

South Western Baptist.

PUBLISHED WEEKLY.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY &c.

\$2.00 PER ANNUM IN ADVANCE.

VOL. 6, NO. 27.

TUSKEGEE, ALABAMA, THURSDAY, NOVEMBER 2, 1854.

50 NO. IN A VOL.

THE SOUTH WESTERN BAPTIST.

Published every Thursday Morning.

Rev. SAM. HENDERSON, Editor.
Rev. JAMES M. WATT, Editor.

CHILTON, ECHOLS & CO., Publishers.

Terms.

TWO DOLLARS A YEAR IN ADVANCE.

No subscriptions received unless they are paid in advance.

All subscriptions discontinued when the time expires for which advance payment has been made.

Persons wishing to continue their subscriptions must renew them before their time expires.

When a subscriber's name is given it is necessary to specify whether he is an old subscriber or a new one, and also that his post office be mentioned.

When a post office address is to be changed it must be so stated.

Rates of Advertising.

For one square of ten lines, first insertion one dollar, each subsequent insertion fifty cents.

No advertisement counted less than a square of ten lines.

A liberal discount will be made for yearly advertisements, and for those who advertise regularly.

Persons wishing advertisements inserted will hand them in as early as Tuesday morning, other wise they may be crowded out.

All letters for publication or on business connected with the office must be addressed, post paid, to the SOUTH WESTERN BAPTIST.

TUSKEGEE, ALA.

SELECTIONS.

From the Journal and Messenger.

Pen and Ink Portraits of Church Members.

BY A PASTOR.

No. 7.

The Steady Church Member.

The members of this family attract but little attention, either from the world or the Church. Bro. Steady, of whom I now speak, is (like all his family) very unobtrusive; not given to sudden impulses—never the slave of violent alternations of feeling. He is a brother whose religion is based on principle. He never does anything because other people do so, for in so doing (he says) he would be certain to do wrong much more frequently than he does. He is often roughly handled by brethren, who insist that his name should be called Obdurate, because of his distinguishing trait of character. Hence, we find that arguments drawn from "the necessity of the case," "the expediency of the case," "the time-honored usages of the denomination," and all this class of persons, are quietly shelved by him with, "Give me 'thus saith the Lord,' and I will be satisfied to yield the point."

I ask all my readers if it was not very ungentle in him not to submit an important matter lately to Bro. Noisy, who knew so well he was right, having "always heard" so and so, and "never knew it otherwise;" and who proved his sincerity, moreover, by growing red in the face, and by thumping the back of the pew next to him, and by stamping with his feet? "No," Bro. Steady said, holding up the Bible, "one word from this book is more to me than all the sayings of men, acts of councils, or decrees of synods. If we have no revelation on a matter, let us use our judgment in the best way we can; but when God speaks, let us hear and submit."

Bro. Steady is never found running after strange teachers, nor leaving his place vacant in his own meeting at any time of holding its regular sessions; and yet he is no bigot. He loves all who love the Lord Jesus Christ, knows the distinguishing points between all the sects, and is posted up (as we say) on most matters occurring in the religious world. Three months ago, when the new minister came, all the people were enraptured with him—he was "such a nice man," and an excellent preacher, and his wife was a very model of a woman. Every one was loud in his praise, and vying with each other to heap favors upon him. Steady was denounced as the enemy of the Church and of the minister, because he could never be got to say more than that he was "a good sound preacher, and (he hoped) a pious, useful man."

He is now discovered to be nothing but a mere man, and numbers are already fidgety about a change. They are perpetually thumbing the almanac that hangs by the mantel shelf, and reckoning the Sabbaths until "his year" expires. They have not moral courage to tell the man they try by sighting and whispering so to offend him, as to betray him into some hastiness of temper, or other indiscretion, as a ground of quarreling with him. They agree to consult Steady about it, who (they say) was "against him from the very commencement." "Me against him!" says Steady, "O no! what I said from the first I say still. He is a sound, good preacher, and (I hope) a pious, useful man. Now that I know him better, I like him better. He is not an angel, I know; but then I have to look at home and correct my own errors; and perhaps if we all did that, the Elder's preaching would be more blessed than it is amongst us. Let the man alone;

rather, I should stay, 'say up his hands,' pray for him; live as Christians ought, and you'll then think the Elder a different man. I acknowledge he might do better in some things; but then none of us are perfect."

When the revival was going forward, Steady never screamed in prayer, as if God was deaf, nor allowed himself to be excited so as to make promises of obedience, which, on calm reflection, he found he could not fulfill; neither did he act extravagantly, so as to bring the gospel into contempt in the eyes of the world. He was always the same—encouraging the timid, persuading the careless, moderating the zeal of the over-ardent, directing the inquirers to Christ, "Rejoicing with those who rejoiced, weeping with those who wept." He did not venture to prophesy, like some, that the cause would thenceforth go on in their village until it should close up all the other places of worship, and bring the whole population into their views; neither did he imagine that they should never more have any trouble. Bro. Clamorous declared that Steady ought to be put out of the church for "holding back the revival." Steady said they might put him out if they chose; that he always considered himself unworthy of a place in it.

Very soon a time of declension came. Many of the supposed converts turned back into perdition; others were driven about by the first "wind of doctrine" that assailed them; others, still, grew cold and formal. Fainthearted and Clamorous and Unstable insisted there was no use in attempting to carry on the Church any longer. "It never could outlive so many and overwhelming calamities," Steady had to bring all his energies to bear on the matter, or they would have disbanded. He showed them that their present state of depression was no more than the natural collapse occasioned by mixing up unsanctified elements with the work of God, which had so overwrought matters as to cause the terrible oscillation to the opposite side under which they were now called to suffer. "But," he said, "abide in the ship, and do not cast yourselves out, naked and defenceless, amid the stormy breakers. Christ is on board the craft still; and if we throw overboard all that does not belong to him and his gospel, we shall yet be saved from shipwreck." They took Steady's advice, and some of those most opposed to his mode of action, are sometimes constrained to confess that he is "not so very far astray" as they used to imagine.

Bro. Steady had the syllable "un" prefixed to his name originally; but on reading Isaiah 50, 10th verse, he took the advice therein contained, ever since which his name has been as it now reads, the Lord being his stay, as David says in the 18th Psalm.

W. A. C.

MT. PLEASANT Westmoreland Co., Pa., September 22nd, 1854.

From the Journal and Messenger.

ESSAY

On the connection of Divine and Human Agency in perfecting Godliness in the Soul.

There is a perfect harmony discoverable in the whole gospel system. All its several and various parts are so connected, as to form one harmonious whole; but to point out and explain this harmony, is, in many instances, a difficult and arduous task. There are many truths, clearly revealed in the Bible, which, if separately and independently considered, are plain and obvious to every person, and are cordially received; but to reconcile them with each other, or to show their harmonious connection, is extremely difficult. For instance, we have a clear distinct idea of, and entire dependence on God; this is a truth readily admitted by all. It is also a truth, equally obvious to every intelligent creature, that he is a free moral agent, perfectly voluntary in all he does. These truths taken separately, are clearly seen and readily acknowledged by all; but to point out their connection, and show the consistency of a creature's being entirely dependent, and at the same time voluntary, active, and accountable, is far more difficult. To avoid this difficulty, some men treat the most important articles of the Christian religion in a manner totally unconnected.

When they hold forth the doctrine of justification freely by the grace of God (and nothing is more important than to keep this distinctly before the mind) they entirely pass by or overlook the duty of universal obedience to the Divine commands; when they treat of the renovation of the heart by the Spirit's power or agency, they neglect to reiterate the obligation of sinners to repent and believe the gospel; and even when they speak of the Divine agency upon the hearts of believers, they wholly avoid urging the practice of those virtues and graces which flow from the sanctifying influences of the Holy Spirit. And why? Because they cannot so easily reconcile the two together, or present them both in perfect harmony.

And when these ministers urge upon sinners the duty of immediate submission to God, repentance, and faith in

Christ, they fail to remind them that they are dependent on divine influences, to effect the entire change, and save the soul. Not so with the inspired apostles. They believed and preached that the divine agency in renewing the heart, or in perpetuating holiness in the heart, was perfectly consistent with the agency of the creature. Divine and human agency is very clearly brought to view by the apostle in the following passage of Scripture: "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure."

In this text, human dependence on the agency of the Holy Spirit, working in the heart, both to will and do of his good pleasure, and human or creature agency, are clearly brought to view, and are considered perfectly harmonious and consistent. Our entire dependence as creatures upon our Creator, is a plain dictate of reason and common sense. It is very evident that no created being is capable of acting independently. Independence is an attribute of the Divine nature, and cannot be communicated, even by Omnipotence itself; and as universal and absolute dependence enters into the very idea of creaturehood, it follows, therefore, that man is wholly and absolutely dependent on his Maker. It is equally plain and admissible, that man is an active being, and perfectly free and voluntary in all his actions. The Scriptures of divine truth abundantly show, that saints are active, and yet acted upon by divine impulse in all their holy and virtuous exercises. The passage already quoted from Phil. ii. 12, 13, very clearly shows that there is a divine operation upon the hearts of believers, producing holy exercises, and influencing to acts of obedience. "Work out your own salvation with fear and trembling." In these words there is evidently implied, *yea, positively expressed*, an exercise or act of the creature, and at the same time "God works within" viz., in the heart, by the energy of the Holy Spirit, producing virtuous exercises. He moves or influences the saint to will, and directs his choice; yet willing or choosing is the act of the creature. God not only works in the heart of his people to will, but to do of his good pleasure.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. "Believing with the heart unto righteousness" is just as much the act of the creature, as confessing with the mouth unto salvation. Both are attributed to the creature in the passage above quoted. Man believeth unto righteousness—man confesseth unto salvation. And yet all this is wrought in the heart by the Holy Spirit, producing faith in Christ, and leading to a confessing of Him unto salvation. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

And again, Col. ii. 12: "Ye are risen through the faith of the operation of God;" that is, saints are risen with Christ through faith, which faith is produced by the operation of God, or the influence of the Divine Spirit. Christ is also said to be the "author and finisher of our faith." Repentance, being a godly sorrow for sin, and a hearty renunciation of the same, is evidently the exercise of the believer; yet it is called in Scripture the Gift of God. Jesus, our Lord, is exalted as a "Prince and Saviour, who gives repentance unto Israel, and remission of sins." All the Christian graces, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are expressly called the fruit of the Spirit, and yet they are evidently the exercise of the believer. Christians are required to add to their faith, *virtue*, and to *virtue knowledge*, and to *knowledge temperance*, and to *temperance patience*, and to *patience godliness*, and to *godliness brotherly-kindness*, and to *brotherly-kindness charity*.

Good men are represented as turning from sin to holiness; as making to themselves a new heart; as exercising love, repentance, faith, and indeed every other Christian grace; as enduring unto the end, and as being faithful until death; yet they are considered as doing all these things by virtue of a divine influence upon their minds. God is represented as commencing and carrying forward the work of grace in their hearts; as keeping them by his mighty power, through faith unto salvation. Says the apostle, "Being confident of this very thing, that He that hath begun a good work in you, will perform it until the day of Jesus Christ." This it is evident that, in *commencing and perfecting* godliness in the soul, both divine and human agencies are employed, and perfectly harmonize. "Trust in the Lord and do good," says the Psalmist, "so shalt thou dwell in the land, and verily thou shalt be fed." We are to look up to God, and trust in Him, as though our salvation depended entirely and alone on the power of his grace; and at the same time we are to repent, believe, pray and obey, as though it depended entirely and alone upon our own exertions. The fact is, these two agencies must be combined, and harmoniously employed in accomplishing this great work; whether it be the perfecting of godliness in the soul, the ad-

ministration of holiness in the church, or the upbuilding and extending of Christ's kingdom in the world; we are to be workers together with God in this matter. Let ministers of the gospel and church members act upon this principle; let them trust and obey, labor and pray, and we shall see the languishing cause of the Redeemer rising and advancing; sinners will begin to inquire after the way of truth, and God will be honored in their saving conversion.

W. G. JOHNSON.

Divine Omnipotence.

The human family, after being recalled—their bodies from the dust of earth, or the depths of ocean, and their spirits from the invisible world—and after the living shall have undergone a change substantially the same as the risen dead will have experienced—the whole human family will be congregated before their glorified Judge. Then shall each one receive all that attention and impartial scrutiny of his deeds and motives, which he would receive if there were but one individual to be judged. If the examination shows that the description of a good man, given by the Holy Spirit, it belongs to him, he will be set on the right hand of the Judge. If otherwise, he will be placed on the left.

Unbelief finds difficulties and objections in such a sentiment, and is often disposed, because such an event is incomprehensible, to pronounce it improbable if not impracticable. We are too apt, when contemplating the character of God, to limit his presence and power within the narrow boundaries of time and space. But let us see if his perfect knowledge of what now takes place, his power which supports all beings and all worlds, his attention to the wants of every living creature, do not furnish reason to believe that in the judgment he may pay as undivided attention to each individual of the human family as though there were but one to be examined. It must be acknowledged that on the strength of his arm are suspended the millions of worlds that roll in space, and that while his energy is at work among the suns and the systems on high, it is at the same instant impressing a movement and a direction on all the minute wheels of that machinery which is working incessantly around us—that his wisdom gives exact and unerring operation to those laws which uphold the unity and stability of the universe, and while equal to the magnificent effort of preserving the order and harmony of the spheres, pours its inexhaustible resources over the beauties, and varieties, and arrangements of every scene, however humble, every field, however limited, of the entire creation. That the whole immensity should be replete with habitations of life and intelligence, is proof that his benign regard takes in the mighty circle of beings, while not a single family is overlooked by him, and every individual in every corner of his dominions is as effectually observed and provided for, as if he were the object of an exclusive regard.

