

THE S. W. BAPTIST.

TUSKEGEE, ALA.
THURSDAY MARCH 20, 1886.

OUR TERMS.—Yielding to the value of a large majority of our friends, whom we have consulted, we have concluded to publish a medium course between the cash and credit systems. We shall hereafter retain the usual of our subscribers as they may prefer, but if payment is not made by the 1st of the month, we shall charge 25 cts. per copy.

In pursuance of this modification in our terms, we hereby inform our readers that payments made within three months will be recognized as being in advance. But if payment is delayed beyond that period, we shall charge 25 cts. per copy.

Agent.

Mr. S. B. GLAZIER is our authorized agent for the South Western Baptist for Alabama, and is authorized to receive and receipt for all outstanding dues.

Elder J. M. WATT, of the house of Stewart, Gray & Co., Columbus, Ga. is authorized to act as agent for the South Western Baptist.

Rev. D. BERNARD has been appointed agent for the Bible Revision Association, to labor in Alabama.

Notice to the Delegates of the Alabama Baptist Convention.

The delegates to the Alabama Baptist Convention will be met at Tuskegee, on the 10th and 11th of April, by brethren prepared with conveyances to take them to the Convention.

By order of the Church.
B. STAMPS, Ck.

LA FAYETTE, ALA.

AGENTS ENGAGED IN BIBLE AND BOOK COLPORTAGE, BY THE "ALA. BAP. BIBLE SOCIETY."

Elijah Shearer, Ala. Association.
Jas. W. M. Coughlin, Cahaba.
Jno. R. Sartor, Unity.
Jordan Williams, Coosa River.
Thomas M. Harbin, Pine Barren.
Chas. W. Lay, Liberty.
Cherokee, Cherokee.

and surrounding Country.
A. B. Conch, City of Mobile.
All of whom are authorized to solicit aid for the work.

All of the above Colporteurs are authorized to act as agents for the South Western Baptist.

Edmund King's Proposition.

The proposition thus amended will stand as follows:

"I will be one of forty or fifty if necessary that will give the Southern Baptist Publication Society five hundred dollars to be paid by the first of June eighteen hundred and fifty-six, on having twenty days notice that the amount is made up by reliable pledges. This pledge may be changed, if thought advisable to ensure success, by paying one half first of June 1856, the other half first of June 1857.

I would like to have it understood that, provided the above proposition is accepted all agencies for the above purpose shall cease.

Pledges to be made to the Editors of the South Western Baptist by the first of June next, who shall judge of the reliability of the same.

Yours in Christ Jesus,
EDMUND KING.

We call the attention of the Alabama Association to the communication of brother C. F. Sturgis in to days paper.

Read the proceedings of the Southern Baptist Publication Society, and Dr. Manly's circular.

A very intelligent brother from North Alabama says: "Your paper comes up to the standard of what a religious paper should be, and I wish you abundant success in your efforts to do good." Thank you, brother, we expect to have many such friends in North Alabama, soon.

We call attention to the correction and additions made in the advertisement of the "Central Institute." As the circular was printed from the same copy as the advertisement, those who have received them, are requested to notice the corrections. It is due to our office to state that we followed copy, and the mistakes are not ours.

Copyright.

The New York Examiner secures a copyright for the "Roger Williams" articles as fast as they appear. He hints the "brethren of the press" in the following handsome way: "We have done this, regretting that it will interfere with their republication by our brethren of the press, but it is the only way we could preserve the rights of the author, in the event of his wishing to publish the series in a volume."

We took the hint some time ago; but some of the "brethren of the press," kept republishing until he has given them this plain hint. In this book-making and scamp-pilfering age, we see the obvious necessity for the course the Examiner has taken. For it is a grievous sin for a man's productions before they are dry from his pen or cold from his brain, to be snatched up by thieving bookmakers and converted into volumes with the dispatch of a genie. We would not be surprised when it was first announced that the copyright was secured that there were some stereotyped plates ruined. And it may be possible that we had best secure a copyright for our admirable (!) Latitudinarian articles, if it is not now too late. We suggest to Deacon Todd that he had better defend his "rights" in the same way.

Truth is like a torch, the more it is shaken the more it shines.

A New Term of Membership in the Methodist Episcopal Church.

We clip the following as we see it going the rounds of the secular press: "Bismarck Press.—We find in the New York Commercial Advertiser, the following notice of the sermon preached a few days ago by this eminent divine at Newark, New Jersey:

"At 8 o'clock there was a second service, and the Rev. Bishop Pierce, of Georgia, preached. It was a sermon which present will not soon forget. His subject was, 'The gold and silver are mine,' and well and eloquently did the reverend gentleman illustrate and enforce his several topics, and mightily did he convince the people—that he was an eloquent divine! The immense building was crowded to its utmost capacity. Every spot both above and below, wherever standing room could be obtained, was occupied; but although the crowd was great, and many were hardly pressed, the most unbroken attention prevailed throughout, every man forgetting himself in admiring the astonishing powers of the Bishop. Immediately after Dr. Philip had concluded his brilliant sermon, there being a few talents of the images of Caesar lacking to pay the cunning workman who had built the synagogue, and who had so beautifully and powerfully adorned the columns, and the altar, and the pews, and the pulpit with the most delicate touches of their art, overlaying them with the finest vermillion, about two talents were subscribed in addition to those received at the sixth hour of the day. One pleasing feature of the evening exercises was that ten persons subscribed six hundred dollars each to constitute Bishop Philip a 'life member of the church.'"

"N. B. The Methodist Episcopal Church in Samaria find upon trial that the habit of constituting our Bishops 'life members of the church,' by the payment of one talent in silver each, is the most ready method of raising money—our brethren regarding it an honor for they manifest the greatest readiness to pay, to have a Bishop's name enrolled upon the class-book among their own—and it is recommended to all the congregations of the faithful, who are in want of the 'needful!'"

Publication Notices.

THE PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA, PHILADELPHIA: LINDSAY & BLAKISTON.

The first number of a work bearing the above title is received. It claims to be a "condensed translation of Herzog's real encyclopedia." In addition to Herzog as the text, the work has received additions from other sources; more than one hundred contributors, including the ripest scholars and most evangelical Theologians of Germany, and the articles are the result of their best judgment and most careful research. Its design is to embrace all the departments of theological study; Exegesis, Biblical interpretation, and Historical Theology. Systematic and Practical Theology are not overlooked. In addition to the various theological subjects embraced and treated on, it is a complete Bible Dictionary, the best we have ever seen, being more full and complete.

