

South-Western Baptist

WILLIAMS, CHILTON & ECHOLS, Proprietors

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South-Western Baptist.

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great deal, for her priests do eat voraciously. And that is not all; her altars are extremely rich, abounding in gold, silver, diamonds and precious stones, lace, embroideries, mosaics and curious carvings—all produced from the sweat and blood of the people. The revenues of the House of Our Lady of Loretto—this one item alone amounts to the sum of sixty-two thousand dollars per annum—all wrung out of the people. Though this yearly revenue is large, yet the minute sums collected in detail are much greater. The plunder of the people amassed in the shrines exceeds the treasures of the monarchs of Europe; the sums squandered in maintaining the Priests exceed the expenses of all the extravagant Courts together—all, the product of the blood, the sweat and the tears of the people, only capable of inflating the pride and vanity of the Jesuits.

When Italy shook with the thrilling desire for liberty—when the people from all parts brought voluntary contributions, and the women cast their ornaments into the public crucible as an offering to their country—when the poor working man, depriving himself of necessities, gave his mite to help toward the national defence, from Loretto the sum of twenty dollars was subscribed! When private individuals vied with each other in making sacrifices to meet the attack from the French perjuror—when every effort of the nation was required to make head against the combined invasion of despots, the Monks of the Madonna del Parto made away with and falsified the treasures of their shrine.

To what does all the adoration of the Madonna lend? To Slavery. The adoration of Christ produces heroes, the adoration of the Madonna produces pigmies. Superstition always turns men into cowards. See Pagan Rome—in proportion as she was bigoted to idols she sank from her commanding position in the world. See France—what nation is and always has been more servilely monarchical. See Spain—the type of slavery and oppression. Philip of Spain, the ferocious tyrant, was under the special protection of the Madonna, as was the execrated Louis X. and Charles IX. The Grand Duke of Tuscany, formerly considered a mild and humane Prince, is now a cruel tyrant, in gratitude to the Madonna, to whose intercession the Priests inform him he is indebted for his restoration to his throne. Pio IX. pretends to owe his restoration to the interposition of the Madonna—though the unphilosophic attribute this misfortune to the bayonets of the four invading armies. The Madonna at Rimini winked at the curious spectators in sign of her approbation of the return of the Pontiff to Rome—in honor of which miracle the Pope, who was so poor that he applied to the Jew Rothschild for a loan, and bespells his subjects of their uttermost farthing; this Pope Pio IX. presented a crown of diamonds to the winking idol. The mountaineers from the neighborhood were called by the Priests to witness the miracle—they were told to applaud—but Italy wept. Italy cannot be appeased and happy under such a rule. No! No! No! For the Apostate Jadas Traitor Pio, there will never be any praise from Italians.

The pretended Vicar of Christ in his pontifical robes entered Rome in the midst of the martial music and barbarian bayonets of the invaders of his country. Before him strode the executioner ready to deal death on any victim; on either side were Hell and Satan, behind were Panic and Desolation. An exclamation of horror issued from the Romans—and then followed the silence of death. Then flowed a sea of blood and arose a mountain of corpses, from the midst of which issued a spectre bearing a crown on its head and a scepter in its hand and having a poignard sticking in its heart. That apparition is Italy.

The trumpet of the perjured Priests who sacrificed their country to their idols, summon the betrayed countrymen to bow the head before Pio and to kiss his foot. But no Italians obey! That foot on which is emblazoned the Cross has adhering to it fragments of human flesh—it is reeking with Italian blood. Italy will not thus prostrate herself. The tears of the matrons and maidens of Italy are yet undried; thousands of Refugees linger in exile. Malediction on the nation which has brought back to Rome and replaced on the throne such a monster. [Applause.]

The Padre now spoke for an hour and a half in English, dwelling at great length upon the worship of the Virgin Mary, and reading several prayers from the *Breviarium*, shewing that among the Roman Catholics, she was worshipped as the parent of Divine mercy, and completely usurped the office of Christ. He then remarked that all he had said in regard to the Virgin Mary, applied equally to the worship of Saints—of whom the Catholic Church has a great number. He said that this worship of Saints was introduced into Rome by the ancient Pagans. It was their belief that these Saints listened to all the petitions and supplications of the people, and acted as intercessors with God. But he, [the lecturer,] would ask, why not go directly to God, instead of supplicating this blessing through these Saints?

Among all the Saints, the Padre remarked that St. Patrick held a conspicuous place, and was highly honored by the Irish. He was considered something more than a mere Catholic Saint—he was an Irish, and even a universal Saint. But, the lecturer remarked, St. Patrick was not sent to Ireland by any person—he went there of his own accord; his first and chief merit was, that he endeavored to instruct and reform the Irish. Still, the lecturer maintained that St. Bernard called the Irishmen "Pagans," and reproached them for not establishing a hierarchy independent of Rome. He also remarked that the Irish were finally enslaved by Adrian IV. and Henry II.; and that Irishmen of the present day were in reality sons of Pope Adrian and King Henry, instead of St. Patrick; and that the sooner they gave up worshipping the latter, the better it would be for them and their country.

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On Family Prayer.

That family devotion was practised by Abraham, Isaac, Jacob, and Job, there can be but little doubt, as they sacrificed, from time to time, both with and for their families; but the time of sacrifice was a time of prayer and devotion, and family devotion was probably the commencement of public devotion. When God introduced the Mosaic law, and regulated the order and times of their sacrifices, he appointed the morning and evening sacrifices to be observed as a perpetual statute. *Exod. xiii, 38, 42.* This was also the time of burning incense. *Exod. xxx, 7, 8; 2 Chron. xiii, 11.* The time of sacrifice and burning incense was a time of prayer. *Luke i, 10; Psalm cxli, 2.* Hence, we read of the hour of prayer (*Acts iii, 1*) being the ninth hour, for this was the time of the offering of the evening sacrifice, and therefore known and understood among the Jews everywhere as the hour of prayer. Here, then, we have the institution of morning and evening devotion, established by God himself. As it was impossible for the whole nation to meet at the temple, daily, for the morning and evening devotions, they had their synagogues and places where prayer was wont to be made, or literally prayer-houses. At such a place as this St. Paul attended when Lydia was converted, and it was, no doubt, when they were going at the regular hour of prayer, that the damsel, possessed with the spirit of divination, followed them.

But when the sacrifices ceased, and the temple was no more, did the morning and evening devotions cease? The Jewish converts had always been accustomed to their morning and evening devotions; and although the Jewish sacrifices had ended, they had embraced Christ as their atoning sacrifice and their high priest, to present their prayers as incense before the throne of the Eternal. See *Rev. viii, 3, 4.*

That the Primitive Christians kept up their morning and evening devotions is clear from the history of those times. Dr. Covey, in his account of the Primitive Christians, says: "Their family duties were first performed in the morning they were wont to betake themselves to prayer, to praise God for the protection and refreshment of the night, and to beg his grace for the following day. This was done by the master of the house, unless some minister was present to attend to it. I question not but that now they read some portion of the Scriptures, which they were ready to do at all suitable times, and therefore certainly would not omit it now. That they had their hours of prayer, the third, sixth, and ninth hours, which they borrowed from the Jews, is plain from St. Cyprian, Clemens, Alexandrinus, and others. When night approached, before going to rest, the family was again called to prayer, after which they retired to bed; and about midnight they were generally wont to rise to pray and sing praises to God. This custom was very ancient, and took its rise from the times of persecution, when, not daring to meet in the day, they held their religious assemblies in the night. This practice, however, being found inconvenient for the generality of Christians, was mostly laid aside."

