

# SOUTH WESTERN BAPTIST.

HENDERSON AND  
E. TALIAFERRO, } EDITORS.

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THE SOUTH WESTERN BAPTIST.  
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BY  
TOMAS F. MARTIN.  
HENDERSON,  
E. TALIAFERRO, } EDITORS.

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"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Act iv., 19.

TUSKEGEE, ALABAMA, THURSDAY, JULY 31, 1856.

50 NOS. IN A VOLUME.

## An Appeal to the Indians.

BY H. F. BUCKNER.

"COME OVER AND HELP US."

G. I have already noticed some of the most important arguments which relate to missions in general, and have endeavored to point out their peculiar bearings upon the subject of Indian missions. I will now proceed to the second part of my *Appeal to the Indians*, which is—

11th. To mention some of the arguments usually introduced as especially favoring Foreign Missions, and show that they apply to Indian missions with equal force. I this do not because I love foreign missions less, or Indian missions more; neither because I think that I am set forth for the defence of Indian missions, but because I am satisfied that their claims have been overlooked; and I greatly wish that my clients may ever be the poor and friendless.

I can conceive of no argument favoring foreign missions, that will not equally apply to Indian missions, unless it be founded upon the extent of population and territory. And even in reference to this, I would suggest that the relative importance of Indian missions has been undervalued by us. We have been accustomed to look upon the native Americans as being made up of a few small bands of untamable savages, made to be taken and destroyed. I will not discuss, on this occasion, the probabilities or improbabilities of their extermination by us, but I will repeat a phrase that I used three years ago in Memphis—*when the Indian's moon goes down, the white man's sun will set.*—God in his providence placed them under our care, so that no other nation has a right to interfere; and if we, through covetousness or hatred exterminate them, their blood will never cease crying to God from the ground, until the measure which we mete shall have been measured unto us again. According to a recent report of the commissioner of Indian affairs, there are yet 400,000 of them on lands designated for them by our government; but this does not embrace the boundaries of our field.

There are millions of them upon this continent whose census never has, and cannot yet be taken. I will venture to say, that there are yet whole tribes that we have never seen. The Christianization of the tribes upon our immediate frontier is but a tithe of the work we ought to do. All Mexico and South America should have the gospel; and these tribes on our borders are only the entering wedge to the others. I am satisfied that we have ever prosecuted the work of Indian missions on a scale far too illiberal. We certainly might afford to be more generous towards them, since we have taken from them their country, and will not allow any other nation to interfere with them.

The special plea for foreign missions founded upon the spiritual destitution and wants of the heathen, will also apply to Indian missions. It is true they have not so entirely forgotten God as other heathens, and their views of religion are more consistent with Revelation; but they do not know (and cannot without the gospel) enough to save their souls. The best law unto themselves which they have, is founded upon nature; and if such "a law could have given life, then, verily, righteousness would have been by the law." The best light which they have is the dim light of nature; and if such a light could have guided them to the Heavenly country, then there would have been no need of Christ, the true light.

Civility and socially their condition, in a savage state, is as deplorable as that of foreign heathens. The oppression and servitude of females amongst them has become proverbial; and is nowhere, perhaps, carried to a greater extent, except where widows are immolated upon the funeral piles of their deceased husbands. As I have never seen a published account of the Indian law concerning widows, I will here give a brief account of it for the purpose of illustration.

As soon as a woman's husband dies, she is immediately placed under the watch-care of his nearest female relative, who exercises a censorial power over her for four years. During the first four months she is not allowed to leave the house, change her clothes or comb her head; but is to make her appearance as repulsive as possible, and in no case is she permitted to speak to a man. She is compelled to remain a widow four years, all of which time she is little else than the servant of her husband's nearest female relative. At the

end of her widowhood, her husband's nearest kinsman can take her for his wife, even without her consent; but, if he does not fancy her, then her nearest kinsman must choose a husband for her. In either case, if the man leaves her in a few days, she can then marry whom she will; but if she leaves without his consent, and marries another, the ears of both offenders are cut off, and for the second offence, the nose. But if they can conceal themselves until after their annual feast, called by us the green corn dance, then all offences are pardoned except murder. Among some tribes, the wife of a slain warrior may only marry after her hair, which she has cut off and sprinkled over his grave, has attained its usual length.\* In no country is the effect of Christianity, in elevating woman to her proper sphere in society, more apparent than among Christianized Indians.

It can be seen at once, by the most careless observer, even among those that have not yet embraced Christianity; but who have only heard the gospel. On this account, then, the Indians need the gospel as well as heathens in foreign lands.

Because Indians are in many respects free from the degradation of idol-worship, is no evidence that they have less need of the gospel of Christ; but is rather an argument which favors Indian missions. It shows very plainly that God has a peculiar regard for them on some account, or he would not have kept them free from the blighting curse of idolatry, and this should excite in us a special interest in their behalf. It is not because they are less religious than other heathens, for they are truly believers in the "Great Spirit" as do the Jews in Jehovah; they also believe in a special providence, and in an eternal future state; and as soon as any of them believe in Christ, they become his pious and devoted followers.

On the other hand, it cannot be for lack of sense that Indians do not worship idols; for then, idolatry would be a mark of sense, which no civil man will assume. The truth is, they are free from idols, because God has seen fit, by his own glory, to preserve them thus. But though this is true, they yet have need of the gospel of Christ; for that only "is the power of God unto salvation to every one that believeth," whether he be Indian or idolator.

MICCO, CREEK NATION W. OF ARK.,  
May 6th, 1856.

\*Of course this refers to uncivilized tribes.  
(To be continued.)

## The Difference.

I have heard of two brothers, whose father died, leaving them five hundred dollars apiece.

I will take this money and make myself a rich man," said Henry, the younger brother. "I will take this money and make myself a good man," said George, the elder. Henry who knew the multiplication table only, abandoned all thought of going to school, and began by peddling, in a small way, over the country. He was shrewd, and quick to learn whatever he gave his attention to; and he gave all his attention to making money. He succeeded. In one year his five hundred dollars had become a thousand. In five years it had grown to be twenty thousand; and at the age of fifty he was worth a million. George remembered the words of the wise man—with all thy gettings get understanding." He spent two-thirds of his money in going to school, and acquired a taste for solid knowledge. He then spent the remainder of his patrimony in purchasing a few acres of land in the neighborhood of a thriving city.

After a lapse of thirty-five years the two brothers met. It was at George's house. A bright, vigorous, alert man was George, though upward of fifty-five years old. Henry, though several years younger, was very infirm. He had kept in the counting-room long after the doctors had warned him to give up business, and now he found himself stricken in health beyond repair. But this was not the worst. He was out of his element when not making money. George took him into the library, and showed him a fine collection of books. Poor Henry had never cultivated a taste for reading. He looked upon books with no more interest than he would have looked on so many bricks. George took him into his garden, but Henry began to cough, and said he was afraid of the east wind. When George pointed out to him a beautiful elm, he only said, "Pshaw!" George took him into his green-house and talked with enthusiasm upon some flowers, which seemed to give the farmer great pleasure.

