

# SOUTH WESTERN BAPTIST.

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VOL. 11—NO. 35.

**The South Western Baptist.**  
A RELIGIOUS FAMILY NEWSPAPER.  
PUBLISHED WEEKLY.  
By THOS. F. MARTIN.

TALIAFERRO & DAWSON,  
PROPRIETORS.

For Terms, &c., see last page.

For the South Western Baptist.  
**Corrective Church Discipline.**  
QUESTIONS SUGGESTED BY THE PREVIOUS DISCUSSION.

NUMBER 5.

QUESTION 1. Suppose the aggrieved attempt to bring strictly private offences into the Church without taking "gospel steps," what should be done?

ANSWER. It is the duty of the Pastor or other Moderator to inquire whether the Saviour's directions have been followed, and if he finds that they have not been, he should rule as out of order the introduction of the case. If the Pastor should fail to discharge this duty, then it will be competent for any member to raise the point of order and to appeal from the decision of the Chair if it be in violation of the Saviour's rule. And the Church when thus appealed to, is in duty bound to overrule by vote the decision of its presiding officer. This is said of offences exclusively that are purely personal—when the act is not a crime against religion and morality, and the object affected by it is a brother. In "mixed offences," where the act complained of is a gross immorality—as theft, slander, seduction, fraud, personal violence and libel,—it will not be out of order for the Church to entertain the charge, though no "gospel steps" have been taken; since, as has been shown, these and like gross offences against religion and morality, are "public offences," though they may have been committed against a church member.

But it may be asked, "May not the arraigned, himself, raise the point of order?" Most assuredly. "And, if raised by him, how is it to be decided?" By the ruling of the Moderator first, and if this be appealed from, by the vote of the Church. And the decision of the Church is final. "But if he claims to think it to be purely a private offence, and that, therefore, the proceedings are premature, is it not a great hardship and injustice to the accused for the Church to entertain the charge?" Assuredly not, if he is innocent. In our courts of justice, parties arraigned for crime, plead flaws in the indictment, and endeavor to quash proceedings on technical grounds, when they feel themselves in doubt as to their ability to meet the main issue successfully. But when they are satisfied that they are able to clear their character from aspersion before their fellow-citizens, they waive all plea from informality of proceedings, and court a thorough investigation. It would be a great outrage to withhold from an arraigned man the charges alleged against him, or to press him to trial without giving him reasonable time to prepare for it; but a slight mistake in the technical wording of the indictment is neither outrage nor injustice to him—nor would he avail himself of it to quash proceedings unless he felt conscious that he needed such a plea, and placed a higher estimate upon a mere release from trial, than upon his good name and standing among his fellows. In no respect can injustice be done to the accused by what he is pleased to consider a premature entertainment of the charge. He is either guilty or innocent of theft, or falsehood, or fraud, or personal violence, or libel, or other gross crime, committed against another—a church member or not. If guilty, no arraignment, after the commission of the act, can be premature. If innocent, he cannot too soon be afforded an opportunity to free himself from the charge. And when one thus charged strives to divert attention from the indictment and endeavors to fix it upon some alleged informality, he goes far to show to all discerning persons, that he is conscious of an inability to meet the issue; and, to say the least, he excites in their minds a strong suspicion of his guilt.

In another connection, the question will be discussed as to how far responsibility attaches to the arraigned when the Church, in the management of his case, treats as "public" that which is purely a "private" case; and what in the premises are his duties to the cause of Christ.

Strictly private offences, however, should be ruled out of order when attempted to be brought into the Church without previous "gospel steps" resorted to ineffectually. If the complainant, through ignorance, attempts to introduce it, he should be kindly instructed as to his duty. If he acts thus with willful disregard of his obligations, he should be reproved and compelled to follow the Saviour's rule.

No one has written on "Church Discipline" more discriminatingly and forcibly than elder Joseph S. Baker. From him the present writer took his first lessons on the subject. Bro. B. seems not to fully sustain the position I have taken; and his views are worthy of consideration. He says: "There is one error . . . prevalent in many of our

churches, which should be corrected.—We allude to the opinion, that a violation of the rule by the aggrieved, in bringing an offender before the Church before he has pursued the course prescribed by the Saviour, relieves the Church from the obligation to deal with the individual thus arraigned before them." After reasoning forcibly against this, he closes his argument by laying down two propositions, the first of which is:

"1. A church is bound to take cognizance of every manifest violation by its members, of any of the laws of Christ's kingdom, with which it becomes acquainted, whether the information of such violation is communicated in a regular order or not.

The reasons for this rule are obvious. The Church is required to set the seal of her disapprobation on every transgression of the law of God. Her obligation to do this is not made to depend in the slightest degree, upon the means by which she arrives at a knowledge of the transgression, for the character of an offence is not affected, in the least, by the manner in which it is made known. The magistrate is as much bound to have a band of robbers arrested, when information of their acts of robbery is communicated by one of their own number, who has turned a traitor, as when it is communicated by an honest and orderly citizen. And so is the Church as much bound to notice offences committed, when she receives her intelligence through one who is himself an offender, as when she receives it thro' the most harmless and exemplary of her members. So long as she is ignorant of the offences committed by her members, she is not chargeable with them; but the moment she is made acquainted with them, if she fails to adopt measures for calling the offenders to account, and for preventing the recurrence of the like offences in future, she virtually sanctions those offences, bids the offenders God speed, becomes a partaker of their evil deeds, and renders herself amenable both to God and man."—*Periodical Library*, Vol. 1, No. 4, (1847) P. 262, 263.

