

S. HENDERSON AND  
H. E. TALIAFERRO, } EDITORS.

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

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For Terms, &amp;c., see last page.

For the South Western Baptist,  
Which is the Apostolic Church?

NUMBER 26

Among the various errors taught by the Roman Catholic Church, probably there is none more ridiculous than that of Transubstantiation. By this they teach, that the priest has power in consecrating the sacrament, to change it actually into the body and blood of Jesus Christ. This doctrine is not only contrary to Scripture, but to common sense. It is to be greatly regretted, that Luther, in protesting against this Church, did not remove himself farther from it in this particular. He did not, nor his followers, teach Transubstantiation, but Consubstantiation; that is, after the consecration of the elements of the sacrament, that the body and blood of our Saviour are substantially present in the substance of the bread and wine which caused the principle difference between him and Zuinglius; the latter of whom maintained that the bread and wine were only *significations* of the body and blood of our Lord. Zuinglius could not agree with Luther in this particular, and protested against it as Luther and his followers had protested against the decree of the diet of Spires, and the emperor Charles V, which was published in 1529; and in consequence of which the word *protestant* took its origin. While Luther in Germany, Zuinglius in Switzerland, and Knox in Scotland, were making gigantic strides in the cause of the Reformation, a very extraordinary circumstance took place in England, under the reign of Henry the VIII, which finally resulted in the formation of the Episcopal Church. Notwithstanding this monarch in the early part of his reign had written against Luther, and the protestants generally, so as to receive from the pope the title of "Defender of the Faith," he, in consequence of the delay of the pope to annul his marriage with his excellent wife Catharine of Arragon, in order that he might espouse Anne Boleyn, a beautiful lady of his court, hesitated not to arrogate to himself the power and right to become the head of the Church in England, as the pope was to Rome. King Henry thought or affected to think, that his union with Catharine was illegal, because she was his brother Arthur's widow; but this was only a pretext instigated by the wicked one, to marry the unfortunate Anne, that he might satiate his flagitious and brutal lust. That Henry was led by this spirit, and not by any holy design to forsake the Church of Rome, the sequel of his life abundantly proves. Cardinal Wolsey, whom Henry had raised to great power, secretly desired to procure a marriage for him with some French princess, in order to forward his own designs upon the papal crown. The King at length, being incited to suspicions by the jealous eye of Anne Boleyn and her friends, resolved on his destruction, which he so accomplished. Now, on Wolsey's retirement, Henry selected new counselors, the sycophantic Cromwell and Cranmer, who gave him whatever advice they supposed he might desire to have. Now, it was resolved in the affair of the divorce, to await no longer the pope's determination. Henry assuming himself the head of the Church, made Cranmer, primate, or first dignitary, and as such he pronounced that the marriage of Henry with Catharine was null and void. It is said that during the five years in which this monster disturbed the peace of Catharine, that the virtuous princess, in endeavoring to procure a divorce, that she never uttered a disrespectful expression to either Henry, or to his intended bride; and after their marriage was consummated, Catharine being about to die, wrote Henry an affectionate letter of forgiveness, which he read after her death, with tears. In three short years after his marriage with Anne Boleyn, Henry, whose affections had again wandered, caused her to be beheaded on the scaffold, and the next day married the new favorite, Jane Seynora. She died after giving birth to a son, afterwards Edward VI. A marriage then was negotiated with Anne, Duchess of Cleves, from whom he was divorced; after which he succeeded in marrying Catharine Howard, who was also brought to the scaffold. This notorious and profligate character was then married to Catharine Parr, who survived him. Is not this a dark picture of the head of a Church, which professes to love, serve and obey our Lord and Saviour Jesus Christ?

Oxon, May 11, 1859. CLEOPHAS.

Every hour that a man is in debt is a year pent in slavery. According to this, what an everlasting long life some people must live.

Who minds his own business well, lets alone the business of others.

For the South Western Baptist,  
"Who Can Know it?"

There are many persons, even in the Christian church, that never had a full view of their own hearts. They are willing to admit that they are sinners, and when questioned, do admit it; but their views seem to be but *partial, undefined and unaffected*. They have never gone whole days and nights about their business in this world, with hearts loaded down with a sense of sin. They have never "grieved" over sin. They have never felt themselves to be *worse* than all others. They have never seen that in their own bosoms lurk the remains, the unholy principles of that depravity acquired by the fall; and that, that depravity tinges everything, they think, feel, say, or do, with the unrighteous hue of sin. The pure and holy law of God, so proper, just and righteous, in all its requirements; exact, stern, positive, determined, and unyielding; ever proclaiming in the sinner's ears, "*The soul that sinneth it shall die*," was never laid upon their hearts. They think that they keep God's law by outward works, by *refrainings and doings*, while the heart lies an *unclean thing*, rankling in rebellion in the breast. Alas! alas! Such persons never felt the *true need* of a Saviour, and hence their affections towards Him are weak, inconstant and imperfect. Ah, they think they can do something of themselves, in the way of righteousness; and that, the Saviour simply gives *efficacy* to what they do. Oh, ye who thus lie in carnal security, in human potency, in the embraces of a false peace, wake up, wake up! Look into your hearts—for be assured, that if you do not do so now, that the time will come when the law will do so for you, and then will be asked the question—"what is this, and that, and these?" Ah, that, indeed, will be a terrible awakening—an awakening under a statute that *knows no mercy*. Justice is one thing, Mercy is another: It will be *Justice* then. The day of grace will be passed: the trump of the archangel will call the sleeping nations up to judgment before God. There will be no Christ with his glorious companion, to intervene then: no shadow of the cross to cover and shield you—no Saviour to spread his hands and point to his wounded side. No! The unwashed, unsanctified soul must face the gaze of Justice *unmixed*—justice alone without mercy, or extenuation, and answer the demand, "Pay what thou owest"—a righteousness thorough, complete, perfect, spotless, undefiled. Ah, then will be "tried every man's work, of what sort it is." Then will be made manifest the "wood, hay, stubble." Then will those who are so anxious to do something in their own stead, to justify them in the sight of God have an opportunity to test their claims. Dear deluded one, if you think there is any chance that you will fail to answer every charge which God's law will prefer against you in the day of judgment, with the plea, "*Not guilty*," you had better lay down your own good works and go to Christ instantly, for "without holiness no man shall see the Lord."

CLABORNE, April, 1859.

For the South Western Baptist,  
Terms of Discipleship.

MESSENGERS, EDITORS: I come now to notice more closely the efforts produced in the daily actions of an individual that has been actually born again. I remarked in my last article that religion was an every day business. And I may very appropriately add, that true Christians endeavor with all their might, to live religiously each day. Where true saving faith exists, good works are sure to follow. But let it be distinctly understood that good works are only the fruits of faith, and follow after justification, are the evidences of a gracious state. Not the cause of faith as some teach; and that it is the duty of all believers to perform such from a principle of love.

Religion not only makes a man act entirely different unto God, but enables him to act anew with his fellow man, and especially, unto those who are of the household of faith. He will not only endeavor to glorify God himself, but will endeavor to provoke others unto love and good works. It is a matter of serious inquiry with him, how he can best succeed in accomplishing so desirable an end. This being the case, he proves his faith by his works, and endeavors to set such an example as will be worthy of imitation by all men. I think every Christian, should try to be an example unto every one else. But this should ever be done in the Spirit of Christ. Not from a motive of self aggrandizement or worldly popularity. No, ever such professing Christians, as a cancer that destroyeth every thing that comes in its way. Indeed, I have very serious doubts as to whether such sinful motives can operate upon the Christian, in such a manner.

The Christian's life is one of self-denial. He has to deny himself of all ungodliness. He is to deny himself only of the things of the world, and of the flesh, and of the devil.

What is to be understood by denying all ungodliness? I answer that all sin and wickedness in general: such as the disobeying of the moral law of God, loving the things of this world more than we do the things of God, idolatry, blasphemy, and neglecting the worship of God, &c. Will not grace in the soul cause the man thus to feel and act in the sight of God? Can a Christian do such things as he knows are positively forbidden in the word of God? Such as directly tend to bring reproach and dishonor upon the cause of Christ, and a spiritual death upon his own soul? Certainly he cannot act so sinful. He cannot feel so indifferent as to his own growth in grace, as to engage in such a course of conduct, as would produce the very opposite. Religion does not thus act in the soul.

How then, does he live? Why, he lives soberly, that is, grave, humble, thoughtful; considers well before he acts, whether God will be glorified in what he is about to undertake. And in connection with that he will refrain from the use of intoxicating liquors as a beverage. There is nothing that has much more influence over a man in drawing him off from the service of God, than intoxicating drink. Nothing so completely destroys the moral sensibilities of his nature, dethroning him of his reason and judgment, consequently unfitting him for the service or sanctuary of God. It is one of the hardest matters imaginable for me to look upon a drinking man, as being a Christian. Such act so contrary to all the teachings of holy Writ, that I can't believe but they are yet in their sins. "No drunkard shall inherit the kingdom of God." True Christians endeavor to shun such sins. Don't like to be caught frequenting places where the poisonous draught is kept. There is too much evil there for him to risk himself too close. Now, that many professors do not thus act, I am well aware; but do not such actually possess divine grace, thus endeavor to live soberly, and that every day?