Men may not be able to attend to more than one object at the same instant of time; but surely the infinite mind of Deity is adequate to grasp the whole amplitude of nature, to observe attentively its minutest objects, to ponder every thought of the heart, and to collect every incident of our inward and outward history. Him no magnitude can overpower, no minuteness escape, no variety bewilder. While his mind is abroad over the whole vastness of creation, there is not one particle of matter, not one principle of existence, which his eye does not observe as constantly, his hand does not guide as unerringly, his Spirit does not watch and care for as vigilantly, as if it formed the exclusive object of his undivided attention. How extensive the field of divine operation, how vast the range of his power, his wisdom and his goodness! How attentive is he to the wants of his creatures. Not a sparrow falleth to the ground without his notice—even the hairs of our heads are all numbered. Every day, every hour, every moment, is each one of us, each one of the human family, *yea*, each one of all the beings which he has created, an object of his watchful, parental concern, sustained by his energy, guarded by his protecting care, fed by his bountiful hand;—and at the same time his power, wisdom and goodness are expatiating in worlds never seen by earthly eyes, and lavishing on beings innumerable, each one of whom is as much the object of his attention, guidance and care, as either of us.

Now, if such be the attributes of the Judge of quick and dead—if he so superintends the general and the particular interests of a diversified universe, then why may he not, at the final judgment, give particular attention to each individual of the vast assembly, and examine his case as thoroughly and impartially, as if he were the only one that is to undergo the investigation? The possibility, then, of being concealed in the mighty congregation, entirely vanishes. "The eyes of the Lord are in every place," and

each individual at the bar of judgment will find those eyes fixed directly on him, searching his inmost heart, and taking account of his whole character.

Ah! my hearers, we shall come to judgment, not to see the conduct of others revealed, and their characters developed, and their destiny fixed—not to witness the skill and omniscience of the Judge—not to see vengeance executed on our enemies—not to glory in the approval and justification of our friends—not to speculate upon the novelty and grandeur and magnificence of the scene—but we shall come to have our own conduct revealed, and our own character developed, and to learn what our own destiny will be, and what the sentence of the Judge respecting ourselves. We shall come with all the deep concern and solemnity with which we should were we to appear before him alone.—Rev. George Leonard's Sermons.

The Smoking Christian.

I could not find any account of him in that very valuable and ancient work, that says so much about Christians, and from which most of the accounts are taken. I tumbled over lots of leaves about patriarchs, and prophets, and apostles, but mine eyes failed me to find anything about smoking Christians. I saw things looked smoky about Sodom when Lot left it; and there was smoke in the valley of Achor which Achan knew something about smoke in the incense altar they were concerned with. And there must have been some smoke when the incendiary foxes did so much mischief, in Samson's time. And there was smoke when idolaters made their children pass through the fire in sacrifice to Moloch. And there must have been smoke when the fiery furnace was kindled in Babylon by the enemies of Daniel. And a plenty of smoke, too, when the books were burned worth "fifty thousand pieces of silver."

So the Scripture is not silent in regard to smoke, but it does not apply the term in any way to Christians. The two things did not seem to be found together. And I do think that if there was any particular beauty or fragrance in their being together, Paul would have known it, and would have put them together accordingly, among some of the many things which he says about Christians. But in my search I drove through everything he ever said about them, and came out perfectly empty-handed in this matter. It cannot certainly, therefore, be essential to religion that one should be a smoking Christian, else Paul's catalogue of Christian virtues would not have been as deficient in this thing as we now find it.

Since I could not find any direct mention made of smoking Christians, I thought I would see if there could be found any thing which, being fairly interpreted, would be likely to exert any questionable influence upon the fire that such people carry about them. And I had not been long at work before up came a passage which ought to smother every pipe in Christendom, and pitch every cigar into the sea, and send all the snuff boxes to float away in their company. Without saying a word directly against smoking disciples, it utters a rebuke which ought to penetrate every cloud which these puffing people gather about them. "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, &c., think on these things." Why here is a whole platform firing at once, each missile reaching its mark. Certainly it is true that if every other shot out of that text hit somebody besides the smoker, the last did not miss him. "Whatsoever things are lovely," &c. Smoker! you are wounded by the apostolic archer. Why if a man is to put into his character and habits only such things that are lovely, would he, could he put into his mouth such an antagonism as tobacco in any of its forms?

But besides being unlovely *per se*, it is also relatively so, for the smoking disciple smokes every thing about him. He smokes his house, his clothes, his Bible even. He smokes his wife, children and friends. He smokes the atmosphere that other people breathe. There is not a person or object that he has anything to do with that is not in danger of getting smoked. Now, if there be anything lovely in all this, who but a desperate smoker can discern it?

More. If there were anything particularly lovely in the matter of smoking how comes it that, travel where you may, blazing capitals meet your eye. See warnings in Railroad Depot, "No smoking here!" Hotels utter their voice—only that there is a smoke-house somewhere about the premises, where the steamboats send all smokers forward among cattle, sheep and asses, if they will have their beloved indulgence.

Therefore a Christian cannot be a smoker without placards everywhere shall announce how little he adds, in this way, to the sweet savor of his character.

It would seem, therefore, that the disciples had better hasten and take their last puff. Perhaps they would do better to stop this side of another.—Evangelist.

Slippery Disciples.

We do not like the term. Nor do we like the thing. The one is as good as the other, therefore we put them together. We do not know of any better adjective to describe certain, who by profession, wear a much worthier name. Slippery, "having the quality opposite to adhesiveness," says one lexicographer. "Not affording firm footing or confidence," says another. "Liable or apt to slip away," says another. If any one would like a more lively impression of the word slippery, let him undertake to hold a living eel in his fingers.

We are sorry enough that there are disciples who may rightfully have this appellation. If sorrow for the fact had ended its existence, we should not have had to write this article. Such disciples exist in spite of us. We would that such suggestions as we now make should not slip off from their consciences.

1. They are slippery about promises and contracts. It is very bad for disciples to slip here; for the worldly are often very adhesive in this matter. They pride themselves upon it, and can therefore very complacently sneer at disciples that fall so much below themselves on this point of morality. He would pay the money Tuesday certainly—but he slipped. He would have the work finished at a specified hour—but he slipped. He would call and settle the business at such an hour—but the time slipped by, and so did the disciple. Now all this is said in one that ought to be a pattern of prompt and never failing fidelity to every pledge. His profession was a public vow to this effect. If any one should say that he who slips so often thus, must slip down in due time, so we say, affirming that he is down already, as a Christian character. He is an object of contempt and ridicule to the profane and irreligious.

2. He slips too in relation to his privileges.—This is only another way of breaking promises, for every disciple, by the fact of his being a pledged servant of God, is pledged to avail himself of all those means of grace, by which his own character is improved, and the kingdom of God advanced. He was expected at the church meeting, conference, monthly concert, preparatory lecture, &c., &c.;—but there was a slip about as often as those privileges occurred. It is difficult to keep an account of them, they are so many.

3. Some disciples are very slippery about all sorts of self-denying duties. It is marvellous how difficult it is to put a serious religious duty upon their shoulders and keep it there. They will contrive to have it slip off somehow or other. "Come, brother, will you not take hold of this labor with us?" "You must excuse me. I am not competent—my business compels me to decline—there is A. B. and C. they will do it better than I." Every excuse-loving disciple is a slippery one. If you do not love the name, brother, do not be the thing.

4. Slippery disciples are very hard persons to be hit with the truth. We have seen some of the very best arrows in the Gospel magazine shot at them in vain. We have seen archers we thought they could not escape, very Benjaminites with the bow, but some how the weapon reached them they were out of the way; or if it did reach them, it found such a slippery surface, it was turned aside and gave no wound. We have known a score of arrows, during a single sermon, to be levelled at one of these disciples, but he came off just as sleek and slippery as though the weapons had all sped in the opposite direction.

We must now let these disciples slip through our fingers: saying, as we part with them, that in our opinion, had many of them made such a slip on their way to the visible fold as to have fallen on the outside and not into it, and there have remained to this day, it would take some genius and talent to show that Zion would have been a loser.—Boston Recorder.

From the Baptist Record.

"He that loveth father or mother more than me is not worthy of me."

I once found a beautiful illustration of this passage of Scripture in the case of a young lad, whose father and mother were Catholics. His parents being poor, they had sent him to learn a trade, of one of the mechanics in the village, and, while there, he was brought to see his sinfulness, and look to Christ for salvation. One afternoon he came to offer himself for baptism, but said, he wished to see his mother and tell her before he was baptized. He went to see his mother, and when he told her that "he had become a Christian, and wanted to be baptized," she screamed and fell upon the floor, and seemed frantic with rage, told him that he had deserted the "true church," and that

he would certainly lose his soul, that he might now "go," that she was "done with him," and much more to the same effect. The other Catholics in the neighborhood came running in, and joined in the cry, all evidently to frighten him from his purpose. He said, "When I saw my mother, and saw her tears, and heard her cries, for a moment I trembled; but, putting my trust in God, I said, 'Well, mother, if you are determined to stay in that wicked and idolatrous church, and lose your soul, you may do it; but I will not stay there, and lose my soul, for a hundred mothers and a thousand fathers.'"

Noble boy. He had felt the power of those words of the Saviour, "He that loveth father or mother more than me, is not worthy of me." When the mother saw that she could not shake his purpose, she arose, threw her arms around his neck, and kissed him; promising that she also would seek the forgiveness of her sins and the salvation of her soul.

From the Journal and Messenger.

Attaching Authors' Names to their Productions.

Persons writing articles for the public press without signing their names, might naturally remind one of the practice of certain Indian warriors shooting at their antagonists from behind trees. But I should suppose, that while the advocates of error, "who love darkness rather than light," might be expected to choose this mode of warfare, those who are engaged in defending the truth should never be afraid of taking the open field. When I see pieces with A. B. or W. subscribed, instead of the author's name, I conclude that, in most cases, the writer has been influenced to withhold his name, for one of three reasons—either, first, for the sake of brevity, to save the trouble of writing his name in full; or second, that he is somewhat doubtful whether his production will meet a favorable reception among all his readers, and on that account would rather keep himself a little in the shade, like Jonah under his gourd, waiting the result of his prophecy; or, third, that he had some conscientious scruple with regard to it, viewing his writing for the public, a species of intellectual "almshouse," and hence a degree of secrecy should be observed, lest his left hand should know what his right hand was doing. If influenced by the first, it might be well for him to consider, that by saving himself a little labor, he might be causing his readers much more—for, supposing the article to be read by ten thousand persons, and each one to spend half a minute in wondering who wrote it, we then have five thousand minutes, upwards of eighty hours of precious time wasted, not in agreeable reverie, but in disagreeable, perplexing conjecture—all of which the writer might have saved by two seconds' labor in writing his name in full. If influenced by the second consideration, he might know for certain that his article would meet with a much more favorable reception among many of his readers, if the name of the author was subscribed to it—for, since there is such a vast amount of reading, at the present day, of the first importance, some may be in the habit of skipping over those pieces that bear not the name of the author, concluding, that if the writer himself was ashamed to put his name to his production, it can hardly be worth reading. If all readers should adopt that practice, the writer of such articles would be entirely lost, except the benefit the writer himself might have derived from the effort. If influenced by the third, then why not flatter out the principle?—and whenever he speaks in public to a strange congregation, let him require the desk to be enclosed with curtains or blinds, so that the congregation may not know who it is, so freely bestowing intellectual alms upon them. If this practice should be adopted, we may imagine that, while a few of the more conscientious, who receive the truth alone for the truth's sake, might be benefited, the more curious and inquisitive, who constitute a large majority of hearers at the present day, would spend the time either in inquiring of each other, or in wondering, guessing, or conjecturing who the speaker could be. Were I capable of writing an article for the public press, I should have three distinct reasons for signing my name to it: First—I would not wish to keep, even for a moment, hundreds of my brethren and friends in doubtful suspense, for want of a small item of information, which I could so easily give them. Second—Short as life is, and so much to be done, I would not burden an editor to publish, the mail to carry, and thousands of my friends to read, a production of mine, to which I was ashamed to put my name. Third—I should consider it an imperative duty, enjoined by the Saviour's "Golden Rule;" for whenever I read a production, I always prefer to know the author's name, and I am of the opinion that there are but very few readers in the world who have not the same preference.

F. SMITH.

Blaine, Fulton Co. O., Sept. 19, '54.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, NOV. 2, 1884.

SAMPSON LANIER, of Tuskegee, Ala., is appointed general agent for the South Western Baptist. We commend him to the public, and fully authorize him to transact any business that belongs to our office.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANCIS CALLOWAY, Chambers Co., Ala.
Rev. J. R. W. MELVER, Wetumpka, Ala.
Rev. JAMES H. DEXTER, Marion, Ala.
Rev. G. G. MCLENNON, Pike Co., Ala.
Rev. S. H. BAYL, May, La.
TOMMY COOK, Wetumpka, Ala.
Rev. F. H. MOSS, Montgomery Co., Ala.
P. H. DRAKE, Auburn, Ala.
Rev. K. HAWTHORN, Cundee, Ala.

Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, do not appear in the receipt list in due time, we wish to be informed of it.

CLUE RATES.

We propose by the aid of our brethren and friends in the South Western States to extend our list to

10,000 Subscribers.

And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends and earnestly appeal to them to lend a helping hand.

Propositions.

I. To any person sending us ten dollars and the names of five subscribers, the South Western Baptist shall be sent one year in advance free of charge. If desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year, to be sent to whoever may be designated.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder Z. G. HENDERSON, Marion, Ala.

For the EAST ALA. FEMALE COLLEGE, Elder A. VAN HOOSE, Tuskegee, Ala.

For the CENTRAL INSTITUTE, J. A. PYLANT, Hanover, Ala.

For the ALABAMA BIBLE SOCIETY, Elder J. D. WILLIAMS, Wetumpka, Ala.

For the BIBLE REVISION ASSOCIATION, Elder JAMES DAVIS, Newnan, Ga.

For the DOMESTIC MISSION BOARD, at Marion, Elder JESSE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORN, Camden, Ala.

Each of the above is authorized agent for the South Western Baptist.

Minutes of Associations Wanted.

Will our brethren send us a copy or two of the Minutes of all the Associations in Alabama, Mississippi, Louisiana, Texas and Florida, immediately after they issue from the press? We wish them for our own use, and for the purpose of assisting in furnishing correct statistics of our Denomination.

