

SOUTH WESTERN BAPTIST.

HENDERSON AND
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50 NOS. IN A VOLUME.

Communications.

For the South Western Baptist.

Let us prophesy those only who keep
the commandments of Christ and are
not defiled by the world, the flesh,
and the devil.

It is enough for me, as these brief dis-

tributive chapters are designed more to

lead to, than afford a thorough Scripture

investigation of the relation of things to

the fulfillment of prophecy, to state that

it is always made one of the charac-

teristics of true saints. Indeed, the

teachings of the word makes dis-

tinguish, even about apostolic ministers,

an element of carnality among saints.

Portions of epistolary instruction

and admonition are appropriated to

the expulsion of this element from

among early Christian churches, whether

arising from domestic, civil or religious

relationship. Now, I ask, how can we,

with any Scripture ground of hope, ex-

pect to steer clear of the papal vortex,

when we are feeding the very elements

of its power? Direct and implicit ob-

edience to Christ, in all his commands,

as he was wont to obey the

Father, in holy union with him and each

other, as he was in union with the

Father, in keeping his commandments,

will alone invigorate our spiritual con-

stitution, and give it power to resist

the malaria from the marshes which

surround the papal pool. And in gospel

economy it is wisely ordained that the

spiritual principle shall strengthen in

us as we become the organs of its ex-

tension to others. Our daily Christian

experience is that we strengthen and

prover in our own souls just in the

proportion that we impart spiritual

blessings to others. We may have fine

houses of worship, beautifully and taste-

fully ornamented—scientific music, elo-

quent prayers and sermons, with crowd-

ed admiring congregations; yet, we

may be the popular men, and denomi-

nation of the land—our church steeples

may rise higher, and our bells ring

louder than others in all the cities of

the nation—we may have the most

popular institutions of learning; sci-

entific, literary and theological, but

without "holiness to the Lord" in the

extension of his salvation, to the whole

race, the inscriptive insignia of each

and all, the spiritual element will die

out, and we literally starve in our own

souls for the bread of life. And just in

the proportion that we have the cap-

acity to do good, and enjoy good by it,

and fail in this our heavenly mission

will be the measure of our evil to

others, and the degree of our own suf-

fering. As the pursuit of fountains, by

a continual damming up of their waters

upon them, may be converted into the

worst of stagnant ponds, so may the

gospel, pent up by the selfishness of

unsanctified nature, become most banef-

icial in its influence in us and around us.

As God designed the former should,

to answer all its useful purposes for man's

heart, fish and fowl, so its atmosphere

be unimpeded in the race to its ocean

home, so has he ordained that the water

of life, from under his throne, shall cir-

culate, like the blood in the body, to all

extremities through this broad earth,

under the strong pulsation of Christian

hearts, or that it shall make them sick

and die, from under his throne, shall cir-

culate, like the blood in the body, to all

extremities through this broad earth,

From this testamentary stand point, they

are truly yet in the world—but alone

in it, to promote this great purpose—

they are in it only "to live for him who

died and rose again." In this high at-

mosphere the saints of God make no

entangling alliances with the principal-

ities and powers of earth. This

high missionary stand point is our

spiritual Pisgah, from which we can

survey earth's wilderness, and then turn

and look upon the heavenly Canaan.—

While here, every power of the soul

bends sweetly to all God's purposes and

plans in Christ. Where he goes we fol-

low, whether it be along in the Jordan

of baptism, or wilderness of Judea

preaching the gospel—in the houses of

the poor and sick—or to weep with

Martha and Mary over, and then raise

from the grave, a dead brother. It may

be with him and Peter to the sea shore,

to take tribute money for government,

or among his enemies, who wish to

raise a quarrel between him and Caesar,

to see how readily he renders to him his

due, to their sad disappointment—I

need not pursue—here is open a life-

time of heavenly intercourse with, and

employment for, the Savior to the true

Christian. These are they that follow

the Lamb whithersoever he goeth—all

the rest "wander after the beast."—

True, some nearer and others farther

off. These will overcome through the

blood of the Lamb—all others will,

with the beast and false prophet, "be

cast into the lake of fire and brimstone."

All under the influence of a contracted,

corrupted, or erroneous Christianity,

and continuing so until death, in known

opposition to the truth of God's word,

are emphatically giving their strength

to the papacy. They may be the po-

litical enemies of the Pope, but they

are paying his ecclesiastical pathway,

to supremacy, over governments. There

are now Protestant ministers and Jour-

nalists professedly fighting the Papacy,

and yet unconsciously building up a

Pope in spirit. W***.

For the South Western Baptist.

LETTERS FROM A MISSIONARY.

LAJES, CENTRAL AFRICA, JAN 9, 1856.

My Dear Brother and Sisters: The failure

in the last month you may well know was

occasioned by unavoidable circumstances. My

trip to Lagos and late return home prevented a

continuance of my descriptive sketches of Yo-

rubia, one or two of which I have already given

you. As well as I remember, in my last, we

were about learning something of Oka-po—

the mountain glen. Bro. Bowen, some few

years ago, was refused admittance into this

town, but for his comfort was furnished with

a small house outside the wall. We met with

little obstacle here, save the dangerous and

rocky path that leads to the town. Our great

annoyance—though well treated in other re-

spects—was in not finding the chief. Some

said he had gone to see a sick friend, others,

to the farm. But among us all there was some-

thing vague and unsatisfactory. At length the

fact leaked out; the old chief had died but re-

cently, and the new one, his son, was ashamed

or afraid to see his appearance. But eventually

he succeeded, received us with great kind-

ness, made his apologies, and left us to ourselves

for the night. The morning brought with it

increased satisfaction. According to custom

we offered our presents and made use of the fa-

vorable opportunity to speak something of the

blessed gospel. And as I have found it uni-

connected with the grand trophy of Africa's

liberation and redemption. Oh! Lord, speed

the day!