Your brother in Christ,  
E. W. HENDERSON.

Jehovah Going Before.

Mr. SPURGEON, the last Sabbath of the year, preached a sermon to his congregation entitled, "The Vanguard and Reward of the Church," from Isaiah 62, 12, "The Lord will go before you; and the God of Israel will be your rearward," from which we make an extract. The "meat" may be too "strong" for some, to others it will be a precious morsel. We quote from the fifth Series, just issued, in which the strong faith and fervid Spurgeon says:

"II. Let us turn to the second part of the sermon. This is the last Sabbath of the year. Two troubles present themselves, the *future* and the *past*. We shall soon launch into another year, and hitherto we have found our years, years of trouble. We have had mercies, but still we find this house of our pilgrimage is not an abiding city, not a mansion of peace and comfort. Perhaps we are trembling to go forward. Foreseeing trouble, we know not how we shall be able to endure to the end. We are standing here and pausing for a while, sitting down upon the stone of our Ebenezer to rest ourselves, gazing dubiously into the future, saying,—"Alas! what shall I do? Surely, I shall one day fall by the hand of the enemy." Brother, arise, arise; anoint your head, and wash your face, and fast no longer; let this sweet morsel now cheer you; put this bottle to your lips, and let your eyes be enlightened: "The Lord Jehovah will go before you." He has gone before you already. Your future path has all been marked out in the great decrees of his *predestination*. You shall not tread a step which is not mapped out in the great chart of God's decree. Your troubles have been already weighed for you in the scales of his love; your labor is already set aside for you to accomplish by the hand of his wisdom. Depend upon it.

"Your times of trial and grief,  
Your times of joy and sweet relief,  
All shall come and last and end  
As shall please your heavenly Friend."

Remember, you are not a child of chance. If you were, you might indeed fear. You will go nowhere next year except where God shall send you. You shall be thrust into the hot coals of the fire, but God shall put you there. You shall perhaps be much depressed in spirit, but that heaviness shall be for your good, and shall come from your Father; You shall have the rod, but it shall not be the rod of the wicked—it shall be in God's hand. Oh! how comfortable the thought that every thing is in the hand of God, and that all that may occur to me during the years of my life is foreordained and overruled by the great Jehovah, who is my Father and my Friend! Now stop, Christian, a moment, and realize the idea that God has gone before, mapping the way; and then let me ask you, if you could now this morning be allowed to draw a fresh map, would you do it? If he should condescend to say, "Now your circumstances next year shall be as you like; you shall have

your own way, and go your own route to heaven, would you dare, even with God's permission, to draw a new chart?" If you should have that presumption, I know the result: you would find that you had gone the wrong way; you would soon be glad enough to retrace your steps, and with many tears you would go to your heavenly Father, and say, "My Father, I have had enough to do with the helm of this ship; it is hard work to hold it; do what thou wilt with it; steer which way thou pleasest, though it be through the deepest floods and the hottest flame. I am weary, I sleep at the tiller, I can not guide the ship, my tears fall fast from my eyes, for when I think to be wise I find myself to have committed folly; when I thought I was promoting my own advantage in my scheme, I find I am rushing into a sea of losses." God, then, has gone before you in the decree of his predestination.

And recollect, God has gone before you in all your future journey in the actual preparations of his providence.

I do not think I am capable this morning, for my mind seems to wander far more than I could desire, of sketching how it is, but so it is, that God always makes a providence before hand ready for his people when they get to the place. My God does not hastily erect a tent over me when I come to a certain spot. No; he builds an inn of mercy, and before I get there he provides a bed of comfort, and stores up the old wines of grace, that I may feast upon them. And all this is done long before I come to the actual necessity. None of us can tell how the future leans on the past, how a simple act of to-day shall bring about a grand event in a hundred years. We do not know how the future lies in the bowels of the past, and how *what is to be* is the child of *that which is*. As all men spring from their progenitors, so the providence of to-day springs from the providence of a hundred years past. The events of next year have been forestalled by God in what he has done this year and years before. I am certain of this, that on the road I am to travel during the next year, every thing is ready for me. I am not going a road of hills and deep valleys, but I have heard the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh see it together; for the mouth of the Lord hath spoken it." "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." I say again, you are not going through a land that God has not prepared for you. O Israel, there is a well of Elim made for you long before you came out of Egypt, and there are palm trees that have been growing there that they might just come to the fruit-bearing state, and have fruit upon them, when you come there. O Israel, God is not going to extemporize a Canaan for you; it is ready made, it is even now flowing with milk and honey; the vines that are to bear you grapes of Eschol are already there and coming to perfection. God has forestalled your trials and troubles for the next year. The Lord Jehovah has gone before you.

## A Courteous Retort.

A local minister in England, who was distinguished for disinterested labor and ready wit, devoted several years of the last part of his life to gratuitous labor in a new cause in a populous town about three miles from his residence, to which place he walked every Lord's-day morning, preached three times, and then walked home. On one Lord's-day morning, as he walked along, meditating on his sermons for the day, he met the parish priest.

"—," said his reverence, "I suppose you are on the way to your preaching again?"

"Yes, sir," was the modest reply of the humble minister.

"It is high time the Government took up this subject, and put a stop to this kind of traveling preaching."

"They will have rather hard work, sir," said the imperturbable minister.

"I am not very sure of that," rejoined the priest; "at any rate, I will see whether I cannot stop you myself."

"I judge," said the worthy man, "you will find it more difficult than you suppose. Indeed, there is but one way to stop my preaching, but there are three ways to stop yours."

"What, fellow, do you mean by that?" asked his reverence, in a towering passion.

"Why, sir," replied the little preacher, with most provoking coolness—"why,

sir, there is but one way to stop my preaching, that is by cutting my tongue out. But there are three ways to stop yours; for, take your book from you, and you can't preach; take your gown from you, and you dare not preach; and take your pay from you, and you won't preach." The parson vanished.

## Eternal Punishment.

Prof. Mansel, in his *Limits to Religious Thought*, has defended the evangelical doctrines of the Gospel against the Pantheistic and Deistic speculations of our age. His work exhibits a rare union of profound philosophy and strong faith. It is regarded in England as a triumphant refutation of the current skepticism, and a noble bulwark of the truth as it is in Jesus. We are glad to see it has been republished in this country by Gould and Lincoln. As a specimen of its style, we give an extract which deals with a common objection to the eternity of future punishment.

"Against this it is urged that sin can not forever be triumphant against God. As if the whole mystery of iniquity were contained in the words 'ever!' The real riddle of existence—the problem which confounds all philosophy, aye, all religion too, so far as religion is a thing of man's reason—is the fact that evil exists at all; not that it exists for a longer or shorter duration. Is not God infinitely wise and holy and powerful now? and does not sin exist along with that infinite holiness and wisdom and power? Is God to become more holy, more wise, more powerful hereafter, and must evil be annihilated to make room for his perfections to expand? Does the infinity of His eternal nature ebb and flow with every increase or diminution in the sum of human guilt and misery? Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have retired broken and powerless without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface.

We may be told that evil is a privation, or a negation, or a partial aspect of the universal good, or some other equally unmeaning abstraction whilst all the while our own hearts bear testimony to its fearful reality, to its direct antagonism to every possible form of good. But this mystery vast and inscrutable as it is, is but one aspect of a more general problem; it is but the moral form of the ever-recurring secret of the Infinite. How the Infinite and Finite in any form of antagonism or other relation, can exist together; how infinite power can co-exist with finite activity; how infinite wisdom can co-exist with finite contingency; how finite goodness can co-exist with finite evil; how the Infinite can exist in any manner without exhausting the universe of reality; this is the riddle which Infinite Wisdom alone can solve. The problem whose very conception belongs only to the Universal Knowing which fills and embraces the Universe of Being. When philosophy can answer this question, when she can even state intelligibly the notions which its terms involve—then, and not till then, she may be entitled to demand a solution of the far smaller difficulties which she finds in revealed religion; or rather, she will have solved them already; for from this they will proceed, and to this they will ultimately return."

## Allegorical Interpretation.

As in judging of character it is often sufficient to know to what family a person belongs, so we have only to know to what family a species of error belongs to see at once its tendencies. The following brief synopsis of Kant's "*Religion within the limits of mere Reason*," is from the *Encyclopedia Britannica*.

"Kant starts in this treatise with such strong views of human depravity that he has scandalized the naturalist school who ascribe evil to negation, or to the influence of sense. Free will has, by a mysterious and original surrender, as indicated by *Scripture allegories*, placed impure motives above the law of duty. The forfeiture, though inexplicable, is real and sad; and the consequent depravity is universal and radical, though, from the very nature of freedom, not irrevocable by a mighty act of the will."

