

SOUTH WESTERN BAPTIST

HENDERSON AND
H. E. TALIAFERRO, Editors.

OL. 8--NO. 41.

South Western Baptist.
PUBLISHED EVERY THURSDAY MORNING,
BY
THOMAS F. MARTIN.
JONES, TALIAFERRO & CO.,
PROPRIETORS.

Terms of Subscription.
Paid twice monthly, \$2.00 per annum in advance; or \$2.50 at the expiration of the year.

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For the South Western Baptist.
"The Progress of Baptist Principles in the last hundred years."

BY THOMAS F. CURTIS.

Messrs. Editors: I wish to do a kindness to my beloved brethren in the Ministry, in Alabama, and to many esteemed, intelligent private members of our Churches, by bringing to their notice the late work of our brother Curtis, whose title stands as the caption of this article. It is a duodecimo volume of more than 400 pages, from the press of the well known Baptist publishers, Gould & Lincoln, Boston.

The object of the writer is to show that the great fundamental facts and doctrines of Christianity, as now maintained by American evangelical denominations, have always been maintained by the Baptists, from the days of the Apostles to the present time; and that these principles have been borrowed from the Baptists by other denominations, within the last one hundred years.

The work is divided into three books. The first treats of the progress of principles now conceded in the theory by the most enlightened of other denominations. Of these principles, the first mentioned is Freedom of Conscience and Separation of Church and State.

It is here shown that from the era of Constantine the Great, through the Donatists, Waldenses and Mennonites down to Roger Williams, the Baptists have always strenuously defended liberty of conscience, and have earnestly battled for the entire separation of Church and State.

And here the independent claim of Archbishop Hughes on behalf of Lord Baltimore, for priority over Roger Williams in first proclaiming religious freedom to the world by law, is shown to be utterly groundless and preposterously unjust.

Infant Baptism, in connection with the union of Church and State, introduced Unitarianism into Massachusetts. One hundred years ago, every Pedobaptist denomination in the United States claimed and exercised the right to support religion by law, which involves the right to persecute opponents. We all know how, in Massachusetts, the Puritans persecuted the Baptists and Quakers; how, in Virginia, the Episcopalians fined, and flogged, and fettered the Disspers and the Broad-brims.

The third chapter treats of a Converted Church Membership, as a great Baptist principle. One hundred years ago, the Baptists stood alone, the only denomination in this country that made a creditable profession of personal piety a prerequisite to Church membership.

The subject of the fourth chapter is, Sacraments inoperative without choice and Faith. Baptists have ever believed that the sacraments have in themselves no saving power whatever, but they alone have maintained this doctrine in entire purity, and in perfect consistency with other evangelical principles which they hold.

The fifth chapter gives us, Believers the only Scriptural Subjects of Baptism. In the several sections we have: 1. The Baptist view stated. 2. Infant Baptism admitted by Pedobaptists unsupportable. 3. Church history confirms our views. 4. The rise of Infant Baptism traced by Pedobaptists. 5. The decrease of Infant Baptism. This last topic is illustrated by references to facts and figures, which prove that thousands of parents in Pedobaptist churches never offer their children for Baptism. And these delinquencies are increasing every year; infant sprinkling is rapidly dying out.

The sixth chapter shows that Immersion is always the Baptism of the New Testament.

The second book treats of the progress of principles still controverted. In the several chapters, we have as follows: The command to Baptize, a command to immerse; the importance of believers' baptism; Infant Baptism in various forms; open Communion unwise and injurious. Under these propositions are considered: The meaning of baptism; force of the propositions; circumstances attending baptism; figurative allusions to baptism; historical view; the teachings of baptism; its pledges; its effects; examination of various defenses of Infant Baptism; open Communion in England and in this country.

In the third book is shown the progress of principles always held by evangelical Christians, but more consistently by Baptists. The subjects here considered are: The sufficiency of the Scriptures; position of other denominations; position of the Baptists; effects as to missions; in the translation and circulation of the Bible; salvation by grace alone; essential Priesthood of all Christians; connection of Baptist principles and political liberty.

