

# South Western Baptist.

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## SELECTIONS.

### Accomplish and Habitual Preparation for Death.

Our remarks on the witness of the Spirit, or the assurance of faith as our great end, have since been singularly illustrated and enforced by the Providence of God. During the writing of that article, our oldest pastor in this city went to his final account, and on the evening of the same day this terrible natural crash in New Jersey hurled so many into eternity. How necessary is it that we should live so as to be able, habitually, to say, "I know in whom I have believed, and that He is able to keep that which I have committed to Him against that day."

To those who are taken from earth, not a moment, perhaps, is allowed to be wasted, even by thought, confession, or prayer, to correct the errors of a sinful life. In one breath passing with health, and in the next a bleeding, mangled corpse; now intent on schemes of pleasure, accumulation, or distinction, and in an instant exclaiming, "this is the last of earth;" in one hour surrounded by all the sympathies of this mortal state, and the next a disembodied spirit in that unknown land from which there is no return.

Is there nothing in our holy religion to arm us for a crisis like this? It is not enough that a man has made his will, or given the last lessons of advice to his family. It is not enough that he has lived in the practice of virtue, or even the exercise of piety. No, he needs the inward experience of the truth. "Thou keepest him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." He needs the state of mind that at the Apostles was in, when he was brought before Nero the second time, and was awaiting the executioner's axe: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day; and not to me only, but unto all them that love His appearing." Could any thing short of an assured faith and hope justify such words as these? And if the Apostle felt such assurance in the hour and article of death, is it not proof that this is one of the blessings secured to us by the covenant of grace, and that it is our privilege to enjoy the same? In fact, what else can fit us for the possible events before us, or enable us to illustrate the power of our faith in our death?

The ordinary tone of piety among professors of religion is hardly equal to the day of trial. They are too worldly to meet the sudden summons to another world with placid serenity. Their faith is intermixed with too much unbelief, and their light too deeply shaded by darkness, to enable them to say, that "for us to live is Christ, and to die is gain;" and that we "have a desire to depart and be with Christ, which is far better."

Nothing but the habitual witness that we are God's children will enable us to say this. We must not only have the evidence that we are one in a gracious state, but that Christ does now dwell in our hearts by faith, and we are filled with all the fulness of God. We must keep a square account with conscience every day, and not for a moment lose our hold upon Christ. We must be stayed upon the Divine promises by an assured faith, and find our joy and hope from habitual communion with God. We must look beyond companions, children, friends, business, health, money, and every earthly good, directly to Him who giveth us all these so richly to enjoy. David was in this happy frame when he said: "The Lord is my light and salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host camp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

When God occupies the throne of our affections, and other objects the subordinate place to which they belong, then conscience and divine love begin supreme, and introduce into our hearts the peace of God, which passeth all understanding. There have been moments when every true Christian realized this in his experience. He has felt that his peace in God was perfect, and he could see nothing in the divine law or government, in Christ, or the plan of salvation, in the universe of providences, yea, in the universe of objects addressing themselves to Him, of which he could not say, "Hallelujah for the Lord God omnipotent reigneth." "They that dwell under the shadow of the Almighty shall abide

satisfied; they shall be quiet from fear of evil."

We might crowd our sheet with quotations from modern biographies, showing that these happy experiences were not confined to inspired men. "Sometimes, as I have been walking," says Whitfield, "my soul would make such sallies, that I thought it would go out of the body. At other times, I would be so overpowered with a sense of God's infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased. One night was a time never to be forgotten. It happened to lighten exceedingly. I had been expounding to many people, and some being afraid to go home, I thought it my duty to accompany them, and improve the occasion to stir them up to prepare for the coming of the Son of Man. In my return to the parsonage, whilst others were rising from their beds, and frightened almost to death to see the lightning run upon the ground, I and another, a poor, but pious countryman, were in the field, praising, praying to, and exulting in our God, and longing for that time when Jesus shall be revealed from heaven in flaming fire. Oh, that my soul may be in like flame when He shall actually come to call me!" Edwards says: "Sometimes, only mentioning a single word caused my heart to burn within me, or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me on account of the Trinity. It has made me have exalting thoughts of God, that He subsists in three persons—Father, Son, and Holy Ghost. The sweetest joys and delights I have experienced have not been those that have risen from a hope of my own good estate; but in direct view of the glorious things of the gospel. When I enjoy this sweetness of my own estate, it seems at such times a loss that I cannot bear to take off my eye from the glorious, pleasant objects I behold without me, to turn my eye in upon myself, and my own good estate."

We present these few thoughts to our readers, that they may have a due sense of their privileges in Christ, of the infinite fulness upon which they have to draw in all the exigencies of life and of death.