Henry shrugged his shoulders and yawned, saying, "Ah! I don't care for these things." George asked him if he was fond of paintings and engravings. "No, no! don't trouble yourself," cried Henry, "I can't tell one daub from another." "Well, you shall hear my daughter Edith play upon the piano; she is no ordinary performer, I assure you."

"Now don't bother, don't, if you love me," said Henry, beseechingly, "I never could endure music." But what can I do to amuse! Will you take a ride?" "I am afraid of a horse. But if you will drive me carefully down to your village bank, I will stop and have a chat with the President." Poor Henry! Money was uppermost in his mind. To it he sacrificed every other good thing. When, a few days afterward, he parted from his father brother, he laid his hand on his shoulder and said—George, you can just support yourself comfortably on the interest of your money, and I have got enough to buy up the whole of your town, bank and all—and yet your life has been a success, and mine a dead failure! Sad but true words.—*Worth and Wealth.*

Dr. Bedell's Dying Testimony.

"He then sank," says Dr. Henshaw, into a state of rest and apparent slumber, but in a short time roused again, and as if conscious that the time of his departure was at hand, and that he had already entered the "dark valley and shadow of death," rallied his remaining powers for a last effort in the cause of the blessed Savior, and for the promotion of his glory upon earth. Lifting his finger with great solemnity, (as he often did in the pulpit when about to utter any thing emphatically important,) he said, with a feeble and quivering, but yet distinct and articulate enunciation, "Hear me! I acknowledge myself to have been a most unprofitable servant—unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. But Jesus is my hope—washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God. Jesus is very precious to my soul; my all in all; and I expect to be saved by free grace through his atoning blood. This is my testimony; with emphasis, 'THIS IS MY TESTIMONY!'"

"Not long after this precious and remarkable testimony of our dying brother had been given, so anxious was his nearest friend that while he had the power of speech, he should be encouraged to employ it for the honor of his Lord, that I said to him, 'My dear friend and brother, now you are upon the border of eternity, do you, in this trying hour, still feel the support and consolations of that faith and hope which you have preached to others?' He answered, 'Yes, I do—they are very precious to me.' I asked, 'Have you any message to leave for your brethren in the ministry?' He replied, 'Yes, it is this, be faithful, unmovable, always abounding in the work of the Lord!'"

Mr. Caustic.

Let me give you a sketch of Mr. Caustic:

His domestic life may have sharpened his character, but his sharpness is of a larger scale. He is severe in his business transactions, his will is law, he is a standard; and if I have any affair with him, I always dread the encounter, if I am conscious that I differ from him in opinion. There is no long suffering nor forbearing in love," with him. He is liberal in his way, very; he is kindhearted in his way; is strictly honest and upright, and obeys all laws but the law of love.

His home relations do not soften his character, and he is very keen to detect errors and shortcomings. He has a very high standard for others.

He abhors hypocrisy, and in judging of men of professing Christians generally, does not discriminate between defects in religion itself, and faults of character in spite of their religion. Hos. iv. 8. "They eat up the sin of my people." Ps. xiv. 4. "They eat up my people as they eat bread."

Mr. Caustic considers a profession of religion no guarantee of honesty; indeed, he would sooner trust a man who makes no profession. Alas! that there should be any just ground for such an accusation.

But Mr. Caustic knows better than this. He knows that hypocrisy is no religion, and the very counterfeit shows the value of the genuine, or it would not be worth counterfeiting.

Mr. Caustic knows so well what is right; he sees so closely what is consistent or inconsistent with Christian character that I long to see him set us

the example of perfection. He is so keen to detect failings, let him avoid them all. I am tired of being shown only the dark side of the picture, and would gladly have a bright example of consistent Christian life. Have we not a right to expect it from Mr. Caustic?—*New York Observer.*

HEAVEN A PLACE FOR ACTIVITY.—The following remarks were made by Dr. Lyman Beecher to his theological class in Lane Seminary. Closing the book from which he had been reading, and jerking off his spectacles, he rose and exclaimed:

"Except freedom from sin, intense, vigorous, untiring action, is the mind's highest pleasure. I would not wish to go to heaven, did I believe that its inhabitants were to sit inactive by purling streams to be fanned into indolent slumbers by balmy breezes. Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton rested from his profound investigations! Have David and Isaiah hung up their harps, useless as the dusty arms in Westminster Abbey? Has Paul, glowing with god-like enthusiasm, ceased itinerating the universe of God! Are Peter, and Cyprian, and Luther and Edwards, idling away eternity in psalm singing? Heaven is a place of activity, of never-tiring thought. David and Isaiah will sweep noble and lofty strains in eternity, and the minds of saints unclogged by cumbrous clay, forever feast on a banquet of thought—Young gentlemen, press on—you will never get through. An eternity of untiring thought is before you, and the universe of thought your field."

BE YOUR OWN ALMONER.—The folly of hoarding up money during one's whole life, and of attempting to repair the neglect of personal attention to the claims of benevolence, by large bequests to charitable institutions, has been most painfully illustrated in the history of the great McDonough estate. There is a prospect of vast property wasting away without benefiting any one, save the lawyers. The National Intelligencer says a communication has been laid before the Baltimore City Council from the agents of this estate, which shows that the litigations and determinations have decreased the value of the property fully one-half of what was its value at the death of the testator. At that time the estate was valued at \$5,000,000, and now only at \$2,270,000. One of the agents, on the part of New Orleans, at a meeting of the Board, stated that over \$250,000 had been spent in litigation; over \$100,000 have been reported in charges and commissions; over \$500,000 have been lost in interests and delays; and over \$500,000 had been lost in pillage and decay. Notwithstanding all this, not one dollar of charity had ever yet been received from the estate; not one dollar had been sent to Liberia, nor the tears of one poor orphan boy ever been assuaged. At every point and in every way the last will and testament of John McDonough had been frustrated and thwarted.—*Central Press, Richmond.*

SECRET PRAYER.—Christian brother! hast thou "entered into thy closet" daily of late? If not, what dishonor hast thou done to Him who stands ready ready there to hear "all thy petitions." How much love for your family could you be supposed to possess if you should stay away from the family circle whole days, and eat and sleep in your barn? You can eat your bread from heaven only in the closet, and keep your heart warm with the love of Jesus only there. If you are willing to venture through the dangers and to assume the responsibilities of any day of your life without Christ for your guide and strength on that day, omit entering your closet, but on no other.

Again: hast thou considered the close the place for the virtual achievement for the main business of life?—Jacob had been years acting out the views gained and the plans formed in secret communion with God, when he was about to meet Esau who might destroy him. Now he must again gain victory and success in his secret communion with God. In going to and from Padan-aram, he achieved the great ends he aimed at in secret intercourse with God. Before we have God with us in outward labor, we must seek him and obtain his direction and promise of help in secret. O, if thy heart were more in the closet, it would be more full of hope in the church of God, where thou oughtest to "play the man" always.—*Y. Chronicle.*

The blood of Jesus speaks peace, list ten to it in all your conflicts.

gressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

The broken law demanded the eternal death of the transgressor; the death of another was however admitted as a satisfaction to justice. It was not the thing required, but something with which justice was content—an equivalent, which satisfied fully the demands of the law—a surety, which released the offender from all demands, by entirely paying the debt which he owed. Is not that simple? Yet bear in mind that this satisfaction is not the very thing which justice originally required; and hence, on that account, sinners are still guilty and under condemnation until they believe.