Among other valuable articles in the appendix, we have an exceedingly lucid and convincing essay, on the misconceptions of open Communion. In the above synopsis, I have aimed merely to indicate the design and scope of the work. To know how admirably the design is executed, to appreciate its power and its interest, the volume itself must be read. The style is simple and perspicuous; the argument logical and conclusive; the spirit that breathes through all its pages is the very aroma of Christian charity. With some knowledge of the principle writers, earlier and later, on the Baptist controversy, I frankly say that the work of brother Curtis seems to present the pith and marrow, the sum and substance, of all that has been written on the points in dispute. It is especially rich in the concessions of Pedobaptists. It is not a mere syllabus or compendium, but a complete digest of the fundamental laws and principles which Baptists have always maintained, often in defiance of the scourge, the rack and the flames.

M. P. JEWETT.
POUGHKEEPSIE, New York, Jan. 31, 1857.

In examining an old file of papers, our eye fell upon the following, published in the New York Chronicle, of 1853. Admission of a Pedobaptist Press.

"The Independent, a Congregational paper of this city, conducted by Drs. Thompson, Storrs and Bacon, speaking of open communion, a short time since, made the following just admission. Put this in your scrap book: 'To the question, "Whom shall we admit to the Lord's table?" the close communion Baptists give precisely the same answer with the great body of those Presbyterians and Congregationalists who are so prone to reproach them with their close communion. Ask any professor in a Presbyterian theological seminary, Old School or New School, ask any professor in the theological seminaries of New England, whether an unbaptized person may be admitted to communion; and what answer will you get? Put the same question to either of the General Assemblies, or to any General Association, and what answer will you get? Ask who shall be the judge when a candidate presents himself for communion, in whose case it is doubtful whether he has been really baptized? The Presbyterian tells you that the session must judge, with an appeal to the higher courts. The Congregationalist tells you that the church must judge. And certainly if baptism as well as faith is an indispensable condition of church membership, there is the same right to judge of the reality of the baptism; that there is to judge of the reality of the faith.'

CHRISTIANITY AMONG THE CHINESE.—On Sunday evening last, credentials from the First Baptist Church, in this city, were, by the pastor presented, with appropriate remarks, to Wong Ah Mooy, who stands before his countrymen as a regularly authorized preacher of the "new religion," as the Chinese term Christianity. The Rev. Mr. Sluck, in addition to his pastoral charge of the Baptist Church, has been unremitting in his efforts to bring the Chinese within the influence of our Gospel, and has, we understand, been much encouraged in the work among this singular people. On Sunday evening last he baptized two more Chinese converts, in the presence of a large congregation, in the Baptist Church.—Sacramento Union.

TUSKEGEE, ALABAMA, THURSDAY, FEBRUARY 26, 1857.

Sublimity and Variety of the Bible.

The true reason why some literary men disbelieve the Bible, is the one given by Dr. Johnson: "Because they are ignorant of its contents." And the same may be the reason why so many readers fail to read this book divine.—Mrs. Ellis, in her "Poetry of life, well said:

"With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a kind of gratification not to be found in any other memorial of the past or present time. From the worm that grovels in the dust, to the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above the clouds—from the wildest beasts of the desert, to the lamb within the shepherd's fold—from consuming locusts, to the cattle upon a thousand hills—from the rose of Sharon to the cedar of Lebanon—from the clear crystal stream, gushing from the flinty rock, to the wide waters of the deluge—from the barren waste to the fruitful vineyard; and the land flowing with milk and honey—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of the battle and the shout of triumph—host—from the cottage to the throne—from the mourner clad in sackcloth, to the prince in his purple robes—from the gnawing of the worm that dieth not, to the seraphic vision of the blessed—from the still small voice, to the thunders of Omnipotence—from the depths of hell to the regions of eternal glory, there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, that does not come within the cognizance of the Holy Scriptures, and therefore there is no expression or conception of the mind, that may not here find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity excluded from the unlimited scope of adaptation and sympathy, comprehended in the language and spirit of the Bible.—Lady's Newspaper.