QUESTION 2. Suppose the complainant drops the subject and takes no further action, what then?

ANSWER 1st. If he silently bears his grievance, and suppresses all resentment, making it not the occasion of disturbance, his patience and meekness (if he is influenced by these) may be commendable; but he is guilty of sin in not obeying his Saviour and attempting to "gain his brother."

ANSWER 2nd. If the variance continues, the Church may, and is in duty bound to arraign both parties—one for failing to follow the instructions of Christ—the other for his trespass—and both for being, by their wrangling, disturbers of the peace.

QUESTION 3. Whose duty is it to arraign a public offender?

ANSWER. Any one who witnessed the act, or has heard the rumor of it, or has felt the effects of it. On no plea of obscurity, or youth, or sex, can Church members excuse themselves for silence and inaction, while public offenders are wounding Christ in the house of His friends. Nothing said above, though, is designed to condemn those who, on account of obscurity, youth or sex, prefer to put the facts into the hands of more aged and influential brethren, holding themselves in readiness to act as witnesses when called on.

Caution. It may, however, in some cases, be best to see the offender first before you act.

1st. You may have been the only one who witnessed the deed. In that case, it would be best to ascertain whether he will acknowledge it. He may, when you arraign him, plead not guilty.—Should he do so, and his previous character be unimpeached, you may place yourself and the Church in an embarrassing position. Your charge will be met by his denial; and then will be simply a question of veracity between you. Now, it is not impossible for a charge of gross immorality in overt act, to be brought maliciously against an innocent person. Unless, then, you can present corroborating circumstances to sustain your allegation, in the event that he will plead not guilty, painful as it may be, you had better remain silent, and wait until the developments of Providence shall further expose him. Instances have been known in which churches have been compelled to excommunicate both the arraigner and arraigned from not being able to know whether the latter had been guilty or only maliciously slandered; and because of the irritation caused by the question of veracity. When more than one, however, are able to testify to the fact, or circumstances strongly corroborate the allegation, the offender need not be seen first.

2. By seeing the offender first he may be induced to bring the matter forward himself, and thus relieve others from an unpleasant, and sometimes hazzardous duty.

3. In the case of a report to the disadvantage of a brother, it is especially important that you see him first before

you act. The report you have heard, may not be general rumor, but a falsehood of limited circulation, and recent origin. For you to announce this in the public meeting of the Church will be to give it a wider range. It is always proper then, for you first to put your brother in possession of the report circulating to his discredit, and aid him to trace it up to its source. If, after this, the rumor increases, and seems to be well founded, and the brother tries to hush it up—declining to take any further action in the premises—it is your duty to name it in the Church, and a committee of investigation may be appointed.

P. H. MELL.

University of Georgia.

For the South Western Baptist.

**Bible and Book Colportage.**

NUMBER 2.

An increase of knowledge without a corresponding increase in the means of diffusing it, will never greatly benefit mankind. Had the discovery of Fulton, with respect to the latent powers of steam, been confined to the circle of his own State, and its application to his own North River, how little would the world have been benefited. But a knowledge of it was scattered broadcast over the earth; and now within half a century of its discovery, it has been the means of multiplying the commerce of the world more than ten fold. The manufactures of Great Britain alone that are propelled by steam, to say nothing of our own country, it is said, produce more articles of commerce than could be produced by the entire population of the Globe by the hand, if every man were a mechanic. Thus by the diffusion of the knowledge of this single discovery over the world, have its wealth, its commerce, its means of social and international intercourse, been increased beyond measure. Industry has been energized, thought has been stimulated, invention put upon the track of many new and scarcely less important discoveries, continents girdled, and the ocean crossed by lines of telegraphic wires, and indeed the whole face of civilized society made to assume the busy, attractive aspect of a commercial millennium.

Now, the question has, no doubt, often been asked by many a serious, thoughtful Christian, Why the truth as it is in Jesus, has not accomplished as much for man's spiritual interests, as the truth as it is in science and art has accomplished for his temporal interests. To a mere spectator who knew the comparative value of natural and divine truth, and who knew nothing of human depravity, this would be an insolvable mystery. Our blessed Saviour with that superhuman penetration that characterized all his teachings, resolves the question:—"The children of this world are wiser in their generation, than the children of light." Men of the world display more wisdom in compassing their ends, than the children of God display in executing the last and great command of their ascended Lord: "Go ye into all the world, and preach the gospel to every creature."