They themselves did not suffer; they underwent no penalty, but another did, in their place. Another took their "chastisement" and "stripes" upon him; and so the great Judge and Lawgiver has the advantage over the sinner still, and which he retains in his hands;—he still reserves to himself the power and the right to decide and prescribe the exact terms of our actual deliverance. And those terms are faith and repentance towards God and our Lord and Savior Jesus Christ.

God is now reconciled to us; he waits to be gracious. Think of that! He is actually waiting to forgive you. All that is necessary for that consummation, is for you to come to him, by the atonement of Christ his anger is removed.—He looks upon the whole human race as Napoleon Bonaparte may be said to have looked upon all his political offenders, after he had published a general amnesty to them and informed them that they might return to their country and be sure that he would receive them graciously, favorably and bestow a free pardon upon them. Ill-feeling towards them is all gone; he thinks kindly of them and desires them to come to him.

So it is with God—he is reconciled to the whole human race; he no longer feels towards us the displeasure of an offended lawgiver; as an unrelenting Judge he no longer frowns upon us; he no longer retains in his heart (to speak after the manner of men) anger towards us



## THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, JULY 31, 1856.

**OUR TERMS.**—Yielding to the wishes of a large majority of our friends, who have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names 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.

Let no one be repulsed, by reason of their length, from reading "LETTERS TO A FRIEND," on our first page, from the sensible pen of our correspondent S.

## Queries.

We have on file several queries from brethren, on various subjects, touching discipline. We respectfully decline answering them. Queries are generally founded upon actual cases in communities; the Editor, by giving his opinion, becomes a party, one way or the other, does no good, probably, and injures his paper.

We will not say that we never intend to answer queries, but we must be satisfied before we do it, that they have a general application, and not a local one.

## Receipts for the Bible Union.

We have been requested to publish the receipts in full for ALABAMA. It is all we can do, for want of space, to publish the amounts received by our State Agents for objects fostered by our State Convention. We would be pleased to grant the request of brother Edmonds, the Secretary, but it would occupy too many columns of our paper. If it will answer, let him give us the aggregate and we will publish it.

**THE COLEMAN HOUSE, KNOXVILLE, TENN.**—In another column will be found the advertisement of our two late townsmen and fellow-citizens, SAMUEL LAMER and JOHN EADY, who have leased this large, commodious, and most superbly furnished house, in Knoxville, Tenn. From a personal acquaintance with both of these gentlemen for years, we can confidently recommend them to the travelling public as being eminently qualified to accommodate in every sense all who may favor them with their patronage. They will make the COLEMAN HOUSE, without any doubt, the best hotel in the city. Give them a call, and prove it for yourselves.

## The Western Recorder, and the late discussion on Methodist Episcopacy.

In a recent notice of our late "Discussion," the "Western Recorder" says:—"Both parties have occasionally stepped beyond the record, and said things which had better have been left unsaid; but as a whole the discussion is conducted with much kindness and courtesy."

Now, we respectfully ask the esteemed editors of the "Recorder" to point out those instances in which we "have stepped beyond the record." We solemnly promise, before the Searcher of hearts, that in every instance in which we have made allegations not sustained by the record, we will promptly and joyfully retract them. It cannot be any credit to us, nor can it subserve the cause of truth, that we have "stepped beyond the record." We have no desire whatever to perpetuate that "which had better have been left unsaid." Let the instances be pointed out, in which there is a conflict between our allegations and the record, and we shall lose no time in restoring the desired harmony. We make this request in all possible seriousness.

## No! We Cannot.

A subscriber in Texas, enquires: "Can you recommend to me a Baptist paper at the North, that does not abuse the South? For two years I have been taking the EXAMINER and N. Y. RECORDER, and unless I am greatly mistaken in its character, &c., it is not much of a friend to us of the South."

We answer, not one with which we are acquainted. If there is an exception it is the New York Chronicle. That paper, considering the region of fanaticism in which it lives and moves and has its being, keeps itself remarkably clear of such contagious influences. But when the able editors of such papers as the EXAMINER, WATCHMAN & REFLECTOR, CHRISTIAN SECRETARY, CHRISTIAN CHRONICLE, ZION'S ADVOCATE, and JOURNAL & MESSENGER, have gone crazy and joined in a crusade against the South, we have but little hope that the N. Y. CHRONICLE will maintain its conservative course, and, therefore, cannot recommend a single Northern Baptist paper to a Southern man.

If this is a hard saying, let those who object make the best of it. We are prepared for consequences.

## University of Nashville.

The University was founded in 1785. The Medical Department was organized in 1850 and is now the third in the United States in point of patronage. The College Department under the Military System adopted one year ago as an effectual means of preserving order, promoting habits of industry, economy and obedience, and of securing health and physical exercise in a position such as usually presents difficulties in the way of moral, mental and physical training of youths, has entirely fulfilled the expectation of its numerous friends. It is desirable that the peculiar advantages of this system may be fully understood. In the regular Collegiate Course the ancient reputation of the University for sound Scholarship and Classical learning will be maintained. A parallel

course of science is established in which Students are graduated as *Bachelor of Science*, or they may select their course in the several departments, including Modern Languages, Mathematics, Civil Engineering, English Literature, etc., and receive certificates of proficiency. A Preparatory School is attached in which boys are thoroughly trained. The location of the College is retired, elevated and healthy. It has superior accommodations and is easy of access. The total number of Students in both departments during last Session was 493.

## Grateful Acknowledgments—On late Discussion—A New Edition—Corrections.

The favor with which the first edition of our late Discussion on Methodist Episcopacy has been received by the public, has surprised us no little, and awakens in the minds of the parties sentiments of gratitude to the kind friends and brethren who have aided them in extending its circulation. That an edition of four thousand copies of a work of this description should have been disposed of in about four months, is quite encouraging to us. Most of the first edition has been disposed of in Alabama and Georgia. We have many orders from other States which cannot be filled. Indeed, there are many important points in this State to which we have not been able to send a single copy. We hope, however, to accommodate all our friends before many months.

We have already tendered our grateful acknowledgments to the editorial corps, for the kind terms in which they have greeted this book. Perhaps it is due all parties, that we insert a few more extracts from several religious publications, in regard to the work.

The New York "Christian Advocate and Journal" (Methodist) says:—"This discussion took place in the columns of the South Western Baptist, of which Mr. Henderson is editor. It appears to have been conducted in a Christian spirit, and has the rare merit of being satisfactory to both parties, being published at the mutual request of Baptists and Methodists, and recommended by official church meetings of both denominations."