That family devotion at certain hours, and especially morning and evening, in which all the family were to join, has always been kept up in the Church of God, from its earliest history until the present time, cannot be seriously questioned. The importance of this duty is not only urged upon us from the high authority of its origin, and its universal practice by the pious in every age, but from its happy effects.

First. Certainly that family is far more likely to preserve harmony and order, where the daily labor is begun and ended with prayer.

Second. It places the head of a family where he ought to stand, as giving an example and encouragement to order and piety.

Third. The influence on the minds of children. Where family devotion is regularly observed, impressions are a thousand times made which will tell on their future destiny, both in time and eternity. Inspiration has declared, "Train up a child in the way he should go, and when he is old he will not depart from it."

To conclude. Those who neglect this duty seem to fall under the dreadful displeasure of heaven. The prophet says, (*Jer. x, 25*) "Pour out thy fury upon the heathen, and the families that call not upon thy name." Here notice, those families that call not on the name of the Lord, are reckoned with heathen; but the

prayer, Pour out thy fury, this was the prayer of inspiration, and of course agreeable to the Divine will. O ye prayerless fathers and careless mothers! are you prepared to meet this prayer! and perhaps you make a profession of religion too, and are you ashamed to own Christ before your families and the world? And will not Christ be ashamed of you in eternity? And will not your children and families be swift witnesses against you? The good Lord help you to raise the family altar, as Elijah did the altar of the Lord that had been thrown down; and may the holy fire descend and burn upon your hearts, until you and your families shall say, from a sense of the Divine presence, the Lord he is God! the Lord he is God!

Bunyan in Bedford Jail in 1667.

HIS BLIND CHILD LEAVING HIM.

John Bunyan was a wild, wicked boy, the son of an English tinker. After he grew up, he became a soldier; and having met with some hair-breadth escapes, he began to think how God had spared his life, and how disobedient and ungrateful he was. He turned to his Bible, and that made his sins look bigger, until they pressed upon him like a heavy weight. One day he heard some pious women talking about Jesus Christ—for people who love their Saviour, love to speak of him—and he saw how happy they looked, and he went and joined them, and heard them tell how he came into the world and suffered, and died upon the cross to take our sins away. Bunyan was deeply affected at the thought of such a Saviour, and he cast himself at his feet and prayed, "Lord, save me, or I perish." Then he felt the burden taken away, and the love of God filled his soul.

As soon as he experienced these heavenly comforts, he wanted his friends and neighbors to taste them also, and he began to hold little meetings in the neighborhood, where poor friends came to be taught the blessed knowledge of their Lord and Saviour Jesus Christ. Precious little meetings these were. Now there was a king upon the English throne, who wanted his subjects to conform to just such rules upon religious matters as should be given them, and a law was passed forbidding the people to meet at each other's houses for the worship of God. Bunyan thought people ought to be allowed the right of judging for themselves on such subjects, and this right is fully granted to us in this country; and so he kept on his meetings, for how could he stop telling of the goodness and mercy of God? But it was not long, for officers were sent to seize him, and he was torn from his family and thrown into jail.

The parting wife and children seems like pulling the flesh from my bones," he says sorrowfully; and that not only because I am somewhat too fond of these great mercies, but also because I have often brought to mind the many hardships, miseries, and wants that my poor family were like to meet with, should I be taken from them, especially my poor blind child, who lay nearer to my heart than all besides. Ah, the thoughts of the hardships my poor blind child might undergo, would break my heart to pieces! Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet, recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. Oh, I saw in this condition I was a man pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it.

Bunyan finds a kind friend in the jailor, who allows his family sometimes to come and visit him. There is the little blind one; how she clasps her father's hand while he gives her his parting blessing: Jesus can give the light, my poor child, and lead thee into straight paths.

Here also is Bunyan's constant companion, his Bible, whose precious promises are balm to his wounds, and sweetness to his bitter cup. Here also is his pen. The laws may stop his mouth, but they cannot seal up his words. The four walls of the prison may confine his body, but he is writing for the largest congregation the world ever saw. His twelve years of imprisonment are no lost time. His Master in Heaven has given him a mighty work to do, and the work is "Pilgrim's Progress," which finds no home too high, no home too dull, no heart too faint, to be instructed, enriched and blessed by it, with the knowledge of the Father, the Son, and the Holy Ghost.

Mrs. Tyler's Letter in Ireland.—At the celebration of St. Patrick's Day, in Dublin, Rev. Dr. Cahill thus enthusiastically expressed himself with regard to Mrs. Julia Gardiner Tyler: "I long to stand in the presence of the patriot, the accomplished Mrs. Tyler, and the incomparable ladies of America, that I may offer to them the deep homage of my grateful heart; that I may present to them the respect and enthusiasm of the people of Ireland for the wiser chastisement they have indicated on the stained eruvity of the Duchess of Sutherland; and for the graceful dignity with which they have exposed the well-meaning hypocrisy of her noble consort; but the

Mammartini Prison.

The Sinner a Robber.

Dr. Duffield writes to the Watchman of the Prairies, from Rome, in relation to the prison where it is said Paul and Peter were confined, as follows: "I entered the Mammartini prison, the alleged dungeon where they say Peter and Paul were imprisoned, and there read the printed declaration of their false and foolish traditions, that for months they subsisted without food, and a miraculous spring had been produced to furnish the sacred prisoners with a supply of water. Poor people kneeled above, crossing themselves, and looked wishfully down, but could not see into the dungeon we had entered, where they say such wonders were performed, while a frame from our company unlocked the gates, and let us see the very hole which they say the angel made in the rock, out of which they aver he delivered Peter, and also the indentation in the rock, on the side of the stairway descending into the lower dungeon, and against which Peter, they told us, fell, in consequence of his stumbling on the stairs. They gravely assure you that the fracture was made on the hard rock by the side of Peter's head, leaving the rude resemblance of his profile, to discover which resemblance at all, requires no little effort of imagination. No doubt the prison of Mammartini is very ancient, and the dungeon was an old Roman dungeon. It very much resembled that which Jeremiah describes, into which he was lowered, and from which he was drawn up by ropes passed under his arm-pits; except that there was no mire in it, and you could descend into it by stairs. The stairs have evidently been of later construction than the dungeon, and may date from the time these poor idolaters conceived the design of converting this dark hole into a chapel. This prison is very near the old Roman house, which, they say, is Pilate's. The lower story of the old palace is very ancient, but the two upper very coarse brick structures of modern date. It is by no means an established historical fact that Peter ever was in Rome at all, much less that he was there crucified; and yet they have confounded the scriptural statement of Peter's imprisonment at Jerusalem, his deliverance by the angel, and Paul's baptizing the jailor while in prison at Philippi, and put both Paul and Peter together into the Mammartini prison at Rome; and to cap the climax of their falsities and absurdities, exhibit a representation over the altar in the dungeon, (where they say the two apostles remained, without food, for eight months), to be baptized by them with the water from the fountain, which they say has flowed ever since it first miraculously broke forth when Paul and Peter were first put into the dungeon to starve. But as they keep the Scriptures from the people, they can adapt their stories to localities for the benefit of the trade. And so they point you to Peter's tomb on the great basilica that bears his name, around which they keep numerous lights burning both night and day, and the marble statue of a pope kneeling and looking towards the shrine; and to Paul's tomb in the basilica, outside the walls, which bears his name."