Why should the children of a King grow mourning all their days? If there were any merit required in us as a condition of receiving these rich new covenant blessings, we might well despair; but when we have only to believe, to see this great salvation of God, why should we not take hold of it at once? We stand by faith. The assurance of faith is "not obtained by reasoning, nor by any methods of forced and self-made reflection, but only by the Spirit of God. It is a sort of interior voice, which speak silently but effectively to the soul, and bids us be of good cheer."

Every Christian man believes that saying of John Newton's to be true, "None can make a minister but He that made the world." And this is equally true of missionaries. The ministers of whom the Bible speaks, such as Philip and Timothy, and Epaphroditus, were men made what they were by the Holy Ghost. And so were the missionaries, such as Peter and Paul, and Simeon and Barnabas. Go back as far as you will in the history of the church, this is found true. Are any of our young readers intending or wishing (we should rather say) to be missionaries? Will you remember what you have said, and ask the Lord himself to make you what it is your wish to be?

The first missionary mentioned in the Bible is Abraham; that is, Abraham is the first of those holy men whom God has often sent out to carry light into the midst of heathen darkness. We should like you all to be such as he was.

He had forsaken all idols of his own. God tells this of him—"Your fathers dwelt on the other side of the flood (i. e., the river Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods; and I took your father Abraham," (Josh. 24:2.) God appeared to Abraham as the glorious God, and Abraham, from that hour, cared for no other God—loved no other, and could say, "Whom have I in heaven but thee? and there is none on earth whom I desire besides thee." Young reader, do you sometimes say you wish to be a missionary? Have you left your idols? Have you found the God of Abraham? Has that taken place in your life which is described in 2 Cor. 4:6. "God, who commanded light to shine out of darkness, has shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

He was the friend of God and trusted God in everything. He believed that "nothing was too hard for the Lord." He believed that God would yet send the

promised Saviour into the world, from his own bosom. Christ says, "Abraham rejoiced to see my day." (John 8:57.) God came down from heaven to converse with him in the plain of Mamre; and many, many things are told of his simple faith and love towards the Lord. Hear you this, young reader? Have you faith? Do you know what communion with the Lord means? A missionary needs this; for he may have little sympathy with those around him, and it is by his fellowship with God that he gets strength and life in his work. He needs often, like Abraham, to retire to some grove, and call on "the everlasting God." (Gen. 21:33.)

He was rich, and yet not fond of riches. He possessed great flocks and herds; and even kings came and spoke to him as if he had been a king like themselves. Yet he never made his riches and greatness anything more than means to serve God with. You may have heard of Robert Haldane in our country. When he came to the knowledge of Christ, he was left like Abraham—he used all his property and money for the Lord's service, and sought to go out as a missionary to India.

Are any of you, young readers, rich, or likely to be rich? Will you be an Abraham? Will you say, the Lord is giving me what I may give back to him? Will any of you that have a comfortable home, and many pleasant things to enjoy, go forth to preach salvation?

He denied himself whenever he could thereby serve the Lord. God made him leave his home and friends, and go to an unknown foreign land. He immediately agreed to go. He left his fields, and native land, to begin a wandering life; for God was now going to make him a missionary. At another time, he obeyed God in offering to sacrifice his only son, Isaac; for he felt that while he had his God he had all things left. And once, when Lot wanted to get rich, and luxurious plains, Abraham let him take them, but stayed himself where he was. Are you young friends, thus self-denied? What could you give up for God? Does the love of Christ constrain you thus? Do you love him more than father or mother, or home, or lands? A missionary's heart must glow with such love as this.—Rev. A. Bonar.

Prayer Meetings—Who Attend Them? In our last we spoke of prayer-meetings—their importance. And who attend these important meetings and sustain them? Members of the church, surely. Yes, members of the church. Men of the world, industrious and upright as they may be, hold no prayer-meetings. That would be a new thing in history, a prayer-meeting conducted by worldly men. They attend sometimes, and in many cases are profited, but others appoint such meetings, conduct them, and are responsible for their continuance. The disciples of Christ, from the day of Pentecost to the present time have loved and maintained prayer-meetings. With one accord, in one place, they have been accustomed to offer prayers and supplications unto God. But do all the members of the church go to the prayer-meetings? No, indeed, not half of them, not a quarter of them, regularly. Sometimes we look around, and see how small is the number in attendance when compared with the whole list of members, and ask, where there are not ten cleansed, but where are the nine? Where are the nine, when the time for holding these meetings arrives? WHERE?

But who attend the prayer-meetings? The pastor attends them, of course. He goes regularly,—sometimes when his own health and the circumstances of his family seem to demand that he should remain at home. But he cannot be so absent. There are to him important meetings, very important, and he will make sacrifices, and hazard much to have them sustained. The pastor attends the prayer-meetings.