The "Charleston Christian Advocate" (Methodist) of May 1st, 1856, concludes a notice of the work as follows:—"We have before us a calm, dispassionate, gentlemanly (rare indeed) discussion of the question, to which, with full confidence that our system is free enough for liberty, and stringent only so far as healthy and united action requires, we call the attention of those who may doubt on the subject."

The reader will please accept the above as a set-off to the notices of the discussion which appeared in the columns of the "New Orleans" and "Texas Christian Advocates."

The "Western Recorder," Louisville, Ky. (Baptist), of June 11th, 1856, says:—"We have had time as yet to give it but a hasty perusal, but are willing to concede that it is an able and thorough examination of the foundation and tendency of Methodism. Mr. Henderson, who is the able editor of the 'South Western Baptist,' has shown himself in this discussion to be a formidable antagonist as a controversialist, and has sifted Methodist Episcopacy most thoroughly. He has the advantage of his opponent, in the ground, and maintains it throughout the contest. But Mr. Hamill has come nobly forward to the vindication of what he believes to be the truth, and has made as good a defense as his cause would allow."

"The Southern Baptist Publication Society are deserving of much credit for the very fine taste and style in which the work is got up. We commend it to a careful perusal by clergy and laymen of both denominations."

The "Home and Foreign Journal," Richmond, Va., for June, 1856, has the following:—"This discussion originally appeared in the South Western Baptist, published at Tuskegee, Ala., of which Mr. Henderson is editor, and was continued for several consecutive weeks. Its publication in book form was demanded by the expressed desire of several Baptist Associations and Methodist Conferences, and now appears in an edition of four thousand copies. In looking over its pages, we have been gratified with the kindly spirit in which the controversy was conducted. Both parties were earnest, and determined, and yet neither indulged in that bitterness and rancor which too often mar controversial writings. As the title indicates, Mr. Henderson proposes to show that the Methodist form of church government is anti-scriptural and anti-republican, because the sole power is vested in the ministry, while his opponent appears as the advocate of the system. The reader of the book will not fail to notice how dexterously Mr. Hamill avoids the main question by introducing several side issues, which are not relevant to the subject. We cordially commend the book as it presents the argument as conducted by two able men, and no one will find his good taste offended by low personalities or vulgar abuse. Mr. Henderson deserves the thanks of his brethren for the manner in which he has exposed the prominent features of the Methodist Church polity."

The New York "Christian Review" (Baptist), for the quarter ending July, 1856, contains a notice of the work, from which we make the following extracts:—"The letters composing the volume originally appeared in the columns of the 'South Western Baptist' from April, with occasional intervals, to the close of November, 1855. It would seem that the period made a deep and salutary impression. A general desire prevailed that they should be published in a more permanent and accessible form. So peremptory was the demand, the gentlemen who conducted the discussion felt themselves obliged to comply."

Whereby we have the light and shade of Methodist Episcopacy—the shade predominating.

The discussion is conducted with much ability, and generally with candor, and in a becoming spirit. We cannot divest ourselves of the conviction, however, that our Methodist brother has introduced in the discussion much that is quite irrelevant. Against substantial argument and objections to Methodism you are met with far-fetched, and often imaginary reasons, which with superficial minds may subserve a purpose, but with others they can only weaken the cause they were advanced to support."

Moreover, Mr. Hamill not infrequently plants himself upon hypotheses which are not tenable. The observing must perceive that in many of his positions he is beating the air, or contending with a man of straw, which his imagination has created. Had we space it might be well to point out some of these false positions upon which he relies for the support of his cause. But the reader will do this for himself. Mr. Henderson has the advantage of his antagonist in these particulars. He is more careful both of the positions he assumes and of the arguments adduced in their support. He states with much fairness the palpable objections to Methodist Episcopacy, and fortifies his positions generally with relevant and reliable arguments. The discussion will well repay a careful perusal."

Our space forbids the insertion of any more of these notices, though we have quite a number before us. These are given at this time, for the reason that the Southern Baptist Publication Society is about issuing another edition of the work. The Corresponding Secretary informs us, that the agents of that Society recommend an immediate edition of two thousand. It will require some five or six weeks to accomplish this work, at which time, we shall be able to fill several orders now before us. We are now engaged in making the necessary corrections for the forth-coming edition. We hope to make it more attractive and interesting to the reader. A portion of the matter in the Appendix will be left out, and an article added on Scriptural Episcopacy.

## Intoning.

Our Episcopalians friends are manifest believers in the "good old times;" toward which, moreover, some of them are "advancing backward," with all the haste consistent with a true ecclesiastical dignity. Some of their papers are now earnestly advocating the practice of intoning; that is, reading or repeating the church service with a sing song tone, in imitation of the Roman Catholic priests in certain portions of the mass. After all, then, it seems that those uneducated and unrefined preachers and exhorters among some of the "dissenting" sects, who have been not a little ridiculed for what a simple-hearted sister called "that blessed old tone," were not so much out of the way as they have been represented. They fell into the practice from a sort of "natural crook" that way; our friends robes and bands are now going for essentially the same thing, only a little more artificial and monotonous. "Tempora mutantur"—Christian Secretary.

We are a little old fashioned, and love a return to "old paths" but cannot go the above. Our "High Church" folks are determined not to be like "Dissenters," and have gone back to the old Puritanical nasal twang of the 17th century. As they seem determined to go on to perfection, they will pass the Cromwellian Round Heads, and learn to chant equal to the bald headed Monks and Friars of the dark ages.

Well, gentlemen, good by, you are only on your way to your rightful home.

**Progress of the Churches.**—Last Sunday I assisted in constituting a Church in the extreme N. W. Creek settlement, of 14 members, which we called *Montezuma*. I also ordained 3 deacons, and baptized two converts, the difference in whose ages was at least 80 years—one being 13, and the other at least 93. H. F. BECKNER.

Journal and Messenger of 11th inst. reports an addition of 8 to the Bedford Church, Ind., by baptism.

Religious Herald of 24th inst., reports 67 additions to the colored Church in Richmond Va.

Sixty-six have been added to the Middleton Baptist Church, Ohio, by baptism.

Ten willing converts have been recently added to Modest Town Church, Va., by baptism.

Zions Advocate, reports the addition of 35 members by baptism, to Buxton Centre Church, Maine.

Western Watchman of 11th, reports the addition of 23 members to New Hope Church, Mo.—18 by baptism.

The Journal and Messenger of 18th inst., reports an interesting revival at Middletown, Ohio, which resulted in the addition of 68 by baptism, and 11 by letter.

Four more added to Marion Church, Ohio, by baptism—June 26th.

Pleasant Valley Baptist Church, Ky., have recently had a glorious revival of religion, during which time, upwards of 40 were baptized.

Baltimore; 3 added to High Street Baptist Church, by baptism.

Berlin Church, Wisconsin, 3 have been added, by baptism.