This, however, requires a moral crisis or revolution; and the struggle with evil must remain severe, and in respect to absolute deliverance from it, interminable. There is, however, a *new birth*, in which the law of duty recovers its ascendancy; and the pain of repentance satisfies the justice of God for the sins of the old. This is allegorized in *Scripture* by the death of Christ as a comprehensive idea of all the pangs of repentance.

It is the duty of the theologian and preacher to interpret the historical statements of Christian books in a moral sense, and rather to allegorize them than to offend pure reason."

Thus, we perceive how easy it is to interpret away the sound sense of *Scripture*, and reject all that is supernatural in religion, while using the old formula-

ries, and nominally receiving the Christian Scriptures; and what ground we have for watchfulness against the transcendental philosophy of the German Rationalist.—*N. Y. Observer*.

## The Baptists and Roger Williams.

As the Baptists are often charged with having originated with Roger Williams, and as deriving their baptism from him, we extract from an article in the last Christian Review the following statement of well attested facts bearing on this point.

"1. Roger Williams was baptized by Ezekiel Holliman, March, 1639, and immediately after he baptized Mr. Holliman and ten others.

"2. These formed a church or society, of which Roger Williams was the pastor.

"3. Four months after his baptism that is, in July following, Williams left the church, and never afterwards returned to it. As his doubts respecting baptism and the perpetuity of the church, which led to this step, must have commenced soon after his baptism, it is not likely that he ever baptized any others.

"4. The church which Williams formed 'came to nothing,' or was dissolved soon after he left it.

"5. It was re-organized, or another was formed a few years afterwards, under Mr. Thomas Olney as its pastor, who was one of the eleven baptized by Roger Williams. Olney continued to be the pastor of this church until his death, in 1682, something over thirty years.

"6. In 1653 or '54, which was a few years after the formation of Olney's church, there was a division in that church on the question of 'the laying on of hands' in the reception of members, and a separate church was formed for the maintenance of this ceremony under the pastorate of Chad Browne, Wickenden, and Dexter. This church was perpetuated, having, in 1808, given up its original faith as to the laying on of hands, and is now the First Baptist church in Providence.

"7. The parent church, under Olney, gradually dwindled away, and became extinct about the year 1718, some seventy years from its origin.

"8. No church was formed from Olney's after the division already mentioned, and no ministers are known to have gone out from it. Olney's baptism whether valid or invalid, was not propagated.

"9. Nearly a century passed before the church formed from Olney's began to colonize, in 1730.

"10. None of its ministers, or the ministers of the churches formed from it, received their baptism from Williams, or from any one whose baptism descended from him.

"11. The Baptist churches of America, then, could not have descended from Roger Williams, or from the temporary society which he formed. Their true descent is from the Baptist churches of Wales and Piedmont, extending back to the apostles' times."

## "GLORIFY THE LORD IN THE FIRES."

Among the many illustrations of *Scripture* which Whitfield often introduced into his sermons, one is truly worthy of record. Preaching from the words,—"Wherefore, glorify ye the Lord in the fires," Isa. 24:15, he says, "When I was some years ago at Shields, I went into a glass-house, and standing very attentively, I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him, 'Why do you put that into so many fires?' He answered me, 'Oh, sir, the first was not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' 'Oh,' thought I, 'does this man put his glass into one furnace after another, that it may be rendered perfect?' Oh my God put me into one furnace after another, that my soul may be transparent, that I may see God as he is."

A SUBMISSIVE AND PATIENT WOMAN.—Mr. Peabody one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution; let us see what we have got to submit to. I will make a list of our trials. First, we have a home—we will submit to that. Second, we have the comforts of life—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us." "Ah," said she, "pray stop—I will say no more about submission."

EUROPE'S ARMIES.—The armies of Europe are eating Europe up. The whole number of men employed in the armies and navies of all the countries there cannot be less than four million, without counting the native troops employed by the English in India; for besides the armies kept on foot by the five leading powers, we are to recollect that Spain, Sardinia, Bavaria, Sweden, Hol-

land, Portugal, Naples, Greece, Turkey, the Ecclesiastical States, Tuscany, Denmark, Belgium, Hanover, Wurtemberg, Saxony, and a score of small nations, all keep up standing armies, and that some of them have respectable navies. Such burdensome organizations must be almost as pernicious as war.

## "Neck-Twisting."

There are practices tolerated in religious congregations which Christians, who are jealous for the honor of their Master's house, should utterly condemn. Decorum is the handmaid of devotional feeling, and for this reason the house of God should never be disturbed by the approach to irreverence. "It is a part of my religion," said a pious old lady, when asked why she went early to church, "It is a part of my religion not to interrupt the religion of others."—And we believe if many a country congregation made it a part of their religion not to twist their necks almost out of joint, to witness the entrance of every person who passed up the aisle of the meeting-house, it would be better for both their necks and their religion. A gross abuse of religious decorum, sometimes needs harsh medicine as a remedy. We do not know whether it would be proper for some of our good ministering brethren, who are sorely tried by the neck-twisting propensities of their congregations, to use that adopted by Henry Clay Dean, who was at one time Chaplain of Congress; but we give it for their consideration, of course to adopt or reject as they please. The anecdote is from the *Pacific Methodist*.

Being worried, one afternoon, by this turning practice in his congregation, Mr. Dean stopped in his sermon and said:

"Now, you listen to me, and I'll tell you who the people are, as each one of them comes in."

He then went on with his discourse, until a gentleman entered, when he bawled out like an usher, "Deacon A., who keeps the shop over the way," and then went on with his sermon.

Presently another man passed up the aisle, and he gave his name, residence and occupation; so he continued for some time.

At length some one entered the door who was unknown to Mr. Dean, when he cried out, "A little, old man, with drab coat and an old white hat; don't know him, look for yourselves."

That congregation was cured.

Watchman &amp; Reflector.

## Infant Baptism.

Among the numerous evils arising from infant baptism as a substitute for the ordinance of Christ, the taking of the child in the arms and bringing it to the altar involves the element of physical force in religion.

No doubt the adherents to this uncommanded rite, (in this country) would disclaim all sympathy with the use of physical force in matters of religious duty: yet few will deny that it is performed in the hope that if the child should live to become the subject of renewing grace he will not afterwards be baptized.

The conscience of the child is thus unintentionally forestalled by an act which cannot be obedience to God, for He has never commanded it, and if afterwards the love of Christ constrains the youth to "Arise and be baptized," he is not unfrequently accused of being a "covenant breaker," and of "throwing away all his parents have done for him." Is not this physical force in Religion?—*Christian Secretary*.

A CHRISTIAN'S EXPERIENCE.—When Dr. Marshman was a young man and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years residence and labor there, William Jay said to him, "Well Doctor, how about the doubts and fears?" "Hav'n't had time for them," was the answer.

Said one to an aged friend, "I had a letter from a distant correspondent the other day, who inquired if you were in the land of the living." "No," replied the saint-like, venerable man, "but I am going there. This world is alone the world of shadow; and the eternal is the only one of living realities."

A great many persons undertake to build fortunes at Pat tried to build his chimney—they begin at the top and build down.

Two centuries ago not one in a hundred wore stockings. Fifty years ago not one boy in a thousand was allowed to run at large at night. Fifty years ago not one girl in a thousand made a waiting-maid of her mother. Wonderful improvement in this wonderful world.

Employment, which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.

It is said that such is the religious interest in some parts of Sweden that in some places it is no more asked,—"How do you do?" but "Have you repented?" "When will you repent?" Thus every one is preacher to his brother.



## The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, June 2, 1899.

**HELP.**—The last payment on our new Press will be due the last of July, and we ask those indebted to us to remit the amount, that we may be able to meet it and other expenses. That one thousand dollars must be paid, and we look to those who owe us to aid to pay it up. What are two or five dollars to you? Those small sums you can pay to enable us to pay one thousand. Do not forget this, and remit forthwith.

We can be aided in another way:—by new cash paying subscribers. Who will procure such, and forward them early?

## East Ala. Baptist Convention.

On the 20th ultimo this body convened at Central Institute, Coosa county, and neither of the appointees being present the "lot fell on Jonah" to preach the Introductory Sermon, in doing which he maintained, to the best of his ability, that "Salvation is of the Lord." Convening after refreshment, the former President, Hon. W. W. Mason was re-elected, and, also, the former Secretary J. J. BULLINGTON, and Assistant Secretary W. M. LINDEY. A good attendance of delegates were present, and greeted each other as "laborers together" in the great work of instrumentally saving sinners. Joy, peace and love could be read in the countenances of all as they greeted each other with a hearty shake of the hand, that natural token of good will, which always, in ingenious minds, says, "If thy heart is with my heart, give me thy hand." It is a sight over which angels rejoice, to see a company of faithful laborers meet together to report "what the Lord has done, in the highways and hedges, through them."