The deacons also attend them. Is that so? Yes, generally. Some deacons are there, as regularly as the pastor, and when they are not at the prayer-meeting, we know that they cannot be. These are the deacons that fill the office well, and are ready for every good word and work. There are some good deacons, however, who cannot attend such meetings regularly. Their calling in life, or circumstances which they cannot control, prevent it. Their hearts are there, in union with the desires of those who meet to pray. These are good men, and they always, when they cannot attend, inquire about the prayer-meetings and help sustain them. There are a few other deacons who are not at these meetings, and who, we fear, do not love or feel much interest in them. Not many such, we hope. We know some, however.

Besides these, there are a few brethren and sisters, in every church, who attend and do all they can to sustain prayer-meetings. They are not absent without a reasonable and satisfactory excuse. These are the faithful ones, like the few in the church at Sardis, of whom the Bridegroom said, "They shall walk with me in white, for they are worthy." How much of the piety, the progress and the moral power of the church, is concentrated in these few! What would become of the church were it not for them? Where would be its light and its preservative influence if these were taken away? These attend the prayer-meetings. And there are a few others, some in remote parts of the town, some kept at home by domestic cares, who are kindred spirits, and though absent personally, help sustain these meetings. These attendants on the prayer-meetings amount in all, perhaps, to one fourth of the members of our churches. The majority do not go regularly. It is painful but true, unless our observation is at fault. There are also some in every place, that do not profess religion, who attend these meetings occasionally. They, however, feel no responsibility in the matter, though it is encouraging always to see them present.

Who attend prayer-meetings? We have answered the question, to the best of our knowledge. Reader! attend these meetings regularly for the next six months, and see if our answer is correct.—Zion's Advocate.

Act Deliberately. Every work of man, with every secret thing, is to be brought into judgment, whether it be good, or whether it be evil. And the conviction of this great truth should be written, as by the finger of God, on every heart. We should act with a full understanding of what we do, and of the certain tendencies of our actions. In what we engage, we say to ourselves, I am doing this with reference to the judgment-seat of Christ. Every individual ought constantly to say to himself, I am performing this service as an article in my final retribution. Every parent should ever think—This influence of good or of evil I am now exerting on my children, that I may answer for it in the coming judgment. Every child should remember, I am now dutiful or disobedient to my parents, that I may meet my reward at the bar of God. Every religious backslider should say to himself, I will now corrupt myself, and crucify the Saviour afresh, that my recompense may be according to my work. Every false professor of religion should settle it in his heart, My hypocrisy I will carry with me to my eternal awards. Every individual who is convinced of his lost condition as a sinner, yet refuses a full and cordial submission to Christ, should say, I am still rejecting Christ, that he may reject me in the coming retribution. Every individual who is unconvinced of his sins, and is willing, so to live, should establish it with him, I need no Saviour and no repentance; I can afford to live and go to my final awards as I am. Every individual who harbors the spirit of contentions and bitter resentments towards any fellow being, should do so understandingly, and say, These feelings I cherish as the earnest and precursors of my future retribution. Every sinful pleasure seeker, as he enters on his scenes of vanity and sin, should engrave it on his conscience, This I will do, that God may judge me for it in the last day. Every impious oath taker, in giving utterance to profanity should think with himself, I am now cursing God, and cursing man that these curses may return upon me in the judgment day. Every Sabbath despoiler, in showing his hatred to the law of God should remind himself, I am doing this that the Supreme Judge may reward me according to my work. Every fraudulent transgressor, who lays his plot to filch another's rights and possessions, ought to deal with me in eternity, the judge to deal with me in eternity. Every unjust usurer I take upon it as a principle, This usury I take without mercy, that God may show me no mercy in the judgment. Every patron of the drunkard's cup, whether partaking of it himself, or giving his influence to allure others to partake of it, should offer the prayer, So may God reward me according to my work. Every violator of chastity and social virtue ought to decide with himself, This foul work of death I do, that its eternal retribution may be visited upon me. And so with all the evil doors we do. Their work should be before God. Their work should be done deliberately, and with a full knowledge of its bearings upon the sure awards of eternity.