## That "Plea"—Read it.

BRETHREN EDITORS: Permit me to direct the attention of your readers to a pamphlet recently published by Rev. A. C. DAYTON, Corresponding Secretary of the Bible Board of the Southern Baptist Convention, Nashville, Tennessee, entitled "A Plea for the Bible Board" of S. B. C. This publication by Brother Dayton is just the thing we need. It contains very much valuable information concerning the origin and history of the various Bible Societies in existence in the United States—together with a strong and irresistible presentation of the claims of the Baptist Bible Society on Baptists. We have no doubt but that the information contained in this little pamphlet, will do much good, if widely circulated. Every body should read it. And we hope that every brother into whose hands it may fall, will, after reading it carefully himself, lend it to his neighbor.

It is gratifying to know that the author has made arrangements to place, gratuitously, into the hands of all the subscribers to the "S. W. Baptist," a copy of this "Plea." This, with the blessing of God, will bring forth a hundred fold. Read it, brethren.

Would it not be well for pastors to have it read to their churches? In this way many would be benefitted that may not have a chance of reading for themselves. We have ordered a supply for the use of our colporteurs.

F. M. LAW, Cor. Sec.

Brother Dayton wrote some time since, to know if we would send each of our subscribers a "Plea," if he would send it. We promptly responded that we would; but they have not yet come to hand—225.

## Communications.

For the South Western Baptist.

**MESSES. EDITORS:** As the period for the Baptist Associations in Alabama is now at hand, the Board of the Southern Baptist Publication Society desire to take advantage of such opportunity, to call attention to the work of this Society. The recent endowment which has been pledged, will give a foundation for our Publishing Department, such as it has never had before.

To meet the acknowledged wants of our people, the Board are now taking steps to publish as early as possible, two select Libraries, the one for ten; the other for five dollars, each. The former of these will probably be the first issued. It is proposed to have not less than fifty choice volumes of uniform style, in the ten dollar Library.

In the meantime, the select ten dollar Libraries of the American Sunday School Union, the American Tract Society, and other publishing concerns, are always supplied at this Depository, in great quantities. The Libraries now to be issued by this Society will be the means of supplying a great want which has long been felt by our churches and Sunday Schools.

The Board also are arranging for many other requisites and facilities which our churches and people need. Among these, is a suitable Catechism for the Oral Instruction of the colored people. It is expected that this can be supplied at an early period. At the same time, many new works are in contemplation, and large issues of new editions of our own publications are called for.

The work of this Society is now getting fairly before our people. The best use has been made of the small means furnished during the nine years of the Society's infancy; but it should have had its present endowment within a year or two after its organization. Now that it is engraving the Sunday School Department as a leading branch of its work, there is need of responsive action on the part of the denomination.

The general State agents of the Society are charged especially with looking after this work,—both by encouraging and aiding in the formation of Schools, and raising means for supplying destitute localities, of which there are several hundreds, in three or four only, of our largest States.

The Board desire that the Associations which are to meet within the next four months, will direct their Executive Committees, or Colporteurs, to apply to the Depository Agents, in order to supply themselves for book distribution within the several Associations. It is obvious that the recent endowment was not designed to pay the salaries of Colporteurs directly. For it there were only one Colporteur for each Association in Alabama, the number of them being over twenty-five, the low salary of one hundred and fifty dollars for each Colporteur, would require about \$4,000, simply as salary for one year, which is nearly as much as was pledged in Alabama, for the permanent endowment.

The Board believe that the true method is, for each Association to appoint one or more Colporteurs, and with the salary as Colporteur from the Association, and with the liberal commissions allowed by the Board, the Colporteurs will be enabled to make their remuneration and support. The grade of such commissions has not yet been clearly and fully arranged by the Board, and the agents of the Publication Society; but it is designed to make it as liberal to the Colporteurs as the case will possibly admit of.

The Board have also provided, to a certain extent, for making grants of \$10 Libraries to indigent Ministers, in cases where they are properly endorsed for by deacons or officers of Associations, Churches, or well known and responsible Ministers and Brethren. In such cases the Libraries can be selected by the Agents of the Board, and the wishes of the individuals to be aided, will always of course be consulted. The purely benevolent operations of the Society will require the services of a general agent for each State, probably for several years to come. Now that a good start has been made in creating a new endowment of over \$20,000, it is hoped that this work will go on, till it reaches what many of its most considerate friends have always regarded as necessary—a working capital of not less than fifty thousand dollars.

Those who have not taken an active part in the recent endowment movement, are affectionately and respectfully solicited to receive the visits and communications of Rev. PLATT STOUT, the General Agent for Alabama, and to contribute through him, such sums as they may deem proper.

For the Board,

J. P. TUSTIN,  
Cor. Sec'y S. B. P. S.  
CHARLESTON, JULY 18, 1856.

For the South Western Baptist.

**MONTGOMERY, ALA., JULY, 1856.**  
**MESSES. EDITORS:** The second Sabbath in July will, we trust, long be remembered by the Church at this place. By previous appointment on that day, Bro. B. W. PRIEST was ordained and set apart to the work of preaching the Gospel among the heathen.

SATURDAY EVENING

the Church, and quite a number of visiting brethren, assembled in our house of worship. The Presbytery, composed of brethren David Lee, P. H. Lundy, J. D. Williams, A. M. Poindexter, J. Faulkner, J. M. Newman and I. T. Tichenor, was organized by appointing Bro. Lee, Moderator, and I. T. Tichenor, Secretary. In presence of the congregation, Bro. Priest then gave a touching relation of his Christian experience, his call to the ministry, and his views and feelings with reference to the Missionary Work. After this relation, Bro. Poindexter addressed the audience, enforcing the duty of personal consecration to the cause of Christ.

The congregation was then assembled, and the Presbytery proceeded to examine Bro. Priest with special reference to his doctrinal views. The examination was conducted by the Moderator. After the examination had closed, the brethren engaged in a free interchange of opinions until the lateness of the hour compelled them to adjourn.

SABBATH MORNING.

The Ordination Sermon was preached to a large audience, by Bro. Poindexter, from Math. 28-29-30. His theme was, "The Mission of the Church." It was an able discourse, and made a profound impression. I had intended giving an outline, but a meagre sketch would not do justice either to the subject or the speaker.

After the sermon, the church and visiting brethren united in the celebration of the Lord's Supper. The services were conducted by brethren Williams and Lee. It was a solemn season. We felt that we would never all meet again at this sacred feast—that our next reunion would be at the Marriage Supper of the Lamb.

AT NIGHT

The services were opened with singing and with prayer by Bro. Williams.

Bro. Lee then presented the candidate to the audience, and requested all Christians to unite in their prayers to God in his behalf. He was then set apart by prayer, the Moderator leading and the laying on of hands by the Presbytery.

An able charge was then delivered by Bro. P. H. Lundy, which I hope he will suffer to be published.

The Bible was then presented by the Pastor of the Church, accompanying it with some brief and appropriate remarks.

The Presbytery extended to the candidate the hand of fellowship.

