of Marion, Ala., met for the examination of Rev. Wm. Ashcraft, in regard to his qualification and call to the gospel ministry, on Saturday night, 11th July, 1856. Examination was conducted by Rev. Wm. Howard, which being unanimously pronounced satisfactory, the Presbytery proceeded on Sabbath night to set him apart, by the imposition of hands in ordination.

Rev. Wm. H. Mohr.

By Rev. A. Con-

D. P. Restor.







# SOUTH WESTERN BAPTIST.

## The Family Circle.

Playing vs. Dancing.  
BY HENRY BRUCE.

Monsieur Friskitwell, the beautiful French whistler, was about to establish a dancing school in Greentown. All the little people, and all the young people (not to mention those of doubtful age), were on tiptoe with excitement.

Such skipping and dancing, in school and out of school, up stairs, and down stairs, in doors, and out of doors, as there was in Greentown can hardly be imagined by one who has never had an opportunity of witnessing a like scene.

New dresses and new slippers were procured; new ribbons, and new head dresses purchased, and in a few days every one who was dissatisfied with his or her style of hopping and capering about, and aspired to take lessons in the art of Mon. Friskitwell, was all ready to begin.

"Are you going to send your children to the dancing school Mrs. Marsh?" asked a lady of her neighbor.

"No, Mrs. Judson, I do not intend doing so. Do you send yours?"

"Yes, mine are all going. At first I had some scruples about sending them, but the little things beset me on every side till I could no longer refuse to gratify them. Then their father added his word, saying he hoped I would not be so bigoted as to object to having the children go where they could learn how to behave in company. He says there is no place equal to a dancing school for teaching politeness, and refined manners."

"I have often heard that said, but if it is true, it seems as if it should be allowed to be true much longer. Home, certainly, ought to be the most perfect school of manners for a child."

"But, Mrs. Marsh, how do you get a along with your children about the dancing school? I should suppose they would be perfectly crazy to go. They are such lively, active creatures, so full of play and fun."

"They did wish very much to be allowed to go, but my husband has taught his children that their parents know best what is for their good, and that his, not theirs, is to be law in the family. We shall find some means to render them quite happy at home, where I would much rather they should be, at study or play, than at the dancing school."

"But Mrs. Marsh, dancing is a much more pleasing and genteel mode of amusement than the plays in which our children engage; for my part I do not see any more harm in dancing than in playing—no, not so much."

"There is no harm in the mere act of dancing—no more than in any other fashion of jumping about and exercising; but the attendants that have hitherto, ever since the promiscuous dances of the sexes were invented, being inseparable from them, are the things which make the harm. The dancing of Judea's daughters—dances which were sacred to Maidens only, and the dances 'before the Lord,' in which the ancient Hebrews engaged, were entirely without harm, at least I presume they were so—but those of more modern date have been so different in their character that the church has almost universally condemned them as the favorite and peculiar amusements of the kingdom of Satan. Allowing it to be a silly waste of time to engage in play, there are objections to be brought against dancing to which the wildest and most laughter moving plays are not subject. Who ever felt his time and money to learn to play? Who ever felt his pride and vanity, his haughtiness and consequentialness fostered and made strong, in learning how to have a game at romps? Who ever heard of a systematic effort to maintain a series of assemblies where persons young and old should romp and play until two, or four or even six o'clock in the morning?"

"To all these things, as well as to mingling with the most exceptionable characters, and to numerous other ills which I have noticed but can not now name, does learning to dance almost always lead. I shall do all I can to protect my children from such things. As to the dignity or gentility of playing, amusement people must have, exercise they must have, and my belief that a hearty frolic, either of old persons or young ones, is good for both body and spirit I feel to be founded on common sense and sound philosophy."

"Human beings are the only ones on earth who can laugh, and they have need to laugh, and to play too, when they can get a chance; but certainly, they do not need to dance, as dancing is now conducted. But the Bible says 'there is a time to dance.'"

"Very true; and there is no doubt that the renowned writer of that passage devoutly believed that 'time to dance' was during religious ceremonies—or as the maidens of his nation did, in the fields when the vintage had been gathered, or at their sacred feasts, always unaccompanied by men. Can you for a moment suppose that he would have called a ball-room assembly of men and women (just such companies as were common among the heathen nation, which all pious Jews abhorred) a place in which to dance? In all probability he would have regarded the idea with astonishment as well as horror. It is not at all likely that he supposed such a practice would ever be thought of by any save heathens."

"Well, Mrs. Marsh, you must at least allow dancing to be a much better manner of passing away time than slandering one's neighbors."