The design of the work, in addition to giving to the world the best possible information on all the subjects embraced in the work, is to give a check, nay, a death blow to modern German Rationalistic Theology. This the Author, Contributors and Editor, distinctly avow. Every lover of Truth will bid them God speed in that noble and powerful undertaking. It is also designed to check and thwart the modern Jesuitical designs of Popery upon Germany, and the whole Protestant world.

The plan of the work, we gather from what we see and learn, to be that of "Kitto's Cyclopaedia," "Robinson's Calmet," and the "Encyclopedia of Religious Knowledge;" and modestly claims a superiority over the above works, because of the comprehensiveness of its plan, and the greater number of subjects treated upon.

The Encyclopedia is the work of divines of the "Evangelical Lutheran Church," yet they disclaim committing the work "exclusively to any one" denomination, but will plead the cause of "evangelical Protestantism."

It is translated from the German by Rev. J. H. A. Bomberger, D. D., Pastor of the first German Reformed Church, Philadelphia. "Assisted by distinguished Theologians of various Denominations." And published by that firm of long standing and excellent character, Lindsay & Blakiston, Philadelphia.

"It will be issued in twelve Parts, of 128 double column pages, at fifty cents each, and will form, when complete, two superroyal octavo volumes, of about 750 pages each. Price \$6.00.

"The numbers will be sent by mail to subscribers, free of postage, upon the receipt of the subscription price in advance.

"Agents are wanted to canvass for subscribers for the work, either in numbers or complete, to whom liberal discounts will be given.

"Address Lindsay & Blakiston, Publishers, Philadelphia."

Part I we have received, and examined. We are pleased with it, and should the enterprising Publishers favor us with the whole series as they appear, we shall regard it as the best contribution we have received for years to our Office Library. We recommend the work, as far as we have examined it, to ministers, and such of our members as wish a well furnished Library, as an invaluable work. But they can judge for themselves by sending fifty cents to the above named Publishers, who will send them Part I of the work, free of postage.

Christ is the life of faith.

Alabama Baptist Bible Society.

We wish our brethren to distinctly remember that there is such a Society. There is also such a Society as the American Bible Society; a Pseudo-Baptist concern, from which Baptists, a score of years ago, were compelled to withdraw, on account of their attachment to the truth. And there is the American and Foreign Bible Society, formed by Baptists, in New York, after they withdrew as above stated; and from which Southern Baptists separated a few years since on account of the slavery question, and organized the Southern Bible Board, and located it in Nashville, Tennessee.

Now let the reader keep in mind the above facts and distinctions, and observe the following. The Baptist Bible Society, the American and Foreign Bible Society, the American Bible Society, since our separation do not annoy us at the South by their agents, they are too much of gentlemen to do such a thing. But this cannot be said of the agents of the American Bible Society. We have no objection to their agents visiting and collecting funds from Pseudo-Baptist churches; but for them to appeal to Baptists, as churches or individuals, since the separation, and knowing the causes of the separation, must be set down as the perfection of impertinence.

But this they do in an unblushing manner. They visit towns, cities and wealthy communities, manage by a kind of refined Jesuitism to filch money from Baptist pockets, and after it is given, Baptists have no more control of it than the Sultan of Turkey. Thus they aid these mammoth establishments; while Baptist institutions may languish. While our Colporteurs are in the "high ways and hedges" circulating Bibles, and collecting what little funds the poor may give, these agents are getting money from some of our wealthiest churches.

We have often wondered why our pastors in our wealthiest congregations do not prevent this drain upon our resources. Some of them do, but others evidently are remiss upon this subject. If Baptists were right in withdrawing from the American Bible Society, in order to maintain the truth as they understood it; and again if Southern Baptists were right in dissolving their connection with the American and Foreign Bible Society, to maintain their civil rights, the separation from each remains binding upon them.

The Alabama Baptist Bible Society has been in successful operation for years, holding its sessions annually in connection with the Convention of the State. About half of its funds, we believe, are given for Bible distribution in the State of Alabama, the rest are sent to the Bible Board at Nashville for foreign distribution. And now let Baptists of Alabama give to their own State institution, and not to that ponderous Pseudo-Baptist establishment at the North, the American Bible Society. The Depository of the State Society is in Selma, and managed by that energetic and reliable man, F. M. Law, its agent.

Southern Light.

This monthly has been in existence just three months, and a rare thing, has in that short space attained to manhood. We cannot help it; we love naturalness of style, good ideas, and well spiced. We turn away instinctively from cold, prolix verbosity, and equally so from starchy heaviness bombast. And what shall we say about tight-laced, stiff, artistic dignity? Who can abide it? Some papers ascend so high into the regions of dignity and statelyness, that you cannot see an article readable—no more taste in them, a Job would say, than there is "in the white of an egg." From all this the Southern Light is free.

He need not be surprised if we serve him like we do the "True Union," Baltimore, clip him all to pieces for selections. We shall certainly be compelled to make free use of his articles.

As an older Journal we shall watch this Southern Light with parental solicitude, and should we see it taking too independent a course, we will kindly admonish it.

That Concert.

Brother Walker, on our first page in one of his happiest descriptive efforts has given our readers an account of a late brilliant concert at the Judson Institute. We thank him for it. Any friend of the Judson and the Howard are welcome to as many columns of the South Western Baptist as they wish. The editors of this paper helped to rear those Institutions, which are now powerful and prosperous, and their affection and concern for them, increases daily. We thank brother Walker for his kind expressions for the East Alabama Female College. Bro. Walker, and all thoughtful men, know that these Institutions are not rivals. There is room for them both, not only in territory, but in the public heart, and in the heart of the Baptist family. With such men as Sherman and Bacon at their head, they must and will prosper.

For the South Western Baptist.
"Old Landmark."

Messrs. Editors:—I trust that I am among the number of those whose hearts are ever open to conviction, and who are anxious to know the truth, the whole truth and to abide by it. Ever since the agitation of the Old Landmark Doctrine, my mind has been ardently engaged in the examination of the foundation upon which this repugnant doctrine rests. I have endeavored to discover the "great consistency" of such a practice, and to determine what would be its probable results. The result of my labor has been to make only these impressions upon my mind. That the steps proposed to be taken by the advocates of this doctrine, are without foundation in the word of God, unchristianlike, inconsistent and impolitic. But my mind is not yet closed to conviction. I want to see the subject agitated. Let it be held up in every light of which it is capable, I am a Baptist both in form and sentiment. But I am no bigot; under my present convictions, I can but pronounce this strange doctrine to be the fruits of a bigoted spirit, to which the Bible gives no countenance, and which threatens to destroy the lustre of the Baptist denomination.