This was the third annual session of this Convention, organized for the purpose of enlisting the feelings and combining the energies and forces of a large section of Alabama, which had done but little in connection with the State Convention, and to supply a large destitute territory with the Gospel of Salvation. The Report of the Board of Managers showed a great amount of labor performed by their Missionaries and a most gratifying success attending their labors. The Report of the Financial Secretary, elder J. A. COLLINS, showed a commendable liberality to the objects of the Convention. There were many painful evidences of destitution reported, which every lover of Christ should feel it his imperative duty to aid in supplying with the word of God, and the sympathizing and faithful minister of the Gospel.

The Report on Sabbath Schools and Sabbath school books, by Hon. J. L. M. CURRY, was an able one, and was enforced by one of his most eloquent speeches. The Report on Missions gave opportunity for Secretary HOLMAN to plead, in his earnest and faithful manner, the cause of Missions generally. On Bible Distribution brother KERR, Financial Secretary of the Alabama Baptist Bible Society, made an energetic appeal for the Word of Life to be given to the destitute. Collections for the various objects cherished by the Convention were frequently taken up, all were responded to by a noble liberality—showing a hearty belief in the heaven-born sentiment, "It is more blessed to give than to receive."

Preaching was kept up during the session. The sermons were sound in theology, clear and warm in delivery, and left an abiding impression upon the congregations. That strong, decided, and unwavering missionary, S. G. JENKINS, preached on Sunday one of his best Missionary sermons. His defense of Boards from the New Testament will not soon be forgotten.

It was evident to the most careless observer that the Missionary spirit is rapidly increasing in the Convention, and that they are determined to go forward in the great work at home and abroad. We have never seen such a determination in that section. Outside issues were not allowed to interfere with the work; such things were met and treated in the spirit of the Gospel. Each one felt like Nehemiah, "I am doing a great work," and could not leave it to attend to strife and contention. They met in the spirit of the Master and left with an increase of his blessed Spirit, feeling it was "Good and pleasant for brethren to dwell together in unity." The next Session will be held with the Baptist Church in Columbiana, Shelby county, Ala., commencing on Friday before the third Sabbath in July, 1899.

The Central Institute, in which the Session of the Convention was held, is a Baptist School of high order, in charge of Professor PASCAL CARTER, and is in a flourishing condition. It belongs to the Central Association, one of the most liberal associations in Alabama, for its ability in means. It is located in a healthy section, a moral and religious community, and has every facility for affording a first rate High School education. H. E. T.

## Opelika.

On last Sabbath we visited this place, and preached on Saturday evening and on Sabbath evening at 3 o'clock. The Baptists here no Church nor Meeting-house in that place, and there are but few Baptists in the place. The town is fast improving, and the attention of our people should be directed to that point. There are several Baptist Churches near, but there should be a Church organized in the place.—Much good, we believe, could be done

for the cause of Christ. There are two difficulties in the way: the want of a suitable minister and an adequate support, and we may add, a house of worship. If the minister could be procured, the meeting-house and the support would come. We were pleased with our trip, and hope some good was done for the Master. H. E. T.

## Suggestive.

The following was backed with a remittance for two subscribers and three new names and the money:

A little effort on the part of our ministers and influential brethren would soon secure you a large additional number of subscribers. Our brethren's attention needs only to be called to the subject. In that, as in many other things, they never think of the value of a Religious paper in the family. I would be delighted in seeing our brethren interested in supporting our paper. Truly yours, THOMAS A. BURGIN.

Who will take the hints so kindly and sensibly made in this extract, and do something for the S. W. Baptist?

## The Crops.

Corn is better than usual, but looks well. Cotton is behind in growth, looks promising, and is growing finely, with a good stand. Wheat, what little is grown in this section, is a good yield. Farmers were alarmed for a while at the early appearance of the rust, as they supposed, but it proved to be the red mould, which did but little injury. Oats are ruined with the rust as they were last year. The weather is good for labor and the growth of crops, and farmers are making good use of it and have their crops clean.

## Tallahassee.

On our return from the East Ala. Baptist Convention, we passed this place for the first time, and were astonished at the amount of machinery in operation. This town is but little known as it is on no public thoroughfare, yet the cotton factories and other machinery, are doing a heavy business. The location is healthy and beautiful, with water-power sufficient for a Lowell. Factories and machinery of every kind can be erected with less expense than any place we have ever seen. Nature has done more than half the work in dam-making, and the supply of water is abundant and never-failing. The many fine residences and the neat cottages of the operatives indicate a good state of society, comfort and prosperity. We noticed two meeting-houses, Baptist and Methodist. H. E. T.

**LIMITS OF RELIGIOUS THOUGHT.** Examined in Eight Lectures delivered before the University of Oxford, in 1858, on the "Bampton Foundation" by Henry L. Mansel, B. D., of Magdalen College. First American, from the third London edition. Boston: Gould & Lincoln. New York: Sheldon & Co., &c. Pp. 364.

This work reached its third edition in England in a few months. Orders for it exhausted the first American edition before it came from the press. It is a masterly discussion of a most intricate subject. The author sets out to show the "golden mean" between dogmatism and rationalism—between, for illustration, that blind credulity which accepts every dogma that comes from the "fathers," "councils," &c., and that self-reliance, or self-worship, which looks to its own consciousness as "the final test of truth." It will be seen from this single statement that it fills a most important niche in our religious literature. It deserves and will receive from the American public a consideration not less marked than that which it attracted from the English. The most devout reverence for the authority of God's word, distinguishes every page. We most heartily commend it to all.—See an article on "Eternal Punishment" on our first page, from this work.

It is eminently due Messrs. Gould & Lincoln, of Boston, to say, that their catalogue of publications, in point of religious, literary and scientific worth, taken as a whole, is unsurpassed by that of any American House. Perhaps Sheldon & Co. New York surpasses it in the religious department. We bid each of these houses God-speed in their noble work.

**THE CHRISTIAN GRACES.** A Series of Lectures on 2 Peter 1:5-12. By Rev. J. P. Thompson, Pastor of the Broadway Tabernacle Church, N. Y. Sheldon & Company, N. Y. Pp. 296.

These Lectures were delivered to the church of which the author is pastor. So far as we have examined them, they are well calculated to stimulate the energies of the Christian in the great work of "growing in grace, and in the knowledge of our Lord Jesus Christ." Books that bear directly upon individual religion are the special want of the times. We hope, therefore, that this little book will have an extensive circulation.

By the way, we met brother Sheldon, in Richmond, and enjoyed an hour's chat most pleasantly. Several important works will soon issue from his house; among others, "Gill's Commentary." We are sincerely glad that they are beginning to demand the works of an era "when there were giants on the earth." It is not questionable whether the work will "take." Let it be published soon.

We are requested to state that elder J. J. D. REXFORD intended to have made his appointments one week earlier, and his arrangements were such, on account of this mistake, he could not meet them.

Attention is called to the annual announcement of the SOUTHERN FEMALE COLLEGE, La Grange, Ga.; HOME INSURANCE COMPANY, C. FOWLER agent, Tuskegee, Ala., and Dr. GREEN's card.

Elder J. S. BAKER's new work, "Sects against the Baptists," meets with general favor by the Baptist press. It is an able and valuable work, and should be widely circulated. It is kept for sale at this office, and can be forwarded by mail.

We publish the following from the *Christian Index* of May 25th:

## A Proposition.

Dear Bro. Walker: In days past, I have been repeatedly urged to republish the 4th number of my "Periodical Library," but have always declined to do so, hoping at some future date to publish a work on Church Discipline. As my age and many infirmities now preclude this hope, and as repeated applications have recently been made to me for copies of it, which I have not been able to supply, I propose to republish it in book form, if sufficient inducements be held out, and to sell it at such a price as will barely cover cost. If any profit should arise from the sale, I will freely make it over to the S. W. B. P. Society, or the Georgia B. & C. Society; and leave it to Rev. G. D. Mallory, Dr. W. H. Turpin, and Hon. M. A. Cooper, or any two of them, to decide to which Society the profits shall be given.

If Rev. G. D. Mallory will re-peruse it, and add such notes and comments as he may think proper, I will have them published with it without any alteration or curtailment. This number of the Periodical Library discusses many important principles of church polity, to which the attention of brethren has been much directed of late. It was written at a time too, when we were free from the unhappy party conflicts that now tend to divide the affections of those who love and serve a common Saviour. Among the articles in the number proposed to be republished, is one containing the views of a talented brother, deceased, (Rev. Thos. Meredith,) and the venerable Wm. Sands, senior editor of the Religious Herald, on the independence of our churches, and on the trial of ministers, which received my cordial endorsement at the time of their publication. My views of the principles discussed in this number have not been affected by any recent occurrences. Men change, but gospel principles do not.

The first article, (on Personal Offences) was copied, at the time of its first publication, in some Northern Baptist papers. It was reproduced in the columns of the S. W. Baptist a few years since. I do not perceive that it conflicts with the views of one of the existing parties in our denomination South more than it does with those of the other. If it did, the fact would afford no sufficient cause for suppressing it, if the principles it advocates are gospel principles. Let Christ be above the creature ever. He is "all in all."