The pastor of the Church then called the attention of the Church to the fact that Sister PRIEST was present; spoke of her heroic devotion to the cause of Christ; of her determination to live and labor with her husband in Africa, and requested that united prayer should be offered for her. Bro. Faulkner then led the assembly in fervent supplication to God that her life might be spared, her health be preserved, and that success might crown her efforts to teach the heathen the way of salvation.

As Bro. Priest goes out as the Missionary of the Alabama Association, Bro. Poindexter improved the opportunity of impressing upon those present the obligation they were under to support him by their means and their prayers. We trust these remarks will never be forgotten.

The congregation then united in singing the hymn commencing

"Blest be the tie that binds,"

and many brethren and sisters came forward and with warm hearts and tearful eyes pledged their sympathies and prayers, and bade them farewell.

On Monday evening, brother and sister Priest left us. May the blessings of God attend them.

P. S. During the exercises, about \$250 were contributed for the support of brother and sister Priest.

I. T. TICHENOR.

After the sermon, the church and visiting brethren united in the celebration of the Lord's Supper. The services were conducted by brethren Williams and Lee. It was a solemn season. We felt that we would never all meet again at this sacred feast—that our next reunion would be at the Marriage Supper of the Lamb.

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I. T. TICHENOR.

For the South Western Baptist.

**Deacon John's Visit to the Sanctuary of Hell, and whom he saw there, and what and how they did.**

The caption of this article, doubtless, will startle the reader and give rise to inquiry about who Deacon John is, and when and where he lives. The first inquiry will only be answered by a brief description of the Deacon, and in answer to the latter two interrogatories, the writer would say, that he is now living within the State of Alabama, B— County. Deacon John is now an aged man whose silver locks give a venerable appearance; he is of medium stature, a little inclined to corpulency. In politics, he is a Democrat, died in the wool, and in religion a firm Baptist—so firm that his religious principles are dearer than life, and he would sooner part with his right arm or eye, than to compromise a principle of the Bible to make friends with either persons or denominations.

In consequence of his firmness, he is often branded with prejudice, liberality, bigotry, and similar epithets; but such thunder does not cause a single nerve of Deacon John to quiver.

In speaking of thunder, he often discriminates between thunder, saying that there is the sharp crack, piercing the gabled roof, and making the very solid timber, which soon passes off and is forgotten; and then there is that deep solemn, distant thunder, that gives a person time to meditate, as it reminds adroit the heavens leaving deep and lasting impressions of the magnificence of the Lord upon the mind, with a remembrance when the clouds have passed away and the sound of the distant thunder is no longer heard.

With this grand simile, the Deacon described the different kinds of preaching. He says, the sharp thunder resembles those "upstart" preachers that think "they know it all," and mount the pulpit full of pomposity and self-conceit, and foam away with a jargon of quotations from the celebrated writings of Doctors of Divinity and ancient Hebraean Authors, mixing in here and there a little human philosophy, rudiments of the world, with a smattering of Greek or Latin—criticisms of which the audience know about as much as they would of the Hottentot language. And after getting his gas up as lofty as he can conveniently, stops suddenly, and after service listens with itching ears to hear the brethren make remarks about his wonderful talents; and if he don't hear them applauding, he goes away thinking over and wondering at their great stupidity, and consoling his little self that he is wonderful, but that ignorant set can't appreciate him. Such thunder passes off, and no one is benefitted. But that solemn thunder resembles that deep, slow, solid preaching—rolling out of the deep mind of an humble servant of the blessed Lord, loaded with grand and noble truths, drawn from the pure and unadulterated word of God, which infuse their sensitive and consoling qualities into the hearts of sinners, expelling the wicked spirit and assimilating the heart, mind, and soul to God, and establishing there that faith which worketh by love and purifieth the heart. To hear the old Deacon talk about the varieties of spiritual thunder, and its effects, would even delight an out-breaking sinner.

Deacon John is now a man of some property, and is out of debt, which is certainly a comfort in old age. He lives very near the place where he first settled, and now cultivates a beautiful valley field that he cleared with his own hands; whilst his wife, who is still living, piled and burned the brush, more than thirty years ago. He often speaks of the hardships and privations he encountered when settling in this country. Not, however, as many do who have grown rich, and love to boast of it; but with gratitude to God and eyes swimming with tears, that he is blessed with a competency in his declining years. One instance he related, not long ago, to a young man with an increasing family, who was rather complaining of his condition. It was simply this: After planting his corn in the above named field, his bread gave out, and he had to go one hundred and fifty miles for a turn of corn, and pay two dollars and a half a bushel for it, and bring it home on horse back.

There is another that the Deacon becomes eloquent when talking about. Well, perhaps you

may wonder what that is. Well, it is not that he has lived to see his children occupying elevated positions, or that they have become wealthy and influential. No, no! He cares little about such things. Suppose he has a son a doctor, one a lawyer, one a judge, one a governor, one in the legislature, one in congress, or even one president of the United States—he is by no means exalted—for he knows these are places of temptation; and his old family Bible tells him there is spiritual wickedness in high places, and a cold chilly sensation steals over his aged body. But when he begins to tell, as often he does, that he has lived so many years and raised so many children, nearly all now grown, and some married, raising families, eating bread by the sweat of their brow; and last, but not least, he has lived to see the last one buried with Christ by baptism,—and here his lip quivers, the tears flow, his voice falters, and his soul is swallowed up in thankfulness to God. His is one amongst many instances of those old baptism, upon a profession of faith in the Lord Jesus Christ.

The old Deacon is a great hand for the substantial of life—such as bacon and coleworts, pork and turnips; and his religious character and taste precisely agree thereto. He can't endure a conversation or sermon which is not interspersed with sound doctrine. He says doctrine gives a body—a solidity to Godly conversation. He has great objection to, and almost a prejudice against preachers using manuscript in their preaching. He calls it swinching on gourd, and often asks young ministers if they have learned to swim without their gourd, yet. He often says that he would prefer seeing a young minister fall prostrate upon the earth and lie there in a helpless condition, until he was raised up by the prayers of Christians, than to see him propped up to a giddy height upon a paper foundation; and many will cordially agree with Deacon John in this particular. It is a grand error in young preachers, and it generally grows out of a mistaken conception of what it takes to constitute a big preacher, and the course necessary to be pursued to attain to that position. And it seems clear that a moment's reflection would teach them that they have begun at the wrong end of the matter. Farmers first prepare the soil for a crop, and next deposit a very small seed in the earth; and when it sprouts and comes up, they cultivate it—first the blade, the stem, the ear, and then the full corn in the ear. At a proper time, the blades are stripped, cured, tied in bundles, brought together, a pole set into the ground, and then the farmer begins to stack it; and he begins at the bottom and stacks up, and at the top puts on the cap, comes down, views his labor, and sees clearly that if he had commenced his stack at the top, he would never have succeeded. So it is with preachers. They must be content to be little preachers at first, and forever, unless God chooses to make them great ones. They must learn that in every piece of machinery there are little wheels and big wheels; and the little wheel can't fill the place of the big wheel, nor can the big wheel do the work of the little wheel—Christians, ministers and members must at first take an humble seat, and occupy it until invited to come up higher; and so thought Deacon John, and sorely he lamented his mistake—the mystery of which will be revealed in a future communication; and in the meantime, the reader is requested to be patient and he shall hear all about the Deacon's visit, &c.; and it is hoped that every reader will be profited in the end.