I believe that there are thousands of Methodist and Presbyterian ministers, who have been called by God to preach his gospel, and that there are thousands of souls now basking in the sunshine of eternal happiness, and ten thousands more rejoicing in hope of a blissful immortality beyond the grave, which have been converted under their preaching. Then why prevent those whom God has called to preach from discharging their duty, whenever there is an opening? If they are unqualified to preach in our pulpits, then they are unfit to preach at all. But we are told that they have not been baptized, and hence are not properly in the church of Christ. Are we to let baptism which is really not essential to salvation form an impassable barrier between us and Christians of other denominations? And the votaries of religion to be prevented from cooperating in the great work of the salvation of souls, by the consideration of an ordinance that is comparatively insignificant in importance? God forbid! The Baptist denomination have truth upon their side. Let them proclaim it as long as they have an adversary in the world; but in view of this let them not arrogate to themselves so much of importance as to cause them to denounce God's ministers of other denominations as unworthy and unqualified to proclaim the glad tidings of salvation to sinners upon the brink of a gulf of starless midnight.

Yours in Christ,
J. B. HAWTHORN.

We welcome brother Hawthorn to the columns of the S. W. Baptist. He writes in a clear, pointed, forcible manner. Being a young man, we suppose, he will succeed as a writer if he will continue to avoid prolixity, the literary sin of the age.

For the South Western Baptist.
Revival.

Dear Brethren Editors:—I have only time now to say that my heart is overflowing with gratitude to our heavenly father for what he is doing for us at the "Mission Station" in Mobile. We are in the midst of one of the most glorious Revivals I ever witnessed. Up to the present time, fifteen have been received for baptism, and two by letter. The work is increasing in interest, and we do not know when it will stop. May the Lord be pleased to carry it on many days, and many many more be brought from the slavery of sin to serve the Lord.

I have the efficient assistance of Revs. Kedar Hawthorn, Wm. Spencer, R. E. Brown, a missionary on his way to Texas, and P. E. Collins.

I received my commission from the Domestic Board at Marion, Ala. last summer to labor as a missionary in this City. More anon.

A. B. COUCH.

Since the above was in type we have received a letter from that laborious servant of God, K. Hawthorn, giving an account of the same meetings, from which we extract the following:

"Up to this date we have received twenty candidates for baptism. Among the number received, are four of brother Couch's children, and a son-in-law of our brother Spencer. I mention these, because they are ministers children. I hope it will not be amiss to mention the fact, because his conversion and union with the church will be gratifying to his numerous friends, that Ex-Governor Bagby, and four of his highly accomplished daughters, are among the number of candidates for baptism. The work still continues.

Our venerable brother R. E. Brown, on his way to Texas, assisted us greatly. In addition to this good news brother Hawthorn sent us seven new subscribers, for which we thank him sincerely.

Deride not any man's deformities, but bless God they are not yours. Men shall answer at God's bar for their vicious habits, but not for their natural imperfections.

For the South Western Baptist.
That "Minister in Distress."

Messrs. Editors: I once heard an excellent minister remark "that to reach his feelings it must be done through the head and not the heart," but I seriously question whether there is a man on earth with the heart of a Christian in his bosom who can read that short story of woe so simply told in your paper of the 21st February, under the caption of "a Baptist minister in distress," without having his heart moved to tenderness and tears, if so I pity him. You give us no name nor other clue to his name. The picture agrees to but one man, and it is TRUE TO LIFE. My mind in a moment reverted back to the scenes of 1836. I saw a pale, care-worn, sainted-looking man ride up to my door, "faint but still perspiring." It soon was discovered that like Jacob "he halted upon his thigh." My ordination was to come off in a day or two, he was invited to assist; but was prevented by sickness. My Sarah, the wife of my youth, attended him with the kindness of a child. He, however, wrote my credentials with a trembling hand. He was soon called to preach the funeral of her that had so affectionately soothed his sorrows. I knew him long and knew him well. A PURER MAN NEVER lived. My first impression was pity, then respect and now veneration. Is it possible that such a man in such an age in such a country can pine away in broken heartedness? No, no. I appeal to the man of sorrow, now the PRINCE OF PRINCESSES, I appeal to his promises. It cannot, it must not be so in Israel.

And, my brethren, God has wisely and mercifully provided for just such cases. Hear him: "If thy brother be waxen poor and fallen into decay, with thee, then thou shalt relieve him." Lev. 25:35.

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land, thou shalt not harden thy heart nor shut thy hand from thy poor brother. But thou shalt open thy hand wide unto him and shall surely lend (give) him sufficient for his need in that which he wanteth thou shalt surely give and thy heart shall not be grieved when thou givest unto him; because FOR THIS THING THE LORD THY GOD SHALL BLESS THEE IN ALL THY WORKS AND IN ALL THOU PUTTEST THY HAND UNTO." Deut. 15:7-11.

"Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion, how dwelleth the love of God in him." 1 John, 3:17. No, my brethren, that father in Israel should not longer linger in neglect. Let there be raised a sum sufficient to relieve him and disengage his mind of any impression that a good man can suffer wants which we can relieve.

Our brother James' conjectures as to who the afflicted minister is, are correct.

An Answer to Mr. Hinder's Prediction, or a Cotton Patch on a New Plan.

Beloved Editors: Having had in contemplation writing an article to the Baptist for some time, and as a favorable opportunity presents itself now, I shall endeavor to write.

I notice in the last number of the Baptist a piece headed "Hard Times" with the name "Hinder" at the bottom. Like all the rest of his articles, I must say suited me very well. I would be glad that I knew his name. Will he be so good as to sign his right name once? I doubt not but his prediction will be true to a large extent, and that too, with many who profess to love God, and desire that the knowledge of Him may be spread to earth's remotest bounds; at any rate, such as profess to have such desires within their breast.

But let me answer "Hinder's" question. I have been thinking for some time that I would plant a cotton patch for God. This may seem strange to some of your readers, yet it is certainly true. Why, what need has God with a cotton patch? "Are not the cattle of a thousand hills his?" Certainly so, and I might add all the world besides, which you know would embrace all of our cotton patches. Some may ask, do you expect for God to have the money the cotton brings? I certainly do aim for him to have it all, and I will let you know in time how I will give it to him, also what need he has for money. Well, how much are you going to plant for Him? I have not determined fully about that. My "old man," which is self, says not plant but little if any. I was looking at the land this morning, and self said that I could not spare as much as I intended. Does any one want to know how I get rid of self in this matter? If so I will tell you. I simply tell him, if he does not let me alone, that I will double the ground; the result is a quick retreat. My plan is to give so much land, cultivate it well, &c., and in the end give it all to God. Up to this date I have prepared it well, and hope to continue so until the crop is gathered.