A newspaper or book that discusses some political or commercial question which deeply agitates the public mind, will be hawked over the country by news carriers at every Rail Road depot, and sent to every village and hamlet of the Union by the United States Mail, and eagerly caught up and read by hundreds of thousands—while a religious journal or book is left to find its way to the popular mind not unfrequently in spite of the apathy of its reputed friends.

It would be interesting to inquire into the cause of this singular apathy of the friends of religion in publishing the glorious gospel of the blessed God throughout all lands and by every medium which his providence may suggest to them, as contrasted with the no less singular activity of men of the world in prosecuting their plans of business, ambition and pleasure; but the reader will spare me the humiliation of showing, that the world has a much more commanding hold upon the affections of its votaries, than our Lord Jesus Christ has upon the affections of his—those politicians, for instance, will contribute more time and money to the elevation of some favorite to office in a single campaign, than all denominations of Christians in our country within years, perhaps, to that cause which brought our Saviour from heaven to earth, and which they profess to love above everything else—and that even among the most devoted and faithful followers of Christ, the cares of this present evil world most sadly eclipse and paralyze the powers of the world to come! "This is a lamentation, and shall be for a lamentation!" The reader, however, will allow me to state again what I wish to prove to the satisfaction of every Christian, to wit: That a system of Colportage having for its object the circulation of the Word of God, a sound evangelical literature in the form of religious and Sunday School books and tracts, religious and missionary journals, and the organization of Sunday Schools in all our Churches, is one of the most striking wants of the times. May it be hoped that the discus-

sion of this subject can be so conducted as to enlist the attention of Christians long enough to take in its importance to the present and future prosperity of Zion? Is it too much to indulge the expectation that within a denomination of more than half a million of professed Christians there can be men and means found to set in active operation one of the most effective agencies for scattering divine truth among our people known to the present age? Come, brethren, let us take counsel together upon this subject. And above all, let us ask God to direct us—and then, when the result is arrived at in our minds, our willing hands shall begin at once to execute it upon a scale commensurate with its importance.

And here let us say once for all, that in whatever we shall offer upon this subject, we do not intend to disparage the agency of the living ministry in the conversion of the world. It is joyfully conceded that no agency can ever supersede that one by which it pleases God, more than by any other means, "to save them that believe." But we do claim that next to pulpit, the press must be recognized as the most potent medium for the diffusion of religious truth—that an agency which reproduces by thousands the burning thoughts of our departed Bunyans and Baxters, our Edwardses and Fullers, our Halls and Chalmerses, is only less authoritative upon the popular mind, than was the living tongue of these holy and gifted men of God.

"JOHN BUNYAN."  
For the South Western Baptist.  
**Missions and the Boards.**

No event in history more clearly indicates the hand of an all-wise Providence than the Mission enterprises of the Baptist denomination. Up to the sailing of Judson and wife to the East, under the patronage of the Congregationalist, no very sensible interest on this great and momentous question had been manifested. No agencies, nor other instrumentalities had been set on foot to carry on any foreign missionary work whatever. There were spasmodic demonstrations now and then, here and there, but they met with no hearty response from the great heart of the denomination. The light and information which the English Baptists had disseminated, had awakened some inquiry and interest; and drawn from the purses of the more liberal a few contributions. The success of Carey, Ward, and Marshman, that honored and immortal trio who so successfully laid the foundation of Missions in India, had arrested the profound attention of the reading world. But in the main, apathy, and want of confidence, pervaded the ranks of the American Baptists.

When the news reached the United States that Judson and wife, and Luther Rice, had changed their denominational connection and joined the Baptist, new interests were awakened and a new era dawned. Without any instrumentality on the part of the Baptists, while they stood still, Providence had suddenly and unexpectedly opened up to them a new destiny. These devoted servants of God were alone and penniless in a foreign land; without money, without Christian sympathy, without any one to whom they could go for counsel and direction. No event in the ordinary dealings of Providence could have happened more opportunely and more auspiciously for bringing the Baptists up to the working point.—There was no time to discuss the feasibility of this or that Mission, the best field, or the most acceptable way of doing the work. "This is the way, walk ye in it," was the invitation and injunction of the Holy Spirit. While they debated, Judson and his heroic wife might have perished in a foreign and inhospitable clime. They were cut loose from those friends who had sent them forth. They needed money; they needed sympathy; they needed above all, the prayers, the counsels, the co-operation of God's people. Money was contributed, sympathy was extended in earnest words of love and affection to cheer their hearts, as they stood alone on the shores of that dark and benighted land over which the spirit of desolation brooded like an angel of death. But this did not suffice. They needed more than money and sympathy could bring them. They were among a new race, in the midst of a new religion, with its forms, its sanctities, its idolatries, its delusions, its philosophy—spread over the land, enclosing and encasing it in a frame work of mighty power. It was a religion of centuries—full of symbolisms, built upon the passions and prejudices of the people, and responsive to their vitiated tastes and depraved appetites; subtle in its philosophy, plausible in its rationality, and flattering in its rewards. Generations had come into life and departed under its sanctions. Empires and dynasties had rose, flourished, and passed away under its fostering care. Judson was a man of rare intellectual capacity, of the most cultivated piety, and an iron will. He was every inch a man of the highest order of endowments. But he had a giant work before him. He had to undermine a colossal system upon which

rested a government, and the hopes of ten millions of people. To accomplish this great, heavenly Mission, he needed counsel and advice. And who would not have needed it? He needed the wisdom of the wisest, and the prudent caution of the sagest counsellors. Never did general, advancing to meet a foe of steady courage, exhaustless resources, and overwhelming numbers, more need the advice of a council of war than did this heroic man the counsel of friends, as he advanced to meet the embattled hosts of Satan as they stood in serried ranks upon every hill top and hamlet of that benighted land.