How to Settle Difficulties.
Some years since, in one of the oldest Baptist churches in St. Clair, Ill., a difficulty occurred between two of the members, both respectable and pious. One by some means had become so distressed with the other, that he could not be satisfied without referring it to the church. Nothing else would do.—The case therefore was called upon, and an opportunity afforded to the brother who was so aggrieved to state the case. A disinterested brother present addressed the one who was about to make his complaint, as follows: "Bro. Steele, pause a moment before you proceed, and try if you can recollect of one good act performed by Bro. Mason at any time during your acquaintance with him." After pausing a minute or two, he answered, "Yes." "Well, brother, be so good as to relate it." He proceeded.—"When Bro. Mason and myself were young men, it was our lot to marry sisters, and being brothers-in-law, we had a desire to live near each other. Both of us were poor, and had to purchase land on credit, and pay by installments, and according to the contract, if we failed in our last contract we forfeited our land. Both went to work, but Bro. Mason being a much stouter man than myself, able to perform much more labor, fulfilled his contract and secured his land. I was about to fail with my last installment, and was in great distress, fearful I would lose my farm, and while in this extremity, not knowing what to do, Bro. Mason came to me and said, 'Bro. Steele, I can tell you how to get the money to pay for your place; I know where it can be had by going your security.' We got the money, and I saved my farm." By this time he had forgotten all his hurts, and stepping toward Bro. Mason, with a forgiving spirit, spoke aloud, "Bro. Jimmy give me your hand." The difficulty was settled to the satisfaction of all concerned.—Western Watchman.

Love to Christ.
Not only the flowers unfold their petals to receive the light; the heart of man also has the power of expansion. It is love which opens it, and expands it, so that the rays of the spiritual sun may penetrate and illumine it. The Christian, in the work of self-examination, need not direct his attention to many points; all is included in the daily question: How is it with my love to Christ? That love to Him is of great importance, we must include, since He in truth requires of us an affection for His own person such as no one else could claim. O. Thou must be more than father and mother, than brother and sis-

ter, else how couldst Thou, the lowliest among the children of men, lay claim to such superabundant love? Since I have believed in Thy word, all my desire has been to love Thee. I will not cease to love Thee, until Thou art dearer to me than father, mother, and brother! If they deny Thee, if they revile Thee—what is so dreadful as to see one's father or mother reviled at our side!—but more than when they reproach father and mother, shall Thy reproaches, Thy wrongs go to my heart.

A Frightened Disciple.

He was frightened by a cloud! The precious privileges of the Sabbath would commence in an hour or two.—But that cloud! It did not look good nattering. There was no thunder or lightning about it, but there might be water, and if there was, and it should lead the dwellers below know it by an actual descent of the drops, and he should happen to be one of the number, how lamentable! He was wet? It was a terrific thought. I have read of an ancient disciple, who was "a night and a day in the deep," and a good soaking he must have got by it. And he was not frightened, either. It would take more than there was in all the ocean to frighten him. But the danger, not very pressing either, of a little sprinkling, did the work for the man I am noticing, and therefore I do not think a man could pitch a biscuit over the moral distance between him and Paul.

A supposition frightened him. The hour of prayer meeting was approaching. It was in his mind to go, but a supposition started up like a serpent out of the grass. "I may be called on to pray. I do not feel like it. I do not think I could offer a prayer in my present state. My heart does not sympathize in such a business. I believe I will not go." The supposition stalked like a frightful spectre before him. It palsied his purpose, and his seat was vacant at the meeting for prayer. I believe many have been frightened from such meetings in the same way. I should like to see a group of them give, each in his turn, his views of the passage. "Men ought always to pray, and not faint."

Hard words gave our disciple a fright. Wicked men know how to use this species of artillery against faithful saints, and the disciple in my eye had tried on him. And I was sad at the result. It made him droop. He was evidently alarmed, for he took some things back, both true and good, which he had said, and shrunk from doing others which the Bible and conscience both urged him to do. I wish he could have had a campaign with Paul. Hard words, like flints upon steel, did but strike out the fire in the good old soldier's soul; they roused him as nettles would a lion, not to give hard words back again, but to love and pray the more for his enemies, and to go the more zealously onward in his Master's cause. If hard words could have frightened Paul, he would have been in a fright the most of the days of his Christian life; but I will thank the man that will show me the instance in which they gave him alarm.