I will now give you a few sketches from my

imperfect and hastily written journal. They

will perhaps give you a better idea of things as

they are, than any digested article.

Aug. 8, 1854.

After perplexity and disappointment, oc-

casioned by some trifling ways of the people,

we committed ourselves into the hands of God,

and quitted this rocky, unpleasant place. But

the seeds of divine truth have here been de-

posited. Oh, that, under the blessings of God,

they may bring forth abundant fruit to His

glory. We have had a delightful day, but my

spirits have been depressed, perhaps under the

influence of pain, so that I have scarcely had an

aspiration heavenward. Found thought ex-

tremely difficult. Had trial enough made of my

patience to day. The fire would occasionally

burst forth, but the remembrance of God

served to check me. After a tiresome ride over

an interesting varied country, with hill, valley,

table land, mountain, prairie, forest, &c., we

reached Oka, and about sunset, not, however,

without paying a fair price for a shelter, by

climbing a mountain several hundred feet per-

pendicular height. We made haste to see the

chief, who appeared to be in ecstasies, that I

should return so soon, mistaking me for a

"Church Missionary," who passed here a few

months before. He is an aged man, kind in his

feelings, and has the placid countenance of a

genuine Christian. Pardon me for the lengthy

extract I now give you, as it seems to savor of

egotism. But you want the facts; if you

please, then, forget the writer.

Aug. 9.

At an early hour called on the chief, and

preached the plain, simple doctrine of the cross

to a number of people who gathered together

of their own accord, or had been called hither.

At the conclusion, after making some inquiry as

to the way of being saved, and appearing to be

satisfied, they said they would take the word.

The attention and feeling manifested justified

some hope. Oh! when shall we see the fruits!

As usual, the morning is unpleasant, threaten-

ing rain. After descending this lofty, rugged

mountain, we pass a fine country amid the

mountains, African in style, however, some of

the valleys of which are well cultivated. Early

in the morning passed a small town, Oka-wu,

lying to the South west. Now for a long mo-

mentous, dry stretch of prairie, brush wood,

&c., with an occasional interesting view. The

mountains have been lost sight of in the distance,

and no exciting object is seen, until late in the

evening, for the first time we descry the bare-

headed He-ku, pointing heavenward, beckoning

us onward. Ah, yes, we think there is the

traveler's home. On approaching we found it

a noble object, measuring perhaps eight hun-

dred feet perpendicular height. I longed to

mount the top and catch the surrounding view,

then rest my weary limbs under the welcome

roof of African hospitality. YORUBA.

(To be continued in our next.)

"Pretty" Prayers.

A modern book, describing a clergy-

man of no small note in our day, praises

the man, not only for his wonderful force

of thought, and power of illustration in

popular address, but also for his great

gifts in public prayer. That the read-

ers may be enabled to judge for them-

selves, the writer gives some specimens. A

few of these we quote:

"We thank THEE for all those budding

promises which are yet to burst into

flowers."

"How long shall those promises

God Everywhere.

When Adam was in the beautiful

garden of Eden he heard God walking

there in the cool of the day; and long

after they had been shut out of the

garden, Abel knew that God was in the

places where he was, and so he built

altars, and offered sacrifices to God.

Abraham heard the command of God

in his distant country, and felt that

God was with him; and in all places

where he wandered, he built his altars

and put up his prayers.

Joseph knew that God was present

when he was at his father's table; and

he knew that He was present when he

was shut up in prison far away off in

the land of Egypt.

David was a shepherd's boy, and when

he was keeping the sheep alone in the

field—when he was chased on the moun-

tains by Saul like a hunted partridge,

when he was on the bed of sickness,

when he was on the field of battle, and

when he was on the throne, he knew

that God was present.

You have read how Jonah once

thought that he could flee from the

presence of the Lord. What folly!—

God followed him, walking on the wings

of the wind; and you soon hear the

poor man calling upon God in the belly

of the fish, far down in the great waters,

and he knew that God was there to

hear him. (Jonah i:2.)

Daniel knelt in his chamber in prayer,

and felt that God was there; and when

down in the den among lions, he felt

that God was there also, and would

hear his prayer.

In Jerusalem they worshipped God—

his altar was there; and when Shad-

rack, Meshack, and Abednego (Dan. iii)

were cast into the burning furnace,

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, SEPTEMBER 4, 1886.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, over year, and then, if still delinquent, we shall strike them from the list.

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 payments are delayed beyond that period, we shall charge \$2.50.

F. M. Law, the enterprising agent of the Bible and Book Depository, Selma, Ala., is going forward with his business to the satisfaction and gratification of his friends. See in our advertising columns his list of works for sale. If Baptist of Alabama will sustain him in his efforts, he will build up an interest in Selma that will tell for good upon the destiny of our State.

Those wishing business done in Savannah, Ga., in their line, will find Thomas S. Wayne & Son, prompt and reliable gentlemen. See their Card.