The imperative need of such counsel and co-operation from the brethren in the United States, was the cause of the formation of the Triennial Baptist Convention in 1814; and as a necessary convenience an Executive Board of Foreign Missions. Some kind of order and system was absolutely indispensable. Fragmentary efforts and disjointed aid would not have been effectual.—The times—the occasion—the immensity of the work, demanded a localized, well defined, compact, intelligent system, that could work at home among the brethren, deliberate, pray, and counsel with the Missionaries abroad. The good sense and adaptation to the service of any Missionary at this day, in a Foreign field, who does not need just such friendly supervision, prayerful advice, and Christian co-operation, may well be called in question. He would most certainly display such a want of intelligent comprehension of the magnitude and responsibility of the enterprise as to suggest grave doubts as to his fitness for the post.

The circumstances enumerated were the exigencies that called into existence, among the Baptists, the Board system. A system that up to this day has never failed to work well and efficiently! No other system at the time of its inauguration, would have concentrated the time, the talents, the money, and influence of the denomination. There were various Missionary Societies in different parts of the country; but they wanted unity of operation and unity of counsel. Without such unity they would have wasted their strength and embarrassed the missionaries with a multitude of conflicting and discordant opinions and plans of operation.—Discord, division, and a failure of the whole enterprise, would have probably, been the result of their wisest deliberations. Necessity, the great law of vigorous effective action, demanded a local executive centre, where union, concert, and dispatch would preeminently prevail. It is hazzarding nothing in saying that, in the then state of missionary zeal and intelligence, the wisdom of man could not have devised a more simple, but more effectual mode of doing this great work, than that representative system which concentrated its energies in the Board. It was a vitalizing agency that set in motion the machinery, and regulated its various operations. If it was the very best system for that day and age, the most effective, the most simple, the most energetic; if its success was marked and unquestionable; if the Lord crowned it with signal and manifest blessings, who will say that his hand was not in the great work of its inauguration?

That it was not the working out of that infinite plan which so visibly dawned upon us as a people when Judson was given to the Baptists? Who will say that the same infinite wisdom that directed the thoughts and mind of this great and good man when alone upon the deep blue sea, and taught him the "way of the Lord more perfectly," did not preside over that pious convocation of Baptists in Philadelphia, in 1814, from whence emanated the present Board system? J. M. C.

For the South Western Baptist.  
**Frank and the Drs. Again.**

Not many years since there was a Rev. gentleman in Alabama, who taught that the body of Christ was not flesh and blood, but spirit. He was discarded as a heretic because he denied the proper humanity of Christ. The Rev. H. W. Beecher is out in a sermon in which he says: "We have no warrant in Scripture for attributing to Christ any other part of human nature than simply a body. Christ was a divine nature in a human body—nothing more."

Jesus Christ had no human soul is the doctrine here proclaimed.

Several questions present themselves to my mind which the Drs. will please answer.

1. Can there be any proper humanity without a soul any more than without "flesh and blood?"

2. Can flesh and blood alone perform the functions of a rational being?

3. Suppose the divine nature withdrawn from the body, what would be its condition?

Now, I read in the Scriptures these words. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me." Matt. 27: 46.

It would seem from this that the divinity had left the humanity. Now was it ever known that "flesh and blood" talk-

ed so rationally as this? Here is intense agony, the result of a conscious abandonment. "My God, my God, why hast thou forsaken me?"

To forsake is, "to quit or leave entirely; to desert, to abandon, to depart from." Either God had departed from the "flesh and blood," or he had not; if the latter, the text asserts a falsehood; if the former, then mere flesh and blood without a soul exercised the functions of rationality. H. W. Beecher says, "The declaration is clear and unequivocal that it pleased Christ to take on him flesh and blood. He wore them.—That is all there was."

If the learned gentleman thinks himself an inventor, he is quite mistaken; for to say nothing of modern aspirants for the patent, Sabillins, a philosopher of the 3rd century, promulgated substantially the same theory. What would become of Christianity if it were given up to these speculators and theorists? FRANK.

For the South Western Baptist.  
**Essay.**

NUMBER 7.

In rising in the pulpit to commence the worship of God, do it with simplicity and meekness, remembering that you are unworthy of the place. All ostentation here is disgusting, and shows a want of reverence. I see no necessity or propriety in announcing the number and place of your hymn or text twice. Be careful to read both the hymns and scriptures plainly, with suitable pauses, and with an emphasis that brings out the sense fully. Read every thing in that natural easy tone in which you talk.