My proposition is before your readers. I await an expression of their views, *pro or con*. They are more interested in the matter than I am, as I shall soon go the way of all flesh.

Yours truly, J. S. BAKER.  
P. S. If Mercer University or the Cherokee College, will give the Indian boy referred to by Bro. Murrow, his tuition gratis, I will pay his board for one month, and contribute \$2 towards defraying his other expenses. Are there not eleven brethren willing to do as much? J. S. B.

\*One within the last three weeks from a venerable brother in New England, who is himself an author, and extensively known.

## Our Respects.

We are in receipt of the first number of the "Tract Journal," issued by the Boston Tract Society. This Society has ceased to co-operate with the American Tract Society at New York because that Society would not suffer itself abolitionized and violate its constitution by publishing abolitionist publications.—The Boston concern have set up for themselves and have commenced in good earnest, their incendiary publications. This paper is their organ, and fully manifests the spirit and intentions of the agitators.

Let Southern people look at the following extracts which we clip from this sheet, and see what spies there are in midst. They are taken from an article, "Calls from the South." Here is an extract from a spy in Kentucky: "I rejoice in the resolve of the American Tract Society to publish against the sin of human slavery. Certainly the great object of such a society should be to diffuse light on all human relations." "Spare not."

"You inquire, 'If we publish good and earnest anti-slavery matter, can it be distributed in the South?' and to what extent?"

"I answer, there are districts where the most prudent and self-sacrificing will probably not be allowed to distribute. But there are other districts where labor will tell more efficiently, where the colored man can labor, can speak freely, and distribute the most earnest radical anti-slavery matter."

Here follows an extract from "another correspondent in Kentucky":

"I take the first opportunity to reply to your favor of March 31st, inquiring with regard to the reception at the South of tracts on the subject of slavery would meet, published by the American Tract Society of Boston."

"There is an increase of desire to know the whole truth on the subject of slavery. The agitation of the question has aroused the attention of professors of religion all over the South; and while the leaders show sad signs of hypocrisy, the people are not yet wholly corrupted."

"Let no half-way, compromising phrases be used, but let the truth be spoken earnestly, fully and freely; the more kindly the better; but let this conviction be fastened upon the soul of every man who treats his fellow man as property is guilty of a heinous sin before God, which must be put away, or the sinner be banished forever from his presence."

And look here what a bold incendiary writes "from North Carolina":

"I hasten to answer your inquiries. The portion of the South in which I labor is wonderfully opened for the reception of anti-slavery truth. I am a native of this State, and have faithfully preached an uncompromising gospel at every point of my work. Not satisfied however, with mere verbal effort, I determined to introduce anti-slavery books. Many thought this hazardous in the extreme, in view of the abominable laws on that subject, and greatly feared my enthalment. I maintained

that he that will not risk something for Christ is not worthy of him; he that will save his life shall lose it, etc.; and the success far exceeded my expectations. These books were circulated at first rather covertly; but greatly disliking this covert operation, I came out boldly, disdaining all concealment, and now my book agencies are probably doing more than I have been able to do by preaching. Among these books, I have circulated fifty copies of the 'Impending Crisis' of the South, by Helper, which takes like fire in dry stubble."

And here is something unequivocal from "another Southern State." Who can deny, after reading this, that the Boston Society is sending out incendiaries with their abolition Tracts, South? But read. The editor says:

A package of tracts having been sent to the writer, elicited from him the following touching reply:

"Yours, with the accompanying tracts, are received. Thank you! Glad to hear that you are going to publish more on the same subject. Please mail me a copy of each. The subject must be open to discussion, and your society affords the proper channel."

"I have many chances for gratuitous circulation of tracts, and would thank you kindly for any quantity you may send by way of donation. I would gladly pay expenses of transportation for the pleasure of giving them away. I can send your publications through the whole breadth of the State. I shall be pleased to keep up a regular correspondence with you, and I think I can give some useful information about the 'peculiar institutions' of the South."

"I will thank you kindly for any books and tracts, newspapers, old new, second-hand, damaged, you may send to my address. Do send me a small donation."

We have paid our respects to this new sheet, and will add a caution: beware of that Boston Tract Society. Be careful, also, not to confound it with the American Tract Society, New York.

**DECLINED.**—We have been requested to publish the action of a church in the case of expelling a member who had received a letter of dismission, and when expelled would not give back the letter. We conceal the names of the parties and the locality. We love to gratify our brethren, but decline giving this case to the public. It is seldom a case ever occurs in which the expulsion of a private member should be published in the papers. In the case of a minister of the Gospel who is expelled, and will not surrender letter nor credentials, it is right to publish him to the world, as he can do great harm, but to parade the expulsion of private members before the public, outside of their acquaintance, is unnecessary, and does, probably, more harm than good. We uniformly decline publishing such notices.

**THE SOUTHERN FIELD AND FIRE-SIDE.**—This neat literary weekly has made its first visit in our office. The first number promises a most interesting fireside paper. It is published in Augusta, Ga., by JAMES GARDNER, and edited by W. W. MANN & DANIEL LEE, M. D.

A writer in the *Christian Index* reports that Minutes of the Georgia Baptist Convention for 1898, report as belonging to the denomination in that State, 18,376 members, 35 more associations, 585 more churches, and 155 more ordained ministers, than are reported in the Southern Baptist Register for 1899, published by Graves, Marks & Co.

**Proceedings of the 2nd District of Ten Islands Association.**

The delegates convened with Mount Pleasant Church, Ashville, St. Clair county, Ala., June 10th, 1898, after the letters were read and delegates names enrolled, J. A. Collins was chosen Moderator, and J. D. Reed Clerk.

Requested brethren Collins and Vandiver to make some remarks upon the origin and history of Union Meetings. Then appointed a Committee to arrange business for the next meeting to be held with Antioch Church, St. Clair county, to commence on Friday before the first Sabbath in August 1899, and our next Association to be at Mount Pleasant Church, at Ashville, then received the report of the committee on business, as follows:

1. To have sermons on doctrinal subjects. R. H. Ramsay to preach on Original Sin on Friday night, on Saturday 11 o'clock, A. E. Vandiver to preach on election; J. D. Johnson on the Final Perseverance of the Saints on Missions and the distribution of the Bible, J. A. Collins on Sabbath at 11 o'clock.

2. Essays Elder P. S. Montgomery to write on Sabbath Schools; on the most efficient way of imparting instruction to negroes, H. Culbertson; on Temperance, J. N. Inzer; on the duty of the Churches to their Pastors, J. F. Johnson; on the duty of Pastors to their Churches, J. D. Reed; on the duty of Deacons, A. N. McGee.

3. Questions proposed for discussion. 1. Is it right for church members to make and sell ardent spirits?

2. What course shall a church pursue towards a member who moves away from the church under censure, without a letter?

3. If a church receives a member on his promise to get one and hand it in; and when he fails on application to get one, what course shall a church pursue?

4. If a member moves away without a letter, and the church dissolves before he gets one, how can he get one?

5. If we receive members from the Anti-Missionary Baptists, can we not, on the same grounds, receive members from the Free-Will Baptists?

Appointed P. S. Montgomery to preach the Introductory sermon, J. D. Reed alternate.

J. A. COLLINS, Mod.

J. D. REED, Clerk.

## Divine Providence.

The idea that our Creator put the machinery of nature in motion and then abandoned it to its fate, without ever giving it his attention further, is repugnant to every feeling of the human heart; and contrary to the teachings of the Scriptures and the history of the world. The inspired Psalmist repeatedly wrote: "The Lord reigneth." Psalms 93:1; 97:1; 99:1, and the beloved disciple, while on the isle of Patmos wrote: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia; for the Lord God omnipotent reigneth." Rev. 19:6.

The deluge—confusion of tongues—overthrow of Sodom-Gomorrah—Nineveh and Babylon—the deliverance of Israel from Egyptian bondage, and their safe and prosperous journey through the desert to the land of Canaan,—the seventy years captivity and the eventual dispersion of the Jews,—all afford evidence of Divine control over the affairs of this world. Besides these, many other events of sacred and profane history, evidence the same great truth.

That divine supervision which God exercises over the affairs of the world, extends to those which are the most insignificant, as well as to those which are the most stupendous. "He giveth to the beast his food, and to the young ravens when they cry." Psalm 147:9.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. 6:26. Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. 6:27-30.

And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." Matt. 11:29-31. Added to these declarations, the inspired apostle writes: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

The pious man is here taught to confide in the bounty of that blessed being who made the worlds, and who, with sleepless care, directs all events. He witnesses in every ray of light—in every passing breeze—in every drop of rain—in every event of whatever nature, the rulings of God; and every event assures him of the mercy and goodness of God to his people. Why then shall we give ourselves any undue concern about the supplying of our necessary wants? He has made ample provision for us, and freely supplies us with his bounties. J. M. W.

