





Thursday, September 14, 1899.

A. B. GOSWELL is an authorized agent for the S. W. Baptist.

We call attention to the communication of President TALBOT. The arrangement is a good one, and will work well. We have unbounded confidence in the ability, integrity and honesty of the Faculty and Board of Trustees of Howard College. The College is making rapid progress towards maturity in every respect. Buildings and apparatus are ample for present wants, and the endowment fund is fast increasing. But recently it was announced that James H. Brown had endowed a Theological Professorship, while others are contributing to promote its interests. Let Baptists of Alabama sustain their College, and make it an honor to the State.

"Old Amos" has a sermon on the outside. Read it.

A report of Rev. R. H. TALLAPHERO's trip to North Carolina, on the outside, may be read with interest. Under God, he has done a useful month's labor for the Board.

What shall we say to brother Munson's "Voice from the West"? There is no want of funds to sustain preachers to the Indians, if the preachers can be found. We suggest two things:—Prayer for God to send laborers into the harvest, and heart searching examination to see if it is not the duty of some now in the vineyard to go to the Red man. Where is the man who will say like Isaiah, "Here am I, send me!"

A GOOD AGENT.—Not long since we sent our paper to but one subscriber at a certain post-office; that good brother resolved that his paper should not come alone. He went to work and we now send fifteen others. He is an "EARNER" man. Who will do likewise?

ACKNOWLEDGMENTS.—We are indebted to the *Sea*, and the *Enquirer*, of Columbus, Ga., and to the *Mail* of Montgomery, for their dailies in exchange for our weekly.

#### European Affairs.

Matters progress slowly in the Zurich Conference. The deliberations of the Conference are kept strictly private, which puts conjecture to work and rumors are endless. When Napoleon I. removed so many government landmarks it took the crowned heads of Europe a protracted session to re-set them. And Napoleon III. and Victor Emmanuel have played havoc with Austro-Italian landmarks, and it will take time, labor and wise diplomacy to re-set them.—The fact is, when an old stake is once removed it is difficult to plant it again, peacefully. Italian hatred to Austrian rule is so great, if the Zurich Conference arrange things satisfactorily, the world will acknowledge them a batch of wise Landmark Re-setters.

#### The Markets.

Things in the Commercial world are in quite an unsettled state. Many expected at the conclusion of the War cotton would go up high in figures.—But not so. The peace produced but little effect upon the cotton market, which is now in a very unsettled state, with rather a downward tendency.—There has been great disappointment in the Breadstuf market. It was expected that the Italian War would cause prices to run high as the Crimean War, but they have uniformly gone down.—There is a greater effort to keep up the Flour market than any other article of commerce, and with a good success, yet down it must go.

#### The Cotton Crop.

The crop will not turn out as well as was once expected. The wet weather in July and the first of August injured it; the dry weather then set in, and now the boll-weather. If the remainder of the season is favorable, there will be a fair crop.

Bro. WILLIAM B. JONES baptized six at Society Hill, last week.

The revival in Ireland continues, so say our exchanges, with undiminished power. In portions of England a similar work is progressing. In Denmark and Sweden the Holy Spirit is prosecuting error and converting the people. Let Jehovah arise and plead his cause!

#### Significant History.

What a timor in the Holy Spirit! Ecclesiastical historians write volumes to give an account of the origin, progress and end of factions and their leaders; the Holy Spirit can do the same work in a few sentences. Here follows what the Spirit has said of two factions and their leaders, and let all leaders of factions read their doom!

"For before these days rose up Thedias, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was alain; and all as many as obeyed him, were contented, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and he also persuaded many people; to whom he also obeyed him, were dispersed."—Acts 5: 20, 37.

Religious Newsweek.—The *Franklin* also thinks that there should be a religious paper in every family, and asks:

#### Southern Love.

We would call attention to the article of "Soliloquist" in the outpouring of a soul aroused to the contemplation of its own delinquencies and duties by reading the 138th Psalm. How sad it is that so many of us pass along without stopping to contemplate our position as Christians, our privileges or duties.

If we could but see things rightly, every plan, every movement, every word and thought of our lives would be invested with new interest. May we not fear that many of us who have seemed to have some zeal in the Master's cause are at last but earnest partisans; that we have not apprehended that stupendous idea of Christ's Kingdom which takes in every believer.

We have been so concerned for our Church tenets—so identified with our denominational interests—so accustomed to contemplate others as opponents rather than brethren, that our vision, our sympathies and efforts have become too circumscribed.