FATE OF THE APOSTLES.—St. Matthew is supposed to have suffered martyrdom, or was slain with the sword at the city of Ethiopia.

St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John was put in a cauldron of boiling oil at Rome, and escaped death! He afterward died a natural death at Ephesus in Asia.

St. James the Great was beheaded at Jerusalem.

St. James the Less was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

St. Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross, whence he preached to the people until he expired.

St. Thomas was run through the body with a lance, at Coromandel, in the East Indies.

St. Jude was shot to death with arrows.

St. Simon Zealot was crucified in Persia.

St. Matthias was first stoned and then beheaded.

THE PASTOR'S AUXILIARY.—Is not the religious press an auxiliary to the pastor in his work? Can he not most successfully reach and impress a congregation whose members are familiar with the position and movements of the religious world; and therefore most in sympathy with himself? Is there an intelligent pastor who could make himself at home in preaching to a people who do not read, whose thoughts are bounded by their own horizon, and whose interest in the cause of Christ is contracted within the same narrow sphere? We pity a pastor so situated. His comforts, his usefulness require that his people should be advanced to the highest practicable degree of intelligence. They may demand of him the work in his preparation to instruct and edify them, but this, if he be a minister worthy of his post, he will welcome as a happy incense to his best exertions.

Beautiful Extract.

I saw the temple reared by the hand of men, standing with its high pinnacles in the distant plain; the storm beat upon it—the God of Nature hurled his thunderbolts against it—and yet it stood as firm as adamant. Revelry was in its hall—the gay, the happy, the young, the beautiful were there. I turned, and the temple was no more—its high walls lay in scattered ruins, moss and wild grass grew wildly there, and at the midnight hour the wail of a child added desolation to the scene—the young and the gay, who had revelled there, had passed away.

I saw the child rejoicing in his youth—the idol of his father. I returned, and the child had become old. Trembling with weight of years, he stood the last of his generation—a stranger amid the desolation around him.

I saw the oak stand in all its pride on the mountain—the birds were carolling on its boughs. I returned. The oak was leafless and sapless—the winds were playing their pastimes thro' the branches. "Who is the destroyer?" said I to my guardian angel.

"It is Time," said he—"When the morning stars sang together with joy over the new-made world, he commenced his course, and when he shall have destroyed all that is beautiful on the earth—picked the sun from its sphere—veiled the moon in blood—yet, when he shall roll the heavens and the earth away as a scroll, then shall an angel from the throne of God come forth, and with one foot on the sea and with one on the land, lift up his head towards Heaven, and Heaven's Eternal, and say—"Time is, Time was, Time shall be no longer."—*Paulding.*

"The pious in Sweden" never dream of asking "Are you a Calvinist?" or "Are you an Arminian?" but, "Do you love Jesus?" "Is He your All in All?" "Do you detect sin, and wrestle as Jacob did, when he would not let the angel go unless he first blessed him, being intent in prayer to be more than conqueror of it?" "Do you show [your religion] in your life and conduct, in your love to God and to your neighbor?"

HOPE.—"A bright and beautiful bird is hope. It comes to us amid the darkness and the storm, and sings the sweetest when our spirits are saddest; and when our souls are weary, and long to pass away, it lights again the shining light of our hearts, that glad has been the work of our hearts."

HEAVEN.—Were there a country on earth uniting all that is beautiful in Nature, all that is great in virtue, genius, and the liberal arts, and numbering among its citizens the most illustrious patriots, poets, philosophers, and philanthropists of our age, how eagerly should we cross the ocean to visit it! And how immeasurably greater is the attraction of Heaven!—There live the older brethren of the creation; the sons of the morning who sang for joy at the creation of our race; there, the great and the good of all ages and climes; the friends, benefactors, deliverers, ornaments of their race; the patriarch, prophet, apostle, and martyr; the true heroes of public, and still more of private life; the father, mother, husband, wife, child, who, unrecorded by man, have walked before God in the beauty of love and self-sacrificing virtue; there, are all who have built up in our hearts, the power of goodness and truth, the writers from whose pages we have received the inspiration of pure and lofty sentiments; the friends whose countenances have shed light through our dwellings, and peace and strength through our hearts; there, they are gathered together, safe from every storm, and triumphant over every evil, and they say to us, come and join us in our everlasting blessedness; come and bear part in our song of praise, share our adoration, transcribe progress and words of love.

"Nowhere but in Rome," writes Mrs. Thompson, "have I seen the people living in such poverty, such squalor and such dejection. One looks almost in vain for the respectable middle-class. These are in prison, in exile, or have perished on the scaffold or the field of battle. Our streets, ride in unvarnished state, but the streets are filled with soldiers, priests and beggars."

RIVERSIDE.—Rev. Dr. Wayland, President of Brown University, has been examining the table toppling experiments, usually attributed to electricity of the late H. D. D. He decides that it is not electricity, but thinks it is governed by some heretofore undiscovered law of nature.

A German Priest was walking in procession at the head of his parishioners, over cultivated fields, in order to procure a blessing upon the crops. When he came to one of the ungracious proprietors, he would pass on, saying, "I have prayers and singing will avail nothing; this must have manure."

Manly in expression, and more voluminous of the History of England than any other work, it is so arranged that it will serve as a complete reference to the work.

To the "Moderate Drinker."

I behold in you a noble form and many beauty; I know you have a heart in which might dwell every manly virtue. Will you allow one who fears your happiness may be wrecked, to say a few simple words to you with regard to a habit that has carried the wisest, best, the most beautiful, to the dark grave of shame?

The wine, with its rich, ruby hue, may sparkle in the glass; but remember ever, as you raise it to your lips, there is death there. It may leap to your brain, and induce that dreamy delight that is like the torpor preceding death, when the limbs are benumbed with cold, and beautiful visions flit through the mind, before the life-light goes out forever. It may please the taste—but it is surely and swiftly working your destruction.