Christian brethren at large, have you felt enough upon the subject of Chris-

tianity? Have you all seriously considered for one time since the present year began, about the languishing condition of Zion not only around you, but in distant lands? Do you know what you are doing for the spread of the gospel? Do you know that the time for doing good will soon have passed and gone? If so, arise and take your whereabouts. Consider what God has done for you all the days of your life. Remember that he has told you to be ready when he comes. Then put yourself for to-morrow what ought to be done to-day. Search carefully the word of God and see if you have discharged all your commands, as you Christians should have done. Let each one ask himself the question, have I discharged all the obligations that are resting upon me as a Christian?

In conclusion, let me ask you, does the church "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" If not you should examine and find out the cause and remedy if possible. You will hear from the cotton patch again. Farewell for the present.

E. W. HENDERSON.
The above is from a young minister of the gospel. Surely when a man gives his time and talents, and his means to the cause of Christ, it is leaving all to follow the Master. The Lord bless such men!

For the South Western Baptist.
Domestic Mission Room.

Receipts from the 8th January to the 11th of March, inclusive.

MISSISSIPPI.
Received of Dr. M. W. Phillips, Treas., from Mississippi Convention 5 10; Choctaw Association 15; D. Dupree 40; A. V. Buck 30; R. Collins 5; Dr. H. W. Stackhouse 20; a departed sister 10; Cassandra Ford 25; Mississippi Baptist Convention by draft to Rev. P. Bowen 100; Mrs. D. G. Godwin 100; Mississippi Association 15, \$ 365 10.

KENTUCKY.
Mrs. G. A. Ware by Rev. W. H. Pendleton 5, \$ 5 00.

SOUTH CAROLINA.
Miss M. W. Mason by Rhos. Mason 5; Edisto Assn. by J. D. Plunket 10 00, \$ 15 00.

ALABAMA.
Cherokee Assn. by draft to Rev. J. D. Renfro 50; Bigbee Assn. by draft to Rev. E. G. Baptist 147 07; Center Ridge Church by J. B. Lyde for New Orleans Church 12; A. Jarman 20; Big Spring Creek Church 10; Union Town Baptist Church by Rev. J. Walker 44 25, \$ 283 33.

MISSOURI.
General Assn. of Mo. by draft to J. G. Butler 125, \$ 125 00.

CALIFORNIA.
Draft to Rev. E. G. Willis 125; Sacramento Baptist Church by Rev. J. L. Shuck 1684 33, \$ 1809 33.

VIRGINIA.
Mrs. Ann E. Martin by Rev. J. B. Taylor 5; Charles McCurchem 5, \$ 10 00.

ARANSAS.
White River Convention by draft to Rev. G. W. Kenard 30 60; draft to Rev. Jno. W. Miller 25; draft to Rev. T. V. Vanhorn 25; draft to A. J. Merrell 50, \$ 130 60.

TENNESSEE.
South Western Association by draft to Rev. Thos. Morrison 50, \$ 50 00.

GEORGIA.
John H. Miller, \$ 10 00.

Received of Genl. Association of North Alabama and East Tennessee by Rev. Jas. H. DeVotie from W. P. Jones 10; J. C. Darden 20; C. K. Winston 50; J. D. Winston 15; Graves, Marks & Co. 25; Rev. A. C. Dayton 20; A. E. Ansman 5; A. B. Shankland 15; A. R. McKee 5; W. T. Perry 5; Geo. W. Jarman 10; Jno. W. King 5; A. D. Trimble 10, \$ 209 95.

W. HORNBUCKLE.
Treas. B. D. M. S. B. Convention.

For the South Western Baptist.
Deacon Todd—A Lightning Rod to his House.

The Deacon thought that family prayer was to a family something like a lightning rod to a house. It seemed to conduct off many a judgement that might otherwise have fallen upon that family. There was one passage (Jer. 10:25) which he said would always make him afraid to neglect family prayer.

For the South Western Baptist.
Deacon Todd—"They Say."

Don't tell me about the "say" family, said the old gentleman. I've no confidence in any of them, unless they come out like the old man Isaac, and sign their names "I say."

Southern Baptist Publication Society.

At a regular monthly meeting of the Board of the Southern Baptist Publication Society, on March 4th, 1856, the following preamble and resolutions were unanimously adopted:

WHEREAS, Brother EMMUND KING, of Montevallo, Ala., has made a proposal agreeing on his part to be one of forty or fifty, if necessary, who will give the Southern Baptist Publication Society five hundred dollars each, to be paid, the one half by the first of June, 1856, and the other half by the first of June, 1857, on condition of the parties having twenty days notice that the amount is made up by reliable pledges, and the pledges to be made by the first of June, 1856; therefore,

Resolved, That this Board have learned with lively interest and gratification that the above named proposal has been made; and that they highly approve the measure, as calculated to place this Society on a basis for progressive and useful action.

Resolved, That the members of this Board will personally interest themselves in endeavoring to present this proposal to such brethren throughout the South as may be judged likely to take their share in consummating this plan.

Resolved, That this Board are convinced, that the sum of twenty-five thousand dollars of additional capital is the least that can be depended upon, for enabling this Society to carry out its several departments of publishing, and of the general distribution of proper denominational and religious books; and that by some one plan or other, this amount is indispensable to be secured in the current year.

In addition to the above, "a Union meeting of the several Baptist Churches and Congregations in Charleston to be held with the Westworth St. Baptist Church on Sabbath evening, March 23d, for the purpose of taking counsel and action," is advertised in the Southern Baptist. Also the following Circular from brother Manly, addressed to every friend of the noble enterprise, for which we bespeak a prayerful reading.

CHARLESTON, March 5th, 1856.

Dear Brother:—The foregoing proposal of the venerable EMMUND KING, of Alabama, was made public, under date of Feb. 24, 1856, and was offered under a deep and just conviction of the wants of the Southern Baptist Publication Society. This Society is not able to employ any colporteurs to engage in book distribution, nor is it able to publish all the works which are offered, however suitable to the wants of the denomination and of the country. The utmost which the Board of the Society can do, with the limited capital provided, is to issue a few of the most approved publications which are offered, at the least expense, and to sustain vigorously the Depository establishment in Charleston, as a medium and a source of supply, for all the books which may be called for by the denomination and the public. But this primary interest itself needs an enlarged basis of capital, so that the Depository may increase its operations several fold, as soon as possible.