APOLOGY.

I am due the readers of this paper, and the Correspondents whose Communications are deferred, an apology for the space I occupy in my reply to "Varro." I deem it important to let my remarks all come together, and therefore they are inserted. It is the first time I have trespassed upon my patrons in this way, and it is the last time I have had occasion to do so.

J. M. WATT.

The Abrahamic Covenant.

Having shown in our last article, the utter absurdity of that dogma which maintains the identity of the New with the Old Covenant, we come now to consider the question, *In what sense is Abraham to be considered as the progenitor of all believers?* This would seem to be a very simple question, and one quite easy of solution to an honest inquirer after truth. And it would be, but for the huge masses of learned lumber which have been carted upon it from that exhaustless reservoir which we call "the fathers." We shall, therefore, in the first place, proceed to disintegrate this question of all extraneous matter; and whatever we find around it which does not bear the heavenly inscription, "Thus saith the Lord," we shall throw aside with as little ceremony as did the great Teacher the traditions of the elders; that had made void the commandments of God.

And first, there is an evident sophism in the thesis maintained by Pedobaptists, That Abraham is the father of all the redeemed. The conclusion based upon this proposition is, that infants are among the redeemed, therefore are they entitled to the "seal of the covenant," as baptism has been very erroneously called. Now, we maintain, that there is no such doctrine taught in God's word. None but Christ stands at the head of the redeemed. Abraham has been constituted the father of the faithful. Consult again Paul's exposition of the Old Covenant in the fourth ch. of Rom. He there specially states that Abraham is "the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also, who walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Language cannot be more specific than this. Indeed, he who can see any things else in this lucid exposition of Paul, than that Abraham is the progenitor of believers, and believers only, must be endowed with a discernment never vouchsafed to an inspired Apostle.

"Keep optics, sir, it takes, I ween
"To see what is not to be seen."

And secondly, it is an evident error that Abraham was the spiritual progenitor of his own natural descendants. If the accident of birth in the family of Abraham secured the spiritual blessings of the covenant of grace, then the Ishmaelites, the descendants of Esau, the vast multitudes of almost every generation of the Jews who relapsed into idolatry, the Scribes, Pharisees, and Sadducees, the Betrayers, false witnesses, and many of the murderers of the Lord Jesus Christ, were all the children of that

Covenant, for they all possessed the "sign of circumcision." The truth is, a Jew became the spiritual child of Abraham, just as does a Gentile. "Know ye, therefore, that they which are of faith, the same are the children of Abraham." Gal. 3:7. It is written, "Abraham believed God, and it was accounted to him for righteousness." Thus he became a child of God; and there is no other way for any person, Jew or Gentile to become his spiritual heir.

And this leads us to observe, thirdly, that the assumption is utterly groundless, that circumcision as a seal had any personal reference to the infants to whom it was administered. It was a seal of the righteousness of Abraham's faith. Can it be the sign of an infant's faith? The things are too utterly absurd for any sane man to entertain it for a moment. It is a physical impossibility. As circumcision did not seal that which was not true, and as infants could not possess the faith of Abraham, it follows that circumcision could not have been the sign of spiritual benefits to the infant descendants of Abraham individually. The righteousness of faith, of which circumcision was a seal, is a righteousness which infants do not, may absolutely cannot possess. How utterly groundless, then, to argue in favor of infant baptism from the rite of Jewish circumcision.

Moreover, if circumcision were a sign of spiritual blessings, then there are two consequences flowing from it which may well startle the most zealous supporter of such a theory. The first is, that those Jewish children, who, from the neglect of their parents, or from any other cause, died without the sign, they were inevitably lost. The second is, that one half of the Jewish nation—females—was also lost, since no corresponding rite to it was administered to them. For, if circumcision be a seal of the covenant of grace, it must be co-extensive with that covenant; and where that seal is not placed, the conclusion is inevitable, the benefits of that covenant cannot be realized.

The truth is, our Pedobaptist brethren, in their efforts to extort infant baptism from this covenant, are palpably guilty of that species of sophistry, which infers a general law from a particular fact. Because it is said that Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised, they conclude from this that it was a sign, a seal of the righteousness of the faith of all to whom it was administered. To say that circumcision was to a thousand or ten thousand, what it was to one individual, is an absurdity which may well excite surprise. We think it both unkind and fanatical, for the abolitionists at the North to select a few cases of cruelty to slaves, as the basis of unmeasured denunciation against all the slaveholding States. We think it a sufficient answer to such fanatics to say, "Gentlemen, here are six hundred convicts in the Sing Sing prison, therefore, the entire citizenship of New York is made up of rogues, liars, murderers," &c.

Having cleared away some of the rubbish which has accumulated around this question, we shall reserve its further discussion for another article.

Howard College.

We beg leave to offer a suggestion or two to our brethren, in regard to the re-building of a suitable edifice or edifices for this institution, before the meeting of the Convention. We trust the Board of Trustees will take no decisive steps upon that subject until that time—it is so close at hand that no serious inconvenience can result from the delay.

1st. And in the first place, we suggest that an effort be made to raise a sum not less than thirty thousand dollars as a building fund. We make this suggestion at the instance of several of our brethren, who are among the best friends of the College. This will present an object to the denomination worthy to some extent at least of a zealous effort. It is almost, if not quite as easy to raise that amount, as to raise a less amount. And besides, if we had that amount invested in a building or buildings, it would in our humble opinion, supply the best incentive to its speedy and ample endowment.

2ndly. We would suggest, that the various bodies who are to be represented in the Convention, instruct their delegates how much they are willing to contribute to that fund before they leave home—so far at least as they can. The Sessions of most of our Associations are over we know. But in such cases, the pastors of Churches, by taking a little trouble on themselves, can submit the matter to their various Churches, and they can act on it better really than Associations. If a liberal response can be obtained from the Churches at that time, the Board of Trustees will feel encouraged to devise liberal things. Dear brethren, let us place at the disposal of the Trustees an amount worthy the object contemplated. If it can be made to reach forty or fifty thousand dollars, so much the better. Cannot twenty Churches be found in the State, that will contribute one thousand dollars each, and twenty more who will contribute half that sum?

3rdly. We also suggest the propriety of investing the amount raised in two buildings instead of one. Our past experience, we think, clearly indicates this to be a dictate of wisdom. A similar catastrophe to that which we all so much deplore, could not, in that case be so totally disastrous.

We only add, that much, very much will depend upon the prompt and liberal response, which this providential call provokes from the Baptists of Alabama. Let us heed this call! O, has God despaired of reaching our covetous hearts by milder means! and has he come down in flaming fire, and consumed our lame sacrifices, to make way for one more worthy of his glorious name! But we presume not to interpret that providence, on which "clouds and darkness" rest!

A New Association.

A Convention of Churches will be held at the Baptist Church at Euflata on Saturday before the 2nd Sabbath in November next for the purpose of organizing a new Association.

Sept. 17, 1884.

Meeting of the Convention.
The next Annual Session of the Alabama Baptist Convention will be held at Marion, Perry County, commencing on Friday, December 20th, and be continued through the second Sabbath of the month.

Reading Sermons.

REPLY TO "VARRO."

It has been my unfortunate lot, in writing an editorial upon the practice of reading sermons, to call forth the protest of the Senior Editor, and the sincere regrets of a highly esteemed brother, who adopts the name of "Varro." And as I deem it proper to reply to the latter, that may be held responsible for anything I write except myself, I shall write over my own signature.

"Varro" deeply regrets that my editorial ever found its way into the columns of the South Western Baptist, particularly on account of the spirit of satire which pervades it, and the fact that he has of its wounding the feelings of a number of our best ministers. Now as to the propriety or impropriety of using satire, it is an open question, that is an open question, upon which men are allowed to differ. But if I have gone beyond the bounds of propriety in what I have written, and this wounded the feelings of a fellow minister, I stand ready to make a suitable apology. I wrote not to wound; and I never entered my head that "Varro," or any one else, would take offense. I wrote against the practice of reading sermons as a practice, and not to satirize individuals. What right, then, has any person to apply it to himself, except as a subject of the practice itself? And has it come to this, that a practice among men cannot be opposed without giving offence to individuals? My brethren knew that the columns were open for replies, and they enjoyed the privilege of defending the system which I assailed. "Varro" has nobly volunteered his services on that side of the question, and furnished an article which, though opposing, my own, I regard as worthy, to any man, more than a year's subscription would cost. He has written, too, with such ability that I should not expect, with my weak abilities, to stand before his powerful arguments, if I did not find him in support of a very weak cause. But as it is, I am prepared to encounter him, although it may have the appearance of an Israelitish youth going forth to meet the mighty champion of Gath.

With all his objections to my expressions which he thinks are so well calculated to wound, I find many remarks of his equally so; but I will take them all in good part, and attempt to meet him in a calm discussion of the subject at issue. What, then, is the main point at issue between us. It is this, I am opposed to the practice of ministers reading their sermons to their congregations—and he is in favor of it. All other points are embraced in this one, and are only worthy of consideration as they affect this.

My position is, that the true and proper method of preaching the Gospel to perishing men is by directly addressing them upon the great truths of God's word; and not by the reading of sermons before them. I consider that this position is capable of the clearest demonstration. And without going at length into the argument, I invite the reader's attention to the fact, that from the foundation of the world to the present time the oral method of instruction has been pursued among men as the most efficient way of teaching. And what is termed by us as the off-hand method of delivery has been found to be the most effective that has ever been adopted to move upon their hearts and impress upon them the words of salvation. The experience of every age has shown that this method possesses many advantages over reading; and the general practice of men at the present day attests the same truth.

Now would the orator, in a popular assembly, the attorney at the bar, the teacher in his lecture room, and the pioneer minister, succeed, were they to abandon their present course and henceforth read all their productions? How can the minister so efficiently address his congregation when his eyes must be fixed upon a manuscript, instead of looking the people in the face, and urging them to seek salvation? There can be but one response to these questions.

But perhaps it may be replied that as society improves, this old-fashioned way of preaching may rightly give way to something new;—may be superseded by the reading of sermons. No—human nature is always the same, and society can never arrive at a point where reading will be the better method of the word. For a minister of the Gospel to obey the command of Christ, and preach the word in the most effective manner, he must properly study the word of God, and then when he goes before his congregation to deliver his message, he must be prepared to take advantage of every emotion of his own heart—every faithful thought of his own mind, and of every heaving emotion and flowing tear among his hearers, and by the aid of these, press home upon them the eternal importance of salvation through Christ. This I regard as the plan which is best adapted to the wants of men, and which is in strict accordance with the teachings and practice of Christ and the Apostles. But if the minister keeps his eyes, a large portion of his time, fixed on his manuscript, and reads out a series of thoughts, which were thrown together, probably months or years before, he cannot possibly take advantage of his own thoughts and feelings at the time, nor of the circumstances which surround him, and use them as effectively, by far, as if he were to take the more natural and scriptural course which I have suggested. Every public speaker knows that the thoughts which arise in the mind at the time of speaking, and which accord with the feelings, can be applied then with more force, than they can ever be again, if put down upon paper and merely read to a congregation. It must therefore be the bounden duty of every minister of Christ to bring all his powers to bear in teaching not a way of salvation, and not to trammel himself with incumbrances which he might avoid, and a practice that thus impedes his usefulness. The reading of sermons can never become the true and proper method of preaching. It can only be regarded as an exception to the established rule, and "Varro" knows that exceptions to a rule should never be taken in preference to the rule itself, except in extraordinary cases. Emergencies that render the reading of sermons necessary or proper, in my opinion, seldom occur; and I believe they never occur except with those who choose to adopt that habit. And among those ministers who read and with whom I am acquainted, I know of but few, if any, (I believe none) that could not, after a little practice, preach better if they would throw their manuscripts to the winds. It is true their periods would not be so handsomely rounded, but their gestures would be more natural, their delivery would be more earnest, and they would look their congregations in the face, and be able, by God's blessings, to send home to the heart many a thrill that, under the reading system, never touches the tender chords thereof.

But in showing the off-hand method of delivery to be the proper one, and in showing its superiority over the reading system, I am doing the work of supererogation. Happily for me, my brother Editor admits the fact very candidly, and "Varro" has also saved me the trouble of doing so by admitting the same, and only pleading for it, as lawful under some circumstances. And

that which adds to the strength of this admission, and the consequent weakening of his own argument, is "Varro's" own course. I hope he will not be offended at my stating it; for it is too good to be lost. With all his zeal, then, for the reading system, after setting out in his ministry on that side, and practicing accordingly, he has lately, for reasons best known to himself, and much to the gratification of many of his brethren, abandoned the practice, at least in a measure, and now delivers his sermons in an off-hand way. I do most heartily welcome him into my own ranks, and consider him really on my side. With such admissions, then, as the above, and the acquiescence of my opponent to my cause, I am more than ever confirmed in the opinion that the good old way of preaching the Gospel is the only proper way; and I feel once more vindicated the shout of "victory," and re-riding from the field of contest, enriched by the spoils that are gained.

Here I might lay down my pen, but "Varro" has urged very strong objections to several remarks of mine, that now demand a reply. I shall only attempt to notice the more prominent points, as the length of this article will not allow me to follow him in detail.

He sets out with a glowing description of what the denomination ought to be, and of the respect it ought to command among our own, and other denominations, and seems to intimate in his heart-felt regrets that, in writing my editorial I had destroyed its influence and prostrated the hopes of its future success. Does he believe that an editorial like that is an unpardonable transgression against our denominational interests? Does he believe that the success of the paper depends upon its pandering to any and every innovation that intelligent brethren may choose to introduce? If he does, I differ with him very materially. I will now inform him also, that it has been my aim thus far in my editorial career to oppose every thing, in a prudent way, that seemed to demand my attention on that side, and to foster and encourage whatever seemed to me to be worthy on the other. And I now avow my determination, while I retain my position, still to speak out plainly and heartily against whatever I believe to be prejudicial to the progress of religion, whether it be found in our denomination or out of it. Yet I will endeavor always to be prudent in my course, and pay due respect to the opinions and feelings of my brethren. To do less than this, I do not believe I shall discharge the duties I owe to the cause of my Redeemer. And if this course does not suit my brethren, I will now assure them that some one else who is better qualified than myself, can take my place at any time, as I am, as "Varro" knows, anxious to relieve myself of the responsibilities and labors which I reluctantly assume at first.