Read in our advertising columns, the advertisements of Messrs. SMITH & WHILDEN. The Southern Baptist Publication Society is beginning to meet the expectation and wishes of its friends. The impetus given it by the Edmund King proposition is clearly seen, and will soon be felt over the entire South. We rejoice in the active part Alabama has taken in promoting that Society. Let donations still be made to it until it shall be able to publish books that will compete, every way, with any portion of our country.

A Word to our Readers.

In this fast age when many have "run to and fro," and writers have increased, no one can tell, but an Editor, how embarrassing it is to conduct a small journal, and it so poorly supported that a large portion of it is filled with advertisements, to enable it to have a sort of half dead and half alive existence. Reader will you believe us when we assert, that it is much easier to edit a large journal than a small one? Paradoxical as it may seem, it is true.

In selecting for a small paper you must read more, to choose the very best from many good articles; nearly all the rejected ones would be read with deep interest by the reader. The main embarrassment is, to know which to refuse. The same is true of original articles. We take up our exchanges; we read this and that article, mark them, but there is no room for a tythe of them. Here is a sensible communication from a brother, must lie over for weeks or months; and there an appeal for Missions or something else of infinite importance, all requiring haste, but our paper is full, and the "King's business that requires haste," cannot be placed before the public. And here come excellent articles marked round with the pencil, "please publish," but alas! it cannot be done.

All the time the Editor has an accommodating heart, but cannot help himself. And too, he is blamed if he does not publish these valuable pieces made ready to hand. And here is a man that asks, "why don't you publish more secular news? Your paper has such a sameness. Give us a greater variety." Sir, we cannot with our limited space. We see it as well as you, but we are unable to help ourselves.

Now what is to be done? Is there a remedy? Where is it? Reader hear us while we briefly answer these questions. There is a remedy, and you have it. We have not the remedy, else a week would not go over our heads till we would apply it. We want more patrons, and money. If ministers, deacons, members and friends would exert themselves a little, just a little, all of them, the work would be done immediately. As it now is, we must publish for all: agents, teachers, missionaries, colporteurs, preachers, correspondents, and yet but few of those for whom we labor will make any effort to so enlarge our patronage as to publish their documents. This is not written by way of complaint, but as a fact that ought to be remedied.

The sum of what we have said is this: the S. W. Baptist should be enlarged so that we could publish double the amount of matter, weekly. It seems to us absolutely necessary that it should be done. But that can never be done with our present subscription list. Prudence and common sense forbid such a thing. If our brethren will go to work and indemnify us against loss, we will as soon as possible, enlarge our paper so that they can have a greater variety of reading matter.

One of the Editors is always in the office, to attend to every thing connected with the paper; and they would be glad to have more room to work. They would afford double the amount of editorial matter if they had room for it; but they do not wish to crowd out their correspondents, and selected matter.

But we must close this appeal. More could be said, but for want of the space of which we have been speaking. Will you go to work and double our subscription list? What say you? Time will give the response.

One word more. Talk not to us about

making room by taking out advertisements. You had better have a half loaf than no loaf. Look at our "receipt list" for the last few numbers, and think you that we could live without them? This is not said in a tantalizing spirit; but a humiliating fact, stated.

Dr. Wayland on Class-Meetings.

The New Orleans Christian Advocate clips a precious morsel from Dr. Wayland's article in the New York Examiner, in which our "Indignation meeting" Doctor takes occasion to compliment Methodist Class-Meetings, and sings the following piece of music in the key of the Methodist Episcopal Church, South:

Dr. Wayland is, perhaps, the most able and learned minister of the Baptist Church in the United States. In an article in the New York Examiner of July 10th, he pays the following tribute to the Methodist Class-Meetings: it is in happy contrast with the manner in which some of his less informed brethren sometimes speak of this means of grace.

Baptists have learned a very simple lesson: "that great men are not always wise." And another thing they have learned: not to tack their faith to a great man's sleeve. And still another, to follow the Master, instead of uninspired Doctors of Divinity. If these things which we have learned from common sense and the Bible, place us "among his less informed brethren," be it so. We are content.

The Advocate is greatly mistaken if he supposes Dr. Wayland is the great Oracle among Baptists. Baptists follow no man farther than he follows Christ. There are hundreds, almost thousands, of Baptist ministers of nothing like Dr. Wayland's learning, who are better authority among Baptists, in matters of faith and practice, than he is, with all his fame.

Why, brother Advocate, should a Baptist be astonished at a man who, like Dr. Wayland, can find Abolitionism in the Bible, pleading for "Class Meetings"? We had as soon undertake to find one as the other. Not that we would compare Class-Meetings with Abolitionism; we mean that we cannot follow a man whose mind is so frenzied that he imagines that he has found them both in the word of God. Nor can Baptists receive, but with great caution, a man's views, who, like Dr. Wayland, cannot find any distinct form of Church Government in the New Testament. For a Pseudo-Baptist to express himself thus is not surprising; yet a Baptist minister cannot do it without losing much respect in his denomination as a "Scribe well instructed unto the kingdom of Heaven."