**For the South Western Baptist.**  
**The Choir and its Leader.**

It is the opinion of some, that the choir had its origin from the singing school. The teacher of the school wished to exhibit his pupils and thus advertise his ability as a teacher. The old folks were delighted and proud of the performance of the youngsters. It thus soon grew into a fashion to delegate all the singing to the young people. In this way the singing master became a rival of the preacher in the regards and admiration of the public.

But the Divine Redeemer has made it the duty and privilege of all his disciples to join in the song of praise and thanksgiving. Neither singing nor praying can be done by proxy.

**For the South Western Baptist.**  
**On Talking.**

Reader—has it never occurred to you that you talk too much? That you indulge too freely in talking about others? That you talk too often about things you do not understand? That you talk too carelessly in the presence of others? My plan is to avoid conversations upon topics that will not edify or be useful.

**HINTS.**

**Minutes of Associations Wanted.**

The American Baptist Publication Society is now making up its annual Table of Statistics, and needs the following minutes of Baptist Associations to complete their register. Will not the clerks of associations, or others interested in our denominational statistics heed this call and respond to it promptly?

TENNESSEE.—Beulah, Big Hatchee, Central, Duck River, East Tennessee, Freedom, Hiawasse, Holston, Indian Creek, Johnson, Judson, Lebanon, Mulberry Gap, Nolachucky, Salem, Southwestern District, Sweet Water, Tennessee Union, Western District.

ALABAMA.—Bethel, Bethlehem, Cahaba, Canaan, Carey, Cherokee, Coosa River, Eufaula, Mulberry, Muscle Shoals, North River, Pine Barren, Tuscaloosa, Unity.

MISSISSIPPI.—Aberdeen, Biloxi, Central, Chickasaw, Columbus, Harmony, Liberty, Mississippi, Mount Pisgah, Natchez, Pearl River, Strong River, Union, Yalobusha, Yazoo, Zion.

COLORED POPULATION, RICHMOND, VA.—The *Richmond Dispatch* says: "It is a fact most creditable to the Christian zeal of the Baptist church and which is worth considering by those false philanthropists who pretend that Southern men neglect the religious instruction of their slaves, that the (Baptist) African churches of Richmond number 4,000 members, and that a gentleman

prominence and ability of President Ryland of Richmond College, devotes himself to this humble but most useful sphere of labor, as their chief pastor."

WHAT A CHRISTIAN EDITOR OUGHT TO BE.—One of our good and wise men writes as follows on this subject:

"The religious press of our country has been providentially assigned a high mission, and to it there attaches a fearful responsibility. I know of no body of brethren among us, who need a larger measure of all that is excellent in character and spirit than do our editors. They necessarily wield a powerful influence. All our great religious interests are very much in their keeping, and almost wholly subject to their direction. I am becoming daily more and more convinced that none but the very best, the holiest, the wisest, the most self-sacrificing, should occupy the Editorial chair. D. R. C.

We are profoundly impressed with the truth of what is here said, and our daily prayer is, that we and our brethren connected with the press may have grace given us to do no evil, but that we should be honest, acting in all things for the truth and not against it. N. Y. Chronicle.

WHAT OTHERS THINK.—The following we copy from the Mississippi Baptist. A Subscriber requests us to answer the following inquiries:

1. Is it right for Church members to attend dancing parties?

2. What should be done with those who persist in attending such parties?

We reply in answer to the first query, No; and it needs no arguments to prove the correctness of our answer, else we would give them.

In answer to the second query, we would suggest the propriety of laboring with and admonishing them, in an affectionate manner, in order to reclaim them from the error of their way, but should they persist, after due remonstrance, then exclude them. God did not design his house for a ball-room, nor his people to frequent dancing parties.

"TO DO GOOD AND COMMUNICATE. FORGET NOT."—The extent of good influence cannot be measured. Long after a good man is dead, he often speaks. The following interesting facts speak for themselves:

Early in the last century there lived a poor Christian widow in the south of England. Her only son she sought to train for Christ, but she died as he entered on his eighteenth year. He became a prodigal; but eighteen years later he was awakened by the memory of her counsel, and became a devoted pastor. He was instrumental in the conversion of Claudius Buchanan, one of the most prominent founders of English missions in the Indies. A tract of Mr. Buchanan first drew the attention of Judson to the heathen. The widow's son was likewise the means of the conversion of Thomas Scott, the author of Biblical Commentaries unequalled in the range of their circulation and influence. William Wilberforce, also, was given to his prayers; and a treatise by Wilberforce won to Christ Leigh Richmond, whose tract, "The Dairyman's Daughter," has resulted in the conversion of thousands. Thus the obscure and ignorant mother of John Newton sent her posthumous influence the world over.—Too true are the great dramatist's words:

"The evil that men do, lives after them; The good is oft interred with their bones;"

"But many a cheering exception holds open to every believer the possibility of centuries of Christian service on earth."—*Christian Observer*.

WHAT CHRISTIAN WOMEN CAN DO.—Most of the revival news from Boston, dates from the "North End." Now, we are informed that the good work has broke out at the "South End," under the efforts of a band of Christians from different churches, who have formed a "Ladies Union," for the promotion of religion. Meetings are held twice daily. They go from house to house, and talk with persons upon the subject of religion, and get them to the meetings, and there encourage them and pray for them. Several other bands are also being formed, composed of both men and women, for the same purpose, and the work bids fair to become quite general. It is time that the female members of our churches began to awake to the power and responsibility which is given them to labor for Christ.

**A SOLEMN AND IMPRESSIVE DEATH.**

The *Yarmouth Herald* says: "It appears that in the Central Baptist church near that town, it is customary for worshippers, at the close of the sermon, on the invitation of the minister, to offer some remarks by way of exhortation. On this occasion after the delivery of the sermon by the pastor, the Rev. Mr. Tabor, Capt. John Hilton rose and addressed the congregation in a calm, impressive manner, closing with the admonition, 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh'—when he sat down, and instantly fell from his seat—a corpse."

He passed from this world to a better, as his friends hope and believe, without a struggle or a sigh."

NEW ORLEANS.—There are 59 churches in this city—40 Protestants and 19 Roman Catholic. Of the Protestant churches, 14 are Methodist, 9 Presbyterian, 3 Episcopal, and only 2 Baptist. Dr. Palmer's church, Presbyterian cost \$102,000. It has a membership of 963, and pays its pastor a salary of \$6000.

The North China Herald states that a newspaper published at Shanghai in Chinese, by the missionaries, has attained a circulation of 700. The people buy it week by week, paying cash, and each purchaser reads it aloud.

A CHINESE PROVERB.—"The dog in his kennel barks at his fleas, the dog that hunts does not feel them."

Nothing is further than earth from heaven; nothing is nearer than heaven to earth.

The eye that mocketh at his father, and despiseth his mother, shall eat it.

The Supreme Court of Pennsylvania has decided that a father's child is an orphan. The members of the college to refuse a boy that had lost his father.

Send the Minutes requested to the American Baptist Publication Society. See also its advertisement of valuable books.

**The Dust-Covered Bible.**

Some years ago a clergyman in Ireland took for his text, one Sabbath morning, "Search the Scriptures." In the course of his sermon, he quoted a passage from John Wesley, to the effect that the Bible "sometimes had dust enough on its cover to let you write 'damnation' on it." One of his hearers was struck by the remark, and on her return home repeated it. She was overheard by her brother, who had causelessly absented himself from church that day. The startling thought fixed itself in his heart like an arrow. He retired to his room, and took down his Bible. Looking at its dusty cover, and scarcely knowing what he did, he traced on it the appalling words of the preacher.

He looked at them, read them again, and bursting into tears, flung himself on his knees, and confessing his past sins, sought grace that he might prize it more in future. The Bible became his companion, and to his dying hour he bore witness to its sustaining power and his joy in the God it reveals.

See how much came from a seemingly random word spoken eighty years before.—*B. S. Record*.

GIVE ALL TO GOD.—Keep not back part of the price. Make a full surrender of every motion of thy heart; labor to have one object, and one aim. And for this purpose give God the keeping of thine heart. Cry out for more of the divine influences of the Holy Spirit, that so when the soul is preserved and protected by Him, it may be directed into one channel, and one only, that thy life may run deep and pure, and clear and peaceful; its only banks being God's will, its only channel the love of Christ and a desire to please Him. Spurgeon.

**Revival News.**

ILLINOIS.—Rev. J. M. Wells, writes to the *Christian Times*, giving an account of his labors for several months as missionary: 1st meeting 7 by baptism; 2d, 4 by baptism; 3d, 13 by baptism.

Rev. D. P. French, of Jerseyville, writes to us as follows.—*West. Watchman*.



A negro once gave the following toast—"De gubnor ob de State—He came in wid berry little opposition, he go out wid none at all."

AUSTRIA'S STRENGTH.—From statistics which reach us through a French channel, we find that the military strength of Austria in time of peace is represented by 400,000 men, and in time of war by 750,000 men. The Austrian navy, which is of very recent creation, is composed of 135 vessels, armed with 852 guns, and manned by 8,707 seamen.