The Christian world divided by sects and parties, each contending for its own peculiarities, have seemed to forget that there are tenets and principles common to all—a platform on which all may stand—a road which all may travel. Nor are we, many of us, willing to allow what is true and of infinite moment, that, with evangelical Christians, the points of agreement are much more numerous and important than our disagreements. It is an interesting fact that our bitterest controversies are on points which none are willing to avow as essential to salvation.

We shall not be undervaluing any thing, either doctrine or duty, taught in the Word of God. Each has its appropriate place, and each its office to perform in perfecting Christian character. But while this is admitted and while our duty to "contend earnestly for the faith once delivered to the saints" may, and ought to be insisted upon—there is an enlarged and elevating Christian spirit which can not be circumscribed by the meagre and bounds of party organization, and which Christians have too much neglected to cultivate. The truth is, the basis of Christian brotherhood underlies all external manifestations—and if not pre-existent in Christian experience can never be induced or supplied by any form of organization. The true brotherhood of Christianity is independent of all ordinances. You never can baptize either infant or adult into the Kingdom of Jesus Christ. This requires the baptism of the Holy Spirit, and it this does not precede the water baptism, then the latter loses all of its significance, its most impressive imagery. Christians are brethren in the highest and most important sense, not because they are baptized or church-members, but because they are believers in Jesus Christ. Ananias so recognized Saul, and this well agrees with the Scriptures and the analogy of faith, "He that believeth on the Son hath everlasting life." "Whosoever believeth that Jesus is the Christ is born of God." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.—The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint heirs with Christ." Rom. 8.

Now, whatever duties may grow out of or attach to Christian brotherhood, results not from the public profession we make, but from the fact that we are fellow-citizens with the saints and of the household of God. It is true there are duties which grow out of and are dependent upon our visible church relations. But behind these and pre-existent are those which relate to the Kingdom of Christ and every subject of it. Upon the presumption that every man who makes a public profession of religion is honest in the selection of his Church, and complies with his opinions of the Scriptures, it is to be expected that he will defend and seek to propagate his faith. The error in such case, if there be error, is not that he defends and propagates his faith; but that he believes an error.

What we insist upon is that while we maintain our distinctive tenets with becoming zeal, we shall not forget the underlying obligations to cultivate towards all of God's children a true Christian affection, "striving to keep the unity of Spirit in the bond of peace." The tendency of the times is to clannishness and severe sectarianism; this is reproachful to the cause of Christ, and with thinking men a stumbling block of fearful proportions. This tendency ought to be counteracted by the cultivation of a more enlightened and enlarged liberality.

We are happy to see that the hearts of Christians are being turned in this direction—the brethren of different denominations in Philadelphia propose the 1st Monday in October as a day of prayer for the unity of God's people. We trust that every Christian will remember this, although it may be now impracticable to arrange church-meetings for this object.

The Editor of the *Christian Index*, speaking of the exercises on Sabbath at the Central Association, says: "At 11 o'clock brother J. S. Munson presided. An extraordinary session, in which the brethren were very earnest in prayer, and the exercises were of a most profitable character."—

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#### Rev. J. S. Munson & N. L. DeLoatch.

We have a way of shaking hands in Alabama, which we now "christen," the McIntosh Grip; and with a hearty good cheer we offer the magic shake to these precious young brethren. We know them and love them, love them not only for what we know of them, but for their fathers' sake.

Devotion is, in Alabama, a household name, linked indissolubly with every noble enterprise, connected with our Baptist history, and embelished in the hearts of thousands. His name is the prefix or suffix, the conjunct or adjunct of almost every Baptist movement in the State for the last twenty-five years. Nor is the name of Manly less honored, less loved; although not so soon or actively connected with our enterprises in this State, his influence has been felt in all, and around many a heart-stone do fathers to children rehearse the virtues of him who so patiently watched over their youthful waywardness, and so paternally trained them for the business of life.

May these fathers be blessed in their sons, and these sons imitate the virtues of their fathers.

Let us be encouraged, brethren, to pray the Lord of the harvest to send us still more laborers.

FUNERAL SERVICES.—The *Christian Index* thinks that ministers should be paid for performing funeral services, as they are "often very harrowing to the feelings, sometimes very fatiguing, frequently most inconvenient, and nearly always extremely trying to the nervous system."

Dr. BAKER sends us various questions; the first series we respectfully decline answering, for the reason that no one has written more ably on the points involved than himself. The best answer we could give would be his own words, to which we refer him.

The second series we give below with our answers:

Question 1st. Is there any scriptural warrant for such organizations as are our district Associations?

Answer. We know of none.

Question 2. Have not all the divisions that have ever taken place in our denomination been caused by the acts of such Associations?

Ans. This may be true to a large extent, but we are not prepared to say to what. We have known of some which had their foundation in the pride and obstinacy of individuals, into which Associations have been drawn through their intrigues.