On the other hand, all good men and well doers, who fear God and work righteousness, should act with equal deliberation. Every spiritual and faithful Christian should know that his Christian life and services are connected with the holy and glorious rewards of heaven; that in earnestly doing and suffering the will of God in this life, he is performing the work of which the righteous Judge will say, Well done, good and faithful servant, enter thou into the joy of thy Lord. Every such individual has the strongest possible assurance to persevere in

his present toils, and trials, and sacrifices. He may ever say to himself, "These prayers, though very worthless to my view, still ally me to all that is precious now, and in the hopes of the life to come, these inward searchings and humiliations, though they sink me into nothing, still raise me to glorious fellowship and prospects;—these tears that I shed over my sins, for my friends and brethren, for the prosperity of Zion, for the welfare of society, and for the salvation of men—these tears that I have wept over fallen Christians and the enemies of the cross, and over my personal defamers and foes, though too much intermingled with a hateful selfishness, are still the witnesses of my sympathy with Christ, and hence they cannot be in vain,—these labors and donations to the cause of God and humanity, though very meager and unworthy offerings, are still my happiest privileges in life, and as the fruits of my justifying faith in the Saviour, they are procuring for me a more abundant entrance into his everlasting kingdom." Thus every Christian well doer is permitted and authorized to say, And he should fully understand his position, while engaged in his blessed work. The rewards of infinite grace are sure to be his. The evil doer has every thing to appal him both in his work, and in its recompense; but he who serves God, and his generation according to the will of God, has every conceivable encouragement to cheer him on his way. His work is God's work, and his reward is God's reward now, and eternally.

Reader, act deliberately. Christian act deliberately. Unpardoned mortal I charge you act deliberately.—Zion's Advocate.

(From the Vermont Chronicle.)  
Egypt and Abyssinia.

At Cairo there are about twenty Coptic Protestants, a priest among them, who meet to read the Bible. There is a Greek Catholic, or United Greek Bishop, said to preach almost the pure Gospel. The old Armenian Bishop, while expressing himself very strongly against tradition, speaks of the Holy Scriptures as containing alone all that is necessary for salvation; and of his reliance on the blood of Christ alone for salvation. The Coptic Patriarch has been for many years, while yet a simple monk in relation with the Missionaries, Lieder and Kruso; and, as far as his knowledge goes, he is a Reformer. He wishes to put all the pictures out of the Coptic churches, and is against the invocation of saints and angels. He wishes, also, to put an end to the Divine services being performed in an unknown tongue, both in Egypt and Abyssinia. His friend Cassai, the present most powerful chief in Abyssinia, reads his Bible in Amharic. He endeavors to introduce Scriptural education into the Coptic church. He has himself built a school-house, where 300 Coptic boys are educated. All who can read, have the New Testament before them, and some the whole Bible. The first teacher is a Protestant. According to the last news received from Abyssinia, the Jesuit Bishop Yacobi has been sent out of the country. Cassai appears resolved to restore the ancient royal family. Oubea refused to submit to him; and, according to the last news, they had fought a battle, when the eldest son of Oubea was killed, and he himself wounded and made prisoner, that is, deposed; so that Cassai now rules over all Abyssinia except Shoa.

Agreement Between the Two.

There is a perfect agreement between the Christianity of the heart and of the Bible, just as there is between the human countenance and its reflection from a faithful mirror. The Christianity of the heart and character is a reflection of that in the Bible. It sustains to it the relation of an effect to its cause. Hence, the Apostle's Holy Spirit of our being sealed with the Spirit of promise, in reference to the impression which the seal makes upon the wax, leaving behind it all the lineaments of its image in superscription. The character and graces, as they are doctrines and truths of the gospel, revealed to us by the Holy Spirit; the law is thus written on the flesh; the law is thus written on the heart; and we are able to be "born not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." As the image produced by the seal, therefore, corresponds to the seal itself, as the law which the Spirit writes in our hearts, is the same which he has written in the Bible, and as the Word of God by which we are begotten, follows the general law of like producing like, it must be true, that the revelation which the Lord Jesus makes of himself in the character of his people, must correspond to the one which He has made of Himself in the pages of His Word. So far as our doing and suffering the will of God in this life, he is performing the work of which the righteous Judge will say, Well done, good and faithful servant, enter thou into the joy of thy Lord. Every such individual has the strongest possible assurance to persevere in

innocency, by virtue of the covenant of works; but he is not a God to any sinner, but in the way of free grace. [Dr. Planer.]

Genuine Revival.

We select the following gem from Dr. Archibald Alexander, as given in his life by Dr. J. W. Alexander:

I now speak of genuine revivals, where the Gospel is preached in its purity, and where the people have been well instructed in the doctrines of Christianity. In a revival, it makes the greatest difference in the world whether the people have been carefully taught by catechizing, or are ignorant of the truths of the Bible. In some cases revivals are so remarkably pure that nothing occurs with which any pious man can find fault. There is not only no wildness or extravagance, but very little strong commotion of the animal feelings. The word of God distills upon the mind like the gentle rain, and the Holy Spirit comes down like the dew, diffusing a blessed influence on all around. Such a revival affords the most beautiful sight ever seen upon earth. Its aspects give us a lively idea of what will be the general state of things in the latter-day glory, and some faint image of the heavenly state.