"Yes, I admit that. But because one does dance must he slander? If he fail to use his heels and toes for no good effect must he, of necessity, use his tongue, for an ill one?"

"I so—why then dance, by all means dance until the unruly tongue has no longer power to move."

"But do you think that you and I are more given to speaking ill of the absent than those of our neighbors who dance? I hope we are not. And do you think that the motion of the feet will keep the slanderous tongue silent? There is much opportunity for conversation during most dances. At least I have heard of more than one pair for mischief which was formed at such a time—mischief which long years of the most bitter repentance failed to undo? Those persons who have the disposition to speak evil of others need some severer method than the one of dancing to cure them!"

was during religious ceremonies—or as the maidens of his nation did, in the fields when the vintage had been gathered, or at their sacred feasts, always unaccompanied by men. Can you for a moment suppose that he would have called a ball-room assembly of men and women (just such companies as were common among the heathen nation, which all pious Jews abhorred) a place in which to dance? In all probability he would have regarded the idea with astonishment as well as horror. It is not at all likely that he supposed such a practice would ever be thought of by any save heathens."

"Well, Mrs. Marsh, you must at least allow dancing to be a much better manner of passing away time than slandering one's neighbors."

"Yes, I admit that. But because one does dance must he slander? If he fail to use his heels and toes for no good effect must he, of necessity, use his tongue, for an ill one?"

"I so—why then dance, by all means dance until the unruly tongue has no longer power to move."

"But do you think that you and I are more given to speaking ill of the absent than those of our neighbors who dance? I hope we are not. And do you think that the motion of the feet will keep the slanderous tongue silent? There is much opportunity for conversation during most dances. At least I have heard of more than one pair for mischief which was formed at such a time—mischief which long years of the most bitter repentance failed to undo? Those persons who have the disposition to speak evil of others need some severer method than the one of dancing to cure them!"

"I have often heard that said, but if it is true, it seems as if it should be allowed to be true much longer. Home, certainly, ought to be the most perfect school of manners for a child."

"But, Mrs. Marsh, how do you get a along with your children about the dancing school? I should suppose they would be perfectly crazy to go. They are such lively, active creatures, so full of play and fun."

"They did wish very much to be allowed to go, but my husband has taught his children that their parents know best what is for their good, and that his, not theirs, is to be law in the family. We shall find some means to render them quite happy at home, where I would much rather they should be, at study or play, than at the dancing school."

"But Mrs. Marsh, dancing is a much more pleasing and genteel mode of amusement than the plays in which our children engage; for my part I do not see any more harm in dancing than in playing—no, not so much."

"There is no harm in the mere act of dancing—no more than in any other fashion of jumping about and exercising; but the attendants that have hitherto, ever since the promiscuous dances of the sexes were invented, being inseparable from them, are the things which make the harm. The dancing of Judea's daughters—dances which were sacred to Maidens only, and the dances 'before the Lord,' in which the ancient Hebrews engaged, were entirely without harm, at least I presume they were so—but those of more modern date have been so different in their character that the church has almost universally condemned them as the favorite and peculiar amusements of the kingdom of Satan. Allowing it to be a silly waste of time to engage in play, there are objections to be brought against dancing to which the wildest and most laughter moving plays are not subject. Who ever felt his time and money to learn to play? Who ever felt his pride and vanity, his haughtiness and consequentialness fostered and made strong, in learning how to have a game at romps? Who ever heard of a systematic effort to maintain a series of assemblies where persons young and old should romp and play until two, or four or even six o'clock in the morning?"

"To all these things, as well as to mingling with the most exceptionable characters, and to numerous other ills which I have noticed but can not now name, does learning to dance almost always lead. I shall do all I can to protect my children from such things. As to the dignity or gentility of playing, amusement people must have, exercise they must have, and my belief that a hearty frolic, either of old persons or young ones, is good for both body and spirit I feel to be founded on common sense and sound philosophy."

"Human beings are the only ones on earth who can laugh, and they have need to laugh, and to play too, when they can get a chance; but certainly, they do not need to dance, as dancing is now conducted. But the Bible says 'there is a time to dance.'"

"Very true; and there is no doubt that the renowned writer of that passage devoutly believed that 'time to dance' was during religious ceremonies—or as the maidens of his nation did, in the fields when the vintage had been gathered, or at their sacred feasts, always unaccompanied by men. Can you for a moment suppose that he would have called a ball-room assembly of men and women (just such companies as were common among the heathen nation, which all pious Jews abhorred) a place in which to dance? In all probability he would have regarded the idea with astonishment as well as horror. It is not at all likely that he supposed such a practice would ever be thought of by any save heathens."