A proposed charitable collection gave our disciple something of a fright. It was thought he bore such a relation to One who had sent him word that "it was more blessed to give than to receive," and who had set the example of the blessedness of giving, in that "He gave himself for us"—it was thought the disciple would have felt that such a relation to such a Giver would have made charitable giving a very pleasant affair, and that there could have been nothing frightful about it. But it seems that any blessedness in giving, to say nothing about more, was not a matter he well understood, and the example of his Lord, it was to him but a dimly seen star, and in fact not often in his horizon at all. Hence he was uneasy if a collector or a contribution box was on a pilgrimage in his vicinity. I never heard that he made a bodily escape in terror on any such occasion, but his soul had wings, and fled from the object whose claims were presented. And if his soul was as empty as the charity box would be, if all were like him, a very small pair of wings would suffice to carry so small and empty a soul from the regions of benevolence.

N. Y. Evangelist.

All mankind are happier for having been happy; so that if you make them happy now, you make them happy many years hence by the memory of it.

Grumbling.

There are some individuals who grumble from morning till night. They grumble at breakfast, they grumble at dinner, they grumble at supper, they go to bed grumbling, and for want of speech, snore out grumbling in a frightful slumber. Others have their fits of grumbling. These come at times, but come surely, and if they attack everything in life, why should they leave unscathed the religious newspaper?

They do not. The grumbler finds fault with the religious press in every point of view.

When he is asked to subscribe,—O dollars I we work hard to get you from the grumbler,—he "don't like," and "he is afraid," and he "can't afford," and so forth.

When he has taken the paper awhile, and is seized with a fit of stinginess, (he calls it economy, but it is beginning at the wrong end of expenditure to curtail its religious subscriptions,) then he talks of the dullness of its columns, and the uninteresting details of this and that association, and every so many other dry things.

We'll explain, friend, the reason why the paper is so "dry" to you. You have lost all taste for religious reading. You prefer a novel or a sensation newspaper to gospel truth. Why, man! the Bible itself is a mighty "dry" thing in this day to most people! Do you want thrilling novelettes in a church journal? Do you want tales of murders, and seductions, and poetry or love in a professedly Gospel paper? No—no—you say—"but"—Ah, there it is! and there you stick; you have grown cold in religion, and you take no interest in reading of God and the Church. Go warm yourself, man, for in the end of life all the thrilling novels and anecdotes of the world won't save you!

To another class of grumblers, we say, stop your fault-finding, and try remedy as far as you are able, to make your paper better. Help the subscription list. This is a wonderful means of improving a paper—try it first of all—then help the editor. Write for your paper. Get others to write—the editor is proverbially courteous to knights of the quill. Write brief and good things, or anything that occurs to you. You will then help the paper, and probably it will help you. Give other sorts of encouragement—a generous heart will prompt you to many—and instead of grumbling, you will be ashamed you ever fell into the habit, and God will perhaps make the religious paper a blessing to your soul, and your family. Your children may obtain a correct taste for reading, eschewing the "literary" trash, that you yourselves cannot help but condemn, but which is so plentiful about our houses. This in love to all grumblers.

True Union, Ball.

The Watch.

"I have now in my hand," said Edward Everett, "a gold watch which combines embellishment and utility in happy proportions, and is often considered a very valuable appendage to the person of a gentleman. Its hands, face, and case and chain are burnished. Its gold seals sparkle with the ruby, topaz, sapphire, emerald. I open it, and find that the works, without which this elegantly furnished case would be a mere shell—those hands motionless, and those figures without meaning—are made of brass. Investigate further, and ask what is the spring, by which all of these are put in motion, made of? I am told it is made of steel! I ask, What is steel? The reply is that it is iron which has undergone a certain process. So, then, I find the mainspring, without which the watch would always be motionless, and its hands, figures and embellishments, but toys, is not of gold—that is not sufficiently good; nor brass—that would not do—bat of iron. Iron, therefore, is the only precious metal! and this watch an emblem of society. Its hands and figures, which tell the hour, resemble the master-spirits of the age, to whose movements every eye is directed. Its useless but sparkling seals, sapphires, topazes and embellishments, are the aristocracy. Its works of brass are the middle class, by the increasing intelligence and power of which the master-spirits of the age are moved; and its iron mainspring, shut up in a box, always at work, but never thought of, except when disorderly, broke, or wants winding up, symbolizes the laboring class which, like the mainspring, we wind up by the payment of wages, and which classes are shut up in security,

and though constantly at work, and absolutely necessary to the movement of society, as the iron mainspring is to the gold watch, are never thought of except when they require their wages, or are in some want or disorder."