By the love of a mother, upon whose bosom you lay in helpless infancy, I beseech you—pause. Think! upon one hand there is life—a sweet young wife, who has already learned to weep over your indiscretion; a future that you may brighten with the fruition of hope—a home of comfort—a reasonable competency—a fame undiminished—everything that will make life desirable. On the other, neglected vows, a wretched fire-side, an unhappy wife, a broken constitution, a blunted intellect, a depraved appetite, a gloomy future, a drunkard's grave. Look at these extremes! Which path will you choose?

Pardon me, if I speak plainly. I do so because I think you are worth saving

The Present Aspect of the Baptismal Controversy.

Up to a short time since, Baptists have contented themselves with simply alleging a Divine warrant for their practice, refusing to become weary above what is written. They have urged that believers are the only subjects of Christian Baptism, (and really it is not a very promising task to find any other Baptism in the Scriptures.)

But some eighteen months ago, a distinguished minister of the Baptist denomination, the Rev. Dr. Howell, of Richmond, Va., published a volume upon the "Evils of Infant Baptism," thus carrying the war into Africa. (And certainly he had a right to do this, for if the best ecclesiastical histories extant are to be credited, the practice originated in Africa.)

And if we are to judge from the sensation which the publication of that book is producing in the ranks of Pedobaptists, we must accord to the learned and talented writer no mean position among the authors of the present century. It is all well enough for Baptists to be stigmatized as practicing an ordinance, not only indecent but demoralizing—a violation of the command, "Thou shalt not kill," as "infant murder"—a furnishing abundant practice for "covetous physicians," by "promoting" ostaris and obstructions which are the two great fountains of most mortal diseases in man's body.

We say, it is all well enough for the evils of infant baptism to be set forth, as Mr. Baxter has done as above quoted, and he is not alone in this crusade against this ordinance as practiced by the Baptists. But if a Baptist has the temerity to question the right of infants to this ordinance, and if he should set forth what he conceives to be the "evils" of a practice, which is not only not commanded, but which absolutely makes void one of the positive commands of the Lord Jesus Christ, it becomes an offence which hath never forgiveness. He is instantly denounced as a "Belshazzar who has come out to curse Israel"—"he possessing an unblushing effrontery," or the "pestilence issues a 'bull' against the living rock, and the faithful eagle throughout the country, re-echoe it from pulpit to pulpit, until one would suppose it not unlike the opening of Pandora's box, filled with every abomination which can curse humanity. It seems as if the Doctors of Pedobaptism are afflicted with a violent hydrophobia; for, benevolent souls, they cannot think of a person's being immersed, but they instantly start, they are convulsed, and are ready to die of excessive modesty!

But it is worth while to consider the grounds on which the assumption is based, that Infant Baptism is an evil. These grounds may be stated in few words. Those who wish to see the argument drawn out in extenso, should procure Dr. Howell's masterly production. We defy every Pedobaptist, D. D., in Christendom to answer it.

In the first place, it is not commanded in any part of God's word. Now, this is a plain, emphatic, unambiguous affirmation. It is certainly no hard matter to prove the converse, if it can be done out of sacred writings. There is neither precept nor example in all God's word for the practice. In the New Testament we have many allusions to believers' baptism. "If we mistake not there are accounts of the organization and existence of near forty Churches in the principal cities of Asia and Europe. Thousands, tens of thousands, yea, hundreds of thousands of baptisms of believers are directly or indirectly referred to by the different writers of the New Testament. And on the hypothesis that all the Apostles were Pedobaptists, what a prodigious number of children must have been baptized, before the canon of Scripture was closed! It would be a very moderate calculation, that there were twice as many children as adults, pastors of the several churches, and yet these sacred historians, who set out with the avowed intention and solemn promise to commit to writing "All that Jesus Christ began to do and teach," have uniformly passed over this subject in profane silence! Is it common for Pedobaptist historians to act thus? All the writers of the New Testament, Pedobaptists, and yet not one recorded instance of Pedobaptism in the whole volume! Let him believe it that can. Not so the Baptists the only people who have failed to discover any evidence in the Scriptures for infant baptism. Scores of the most learned writers in defense of that ordinance have conceded that point. And if those who practice that rite as a divine ordinance, concede the point that "it has neither precept nor example in the Scriptures," with a show of the proof for it, must be made out some other way, as one of its most able and eminent advocates, does it betray any singular "obstinacy" in supposing that he cannot find it? Does a failure to recognize that divine "which is nowhere commanded by Jesus Christ, or enjoined by his apostles, involve moral delinquency? Rather, is not such delinquency on the other side? Yes, we aver, and with a perfect conviction that we speak the language of truth, that it is an evil, because it is not commanded in the Scriptures, and because of many of its most learned and able advocates, who have uniformly and consistently refused to question its truthfulness.

2. And recently, it is an evil, because it makes void one of the plainest commands in the word of God—a command which every man in Christendom, Quakers excepted, admits to be explicitly taught and universally binding upon all believers. "He that believeth, and is baptized, shall be saved." A Repeal and be baptized every one of you." Now, we allege that infant baptism, which, as we have already seen, has no warrant in the Bible, so far as it obtains, supersedes this Divine command. Was it less a sin for the Scribes and Pharisees to "make void the commandments of God, by their traditions," than it is for professed Christians to do the same thing? If it is universally binding upon all believers to be baptized upon a profession of their faith, then, whatever course of action supersedes or prevents the required obedience, is just as much a sin as is the superadded disobedience. Do Protestants regard the "confessional" as fraught with the most direful consequences to immortal souls, because it supersedes the necessity of repentance and faith? And why deny the application of the principle in the former case?

Moreover: Infant baptism violates the universal order of sequence which the writers of the New Testament explicitly set forth. That order is Repentance—Faith—Baptism. "Many of the Corinthians hearing, believed, and were baptized." "If thou be baptized with all thy heart thou mayest be saved." "Repent and be baptized every one of you." "Who can forbid water that these should not be baptized, who have received the Holy Ghost as well as we." "And was baptized, he and all his household." And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his household." This we say is the uniform order of sequence which uniformly obtains throughout the whole New Testament. Now, we aver that in so far as Pedobaptism prevails, just that far is this order of sequence violated. Baptism according to this theory, becomes the first in order, instead of the last. Its language is, Be baptized first, and then repent and believe. And as its votaries generally, and in theory, universally, refuse to repeat the ordinance when the subject comes to years, and profess faith personally, disobedience to the New Testament command is the inevitable consequence in every instance except those in which the individuals have the moral firmness to withdraw from Churches in which they have been reared, and for which they cherish a most sacred regard. It expects the very element from the rite which is essential to constitute obedience—its voluntariness. Can that be obedience which is not voluntary? It might just as well be demanded, Can that be fire which does not burn?

We will throw the argument into a syllogistic form, that its force may be more readily apprehended: Any ordinance that is not commanded in the word of God is of human origin: Infant Baptism is not where commanded in the word of God, according to the admission of many of its most able and learned advocates: Therefore, Infant Baptism is of human origin: Any ordinance of human origin that supersedes a Divine ordinance, is a sin: Infant Baptism, which we have before proved to be of human origin, supersedes a Divine ordinance, i. e. Believers' Baptism: Therefore, Infant Baptism is a sin.