"Well, Mrs. Marsh, you must at least allow dancing to be a much better manner of passing away time than slandering one's neighbors."

"Yes, I admit that. But because one does dance must he slander? If he fail to use his heels and toes for no good effect must he, of necessity, use his tongue, for an ill one?"

"I so—why then dance, by all means dance until the unruly tongue has no longer power to move."

"But do you think that you and I are more given to speaking ill of the absent than those of our neighbors who dance? I hope we are not. And do you think that the motion of the feet will keep the slanderous tongue silent? There is much opportunity for conversation during most dances. At least I have heard of more than one pair for mischief which was formed at such a time—mischief which long years of the most bitter repentance failed to undo? Those persons who have the disposition to speak evil of others need some severer method than the one of dancing to cure them!"

"I have often heard that said, but if it is true, it seems as if it should be allowed to be true much longer. Home, certainly, ought to be the most perfect school of manners for a child."

"But, Mrs. Marsh, how do you get a along with your children about the dancing school? I should suppose they would be perfectly crazy to go. They are such lively, active creatures, so full of play and fun."

"They did wish very much to be allowed to go, but my husband has taught his children that their parents know best what is for their good, and that his, not theirs, is to be law in the family. We shall find some means to render them quite happy at home, where I would much rather they should be, at study or play, than at the dancing school."

"But Mrs. Marsh, dancing is a much more pleasing and genteel mode of amusement than the plays in which our children engage; for my part I do not see any more harm in dancing than in playing—no, not so much."

"There is no harm in the mere act of dancing—no more than in any other fashion of jumping about and exercising; but the attendants that have hitherto, ever since the promiscuous dances of the sexes were invented, being inseparable from them, are the things which make the harm. The dancing of Judea's daughters—dances which were sacred to Maidens only, and the dances 'before the Lord,' in which the ancient Hebrews engaged, were entirely without harm, at least I presume they were so—but those of more modern date have been so different in their character that the church has almost universally condemned them as the favorite and peculiar amusements of the kingdom of Satan. Allowing it to be a silly waste of time to engage in play, there are objections to be brought against dancing to which the wildest and most laughter moving plays are not subject. Who ever felt his time and money to learn to play? Who ever felt his pride and vanity, his haughtiness and consequentialness fostered and made strong, in learning how to have a game at romps? Who ever heard of a systematic effort to maintain a series of assemblies where persons young and old should romp and play until two, or four or even six o'clock in the morning?"

## Short Sermons for Little Folks.

Many of our little friends have, by some means given themselves a very foolish habit of making use of many words and phrases, which are of no use to any one, and do not at all relieve the mind of the speaker. This practice is not only very foolish and silly, but it is decidedly wrong. Let me illustrate this by a case in point. Here is little Harry Hills, a smart little boy of six or seven summers, loved by all who know him. His mother is our neighbor, and a low picket fence divides our gardens. A few days ago, while I was at work near the fence I heard some one exclaim impatiently,

"By jimmies, that's too mean."

I looked up and saw Harry, who colored up to the roots of his hair as I asked,

"What's too mean?"

"Why, you see, I was raking here in the garden, and my rake caught in a root, and three of the teeth came out."

"Yes, Harry, I see; but suppose all the teeth had come out or even broke so that it would be impossible to mend it, is that any reason that you should swear about it?"

"But I didn't swear; I only said—"

"Yes, Harry, I am sorry to say you did. By jimmies is just as much an oath, as any other. By anything, no matter how small, is swearing, and the fact is you take an oath do you understand?"

Harry did, and the bright tears rolled down his cheeks as I talked to him "little oaths" and showed him the step was small from these to the time when he would, without thinking, take the name of his Creator in vain.

Since that time, I have never heard Harry use any words, not necessary to show his meaning. Children, think of this, and remember to 'swear not at all.'—[Independent.]

BAD TRAINING.—Training is not merely teaching a child what it ought to do; it is this, and a great deal more. There may be a right teaching which does no good; because, along with it, there is a wrong training, which does much harm. "Give me some of that," said a peevish-looking boy about seven years of age to his mother, who was seated on the deck of a steamer in which I happened to be lately. The mother had some catables in her hand. "Hold your tongue, Peter," replied his mother; "you won't get it." "I want that," again demanded Peter, with increased earnestness. "I tell you," said the mother looking at him, "you shall not get it. Is not that enough for you? Go and play yourself, and be a good boy."

"But I want that, reiterated Peter, beginning to sulk and look displeased. "What a laddie!" exclaimed the mother. "Have I not told you twenty times, never to ask a thing when I say that you are not to get it?" "I want that," cried Peter, more violently than ever, bursting into tears. "Here!" said the mother, "take it and be quiet. I am sure I never, in all my life, saw such a bad boy."