The impressions on the minds of the people in such a work is the exact counterpart of the truth, just as the impression on the wax corresponds to the seal. In such revivals there are great solemnity and silence. The convictions of sin are deep and humbling; the justice of God in the condemnation of the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart at first is made to feel its impeneable hardness; but when least expected, it dissolves under a grateful sense of God's goodness and Christ's love, light breaks in upon the soul, either by gradual dawning or by a sudden flash; Christ is revealed through the gospel, and a firm and often joyful confidence of salvation through him is produced; a benevolent forgiving, meek, humble, contrite spirit predominates; the love of God is shed abroad; and with some joy a speakable and full of glory fills the soul. A spirit of devotion is kindled. The Word of God becomes exceedingly precious. Prayer is the exercise in which the soul seems to be its proper element, because by it God is approached; his presence felt, and his beauty seen; and the new born soul lives by breathing after the knowledge of God; after communion with him, and after conformity to his will, extends also springs up in the soul a glory-giving desire to promote the glory of God, and to bring aid by that knowledge of the truth, eternal life means to the possession of the heart. The sincere language of the heart is, "Lord, what would I have more to do?" That God may send upon his Church many such revivals, is my daily prayer, and many such have been experienced in our day, and I trust are still going forward in our churches.

Prayer is to be offered in our Father, through the mediation of Jesus Christ, is the way to the Father, and the Father's way to us; his name is not a mere musical cadence to a prayer, or a customary close to a collect, but is to be Alpha of prayer, and its Omega too, he is to be the substance of every prayer, and the commencement and the end of every prayer, and it is because of what he has done that we can see a channel by which our prayers shall rise to Deity, and the blessing of Deity shall descend into the heart of humanity. It is, then, in the name of Christ we must pray.

But we are also told that we are to pray in the strength and by the guidance of the Holy Spirit of God. "Man persists long in seeking for a thing which does not give evidence of its reality, that the Holy Spirit might him to pray for it. We all know very well that water rises to the level from which it descended; it is so with prayer; the prayer only that God has inspired will reach to God; we are told, therefore, that the spirit of God pleads and intercedes within us with groanings that cannot be uttered. What a thought is this, and what an evidence of the helplessness of man! We need God, to pray to God to pray through, and God to pray in. Christ pleading without us, the spirit pleading within us, sustained safely is the creature in the everlasting arms. How safe is that prayer of an answer how sure is that prayer of the golden crown which is placed in the golden censer of a Saviour's merits, and kindled by the presence of that Saviour's Spirit! You may recollect, that in the ancient economy, it was not only sin to offer upon a wrong altar, but it was no less so to offer incense kindled from strange fire. Now the right altar is Christ, the true fire is the Holy Spirit; it is fire that kindles the cold heart—it is his inspiration that gives eloquence to the stammering lips; it is his presence that gives efficacy and ex-pression to the inmost thoughts and desires of our hearts.

The poor man looked, and as he held, his eyes were further opened, and he said, "How have I been deceived! It is no silver, but only copper. Will you sell me your farm for my bag of copper? You may have it all."

"Look again," was the only reply. The poor man looked, tears stood in his eyes, his delusion seemed to be gone, and he said, "Alas! I am undone. It is not even copper. It is but ashes! How poor I am! I wish to own that farm, but I have nothing to pay. Will you give the farm?"

The rich man replied, "Yes; that was my first and only offer. Will you accept it on such terms?"

With humility, but with eagerness, the poor man said, "Yes; and a thousand blessings on you for your kindness."

The fable is easily applied. Mather has well expressed the difference between grace and merit, in few words: "God was a God to Adam before he fell; but to be a God to sinners, this is grace. He was a God to Adam in

Secret of Success.

The N. Y. Independent gives the following report of Dr. Wayland's reply to the resolutions of the Alumni presented by Judge Thomas, of Mass. "The secret of this success, so far as he was concerned, was as follows:

"1. A resolute and honest consecration to the work to be done. He had cut loose from what ever interfered with that work. He kept himself from amusements—for which he had no taste—and even from favorite studies, and gave himself to the work of building up the University.

"2. A dogged instinct to his duty.—He had a fixed determination to go through with what he had begun, and to take up every duty as it came. No doubt, in the matter of discipline, some had thought him a "regular old despot." But God only knew the agony he had endured when called upon to inflict pain on any student or his friends. But the pain they had suffered was nothing when compared with his. He had tried to avoid discipline but could not help it. And now as the rejected suitor appealed from Phillip drunk to Phillip sober, so he appealed from impetuous and excited young men to the men he saw before him, matured and subdued by experience. They must decide on his acts as an instructor, and there was no pupil of his whom he would not be glad to meet anywhere, for he knew that toward all he had done his simple duty.