We would not be misunderstood. The "class meeting" ordained by Mr. Wesley, as a religious institution, is unauthorized in God's Word, and therefore we oppose it. Our Savior and his inspired Apostles have ordained every thing essential to the nourishment of the faith and piety of Christians. And if these "class meetings" had been as essential to Christianity as they appear to be to Methodism, no man can doubt that the Master would have instituted them. And while there are many good Christians who may have been benefited by them, they do, in our judgment, furnish an occasion stately for the unconverted membership of the Methodist communion, the pride of whose hearts has never been subdued to the obedience of faith, for the indulgence of their vanity and pride. That unauthorized feature of Methodism, which receives into that church all who desire "to flee the wrath to come" (and who does not?) without any evidence of regeneration, places them in the same relation to these "class meetings" as the pious part of its members. And this is the class who become proud, boasters, and, as the Apostle would say, "turn the grace of God into lasciviousness." God never designed the church and the world to live together—and when that alliance is formed, we care not how holy the motives, it must result in lasting injury to both parties. The converted portion of the membership are injured, not only by their connection with the unconverted, but through the mischievous influence and evil workings of a human institution, foisted upon them as a "means of grace," to aid in their salvation.

We make these remarks explanatory of some we offered a week or two since on this subject.

LONG COMMUNICATIONS.—A correspondent from whom short letters would be at all times acceptable, sends us fourteen pages of manuscript. His communication necessarily goes by the board, as nothing less than superlative excellence can command the space requisite for so long a document.—*Sav. Daily Journal.*

Brave man! Give it to them! Green men, to think that their long winded communications will be read in a newspaper. Such writers surely do not wish to be read, else they would condense. And, too, such men surely are vain, to suppose that their articles will be read, though as long as the book of Leviticus, but others must be short. Maul some common sense, Mr. Journal, into such correspondents, and the whole editorial fraternity will return you a vote of thanks.

And Mr. Journal, what about their MSS.? Wouldn't that be a Herculean task to decipher? And should your patience and good humor allow you to publish one of them, and you should happen to fail in deciphering all their hieroglyphics, how they will puff and blow, and rail out against the "careless Editor."

Further, Mr. Journal, we would not be surprised if these long winded writers do the least to promote your paper. They think, no doubt, you are sufficiently compensated by their splendid effusions.

Wonder if any other Editor is troubled with such correspondents as our neighbor?

A CARD.—My correspondents will please indulge me until after the Creek camp meetings.

It will be October 21st before I can answer many of your kind letters; as I wish to be present at eight camp-meetings, some of which will be 120 miles apart, and far from any office.—Remember, too, that it requires four weeks, ordinarily, for a letter to go from me to you.

In the mean time, I solicit a continuance of your correspondence, and promise as early replies as my duties will allow. Do not fail to plead with Our Heavenly Father that, at all our meetings, we may enjoy His presence.

Affectionately, &c. H. F. BRUCKNER.

PUBLICATION NOTICES.

The August number of the COMMISSION comes to us filled with valuable articles from able pens and good hearts. The articles relate mostly to Foreign Missions. We were convinced of the propriety of this journal, to plead the cause of Missions, and to impart the necessary information relative to the success of the Gospel in Heathen lands, the first time it was announced to the public. We have seen two numbers, and our most sanguine expectations have been met. The ablest scribes at the South are engaged as contributors, and from the number before us, we have abundant evidence that their pens are not idle.

As an intellectual treat, besides the information it gives of the movements of the Missionary enterprise, the Commission should be sought and read by every Southern family. The publishers say they are greatly encouraged by the continued application of subscribers. It is published monthly by the Board of Foreign Missions of the Southern Baptist Convention, Richmond, Va. \$1 per annum, in advance.

Address the Commission, Richmond, Va.

THE HOME AND FOREIGN JOURNAL, after neglecting to exchange with us for some time, has appeared again, well freighted with Home and Foreign Mission intelligence. Glad to see it again. We make it an invariable rule that when a cotemporary ceases to exchange with us, either from neglect or studied indifference, to cut acquaintance with it. So we had done with this journal.

The Commission and JOURNAL are both needed to disseminate light on the subject of Missions. The Home and Foreign Journal costs but twenty-five cents per year, and on account of its cheapness, can be procured by all. There is so much Missionary intelligence, it will be found that both Journals will not be sufficient to give it to our churches, instead of one answering the purpose. May they both prosper; and may the cause they so eloquently plead fill the world.

Address Home and Foreign Journal, Richmond, Va.

The August number of the PARLOR VISITOR has visited us, neat, tasteful, sound and healthful as ever. We regret not the just notice we gave this valuable Magazine in a former paper. We are tempted to say more; but we had rather the reader would enclose \$2 to Dr. W. P. Jones, Nashville, Tennessee, get it and judge for himself.

A COMPLETE CATALOGUE of the Publications of the Southern Baptist Publication Society has been sent us by SMITH & WHILDEN, Depository Agents, King Street, Charleston. The Catalogue contains the titles and prices of all the books published by the Society; and all the works procured from other sources, and for sale by them, and the prices. It shows, too, that the Society is improving rapidly in facilities, and in ability to supply the demands of the Southern portion of our commonwealth. Southern Baptists should look well to, and support that Society; for ere long they will have to procure their books, mainly, through it, or drink the poison of Abolitionism. Mark it!

Ministers would do well to get the Catalogue and make their own selections.

ALABAMA ALMANAC, FOR 1887.—Messrs. BARRITT & WIMBISH, of Montgomery, Ala., (as will be seen by the following extract from a letter to a friend in this place,) will soon publish an Almanac for gratuitous circulation, to which they invite the attention of business men who would like to advertise through this medium:

"We will get out, early in October, ten thousand Almanacs for 1887, on best book paper, and good covers, to be circulated gratuitously. Can't you send us some advertisements? Our charge is \$20 per page, or \$5 for Lawyers, Doctors, or Merchants' cards. Only think!—ten thousand copies!"