Again, he is pleased to single out the sermon reading ministers and declare them, as a class, to be "the most intelligent and cultivated ministers of our denomination." If he means by this to contrast them with the non-reading ministers at large, I will admit it at once; but then he must consider that the latter are doubtless as a hundred to one of the former. If he will allow me to single out the most intelligent and cultivated of those who do not read, I am willing, then, to compare numbers and intelligence with him. I have nothing, however, to say against the merits of those brethren. I love them and honor them; but in my estimation their reading of sermons has not made them thus intelligent and useful. They would have been quite as intelligent and more useful if they had pursued the other course. Their superior intelligence and cultivation, so far from being an apology for their practice, is of itself a very forcible reason why they should not read their sermons to their congregations; for in proportion as their ability increases above the common scale, just in that proportion their obligation to preach the gospel in the most effective manner increases. In view, therefore, of their exalted position above the generality of ministers, I must regard their practice as an inexcusable one. But will "Varro" inform me why it is that the educated and most enlightened ministers of our denomination are the only ones that ever feel the necessity of reading their sermons? Why is it that ministers—yes, Baptist ministers of the nineteenth century—feel the necessity of reading, when such ministers, all along down from the Apostles' day until now, never felt it before? Why do they adopt a habit of reading when it must be admitted, there is no necessity for it in the world; and when they know the "cold shoulder" will be given them, and they will be subjected to many inconveniences in consequence of it? Come out, brother "Varro," like a man, and "enlighten me a little" on these points.

Again he says, "There is a rife in the country a deep-seated prejudice against the reading of sermons, which in almost all instances extends to the minister himself. Now by this pandering to this feeling our paper encourages those who oppose the practice in question, and is thus instrumental in curtailing the usefulness of those who adopt it."

Again, "As for those who oppose the method under discussion, prejudice is the 'veil' and not the reading. If these were removed, they would be enabled to see 'glory' where now is darkness, and wonderful excellence where now is dryness."

In these paragraphs he sets down all who oppose the practice of reading sermons as the subjects of prejudice. Of course he will not allow it to be any thing else. According to this statement, nine-tenths or more of the people are prejudiced, while the one-tenth or less, who favor the reading, are the unprejudiced. Did he weigh this language before he used it? I confess I am afraid to reply to this in the language it deserves, for fear that I should fill him with pain and regrets again, and inflict new wounds upon the feelings of those brethren he defends. As to forcing ministers who have adopted the habit of reading, giving them the "cold shoulder," &c., I reply, that I seek not to drive them from their ministry, but to a proper use of it, nor do I wish the cold shoulder to be given; but I do wish such restraints were given them by their brethren, which would induce them to lay aside a practice which does now and ever will subject them to a great deal of trouble, and to a great deal of loss. I will say again, that as much as I feel opposed to the practice in question, I make it a settled point always to respect the independence of the Churches, and never to interfere with the relation that exists between a pastor and his congregation. And so far as I am concerned, if one of our brethren can get his own people fully reconciled to his course, I am perfectly willing that he should read to his heart's content.

As "Varro" particularly urges me to pull down the veil of prejudice the next time I am caught upon a hard bench, under the reading of a dry sermon, and to pay particular attention to the matter and not to the manner, I will try to follow his advice; for I am sure if I do not find something in the matter to enlighten my eyes, and to feed my soul upon, I shall never find it in the delivery; for "copy books" or "manuscripts," or whatever he may prefer to call them, are altogether too opaque for my eye sight, and too hard

for my digestion. Again "Varro" says, "The author of the article in question, insinuates that reading a sermon is not preaching. We are commanded, he says, to preach (not read) the word. We will not accuse him of designing to impose on the ignorant, but will rather place him on the other horn of the dilemma, and will proceed to enlighten him a little. The word preach (the transitive verb) signifies to announce publicly, to proclaim; as when Christ says, 'What ye hear in the ear that preach ye on the housetops.' Whether the reading of royal edicts or executive proclamations be absurd or not, I leave the candid reader to judge."

As it regards the reading of sermons, I consider it to be just what it is—reading sermons—nothing more, nothing less; and if our ministers would call it by this name, and appoint meetings for this purpose, I should not object to it; but when it is used to supersede what I regard as the proper administration of God's word, it is another matter. "Varro" also proposes a dilemma for me, and without leaving it to my choice which horn of it I am to take, he very judiciously places me on the one that suits him best. Very well, I am content to submit. And since he is a teacher of established reputation, and I belong to his ignorant and prejudiced class, I will receive his instructions with gratitude, since he offers so freely to impart them; particularly as they cost me nothing.

The reader will perceive that to the word preach he gives two significations, and then adds two illustrations, with which to enlighten my darkened understanding. The first he refers to is the language of Christ to the twelve, when he sent them out two and two before him: "What ye hear in the ear that preach ye upon the housetops." Matt. 10:27. Now does brother "Varro" believe that these disciples went upon the housetops, and in obedience to the command of their master, read out written sermons before the people? As he has thus referred me to the Saviour's instructions for an understanding of the word preach, I know of no better way of understanding its full scriptural import, than by considering the example of Christ who commanded it, and the disciples who obeyed it. Let us go then and witness the preaching of him who is king in Zion, and our perfect example. In Matt. 14:7, it is said: "From that time, Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand." In Matt. 3:2, it is said, "And he opened his mouth and taught them." These simple historical narrations and the sermon upon the mount, give us a very clear understanding of what the Saviour meant when he commanded his disciples to preach. I refer "Varro" to the whole of the 10th chapter, from which his text is taken, to Matt. 11:7-33; also to 13:18, 20, 21, 22, 23, 24 and 25 chapters, and many other places. Will he claim anything from these examples for his reading system? Can he find any thing in all the Saviour's history that does him any service whatever? If he does, let him produce it. Let us now return to the history of the disciples who received his command. In Mark 6:12, it is said, "And they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them." Who will pretend to find any thing like reading sermons in this or in any other portion of their history? Go again to the last commission of the risen Saviour to these disciples (John 20:22). Hear his words: "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15. How did the Apostles understand this commission? Did Stephen read a sermon on the day of Pentecost? Did Stephen read his defence before the Jewish council? Did Philip read sermons to the people of Samaria and the Ethiopian Eunuch? Did Peter read in the house of Cornelius, or Barnabas at Antioch, or Paul through out Asia, Macedonia and Greece, or Apollos at Ephesus, or Paul before Felix, Festus and Agrippa? Does "Varro" believe that a written sermon was ever read out to the people by any of the Apostles or primitive ministers? He will not claim it. Then here is both command and example of the highest authority under heaven, for the off-hand method of delivery; but whether the one or the other for the reading of sermons. His second illustration is about as unavailing for him as the first. When officers of Government went forth to publish the laws of their Sovereigns to the people, they read them that the people might know the precise import of those laws; much for the same reason that our own laws are published now. But suppose that the officers who thus read the royal edicts of kings, saw proper to expound those edicts to the people and exhort them to abide by them and obey them, I leave it to the candid judgment of the reader to decide whether they would throw their own ideas and read them out to the people or not. Now when "Varro" chooses to read the royal law of Christ out of the Holy Scriptures, just as it is written, I shall never object. But if he chooses to sermonize upon portions of it and give his own interpretations and impress them upon the people, I shall certainly, if I am present to hear him, greatly prefer his doing it in the way that is sanctioned by the example of Christ and the Apostles, rather than in a way that a few only in our midst choose to adopt. But I love the truth too well and respect him too highly, either to "leave the house," or give him the "cold shoulder" if he chooses to read in his old practice, and read his sermons again; which, however, I hope he will not do.

He says: "Many persons prefer the reading of a discourse to either extemporaneous oratorical oratorical recitations. The clear style, close chain of argumentation of a well written discourse, produce a more striking and lasting effect upon them, than the loose rambling of an impromptu sermon, which rather confuses than instructs them."

Does he intend here to class all off-hand preaching as it is called, with these classes? If he does he must assuredly condemn himself. Or does he insinuate that I am in favor of either or both of these? If such is his allusion I will recommend him to go back to my editorial and read it again, and he will see that the plan I proposed, is for ministers to study the word of God, and have it so stored away in their hearts that they can proclaim it untrammelled by written lines and pages. I am in favor of ministers making all necessary preparation; I have no objections to their writing out discourses in their study. I believe it to be a good plan, if they will only deliver to their congregations the substance of them, and in connection therewith add their own thoughts at the time, and take advantage of the circumstances that surround them to press the truth home to the heart. And if they find it useful to them to assist the memory, I have no objection to their using head notes to a proper extent. But to memorize their written sermons word for word, like a school-boy would memorize his lessons, and then deliver them to their congregations is in my opinion absurd and injurious. All his remarks about memoriter recitations and the exhausting studies of a minister who adopts that practice, are entirely gratuitous.

"Varro" arrays against me the fruitful labors of Edwards, Davies and other most eminent revivalists who wrote and read their sermons; and to give force to his argument, he is pleased to refer to his own conversion which took place under the ministry of a reader of sermons. He refers likewise to a number of talented and pious ministers who have to talent for extemporaneous preaching. Well all this is true no doubt; and far be it from me to call in question either the conversion of my brother, or the usefulness of those ministers. I rejoice with him in his hope of heaven; and I rejoice that God blesses the truth wherever proclaimed, and in whatever manner it is delivered, whether written or oral. But at the same time the best way of promulgating the word of God stands unshaken by all this array of usefulness. Will "Varro" inform me whether the success of these ministers can justly be attributed to their practice of reading, and whether there is not the strongest probability that if they had, from the first cultivated the art of delivering their sermons without reading them, their measure of success would have been much greater than it was? I thoughtly believe it would; and I believe the same of our ministry now. They may be useful as it is, but they would be much more useful no doubt if they would follow the opposite course. I am not alone in this opinion, many of the most intelligent of our brethren agree with me.

There is, however, another point in connection with this, and with the good brethren who feel that they have no talent for extemporaneous preaching, upon which I wish Bro. "Varro" to "enlighten me a little," and that is, why manuscripts are so often laid aside during the continuance of revivals, if reading them is so well calculated to promote them. It is very common on such occasions, for our good brethren to preach off-hand, sometimes using head notes, and sometimes none at all, while their common practice is on other occasions, to read; and as soon as the revivals are over to take up their manuscripts again. I should think if reading sermons is such a powerful means of promoting revivals, the very time above all others to read them is during their progress; but that is the very time when they are laid aside. An overwhelming argument against their use! Thus "Varro" has most signally failed to make out his case, even with all the evidence he has arrayed against me.

Once more. He has in support of his argument, mentioned the circumstance of a visiting brother at the Tuskegee Association who was called upon and requested at a very short notice to occupy the pulpit and who was obliged to read his sermon. I am sorry that Bro. "Varro" has drawn this brother, for whom I entertain the highest respect, into the arena between us. In my editorial I applied all my remarks to the practice, and alluded to no particular minister. I wished to allude to none; if therefore that brother gets injured in the struggle he may lay the blame of it upon "Varro" and not upon me. My opponent has used the case as an argument, and I shall take the liberty to wrest it from him and apply it against him. I would most respectfully inquire of "Varro" if this good brother is not in the regular habit of reading his sermons whether emergencies arise or not? If he, in common with other ministers, do not reasonably expect in going to Associations to be called upon in this way? If he does not read his sermons generally, how did it happen that he took the precaution before he left home to select a sermon suitable for an unexpected emergency, and bring it along with him so as to have it ready? We cannot admit that this emergency was any excuse at all, for there were other ministers present who had no manuscripts along with them who were also called upon unexpectedly and who preached the word of God off-hand and with power too. And whether their efforts were "extemporaneous ranting," or "memoriter recitations," or "impromptu sermons," or what "Varro" may choose to call them, the effect visible in the congregation may be my witness in the decision between the reading and the off-hand delivery of the preachers. Yet I am ready to pronounce the discourse which was read as to its matter independent of its manner of delivery, a most excellent one. And I presume the brother himself will not blame me for saying, that I do believe his sermon would have been much more effective than it was, if he had delivered the substance of it in an off-hand way and not confined himself to what was written.

I have thus endeavored to answer all the prominent points embraced in "Varro's" communication. His remarks about purities, vulgarity, plagiarism, and the wonderful surableness of him and his friend, and such like, I choose to pass by without further notice, except to say, that if I have used harsh terms so has he, hence we stand upon equal ground. If he sees proper to reply he can do so, and I will duly consider what he has to say.

I have lengthened out my remarks beyond what I wished to do, but I could not well condense them without weakening their force. I do not design, on my part, to protract this controversy, and I trust I shall not have occasion to say much if any more upon the subject. Such as my arguments are they are now submitted to the candid judgment of my readers, and I very cheerfully abide by their verdict in the case.

Tuskegee, Ala., Nov. 1, 1884.

JAMES M. WATT.

COMMUNICATIONS.

For the South Western Baptist.

Covetousness.

Brethren Henderson & Watt:

Will you be so good as to give your readers a fair and Scriptural exposition of covetousness. And whether or not it exists among the Baptist denomination; for I am fearful that as a religious world it is lost from our vocabulary. Nevertheless I find it in the New Testament a word which is not sufficiently defined, and for us as Baptists to understand what it is, or else we are like the man and his wife in "the Acts" we have agreed to say nothing about it so we wrap it up and say peace.

Again, I wish you to tell us from the circumstances of the first Church bringing all their goods into the Church with them, if the obligations in the present day are the same, and if so, how culpable is the man who joins himself to the Church and leaves not only his wealth out, but every thing else but one or two hours on one Saturday in the month and the communion on the Sabbath!