RESTED OATS.—A correspondent writes from the Savannah Republic, that feeding rested oats to cattle is harmless, and they thrive and grow fat. Though it is but safe to say—for without it the case might have resulted otherwise—that a large boulder of rock salt was kept in the lot where the cattle were turned nightly.

MAKING TRACK.—The work of track-laying goes on—comes—bravely on and we expect to chronicle in our next issue the arrival of the cars at Greenville. The laborers are now at work within half a mile of the Depot.—*Messenger*

EARLY COTTON.—A letter received by the *Enterprise* from the 14th of Madison Parish, Louisiana, says: enclosed you will find a "cotton square," which was from four to six days old when plucked. It is from the plantation of Mrs. M. C. Riggs, track of Milliken's Bend. The cotton was planted 26th March, and the writer wishes to know if any other plantation can beat it.

HOG CHOLERA IN BERKE CO.—We learn from a gentleman who returned yesterday from a visit to his friends in Burke county, that the hog cholera is generally prevailing throughout that section of Georgia, and that he had witnessed several cases, and seen large numbers of dead hogs in the woods. Dr. Wm. B. Jones, informs us, has lost upwards of twenty head from the above cause.—*San Rep.*

WHEAT CROPS.—Our Texas exchanges give the most flattering accounts of the wheat crops. The Shreveport *Gazette* remarks: "As soon as our Rail Road extends into the prairies, capitalists will establish large flouring mills in Shreveport, and ship thousands of barrels of flour to New Orleans a month before the Western produce comes into the market."

The New York *Post* says that many of the Italians in that city are winding up their affairs in order to return to Europe. It is stated that half the Neapolitan exiles in London have gone to Italy.

THE WINE OF CALIFORNIA.—California, like Missouri, will soon rival Ohio in the product of native wine. There is one firm in San Francisco which produced last year two hundred thousand bottles of champagne from their own vineyard in Los Angeles. This is but one of many instances of California enterprise in wine-growing. Almost every State in the Union now adds its quota—small in many cases, but always increasing—to the annual product.

WHEAT.—The Cleveland *Tribune* banner says: "There is no one trying to disguise the partial fall of the wheat crop in this section. We have been over much of the country in the last few weeks, and we have not seen a good field of wheat, but many that would not make more than two bushels to the acre. There is no possible chance of making a half crop."

The Southern Commercial Convention, which assembled in Vicksburg, Miss., on Monday the 19th inst., adjourned on Friday last, to meet again at Atlanta, Ga., on the 2d Monday in November, 1860. The *Eagle*, in commenting on the action of the Convention, says:

"The resolutions passed by the convention, we are firmly convinced, express the sentiments of the Southern people. In particular those in favor of the repeal of all laws prohibiting the African Slave trade, and the ascendancy of the United States in the Gulf of Mexico."

Messrs. Squire, Parsons & Co., in writing from Brantford, Ont., say:—We are out of Davis' Pain Killer, and some of our customers are suffering from the want of it. It has from its own merit, acquired a popularity beyond anything in the whole category of medical preparations. Sold by druggists.

ALL DEPENDS ON THE CROP.—A subscriber writing from Rock Island, Ill., to the Albany *Knight-Bookeer*, says: "Every appearance indicates an abundant crop this season. With it, we are well as all right; without it, dead broke, sure."

Here is a beautiful little paragraph which we find in one of our exchanges: "If there is a man who can eat his bread in peace with God and man, it is the man who has brought that bread out of the earth. It is caskered by no brand; it is wet by no tears; it is stained by no blood."

Don't fail to read O. J. Wood & Co's advertisement.

SMALL POX IN TROY.—It is seldom that we are permitted to try an article which gives us so much pleasure as this. The small pox in this place seems to have run its course; the deep gloom and feelings of despair which overcame this community are fast giving way.

"The morning light is breaking, The darkness disappears."

We have had no new case since last Monday week, ten days since, and we feel pretty sure that no new case will appear except one or two, who have been waiting on the sick, and greatly exposed. They, however, have been thoroughly vaccinated and can only have varioloid. Much of our success in arresting the disease is attributable to the vigilance committee of health, supported by a few of our patriotic and fearless citizens, in whose praise much can be said.—*Troy American*, 25th inst.

A GEORGIA PRINTING PRESS.—The Editor of the *Griffin Union* reports that while in Atlanta recently he learned that Thos. Reynolds, Esq., had invented and patented a new cylinder press. He states that the press is very simple in its construction, and that it will do as good work as Hoe's and that one of large size can be furnished at about \$100.

The most extensive plantation in Louisiana is managed by a woman—Mrs. A. E. Flint. During the last year she raised one thousand eight hundred hogsheads of molasses, and four hundred bales of cotton—the largest crop produced on any plantation in that State. If the women can beat us in farming what can't they do—when there is a will!

The New York *Tribune* estimates that there are now printed in the United States 4000 newspapers, at least 500 in each daily and 500 semi-weekly. The average circulation 2000 each for the dailies, 2500 for the semi-weeklies, and 1500 for the weeklies, making a total circulation in this more than 400,000 of newspaper sheet per annum.

Punch says: "A man who goes to church to chew tobacco and spit on the floor, ought to be taken by the head and heels and scrubbed under the soiled spot until it is made clean."

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain it.

On the 21st of May, little JESSE, son of John and Elizabeth C. Swanson, died in Tuskegee, aged eleven years and two months, after a severe illness of five days. He died, assuring his parents that he was ready to depart, and asking them to meet him in heaven. He had many young friends, both in the day and night schools. He was obedient to his parents, and kind to his school mates. He was buried on the 23d inst. at 10 o'clock, at the residence of his father, for burial, for the day.

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## RUSSSELL COUNTY ANNOUNCEMENT.

We are authorized to announce George N. Thornton as a candidate for Tax Assessor of Russell County, at the election to be held on the first Monday in Aug. next.

DR. J. T. GREEN, VETERINARY PROFESSIONAL SERVICES to the citizens of Tuskegee and vicinity. Office at the residence of Mr. Thornton, where he will be found at all times unless professionally absent. June 2, 1860.

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## The Family Circle.

For the South Western Baptist.

**Aunt Tabby's Sayings.**  
MESSRS. EDITORS: As you invite contributions for the "Family Circle," I will act stenographer and send you some rich sayings of a good old lady of my acquaintance. She is a wise, pious woman, quite original, and by no means grammatical; yet I choose (as stenographers must always do) to report her spicy sentences just as she expressed them. Nothing preventing you shall have a sentiment from Aunt Tabby weekly.

To begin: not long since she came home from church, quite fatigued with her walk, having listened to a cold, sermon, read at that, she threw down her bonnet, sat down heavily in a chair, sighed a few times deeply, and gave vent to her feelings thus:

"Ah me! What a cold mess of potage! No body'll ever be converted under such preaching (readin' rather) as that. As cold as Novum Zemland; no good sound doctrine, nyther. Well, I can't git to hear better preachin' than that I'll stay at home 'o' Sundays, and read Spargin's Sarmis and Messers Chalmers. It'll purrue me better readin' than his. Ah me! What are we comin' to?"

THE STENOGRAPHER.

## Living to Purpose.

Nearly a hundred years ago there lived a young man on the frontiers of Virginia, without money, and without a name, dependent on his daily labor for a living; and in the absence of any other special aim in life, he concluded to undertake to educate, at his own expense, a youth who seemed to him to be one of more than ordinary promise.

What were the thoughts of Gideon Richie, when plowing, and hoeing corn and chopping wood, and mauling rails; what visions of the future he indulged in during the hours of weary labor, we may never know. He must have covered a warm heart, and a high purpose, and a stern resolve, in that homespun dress of wool, and moccasins, and hunting shirt, which characterized those who lived on the farthest frontiers of a semi-civilization; for he worked on, without faltering, until he saw his protégé a minister of the gospel, who rose like a star in the western firmament, casting its beams of light into the wigwags of the Indians of the west, and away back again into the saloons of the elite about "Boston Common." Young Richie died but for the shining of his adopted son, his name would long have passed from the memory of man. But he was placed here for a purpose, in the providence of God; and having answered that purpose, with a will, his heart being in the right place, he has, doubtless, gone up higher, for an enduring reward among the blessed. Had he been an unwilling instrument, still the purpose would have been subserved in some way, but he would have lost the reward.

The young minister became the founder of churches, and schools, and academies. Now, a leader of the soldiers of his country and then of soldiers of the cross; now, at the head of a church, then at the head of a college.