Alas! poor boy, he had more reason, if he only knew it to complain of his mother. The same boy, Peter, grows up probably to be a selfish and self-willed young man. His mother sees it, and suffers from it; but she wonders how such a temper or disposition should show themselves in her Peter! and consoles herself with the thought that, whatever is the cause of so mysterious a disposition, nor from fault in her could it have come, nor from "want of telling."

Home School.

Benjamin Franklin in his Gig.

It is now about a century since Benjamin Franklin, Postmaster General of the American colonies, by appointment of the crown set out in his old gig to make an official inspection of the principal routes. It is about eighty years since he held the same office under the authority of Congress, when a small folio (now preserved in the department at Washington,) containing but three quires of paper, lasted as his account-book for two years. These simple facts bring before us, more forcibly than an elaborate description, the vast increase in post-office facilities within a hundred years. For if a post-master-general were to undertake to pass over all the routes at present existing, it would require six years of incessant travel, at the rate of a hundred and twenty-five miles daily; while, if he were to undertake the job in an 'old gig,' he would require a life time for its performance. Instead of a small folio, with its three quires of paper, the post-office accounts consume, every two years, three thousand of the largest sized ledgers, keeping no less than one hundred clerks constantly employed in recording transactions with thirty thousand contractors and other persons.

It would be a good strife between Christians, one to labor to give no offence, and the other to labor to take none.

## Religious Publications.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

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

THE PROGRESS OF BAPTIST PRINCIPLES IN THE LAST HUNDRED YEARS. By T. F. Curtis, President of the University of Louisville, Penn. Author of 'Communism,' etc. 12mo. cloth—\$1.25.

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

It is a work that invites the candid consideration of all who are interested in the progress of the Baptist Church. In its preface, the author says: "If in the following pages there should appear to the reader the slightest allusion to any other denomination, it is entirely unintentional. It is the object of this work to be a fair and impartial statement of the progress of the Baptist Church, and to show the influence of its principles on the world."

It is a work that will be made to parties by all who are interested in the progress of the Baptist Church. This work is divided into three books. The first exhibits the progress of Baptism, from its origin in the East to the most enlightened of our denominations. The second presents a view of the progress of principles still controverted.

The third sets forth the progress of principles already settled by Evangelical Christians, but more consistently by Baptists.

## Life and Death.

R. R. R. LIFE AND DEATH.

Mysteries of Disease laid open to the People. Health, the Principle of Life. Disease, the Principle of Death. The Human Family from Adam, Abel, and all Bibles.

The Art of Preserving Health, and the method of curing all Diseases, by the R. R. R. REMEDY.

It is to be used in all cases where there is pain. It is applied externally, or taken internally. It will cure the most distressing cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

Radway's Ready Relief stops the pain and removes the cause of the disease. It is a powerful remedy, and will cure all cases of Rheumatism, Gout, Gravel, and all other diseases of the system.

## Business Cards.

CHILTON, MORGAN & McIVER, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, Tuskegee, Macon Co., Ala.

WILL practice in the Courts of Macon, Chatham, Russell, and in the United States District Court at Montgomery. Particular attention will be given to collecting lost and doubtful claims.

Office over Adams & Gunn's Shoe Store, Tuskegee, Ala., Nov. 20, 1884.

GUNN & STRANGE, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, Tuskegee, Ala.

WILL practice in the Courts of Macon, Chatham, Russell, and in the United States District Court at Montgomery. Particular attention will be given to collecting lost and doubtful claims.

Office over Adams & Gunn's Shoe Store, Tuskegee, Ala., Nov. 20, 1884.

N. W. COCKE, ATTORNEY AT LAW, MONTGOMERY, ALABAMA. Office next to the Telegraph Office.

W. L. DOUGHERTY, JR., ATTORNEY AT LAW AND SOLICITOR IN CHANCERY, Tuskegee, Ala.

WILL practice in the Courts of Macon, Chatham, Russell, and in the United States District Court at Montgomery. Particular attention will be given to collecting lost and doubtful claims.

Office over Adams & Gunn's Shoe Store, Tuskegee, Ala., Nov. 20, 1884.

JOSEPH HENDERSON, Attorney at Law and Solicitor in Chancery, Tuskegee, Ala.

WILL practice in the Courts of Macon, Chatham, Russell, and in the United States District Court at Montgomery. Particular attention will be given to collecting lost and doubtful claims.

Office over Adams & Gunn's Shoe Store, Tuskegee, Ala., Nov. 20,