Finally, Any ordinance of human origin, that inserts a divinely established sequence in the kingdom of Christ, is a sin: Pedobaptism does insert the divinely established sequence in the laws of Christ, by placing baptism before repentance and faith: Therefore, Pedobaptism is a sin.

Baptist Churches in our State.

The pleasant village of Newbern is situated in the south-east corner of Greene county, with a population of some four or five hundred, and favored with three Churches—the Methodist, Baptist and Presbyterian. The Baptist Church was constituted by Rev. Thos. Clifton in the month of April, 1845, with 21 members; 9 males and 12 females. They soon erected a very neat and commodious House of Worship, costing about \$2,200. Bro. Thos. Clifton took the pastoral charge at Greensboro, and preached to both Churches until his removal to Texas. Bro. R. Holman, of Marion, was soon elected to fill Bro. Clifton's place, and entered upon his duties as pastor of the Newbern Church early in the year '52. At the close of the year, the Church at Greensboro also called him, and he has removed to Newbern, and now preaches twice a month to each Church. Bro. Holman, since he has been preaching to the Church, has baptized some 10 or 12, and the membership now numbers upwards of a hundred; about 20 whites and 75 blacks. Their contributions to benevolent objects have been about \$150 annually, and will amount to perhaps considerably more during the present year. The pastor preaches, and takes up a collection for each object once a year, and the spirit of harmony and liberality seems to prevail amongst the brethren. We had the pleasure of becoming acquainted with several of them, and can safely say that they are patterns of christian kindness and hospitality. May the pastor and his people be a mutual blessing to each other.

The Church at Greensboro, about 10 miles north of Newbern, has been constituted for many years, and was once a very numerous and efficient body, numbering in 1835 probably some 200 white members. But in consequence of removal and deaths together with other unfavorable circumstances, the membership has decreased to about 60 or 70 whites. Bro. Beator had charge of the Church for several years; and on his removing from the village, Bro. Thos. Clifton took the pastoral care in 1845. Here he remained till his removal to Texas, in 1851. The Church was then without a pastor till the close of 1852, when they called Bro. Holman to preach to them twice a month. Although the members are not doing as well as they might do, or ought to do, for benevolent objects yet, in connection with Newbern, they sustain their pastor very well; and one of the members, with whom we formed a very pleasant acquaintance, informed us that he had been preaching for upwards of 20 years, one or two of them annually to missions purposes.

Would that all our brethren might establish and practice the same rite. The little village of Forkland is 15 miles west of Greensboro in the fork of the two rivers, the Timbighy and Black Warrior, and has in it and around it some most excellent brethren. The Church originally went by the name of Burton's Hill, about five miles from Forkland. But the preacher, together with several of the members, becoming tinctured with anti-Missionary doctrines, finally withdrew, and the Church was moved to its present location to be more convenient to most of the remaining members. Bro. Willingham was their first pastor under the new organization, but did not continue to serve them very long. Bro. Clifton was then called, who has been with them for several years and still continues to labor among them. The colored membership is quite large, but the present number of white members is perhaps not more than 60. The house of worship is new and neat; handsomely painted and plastered. Our visit to brethren here was pleasant and encouraging. We found them to be very strong Baptists, so much so, indeed, that some of the uninitiated an apprehension lest our S. W. Baptist might not advocate Baptist doctrines strong enough for them. But we would say to them, be content brethren on that score, for if you knew the editors as they are known elsewhere, all your apprehensions would vanish "like the baseless fabric of a vision."

The Church at Clifton, 8 miles north-west of Eutaw, was organized about 15 years ago, with only 11 members, and now numbers but about 60, both white and black. It is therefore feeble and not able to do very much for benevolent objects. Bro. Teague formerly preached twice a month here, but the present pastor, Bro. Boyd, preaches at this time only once a month. We hope the Church will prosper, and determine to have preaching at least twice a month. All our Churches should have a settled pastor residing in their midst.

Temperance Meeting in Tuskegee.

We noticed last week, in a short editorial, the late Temperance Convention in Macon county, called by the Central Committee appointed by order of the late Selma Convention to meet in the town of Tuskegee. This week we extract from the Macon Republican the full proceedings of that meeting. It will be seen, as we have already intimated, that so far as Macon county is concerned, the Temperance Reform is entirely divorced from politics and elections. The simple interrogatory is propounded to all the candidates, whether they will, if elected, cheerfully and to the best of their abilities, carry out the will of a majority of their constituents on that subject. It strikes us, that this is all that can, with propriety, be asked of the candidates. To require more, would be a violation of the essential element of the "Alabama Law." If there be not a majority of the people of any county in favor of the law, surely its friends cannot require a violation of the vital principle of that law, as a qualification for a seat in the Legislature. This majority must be ascertained as an essential condition of the enforcement of the law, even when it is passed. We cannot, then, require our legislators to do that which would violate the principle of the very law we desire should be enacted. All that we want, as friends of temperance, is that men of integrity and moral principle, and firmness, who are practical as well as theoretical temperance men, and who are willing cheerfully and cordially to carry out the wishes of their constituents, should be elected as members of our next Legislature. We have no fears of the result, provided the friends of the movement do not defeat it by premature and intemperate zeal. Let the friends throughout the State organize at once, not to enter into a party strife for office upon the temperance hobby, but to get up memorials and petitions, for both ladies and gentlemen, and let them be circulated throughout the whole country, so that all ears have the opportunity of subscribing them; and then let there be a day appointed on which to present them to the Legislature in a suitable manner, and we have no doubt that the Alabama Law, as it is called, will be passed by an unprecedented majority. Harmony among the friends of the movement is all that is needed to insure the most abundant success. But here are the proceedings of the meeting:

Resolved, That a committee of three be appointed to nominate their delegates to the Selma Convention, to meet in May next, at Selma, in the State Temperance Convention. Resolved, That the spirit of the resolutions thus passed by this meeting, be urged upon said State Convention for their approval, as most conducive to the prosperity of the Temperance reform. That while we look forward to the meeting, and Convention with much interest, we trust that its deliberations may be characterized by that wisdom and moderation which shall commend its conclusions to the right-minded of all parties, and that it may greatly contribute to forwarding this noble enterprise. That the proceedings of this meeting be signed by the officers thereof, and published in the various newspapers in this county and throughout the State. The committee appointed to nominate delegates to the Selma Convention, were, W. W. Battle, A. W. Echols and Joseph Moreland, who then nominated and the meeting appointed the following delegates, viz: W. W. Mason, W. P. Clifton, N. B. Powell, R. Graves, A. Seals, Wm. E. Dobbins, Wm. Hill, J. Green, John E. Jones, H. H. Armstrong, J. M. Watt, R. H. Haynes, Wm. H. Ellison, W. E. Holman, C. C. Gillespie, Richard H. Powell, Thos. Capers, A. Glover, J. M. Newman, E. T. Wimbler, N. B. Clifton, Hay, Lewis T. Wimberly, Dow Perry, M. N. Eley, Thos. Frasier, A. F. Moore, John P. Germany, Jas. Alexander, A. Lane; and, on motion of W. W. Battle, J. W. Echols, W. G. Swanson and Joseph Moreland were added to that list. The committee of five met on the 1st of the month, and after a full and free discussion of the various resolutions, consisting of Lewis T. Wimbler, S. Henderson, James M. Newman, Robert Dougherty and C. C. Gillespie. W. P. Clifton, Howell Peebles and Joseph Moreland, who were appointed by the chairmen of the Selma Convention, by virtue of the resolution of said Convention, members of the Central Temperance Committee for Macon county, considering the existence of said Committee as now no longer necessary, and superseded by the action of this meeting, resigned their membership on that Committee. And the meeting adjourned.