Question 3. What is the probable cost in dollars and cents (for minutes, &c.) of all the Associations in our country?

Ans. We have no means of making even an approximation to the truth.

Question 4. Is the good resulting from such Associations sufficient to counterbalance the enormous expenditure of money they require, and the evils of the lasting and widespread divisions which they have produced?

Ans. This question we are unable to answer for the reason that we have not the data for a correct balance sheet.—We neither know the evil, the cost, nor the good.

Bro. B. closes by saying: "My own mind is unsettled. I am giving them the serious investigation which they appear to me to merit, and wish you to throw upon them all the light you can."

We are just in bro. B.'s condition in regard to the necessity of Associations, &c. Our attention was called to this subject a few weeks since by an old and much loved brother of Georgia.—Since that time we have been investigating the subject under great disadvantages. First, our library has been yet reached here; and second, we have been too unwell for such labor. We have, however, reached some conclusions, which we offer to the Doctor:

1st. That Baptists have always watched the encroachments of voluntary Associations, and fearlessly resisted them.

2d. That they have been wary in entering into such societies until the independence of the Churches was fully provided for.

An interesting illustration of this will be found in the formation of the Warren Association in 1767. Perhaps the first organization of the kind in New England. The first meeting was held Sept. 8th, 1767, and was gotten up through the agency of James Manning, President of Warren College, in Warren, R. I.

Eleven Churches were represented at this meeting, but only four were ready to unite. "The other brethren present seem to have hesitated through fear of some usurpation of authority by the associated body over the particular Churches composing it; an evil which they were determined, if possible, to avoid." The plan of organization proposed at this meeting was substantially that of the Philadelphia Association, which was thought to give "undue authority to the united body." Afterwards President Manning presented a new plan which was gradually adopted by the "Baptists of New England."

to this country, nor to Rhode State. We could give many illustrations if it were prudent.

4. We are convinced that the time has come for Baptists to overhaul their voluntary Associations, and either abandon them or conform them to the great idea of "Church Independence."

5. We are fully satisfied that the abandonment of this cardinal principle is the death warrant of the Baptists—and that every man or Association which violates it ought to be held in discredit until it is fully vindicated.

We give the results of our investigations thus far without the argument.—We may have occasion to enlarge upon the subject at another time. In the meantime, we shall be quite glad to hear from our venerable querist.

P. S. If the Dr. will point out to us any antagonisms in the principles and practice of the editors we will take pleasure in settling ourselves right. To no one are we more indebted than to him for our principles on such subjects. D.

#### Convention of General Baptists of England.

The Baptists in England are divided into two denominations.—Particular Baptists, Calvinistic; and General, Arminian. The first named are by far the largest body. Several of the earliest formed Baptist churches in that portion of the British empire were General Baptists; and in the reign of Charles II, they had become a large and influential church. In the reign of George II, Socinianism was gradually introduced, and about 1780 a large number of churches had been infected with this heresy. The minority under the leadership of Rev. Daniel Taylor, and other ministers, withdrew, and formed what is now known as the New Connection, and soon became an active and prosperous sect. The Socinian portion has been gradually diminishing; most of the churches having become extinct, and others only maintain a precarious existence.

The Annual Association of the General Baptists was held at Derby, June 21st to 28th. Dr. Jabez Burns, a well-known author, was elected chairman. Dr. Thomas Cooper, for many years a noted lecturer on infidelity, was present as a delegate. The number of members reported is 19,363. Baptized, 1,299; net gain 602. They have a Theological College at Nottingham, and sustain several missionaries in Hindostan.—*Religious Herald*.

#### REMARKS ON THE ABOVE.

It is a gratifying fact in the history of Baptists, with the exception of the General Baptists as above, and now and then a minister and church, they have never been infected with the blighting heresy of Socinianism, nor with the more refined heresy of Unitarianism.—Let them take warning from the destructive effects upon the General Baptists, and shun it as one of those "damnable heresies" of which Paul speaks. It is a fact that Unitarians and Socinians are generally Arminian in doctrine. The General Baptists of England are Arminian. We do not say that Arminianism leads in that direction; we only state the fact.

#### A Query.

Rev. J. G. YONK, of Carnesville, Ga., sends us the following: "Is it according to the Gospel of Jesus Christ for a member of the Church of Christ to be a member of the Order of Free Masons?"