Home Revival Intelligence.

Elder Robert Keith, Missionary of Alabama Association, writes from Greenville, Ala., Aug. 22d, "I have just closed a meeting at Pigeon Creek, which resulted in the baptism of five persons.—Much religious feeling in the community."

Brother Keith seems to be a faithful and a successful laborer among the destitute.

Mount Zion Church, Deacon George Hill, of Talladega county, informs us, "that at a recent meeting of several days, 12 persons were baptized into the fellowship of that church, and 2 or 3 received for baptism."

Ft. Williams Church. By the same letter he informs us, "that a meeting was held at this church, immediately after the one at Mt. Zion, (these churches are 7 miles apart,) at which 35 were received for baptism; in all, by letter and restoration 43."

We return our thanks to Almighty God for his blessings bestowed upon these two churches, to whom we preached for years, and last year gave them up with much regret. Brother W. H. Carroll, our successor, is much beloved by them, and greatly blessed in his labors. He was assisted in these meetings by those faithful servants of Christ, Lloyd, Bullington and Robertson. The Lord be praised!

Helicon Church. Elder J. T. S. Park writes from Helicon, Aug. 22d:

"We had an interesting meeting with our church at this place during the first week in this month, which resulted in 34 accessions to our communion; of which number 8 had formerly been Methodists. Elder J. L. Nixon rendered me valuable assistance during the meeting. I have received during the past week, five others, (three of whom were Methodists,) at two other points where I labor. There is apparently a general interest awakened on the subject of religion in the Salem Association, in whose bounds I travel. God speed the good work!"

To a private letter Elder C. A. Stan-

ton, of Loachapoka, adds the following postscript: "I will add that we have had some good meetings. At Union Church we had a meeting which lasted seven days. Baptized seven, and received several by letter. A three days' meeting at Elam, Baptized four and received two by letter."

Communications.

For the South Western Baptist.
Beauty and Intelligence.

It is not the most perfect in outward form which usually inspire the deepest love. History shows us that the most lasting and profound attachments were lavished on women possessing but a moderate share of personal attraction. Women have, in all ages, regarded beauty as the most effectual weapon to conquer and subdue man; and the desire to possess it, results not from any passion to rule, but from a laudable desire to influence him for his own comfort and happiness.

The great solicitude for the possession of beauty has induced women of all times and nations, to search after those things which seem to offer a chance of embellishing their natural attractions; a practice which has led them into numerous follies and extravagances. If the hours expended in contrivances for the advancement of the casquet were employed for the polishing of the jewels within—if half the time consumed in the consideration of a head-dress, or the arrangement of a silken bodice, were devoted to the moral training of the heart, which beats within, and the developing of the vast capabilities of that noble portion of the human frame which renders it the most beautiful and intelligent of created beings—woman would find her influence more powerful and unfeeling; she would attain what the toilet, with all its attendant mysteries, is of itself inefficient to accomplish.

The loftier ambition to be admired for the graces of the mind, more than for those of the person, would suggest the habitual practice of the social virtues of amiability, kindness and good temper, as well as the careful culture of the faculties which refine the taste, elevate the soul, and ennoble the heart.

It is a responsible duty a woman owes to herself, as well as to her family and society, to render herself pleasing and agreeable. Her person claims a certain degree of attraction; she has a right to study the art of dress, and to avail herself of the legitimate appliances for the improvement of her appearance; but the most scrupulous attention to the toilet will never make her sufficiently attractive to be lovable or estimable. Rich, well-chosen apparel will not compensate for a cold heart; a glowing cheek does not neutralize the effect of a freezing, supercilious manner; nor a bright smile soften the severity of an uncharitable word—the eye soon turns away, uninterested and indifferent, from mere animal beauty, unillumined by good temper and intelligence. It is not the "well dressed beauty," but the woman of high intelligence and sweet temper, who becomes the theme of general admiration and individual attachment; the inspiration of the hour—the good genius of every scene.

Let woman, then, perceive that there exists a charm superior to beauty to attract and subdue all hearts; let her cultivate her intellect, and true to her own feminine attributes, prove herself the kind, gentle, intelligent creature man needs, cherishes, and esteems.

Talladega, Ala., Aug. 22, 1886.

For the South Western Baptist.

Cherokee Baptist Association.

MESSRS. EDITORS: This Body held its 15th Annual Session with Unity Church, Cherokee Co., Ala., beginning Friday 15th, and closed Tuesday, 19th August, 1886. The delegation was large and interesting. The introductory sermon by Elder J. B. Appleton, was an effort, that did great credit to both the head and heart of the speaker; text, "Search the Scriptures." Bro. A. preaches the gospel alone.

My purpose in writing is to cheer your many readers with the intelligence, that this Body is looking upward, and trying to advance onward; never before was there such a manifest spirit of benevolence amongst these Cherokee Baptists.

Elder Platt Stout, Agent of the Southern Baptist Publication Society, being present, addressed the association, Saturday evening, in an interesting and instructive speech; in which he presented the history, aims, and claims of the Society, imparting much information which was in season and very much needed. His speech was responded to by pledges and cash to the amount of one hundred dollars. For this Society, the association never did anything before. Elder J. A. Collins, agent Southern B. I. D. Missions, was present, and Sabbath evening, which was occupied by a Missionary Mass Meeting, addressed a large congregation on the subjects of his agency, in a clear, truthful, and convincing manner. Short speeches by others; after which, we

raised one hundred and five dollars in pledges to support a Native Missionary among the Cherokee Indians. We wish, however, to be able to send a white man, and I believe the funds will be raised. Who will go? Dear young brethren, think and pray over it, and let us hear, who will go? There was also \$20.78 cash, taken up Sunday evening.