The religious press are requested to make up upon this subject with the Scriptures in their hands, and the love and fear of God in their hearts and sound the truth abroad. There is a screw loose just about here somewhere, and the truth is if it is not tightened there will be a break down.

R. M. J.

REMARKS.—We have written to a brother who yields a ready pen, to furnish us with a series of articles upon the subject of covetousness and hope he will comply in a timely manner. We have taken this course because the production of this brother is much known as a writer in our columns and highly appreciated.

For the South Western Baptist.
Not too late to do something Good the Convention.
WETUMPKA, Oct. 20, 1884.

Brethren Henderson & Watt:
Many practical brethren have addressed me, when talking with me about home Bible Societies, the propriety of connecting with one of our good religious societies, and other good religious societies. This has been a most excellent thought, and the way. The want of book distribution has retarded operation. I have myself been in places where Colporteurs have been for months, waiting the orders for books to be filled, and thus they were made to wait for a deduction of time, and in some cases driven from the field. This may be remedied. I propose to the Churches to place their hands of the delegates sent up by the Associations and Churches to the next Convention to be represented in the annual meeting of the State Bible Society, which convenes at Wetumpka, Ala., on the 2nd Sabbath of November. Let the amounts now proposed be raised by the Bible Societies in Wetumpka, Montgomery and Selma, already established, and other points from which they could be obtained.

The amount now proposed is designed to operate entirely, and will form the basis of a permanent Bible and book establishment in Alabama, and it is not aimed to compete with any publication society. But it is thought to give a preference to the Southern Baptist Publication Society in the purchase of its books when made equally to its interest. The plan to raise

For the South Western Baptist,
Union Association, Texas.
Caldwell, Oct. 10, 1884.

To the Editors of the S. W. Baptist.

DEAR BROTHERS: We have just closed an interesting session of "Union Association" which met with Prospect Church in this (Burleson) county. Elder G. W. BAINES was elected Moderator, Elder J. G. THOMPSON Clerk, Elder R. C. BURLESS Corresponding Secretary and J. W. BARNES Treasurer.

The business of the Association was conducted with great harmony, and closed in its accustomed affecting manner. While a closing hymn was being sung the hands of the brethren were extended one to the other and tears were running copiously down their cheeks.

Preaching continued six days and nights, and truly we experienced a "refreshing from the presence of the Lord." On Sunday evening seventeen willing subjects were baptized into the fellowship of Prospect Church. The meeting closed at 10 o'clock, P. M., leaving on the morning's coach over twenty souls deeply distressed in consequence of their sins.

Yours in Christian love,
JESSE G. THOMAS.

From the Minutes of the Liberty Association.

Deceased Ministers.

The committee on "deceased ministers" respectfully submit the following report:
We lament to have to report that death has invaded the ranks of our ministry during the present year; and removed from the sphere of their earthly labors two of our brethren: Rev. WENIG JACKSON and Rev. T. T. HOPKINS.

Bro. JACKSON was born in North Carolina, in 1779. He became a member of the Methodist Church about his 21st year, and soon began to exercise in public. Shortly after he began to preach, he felt that it was his duty to be baptized, and he then connected himself with the Baptist Church. He removed to Wilkes Co., Ga., about the 25th year of his age; was ordained and preached in Wilkes, and the adjoining counties, for at least fifty years. On account of the failure of his hearing, and ill health, he gave up the care of churches, and spent the last twelve or fifteen years of his life in itinerating. His ardent for his master's cause did not abate, when he ceased to be a pastor, but he continued to labor—preaching from place to place, exhorting dying sinners, comforting saints, distributing tracts, and religious books, &c. In December, 1853, he removed to Chambers Co., Ala., and connected himself with the Church at Providence. In his new field he continued to labor, till his heavenly master, whom he had so long served, called him to his reward. He visited the church at Sardis at their meeting in July on Saturday—was taken ill on Saturday night, and on Sabbath morning went to his son's—Rev. J. M. JACKSON—as he told the family, &c. The progress of his disease was rapid, and on the 4th of July he departed this life. His tenement of clay, and was transported, we doubt not, to the Canaan of eternal felicity. He maintained his reason to the last, was conscious of his situation, and resigned to go. He quoted the declaration of Paul: "I have fought a good fight, I have finished my course, &c., and with his last fulling breath, requested a brother to sing the hymn, "And let this feeble body fall, &c." Thus died this veteran soldier of the cross, in the 75th year of his age. "Blessed are the dead that die in the Lord: yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Bro. T. T. HOPKINS was a native of Beaufort District, S. C., and was baptized into the fellowship of the Beaufort Church by Rev. Richard Fuller, D. D. He began to preach soon after his connection with the church, and in connection with Rev. Robert Fuller, succeeded Mr. Fuller, in the pastoral charge of the Church at Beaufort. He was subsequently called by the Church in Greenville, S. C., where he labored for some years, and in 1852 was chosen pastor of the Church in La Fayette, Ala. In this place he labored for one year—the last work which God had allotted him in his earthly vineyard. In April, 1854, his health having entirely failed, he removed with his family to Galveston, Texas, with the hope of being benefited in that balmy climate. But alas! death had marked him for his victim; his work was done; he went to Galveston to die!

There were traits in the character of this devoted man of God, to which we invite the attention of all—especially that of ministers:
1st. His views of the work of the ministry.—These were of the most scriptural, and exalted character. He viewed it as a work, requiring a thorough knowledge of the Bible, deep toned personal piety, and a self-sacrificing spirit. In accordance with these views, he pursued a course of Theological study under Dr. Fuller, and availed himself of every means within his reach, of acquiring a thorough knowledge of the teachings of God's word. He presumed not to carry with him into the pulpit, oil which was not well beaten. He continued, till his death, a diligent student of the Bible.

2nd. His devotion to the work. He considered the work as requiring all his time, as well as his talents. Feeding it his duty to preach, he did not "confer with flesh and blood." He dared not to give five sevenths of his time to worldly pursuits and the acquirement of property, and two sevenths to the service of God. He had consecrated himself, and all that God had given him to the work, and felt that doing less would not be doing his whole duty.

3rd. His standard of piety. He did not, while assiduously cultivating the vineyard of the Lord, neglect his own heart. Those most intimately acquainted with him, know that he practiced the most rigid and scrutinizing self-examination, and constantly sought to bring himself up to the standard of God's word. While by his earnest appeals he sought to lure others to heaven, his people ever felt the conviction, that he himself was leading the way. It is worthy of all imitation, that in the pulpit, around the fireside, and in the streets, he was a minister of Christ. Such consistency God honored, in abundantly blessing his labors.

4th. His death. After his removal to Texas, he continued rapidly to decline; but while his "outward man perished, his inward man was renewed, day by day." He had lived the life of a Christian, and enjoyed the Christian's triumph in death. "Some ten days before the closing scene, he reached an eminence so high that he could look down the vale, and survey his inheritance without a cloud to obstruct."

His joy was "unspeakable, and full of glory." To him death was not "an awful, but a glorious, triumphant hour. Thus fell asleep our dear brother, in the midst of his usefulness, in the 36th year of his age.

Respectfully submitted,
FRANCIS CALAWAY, Chairman.

On Foreign Missions.

The Committee on Foreign Missions respectfully submit the following report:

During the past Association year, events of a deeply interesting character have transpired in connection with our Foreign Missionary enterprise. Conspicuous among these, we may mention the remarkable revolution in the Chinese Empire. It is true that the labors of our Missionaries at Shanghai have been temporarily interrupted by this revolution; yet it is the opinion of our brethren in China, that the movement which at present is so deeply agitating that country, is to result in throwing open that vast Empire to Missionary labor. That this opinion is well founded, we cannot fail to see, when we look at the facts presented. The leader of the revolutionists is a professed disciple of Christ, having been, years ago, instructed in the doctrines of Christianity by one of the missionaries. Their creed is the word of God, and their motto the destruction of idolatry. Their efforts have been attended with almost universal success, and religious teachers and Bibles are welcomed wherever their arms are victorious. Judging from their past successes, there will be very soon,—yes we may say is now,—a louder call from the Celestial Empire for Missionaries and Bibles, than the Christian world has ever yet heard. Shall Southern Baptists be deaf to this call? We say emphatically, NO! and may the response from every Christian heart in this highly favored land be so; NO!

Turning our eyes from the thrilling events transpiring in China, to the vast field which Africa presents, we find much to interest our hearts, and excite to labor. Our beloved Bowen and his self-denying companion have set up the banner of the cross in the very heart of that benighted land, and are daily pointing perishing souls to Jesus. Brother Dennard, thought called to bury his devoted companion at the entrance of the field of their choice, is still nobly toiling in the same great cause. Brother Clark, personally known to many of us, safely landed in that inviting field. And still further our hearts are cheered by the intelligence that Brother Phillips, of Mississippi, and Brother Trimble, of Kentucky, young men, strong, and with hearts burning with love for perishing souls, have recently given themselves to our Board, saying, "here we are, send us too, to that benighted region. These indications of Providence, and other encouraging facts which might be presented did space permit, call upon Christians in this gospel favored land, to contribute largely of the bounty which God has given them, to supply the millions on heathen shores, with the bread of eternal life. The obligations upon the Liberty Association, in common with other Christian communities, are stronger than ever before, to furnish our Board of Foreign Missions, with the means to sustain those already sent out, and to meet the increasing demands of other inviting fields.—We would urge upon the Pastors of our Churches to encourage the circulation of the *Home and Foreign Journal* in their congregations, and to lay before them the pressing claims of the Foreign Field.

L. FLOYD, Chairman.

On Indian Missions.

Your Committee, to whom was referred the subject of Indian Missions, beg leave to report: That our prospect for success in this field of benevolent enterprise, were never so encouraging as at the present. Every effort made by us among the "Red men of the West," either by Schools, to teach them to read the word of God, or by preaching to them, through interpreters, or by our own native preachers, "the unsearchable riches of Christ," has been crowned with the most satisfactory results. It is a remarkable fact, that in no other department of our labors to improve the condition of our dying fellow men, have the same amount of toil and expense, been attended with equal returns. To illustrate this truth, we refer you to the present condition of the Creeks. "Among a population of 14,000, we have ten Churches, embracing a membership of 1,179, with seven ordained native preachers and three licentiates; one Church member to every thirteen of the population." While the Creek tribe presents this encouraging state of things, none of the others among whom we have Missionaries do; but upon the contrary, the Gospel seems only to have commenced its leavening effects; and now to abandon them, when the work is partially done, and leave them to perish, would seem a most criminal neglect. There are still other tribes among whom the Gospel has not so much entered. Some of them are large.—They must either be civilized or exterminated. They can not be civilized without the Bible. Shall we send them the Gospel, or suffer them to be blotted out without a ray of light? Some of the stations now occupied must soon be abandoned, without assistance, in men and means. The men can be procured, but the means are lacking. Let us do our duty, and leave the event with God. H. CARMICHAEL, Chairman.

The Extemporaneous Sermon.

One of the most eminent preachers of the present day related to me, some time since, a very interesting fact.

He had prepared with much more than usual care a Lord's day evening sermon, which he was on his way to deliver to a very crowded audience in his own church, when his attention was arrested by half a leaf of a religious tract or book, which he stooped down and picked up. What it was he never could learn, but a passage of scripture and an incidental remark which followed it took a firm grasp of his mind and suggested a long train of striking and original thoughts, which so fully occupied his heart and excited such strong feelings, that he found it absolutely impossible to return to the subject which filled the manuscript in his pocket.

As he passed along, he offered an ejaculatory prayer for Divine guidance and entered his pulpit fully satisfied that it was his duty to extemporize a sermon; he did so, specially directing the attention of the congregation to a train of instructions fitted to a semi-sceptical mind, which he thought might possibly be appropriate to some of his hearers, and closed with a most solemn appeal to such persons on the vast importance of examining truth in its own spirit, and of becoming immediately decided for God.

As he left his pulpit, some of his senior brethren said to him, "Most assuredly, sir, this was a message from God." "I hope it may prove so," was the reply, "indeed I believe that it will, for I had no idea of either text or sermon when I left my house," and he related to them the facts we have stated.

A few weeks passed on, when a young lawyer called upon him, saying that he hoped the freedom taken by an entire stranger would be pardoned, but that a few weeks ago he had strolled idly into his church, when by the blessings of God, he had been relieved from a struggle of a skeptical character, which had long kept him in a state of indecision; but this sermon had entirely revolutionized his heart and life; and that even before had united with a church, he had arranged to renounce the bar and prepare for the pulpit. That young man has been for nearly twenty years past a most eloquent and successful minister of Jesus Christ. Did not the finger of God point out the duty of preaching at least one sermon extempore?—Watchman and Reflector.

FAST IS INDIA.—It is a significant fact that the native hindoos in India generally obeyed the Queen's proclamation for a fast in view of the war with Russia. Their cessation from work was more general on that day than on any of their own festivals. This concurrence of these heathens in a fast appointed for the British people, was not unexpected, yet they entered into it with all zeal. They were not led into it by the Brahmins and their heathen priesthood, but by educated men among the natives. They avoided their temples and offered prayers, not to the heathen gods, but to the god of the universe, thus making available some of the better views of theology which now prevail there among educated, though unconverted natives. This fact shows that, in spite of whatever of mistle existed in India under the British scepter, there is a very strong sympathy between the natives and the British. But it is still more important as showing the tendencies of the mass of Hindoo minds towards christianity. It shows that a broad and deep impression has been made by the gospel.

Puritan Recorder.

The Cotton Market.

CHARLESTON, Oct. 26.—Good Middling 9 1/2. NEW ORLEANS, Oct. 27.—" 9 1/2. COLUMBUS, Oct. 28.—Middling 8 1/2. MOSTOWAY, Oct. 28.—Middling about 8 1/4.

The papers of Montgomery do not furnish us just now with the statement of the markets, owing to the prevalence of the yellow fever.

Since our last number went to press the news from the Liverpool Market, by the steamers Washington and Niagara, have been received, and there is a depression in that market. Hence it effects our own markets also. From the unsettled state of European affairs, no one can divine what the future will be.