Let your introduction be short. The man who runs a mile to obtain moment enough to jump, has already exhausted his strength. Paul, in the twenty-second of Acts, begins his defence with an introduction of only fourteen words. In the 20th chapter is a wonderful piece of pathos and eloquence without any introduction. Paul's answer before Agrippa gives us an example of a good introduction. It consists of two verses. He first congratulates himself on being permitted to speak. Then compliments the king for his knowledge; and lastly, requests to be heard patiently.

Apologies make a bad introduction. They generally originate in pride.—Reduced to plain language, they say that the preacher could make a much better sermon under more favorable circumstances. When he tells us that he is sick, hoarse and tired, we wonder at his want of manners in addressing us. When he says that the subject and the text have just occurred to his mind, and that he will speak as he has light and liberty; we wish indeed that the light of revelation would dawn upon his mind, or that we might have the liberty to walk out of the house.

An introduction should prepare the audience to hear and to understand the discourse. It should avoid grandiloquence, such as, I have seen a cloud rolling in its airy mansion; or, The milky-way invests the cerulean blue; or, Religion is as beautiful as the fingers of the morning star, and soft as the down on angels wings. It should be unpretending, neat, and perspicuous. Its first sentence should not surprise, should not be very wise or witty;—should not be brilliant. All the sentences should be correct, for the listeners are then cool and capable of criticising.

I take some examples from the fifth volume of Spurgeon's Sermons. I select this book because it is accessible to every body. A great variety of beauties may be found in these sermons, such as simplicity, figures, pathos, sublimity. Still, Spurgeon would be an unsafe standard. He is careless in both composition and arrangement.—Shakespeare has many faults, which you would do well to avoid, until you can write like the author of Hamlet.

The first sermon is upon the name Wonderful. The first sentence is remarkably happy. I am instantly thrown into a state of mind suitable to listen to the wonders of that Being who governs the ocean and the storm. The whole paragraph is in unison with the first sentence. The wind howls, the waves roar, the lightnings flash, the thunder bellows, and the moon rises in clouded majesty.

It would be dangerous for any man, of less talents than this orator, to begin with such an introduction. Even this sermon, with all its merits, does not sustain one in the elevated situation, to which the first paragraph raises him.

The sixth discourse, begins with a long clumsy sentence, and flounders on in "great doubt," where clearness is indispensable.

The sermon upon the Blood of Sprinkling, has a beginning very beautiful.—Its first sentence suggests the subject; it then calls the attention to the connection between blood and life, shows its sacredness under the law, and closes with its efficacy under the Gospel. This introduction raises no expectation which is not gratified; is without ostentation, is concise, clear, and appropriate. D. P. BOSTON.

Mobile, Dec 22nd, 1859.

For the South Western Baptist.  
**Sketches, Ecclesiastical and Biographical.**

Brother Schroebel was an earnest advocate of Missions; and at the time when this subject agitated our Churches, took a bold and decided stand in favor of the spread of the Gospel, and the general diffusion of religious knowledge. Indeed, all those enterprises which had in view the amelioration of mankind, and were of consequence, congenial with the spirit of Christianity, received his warm encouragement and support; and no cause shared more largely in his regards than that of education. Though, with all true Baptists, he ever held to the opinion that the Sacred Scriptures were sufficiently simple for the comprehension of unlettered minds, he yet believed that intellectual cultivation enhanced all the interests, and objects of Religion. But he was eminently practical in all his views; and was never carried away with speculative ideas. His affectionate consideration was given to all things useful, good, and true;—and the full development of all the social relations claimed his particular attention. Yet he by no means lightly esteemed industrial pursuits. On the contrary, regarding the destiny of man, "to eat bread in the sweat of his brow" all the days of his life," as not only fixed, but, in strict propriety, consonant with his constitution, and by sequence, his happiness, he addressed himself to every task with cheerful alacrity; and thus, relieved of the tedium of monotonous study by varied avocation, his ministerial ardor was ever fresh and sustained, while the faculties of his mind were rendered vigorous by health. To the truly poor and needy, he was always a friend;—but, with the poverty of idleness, and sloth, he had no sympathy. Indeed, I think he used to say, that "a lazy man could not enjoy religion;" and certain it is, that in this respect, at least, he "showed his faith by his works," for he was never idle; while his beaming countenance ever bespoke an enjoyment of the religion he professed.

"EARNEST."  
Claiborne, December, 1859.

For the South Western Baptist.  
**History of Sardis Church, Tuscaloosa County, Ala.**

This church was constituted in 1819, Elders Roberts and M. White being present. It was a small body, and so far as we know they are all dead. The church in common with all the churches of the saints has had its tribulations but the Lord has delivered her out of them all.

At present it is not so prosperous as in former days; the entire membership being 52, of which only 23 are whites. The following is a list of its pastors: M. White, Wm. McKee,—he embraced the doctrine that Christ's body was spiritual and not flesh and blood, and was dismissed, although much beloved. Next was Joab Pratt, who served the church 13 years; his labors were much blessed. Then came Wm. Wood, and after him H. F. Buckner, who is now laboring among the Indians. Then came the following brethren: Wm. S. Meek, Wm. Burns, J. P. Thompson, James Tubb, I. T. Cane, A. C. Thompson and J. R. Arnold, who is now a missionary for the Tuscaloosa Association.