Past Progress of Christianity.

The following tabular statement, a conjectural but probable representation of the progressive increase of Christians in the world, is attributed to Sharon Turner:

1st century,	500,000
2d "	2,000,000
3d "	5,000,000
4th "	10,000,000
5th "	15,000,000
6th "	20,000,000
7th "	25,000,000
8th "	30,000,000
9th "	40,000,000
10th "	50,000,000
11th "	70,000,000
12th "	75,000,000
13th "	75,000,000
14th "	80,000,000
15th "	100,000,000
16th "	125,000,000
17th "	155,000,000
18th "	200,000,000

In this nineteenth century, the Christian population of the world cannot be far from three hundred millions, and its progress now is more rapid than in any period since the Apostolic age. What imagination can forecast the conquest of the next fifty years! The heaven is working in every land. The old empires of idolatry and superstition are effete and ready to vanish, while new Christian empires are born almost in a day. Every new discovery in nature, or invention in art, helps to speed the Gospel. Trade, commerce, revolution, exploration, all prepare the way, and herald the approach of the heralds of the Cross. This work of preparation has been long going on. Soon it will be complete.

Harper's Weekly.

Speaks in a sensible manner against Theatres and concludes a column by saying:

"What better proof can you have of the evil influence of the theatre than the rapid corruption which ensues in a neighborhood on the raising of one of these temples of vice? No sooner is the flaming poster stuck up, the doors opened, and the gas-lighted, than decency flies it as health would a plague spot. The erection of a new theatre in a previously respectable quarter of one of our cities, is well known to destroy that quarter for any future decency of private life. The private house is turned into the bagnio; the shop of honest trade into the fero saloon or bar-room; and the play-house stands a spectacle of vice, supported by its congenial aids of rookery, gambling, drunkenness, and prostitution. Verily, the national taste and morality do well in scorning the 'Theatre and its Friends.'"

The Believer's Riddle.

The following christian solecisms were this pleasantly expressed in rhyme, by Mrs. Joanna Gano, widow of Dr. Stephen Gano, so many years pastor of the First Baptist Church, Providence, R. I. "She wrote them," says the gentleman who kindly sent them to us, "when she was past ninety years old. They are so descriptive of her life and sentiments," he adds, "and so full of Gospel truths and experience, that I wish you would send them to all your subscribers:

The work is great I am called unto,
Yet nothing's left for me to do;
Hence, for my work heaven has prepared
No wages, yet a large reward,
To work, but not to working dead—
From sin, but not from sinning, freed;
I clothe myself from no offense,
Yet wash my hands in innocence,
My father's anger burns like fire,
Without one spark of virtuous ire,
Although my sin displeasing be,
Yet still I know he is pleased with me,
Triumphing in my constant trade,
Who still am oft a captive led,
My bloody war does never cease,
Yet I maintain a safe peace,
My foes oft assaulting me,
Yet ne'er obtain the victory,
For all my battles lost or won,
Were gained before they were begun.

Victory to Jesus Christ.

As a missionary was once preaching in a chapel to a crowd of Hindoos, a strong native aimed a blow at him from behind the desk, intending to knock him down. Happily, it fell on his shoulder, and did him little injury. The hearers, however, enraged at the offender, seized him and secured his person. "Now, what shall I do with him?" said the missionary. "Give him a good beating!" said some; "send him to the judge!" cried others, "and he will receive two years hard labor on the roads." "I can't follow your advice," he replied. When addressing the culprit, he said, "I forgive you from my heart, but never forget that you owe your escape from punishment to that Jesus whom you persecuted in me." The effect on the Hindoos was most impressive. They saw it and marvelled, and, unable to keep silence, shouted aloud, "victory to Jesus Christ, victory to Jesus Christ." Collier's Prize, Essay on Peace.

Mr. Spurgeon.—Quoting a just notice from the London Sun of Mr. Spurgeon's preaching, the Vermont Chronicle judiciously says: "The Methodist dislike Mr. Spurgeon because he is so decidedly Calvinistic; others condemn him apparently because his style is homely and pointed rather than elegant; others still because earnest piety is distasteful to them, and they are disturbed by any religious movement out of the common course. And there are, probably, besides, real faults in the man and his preaching that catch the attention of many who wish well to his cause, and prevent that hearty sympathy which is to be desired. But after all, there is reason to hope that he is doing the work of an evangelist in essentially the right way, as well as with great ability."