There is no legislation by the Master on the subject, nor should there be on the part of Churches. There are rights which belong to members of Churches that must not be infringed upon. A Church has supervision over the morals and doctrines of its members; and if the morals of a member are good, his doctrinal sentiments sound, there is no law to condemn him if he should choose to join the Masonic fraternity. It is a right which belongs to him as a citizen of the commonwealth, and should a Church attempt to deprive him of that right he will bring himself into disrepute. The only thing we have ever seen to condemn in members of Churches forming such a connection is, that, in their zeal for Masonry, they, some of them, neglect their religious duties to some extent. But this is their own fault, for which the institution should not be blamed.

The Twelfth Annual Report of the President and Directors of S. W. R. Road Co., Ga., is on our table. It indicates great prosperity. The company is making rapid and important extensions of the road. The President, R. B. Cuyler, is one of nature's noblemen; and Virgil Powers, chief Engineer, is just as clever as Mr. Cuyler, or Mr. any body else.

A Picture by an Ancient Artist, in the title of Professor H. H. Tucker's prize essay. Published by Sheldon & Co. This is a stirring appeal to the unconverted, written in Professor Tucker's happiest style, and ought to be extensively circulated.

The Great Inquiry Answered, "Safe in Believing," is another premium tract published by Sheldon & Co. It is by Henry C. Finn, D. D.

This tract should always accompany that by Professor Tucker. They are valuable contributions; and Sheldon & Co. deserve well of the religious public for the publication and circulation of such essays.

#### And in answer to.

of the country he felt it was good for him to leave, because it made him feel his dependence upon God, and kept him humble. This is horrible! But is not the *Advocate* untrue in saying that "such facts show that Calvinism is, when carried into its legitimate results?"

We are indebted to Rossmore, Brown & Co., Mobile, for a Commercial Circular, exhibiting the state of the Market.

We are yet receiving letters from good brethren, asking us to explain a certain transaction which occurred at Richmond last spring. We regret exceedingly that this necessity is forced upon us; and most of all that such use should have been made of a private affair, the results only of which were intended for the public eye. As an act of simple justice to all, we publish below our letter to Dr. Howell, which sufficiently explains itself, and gives just of enough the details, and no more, to meet the necessity. We never have once regretted either the interview or the result—to the contrary we now acknowledge our gratitude to the brethren who induced it, and offer to them, especially, as an apology for this partial exposure—an imperative conviction of honorable and Christian obligation.

J. E. D.

TUESDAY, AUG. 1859.

Rev. R. B. C. HOWELL.—Dear Brother: In an account of the proceedings of the Concord Association, published in the *Tennesse Baptist*, is the following resolution, to which my attention has been called: "Resolved, That in view of the unscriptural proceedings against Elder J. B. Graves, in connection with the facts that the misunderstanding between him and Elder Dawson, of Georgia, has been amicably and honorably settled, (Elder D. admitting that G. was justifiable in entertaining the view he expressed before he heard the explanations made at the time of the settlement.) &c. For several weeks, judicious brethren in Alabama and Georgia, have advised me to make a statement of the particulars of that settlement, in order to correct some statements prejudicial to myself. This I have declined doing for several reasons. 1. I perfectly indifferent to any use which inflated personalities can make of my conduct. I could not make even the most cautious statement, without implicating the veracity of an old man for whose family I have some respect, and whose injury would afford me no gratification.

But since the settlement has been made the occasion of an unmet resolution upon the First Church in Nashville, I have no discretion left me; indeed, I could not respect myself if I were to withhold a statement of the facts for a single day. It is now submitted to you to be used as you and the Church may think best.

In May, 1858, there appeared an article in the *Tenn. Baptist*, over the signature of "Probus," charging me, in very offensive terms, with being an open communicationist. I demanded of Mr. Graves the real name of "Probus," which he refused to give, but gave as the author of the report, James Perryman, of Buena Vista, Georgia. On receipt of this letter, I sought an interview with Mr. Perryman, in the presence of five brethren, and showed him Mr. G.'s letter. He promptly and unreservedly denied having told "Probus," or Graves, or any body else, any such things as those stated by "Probus," or any thing from which such things could be inferred, and promised to give me a certificate to that effect at any time. Believing Mr. G. to be "Probus," (which he has never denied), and supposing Mr. Perryman to be a man of truth, I charged him publicly with malicious insinuation. This was the state of the case when the decision of the First Church was made, and this was my opinion of Mr. Graves when we met in Richmond. On the night of our interview, Mr. Graves said he had two letters from Mr. Perryman fully sustaining the statements of "Probus," and admitting that he did tell him (Graves) what "Probus" had published. Upon this statement, I admitted that Mr. Graves had reason, from the statement of Perryman, to believe that I did entertain such sentiments. Up to this interview, I knew nothing of these letters, and I suppose the Church as ignorant as myself. My opinion was based upon Perryman's flat denial to me, and the decision of the Church was based upon my statement of the facts to it; all of which transpired long before the interview at Richmond. When Mr. Graves proved the falsehood on Perryman, no one in the room was more astonished than I, and Mr. G. himself expressed amazement at the development then made. Until this proof came out, no one blamed me for holding Mr. Graves responsible; when it did, I was told that Mr. G. was a gentleman to exculpate him, and I did promptly. The writer of the resolution, to which my attention has been called, well knows these facts, and he must know that the decision of the Church was made long before this interview. When the decision was made, it was a just one; the Church had no counter-proof. My question was, if it did, I was a proper one up to the interview, because I had no proof to the contrary. It is due to all parties to state—