H. G. FARRELL'S

CELEBRATED ARABIAN LINIMENT.

It is well known to possess the most wonderfully healing, penetrating, and stimulating properties, and by its promptness in effecting cures, which previously had resisted all other medicines, administered by the most scientific physicians, has placed it far beyond any similar remedy ever introduced to the people of the United States. It stimulates the absorbents to increased action, and thus enables nature to throw off disease; it penetrates to the bones, adding strength and activity to the muscles; it is powerfully anodyne and thereby allays nervous irritation, producing a delightfully pleasing sensation through the whole frame. Owing to its remarkable antiseptic properties, it purifies and neutralizes that poisonous corrosive principle which renders old ulcers so difficult to heal; it therefore is peculiarly adapted to their speedy cure. This Liniment from its penetrating and strengthening qualities has been found to be a specific for Paralysis or Palsy, Whiteswells and diseased joints, and in fact all complaints involving the muscular system. It has cured cases of Rheumatism of twenty to thirty years' standing, and affections of the spine wherein the entire spinal column was so crooked and distorted, that the patient could not walk or stand without artificial support. Numerous cases of Palsy have been cured when the flesh had withered, leaving nothing but the dry skin and bone, and the limbs totally without use or feeling. For Children with Croup it is of inestimable value, rubbed and bathed over the chest, it never fails to give relief in the severe coughs and rind Consumption, Asthma and Colds. It heals wounds speedily—will cure Scurvy, Mange, etc. Planters and Farmers will find it a most valuable medicine to be applied to Horses and Cattle for Sprains, Bruises, Lameness, and Stiff Joints. Swollen, Dry Shoulder, Wounds, Burns, Splint, Chaps or Galls, Hardened Knots on the flesh, etc.

Look out for Counterfeits!

The public are cautioned against another counterfeit, which has lately made its appearance, called B. Farrell's Arabian Liniment, the most dangerous of all the counterfeits, because his having the name of Farrell, may lead him in good faith, without the knowledge that a counterfeit exists, and they will perhaps only discover their error when the spurious mixture has wrought its evil effects.

The genuine article is manufactured only by H. G. Farrell, sole inventor and proprietor, and wholesale druggist, No. 17 Main street, Peoria, Illinois, to whom all applications for Agencies must be addressed. Be sure you get it with the letters H. G. Farrell's, thus—H. G. FARRELL'S—and his signature on the wrapper, all others are counterfeits.

For sale by Leonard & Jones, Tuskegee; Messrs Cunningham & Cole, Montgomery; Duprey & Hammon, Natchez; Greene & Phillips, Louisiana; and by regularly authorized agents throughout the United States.

Price 25 and 50 cents, and \$1 per bottle. Agents Wanted in every town, village and hamlet in the United States, in which one is not already established. Address H. G. Farrell as above, accompanied with good references as to character, responsibility, &c. oct12-24

SOUTHERN MARKET.

In the following scale we give to our readers a statement of the prices of all the leading articles of consumption, as those prices range in cities where they feel the greatest interest.

The scale is corrected weekly and the date standing at the head of the scale is the date of the latest quotations. These quotations are generally set down as the prices of the best articles of the kind in market, and as near as we are capable of judging the same quality is quoted in each market. The scale is made up from the most reliable newspaper reports, N. Orleans, Mobile and Montgomery show the range of prices sufficiently for the western markets, and Charleston for the eastern. Other markets in the south will be found to vary but little from these.

NOVEMBER 2, 1884.

	N. Orleans	Mobile	Montgomery	Charleston
Flour pr. bbl.	\$9 00	10 50	11 00	9 50
Corn pr. bushel.	85	71	1 00	92
Oats pr. bushel.	38	53	50	50
Rice pr. pound.	5	5	63	4
Coffee (Rio) pr. pound.	10	11	12 1/2	11
Sugar brown, N. O.	42	5	73	53
Bacon (hams).	10	11 1/2	14	12 1/2
" (sides).	54	64	73	74
" (shoulders).	61	64	64	64
Lard (in keg) pr. cwt.	11	13	13	11 1/2
Molasses, N. O.	12	13 1/2	25	25
" Cuba.	12	13 1/2	25	19
Salt (sack).	1 40	1 15	1 75	1 10
Bagging (Kentucky).	15	16 1/2	17	16
" (Gunny).	12	13	14	14
" India.	14	15	16	16
Rope (western).	9	9 1/2	11	11
" other kind.	12	13	14	12
Cables (spinn).	22	23	23	23
Nails (cut) pr. pound.	22	23	23	23
Soap (yellow).	11	10 50	10 15	50
Peck (mess) pr. bbl.	11	50	13	50
" mess pr. bbl.	11	50	13	50

MARRIED.

On the evening of the 12th inst., by Rev. A. G. McCreary, Rev. W. Wilkes of Selma, to Miss Mary E. Lamar, of Autauga county.

Election Notices.

We are authorized to announce **SAMPSON LANIER** as a candidate for Probate Judge of Macon county, at the election in May 1886.

We are authorized to announce **SPENCE M. GRAYSON, Esq.**, as a candidate for Probate Judge of Macon county at the election in May, 1886.

We are authorized to announce the name of **ABNER A. BUCKLEW**, as a candidate for the office of Tax Assessor for Macon county, at the election in August next.

The Mississippi Baptist Convention.

Will hold its next Annual Session with the Baptist Church in Hernando, DeSoto County, on Thursday before the 3d Lord's day in November. Ten dollars contribution for any of the great objects of benevolence, will entitle the Church, Society or individual contributing, to one delegate.

TO SCHOOL TEACHERS, MALE AND FEMALE IN THE OLD STATES.

Persons desirous of securing eligible locations in Texas as Teachers, are invited to correspond with the subscriber, who possesses much information as to the various locations of the State. All communications pre-paid, will receive prompt attention.

JAMES BURKE.

Houston, Texas.

CARPETING.

A NEW LOT just received by **CAMPBELL & WRIGHT**, Tuskegee, Oct. 30, 1884. n270

NOTICE TO TEACHERS.

THE Trustees of the LaFayette Female College, desire to secure the services of competent Principals to take charge of each of these Institutions in January, 1885. These Schools are located in a beautiful and healthy town, and most favorably situated for building up schools of a high order. Applicants will please send their testimonials to the undersigned as soon as convenient. BRITTON STAMPS. LAFAYETTE, ALA., Oct. 30, 1884.

SECURE THE SHADOW.

A. O. WINTYRE, DAGUERREAN ARTIST. HAS arrived in Tuskegee and re-opened his SKY-LIGHT GALLERY, over the Post Office, where he is prepared to furnish likenesses in the most beautiful style of the Art. Early calls are advisable as he will remain but a short time. October 26, 1884.

THE LA PLACE MALE AND FEMALE COLLEGIATE INSTITUTE.

WILL open for the reception of pupils, November 13th. The friends and patrons of Education generally are respectfully invited to give their cooperation, as no pains will be spared to render ample satisfaction. A thorough course of study and discipline will be adopted, calculated to insure a practical, useful and moral training. There will be employed a competent Assistant in the Literary Department. As well as a competent Music Teacher. Amateurs of Music are earnestly solicited to give their aid.

TERMS FOR FIVE MONTHS: Spelling, Reading, Writing, Primary Arithmetic, Geography, &c. \$9 00 Arithmetic, Grammar, Geography and History, with Declamation and Composition 15 00 Latin, Greek, Mathematics and Sciences. 20 00 H. P. SMITH, Principal. October 26, 1884.

Auburn Water Cure.

THE Establishment, located in the pleasant and healthy town of Auburn, Macon county, being on the Montgomery and West Point Railroad, is convenient of access from both East and West.

To invalids, all the facilities of thorough treatment, together with the personal attentions of the physicians are offered. Our treatment is purely hydropathic. The Water Cure, with its natural adjuncts a pure diet, air, exercise, cleanliness and general associations, has cured diseases that have seemed past all hope. All diseases are treated by us and where a radical cure cannot be performed great alleviation may be given. In female diseases, Water Cure has proved successful, where all other means have failed.

For particulars address **DR. WM. G. REED**, Auburn, Macon Co., Ala. August 10, 1884-ly.

WHITE LEAD (in oil) just received a large supply, also Linseed Oil in proportion, which we offer low for cash. Call at the large Black Bottle. October 12, 1884. n24

COLD PRESSED CASTOR OIL, one cask just received at the large Black Bottle. October 12, 1884. n24

TEAS! TEAS!!

BLACK and Green Tea just received a fine article, at the sign of the Black Bottle.

TEACHER WANTED.

TO take charge of the LaPlace Male and Female Collegiate Institute, Macon county, Ala. A gentleman who is experienced in teaching, as well as qualified to teach any of the branches usually taught in our Southern Institutions. The situation is a desirable one, and well worthy the attention of Teachers, being one that is healthy, and pays well. A married man is preferred. For further particulars, address at Lockland, Ala.

E. B. ADAMS, J. W. MOORE, Trustees. P. L. HIGHTHOPE.

The Southern Christian Advocate is requested to copy 6 times and forward account to the Trustees at Lockland, Ala.

BOOKS!

THEOLOGICAL & RELIGIOUS!

SHELDON, LAMPONT & CO., 115 Nassau Street, N. Y., successors to Lewis & Co., Book Sellers & Publishers, Agents for the American Baptist Publication Society, Gould & Lincoln, J. P. Jewett & Co., and other large publishing houses of this class, possess on common facilities for supplying Merchants, Ministers and Sunday Schools with Theological and Religious Books, and upon the most favorable terms.

SHELDON, LAMPONT & CO., keep constantly on hand a large stock of Stationery of every description, and being, at the same time, extensive publishers of, and dealers in, School and Miscellaneous Books, are prepared to fill all orders from country Merchants and travelling Agents, at the shortest notice, and at the lowest prices. *Gleaners* on accommodating terms and at low prices. New York, Sept. 14, 1884.

TO COTTON PLANTERS.

WE understand that it has been reported that some sections of country, that we had discontinued our business. This we beg to say is false, and we are prepared to store the Cotton of our friends and patrons as usual, and to sell them on accommodating terms and at low prices. It is further rumored that we charged thirty cents per bale, additional to our usual rates, for weighing cotton; this we pronounce utterly false. Our rates of weighing, marking and storage are the same as heretofore, to-wit: twenty-five cents per bale for the first month, and 12 1/2 cents for each subsequent month. No extra charge has been, or will be made by us for weighing Cotton, when we alter our rates of storage, our friends will be notified through the public prints.

We also assure those who patronize us, that no one under any circumstances has access to any cotton placed in our hands, unless they get the same from us, or bring an order from the owner. STEWART, GRAY & CO. Columbus, Oct. 7th, 1884-4t.

Cotton Seed for Sale.

I WILL sell with care a small quantity of Cotton Seed in the month of September, with the view of supplying, particularly those whom I could not spare seed to for the past two years. They shall be so sown as to ensure not being injured when in bulk.

I will also select from the field about as much as I wish for planting, that of the good seed as I plant to select from each succeeding year, can have them.

I plant Buana (or Pommerante), Silk, Sugar, and the last agency, "out Herding," Pommerante, so the paper says, (I will not deny, nor say Cardenas is the thing, if I thought so, because I wanted people from buying Pommerante for \$3 and 10, when they could get the same seed name of Buana at \$1—made an enemy of my friend—and did no good either.) Blanchard seed is from product that sell in New Orleans at 12 1/2, so a number of responsible friends assure me, and as an account of sale. Select seed I will sell at \$4 per bushel, or \$20 per sack of five bushels, (125 lbs.) delivered at Edwards Depot. Other seed at \$1 or \$5, as above.

Address, **M. W. PHILLIPS, Mus.**

P. S.—I have selected Sugar-leaf from the field yearly, since 1846, and select yearly enough to keep up the purity from all other I plant. Plantation matters have pressed on me so much for two years that I could not lose the time to search and drying, more cost of time, with a full crop and improvements on land, than sales will justify. Oct. 19, 1884. 4t

LIVERY & SALE STABLE.

FORD & LONG. Tuskegee, May 18, 1884. n37

Dry Goods at Cost.

DESIRING to close out our present stock of Tuskegee, we now offer for sale our large and well selected stock of Goods at the low rate of the original cost, with the simple addition of 10 per cent, to cover the necessary expenses of transportation. Our stock consists of a great variety of Silks and Fancy Dry Goods, including a selected variety of Kerseys, Tweeds, Jeans, Domestic Calicoes, Blankets, Berages, Mullins, Silks, Laces, Ribbons, Shawls, Hosiery, Handkerchiefs, &c., &c. Also Ready-made clothing, such as Coats, Boots and Shoes, Hatters, Guns, Drugs and Medicines, Crockery, Ware, Glass Ware, Cutlery, Stationery, &c. Also a small lot of articles usually kept in the Grocery line, which will be sold at a small advance upon the above prices.

Determining to sell out our entire stock as early as possible, we offer the above inducements to our old and valued customers, and to the people generally. All who want goods at a cheap rate will find it to their interest to call early and make their purchases of us. MORTON & STEVENS. Tuskegee, Ala., Oct. 2, 1884.

Minutes of Conventions.

A CLERGYMAN has provided the means for sending the Premium Essay, "The Divine Law of Benevolence," 112 pages, post-paid, to every Pastor in the U. States and Canada. In order that the Ministers of the Baptist denomination may share in this distribution and take part in the great movement for the increase of systematic benevolence, the Clerks of State Conventions are requested to forward copies of their minutes for 1884 to THE AMERICAN TRACT SOCIETY, 150 Nassau street, New York. Baptist papers will please copy.

For Sale.

OUR SPLENDID BLACK STORE HOUSE Tuskegee, now occupied by the Messrs S. ratford, BEDELL & LANIER. August 10, 1884.

DRUGS! DRUGS!!

FRESH arrivals of Drugs, Medicines, Fancy Notions, &c., &c., at the sign of the large Black Bottle. LEGGARD & JONES are now receiving their full stock of Pure and Unadulterated Medicines, which they offer to their friends and customers on the most liberal terms.