UNNECESSARY BURDEN.—If you take your own cares upon yourself, you load yourself with an unnecessary burden. The Mighty One awaits to help you.

THE JOY OF DOING GOOD.
Yes there's a joy in doing good,
The selfish never knew,
A draught so deep, so rich and pure,
It sets the heart aglow;
A draught so exquisitely rare,
It thrills the soul with bliss,
And lifts it to a happier world,
Or makes a heaven of this.

CHRISTIANS LIKE ORPHAN.—They that are professors only, and make a show of religion for sinister ends, are like Orphan; in times of affliction they will kiss their mother and be gone; they will soon take leave of the Church of God. But they that are true Christians, are like Ruth, they will cleave to her, stay by her, live and die with her, and never depart from her.—Ruth, 1, 14.

WHAT PRAYER IS.—It is not as we learn from the success of Jacob's prayer, the place that gives efficacy to the prayer, but the prayer that makes the place holy. It is not the oratory, as it has been alleged by some, that makes prayer, but prayer that makes an oratory—in a coal pit, or with the Alpine herdsmen, or upon the deck of the ship tossed by the gale, or on the eve of battle. The heart alone makes prayer, and prayer makes holy any place, and builds the oratory, and consecrates any where a Church, a true Church of the Lord Jesus Christ. Fowed knees and beautiful words can not make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it, anywhere or in any place, at any time.—Dr. Cummings' Last of the Patriarchs.

MIRTH AND CHEERFULNESS.—Mirth is like a flash of lightning, that breaks through a gleam of clouds; and glitters for a moment; cheerfulness keeps a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

There is nothing purer than honesty; nothing warmer than love; and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, the richest, the brightest, the holiest, and the most steadfast happiness.

A large fire waxes larger by that very wind which blows out a small flame. It is even as St. Peter said: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

H. W. Beecher.

HUMBLE VIRTUE.—Flowers have bloomed on our prairies, and passed away, from age to age, unseen by man, and multitudes of virtues have been acted out in obscure places, without note or admiration. The sweetness of both has gone up to Heaven.

Mrs. Signatory.

A Test.—How can I tell whether I am a real Christian? He who can truly say that he seeks the favor of God above earthly good; that he delights in his service more than in anything else; that to obey him here, and so enjoy his presence hereafter, is the prevailing desire of his heart; that his chief sorrow is, that he loves him no more, and serves him no better. Such a person needs no other evidence that his heart is changed, and his sins forgiven.

Lukewarmness is the best natural, but the worst spiritual temper a man can be in.

God Help the Poor.

Really the winter day
Down on the moor
How can the heart be gay?
Who can endure?
See the red, weary night,
Wandering from door to door,
Shivering! homeless quiet!
God help the poor!

Now the red rain, here,
Rits on the hill,
Not a grain comes near
To touch the hill.
So with the homeless poor,
Wandering from door to door,
Seeking a morsel more—
Lord! thy will!

White is the virgin snow,
Bitter the moor;
See those starved children go,
Wretched, forlorn!
Feet without shoes or hose,
Backs without warmth of cloths,
Strangers to all repose—
Why were they born!

See that lone, aged man,
Snow-white his hair,
Mark his shivering gait,
Deep his despair;
Craving the rich man's food,
Owner of many a rood;
Lord, thou art always good,
Hear his heart-prayer.

Yonder a woman goes,
Ragged and old,
Barefooted, o'er the snow,
Famished and cold;
How her poor children cling
To her side shivering,
Children beneath her wing,
Do she enfold!

Fast falls the sleet and rain,
Slurrying they go,
By forest-side sheltered plain,
Waiting their woe;
City street now they see,
Here they roam wild and free,
Are they not flesh and bone?
Can't thou say "no"?

Night spread, her sable wing,
Where can they lie?
Sorrow like theirs must bring
Tears to the eye;
Full the cloud-forest falls,
Down they must lie in halls,
Each to his Maker call,
"Lord! let me die!"