1st. That Mr. Perryman's letters were not present, but Mr. Graves said he had them, and in one of them, P. had offered to go to Nashville, as a witness against me, or for Mr. G., if it cost \$300.00.

2d. The adjustment between Mr. G. and myself related only to personalities; I and he and all present well understood this, and I more than once repeated it.

3d. I have detailed only so much of the interview as related to the First Church.

This simple statement I have made as an act of justice to the First Church; for its truthfulness, I refer to the gentlemen present on the occasion, and to none more candidly than to J. M. Pendleton and J. B. Graves.

Very truly, J. E. DAWSON.

#### REVIVAL NEWS.

For the South Western Baptist.

#### From Texas.

COLD SPRING, Polk Co., Texas, } August 23, 1859. }

MESSRS. EDITORS: Bro. Reuben E. Brown and myself have just closed a meeting at Jones Prairie. The meeting lasted ten days. Forty were added to the church, 32 by baptism, and 8 by letter.

Bro. Brown's numerous friends in Alabama will, no doubt, be pleased to learn that he is still in fine health. He preaches as zealously, exerts as powerfully, and sings almost as sweetly as ever.

You may give this short letter a place in the S. W. Baptist, if you think proper, that my own friends in my native State may all hear that my health, which was so frail when I left Alabama, is measurably restored, so that I am able to preach again in protracted meetings.

Yours, in love, J. S. ASHBY.

For the South Western Baptist.

#### Dedication—REVIVAL.

Agreeable to the call of the Baptist church, Deloach, Ala., Elders Oswald Smith and W. P. Bryan met in concert with the church, on Saturday the 27th day of August, 1859, to set apart our beloved brother, W. M. HOWARD, formerly a student of Union University, Tenn., to the work of the Gospel Ministry; and, after the usual preliminaries, the following offer was presented:

Church, we beseech you by words of faith, and his answers entirely satisfactory. He is decidedly a sound Baptist.

There followed a meeting of several days, during which the church was much revived, and many were made to feel the power of Divine truth, who scarcely ever before manifested an interest in their eternal salvation. There were eight accessions to the church. To God be all the glory.

Brother Smith, the pastor, may emphatically be said to live in the hearts of his brethren.

For the South Western Baptist.

#### To Patrons of Howard College.

The Board of Trustees of Howard College, at their last annual meeting, decided to abolish the sub-Freshman class. The object of this communication is to inform the patrons of the College of this action of the Board. It was a manifest injustice to the distant holders of scholarships in the College, to retain the above class, as the grade of instruction imparted in it, can be found in any good Academy in the State, and at about two-thirds of the annual expenses of a College student. In passing the above ordinance, the Board have directed the Faculty of the College to furnish instruction for young men who propose to enter the Gospel ministry, whatever may be the stage of their advancement. None such will be rejected.

As the College has now ample accommodations in building, apparatus, &c., in short, all the appliances of a thorough collegiate course, and a full corps of instructors, it can confidently promise entire satisfaction to all who are disposed to patronize it. The session will open on the first day of October and continue nine months.

H. TALBOTT, President Howard College.

For the South Western Baptist.

A Voice from the West: "Who hath heard our report?"

Four years have passed since the transfer by the Indian Mission Association of all its affairs to the care of the S. B. Convention. Great were the hopes entertained by Indian Baptists at that time that their long-called-for "help" was at last heard, and that relief was at hand. Already they saw Missionaries in every part of their destitute country proclaiming "the everlasting Gospel" of the Son of God, to their fellow-countrymen. How have those hopes been realized? During the whole time—four years—only four white Missionaries have been added in all the Indian fields, viz: two to the Choctaws, one to the Chickasaws, and one to the Creeks. Have there been sufficient to supply the field? Are there more laborers needed? Ask the Indians:—Hear them say, "Our Missionaries are laborious, active men; they travel and preach all the time; but our field is very large; can you not send us more preachers?" Ask the Missionaries:—Hear them say, "Do send us help; we cannot supply the demand, we are worn down." Ask the Board of Indian Missions: Hear them say, "We want ten more men for the Indian field; we would appoint at the next meeting, could we find the men." Ask the Churches:—Hear them say, "Who will go to the Indians? We pledge ourselves for support; the means is ready; we only want the man." Ask the Saviour: He says, "Go ye into all the world and preach my Gospel to every creature."