"3. Never to act for to-morrow, or next month instead of to-day. It has been my rule to do as well as I know how. The way to prepare for to-morrow is to do with a whole heart the duty of to-day. Sometimes young men take up preaching as a temporary employment, while preparing for a profession; but their heart is not in it, and consequently they break down as teachers, carry with them into their professional reputation of men who have already failed. Do your present duty, and never be mousing around for something else.

"4. Adherence to general principles.—Have confidants in general principles. Our wisest men—for I presume our politicians are our wisest men—often mistake for want of confidence in principles. Things follow their tendencies. Take a law of right and carry it through, and take the good and bad together. You can't have the good of a principle without the evil. But follow the principle. It will bring you into narrow places and up steep defiles but keep on, and you will see a glory beyond that will repay the labor and toil of the ascent. For myself, I am built railroad fashion. I can go forward and if necessary I can back; but I can't go sideways.

The Grace of God Illustrated.

A clergyman once represented the conduct of awakened sinners towards God's offers of gratuitous salvation, thus:

A benevolent and rich man had a very poor neighbor, to whom he sent this message, "I wish to make you the gift of a farm."

The poor man was pleased with the idea of having a farm, but was too proud to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home, his own was daily growing strong, but his pride was great. At last he determined to visit him who offered the offer. But a strange idea imagined this time seized him. So he came that he had a bag of gold to the rich man, with his bag, and your message and "I have received you. I wish to own have come, and I wish to pay for it, I the farm, and for it."

Will you sell me your farm for my bag of gold? I wish to pay for it, I the farm, and for it."

"Look again; I do not think it is even silver," was the solemn but kind reply.

The poor man looked, and as he held, his eyes were further opened, and he said, "How have I been deceived! It is no silver, but only copper. Will you sell me your farm for my bag of copper? You may have it all."

"Look again," was the only reply. The poor man looked, tears stood in his eyes, his delusion seemed to be gone, and he said, "Alas! I am undone. It is not even copper. It is but ashes! How poor I am! I wish to own that farm, but I have nothing to pay. Will you give the farm?"

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## GENERAL NEWS.

### Great Battle with the Indians.

Gen. Harney has signified his advent into the South country by one of the most gallant and complete victories ever obtained over an Indian enemy. The victory is so thorough as to strike terror into the whole of the savage tribes occupying that extended section of country. Still there may be hard fighting to do before they are completely subdued. As yet, we are without details, our own letters not having come to hand. But other letters, immediately from the battle ground, have been received in this city, from which we gather some of the details.

The engagement took place on the 3d inst., at Sand Hill, on the North fork of the Platte. The entire force of the United States troops (not participating in the engagement is stated at four hundred and fifty men. Maj. Cady was in command of five companies of the 6th Infantry. Col. Cooke had command of two companies of the Second Dragoons, one company of Infantry, mounted, and a company of Artillery. The whole force under the command of Gen. Harney.

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trials furnished by the telegraphic despatches of the fall of Sevastopol.

We can form and adequate idea of the tremendous operations which have resulted in the fall of this world-renowned and immortal strong hold. If a victory is to be estimated by the magnitude of its cost, great should be the rejoicings of the Allies over the fall of Malakoff. One effect of the news will be to relieve the public mind of an incubus which has weighed upon the thoughts of the whole world for the whole year past. In every part of the globe the fate of Sevastopol has been a subject of daily discussion; but the problem has at last been solved,—the mighty fortress is in ruins, and the world can dismiss the subject from its thoughts. Let the future conduct of the war be what it may, the attention of the nations of the earth can never again be centered upon a spot as it has been, with a strange fascination, upon that scene of carnage where the Tri-color of France, the Cross of St George, and the Crescent of the Turk, now wave together in triumph. The emulating point of the great drama has been reached, and the final scene will be watched with abated interest.—N. Y. Times.

At Sevastopol on the 26th ult., the Allies were fortifying the North side, and constructing new batteries. The French were advancing cavalry and infantry towards the town of Baktchi Sarai, the ancient Tartar capital of the Crimea, which is situated in a long deep valley, about sixty miles South of Perekop, and contains 13,000 inhabitants. It is reported that the siege of Sevastopol was to be raised. The allies were concentrating forces between it and Balaklava and the Tchernaya, and were constantly reconnoitering the left wing of the Russians. A fearful tempest and heavy rains had occurred at Sevastopol. The Russians were firing shells into the city from the North side.

Four hundred Russian deserters, mostly Poles had arrived at the Allied camp, and reported that after the taking of Sevastopol, the demoralization of the Russians was complete, and that such was the confusion after the evacuation of the south side, that the soldiers exhausted by fatigue, lay 24 hours without food. The Russian loss was estimated at 18,000.