It is believed that no Institution in the country, whether a denominational or public institution, or an individual enterprise, has accomplished a larger amount of operations, with such a limited capital. The other great publication institutions in this country, both those which are denominational and those which are conducted by the union of denominations, have all such a pecuniary basis and such resources as enable them to operate in a good degree, the work which they have assumed, or which has been committed to them.

This Society has now existed for nine years, and in view of the present pressure and the growing demands upon it, the Board cannot but regard the present era as a highly critical period of its history. If it fails in the present effort for enlargement, it may fall back into a crippled and permanently inferior position. We therefore most respectfully and earnestly beg you to consider whether you may not avail yourself of the present occasion, to contribute effectively towards the foundation of a Society so eminently fitted to advance the Baptist denomination and the cause of Christ through the South and West. And if you do not feel it to be in your power to contribute the above sum of five hundred dollars on the terms above proposed, may you not be able to induce one or more reliable persons to join with you, as a club, for making up the given amount, it being understood that the pledge will stand in your name, guaranteed by such persons as may join with you in assuming one of these shares.

B. MANLY, Pres't.

J. P. TESTIN, Cor. Sec'y.

A FAMILY OF MINISTERS.—Among the London ordinations on a recent Sunday was that of the Rev. Victor Herschell. Five brothers of this Jewish Family have now entered the Christian ministry—two in the Church of England, and three among Protestant Dissenters.

To the Missionary Board of the Alabama Association.

GREENVILLE, March 12, 1856.
Dear Brethren: In accordance with your request I write this communication giving an account of the condition of my field. As your missionary I arrived at this place March the 3d. I found that there had been no preaching at this place for six months or more, and none steadily. I left an appointment for 2d Sabbath. I then visited Siloam Church, 25 miles South-east, which I found dissolved for the want of preaching, having none for two or three years past. I then turned South and found Zion Church in the same condition as to preaching. Four good, lively brethren as members. Still further South I made an appointment in a thick settlement where they never had preaching at all. South-east there is no preaching. In all of these places the people manifested the deepest desire for preaching. But you will have to supply them for sometime yet, say one or two years, ere they become self-sustaining. Pray the great Lord of the harvest to send more laborers into this field.

I returned to this place on Saturday, the 8th, and found the citizens so anxious for preaching, that a serious hoarseness with which I had been attacked on Wednesday would not excuse me. But Bro. Bell, who was present, addressed them. I preached to them at night and had a full house. Monday morning I went out among the people and soon found that they were ripe for building a Baptist house of worship, they having none in town. We soon organized a building committee of men upon whose capacities full reliance may be placed, with Bro. Dr. Thomas Bragg for chairman, to whom all communications connected with the said building may be addressed. In ten minutes after our formation we had over \$300 of the money. We will probably raise in time \$1000 or more. Will brethren take this matter and lay the same before their respective churches? Give us aid for this, Brethren, and soon we will be ready to send a missionary ourselves into some of the destitute places. This place is not now occupied by any other denomination except the Protestant Methodist. Now is the time for Baptists to cultivate. Will our brethren who have been sending us a missionary send us help to build a house? Send us this and for the future we will be able to sustain ourselves. The importance of this place as a centre of missionary ground cannot well be overrated, if we intend to operate in the future in the destitute regions South, East and West, and none need missionary labor more than they.

ROBERT KEITH.

For the South Western Baptist.

To the Churches and Associations wishing to sustain annually each a Foreign Missionary.

WITNESSES, March 12th, 1856.

Brother Editors:—Allow me through your columns, to give information generally to individuals, churches and Associations, wishing to give yearly support to a Foreign Missionary. I have before me a letter written by Bro. Pindexter in answer to enquiries on the subject, which states that it costs one thousand dollars to fit out, and sustain for one year, a Missionary to Central Africa. Then five hundred dollars per annum. It takes seven hundred and fifty dollars per annum, to sustain one there or in China, with a wife. Any brother who intends regularly to contribute five hundred dollars yearly, can have his Missionary, if a single man.—Churches and Associations desiring to give in the same way seven hundred and fifty dollars can have two laborers, a brother and his wife. Have we not ten churches, not to speak of that number of liberal brethren, who could each have a preacher to the heathen? Then cannot the different Associations each have one? Brethren will you as individuals Stewards, Churches and Associations go thus systematically to work for God and the degraded perishing millions of Africa and China? This accomplished and no Foreign missionary agent would be needed in Alabama. No the annual report of each foreign laborer to the body of individuals sustaining him, would out-pled all the agents in the land. Why may not this plan be carried into efficient operation at our next Associations, through this direction by the churches of their annual contributions? Let the Pastors approve and will it, and the churches and Associations will do it. And all this need not inroad on Domestic Missions at all.—It will, my word for it enhance the amounts. J. D. WILLIAMS, F. M. A.

A DOCTOR BECOMES A MINISTER.—We learn from the Christian Index that on the fourth Lord's day in Dec. last, Bro. George F. Cooper, of the church in Americus, was set apart to the work of the Gospel ministry.

The Index adds:

Brother Cooper is regarded as one of the most promising Physicians in the State, but feeling it his duty to preach the Gospel, cheerfully enters upon the arduous work.

Shall Error be Reverenced Because of Age.

The above is a subject which demands the thoughts of our denomination with greater scrupulousness, perhaps, at the present time than at any previous period of our history. The mists of '16 are being blown away by the Revision movement; light, literature, and science are rising higher towards noonday splendor, yet here and there hang the mists and fogs of past errors, as clouds in the way of Piety, custom is pleaded for appetite, and gross sensuality is practiced under guise of a charter received from ancestors or ancestral liberty, and they were pious and good Christians. Hence, while we see improvements in almost every department of christianity, the fundamental, the intercourse with our fellow mortals in almost every point of social indulgence is the same; mirth, jollity, and hilarity remain the same, and Jesus and his religion is hardly named among us in the business of life, and if named scarcely is the influence of that dear name felt, ere that influence is drowned in some way, either by the dram socially indulged, or some foolish witicism. Hence the coldness and leanness of members and churches, and the scarcity of conversions in these wintry days, as they are called. "As with the people so with the Priest." "let your conversation be seasoned with Grace," not with whiskey or hilarity.

Leading and influential brethren are responsible for this state of things, to a greater extent than they are willing to admit. How painful when we see so many of our good brethren cringing and flinching from responsibilities, as sometimes we do, fear of responsibility, offshooting with the multitude to do evil, and thus standing in the way of sinners, strengthening scorners, and by their fearfulness, saying to the faint hearted, be weak instead of strong.

Some may think that I write from a distempered imagination, that his brain is turned, and he is mad, why hear ye him? Be it so.

RUSSELL.

For the South Western Baptist.

To the Churches of the Alabama Association.