Dear brethren of Alabama, is there no one to answer this united call?—Will you turn a deaf ear to the voice of your Saviour, your brethren and perishing heathen? Look at the facts, brethren. Here is a country (I speak only of the Creeks,) with an area of not less than 12,000 square miles, containing a population of at least 20,000 souls and only two white laborers worn and weakly, to break the bread of life in all this land. I ask with earnestness, brethren, is this as it ought to be? Are you doing all you can at your Master's work? Do you feel that you are willing to do "whatsoever the Lord would have you?" then are you sure He is not directing you to this part of his vineyard? Will you ask yourselves these and similar questions candidly and honestly as in the sight of God, with a view to duty?

Three more men are much needed in this Nation; two are imperatively demanded, and that too, during the coming fall. Never before, since I have been in the Nation have I seen a greater necessity for additional laborers than at present, or a finer prospect for the spread of the Gospel. The "Big Payments" are all over, and the minds of the people are settling down, having been for a long time in a state of continual excitement. Most of the leading men, and those holding office are Baptists; all of whom lend their aid and influence in the spread of the Gospel. "Now is the accepted time,—now the day of grace." There are young men in Alabama, pious, talented, and willing to do the Master's bidding. Here, young brethren, is the place to improve those talents. There are men with age and experience—the very kind needed—come, brethren, come over, and by your wisdom show the poor Red man the way to eternal life. Who will come to the Creeks? "Tis the Lord who has said, "Follow thou me." I trust and believe that the last week in July was not spent in prayer and labor for Missions in vain. Good effects will surely and perhaps easily be seen. May the God of Missions bless his cause.

Yours truly, J. S. MUNSON.

Mission, Census, August 15th.

For the South Western Baptist.

#### And in answer to.

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As officers as officers." I wish to know in what sense the words *Apostles* and *officers* are found in the 13th of John, where the foot-washing transpired? I can find the word "disciples," but not the others. If there is any difference between an Apostle and a disciple, in that connection, I would like to know it. If none but Apostles and officers should wash one another's feet, ought any but Apostles and officers take the Lord's Supper?

ENQUIRER AFTER TRUTH.

For the South Western Baptist.

#### Persecution Defined.

Persecution, from *per* and *sequor*, *lit.* ally, to pursue. "The infliction of pain, punishment or death upon others unjustly; particularly for adhering to a religious creed or mode of worship."—Webster.

"And I persecuted this way unto the death, binding and delivering unto the on both men and women." Acts 22: 4.

—Paul.

The modern signification. 1. Refusing sweet-meats to a spoiled child.

2. Opposing a proud aspirant's opinions.

3. A hobby for demagogues.

FRANK.

P. S. Persecuted—is a grown up man blubbering because he can't have his own way.

FIRST BAPTIST CHURCH, SAN FRANCISCO.—It may be interesting to the friends throughout the State to know that the prospects of the Church are now highly encouraging. Since the meeting of the Association, it has received thirty members to its fellowship, who will greatly increase the strength of the number have joined this month, and others are expected to join soon. The congreg



Secular Intelligence. LATE FROM EUROPE. Receipt List. Business Department. Items of News. Alabama Land for Sale. Alabama Female College. Southern Baptist Theological Seminary. Keeler's French Series. JUST PUBLISHED. COLLEGIATE INSTITUTE, TUSKEGEE, ALA. GREENWOOD & GRAY. WAREHOUSE AND COMMISSION BUSINESS. NEW STORE NEW GOODS! NEW FIRM! Select School. SOUTHERN FEMALE COLLEGE.



## Our Family Circle.

### The Art of not Hearing.

If the following were read and acted upon, how much trouble it would save us!

The art of not hearing should be taught in every well regulated family. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear—which we ought not to hear—which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness—that every one should be educated to take in or shut out sounds according to their pleasure.

If a man falls into a violent passion, and calls me all manner of names, the first word shuts my ears, and I hear no more. If in my quiet voyage of life, I find myself excited in one of those domestic whirlwinds of scolding, I shut my ears, and a sailor would find his sails, and, making all tight, sail before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these fiery sparks may do in the magazine below where my temper is kept, and instantly close the door.