Resolved, That the meeting be held in the town of Tuskegee, on the 1st of May next, at 10 o'clock, A. M. Resolved, That the meeting be held in the town of Tuskegee, on the 1st of May next, at 10 o'clock, A. M. Resolved, That the meeting be held in the town of Tuskegee, on the 1st of May next, at 10 o'clock, A. M.

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TEXAS DEPARTMENT.

[From our Correspondent.]

Houston, April 23, 1853. Messrs. Editors, A projected meeting commenced in the Baptist Church in this city, on the 17th inst., and has been continued to the present time—preaching every night. The Pastor of the Church, Rev. Thos. Clifton, has cordially invited all the ministers of the different denominations in the city to participate with him in the labors of the meeting. I have been pleased to notice that two Presbyterian ministers have preached already. I believe that aid has been promised from other Churches in the city. I know that all have been cordially invited, and I trust the invitation will be accepted. "Behold, how good, and how pleasant it is, for brethren to dwell together in unity!"

Thus far, the meeting has progressed well. Several persons have publicly avowed their determination to be on the Lord's side. The pastor professes to ignore mere animal excitement, and to desire labor and prayer only for a pure Scriptural revival. Most of the individuals who have been seriously awakened thus far, and perhaps all who indulge a hope, have been connected with Sunday Schools, as Teachers, or Scholars.

A GOOD MOVE IN TEXAS.—We perceive from our Texas exchanges, that the citizens of that new and growing State have determined to profit by experience, and avoid so far as practicable, the use of a diversity of text-books in the Common Schools of the State. They have selected the Eclectic Educational Series as being on the whole best suited to their wants. It is supposed that McGuffey's Readers are already in nine-tenths of all the schools of the State. The other books of that excellent series are being rapidly adopted.

IF SUCH ARE THE MOTHS, WHAT WILL BE THE CHILDREN?—The Agent of the American Sunday School Union, for Texas, says that he conversed with a lady near thirty years of age, the mother of several children, who said she never heard a sermon preached! THE HUNTSVILLE, TEXAS, PAPERS give information of the organization of a colored person's Temperance Society in that place. TEXAS MANUFACTURERS.—It is gratifying to notice the interest which is being manifested in Texas in regard to domestic manufactures. A Cotton Rope Factory is about going into operation at Houston. In this factory it is also designed to make (next autumn) coarse domestic for negro clothing. In the same city is an extensive Iron Foundry, a Hat Manufactory, several establishments for manufacturing Window Blinds and Sash; not only an abundance of bread made for city use, but a large quantity for exportation; one Bakery establishment has sent off \$2,600 worth of Sea Biscuit, or Crackers, to one house in Galveston, within the past 6 months. A Paper Manufactory is in contemplation at Houston.

Houston, April 9th, 1853. Business has opened with great activity. Our merchants are receiving and opening their usual spring supplies. The stocks are heavy and demand seems good. Many wagons are in with produce from the far distant interior. Country merchants are replenishing their stocks for the spring trade. Every indication is favorable to a spry business of uncommon activity. The roads are exceedingly good, the stages arrive and depart with clock-like regularity. Passengers from the steamboats are detained in Houston but a short time. We have now a daily stage line from Houston to Harrisburg, which appears to be well patronized. Harrisburg is going ahead. I was down there recently, every thing appeared full of life and activity. The very atmosphere appeared pregnant with enterprise and energy. The Railroad cars make frequent excursions. Yours truly, A. T. M. HANDEY.

[From the N. Y. Christian Intelligencer.]

Sunday-Schools in Texas.

AN APPEAL FROM THE CHILDREN OF TEXAS TO THEIR BROTHERS AND SISTERS OF THE OLDER STATES: Permit us, (the children whose lots have, by divine Providence, been cast in the far-distant State upon the borders of Mexico,) to address you, in all fraternal kindness and confidence, in relation to our wants—we mean our mental and spiritual wants. We do this the more confidently, as we have, in times past, been made the recipients of many favors from you of a kind similar to those we now ask. We want, in plain language, books and Sunday-schools, and we want persons whose special business it shall be to aid in the organization of those schools. It is true, we have been blessed with the labors of such an agent for the past seven years, for which we desire to be grateful; but how can one man be expected to traverse the whole of a State containing more territory than all Great Britain and divided into thirty-six counties? Through means of this agency, it is true, a great many Sunday-schools have been organized in all of our most important counties, but those have only served to reveal the necessity for more. There is scarcely a county in the State in which one or more additional Sunday-schools could not be organized, and there are several in which no Sunday-schools exist.

We greatly need books—just such books as the American Sunday-School Union publishes. Our population is so divided into different sects that none but Union books will answer the purpose. Almost all the Sunday-schools are on the Union plan. Denominational schools have been tried, and have in most instances failed. We are entirely satisfied with the labors of the present agent; but he needs aid, and we will aid, deservingly. Assistance can be procured if the means are furnished. Will not the highly favored Sunday-schools of your region contribute liberal sums for the special aid of the American Sunday-School Union's operations in Texas? As an additional argument, we would state that we are immediately upon the borders of Mexico. Some of us hope to become missionaries, teachers, and colporteurs in that great and fertile land. We think we can discover from the signs of the times that Providence designs soon to open that long-benighted region to the introduction of the Protestant religion. In our State it is to be trained up the instrumentality that is to evangelize that important country. From the Sunday-schools of Texas there may be transported trees which shall yield a sweeter perfume upon the mountains of Mexico than their rich groves of orange and pomogranate.

Let it be borne in mind that Texas is the door through which the gospel is to be introduced into Mexico. THE CHILDREN OF TEXAS: Of the one thousand men who formed the New York regiment in the Mexican war, only sixty are now alive, and about forty are able to earn their living.

CORRESPONDENCE.

[For the South-Western Baptist.]

Southern Baptist Convention.—A Proposal. I beg leave to propose to our Churches and Ministers throughout the South, and on the third Lord's day, and the day on the 17th inst., and special previous of the month of May, special prayer may be offered on behalf of the Southern Baptist Convention, which will be in session. Earnestly do we desire that all our great work should be done in a right spirit, and in a right manner. The Divine approbation is the only security that we shall be successful. If we perform the Lord's service fully, if we perform it with self, indolently, unskillfully, or with selfish, worldly aims, we may expect him to frown upon us, and disappoint all our expectations. We need then the guidance which he only can bestow. Let us seek it, let us seek it unitedly, humbly, earnestly.