It will be borne in mind that at the session of your body held at Carlwille last October, an Associational Bible Society was formed.

A few of the churches had sent up funds for the Bible cause but not many. You are now making arrangements for the Convention, and I beg leave as President of the Associational Bible Society to call your attention to that particular branch of benevolent effort.

I have just received a circular from Bro. Dayton, Secretary of the Bible Board at Nashville, imploring very earnestly for aid.

The Board say they want Bibles for China, for the Chinese in California, for Africa, for Indian Missions and for the destitute regions in our own land.

Please to have this notice read in some public meeting and impress it upon all if they cannot give largely not be ashamed to give small sums.

The Board inform us that A SINGLE DIME WILL PURCHASE AN ENTIRE COPY OF THE NEW TESTAMENT IN CHINA. And we very well know that there are neat copies of the New Testament sold among us for half a dime.

Hoping for a generous response in behalf of the Bible cause, I am, dear brethren, Yours truly,

C. F. STURGIS.

From the Journal and Messenger.

WONDERFUL REVIVAL IN BEDFORD ASSOCIATION.—The good Lord continues to revive his work of grace in our churches since the meeting of our Association, with increased power.

The following churches have shared in this work, to wit: Spice Valley, sixty five; Mt. Horeb, thirty-two; Freedom, thirty-four; Rock Lick, ten; Heltonville, fifteen; Bedford, eight—all in Lawrence county, near each other—Stafford, Monroe county, six; Scotland, Greene county, twenty-one; Friendship, nine; Dover Hill, Martin County, twenty-two.

I have never witnessed such refreshings from the presence of the Lord, in all my ministry. The way the work commenced at Spice Valley church, was as follows: Our beloved brother, Hear-din Burton, who has been laboring in the bounds of that church as a missionary, began to feel deeply concerned for the prosperity of the church, (for she had been living in a cold state for some time), and seeing his old neighbors and relatives, going down to death uncon-verted; his soul was stirred, aroused within him, so that he took his horse, rode through the neighborhood, and called the church together, to pray over their desolation. The brethren and sisters began to pray and talk; brother Burton began to preach, and the mighty power of God began to be felt, and his blessing realized, so that sinners began to cry for mercy, mourners comforted, and Christians to rejoice.

Brother Carothers went to his aid on Sunday night, the 13th of January and the writer on Tuesday the 15th, and on Thursday the 17th, I witnessed the most interesting baptismal scene in my life. The day was so clear that not a cloud be seen. In the presence of near five hundred persons, and amid shouts of praise, tears, and shouts of joy, I saw brethren Burton and Carothers baptize twenty five persons in pure,

News from the Churches.

BAPTIST CHURCHES, PHILADELPHIA.—The Christian Chronicle, of March 5th, reports the baptism of forty-two persons, in the various Baptist Churches in Philadelphia, the Sabbath previous to its issue.

FIRST CHURCH, CAMDEN.—The work still continues. Four others baptized.

UNION CHURCH, BOSTON.—Five baptized.

JORDAN, N. Y.—Sixteen baptized.

FAYETTEVILLE, N. Y.—Eight baptized; making in all fifty-seven since the work began.

CANTON, OHIO.—Five baptized.

ALBANY, N. Y.—The First Church in that city received eight by baptism.

RALPH, N. C.—Nine white persons, and several colored ones were received, and baptized last Saturday evening by the Pastor.

STATEN ISLAND, N. Y.—The First Baptist Church, Staten Island, ten baptized.

HARTFORD, CON.—A gracious revival is in progress in that City. Fourteen baptized recently, in addition to former baptisms, and many more expected to follow their Savior at an early day.

MARIETTA, OHIO.—The work still continues, up to this date sixty-nine have been baptized.

WEST LIBERTY CHURCH, IND.—Thirty four baptized.

BETHEL CHURCH, IND.—Five received by baptism, and among the number John W. Chord, a minister of the Methodist Episcopal Church.

HARMONY CHURCH, OHIO.—"Fourteen received, most of them by baptism."

BUSINESS DEPARTMENT.

RECEIPT LIST.

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

Paid to Vol. No. Amt.

John Daughdrill 9 2 2.00

Samuel Richardson 8 18 2.00

S. R. Freeman 8 23 2.00

N. Lipscomb 9 27 2.00

Charles Heard 8 37 2.00

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James A. Grace 8 2 2.00

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Z. B. Pounds 8 2 2.00

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Mrs. S. Cunningham 8 2 2.00

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V. A. Pearson 8 4 2.00

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Rev. S. G. Jenkins 8 50 2.00

C. C. Billingslea 8 44 2.00

A. S. Armstrong 8 37 2.00

M. E. H. Logan 8 42 2.00

James M. Berry 8 45 5.00

T. J. Russell 8 4 2.00

E. J. Green 8 4 2.00

F. D. Woodward 7 29 1.00

Andrew Williams 8 35 2.00

J. D. McElhany 9 5 2.00

Edward Frazier 9 2 4.00

Robert Kellam 8 38 2.00

A. Miles 8 38 2.00

M. D. Perry F. White 8 46 2.00

E. D. Jermeyman 8 41 2.00

Election Notices.

We are authorized to announce THOMAS H. MABSON as a candidate for the office of Tax Assessor for the year of 1856 and '57. Election first Monday in August next.

We are requested to announce David Perry, as a candidate for the office of Judge of the Probate Court. Election the first Monday in May, 1856.

We are authorized to announce the name of LEWIS ALEXANDER as a candidate for re-election to the office of Probate Judge of Macon county, at the election in May, 1856.

We are authorized to announce SAMUEL LAMIER as a candidate for Probate Judge of Macon county, at the election in May, 1856.

We are authorized to announce SPENCE M. GRAYSON, ESQ., as a candidate for Probate Judge of Macon county, at the election in May, 1856.

LAST NOTICE!

PAY UP! PAY UP!!

I would once more call upon all those indebted to me by note or book account for the years of 1855 and '56. A note or book account for 1855, to come in and settle up, there the debt of the last year to pay, and in order to close, I am compelled to collect the account. I shall, by force of circumstances, be obliged to show all accounts not paid soon in the hands of an officer for collection. C. FOWLER.

NOTICE.

THE notes and accounts of M. F. LEGRAND & CO., will be found in the hands of R. A. Johnson, Esq., those in need will please call on him and settle. march-6-56

SPECIAL NOTICES.

In Press, "A Discourse on Methodist Episcopacy" by the senior editor of the S. W. Baptist and the Rev. R. J. Hault, The work will be cheaply printed upon good paper, and will be bound in a handsome cover, 350 pages 12 mo, and will be sold at one dollar per copy.