Several of our former pastors are dead: Wm. McKee, W. S. Meek, and Jas. Tubb. Five new churches have been constituted out of this and five ministers have been sent forth to preach the gospel, besides some licentiates.—Wm. H. Dodson, Balis Jennings, H. B. Mathews, who fell dead while preaching in Green Co., Ala., and Edwin Mitchell are among the number. Twelve Deacons have been ordained at this church, viz: George Cobb, W. H. Dodson, Seth Barden, Daniel Jones, these are all living, the following are dead: Brother Jemison, J. Low, Jesse Pamphrey, A. Mayfield, Jolly Jones. Seth Barden is now our only deacon. There have been 297 received into the church by baptism, and 170 by letter. Since its constitution it has lost 20 by death. These are the prominent facts in the history of this church.

JNO. H. WARD, CLK.

**The Elder's Soliloquy.**

My flock want a pasture. They want a green Pastor. The old Pastor is withered and dried up. My sheep will not hear my voice. They had rather follow a stranger.

Is my flock diseased? They've a terrible itching about the region of the ears, and a grievous breaking out between the nose and chin. Must have a Doctor.

Some say *flog* them, others say *fleece* them, other some, *flee* them. I am told I am an under shepherd—under the deacon, who carries the crook, and I the cross. The popular cry is reversed; instead of saying *go up bald head*, 'tis *go down, bald head*—down from the pulpit.

Once a *plus* parson, now an X Pastor. A mountain lieth upon me. Well, if Faith can't remove, patience can bear a mountain.

I go from duty to dust. Trampled

\$2 00 PER ANNUM, IN ADVANCE, OR  
\$2 50 AT THE EXPIRATION OF THE YEAR.

50 NOS. IN A VOLUME.



Miss Hat

The Family Circle.

For the South Western Baptist.

Thoughts of Home.

Of all earthly places, home is the most happy. It is there that the deepest, and strongest, and loveliest feelings of our natures are called into action. It is there, that the heart's fountains of love and goodness are opened, to relatives, kindred, friends and companions, and their lovely aspects are concealed from the world. There it is, that the power, beauty and refinement of human thoughts, actions and language, should be chiefly known and felt. There, too, it should become the music notes of the most refined affections.

There it is, that the harmony of its power should thrill and knit strong the nerves of those whom destiny has united in bonds of love. This sacred place should not be polluted with the vulgarities of thought and language. It should be given only to love and truth, to all that is noble, and virtuous, and pure in thought, to the purest and loftiest communion with kindred souls. That such a communion may be fully realized, let the thoughts and language of home perform their most sacred office—even the office of transmitting unimpaired the most tender and sacred affections, that warm the human soul.

Home! that much beloved word;—how it fills the heart with the tenderest associations. How deeply fixed in these associations are all the fibres of our affectionate natures, which form the glittering web of the heart's golden life. There are father, mother, brothers and companions, all the heart loves, all that makes earth lovely, all that enriches the mind with faith and the soul with hope. How sweet the thoughts and language of home, to be freighted with the diamonds and treasures of a home heart—could it be any other than the most refined and pure, any other than that which breathes the purest affections, if our thoughts and language were as pure as heaven, their fittest place would be at home. The language of home should be so chaste and so virtuous that it would not stain an angel's tongue, or fall harshly on an angel's ear; it should be uttered in words of truth and wisdom, which is the glory of youth, and the honor of age, if the true feeling of every home was consulted, and the language used, and that only, which the true home inspires, and which language should be used in filling, that only earthly prototype of heaven—how different would be the happiness and prosperity of mankind. Methinks we would then have no need of angel's visits to teach us the way of love and joy, of peace and glory, "for the glory of God would then fill the earth as the waters cover the mighty deep."

**The Trees of North America.**  
Although it is generally conceded that the arborescent luxuriance of this continent is perhaps unparalleled, and although several works treating of the sylvia of various portions of North America have been published, there has been short, concise statement of the number of species and locality of the different trees in this part of the world, until the Smithsonian Institute, in pursuance of their purpose of illustrating, in connection with the meteorological observations now in progress under the direction of this Institution and the Patent Office, the estimate of North America, engaged Dr. J. G. Cooper to prepare an article upon the sylvia of this continent. From this document, published in pamphlet form by the Smithsonian Institute, we glean some interesting facts.