That devoted young brother, C. W. Lay, agent of the Ala. Baptist Bible and Col. Society, was with us. He is a member of the Association. Monday evening, he addressed the body on the propriety of organizing an associational Bible Society, and "in about ten minutes," we had one "on foot, standing alone," with promising prospects. It is auxiliary to our Society at Selma. Bro. Lay and Elder W. C. Mynatt are to visit if possible, every church in the Association by the middle of October, to solicit funds for this greatest of all causes. I believe it will succeed. With these men working for it, we may expect much.

Dr. J. H. Eaton, President of Union University, Morrisboro', Tenn., was also with us. He addressed the Body on Monday, at one o'clock, on the subject of Ministerial Education; at the close of his interesting speech, he requested the friends and brethren to clothe N. D. C. Renfro, while prosecuting his studies in Union University, preparatory to the ministry. After which, upwards of sixty dollars in cash and pledges were raised for that purpose. Brother Renfro has been at the University one Session. The Association adopted him as her beneficiary.

I speak of these things, which your readers may think little things, because they are objects for which this Body has hitherto done nothing; but we hope that this last meeting is the dawning of better times. May God give us grace to continue and increase in these good works.

Bro. Stout preached a splendid sermon—I mean what I say, he preached a good sermon for us Sunday morning. Dr. Eaton preached three sermons, Saturday night, Sunday 12 o'clock, and Tuesday 11 o'clock. Of brother Eaton's abilities in the pulpit, I need not speak. One thing I noticed, the old fashioned Baptists, would say to me with eyes full of tears, "Well, if all learned preachers would preach like Bro. Eaton, I will give my prayers and means for an educated ministry."

Respectfully, TYRO.

August 21st, 1886.

The following paragraphs are from Bro. COLLINS, giving an account of the same Session:

"The Cherokee Baptist Association (in Cherokee and De Kalb counties) passed a resolution to raise \$250 towards sustaining a white Missionary in the Cherokee Nation, next year. Some \$150 were pledged for that object, and a committee appointed to correspond with the Churches, to complete the amount, or more; and also to invite the Ten Indian and Tallassee-hatchee Associations to unite with them in raising a sum sufficient to sustain a Missionary in the Cherokee Nation. \$500 can be raised in the territory formerly occupied by this, the most intelligent tribe of Indians. The money will be raised. But who will go? The earth presents not a field more inviting than the Cherokee Nation. Who will go and reap that field?—fulfill the prophecy—"God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."—Gen. 9: 27.

Bro. LAY, with his accustomed zeal, succeeded in inducing the Association to found a Bible Society and raise some funds. The plan is to raise a sum sufficient to support a Missionary, who is to act as Colporteur in the Association. Whatever Bro. Lay puts his hand to succeeds; for God is with him, and this will succeed.

"This Association has moved in the right direction, and if she will pursue these plans with patience and zeal, a brighter day is before her. The closing scene of Monday will be long remembered."

"I would be gratified to open a correspondence with a minister who feels impressed to go to the Cherokee Nation, or to have the name of a suitable minister suggested. Cannot Alabama send at least one Missionary to the Cherokee Nation? The means can be raised, but where is the man?"

JESSE A. COLLINS,
Ag't B. I. D. & Indian Missions.
CROPWELL, St. Clair Co., Ala.,
August, 1886.

For the South Western Baptist.

Sabbath Schools.

MESSRS. EDITORS: If Sabbath Schools were encouraged for the good of our Republic alone, we would be engaged in a work of moralizing the millions of the rising generation, demanding unremitted zeal on the part of Christians, everywhere, to exert their influence in favor of such schools. We live in a land on which the smiles of heaven beam with uncommon refugence. In a land of liberty—a liberty purchased by the blood of our fathers, for which we should ever be grateful to Almighty God, and endeavor greatly to profit thereby—with unflinching vigilance and industry in the cause of God. The glory, happiness and prosperity of our nation depend upon the manner in which the mental faculties of the rising generation are developed; and the great West especially demands the attention of the philanthropist of the East, who has been blessed with religious instruction; for here is opened a wide field of destitution calling for sympathy and labor, if for the good of the Republic only.

But my subject calls for thoughts and labors far superior to those employed for the good of Republics alone; for, when all earthly Republics shall have passed away and been forgotten, the good influence exerted upon the minds of millions will become more and more refulgent in the

kingdom of God, throughout the ceaseless ages of eternity.

There is now over four millions of Sabbath School scholars in the world, and thirty millions of teachers. What a vast influence these are for good! The seed hereby sown in the heart, soon manifests itself in the hearts of thousands, and brings forth fruit, abundantly, to the honor and glory of God. But in the hearts of many, it seems to have done but little good, though it will finally manifest itself there also. For when they shall have been overtaken by the misfortunes and troubles of this life, to see the beauty of holiness, then it is that the good sown in the heart will burst forth and spring up with vigorous growth. Knouoh so, at least, is the case to warrant the conclusion that but little labor is lost in a well conducted Sabbath School.