Does a grating, mischief-making fellow begin to inform me what people are saying about me, down drop the portuluffs of my ear, and he can not get in any further. Does the collector of a neighborhood's scandal ask my ear as a warehouse, it instinctively shuts up. Some people seem anxious to hear everything that will vex and annoy them. If it is hinted that any one has spoken evil of them, they set about searching the matter, and finding out. If all the petty things said of one by heedless and ill-natured idlers were brought to him, he would become a walking pin cushion, stock full of sharp remarks. I should as soon thank a man for emptying upon my bed a bushel of nettles, or setting loose a swarm of ants in my chamber, or raising a pungent dust in my house generally, as to bring in upon me the tattlings of careless or spiteful people. If you would be happy, when among good men, open your ears; when among bad, shut them. And as the throat has a muscular arrangement by which it takes care of the air passages of its own accord, so the ears should be trained to an automatic dullness of hearing. It is not worth while to hear what your servants say when they are angry; what your children say after they have slammed the door; what your rivals say about your business, your dress, or your affairs.

This art of not hearing, though untaught in the schools, is by no means unknown or unpractised in society. I have noticed that a well-bred woman never hears an impertinent or a vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent convenience in dishonorable conversation. There are two doors inside my ears—a right hand door leading to the heart, and a left hand door, with a broad and steep passage out into the open air. This last door receives all ugliness, profanity, vulgarity, mischief-making which suddenly find themselves outside of me. Judicious teachers and indulgent parents save their young children trouble by convenient deafness. Bankers and money-lenders often are extremely hard of hearing, when unsafe borrowers are importunate. I never hear a man who runs after me in the street bawling my name at the top of his voice; nor persons that talk evil of those who are absent; nor those who give me unasked for advice about my own affairs; nor those who talk largely about things of which they are ignorant.

If there are sounds of kindness, of mirth, open fly my ears! But temper, or harshness or hatred, or vulgarity, or flattery shut them. If you keep your garden gate shut, your flowers and fruit will be safe. If you keep your door closed, no thieves will run off with your silver; and if you keep your ears shut, your heart will lose neither its flowers nor its treasures.—*Reynolds' Miscellany.*

**Young Men.**—In his recent charge to the grand jury in Washington, Judge Crawford addressed himself to a subject, paramount in importance, made the following just remarks:

If the young men, who are to be the future men of the country, were brought up with a more decided home rule, and compelled (when compulsion was necessary) to devote themselves to the acquisition of skill in some useful and respectable vocation, there would be less occupation for courts and juries. The engagements and habits of the boy will cling to the man, and upon his education and training under the domestic roof, will depend his standing and character, and his usefulness or the reverse in life.

### My Father Lived in a hilly country in a retired part of the country.

My father lived in a hilly country in a retired part of the country. We had a neat, pleasant little home, many miles away from the noise of the big city. My father tilled a small farm, from which we obtained a living. I had a kind mother, who did much to advise me what was right, and teach me my duty to my Heavenly Father; but I was not always attentive to her instructions.

On one occasion, disregarding the fifth commandment, I had strolled off into the public road, (we had no Sunday Schools then,) and was wandering about among the trees, when I saw some persons pass along the road. I thought it would be fine sport to roll a piece of wood into the road, and see the horses trip over it as they returned. I had not learned to be governed by the golden rule, "Do to others as you would have them do to you," so I yielded to the wrong suggestion, and rolled a piece of wood into the road. A little experience would have taught me that the largest log my puny hands could manage would be no impediment to a horse, and could do him and his rider no harm. It was a futile thing, but my purpose was as bad and I was as guilty as if it had been capable of doing much evil.

I did not wait to see the result, but went away and forgot all about it. But it so happened that I was passing along the road not long after, and stumbled and fell over the same piece of wood myself. So the evil designed for another fell upon myself. I was not very badly hurt. Immediately I recollected the precept of the golden rule. I got up, and rolled the piece of wood out of the road, with the truth deeply fixed upon my mind, that it was always best to be kind and good to all, if we wish like treatment ourselves. And ever afterwards when I feel a momentary inclination to indulge an uncharitable wish, or ill-treat any one in any manner whatever, my mind immediately reverts to this adventure, when I ask myself, "Is this the way I would have myself treated?" Is this in accordance with the Bible rule, which says, "As you would that men should do to you, do ye even so to them?"

Dear child do you ever say harsh words to your playmates, or treat them in any way which you would not like to be treated? If you do, you violate one of the precepts of the Bible, and sin against that God who cannot look on sin with any degree of allowance. Then let me ask you to keep that rule sacred; what your children say after they have slammed the door; what your rivals say about your business, your dress, or your affairs.