Bedford, Ind., Feb. 25, 1856.

That part of the edition, belonging to the senior editor of the Baptist, will bear the imprimatur of the Southern Baptist Publication Society, and will embrace an Appendix of some thirty or forty pages, containing the more important articles in regard to the "Discourse," which appeared in some of the "Advocate" and the "Baptist," and also some very important documents referred to in the body of the work. This added to the body of the book, will constitute a volume of some three hundred and seventy-five or four hundred pages.

March 13th, 1856.

Appointments for Rev. F. Callaway.

Rev. Callaway will be in County Line, Russell county, on Saturday before the 3d Lord's day in March. On Tuesday night following at Charles Springs. At Rocky Mount, Saturday before the 4th Lord's day. On Wednesday night at A. C. Bennett's. The 5th Lord's day at Philadelphia. The friends will please circulate this appointment. On Tuesday at Philadelphia, Russell county. On Friday at 11 o'clock at Urehe Grove. On Saturday on the 1st Sunday in April, and on the 11th of October. At Liberty on Wednesday following at 11 o'clock.

The brethren and friends will please extend these appointments in the several neighborhoods. Rev. Callaway will have a good supply of books.

NOTICE.—The 11th annual meeting of the Board of Foreign Missions of the Southern Baptist Convention, will be held at Augusta, Ga., in connection with the Educational Convention, on Wednesday after the 4th Sabbath in April.

Members of the Board, and other friends of the cause, are invited to attend.

W. H. GOWTHNEY, Sec. Sec.

Boston, Feb. 25, 1856.

GOOD ATTENTION.—The Cincinnati Evening Nonpareil says of the Perry Davis Pain Killer: "It removes pain as if by magic from any part of the body, and no one who knows virtue would willingly be without it."

THE FIRM OF SHELTON, LANFORD & BLAKEMAN is this day dissolved by mutual consent. Mr. Lanford retiring.

The remaining partners having associated with Messrs. HERRICK, SHAFER and MELANCTHON H. HICK, will continue the business of the firm under the style of SHELTON, BLAKEMAN & CO., New York, Feb. 6, 1856.

We shall specifically publish the following:

I. DR. C. C. HARRIS'S DISCOURSE ON THE GOSPEL AND THE CHURCH. 1 vol. 12mo. Price 25 cents.

II. DR. C. C. HARRIS'S DISCOURSE ON THE EPISTLE OF PAUL TO THE ROMANS. 1 vol. 12mo. Price 25 cents.

III. DR. C. C. HARRIS'S DISCOURSE ON THE EPISTLE TO THE CORINTHIANS. 1 vol. 12mo. Price 25 cents.

IV. DR. C. C. HARRIS'S DISCOURSE ON THE GALATIANS, EPHESIANS, COLOSSIANS AND ROMANS. 1 vol. 12mo. Price 25 cents.

V. DR. C. C. HARRIS'S DISCOURSE ON THE PHILIPPIANS, TIMOTHY AND PETER. 1 vol. 12mo. Price 25 cents.

VI. THE GOSPEL OF JOHN. Translated from the Greek into English. By the Rev. J. C. HARRIS. 1 vol. 12mo. Price 25 cents.

VII. THE GOSPEL OF MATTHEW. Translated from the Greek into English. By the Rev. J. C. HARRIS. 1 vol. 12mo. Price 25 cents.

VIII. THE GOSPEL OF MARK. Translated from the Greek into English. By the Rev. J. C. HARRIS. 1 vol. 12mo. Price 25 cents.

IX. THE GOSPEL OF LUKE. Translated from the Greek into English. By the Rev. J. C. HARRIS. 1 vol. 12mo. Price 25 cents.

X. THE GOSPEL OF JOHN. Translated from the Greek into English. By the Rev. J. C. HARRIS. 1 vol. 12mo. Price 25 cents.

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XIV. THE GOSPEL OF JOHN. Translated from the Greek into English. By the Rev. J. C. HARRIS. 1 vol. 12mo. Price 25

THE FAMILY CIRCLE

Family Worship.

It is a lamentable fact, that many professedly Christian families live in the entire neglect of family worship. The Patriarchs—Abraham, Isaac and Jacob—when in the wilderness they fixed a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that, as for him, and his family they would serve the Lord—that is, worship him.

Job practiced family worship. He sent and sanctified his children, and rose early in the morning, and offered burnt offerings according to the number of them all. Thus did Job continually.

David having spent one day in bringing the ark from the house of Obbedon to the place he had prepared for it, and in presenting peace offerings before the Lord, returned at night to bless his household, that is, to pray for a blessing upon his family, or to attend to family devotion.

Cornelius, the centurion, it is said, "feared God, with all his house," meaning, worshipped him with all his family. The apostle speaks in his epistle, of churches in private houses. By this phrase he means religious families, or families where religious services were observed.

In the Lord's prayer, we have a command for family devotion: "After this manner, therefore, pray ye: Our father who art in Heaven." The form of prayer is plural; it must therefore mean social prayer, and if social, then family prayer; for a family is the most proper society to engage in this devotion.

Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, and watch in the same with thanksgiving." The subject upon which he was speaking, leads us to include that he meant family prayer.

In his epistle to the Ephesians, he enjoins it as a duty to "pray always with all prayer," that is, to offer prayer of all kind, and in every form, and at every proper occasion. Family prayer must, therefore, be included in the same injunction.

The apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and Christian obedience, that "their prayers be not hindered,"—that nothing may occur to indispose them to social or family devotion.—*Ger Ref Miss.*

Rules for Home Education.

1. From your children's earliest infancy, you must inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you believe that you can give them what you promise.

4. If you tell your child to do something, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them see that they can vex you or make you lose your self command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that little present punishment, when the occasion arises, is much more effectual than the threatening of a great one, should the fault be renewed.

9. Never give your children anything which they cry for it.

10. On no account allow them to do at one time what you have forbidden, under like circumstances, at another.

11. Teach them that the only sure way to appear good is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow late-bearings.

Forty Acres of Bibles.—The Bible Society circulated last year 800,000 Bibles and Testaments. It is estimated that these books, if they were spread out on a plane surface and computed by square measure, would cover more than four

by computed by long and extend more than

id or cubic measure, more than 150 solid

higher than the

he Society's

than forty

ments; or

than 1850

Education Needed.

The following actualidades occurred in a court, in a State not two thousand miles from New England. A quack doctor of the Thompsonian order was called to the stand as a witness, and after he had testified to having made a night visit, the prosecuting attorney began the cross-examination thus:

"Mr. Doctor, to what school of practice do you belong?"