To country physicians we solicit their orders and assure them we can do as well by them as any house of the kind in the South. Send us your orders, all we ask is a fair trial.

RECEIVED this day a fresh supply of Goods

fine Byron Collars and fancy Trill Shirts. July 27, [n13.] POMROY & GREGORY

East Alabama Female College.

TUSKEGEE, MAON COUNTY.

OFFICERS.

For the South Western Baptist.
THE RAINBOW

BY J. A. P.

I sometimes have thought in my loneliest hours,
That lie on my heart like the dew on the flowers;
Of a ramble I took one bright afternoon
When my heart was as bright as a blossom in June.

The green earth was moist with the late fallen
showers,
The breeze fluttered down and blew open the
flowers;
While a single white cloud to its heaven of rest,
On the light wing of Peace floated in the West.

As I threw back my tresses to catch the cool
breeze,
That scattered the rain drops and dimpled the
sea;
Far up the blue sky a fair rainbow unrolled,
Its soft tinted pinions of purple and gold.

'Twas born in a moment yet quick as its birth,
It was stretched to the uttermost parts of the
earth;
And fair as an angel it floated all free
With a wing on the earth and a wing on the sea.

How calm was the ocean, how gentle its swell,
Like a woman's soft bosom it rose and it fell;
While its light sparkling waves stealing laugh-
ingly o'er,
When they saw the fair rainbow kneit down to
the shore.

No sweet hymn ascended, no morn of prayer,
Yet I felt like a spirit of worship was there;
And bent my young head in devotion and love
'Neath the form of the angel that floated above.

How wide was the sweep of its beautiful wings,
How boundless its circle, how radiant its rings;
If I looked on the sky 'twas suspended in air
If I looked on the ocean the rainbow was there.

Thus forming a garle as brilliant and whole,
As the thoughts of the rainbow that circle my
soul;
Like the wing of the Deity calmly unfurled,
It bent from the cloud and excelled the world.

There are moments I think when the spirits re-
ceive,
Whole volumes of thoughts on its unwritten
leaves;

When the folds of the heart in a moment un-
close,
Like the innermost leaves from the heart of the
rose.

And thus when the rainbow had passed from the
sky,
And thoughts it awoke were too deep to pass by;
It left my full soul like the wing of a dove,
All fluttering with pleasure and fluttering with love.

I know that each moment of rapture or pain,
But shortens the links in life's mystic chain;
I know that my form like that bow from the
wave,
Must pass from the earth and lie cold in the
grave.

Yet oh! when death's shadows my bosom un-
cloud,
When I shrink from the thought of the coffin
and shroud;
May hope like the rainbow my spirit unfold
In her beautiful pinions of purple and gold.

Paine's regret for publishing his "Age of Reason."

A book once given to the world can-
not be recalled. Once committed to
the hands of the public, it becomes
public property, and cannot be with-
drawn. Man has not the power to an-
nihilate his own works. If he gives a
bad book to man, it may cost him a
life of sorrow and an eternity of woe.
Such an act is like time—once gone, it
is gone forever. The leaves can be
sent forth, but they can never be re-
turned. An author is not at liberty
to withdraw what he has once given
to the world. Though he may, by re-
pentance, undo in part what he has
done, yet it is not wholly destroyed.
How important, then, that every act be
good and useful, rather than wicked
and ruinous. A few weeks since, a fact
in the life of Thomas Paine, threw this
thought with great force upon my mind.
It occurred just after the publication
of his "Age of Reason."

"My uncle, J. K., then a youth of nineteen years,
was predisposed to scepticism, and had
for a long time, desired to read Paine's
works. Having been to Sing Sing, N. Y.,
on business, the inn-keeper, as he was
about to return, observed to him that
there was a gentleman who wished to
get a ride—and if he would carry him,
he would speak to him. Mr. K. in-
quired who it was. The inn-keeper re-
plied, "It is Mr. Thomas Paine."
This highly pleased Mr. K., for he had
long desired an interview with him.—
Mr. Paine took his seat by his side,
and they rode on. Their conversation
immediately turned upon his recently
published theological works. Mr. K.,
having secretly cherished a hope that
the claims of the Bible might be proved
null and void, began to congratulate
him on the anticipated success of the
"Age of Reason." Paine inquired
after its popularity—wishing to know
how it was received—what his neigh-
bors thought of it, &c., and drew out
of him all that he felt disposed to say.
After satisfying himself with these in-
quiries, he took a long breath, and
made substantially the following re-
ply:—"Well, sir," said Mr. Paine, "I
am sorry that that work ever went
to press. I wrote it more for my own
amusement and to see what I could do,
than any design of benefiting the
world. "I could give worlds," said he,
with great emphasis, "had I them at
my command, if the Age of Reason
had never been published! No, sir, I
regret the publication of that work ex-
ceedingly. It can never do the world
any good, and its sarcastic style will,

doubtless, lead thousands to esteem
lightly the only book of correct morals
that has ever blessed the world. I
would advise you," said Paine, turn-
ing his eye to meet Mr. K.'s, "not to
read that work." At this Mr. K. said
he "was perfectly surprised." He
knew not what to say. "What!"
thought he, "the author of a book so
notorious, repudiating all faith in his
own work! What confidence can he
expect others to have in it, if he has
none himself? If Paine himself can-
not rely on his writings, how shall
other men dare to trust themselves in
the belief of them? If the Age of
Reason will not answer for its author,
it will not answer for me, or for any
other person in the world." Mr. K.
took up with Paine's advice, "not to
read that work," for he felt no con-
cern to pore over 300 or 400 pages
simply to fill his mind with an ac-
knowledged lie—and from that time,
his tendencies to skepticism left him.
I have seen boys get together in the
evening after a day's labor, and set
and tell stories. One relates a won-
derful exploit, and another is reminded
of a noble achievement, and another
has a heroic deed to tell of, and so
they go round, each one vying with
the other in attempts to tell the big-
gest story. This must have been the
real heart of Paine when he sat down
and took his pen to traduce and belie
the sacred volume. He felt like mak-
ing out a good story, which he in his
heart did not believe. Notice, then
two fearful warnings.

1. All those who read and believe
Tom Paine's Age of Reason, are more
credulous than the noted author him-
self, for he had no confidence in his
own story.

2. An infidel in this world may be-
gin his suffering for the publication of
his wicked doctrines. What a regret
fills the poor man's mind! "I would
give worlds, had I them at my com-
mand, if the Age of Reason had never
been published!" O you who are
tempted to reject the record God gave
of his son, beware. REFUS CLARK.

The Eternal Security of the Saints

Christ never would have left his
throne for a cross, without a "sure
word of promise" from the eternal Fa-
ther, that he should "see of the travail
of his soul and be satisfied." He never
would have redeemed sinners with
his own blood, without a sure warrant
from the court of heaven, that of all
that the Father hath given him, he should
lose none; but that they should be kept
by the power of God, through faith, unto
eternal salvation. With "more than
twelve legions of angels" at his com-
mand, he never would have surren-
dered himself to be condemned by mortals
and to be "crucified by wicked hands,"
had he not known distinctly the ever-
lasting benefits to be accomplished by
his death. He never would have died
upon uncertainties. He never would
have purchased pardon and restoration
for countless millions of rebels against
his own government, if after they were
restored, they must still be left liable
every moment to fall off again from his
kingdom, and become his enemies. No;
long before he entered on this errand
of reconciliation, it was stipulated in
heaven, that all who should be reclaim-
ed by his mediation, should maintain
forever their allegiance to his throne.
It was "for the joy that set before him,"
that he endured the cross, despising the
shame, and is set down at the right
hand of the majesty on high.

In exact accordance with these sen-
timents, the Saviour, when he appeared
in our world, said of himself, "I am the
living bread, which came down from
heaven. If any man eat of this bread,
he shall live forever. And the bread
that I will give is my flesh; which I
will give for the life of the world.—
Whoever eateth my flesh and drinketh
my blood shall eternal life. I give
unto them eternal life; neither shall any
pluck them out of my hands."

But what mortal or immortal tongue
can speak the privilege of believers, in
being thus confirmed forever in a state
of perfect holiness and union to the
Saviour? Oh! could the thought once
enter their minds, that possibly, after
millions and millions of ages, they
might again become "the enemies of
God!" it would send a thrill of horror
through all their ranks! it would sil-
ence forever their song of victory! it
would throw darkness impenetrable
over all that eternity which is before
them! it would eclipse all the splendors
of the Son of Righteousness! But fear
not, ye redeemed. Your Saviour is
omnipotent. The promise and oath of
Jehovah are pledged for your security.
The covenant of redemption, by which
ye were given to Christ before the foun-
dation of the world, as well as the cov-
enant of grace, by the acceptance of
which you have bound yourselves to his
throne, is an "everlasting covenant."—
Rev. Austin Dickinson.

SELFISHNESS.—God has written up-
on the flowers that sweeten the air—
upon the breeze that rocks the flower
on the stem—upon the rain drop that
refreshes the sprig of moss that lifts its
head in the desert—upon the ocean that
rocks every swimmer in its deep cham-
bers—upon every penciled shell that
sleeps in the caverns of the deep, no
less than upon the mighty sun which
warms and cheers millions of creatures
that live in its light—upon his works
he has written, "None of us liveth for
himself." And probably were we wise
enough to understand these words, we
should find that there is nothing—from
the cold stone in the earth, or the mi-
nute creature that breathes—which
may not, in some way or other, min-
ister to the happiness of some living
creature. We admire and praise that

lower that best answers the end for
which it was created, and the tree that
bears fruit the most rich and abundant;
the star that is most useful in the hea-
vens is the star that we admire the
most.

And is it not reasonable that MAX,
to whom the whole creation, from the
flower up to the spangled heaven, all
minister—man, who has the power of
conferring deeper misery or higher hap-
piness than any being on earth—man,
who can act like God if he will—is it
not reasonable that he should live for
the noble end of living, not to himself,
but for others?

Baptists in Sweden.

Rev. J. L. Steward makes the fol-
lowing communication to the N. Y.
Baptist Register:

MESSRS. EDITORS.—A short time since
I sent you an article in relation to the
Baptist cause in Sweden, which origi-
nated instrumentally with the Baptist
Minister's church, New York. A few
days since, Bro. A. Wiberg, our ap-
pointed missionary for Sweden, re-
ceived a letter from a Bro. Palmquist,
an extract of which he sent me, which
develops the remarkable progress of re-
ligious truth and Baptist sentiments
even in the midst of the most decided
opposition.

Bro. Wiberg says, the Baptist cause
is now making a great stir in that
country, as you will learn from the fol-
lowing extract of a letter from Bro. P.

"Bro. Gossel and Heidenberg have
now returned from Hamburg. Both
have been baptized, and the latter
ordained as a minister. He was
summoned to three several courts of
justice at Dalarna, to answer for con-
venticles held previous to his journey
to Germany. As soon as he came
home, he went there on the summons
mentioned, and was there fined 125
Rix dollars. While there he improved
the opportunity to visit his friends,
a great number of whom desired Bap-
tism, and he there baptized in two pa-
rishes, not less than 102, and still more
desired it; but these he left to the or-
dained leaders."

While I am writing this letter,
Heidenberg is on his way to Narka-
nga, a town of 10,000 inhabitants, at
the call of at least 90 persons who
wish to receive baptism. He has also
received another call from Sundsvall,
another town for the same purpose.—
Then adds the writer, "O that Bro.
Wiberg would soon come to keep the
whole in order, and be an overseer." These
here want experience, I fear, to or-
ganize and regulate churches as they
ought. Behold how great a fire under
God one obscure common sailor may
kindle. May your great Captain give
us friends and means to supply sustain
this mission, which he has committed
to this church.

Money.

Money having become the standard
of respectability, and the rectifying
test whereby worldly consequence is
to be measured, our very children are
cradled amid the jargon of "profit
and loss," and as their opening years
gradually expand into a ripened man-
hood, the domestic creed of the family
circle continually inspires them with a
low ambition for "getting on in the
world," by good bargains and wonder-
ful gains. But who can wonder if
those who are thus trained in the vile
principles of secular meanness and
earthly aggrandizement by the time
they reach the age of men, come forth
into public life accomplished world-
lings in disposition, before even positive
experience has made them so in fact?

Instead of being trained "in the
nurture and admonition of the Lord,"
they have been educated "in the nur-
ture" of avarice and "the admonition
of" the Devil; and, henceforth, with-
out an especial miracle of converting
grace, these kindred seeds of a world-
ly stock will go down to their dishon-
ored graves, without fearing their God
or fearing their eternity. You may
feel animals, we are told, with mad-
der, till their bones are red; and thus,
too, parents may so indoctrinate their
children with low principles of avarice
and inordinate love for gain, that at
length their offspring are vitiated
through and through, to the very es-
sence of heart, soul, and spirit, with
the meanness of their own depravity
and sin.—Rev. Robert Montgomery.

One Glass of Wine.

The Duke of Orleans was the inheri-
tor of whatever rights his father could
transmit. He was a noble young man
—physically and mentally noble. His
generous qualities had rendered him
very popular. One morning he invited
a companion to breakfast with him, as
he was about to take his departure
from Paris to join his regiment. In
the conviviality of the hour he drank a
little too much wine. He did not be-
come intoxicated. He was not in any
respect a dissipated man. But in that
joyous hour he drank a little too much.
He slightly lost the balance of his body
and of his mind. Bidding adieu to his
companions, he entered his carriage.
But for that extra glass of wine he
would have kept his seat. He leaped
from his carriage. His head first struck
the pavement. Senseless and bleeding
he was taken into a shop and died.
That extra glass of wine overthrew the
Orleans dynasty, confiscated their prop-
erty of one hundred millions of dollars,
and sent the whole family into exile.
—E. E.