Now, as we have heard him say, banqueting with the merchant princes of the East; then, wrapped in his saddle blanket, sleeping across logs of wood, while deluging rains were driving their gathering current under him in that wilderness of the savage. Now, the benignant listener to the religious experience of the Indian and the Negro, the attentive listener to, by wraps thousands, as they looked to the gestures of his pointed finger, or hung upon enticing words as they fell from his lips. His heart so stern, that, like his eagle eye, it never quailed before mortal man; and yet of such womanly softness, that there was a well-spring of tears within it, which overflowed at the first cry of dependence or of pity. In a contest, face to face, with the old hero of the Hermitage, of night with right even General Jackson was the vanquished, and Gideon Blackburn became the acknowledged conqueror. Of the hundreds; if not thousands of young men whom Dr. Blackburn has aided by his teachings, his counsels, and his his money, to teach to the ministry, not amon of now living is there, who will not rise up and call his memory blessed. Of his pupils at college, who have been, or are to day, in the high places of law, medicine, and divinity—as Governors of States, or Members of Congress; as professors or presidents in academies, colleges, and universities—there is not one of them who can, by any possibility, look backward thirty years, and not remember in Dr. Blackburn the personification of the patriarch, the Christian gentleman.

The last work of his life was the establishment of a Theological Seminary in the west, known by his name, and which bids fair to be a fountain from which streams of ministers shall flow, to found, and feed and fructify churches, until the end of time. Man of immortality, mortal of an hour, yet destined, by your acts, to exert influence on the world for all time—influences for good or for evil—for happying your race, or for degrading it—if you can, by any work, save a dime or two a day, go this moment, and resolve to be another Gideon Richie, and raise another Blackburn!

Young man, fatherless, motherless, penniless, wake up, and remember, you may be a Blackburn, too!

## What to Do in Case of Accidents.

If a man faints away, instead of screaming out like a savage, or running to him to lift him up, lay him at full length on his back on the floor, loosen the clothing, push the crowd away so as to allow the air to reach him, and let him alone. Dashing water over a person in a simple fainting fit is a barbarity, an soils the clothing unnecessarily. The philosophy of a fainting fit is, the heart fails to send the proper amount of blood to the brain, if the person is erect—that blood has to be thrown up hill, but if lying down, it has to be projected horizontally—which requires much less power, is apparent.

If a person swallows poison, deliberately or by chance, instead of breaking out into multitudinous and incoherent exclamations, despatch some one for a doctor; meanwhile run to the kitchen, get a glass of water in anything that is handy, put into it a tea spoonful of salt, add as much ground mustard, stir it in an instant, catch a firm hold of the person's nose, the mouth will soon fly open, then down with the mixture, and in a second or two up will come the poison, this will answer in a larger number of cases than any other. If by this time the physician has not arrived, make the patient swallow the white of an egg, followed by a strong cup of coffee (because these nullify a larger number of poisons than any other accessible articles), an antidote for any poison that may remain in the stomach.

If a limb or other parts of the body is severely cut, and the blood comes out by spirals or jerks, *per saltum*, the doctors say, be in a hurry, or the man will be dead in five minutes; there is no time to talk or send for a physician; say nothing, out with your handkerchief, throw it around the limb, then twist it around, tighter and tighter, until the blood ceases to flow. But stop, it does no good. Why? Because only a severed artery throws blood out in jets, and the arteries get their blood from the heart; hence, to stop the flow, the remedy must be applied between the heart and the wounded spot—in other words, above the wound. If a vein has been severed, the blood would have flowed in a regular stream, and on the other hand, the tie would be applied below the wound, or on the other side of the wound from the heart, because the blood in the veins flows towards the heart, and there is no need of such great hurry.—*Hall's Journal of Health.*

## Mountain Cities of South America.

It is a remarkable fact that nearly all the cities the western part of South America are situated far up from the sea coast on the table lands, as, for instance, Bogota, nine thousand feet above the level of the sea, and Potosi, the highest city in the world, thirteen thousand feet. In this respect they present a striking contrast to the great cities of the United States, which are, without exception, situated on some other large body of water. The selection of such elevated sites may be accounted for in the following facts:—1st. The climate is much more temperate and healthy on the table lands. An ascent of a few thousand feet in these tropical regions presents as marked a modification of the temperature as a journey of many degrees towards the poles. In this manner a temperate climate is secured for the British soldiers in Hindostan, by removing them, when debilitated by the heat of the sea coast, to the plateau of Deccan, which has nearly the same climate as their native country. 2d. The founders of the South American cities had no need of commerce, since all the productions of the earth which they required grew in the country around them, and they could procure for their own mines the gold and silver which form the great stimulus to commerce. 3d. It was convenient to have their cities among the mountains, that they might be near the mines. 4th. The cities founded by the Spaniards would be placed on the plateaus, in imitation of their native cities in old Spain.—*Rhode Island Schoolmaster.*

## THE SUN FLOWER AS A PREVENTIVE OF FEVERS.

A correspondent of the Soil of the South, writing from a place in Alabama, which he says was particularly subject to fevers, gives the result of his experience in the premises, and in not a single instance where he planted sun flowers among his negro cabins did their inmates suffer from fevers; his wife, two children, and two house servants all had fevers, he not having planted any of the sun-flowers around his own dwelling, which, in his opinion, accounted for the difference in the results. My opinion is, that the sun flower in rank growth, absorbs the very elements in the atmosphere that produces fevers, or chills and fever and what is the life of the sun-flowers is highly obnoxious to the health of the human family; nor do I believe that a man could ever have a chill who would sleep in a bed of rank sun flowers. This, too, seems to be no new theory as Lieutenant Maury states that his gardener, a Frenchman informed him that their sanitary influence had been long known in France.

"MY MOTHER." The influence upon her child of a Christian mother's pure, unselfish love, is never lost. Worldly pursuits may cover it from sight; love, warm and passionate, seem to burn it from the heart, but with subtle gentleness, it still exerts its hallowed power. Many a dying bed has borne such testimony as the following:

"If I could only see my mother!"

Again and again was the yearning cry repeated—

"If I could only see my mother!"

The vessel rocked, and the waters, chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eye gazing, his limbs stiffening, his breath failing.

It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind his bodily discomfort—his eye looked far away—and ever and anon broke forth that grieving cry—

"If I could only see my mother!"

An old sailor sat by, the Bible in his hand, from which he had been reading. He bent above the young man, and asked him why he was so anxious to see the mother he had wifely left.

"O! that's the reason," he cried in anguish. "I nearly broke her heart, and I can't die in peace. She was a good mother to me—O! so good a mother, she bore everything from her wild boy, and once she said—

"My son, when you come to die, I will remember all this."

"O! if I could only see my mother!"

He never saw his mother. He died with that yearning cry upon his lips, as many a man has died who slighted the mother who bore him. The waves roll over him, and his bones whiten at the bottom of the sea, and that dread cry, has gone before God, there to be registered forever.

## CONSCIENCE.—There is a faculty or property of our nature called Conscience.

When enlightened, it ever points to the just and to the right—true as the needle to the pole. Against vice it is a swift and sensitive witness, and it as readily and decisively declares for virtue.

It is the highest of the human faculties, is regent of the soul indeed, is enthroned there as the Almighty's vice-gerent.

It behooves us always to keep conscience on our side, for while its reproaches are tormenting, its approbation is refreshing and strengthening. "Brethren, if our heart condemn us not, then have we confidence toward God."

In one of the naval battles fought by Admiral Nelson, a Christian sailor had his left leg carried away by a cannon ball. When in after years he hobble about upon his crutch, and came in contact with numerous persons who sympathized with him at his loss, he tells us that the kind of sympathy which they severally offered, was a correct index to him of their real characters.

Those who were naturally humane, but who had no piety, would say, "What a pity that you lost your leg!"

But when a sincere, confiding brother or sister in Christ, accosted him, the exclamation was, "What a mercy that your other leg was not shot away too!"

A THOUGHT FOR YOUNG MEN.—No wreck is so shocking to behold as that of a dissolute young man. On the person of the debauchee or inebriate, infamy is written. How nature hangs labels over him, to testify her disgust at his example! How she loosens all his joints, sends tremor along his muscles, and bends forward his frame!

The wretch whose life-long pleasure it has been to debauch himself, and to debauch others whose heart has been steeped with sin so that it is black all over, is an offence to the heart of the unblemished.

LAND MEASURE.—Every farmer should have a rod measure, a light, stiff pole, just sixteen and a half feet long, for measuring land. By a little practice he can learn to step just a rod in five steps, which will answer very well for ordinary farm work. As certain your number of rods in width and length of a lot you wish to measure and multiply one number by the other and divide by a hundred and sixty, and you have the number of acres; as one hundred and sixty square rods make a square acre. If you wish to lay off one square acre, measure thirteen rods upon each side. This lacks one rod of full measure.

Do unto another as thou wouldst be dealt with thyself. Thou only needest this law alone; it is the foundation and principle of all the rest.

Their cannot be a greater rudeness than to interrupt another in the current of his discourse.

The wise man does not speak of all he does, but does nothing that cannot be spoken of.

RED PEPPER FOR PUNCH AND OVERCOATS.—The Scientific American recommends as a substitute for hot whiskey punch of a cold night, the following:

"Put three or four lumps of sugar, with half a teaspoonful of cayenne pepper, in a tumbler, and fill it up with hot water; when the sugar is dissolved, drink. It is not only pleasant to the palate, but warms the whole body more effectively and quicker than spirits."

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