I would not attempt to advocate a law of righteousness, but the command is gone forth: "Remember the Sabbath day to keep it holy;" and "Christ came not to destroy the law but to fulfill," and St. Paul says, faith "establishes it, though we are under grace." Now what better way has the Christian of "doing well on the Sabbath" than taking his children out to the house of God, with the Testament in his hand, and teach them concerning him who spake as never man spake, that they may be brought up in the nurture and admonition of the Lord? Early impressions make the most lasting; therefore they ought to be good ones; for "train up a child in the way he should go, and when he gets old he will not depart from it." You are God's stewards. Of parents, who has said to you, take this child and nurse it for me, and I will give thee thy wages? "Therefore," He says, "Bring up your children in the nurture and admonition of the Lord"; for it devolves upon you to send them out into the world with that knowledge which will assist them against the evils of the world.

The man of this world is laboring assiduously, in some way or other, to build up, as it were, monuments to his memory, that he may not be forgotten by his friends after he is dead; but that it may be said of him that he was a great philosopher, hero, or statesman. But these monuments totter and fall. But if they last to the end of time, the great globe itself must soon vanish like the fabric of a vision, and with it all the monuments that have been erected at so much expense, will be utterly destroyed. Now wisdom points out a much better way than this to be employed. It is to be instrumental in building monuments, that when all other monuments shall have been destroyed, they will become brighter and brighter at God's right hand, where there are joys forever more. He that is instrumental, by the help of God, in saving one soul, is instrumental in building up a monument far surpassing all the grand monuments that the hand of art ever has or will erect. Then God has given every Christian something to do.—Then, (though preaching is the most ordinary way of saving souls,) endeavor to do your part, and do not let the minister bear all the burthen; live for something; work while it is called today, for the night comes, in which no man can work.

Southern Baptist Publication Society.

CHARLESTON, Aug. 20, 1886.

F. M. LAW, Cor. Secy., &c.: Selma, Ala.
DEAR BRO.: I notice in the "S. W. Baptist," of the 14 inst., your talk to the churches composing the various associations in Ala. The reference you make to our directing colporteurs, associations, &c., to apply to the Depository of the Parent Society at Charleston for their supplies of books, is misapprehended by you. These remarks of ours, in our general circulars, were intended only for those who had no access to such conveniences as you can command. We have no desire to attempt anything in Alabama, which you can do for yourselves, in your own way. The cause is all one, and we thoroughly appreciate your operations and sympathize with them. So that if you think that the brethren in Ala., may misapprehend the remarks of mine which you refer to, you can correct them in any way you please, either by publishing this letter in the S. W. Baptist, or by giving your own account of it.

Yours fraternally,

J. P. TUSTIN, Cor. Secy.

S. B. P. S.

MESSRS. EDITORS: The above letter has just been received from Bro. Tustin, which, as will be seen, is explanatory of a part of his communication in the "S. W. Baptist," of 31st of July; and to which I referred, in a letter to the "churches forming the various associations in Alabama," Aug. 14th.

My reason for alluding to Bro. T.'s communication, was a fear that some, not fully understanding the nature of our work, and the relative position of the "Southern Baptist Publication Society," might suppose that the two were conflicting in their operations; and that both were trying to accomplish the same work in Alabama. It is a hard matter to get some persons to understand the difference, at best, between our State Bible and Colporteur Society, and the Publication Society at Charleston. This is very plain, when properly stated.—The object of the latter is to publish and furnish a *Southern Baptist Literature*; the former, (so far as books are concerned,) to bring this Literature into our State, and furnish the people with supplies at their own houses, and at publishers' prices. We have on hand at our State Depository, in this city, (Selma), a large assortment of the publications of the So. Bap. Pub. Soc., which are sold here, and by our colporteurs, at catalogue prices.

"The cause," as brother Tustin remarks, "is all one" and when this can be properly understood and appreciated; and each department shall receive that sympathy, and support which it justly merits, we may hope for the desired results.

Very truly,

F. M. LAW, Cor. Sec.

Ala. Bap. Bib. and Colp. Soc.

Kent's Communication—Bour race! Domestic Missions.

MESSRS. EDITORS: Kent first asserts that James gave no "facts and figures" in his allusion to Domestic Missions, and insinuates that James gave no "tissue of misrepresentation," asserted that he discovered, Now, I state that the Board of Domestic Missions was organized in the valley of decision, by which three or four millions of whites and negroes in the South, and even in the valley of the Mississippi, are the numbered multitudes of the oppressed Indians that roam the wilds, neither of which classes amount and kind of preaching they need to save them from death.