Little Children

I am fond of children; I think them
the poetry of the world, the fresh flowers
of our hearts and homes, little conjurors,
with their "natural magic," evoking
by their spells what delights and en-

riches all ranks, and equalizes the dif-
ferent classes of society. Often as they
bring with them anxieties and cares,
and live to occasion sorrow and grief,
we should get along very badly without
them. Only think if there never were
anything anywhere but grown up men
and women! How we should long for
a little child!—Every infant comes into
the world like a delighted prophet, the
harbinger and herald of good tidings,
whose office it is "to turn the hearts of
the fathers to the children," and draw
"the disobedient to the wisdom of the
just." A child softens and purifies the
heart, warming and melting it by its
gentle presence; it enriches the soul by
new feelings, and awakens within us
what is favorable to virtue. It is a
beam of light, a fountain of love, a
teacher whose lessons few can resist.
Infants recall us from much that endan-
gers and encourages selfishness; they
frees the affections, roughens the man-
ners, indurates the heart; they brighten
the home, deepen love, invigorate ex-
ertion, infuse courage, and vivify and
sustain the charities of life. It would
be a terrible world, I think, if it were
not embellished by children.—(Rev. T.
Binney's Both Worlds.

Business Cards.

J. L. STEWART, CYRUS PHILLIPS, W. B. FARNS.
STEWART, PHILLIPS & CO.,
WHOLESALE & RETAIL
GROCERY,
Montgomery, Ala.

October 5, 1854.—1y.
THOMAS S. HOWARD,
Attorney at Law and Solicitor in Chancery;
TUSKEGEE, ALABAMA.

WILL give prompt attention to business
committed to his care.
Office next door to Drs. HONNETT & HOWARD.
GEORGE MARSH, CATTEN A. BATTLE,
MARQUIS & BATTLE,
ATTORNEYS AT LAW,
Tuskegee, Ala., August 17, 1854.—1y.

SEALS & CO.,
Attorneys at Law and Solicitors in Chancery
WILL practice in the counties of Barbour,
Pike, Macon, and Russell, and in the Su-
preme Court.
D. M. SEALS, TUSKEGEE, ALA.
April 18, 1854. [1y.]

N. GACHET,
ATTORNEY AT LAW,
TUSKEGEE, ALA.
Feb. 9th, 1854. 39-1y

GUNN & HENDERSON,
ATTORNEYS AT LAW,
And Solicitors in Chancery.

WILL practice in the Counties of Macon,
Chambers, Russell, Pike, Tallapoosa, and
Talladega, in the Supreme Court of the State, and
in the United States District Court at Montgomery,
Geo. W. GUNN, J. H. HENDERSON
Tuskegee, Ala., Feb. 10, 1854.—40.

W. W. WATTS, J. STONER, F. WYATT.
WATTS & CO.,
GENERAL COMMISSION
AND
FORWARDING MERCHANTS,
Charleston, S. C.

REFER TO—The Merchants of Montgomery
Alabama: Messrs. Harrison & Robinson, Mo-
bile, Alabama; Messrs. Farley, J. & Co.,
Mobile; Messrs. Van Hook & Co., N. Y.; Messrs.
Hotchkiss, Fenner & Co., Messrs. Conklin &
Smith, New York.
Aug. 24, 1854.—117y

MONTGOMERY HALL,
Montgomery, Ala.

Formerly of the LAMAR House, Macon Ga.
Aug. 17, 1854.—41

HONNETT & HOWARD,
PHYSICIANS & SURGEONS,
TUSKEGEE, ALA.
January 2, 1854. 39

W. C. P. REYFAR, [C. L. SIMMONS,
DENTISTS.

DRS. PURVEAR & SIMMONS,
Surgeons
Dentists.

HAVE associated themselves together for
the practice of Dental Surgery, and from their
long experience in the profession, they can ex-
ecute with neatness and dispatch, all the work
of the art. They are prepared to mount teeth
on plate from a set in only a full set, and re-
place of giving entire satisfaction. Work
warranted to stand. Give us a trial.
Tuskegee, Ala., July 26, 1854.

DENTAL LABORATORY.

DRS. COBB & McELHANNY,
HAVE associated themselves together for
the practice of their Profession. Their office is
opposite the "Drug Store," where they have every
facility for executing with neatness and dispatch
teeth, from one to a full set. They manufacture
Black Teeth, and any shade or color to suit patients.
They are also prepared to get up in the very best
manner, the celebrated COXWORTH'S GUM on plat-
ina plate. Particular attention is called to their
improved style of filling teeth. A large supply
of new invented Instruments, enables them to ex-
tract teeth without subjecting the patient to
half the pain hitherto incident to such operations.
They would announce to the citizens of
Tuskegee and surrounding country, that their
services may be obtained by application through
the mail.

G. S. COBB,
F. G. McELHANNY,
Auburn, Ala., Feb. 23, 1854.—41-1y.

ARTHUR WATER CURE.
THE Establishment, located in the pleasant
and healthy town of Auburn, Macon county,
being on the Montgomery and West Point Rail-
road, is convenient of access from both East and
West.

To invalids, all the facilities of thorough treat-
ment, together with the personal attentions of
the physicians are offered. Our treatment is purely
hydropathic. The Water Cure, with its natural
adjuncts a pure diet, air, exercise, cleanliness
and general associations, has cured diseases that
have seemed past all hope. All diseases are treat-
ed by us, and where a radical cure cannot be per-
formed great alleviation may be given. In fe-
male diseases, Water Cure has proved success-
ful, where all other means have failed.
For particulars address
Dr. WM. G. REED,
Auburn, Macon Co., Ala.
August 10, 1854.—1y.

Tuskegee Classical and Scientific

INSTITUTE.

THE Seventh Annual Session of this Insti-
tute, will commence on the 1st Monday in
September next, and close on Thursday, the 21st
of June 1855. The session will be divided into
two terms of twenty weeks each. The first will
close on the 31st of January, and the second, on
the 21st of June. There will be a vacation of
two weeks at Christmas.

Rates of Tuition per Term.

For Spelling, Reading, Writing and
Mental Arithmetic, \$12 50
The above, with Modern Geography,
the fundamental Rules of written Arith-
metic, and the Natural History of Birds
and Quadrupeds, 15 00
The foregoing with English Grammar
and Civil History, 20 00
The Latin and Greek languages, with
any of the English branches in the ordi-
nary College course, 25 00
Students will be charged by the term. There
will be no deduction for absence, nor in cases
of expulsion or dismissal. Tuition fees payable
in advance.

General Regulations.

In this age of steam, electric telegraphs, elap-
sary, and spiritual communications, it may
be expected that we will present some new and
wonderful method of instruction, by which in a
few weeks, or months, tyros are metamorphosed
into learned men and profound philosophers.—
But, alas! we have to repeat the old story:
for we know of "no royal (rail) road to science";
and those who are willing to "pay the price," they
may be made scholars. And we must say to
those who are unwilling to exercise patience and
industry, that the Tuskegee Classical and Scientific
Institute is not the place for them. But to
those who are willing to "pay the price," we
guarantee "the purchase," and most cordially
tender our sympathy and aid. We can point
the way, but each individual must ascend the
mount by his own effort, or grope in darkness
at the twilight amid the drift wood and rep-
erbs at its base.

The pupils will be considered as under the im-
mediate control of the teachers, and as pledged
to unconditional obedience to all the rules and
regulations of the institution.
Such as are recognized and taught in the Sacred
Scriptures, such as comport with reason and
propriety; and such as are approved by experi-
ence and common sense. In short, every pupil
will be required to do right or suffer such pen-
alty, as the trustees may deem expedient.

Students will be required to study a reasonable
length of time every night; and to devote the
forenoon of each Saturday to exercises in com-
position and declamation either as members of
a literary society, or under the supervision of
one of the teachers.
Repeated absence, (except for necessary causes),
idleness, or inattention to business, as well
as positive immorality, will be sufficient reason
for dismissing a pupil at any time. Absence
from school at night, without the consent of
the teachers, parent or guardian will be treated
as a misdemeanor.

The decided co-operation of parents and guar-
dians will be expected; a want of it will be
sufficient cause for dismissing a pupil at any time.
Each student will be expected to attend the
church and sabbath school of the choice of his
parent or guardian. Students from abroad
will be expected to occupy rooms at the Insti-
tute, unless they have relatives or friends in
the community, who will take their guardian-
ship, and become responsible for their strict
conformity to all the rules and regulations of
the institution; and pledge themselves to report
all known violations.

The Institute is pleasantly situated one mile
south east of the Court House; sufficiently re-
mote to be free from the noise and temptations
incident to places of public resort, and at the
same time, sufficiently near to enjoy all the ad-
vantages of a street locality.
The buildings have been newly and neatly
fitted up; remodeled and greatly enlarged; so
that nothing in the outfit will be wanting for
convenience and comfort.

As a place of health and pleasantness, Tuske-
gee is proverbial and needs no comment. Being
but a few miles from the Montgomery and West
Point railroad, with which it has regular com-
munication by Stage and Omnibus, it is easy of
access, and safe from the contagions and alarm-
ing commotions to places immediately on the
great thoroughfares.

Mr. George W. Thomas, Rector of the Brandon
Academy, has been engaged as associate
Principal and Instructor in the Latin and Greek
languages. Mr. T. is by education and profession
a teacher; and has been selected because of his
excellence as scholar and his great moral char-
acter. We have not space to insert his numerous re-
commendations. It is sufficient to say, that they are
of high authority.
Particular reference to the internal regula-
tions of the institution and its practical opera-
tions, we say to all—come and see, or come and
write.

WM. JOHNS,
Principal and Proprietor.
Tuskegee, Ala., July 27, 1854.—41

Baptist Male High School,
TALLADEGA, ALABAMA.

THE Annual Session of this Institution begins
on the first Monday in September next. Its
object is to afford the youth of our country the
opportunity of obtaining a sound and thor-
ough education.

The healthfulness of Talladega, the means of
easy access, together with the superior edu-
cational advantages it possesses, present great in-
ducements for the patronage of the public.
Those who are desirous of the charge of the
Institution, will be expected to accept the charge of
the same, and to be held responsible for the edu-
cation of the students. Students will be prepared
for every class in the college, or taught an exten-
sive course. Constant use will be made of the
apparatus during the recitations in Natural Sci-
ence, and familiar Lectures will be delivered
before all the pupils. While in Session, the
pupils are incited or efforts made to bias
the religious belief of the pupil, the Bible is our
Text Book, and daily use is made of it to im-
press on the mind the consciousness of its sublime les-
sons of Wisdom Virtue and Truth.

The system of instruction adopted includes not
only the cultivation of habits of abstraction and
minute searching analysis, but the reduction of
theory to practice—it requires the *why* and
wherefore of every operation, nor will any stu-
dent be permitted to advance until he has master-
ed first principles.

We ask the co-operation and patronage of the
friends of Education in our efforts to build up a
permanent institution of high grade, and assure
them that no effort on our part shall be lacking
to make the school all that can be desired.
Board can be obtained at from \$8 to \$10 per
month.

TERMS FOR FIVE MONTHS.
Spelling, Reading, Writing and first
Tuskegee Arithmetic, 10 00
Arithmetic, Grammar and Geography, 15 00
The Ancient Languages, higher
Mathematics and Sciences, 20 00
French and Spanish (extra) each, 10 00
Incidental expenses, 1 00

BOARD OF DIRECTORS.
JAS. HADLEY, Pres't. W. CURRY,
WALKER REYNOLDS, J. M. ROBERTS,
REV. H. TALLAFERRO, W. MALLEY,
W. W. MATTHEWS, REV. O. WELCH,
REV. S. G. JENKINS, M. TERRELL,
L. W. LAWLER, W. R. BROOKS,
J. L. M. CURRY, Sec'y.
July 20, 1854.—41

WILL BE SOLD,
On the Plantation, the crop of Corn, Fodder,
Shells, Potatoes, Hops, Sheep, Cows, Oxen,
Wagons, Ploughs, Furniture, &c. The sale
to commence at 10 o'clock, A. M. Friday, the 20
October.

A. H. McLAWS.

HOWARD COLLEGE.

FACULTY.

Rev. H. TALBIR, A. M., President and Pro-
fessor of Theology and Moral Science.
A. B. GOODIE, A. M., Professor of Mathe-
matics.
N. K. DAVIS, A. M., Professor of the Natural
Sciences.
L. BROWN, A. M., Professor of Languages.
R. A. MONTAGUE, A. B., Tutor.

THIS Institution is located in the pleasant and
healthy village of Macon, Perry county,
Ala. Its Plan of instruction embraces two
courses of study—the Regular or Classical Course,
and the English or Scientific Course. The
courses of study are arranged with special reference
to thorough and accurate scholarship.

Candidates for admission into the Freshman
Class must sustain a creditable examination in
the following books, viz: Latin and Greek Gram-
mars, Cicero, Sallust, or Cicero's Select Orations,
Virgil, the Greek Reader, and Davies' El-
ementary Algebra, together with Equations of the
first degree, or what shall be the price of the
Scientific Course are the same as the above,
excepting the Greek. The French and Spanish
Languages receive particular attention, and the
student is taught to write and speak them with
the utmost correctness.

The Theological Course embraces three years,
and is the same as is usually pursued in Theologi-
cal Seminaries. Those whose want of previ-
ous advantages renders it necessary to pursue
Literary studies in the Regular or Scientific
course.

The Session begins the first of October, and
the Annual Commencement is held on the last
Thursday in June. There is but one vacation,
viz during the months of July, August and
September.

The expenses in Howard College, including
Board, Tuition, Room, Servant and Incidentals,
will not exceed \$175 per annum. Fuel and
Lights vary with the season, and will at all times
depend upon the economy of the student.

In the Theological Department, Tuition and
Room-rent are free.
Apparatus.—The means of instruction are abun-
dant. The Department of Mathematics is sup-
plied with a good Theodolite, Compass, Chain,
Level, Levelling Staff, &c. In Surveying, the
student is familiarized with the use of Instru-
ments, and Field Practice.

The Philosophical Apparatus is complete, and
comprises all that is requisite for illustration.
Throughout the course of Natural Philosophy
pursued in the Scientific Class, experiments are per-
formed in connection with the daily recitation
in the text-book.

The Astronomical Apparatus consists of a
good Telescope, Orrery, Globes, Circle, Transit,
and all other such instruments