I beg that the above proposal may be read to the congregations at once, and that it may be urged upon their attention, that in secret, and in public, prayer may be offered on behalf of the meeting of the Southern Baptist Convention. A full delegation is expected. On behalf of the Board, JAMES B. TAYLOR, Cor. Sec. F. M. S. B. C.

P. S. Persons coming to the Convention by way of Charleston and Norfolk, on the Bay route, will receive return tickets.

[For the South-Western Baptist.]

Rehoboth Church.

Messrs. Editors: In your last number, in an article headed "Additions to the Churches," you mentioned that thirteen colored persons had been baptized the previous Sabbath into the fellowship of Rehoboth Church, Montgomery county. The number should have been nineteen; and here, permit me to say a word in regard to the general prosperity which has attended this Church for the last seven or eight years: In the beginning of the year 1845, it existed I may say, only in name—without a regular pastor, without deacons, and with few members. During that year, however, God was pleased to revive his work in this; then feeble Church, under the labors of Elder J. D. Moodie, and the writer. Many souls were converted; and we reported at the meeting of the Association that year an addition of 35 members, mostly young persons. From that time to the present, God has continued to pour out his Holy Spirit upon them in copious measures, and not a year has passed without some special tokens of his favor, in the revival of his work in their midst. I find by reference to the minutes, that there have been baptized into the fellowship of the Rehoboth Church, during the last eight years two hundred and forty-one persons, most of whom were whites. This work has not been confined to any particular class of persons, the aged sinner, as well as the young; the rich and the poor, bond and free, all have felt the power of Divine grace, and taken upon them the mild yoke of Christ. At this time there is quite an interesting revival going on among the blacks in the neighborhood of this Church. At nearly all our meetings some of them are received for baptism. Truly may it be said, "Ethiopia shall stretch forth her hands unto God." Whilst we are permitted with gratitude to record such instances of the Divine favor, may we all be led to put forth renewed efforts to advance the kingdom of Jesus Christ among men, humbly relying upon Him from whom cometh the increase.

These reasons do not justify church members in dereliction of duty; they are a work to do, and if it is not done, they suffer; their pastors will be taken away, the Spirit of the Lord will depart, and they will wither, decay, and die. (To be continued.)

[For the South-Western Baptist.]

Baptist S. S. Convention at Richmond.

The undersigned have seen with pleasure the call for a Convention of Baptist Sunday-Schools, to meet at Richmond, Va., on the 19th, immediately succeeding the Southern Baptist Convention at Baltimore. We cordially unite in expressing our high sense of the importance of such Schools, and in recommending the proposed Convention to the attendance of our brethren and friends throughout the South and South-west.

J. W. M. Williams, Md. T. F. Curtis, Va. George F. Adams, " J. H. DeVeto, Va. Franklin Wilson, " M. P. J. Webb, " John B. Rogers, " W. C. Crane, Baptist. R. B. C. Howell, Va. J. C. Carpenter, " Ro. Jeter, " C. S. McClain, " Ro. Ryland, " B. Pennington, " J. B. Taylor, " W. L. Ball, " J. P. S. Gayle, " Wm. T. Brooks, N. C. W. W. Wray, " W. T. Walters, " W. C. Dugan, " Thos. W. Tobey, " J. H. Eaton, " James McDougal, " W. C. Buck, " W. B. Jordan, " L. H. Berke, " Wm. Hooper, " W. Shilston, " J. R. Kendrick, S. C. M. Hillman, " E. T. Winkler, " C. C. Conner, " J. B. Cutliver, " Saml Baker, " C. D. Milhary, Ala. A. D. Scott, " I. T. Tipton, " J. J. Baggett, " S. Henderson, " D. R. Conner, " A. Williams, " W. W. Everett, " B. Manly, " W. W. Everett, "

OBJECT OF THE S. S. CONVENTION.

In calling for a Convention of the interested in Baptist Sunday-Schools throughout the South and South-west, the committee of arrangements believed of the necessity of proving aims to be higher than a mere insignificant assemblage, by the probation of the brethren whose have preceded. We do indeed hope the Convention may give some impetus to our own zeal, and add wisdom to the efforts of the Richmond schools; the principal design has been to extend blessings of Sunday-School instruction to every church in the land, who are destitute of it, and to increase the efficiency of such schools wherever they exist. For this purpose we desire a Convention, in order to collect and disseminate information with regard to distant Sabbath-Schools—to gather scattered existing efforts and their results—prepare various methods of procedure to kindle a more deep, intelligent, and abiding interest in the subject. We have called a Southern Convention, because we of the South are most prominent; but we feel not only

WAREHOUSE NOTICE, 1852. GILMER & CO., Warehouse & Commission Merchants. Brick Cotton Sheds and Close Storage.

New Lumber Yard in Montgomery. THE subscriber having established a Lumber Yard in the City of Montgomery...

Family Groceries. SPRING TRADE. THE great attraction of this market and the largely increased sales...

can farmer is compelled to do every summer, for their sustenance during the long and dreary winter of Slaveland. In short, much of the labor of the husbandmen in America is monopolized every summer in providing for the exigencies of the ensuing winter...

with an occasional dash of saleratus extra, or a deficiency of it, which was as bad. But as the spring advanced, I noticed one day when I went to examine the contents of my yeast-bag that the worms had got into it. So I must throw it all away.

From the Philadelphia Evening Bulletin. "Trust in God and Persevere." Brother, is life's morning clouded? Has the sunlight ceased to shine? In the early darkness shrouded? Wouldst thou at thy bed repine? Chase up, brother!—at the station, Look above—the light is near: Soon will come the next transition—"Trust in God and persevere!"

AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Western Railroad...

L. L. DICKERSON'S CABINET WARE-HOUSE, SELMA, ALA. TAKES this method of informing the public that he has opened a large Cabinet Warehouse in Selma...

GILMER, TAYLOR & CO. IN returning their thanks for the patronage heretofore extended to them, they beg leave to introduce with the new year, a new element in the GROCERY TRADE...

Desires, the productions of our soil and climate in Australia are far more varied and valuable than those of the United States, for, to say nothing of our great exports, wool, we only require a numerous agricultural population to export in any conceivable extent, fax, hemp, silk, cotton, indigo, tobacco, wine, sugar, and coffee. Of these articles of produce, fax, indigo and tobacco are all indigenous to Australia, our cotton has been acknowledged, by competent judges, to be of a much superior quality to that of American cotton...