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**Quiet Virtues.**—It is the bubbling spring which flows gently, the little rivulet which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as He "pours it from the hollow of His hand." But one Niagara is enough for the continent of the world, while the same world requires thousands and tens of thousands of silver fountains, and gently-flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night, with their gentle, quiet beauty. So with the souls of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily, quiet virtues of life—the Christian temper, the good qualities of relatives, and friends, and all that good is to be done.

The importance of having a place for everything has recently been illustrated in the burning of the Homeopathic Dispensary. As soon as the fire was extinguished, the first thing that was done was to find out where the things were that had been burned. The importance of having a place for everything has recently been illustrated in the burning of the Homeopathic Dispensary. As soon as the fire was extinguished, the first thing that was done was to find out where the things were that had been burned.

### Religion Beautiful?

Always. In the child, the maiden, the wife, the mother, religion shines with a holy benignant beauty of its own, which nothing on earth can mar. Never yet was female character perfect without the steady faith of piety. Beauty, intellect, wealth! They are like pitfalls, dark in the brightest day, unless religion throws her soft beams around them to purify and exalt, making twice glorious that which seemed all loveliness before.

Religion is very beautiful, in health or sickness, in wealth or poverty. We can never enter the sick chamber of the good, but soft music seems to float on the air; and the burden of their song is "Lo, peace is here."

Could we look into the thousands of families to-day, where discontent fights an only with life, we should find the chief cause of unhappiness want of religion in woman. O, religion! benignant majesty, high on thy throne thou sittest, glorious and exalted. Not above the clouds, they come never between thee and pious souls; not beneath the clouds, for above these is Heaven, opening through a broad vista of exceeding beauty.

Is religion beautiful? We answer, all is desolation and deformity where religion is not.

**CHARITY.**—Two young ladies in the Isle of Man solicited a farmer for a subscription to a charity; he declined to give them money, but proposed to the ladies that if they would drive home in daylight a pig to which he pointed, they might constitute it an addition to the funds of the society they collected for. Much against his expectations, the ladies thankfully accepted his kind offer, and started with their not very tractable companion for their destination, which they reached in triumph, after a tedious journey of about two miles.

**HONESTY IN LITTLE THINGS.**—"Matilda," said little Thomas, "do you know that one of the boughs of Mr. C's apple-tree hangs over our garden-wall, and when the fruit gets ripe and the high winds blow, we shall have some of the apples?"

"Indeed you will not," replied his sister; "for they are not ours; and you must be honest even in little things."

"Oh, then," said Thomas, his eyes brightening while he expressed his thoughts, "we will throw them over the wall again, and he will be sure to find them."

He only is independent who can maintain himself by his own exertions.

**Be Gentle With Thy Wife.**  
Be gentle for you live in love.  
How many trials she knows.  
Although to thee they may be small,  
To her, of giant size.

Be gentle, though perchance that lip  
May speak a murmuring word;  
Thy heart may beat with kindness yet,  
And joy to be thine own.

Be gentle: weary hours of pain  
If yield her what support thou canst,  
And all her sorrows share.

Be gentle, for the noblest hearts  
At times may have some grief,  
And even in a pettish word  
May seek to find relief.

Be gentle, for unkindness now  
May rouse an angry storm,  
That all the after years of life  
In vain may strive to calm.

Be gentle: perfect there are none;  
Thou'rt dustier far than I;  
Then, husband, bear and still forbear,  
Be gentle to thy wife.

**Sanitary Precautions.**  
In the height of summer all persons are called upon to look around their dwellings and consider whether there is not something unfriendly to health that might and ought to be removed without delay. Constant attention is requisite that nothing offensive be suffered to remain within doors. Liquor in which vegetables have been boiled, soap-suds, dirty water of every kind should be immediately thrown away; also cabbage-stalks, potato peelings, and offal of every kind. The liquor in which greens have been boiled, if suffered to remain even a few minutes, or thrown down a scullery drain emits a most unpleasant smell, which pervades the whole house. Many very cleanly people are not attentive to this particular. Among other things that require attention, fallen leaves should be frequently swept up and properly disposed of. In doors, every room should be swept and dusted daily, care being taken not merely to make a decent surface but thoroughly to cleanse under beds, drawers, tables, and other furniture; and clean out all closets and lumber holes.—*Scientific American.*

**Out This Out.**—A correspondent of the London Literary Gazette, alluding to the numerous cases of death from accidental poisoning, adds: "I venture to affirm that there is scarce a cottage in this country that does not contain an invaluable certain, immediate remedy for such events, nothing more than a desert spoonful of made mustard, mixed in a tumbler of warm water, and drunk immediately. It acts as an emetic, is always ready, and may be used in any case where one is required. But, in this simple antidote, and you may be the means of saving many a fellow-creature from an untimely end."

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