Your obt. servt.,

SHORT.

For the South Western Baptist.

**MESSES. EDITORS:** Allow me to make acknowledgment of \$27, from Mt. Gilead Church; \$28 from Unity Church; \$29.50 from Bethany; and \$5 from R. P. Rives—all by Bro. Lundy, for the support of Bro. Priest in Central Africa.

Bro. Lundy informs me that these sums will be considerably enlarged by these Churches, at the Alabama Association.

I may be allowed to say, that Pastors of Churches in the Alabama Association, I believe, are generally at work among their people, laboring to carry into effect the resolution of the last Association, to fit out and sustain a Missionary in Central Africa. I have not seen and heard from all, but doubt not all will make a good showing at the next Association in October, at Mount Gilead. For I know the resolves on the minutes of this Association are not neglected by Churches or Pastors. They not merely resolve, but do.

Brethren, Pastors and Churches of Alabama, as I was three quarters a salary agent, I worked and plead with you to help me, but as I am now, and expect for several months more, to continue my services free of pay, I ask, will you let me now help you in this good cause of sending the Gospel to every creature? I will find myself, and work with all my ability. In addition, I am willing to attend all the Associations I can reach, in advance, if notified, before our Missionary meetings, for the purpose of raising funds for Foreign Missions. Brethren, I intend to work harder, if you will allow it, without thank for pay. Don't think, any of you, that I am making no sacrifice. I am about as poor a man, as far as this world is concerned, as is generally found among hard working people. If I knew I were to die to-morrow, I would not trouble any one to write me a will; for I would not have even an old sully, like Rice, to will away. And if I had, it should all be directed, honestly, to the cause of Him, who, though rich, became poor for me.

Brethren, I intend this as my last appeal to you, on paper. I ask you, then, in compliance with your Savior's command, not as some wish to make it, permission, or commission, but positive command, aid in sending the Gospel into all the world, to every creature; and may God give both the ability and will to His people to make to Him, at the coming Associations, a large offering of men and money for the salvation of the heathen. Brethren, so far from having apologies to offer for troubling you, I am ashamed that I have been so inefficient.







## The Family Circle.

A Plant of Slow Growth.  
FROM MY CLASS—BY AUNT ABIE.

"Teacher, I can't stay at church to-day," said Lucy Benton to me one morning.

"Why not, Lucy?"

"Because, mother says I must come home and take care of Gertrude. I think it is a shame. She is such a provoking child."

"What makes her provoking, Lucy?"

"Oh! she is so cross and fidgety, that mother won't take her to church, and I have to stay at home just for her. I am out of all patience with her."

"Perhaps Lucy your impatience is one cause of her being so fretful. You can't expect her to be mild and gentle, if you are continually finding fault, and chiding her. Love you know, begets love, and kind words generally produce a return of the same."

"Well, I never did have any patience, and it is of no use to wish for it, for mother says, that I have got just the worst disposition that she ever knew. She scolds me all the time, and I can't help getting out of all patience every day—it makes me so angry to be scolded."

"Have you been angry this morning, Lucy?"

"Yes when mother said that I must come home I could not help being angry. It was so provoking. I told her I would not come."

"Then why do you go?"

"Because father heard me, and said that I should come, and he gave me a good scolding besides; but won't I give it to Gertrude!"

"Stop, Lucy, and think for a moment what you are saying, and what a situation you would be in if God should lose all patience with you, even for a moment. You are constantly breaking his commands, yet he does not cut you off, but kindly invites you to come to him, and be happy: For more than twelve years he has spared your parents to you, and given them the disposition to labor, that you may be clothed, fed, and educated; and yet when they ask a small return you refuse, and say that you have no patience with it. Do you remember, Lucy, when you had the small-pox, and the neighbors were afraid to come near you?"

"Yes, indeed, I can never forget that time."

"Who sat up with you, night after night, and carefully nursed you by day."

"My mother; but it was her duty to do so, because I am her child."

"Is it possible, Lucy, that you can indulge such a thought for one moment, and thus refuse to honor your parents? Do you really think, that you owe your mother nothing, for her untiring care of you?"

"I never thought anything about it."

"Will you think of it to-day, Lucy. You cannot come to church; and while you are alone, this will be a good subject for meditation, and perhaps, will prevent you from being unkind to your little sister. You may learn, too, that patience brings its own reward."

The next Sabbath I observed that Lucy appeared unusually serious and out of spirits; and when the lessons were finished I said to her:

"Well, Lucy, what do you think of patience, now?"

"It is of no use for me to think anything about it. I can't be patient any way."

"Did you expect to overcome in one day a fault you have indulged for twelve years, Lucy? If you did, it is not to be wondered at that you are disappointed. Patience is a virtue of slow growth, and by your own unaided efforts you can never attain it; but we are assured that in answer to prayer,

"He giveth more grace. This grace, however, is not given unless we ask for it. It does not come to us unsought, neither will we be permitted to enjoy the benefits which it confers, unless we earnestly strive for it. The Bible, too, must be our constant, daily study, if we would have this grace in our hearts. It is here that we find the most glorious examples of patience, and learn the rewards promised, and the warnings given in regard to it."

EXPRESSIVE.—We give some specimens of the poetry of the African language. Among the Mongroes, thunder is called "the sky gun; the morning 'the day's child,' and one who is intoxicated, is said to be "taken captive by rum."

THE GRANDEUR OF MAN.—The birth of any infant is a far grater event than the production of the sun. The sun is only a lump of senseless matter; it sees not its own light; it feels not its own heat; and with all its grandeur it will cease to be; but that infant, beginning only to breathe yesterday, is possessed of reason, claims a principle infinitely superior to all matters, and will live through ages of eternity.

RELIGION is the tie that connects man with his Creator, and holds him in his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attraction all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.

HOLINESS is boundlessly benevolent; it embraces God, it embraces the world. It gives to the world its usefulness and love, and to God the sincere worship of an undivided heart.

The eye of the renewed man beholds beauties before unknown; the trees wave with gladness, and the floods clap their hands; the light of the moon is as the light of the sun, and the light of the sun is seven fold. Over the whole scene, the morning stars sing together, and the sons of God shout for joy.

The future is concealed—clouds and darkness hide it from our view. We know not what a day may bring forth, nor what an hour; we know, however, that death is there—and after death the judgment—and eternal life, or eternal death.

SELFISHNESS is a great advocate for the protection of its own interests; he has become rich, yet he is not rich Godward. He has mortgages, but he, himself, is mortgaged to the devil, and when the time expires, he will foreclose, and take possession. He has pledges enough on earth, but no pledge of a future inheritance in heaven.

HABIT in a child is at first like a spider's web—if neglected, it becomes a thread or twine; next a cord or rope; finally a cable; and who can break it?

The love of Christ is unparalleled in its nature—intense in its ardor—immense in extent—and glorious in its purpose and issue.