My husband pronounced it perfect. My neighbors began to inquire, as you have, how it was made, and even a washerwoman who worked for me occasionally begged a receipt for it. "Why," said she, holding up both hands, as she rose from her dinner one day, "Mrs. Stanhope, how do you make your bread? It is as sweet as a nut." I said to Bridget, as we were eating dinner, Bridget, did you make this bread? O no, said she, Mrs. Stanhope made it herself. Well, said I, it is the best bread I ever did see. I know what good bread is, Mrs. Stanhope, for I goes all round; but I don't find any such as that. I can't read riffin myself, but my husband, he's quite a scholar, and I you'll write it down; he'll read it to me and I'll be very thankful to you for it.

The Art of Making Bread, or Mrs. Stanhope's Experience. "Do tell me, Mrs. Stanhope," said Mrs. Osborne, as she was taking tea with her one afternoon, "how you make your bread? I find it very difficult to have mine always right; but yours always has the same sweet nutritious taste, and is exceedingly light and tender. I wish you would give me some account of the manner in which you obtained such perfection in the art, for I consider bread one of the most important items in a family."

WATCHES, JEWELRY & SILVER-WARE. MY SON, WM. Henry Huntington, having returned from Europe, I desire to inform my friends and the public generally that I will continue to sell Watches, Jewels, Silver-ware and other articles in my line of business, and have recently made arrangements to sell as an agent for a New York House, by whom I am to be supplied every few weeks.

AMAND P. PFISTER, CORNER EXCHANGE HOTEL, MONTGOMERY, ALA. OFFERS for sale an extensive assortment of Books, Stationery and Music; comprising Latin, Greek, French, Spanish and English School Books; Children's Story Books and Toy Books; Miscellaneous, and Books for Libraries.

E. HALFMANN, SUCCESSOR TO MR. E. J. DONNELL, AT THE OLD STAND, BACK OF THE COURT HOUSE, MONTGOMERY. GROCERIES of all sorts at the lowest quoted rates, at Wholesale. All orders filled promptly and guaranteed as represented.

THE KING NOT ABOVE THE LAW.—Fredrick the Great, King of Prussia, was annoyed by the clatter of a wind-mill near his summer place at Potsdam, and determined to put an end to it. He sent word to the owner that he wanted it taken down, and would pay a thousand dollars for it. The owner replied that his majesty could not have it, as he would not sell it. The king's answer was, that he would have it, and that he should take it down by virtue of his royal prerogative. "He had better not," said the owner to the officer, "for thanks be to God, there is law to be had in Prussia. As sure as you do, so sure will I sue his majesty." This had the desired effect. The king afterwards bought the mill from the heirs. It is still kept up as a standing monument that in Prussia the humblest citizen has redress in law even against the king.

"When you wish to make bread, take half a tea-cupful of this yeast, put it in your mixing pan, add one pint of warm water and stir in flour. Then set this sponge in a warm place to rise, and when risen, add a little salt and half a pint of warm milk, and mix your bread. In the morning, when you wish to bake it, mould it up, put it in your pans, cut a deep gash in the top to prevent it from running out at the side, and let it stand in the pan about one hour, when it is ready to bake. When baked, take it from the oven, envelope it in a napkin wrung out of cold water, and wrap a dry towel cloth outside of the wet napkin. This makes the crust very tender. But I fear I have trespassed upon your patience.

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NEAHER'S COMMENTARIES, AND OTHER WORKS. JUST PUBLISHED BY LEWIS COLBY & CO., 122 N. Nassau-st., New York. Containing a brief account of the Origin, History, Doctrines, Church Government, Mode of Worship, and various other particulars of the various Denominations, so far as known. By Rev. E. DOUGLASS GORRIE, Pastor, 63 cents.

BARRY & BUCK, Commission Merchants, No. 32 Commerce & Front Streets, MOBILE, ALA.

WALTER & TERRELL, Corner of Market and Ferry Sts., MONTGOMERY, ALABAMA. DEALERS in Fancy and Staple Dry Goods, Clothing, Hats, Boots and shoes, Hardware and Cutlery, Saddlery, and all other articles made up in the city and country, and having a large stock of goods, and being determined to sell at low prices, and to give satisfaction to all who patronize us, we are determined to sell at low prices, and to give satisfaction to all who patronize us.

BOOKS AND STATIONERY! Wholesale and Retail. THE undersigned would respectfully call the attention of all who may be interested in purchasing articles in the above line to his establishment. He stocks, he believes, the best in the Southern country, and his prices the lowest.

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HODDGEN & MARQUIS, ATTORNEYS AT LAW, Macon County, Alabama. WILL practice in partnership in the various courts of Macon, Montgomery, Pike, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the U. S. District Court at Montgomery.

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THE EPITOME OF JAMES PRACTICALLY EXPLAINED. By Dr. Augustus Neander. Translated from the German, by Mrs. H. C. Conant, 50c.

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NOTICE. I HAVE SOLD my entire interest in the new Drug Store, lately opened up in Montgomery, with all its stock on hand, to Messrs. H. Hodgett & Brother, and I respectfully solicit for them the trade of my friends and customers. The experience of Messrs. Hodgett and their well-known acquaintance with all the details of the business, will, I am persuaded, enable them to give satisfaction to all who may patronize the house.

STATIONERY.—Every article of French, English and American Stationery, and Fancy Stationery—a very fine stock. Gold Pens, of every kind and quality. PAPER MATCHES.—Writing D. Ink, Portulaca, Carbic Acid, Alumina, &c., and of their well-known material. Fine Engraving Oil Paintings and Illustrated Books. BLANK BOOKS.—Manufactured by order in any size. Record Books, Dockets, Tax Books, and every other kind of Book made up by Shepard's Clerical Office, made up by pattern. A large stock of Record Books of all sizes constantly on hand of superior quality.

My first business, after getting settled in my new home, away from my mother and older sisters, was to borrow of a kind neighbor a little yeast. But this must not be repeated; I could not be dependent; and so, before baking my bread I would take out a piece of the dough and save it to leaven my next loaf with. But with only myself and husband, a loaf of bread, especially if it was not very nice, would last several days. Then, in the warm days in spring, my leaven would become sour before I had occasion to use it again. This would of course make my bread sour; and I must resort to the use of saleratus. Now all house-keepers know how difficult it is to use this article in the exact proportions needed. We need a rule for the use of it. And we cannot have one in this case, because the acidity of the bread varies so much. Some people say judgment is needed; but it seems to me we might almost as well venture to use judgment in boiling eggs. For my own part, I found it a very difficult matter to get it just. Sometimes it would be a little sour; at other times I would get in a little too much saleratus; either of which was very unpleasant to my husband. So you see I was continually trying to steer between Scylla and Charybdis. Occasionally too my bread would not rise at all. All my leavening was to no purpose, and it would come out of the oven as flat as it went in, solid cake. This to a dyspeptic stomach was rather trying to be sure. What would I do? My yeast had lost all its life. I must try some new experiment. Well, I happened to remember that my cousin, Mrs. B., with whom I had boarded when teaching, made very good bread with the turnpike cakes. So I boiled some hops, thickened the water with flour, and when it was lukewarm, I added to it a little yeast. When risen, I worked in my Indian meal, and it was as good as any I had ever made. My husband and I were both well, and I shall have sure success in my new experiment.

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