A report from Berlin says that Prince Gortschakoff would shortly evacuate the North Forts, but that the Russians were making extensive arrangements for the winter campaign. The Turks at Kars were short of provisions, and compelled to eat horse flesh.

Austria was still desirous of mediating.

The latest advices from the Crimea state that Prince Gortschakoff telegraphed that 20,000 Allied troops landed at Eupatoria on the 23d ult., and that they had 30,000 men on the Russian flank—that the Allies attacked the Russian infantry on the 24th ult., compelling the latter to retreat, and on the 25th ult. 33,000 men disembarked from Eupatoria, and occupied the neighboring villages on the left flank of the Russians.

Governor Wright, of Indiana, in his address at the New York State Fair, alluded in beautiful language to the connection between enlightened agriculture and the development of the social and moral nature of man—between agriculture and independence—between agriculture and the sacredness of domestic relations and the recognition of that Providence upon whose care the farmer, more than any other man, should, from the nature of his pursuits, rely. And of labor, he said:

"At the base of the prosperity of any people lies this great principle—make labor fashionable at home. Educate, instruct, encourage; and offer all the incentives you can offer, to give interest and dignity to labor at home. Enlist the heart and the intellect of the family in the support of a domestic system that will make labor attractive at the homestead. By means of the powerful influences of early home education, endeavor to invest practical labor with an interest that will cheer the heart of each member of the family; and thereby you will give to your household the grace, peace, refinement and attraction which God designed a home should possess."

Honor to an American Inventor.

The Emperor of Austria has conferred upon Professor Morse, the large gold medal for arts and sciences in consideration of the services rendered by him to science by his system of telegraphs, which has been extensively applied in the Austrian dominions.

Scarcely twelve years have elapsed since Professor Morse's first public experiment in Electric Telegraphing was made between Baltimore and Washington. Now there are about fifty thousand miles of the wires in operation, and they stretch under seas, and over mountains, and to almost every part of the habitable globe.—Nearly as many miles more are in progress of construction. The Electric Telegraph is the wonder of our age. Its practical introduction is chiefly due to the ingenuity of our American citizen, who, previous to the realization of his great idea, was almost unknown to fame. This fact should afford great encouragement to all inventors. They hold the keys to myriads of treasure chambers of invention, as yet untouched and undeveloped.

DESCRIPTION OF SEVASTOPOL.—The following explanation of the affairs at Sevastopol, and the position of the place, which we take from the Boston Courier, will enable the reader to form a very correct estimate of the condition of things and the relative positions of the Northern and Southern forces:—

"To illustrate the position of the parties as they stand now, we may suppose Boston is Sevastopol south, and Roxbury is Sevastopol north, with a bay between them. The works of the allies covered all the front of the south part, and when they captured Sevastopol south, they had to look at the fortifications on the north side, which might be supposed to extend as from South Boston Point in Watertown.—The north side of the bay is covered with defenses which command the southern side, and of which slope towards it. The allies have now to ground the bay, attack the Russians in flank, and invest the place. Their ships cannot enter the bay while it is blocked up by sunken vessels, and the forts on the north side command the whole water, for all purposes of navigation and position. North Sevastopol has not yet been attacked, and it will be long before the great fortress can be entirely conquered."

IMPROVING IN PAPER MAKING.—A paper maker in the south of France makes a pulp of five common plants, in certain proportions, with 20 per cent. rags, and produces a paper not distinguishable from pure linen, and which is of excellent quality, and can be afforded at half price. It is stated that a large company has been founded in Paris for its manufacture.

## BUSINESS DEPARTMENT.

### LETTERS RECEIVED.—VOL. 7, No. 24.

W. C. BARRIS, James C. Wright, L. G. Davis, H. J. W. Hitehcad.

Letters received containing remittances: David Packer, Rev Webb.

## RECEIPT LIST.

Persons making payment for Subscription or mailing as the amount, and not receiving their papers or copies of the amounts acknowledged in due time, are requested to inform us.

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## LAND FOR SALE.

OFFER 200 acres of Oak and Hickory land for sale, 500 acres of which is in cultivation, a fine dwelling, tin house, several other necessary out buildings, spring and well, water both convenient, and peach orchard on the place. It lies in four miles of Wetumpka and in twelve miles of Montgomery. It is quite a pleasant and healthy location, and is well adapted for this and the first of December next, for further information address me at Montgomery, or call and see me at Judge B. S. Bibb's Plantation 64 miles from Montgomery. J. W. WAYNE.