Ye whom the heaven blest,
Give from your store;
Twice never make your treasures less,
Must make them more;
For he that giveth cheerfully,
God loves no tending;
Give to them—pray with me,
God help the poor!

The Family Circle.

For the South Western Baptist.

LUMPKIN, GA., Feb. 9th, 1857.

My Dear Uncle Jesse: You desire me to write you about that boy that is "always good." Well, I never saw him, and do not know his name; but wish very much—very much—to receive a visit from him. But I'll tell you what I think about him: 1st, then, I think he was tempted as much as I am, but was a much better boy. 2d, He was not a good boy because he could not help it. If he was, I'd like to be where boys could not help being good; for I can hardly be good when I try. I suppose he tried much harder than I do. 3d, If he were any boys in his town (if he lived in town, but I rather think he lived where there were no boys—perhaps in a cave,) I know they teased him, and tried to make him bad, if they are like the boys in Lumpkin. I expect he had a good father and mother. I expect they were Christians. I know they were tight with him; for if they had let him do as he pleased, he would have been bad. I think they whipped him more than his schoolmates get whipped at home, or he would have been bad like them. Please get that good boy to tell us if his father and mother let him play in the streets and go up town after supper on moon-shiny nights.

I had like to forget to say that he went to Sunday-school and knew all his lessons well.

Why I just now think of a good deal more I might say about that good boy. He never told any stories; for if he had he'd been bad. He was kind to his brothers and sisters, if he had any. He loved to stay with his father and mother, rather than go off and seek society elsewhere. When they talked to him and told him what to do, he always listened attentively, because he knew they loved him and wanted him to be good and happy. He was very anxious that everybody should know he was a good boy, and therefore was particular not to do wrong. He was just as good when they were present—for if he hadn't been, he'd been bad and dishonest.

Your affectionate Nephew,
WILLY K. WARREN.

Female Extravagance.

This is a hard subject for us to touch upon, especially with words of fault-finding. A woman does look so prettily when well dressed, that until some startling developments have rendered it imperative, we have refrained from saying a word against the extravagant outlays that are now made for female dress. We think that we do not "stretch the truth" in stating that the dress of women costs two dollars now, where it did one ten years ago. It is now silk everywhere, or an expensive fabric of wool; and cotton is universally at a discount. The shop-girl stands in silk behind the counter, and as the shop-girl wears the dress that the fashionable woman did ten years ago, the latter is obliged to adopt a fabric of a more costly character, so that where the dollar silk was once good enough, the heavy three-dollar moire antique will alone suffice. Ten to twenty dollars is now paid for a hat where five and ten dollars were once considered extravagant. It is thus in every department of the female dress. This tendency to over-dress was once considered an American vulgarity, but there is no lack of extravagance abroad now, and societies have already been formed in European continental cities for its suppression.

The singular fact has been pretty widely published, that in Boston, during the past year, the number of marriages has been reduced 20 per cent. from the previous year. Now we have not the slightest doubt that this fact grows out of the conscious inability of young men, starting in life and business, to support wives in a manner consonant with the present requisites of social life. Girls must keep house, and keep it in style, or they must board in a costly boarding-house, and dress in a manner corresponding to that entertained by the daughters of the millionaire. There is no more of the occupation of the humble room at first—no more of the self-denial by which the wife becomes the sharer of the young husband's poverty and struggles—no more of that adaptation of life to circumstances, by which the wife grows up with the husband into fortune; but marriage must now bring at once, all the advantages and all the show of fortune, or it may not be indulged in. In other words, marriage has become a costly and rare luxury, to be had only for money, and not that natural and unrestricted connection of accordant loves and lives, which is necessary to the happiness of both man and woman, and essential to the purity and progress of society.

This puts a serious face upon the matter—a very serious face. In the history of every nation, that which has operated as a bar to the marriage of the sexes, has been the cause of vice. A man who has really made up his mind that he cannot afford to be married, and that he must lay aside all hope of it, for years, at least, is in a dangerous position. He has lost some of the most powerful restraints from vice that have ever influenced him; and while he adopts a course that unfits him for the pure pleasures of home and conjugal life, the "ungathered roses" still cling to the "ancestral tree," and wither where they hang. However much men may feel the cost of woman's extravagance, and how ever little they can afford it, woman feels it still more, and can afford it still less.