There are no less than one hundred and thirty four different species of tree on the continent of North America, including a last variety, from the rich tropical sylvan products of the Mexican districts to the stunted pines that pass their unscathed sturdy lives among the snows of Labrador. The tallest trees are found in California, where is the giant redwood—the *Sequoia gigantea* of Torrey, or the *Wellingtonia gigantea* of Hooker—which attains the prodigious height of four hundred and fifty feet from the ground, about half as high again as Trinity Church steeple. The yellow fir, or *Abies grandis*, which grows in Oregon, is also a very respectable tree, often reaching the height of two hundred and fifty feet. In Massachusetts they have the white wood poplar, of one hundred and forty feet in height, and the same tree also possesses a *Zanthoxylum Americanum*, which is more familiarly known as the toothache tree. In New Jersey there may be found a species of white beech one hundred and twenty feet high. After these it is quite a contrast to descend to a prickly pear tree of Mexico, which, though reaching in the gorgeous title of *Opuntia Altholacarpa*, is but six feet high. The *Prunus Sacerdota*, a kind of plum tree, is another sylvan dwarf, and the *Juniperus Pachyphloea* is also an arborescent pigmy, neither of those Mexican trees being over ten feet in height.

The Gulf of Mexico has an important effect upon forest growth in the United States. It is from the Gulf that many rain storms proceed, and they are blown easterly by westerly winds until they fall generally before reaching the Ohio. Thus, as they do not reach the Illinois region, that district is deprived of its fair share of rain. Without

moister there can be no trees and that is the reason that Illinois and Michigan abound in treeless prairies that are not to be found in places where the rain storms from the Gulf fall. In Texas, where these Gulf storms do not travel, the moisture, and consequent vegetation, and sylvia grow less as we proceed westward, until we come into the great deserts that exist in the Dacotah regions.

Dr. Cooper, in order to further explain his remarks on North American trees, has prepared a map of this continent, which he divides into arbitrary districts. The first of these districts, or regions, the Algonquin, includes the eastern part of British America, Labrador, &c., and contains five species of trees. We live in the Canadian region, which possesses seventeen characteristic and one peculiar species of trees. The Tennessee district is the richest in treasures, possessing thirty-four characteristic, and seven peculiar species, while the Mississippi and Florida regions are not far behind, each containing thirty-two characteristic and the latter seventeen peculiar species.—*New York Post.*

**Thoughtlessness of Mankind.**  
Astonishing fact, that all that mankind acknowledge the greatest they care about the least; as, first, on the summit of all greatness, the Deity. 'Tis acknowledged He reigns over all, His presence always here, prevails in each stage, observes us as an awful Judge, claims infinite regard as supremely good—what then! Why, think nothing at all about him! There is Eternity! You have lived perhaps thirty years; you are by no means entitled to expect so much more life; at the utmost you will soon, very soon, die! What follows! Eternity—a boundless region; inextinguishable life, myriads of mighty and strange spirits; visions of God; glories, horrors. Well, what then! Why, think nothing at all about it! There is the great affair, moral and religious improvement. What is the true business of life! To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action—to resemble the Divinity. If it is acknowledged, Who denies or doubts it? What then? Why care nothing at all about it! Sacrifice to trifles the energies of the heart and the short and fleeting time allotted for divine attainments! Such is the actual course of the world. What a thing is mankind!—*Foster's Life.*

**The Sensible Wife.**  
I recollect, proceeded Gotthold, having been told the following story: A prudent and pious lady observing her husband deeply dejected on account of some misfortune which had befallen him, so that he could not sleep at night for care, pretended in the morning to be still more disconsolate than he, and gave way to lamentations and tears. As she had spoken cheerfully to him the evening before, and exhorted him to dismiss his sorrow, he was astonished, and asked the cause of her sudden grief. Hesitating a little, she replied that she had been dreaming, and that it seemed to her that a messenger had come from heaven, and brought the news that God was dead, and that all the angels were weeping. "Foolish woman," said the husband, "you know right well that God cannot die!" "Indeed," replied the wife, "and if that be so certain, how comes it that you sorrow as immoderately as if He really did no longer exist, or at least, as if He was unable to set measure and bounds to our affliction, or mitigate its severity, or convert it into a blessing? My dear husband, learn to trust in Him, and to sorrow like a Christian. Think of the old proverb.

"What need to grieve, If God still live."  
"Verily, my Father, didst Thou not live, I would not myself wish to live another hour! And if sometimes Thou feignest to be dead, I will not cease to rouse Thee with my prayers and tears, until I sensibly experience again that Thou art the health of my countenance, and my God."—Gotthold's Emblems.

**German Life.**  
A correspondent of the N. Y. Examiner gives the following picture of one phase of social life in Germany. From such observations as I have been able to make in city and country, the Germans appear to be a generally intelligent people, who take life easily and patiently, and derive from it not a little enjoyment. They are industrious, moderate in their movements, and social in a high degree. They are devotedly attached to their beer and pipe. The glasses or mugs of beer that some of them will drink in the course of a day, is perfectly astonishing. Stopping at a country inn for tea, quite a crowd was gathered before it, singing songs, and indulging in their favorite beverage. I was ushered into a room where there was quite a party of ladies and gentlemen seated around a table in social conversation, each taking repeated draughts of beer from their glass mugs; and I was surprised to see how often they were emptied and refilled, the women in this respect fully equalling the men. They have a custom of touching glass to glass before they drink. What the Germans eat, especially the common people, costs but little. Living is cheap, and so is labor. A man or woman who works by the day or month, does not get half the wages paid in our country.