## Daguerreotype GALLERY.

G. W. ROBBINS may be found for a short time only, over Mr. Grier's.

FURNITURE STORE, ready to wait upon Ladies and Gentlemen. (rain or shine) from 8 o'clock A. M. to 6 o'clock P. M. Prices, \$2.00 to \$10. With eleven years practice, being a pupil of the celebrated

J. A. WHIPPLE, Inventor of Crystallotype, Crayon, &c. and owing to those Patent Rights, Mr. R. is prepared to instruct in all the late improvements of the photographic art.

Children's Pictures taken only in fair weather, from 11 to 3 o'clock.

Tuskegee, Oct. 10, 1855. no23 f

Elisir Tonique De Reine.

THIS delightful preparation for the hair is made from Castor Oil, deprived of its objectionable properties, and combined with ingredients calculated to promote the growth of the hair, and keep the head entirely free from dandruff and while it bestows a most beautiful gloss, it is not so greasy and offensive as the Pomades, &c., so generally used. It has a most agreeable perfume and it is very popular with ladies for dressing the hair. Prepared by

M. P. LEGRAND & CO. Sign of the large Jar.

MUSTANG LINIMENT

In any size bottles, will be found AT THE SIGN OF THE JAR.

Hotel for Sale.

THE subscriber, wishing to leave the country, desires to sell his Hotel, situated in Hayneville, Lowndes county, Alabama, and known as the TAYLOR HOUSE. It is a large, commodious building, and in good repair. It is the only hotel now kept in the place, and is doing a fine business. The house rents readily for three hundred dollars per year. My price is TWO THOUSAND DOLLARS, and I do not hesitate to say, that it is a property in the hands of the Hayneville, is the county seat of Lowndes county, and is a remarkably healthy place. I would take a small farm in part payment—would prefer it in Hayneville.

For further particulars, apply to me at Hayneville, Ala., or to JAMES H. MOOREFIELD, at the South-Western Baptist office, Tuskegee, Ala. sept27-n21-lm.

J. J. STEWART, CYRUS PHILLIPS, W. B. PARSONS

STEWART, PHILLIPS & CO., WHOLESALE & RETAIL GROCERS, Montgomery, Ala.

October 5, 1854. 3y.

J. S. PARKS' CORDIAL,

Will cure Diarrhoea, Dysentery, Bloody Flux, Cholera morbus, Pains in the stomach and bowels, Chronic Catarrhs and like diseases. One of the best medicines in the world.

FOR CHILDREN WILL TAKE THEM!! All who try this medicine are enthusiastic in their praise of its value. It is perfectly harmless but is certain in its action. But one bottle properly tried will do more to gain its favor than a thousand words I might say in its praise. Sold at the Drug Stores in Tuskegee, and by all druggists.

October 4, 1855.

Botanic Medicines, FIFTY LBS African Bird Pepper, 75 lbs Composita, 50 lbs Pea. Ivoryberry, Beth Root, Black Root, Cohosh, Bitter Root, Blood Root, Baldpate, Cowhens, Chronic Catarrhs and like diseases. One of the best medicines in the world.

Sign of the large Jar.

To Teachers.

WANTED, at Salem Female College, a Professor of NATURAL SCIENCES. Address the editors of the Russell-Record, Salem, or J. S. ARY, Haverly, Mo. Ga. sept27-n21-f

POTASH in Tin Cans at the sign of the large Jar.

## SPECIAL NOTICES.

### Association Meetings.

We give below the time and place at which the associations named will hold their annual sessions this season. The list of all the associations in Alabama would be given if the minutes had been forwarded to us. Will not some of our brethren send us copies of those not named that they may be inserted in due time?

We have two requests to make, and we hope they will be granted.

I. That the Clerks of the Associations in Alabama compile a complete list of the ministers (ordained and licensed) connected with the churches composing those bodies; and publish them in the minutes, giving the post-office address of each minister.

II. Copies of the minutes be forwarded to this office immediately after they issue from the press.

It is designed to compile a complete list of all the ministers in the State, and publish it in the next minutes of the Convention, if the names can be obtained.

2d Sabbath in October.

Alabama with the Carlowville Church, Dallas co., Ala., commencing on Friday.

Barbour co., Ala., commencing on Saturday, Barbour co., Ala., commencing on Saturday.

3d Sabbath in October.

Calhoun with the Hopewell Church, Perry co., Ala., commencing on Friday.

Judson with the Antioch Church, near Skipperville, Dale co., Ala., commencing on Saturday.

4th Sabbath in October.

UNITY ASSOCIATION with the Shady Grove Church at Burnsville, Dallas co., Ala., commencing on Saturday.

Rocky with the Gaston Church, Sumter co., Ala., commencing on Saturday



Office of STALLS, 6000 1/2 STREET,  
Brick Store opposite the Allen House,  
Tuskegee, Macon, Ga.