The general idea of living is altogether above the mark of Christian prudence; or sound social policy. The prudent reduction of the cost of living indirectly increases the prosperity of business. Men complain that they cannot make money, and yet they earn money enough. Five hundred dollars saved from an annual expenditure of \$2,000 is a snug little sum to lay up every year, and there are few families expending this sum, who would not be just as well off—nay, better off—with the reduction. We would by no means exempt men from the charge of extravagance, but we do not think their expenses have been increased in the degree of those of their wives and daughters. It is hard denying women anything, but if they are true women, they will ask nothing unreasonable.—*Springfield Republican.*

GOOD INCLINATIONS.—God never accepts a good inclination instead of a good action, where the action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is thereby made so much the more criminal and inexcusable. A good inclination is but the first rude draught of virtue; but the finishing strokes are from the will; which, if well disposed, will by degrees perfect, if ill disposed, will by the superinduction of ill habits, quickly defeat it.

Little Kindnesses.

Brothers, sisters, did you ever try the effect which little acts of kindness produce upon that charmed circle which we call home? We love to receive little favors ourselves, and how pleasant the reception of them makes the circle! To draw up the arm-chair and get the slippers for father; to watch if any little service can be rendered to brother; to help brother, to assist sister; how pleasant it makes home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it; for a moment the little fellow hangs down his head, but the next he looks brightly up. "I can get my sister to help me," he says. That is right, sister; help little brother, and you are binding a tie round his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum, but brother will show me," says another little one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with a nervous anxiety while she replaces the "naughty" stitch.

"Oh, I am so glad!" she says, as she receives it again from the hands of her sister, all nicely arranged. "You are a good girl, Mary."

"Bring it to me sooner the next time, and then it won't get so bad," said the gentle voice of Mary. The little one bounds away with a light heart to finish her task.

If Mary had not helped her, she would have lost her walk in the garden. Surely it is better to do as Mary did than to say, "Oh, go away, and don't trouble me," or to scold the little one all the time you are performing the trifling favor.

Little acts of kindness, gentle words, loving smiles, they strew the path of life with flowers; they make the sun shine brighter, and the green earth greener; and he who bade us "love one another," looks with favor upon the gentle and kind-hearted, and he pronounces the meek blessed.

Brothers, sisters, love one another, bear with one another. If one offend, forgive and love him still; and whatever may be the faults of others, we must remember that, in the sight of God, we have others as great and perhaps greater than theirs.

Be kind to the little ones; they will often be fruitful and wayward. Be patient with them, and amuse them.—How often a whole family of little ones are restored to good humor by an elder member proposing a new play, and perhaps joining in it, or gathering them round her while she relates some pleasant story!

And brothers, do you think because you are stronger, it is unmanly to be gentle to your little brothers and sisters? The nobleness of heart, and true manliness of conduct, are never coupled with pride and arrogance.

Nobility and gentleness go hand in hand; and when I see a young gentleman kind and respectful to his mother, and gentle and forbearing to his brothers and sisters, I think he has a noble heart.

Ah! many a mother's and many a sister's heart has been wrong by the cold neglect and stiff unkindness of those who God has made their natural protectors.

Brothers, sisters, never be unkind to one another; never be ashamed to help one another; never be ashamed to help any one; and you will find, that though it is pleasant to receive favors, yet is more blessed to give than to receive. *Sabbath-school Advocate.*

THE LORD'S PRAYER IN DEATH.—A Sunday scholar was dying. Her friends had gathered round to listen to her dying words. After she had raised in bed, and had spoken a few words to each one, she said:

"Now, mother, I would like to have you lay my head down on the pillow."

Her request was granted.

"Now," said she, "I want to say the Lord's Prayer, just as I said it when I was a little child."

Slowly and fervently that beautiful prayer was repeated. For a few moments a smile played round the lips of the dying girl, and then her happy spirit winged its way to that better land, where prayer is lost in praise.

Dr. Fuller says of marriage: "Deceive not thyself by over-expecting happiness in the married state. Look not therein for contentment greater than God can give, or a creature in this world can receive, namely to be free from all inconveniences. Marriage is not like the hill of Olympus, wholly clear, without clouds."

Often ask, Will this glorify God?

Legal Notices.

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