The Arabians enforce patience by the following proverb:—"Be patient, and the mulberry leaf though naturally so rough will become satin."

A Sour Lake.

It is in Jefferson county, Texas, and there is no doubt about the water being sour. I cannot say whether the addition of ice and sugar would make nice lemonade or not, but it is very probable. No doubt if you were to put soda in it, it would foam and make nice soda water.

But the most curious feature about sour lake is, there are seven different kinds of water boiling up, within half a mile of each other, in and around it. One spring near the main body of the lake, produces oil. This rises to the surface, and the owner skims it off, getting a barrel a day, of a kind of oil highly esteemed for mechanical and healing purposes.

From another they get soap I thought my informant was laughing at me when he told me this, but it was attested by two gentlemen who had seen it, and I could not doubt any longer. But after all, it is not so strange, for there is a plenty of alkali in the earth, and that uniting with the oil is compelled to make soap. The oil and soap springs are close together.

The other varieties are different colored waters boiling up in the lake. The sour water is transparent, but in the midst of it there is a place of black water, and the other three varieties are shades between the white and the black.—*Trans Letter.*

**Don't be Hasty.**  
1. Because you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.  
2. Because you will have to travel over the same ground in company with one Sober Second Thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.  
3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.  
4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called the "Prince of the World," and who has caught more people than can be counted in this very trap.  
5. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.

**MEMBERSHIP BY BIRTH.**—On Dr. Thornwell's position that the children of believers are members of the church through their parents, a correspondent of the Christian Chronicle asks: "Where one parent belongs to the Presbyterian and the other to the Methodist church, into which church is the child born? Does the Presbyterian church claim as its non-professing members all children who are born of Presbyterian mothers, when the father belongs to some other denomination, or to no church at all? Or when the father belongs to their church and the mother not, do they then claim the children, or not? Or, suppose the parents are Presbyterians, their child, say at the age of six months, is baptized; do the parents leave the church, and connect with the Methodist; do the latter get the parents, and the former retain the babe?"

**GRATITUDE.**—A missionary one Sabbath evening, went to the dying-bed of one of his converts from heathenism. "I understand," said the convert, "that you have been preaching to-day about heaven. To-morrow I shall be in heaven, and I shall go right to the Saviour, and thank him for leading you to leave your home in a Christian land, to come and tell us, poor, darkened heathens, about him and the way to heaven. Then I shall go and sit down by the peary grave, and wait till you come. Then I shall take you by the hand, and lead you to the Saviour, and tell him, 'This is the man that taught me the way to this happy world.'"

**THE TONGUE.**—A white fur on the tongue attends simple fever and inflammation. Yellowness of the tongue attends a derangement of the liver, and is common to bilious and typhus fevers. A tongue vividly red on the tip and edge, or down the centre, or over the whole surface, attends inflammation of the mucous membrane of the stomach or bowels. A white velvet tongue attends mental diseases. A tongue red at the lips, becoming brown, dry and glazed, attends typhus state. The description of symptoms might be extended infinitely, taking in all the propensities and obliquities of mental and moral condition. The tongue is a most expressive as well as unvarying member.—*Scientific American.*

**"LET THEM WORK HARD AND FAIR."**  
HARD, and they need not go to California to get rich," said Uncle Simon, as he stood talking with a neighbor about some friends who had lately left for the gold streams of California. "That is the secret of success," added Uncle Simon, as he thrust his hand under his frock, and turned his head. "Only let people work as hard and fare as hard here, as they do when they go to California, and my word for it, they'll soon get ahead and no mistake."

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces; it is ice still; but expose it to the beams of the Sun of righteousness, and then it will melt.

THE LIVER

INVISORATOR!

PREPARED BY DR. SANFORD.

Compounded entirely from GUMS, and is the BEST PURGATIVE and LIVER MEDICINE now before the public, that acts as a cathartic, easier, milder, and more effective than any other medicine known. It is not only a cathartic, but a Liver medicine, acting first on the Liver, to expel its morbid matter, then on the stomach and bowels to carry off that matter, thus completing the process of purification without any of the painful feelings experienced in the operation of most cathartics. It strengthens the system at the same time that it purges it, and when taken daily in moderate doses, will strengthen and build it up with unusual rapidity.

The Liver is one of the principal regulators of the human body, and its functions are fully developed. The dependent on the healthy performance of its functions, each at its proper time, and each in its proper place. The Liver, having ceased to perform its functions, ceases to regulate the system, and the result is disease. The Liver is the source of the blood, and the blood is the life of the body. The Liver is the source of the bile, and the bile is the life of the stomach. The Liver is the source of the gall, and the gall is the life of the bowels. The Liver is the source of the sweat, and the sweat is the life of the skin. The Liver is the source of the tears, and the tears are the life of the eyes. The Liver is the source of the saliva, and the saliva is the life of the mouth. The Liver is the source of the urine, and the urine is the life of the bladder. The Liver is the source of the feces, and the feces is the life of the rectum. 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