"I don't belong to any school. I never went to any school in my life. I thank you."

"But that is not quite what I want to know. I mean to what school of medicine do you belong?"

"I tell you, sir, I never went to any school of medicine, either, or any thing else. I believe that nature makes a doctor. I am a seventh son, sir, and didn't need to go to school."

"Well, well, what system of medicine do you practice? That is, what kind of medicine do you give?"

"Oh, that's what you want, is it? Why, I give the Botanic medicine always and every where."

"The Botanic? You mean the Botanic system, don't you?"

"No, sir, the Botanic, I say."

"Now will you tell me how much you charge for a nocturnal visit?"

"Sir, very indignantly I don't give any such medicine. I practice as I told you, to the Botanic system, and I'll have you and this court to understand I don't give any such medicine as that horrid stuff."

No more questions were asked.—*R. I. Schoolmaster.*

WHY AM I NOT A CHRISTIAN?—1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give account of himself to God."

3. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the law, and yet offend in one point, he is guilty of all."

4. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

5. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me, I will in no wise cast out."

6. Is it because I fear that I am to great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

7. Is it because I am afraid that I shall not 'hold out'?

"He that hath begun a good work in you, will perform it, until the day of Jesus Christ."—*Independent.*

SEVENTEEN THINGS.—In which young people render themselves very impolite:

1. Loud laughing.

2. Reading when others are talking.

3. Cutting finger nails in company.

4. Leaving meeting before it is closed.

5. Whispering in meeting.

6. Gazing at strangers.

7. Leaving a stranger without a seat.

8. A want of reverence for superiors.

9. Reading aloud in company without being asked.

10. Receiving a present without some manifestation of gratitude.

11. Making wrong the topic of conversation.

12. Laughing at the mistake of others.

13. Joking others in company.

14. Correcting older persons than yourself especially your parents.

15. To commence talking before others are through.

16. Answering questions when you go to others.

17. Commencing to eat as soon as you get to the table.—*Ex*

SOME OTHER THINGS.—In which very many persons render themselves extremely impolite:

1. Smoking in an editor's sanctum, a Dentist's office, lady's parlor, or any where else.

2. Chewing tobacco and ejecting the juice upon the stove, or carpet.

3. Making use of profane language in common conversation, or at any other time.

4. Talking while others are reading.

5. A number of ladies walking abreast and crowding gentlemen off the sidewalk.

To TELL GOOD EGGS.—If you desire to be certain that your eggs are good and fresh, put them in water—if the butts turn up they are not fresh. This is an infallible rule to distinguish a good egg from a bad one.

STRAY LEAVES.

[We are indebted to the Southern Light for the following Wayside Gatherings.]

To compliment vice is but one remove from worshipping the devil.

DIFFICULTIES are whetstones to sharpen our fortune.

POVERTY wants more, luxury many, and avert all things.

The sun should shine on festivals, but the moon is the light for ruins.

WISDOM and virtue are two infallible specifics against all the crosses and accidents of human life.

PREFER the private approbation of the wise and good, to the public acclamation of the multitude.

A man who is not ashamed of himself, need not be ashamed of his early condition in life.

If you would be pungent be brief; for it is with words as with sun beams, the more they are condensed, the deeper they burn.

He who labors for mankind, without a care for himself, has already begun his immortality.

True prayer is not a human, but a celestial gift; the fruit of the Holy Spirit praying in us and with us.

No situation is so exposed to perils and evils as that of one who has to conduct others, unless he himself has God for his guide.

As the lovely cedar is green throughout the barrenness of winter, so shall the Christian alone flourish amid the winter of death, and bloom in immortality.

In Sweden a man who is seen four times drunk is deprived of his vote at elections, and the next Sunday after the fourth offence, is exposed in the churchyard.

He is but half prepared for the journey of life who takes not with him that friend who will divide his sorrows, increase his joys, lift the veil from his heart, and turn sunshine around the darkest scenes.

It is just as well that fortune is blind, for if she could only see some of the worthless persons on whom she showers her most valuable gifts, she would immediately scratch her eyes out.

A poor Irishman who applied for a license to sell ardent spirits, being questioned by the Board of Excise as to his moral fitness for the trust, replied, "Ah, sure, it is not much character a man needs to sell rum."

If you love others, they will love you. If you speak kindly to them they will speak kindly. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.

PRIDE, under whatever form it may show itself, is of the devil; and though family pride may not be its most odious manifestation, even that child bears a sufficiently ugly likeness of its father. But family feeling is a very different thing, and may exist as strongly in humble as in high life.

HOME is emphatically the poor man's paradise. The rich, with their many resources, too often live away from the hearthstone, in heart, if not in person; but to the virtuous poor, domestic ties are the only legitimate and positive sources of happiness short of that holier heaven which is the soul's home.

GENTILITY is neither in birth, wealth, manner, nor fashion—but in the mind. A high sense of honor, a determination never to take a mean advantage of another, an adherence to truth, delicacy and politeness towards those with whom we have dealings, are its essential characteristics.

WORTH REMEMBERING.—The great secret of avoiding disappointment is not to expect too much. Despair follows moderate hope as things fall hardest to the ground that have been nearest to the sky.

MORE THAN 100 YEARS OLD.—It is stated that in 1850, 2,555 persons were found in the United States over 100 years of age. This shows that about one person in 9,000 will be likely to live to that age. The French census of 1851 shows only 102 persons over 100 years old, though their population was about a third larger than the population of this country. Old age is, therefore, attained among us more frequently than in France.

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The eighth annual session of this institution will be commenced on the first Tuesday in September next. It will be held on the campus of the Tuskegee Institute, and will close on the 10th day of February. The Spring Term will commence on the 10th day of March, and will close on the 10th day of June. There will be a vacation from the 10th day of December to the 10th day of January, inclusive.

For Spelling, Reading, Writing, Primary Arithmetic, Modern Geography, and the Natural History of Birds and Quadrupeds, Latin and Greek languages, with any of the English branches in the Preparatory, or in the ordinary College course, \$25.00

Tuition fees payable in advance. The amount of the fee for board and room will be made for absence; nor in cases of expulsion, suspension, or dismissal.

COURSE OF STUDY.

While this institution does not claim, or even aspire to the rank of a College, the course of study is extensive, and is designed to prepare the students for the various professions, and to enable them to acquire a liberal education, and to be able to take the regular College course.

The highest advantage to those who are preparing to enter the various professions, is to be prepared by every pupil in a fixed period, at a given number of studies, irrespective of capacity, scholarship, or any other consideration, to be able to enter the various professions, and to be able to take the regular College course.

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