FAITH is both created and preserved by hope, truth and love. This triad constitutes its efficient cause. Truth is the mother of faith. Hope assists in its creation, by its expectations and desires; love nourishes and reconciles, and thus contributes to lay a foundation for faith.

The honors of earth come from inconsistent mortals; the honors which are spiritual flow from the unchangeable Jehovah. Earthly honors are transitory; like the sources from whence they spring, the honors of heaven are abiding like their Divine author.

WHEN you meet with neglect, let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect."

The labor of a whole life directed to the object of establishing a merit of our own, will only widen our distance from peace; and we know of nothing that will send this visitant to our agitated bosoms, but a firm and simple reliance on the declarations of the Gospel.

—Dr. Chalmers.

WITHIN a while the earth shall cover us all, and then she herself shall have her change. Now, any man that shall consider this, can not do otherwise but content in his heart and despise all worldly things.

READING AND THINKING.—Always have a book within your reach, which you may catch up at your odd minutes. Resolve to edge in a little reading every day if it is but a single sentence.

If you can give fifteen minutes a day it will be felt at the end of the year.—Thoughts take up no room. When they are right they afford a portable pleasure, with which one may travel or labor without any trouble or encumbrance.

PASSION AND PATIENCE.—Passion is a fury, breathing out threatenings and slaughter; patience is a cherub, whispering words of love and joy. Passion is a tempest; patience, a holy calm, where peace reigns and triumphs. The one is a troubled sea; the other a placid lake, illumined by the mellow light of heaven.

RELIGION AND PHILOSOPHY.—Religion is more easily obtained than philosophy, and is a far more powerful; whosoever submits to it, to him it impart a principle to govern his passions, even to love his enemies, and thus to conquer them.

As the plow enters the hard soil, and lays bare furrow after furrow, even so does conviction penetrate the heart of the true penitent, and opens the hidden depths of pollution and guilt.

HYPOCRISY, consists in acting a part or character not our own. There are hypocrites in all professions, and a great deal of hypocrisy in the world.

Men of low degree are vain, and men of a high degree are a lie. Both of them together laid in the balance of sincerity, would be found wanting.

Love is the greatest ornament a believer can wear.

Tom Flosser was the queerest boy I ever knew. I can't think he ever cried—I never saw him. If Fleda found her tulips all rooted up by her pet puppy, and cried, as little girls will, Tom was sure to come around the corner, whistling, and says:

"What makes you cry, my infant? can you cry tulips? do you think every sob makes a root or blossom? Here! let's try and right them!"

So he would pluck up the poor flowers, put their roots into the ground again, whistling all the time; make the bed look smooth and fresh, and take Fleda off to look at a pretty snake, or to hunt hens nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string, and flew away far out of sight. Tom stood still one moment, and then turned round to come home, whistling all the time.

"Why, Tom," said I, "aren't you sorry to lose that kite?"

"Yes! but what's the use? I can't take more than a minute to feel bad; 'sorry' will not bring the kite back, and I want to make another."

Just so when he broke his leg.

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Tom Flosser was queer, certainly, but I wish a great many people were queer that way.—School Fellow.

ADVICE AS TO RECREATION.—Let not recreation be lavish squanders of your time, but choose such which are healthful, short transit, recreative, and apt to refresh you; but at no hand dwell upon them, or make your great employment, for he that spends his time in sports, and calls it recreative, is like him whose garment is all made of fringes, and his meat nothing but sauces—they are healthful, chargeable and useless. And therefore avoid such games which require much time or long attendance, or which are apt to steal thy affections from more severe employments. For to whatsoever thou hast given thy affections thou wilt not grudge to give thy time. Natural necessity and the example of St. John, who recreated himself with sporting with a time partridge, teach us, that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung.

Too TRUE.—The less you leave your children when you die, the more they will have twenty years afterward. Wealth inherited should be the incentive to exertion. Instead of that "it is the title deed to sloth." The only money that does a man good is what he earns himself. A ready made fortune is like ready made clothes, seldom fits the man who comes into possession.—Ambition stimulated by hope and a half filled pocket-book, has a power that will triumph over difficulties, beginning with the rich man's contumely, and leaving off with the envious man's malice.—The Albany Police Tribune says this. Ain't it true?

WHOLESALE ADVICE TO YOUNG MEN.—Begin life with the least show and the least expense possible; you may at pleasure increase both, but not easily diminish them. Do not think your estate your own, while any can call upon you for money and you cannot pay; therefore begin with timorous parsimony. Let it be your first care to be in no man's debt. Resolve not to be poor; whatever you have spend less. Poverty is a great enemy to human happiness; it certainly destroys liberty, and makes some virtues impracticable and others extremely difficult.

COURAGE, MOTHERS.—Newton sinned away his early advantages, and became an abandoned profligate; but the texts and hymns his mother had fixed in his mind in his infancy and childhood were never effaced, and finally fastened him to the Cross. Cecil tells us that in the days of his vanity, though he withstood so many pious endeavors, he never could resist his mother's tears. Wilson, late Bishop of Calcutta, in his narrative of intercourse with Bullingham, the assassin, says he could make him feel nothing till he mentioned his mother—and then he broke into a flood of tears. "In the morning sow thy seed, and in the evening withhold thy hand."—Vermont Chronicle.

Young saints should be very earnest with God for growth, that they may be "rooted and grounded in love."

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## Religious Publications.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

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

THE PROGRESS OF BAPTIST PRINCIPLES IN THE LAST HUNDRED YEARS. By T. F. CURRI, Professor of Theology in the University of Leipsig, Prussia, author of "Communion," etc. 12mo. cloth—\$1.25.

A liberal discount will be made to parties buying in large quantities. Sent by mail, on receipt of retail price.

This work is divided into three books. The first exhibits the progress of Baptist principles now conceded in theory by the enlightened of other denominations. The second presents a view of the progress of principles of controversy.

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

It is a work that invites the candid consideration of all denominations. In his preface, the author says: "If in a single line the following views there should appear the slightest unkind allusion to any other denomination, the writer would at once say that nothing has been further from his intentions or feelings. His aim has been to draw a wide distinction between parties, that of the Baptist, and the rest of the volume is not to exhibit or defend the Baptist, but their principles."

NOTES.—"The work exhibits ample learning, vigorous argument, and an excellent spirit, towards the persons whose views are controverted. Apart from its theological bearings, it possesses not a little historical interest."—N. Y. Tribune.

It abounds with facts illustrating the progress of Baptist principles in the last hundred years—facts which will be of great value to many persons who have not thought much on the subject.—Andover Index.

It is a work that will undoubtedly excite considerable attention among those who have not read it. It is a different fact may think of the author's views, they will share the candor and courtesy with which he has conducted the discussion. We know of no man in our churches better fitted to present a fair exposition of Baptist principles. He is no sectarian, and he is not a party man. He is a man of contrast with many, both of Baptist defenders and their opponents. He is a man of contrast with many, both of Baptist defenders and their opponents.

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