Kent has no taste for this platitudinous assertion that "this proves nothing," says the Board of Domestic Missions. O, no, nothing for five hundred thousand Baptists, seven million of whom are dangerously ignorant, others who would be rich, to Americanize these perishes. 'Tis for Kent to proclaim to the world that the Board of Domestic Missions (there is no such Board,) received over forty thousand dollars during the past year. Now suppose utterly untrue, what does he assert? Why, that he contributed over forty thousand dollars to the Board of Domestic Missions. The statement is this: If four thousand Baptists contribute four thousand dollars, what is that for a start? Answer, ten cents. Then, up fully to the Bible measure of \$100,000, ten cents on an average. Yes, ten cents on an average. Kent. He ought to have told us that Texas contributed \$123,000, \$103 92, and several other States have told us also, that a large number have contributed nothing to this cause. Kent is in trouble about the \$100,000, James made no allusion to Domestic Missions whatever. But Kent says, in 1855, \$23,000 in Alabama, but not inform your readers that Alabama does not belong to the bama Conference, nor that the dists South report over \$172,000 Missions, besides an ample provision any minister, presiding elder, &c., the Atlantic to the Pacific. The straction which Kent makes, \$23,000 collected in a part of Ala. is incorrect and unjust. The facts figures of the case stand thus: Methodists South raised for Missions 1855 over \$172,000, besides supporting their regular circuits, while the Bap. of the South contributed a little \$10,000; that is, for Foreign \$30,000, and Domestic Missions \$45,000. The Methodists in Alabama \$23,000 for Missions, and Baptists in Alabama for Domestic Missions \$8,262 64, and Foreign \$2,500. Let it be remembered that Methodists support all their expenses "in the work," while a large the Baptist ministers have only a nominal salary. This much is due to Methodists, though I am not a Methodist of the Methodists, and as made no allusion to Methodists in my report of Missions. I do not believe one-fourth of the ability of the dists or Baptists has been devoted to the question is not whether dists have done as much as the Bap. dists, but have the Baptists of this done as much for Domestic Missions as the Bible requires them to do? The standard, and not the Methodists, I must be excused for not believing an average of ten cents is as much the Bible requires us to give for domestic and Indian Missions. Kent and others can do so if they choose. I throw a long string of figures together Bibles, and Missions, &c., which he shows that the Baptists Alabama contributed in 1855 a little over \$20,000. Suppose this was it only proves that we have contributed less than fifty cents to every Baptist in the State to these objects. Every man knows that there are a hundred men in Alabama who could contribute \$1,000 a year without touching the Bible standard. One Bap. realizes \$80,000 annually. Twenty thousand would be a fourth of that amount. Yet Kent oozes out his gall against James intimates that the denomination could do more. There is a truth higher than the Methodist Church, Montgomery at which Baptists will appear to give an account of its stewardship, and to ask me to that fifty cents annually (on an average) is all the forty or fifty thousand Bap. Bible to give, is too much. To that would be treason against truth and our race. I know that there are brethren who comparatively have done well, while a large number have done nothing. The object of my first was to "lift that vale" which the "terrors" have thrown over them so that they might see the wants of the world, their obligation and ability to roll back that night of death which hangs

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EAST ALABAMA
HERPETOLOGICAL SOCIETY

LIBRARY

MALE COLLEGE,

TUSKEGEE, MACON CO., ALA.

LOCATED in Tuskegee, a village far famed for its healthful climate and refined society. The College is easy of access from East and West by the Montgomery and West Point roads, and from the North by the Northern Railway, and from the niper and lower country by excellent roads.

The public are well assured that the high standard of education and culture which this institution has for its determination to present at all times an institution whose facilities for instruction shall justly claim for it a position of honor in its line. It is a college of the highest order and commodious edifice, erected at a cost of some forty thousand dollars, and is the largest and most complete of its kind in the South. The library is a good apparatus and a cabinet, prepared with special reference to the wants of the College.

Students are required to reside on campus, and they have the privilege of membership in a literary society, meeting weekly, and holding a religious service on Sabbath days. The entire day on Sabbath afternoon is spent by them in giving an analysis of the morning sermon and in other exercises designed to improve the religious and intellectual life. The student monthly lectures conducted by the governors and other members of the faculty. Their dormitories are all carpeted, and well furnished, and the students are supplied with the most comfortable. Boarding at the same table with the President and officers of the faculty, they are under the same rules, and are treated with the same consideration and friendly interest. They are permitted to take liberal study and recreation, and to wear the latest fashions.

All money, jewelry, and other things not in daily use, are deposited with the President. All clothing is kept separate, and is under the supervision of the President.

isolated from the others, and is supplied with every need-
ful comfort.

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HENRY H. BACON, A. M., President,
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GEORGE W. THOMAS, A. M.,
HIGHER MATHEMATICS AND ANCIENT LANGUAGES.

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MRS. MARTHA BRAKE, STEWARDESS.
MRS. ELIZABETH TALIAFERRO, MATRON.

CALENDER.

FIRST TERM, from September 23d, to December 23d, inclusive.
SECOND TERM, from December 24th, to January 7th, inclusive.
THIRD TERM, from January 7th, to April 7th, inclusive.
FOURTH TERM, from April 7th, to July 7th, inclusive.
FIFTH TERM, from July 7th, to October 23d, inclusive.
COMMEMORATION OF 1867, on Wednesday, July 7th.

NECESSARY EXPENSES.

PRIMARY CLASSES..... per term.....	\$ 7
DRAWING, ENGRAVING, & CUTTING.....	10
A. K. R.	13
COLLECTOR.....	13
BOARD including LITIGATION.....	96
Books, Stationary, Materials, etc., furnished at low price	25

EXTRA EXPENSES.

MORNING LANGUAGES, per term.....	\$ 1
DRAWING, ENGRAVING, & CUTTING, Wax or Oil.....	10
WORK, per term.....	9
TRIP COLORS, per term.....	13
TRIP COLORED GLASS, per term.....	13
TRIP COLORED PAPER, per term.....	13
HAND WRITING ON VEILIN, per term.....	13
BOARD, including LITIGATION.....	96
PIANO (including use of instrument) per term.....	25

Those who design entering for the first time will be required to pay for their board and other advantages to correspond with the President on that subject.

AS language is the means of expressing ideas, and communicating with every tongue, it is but right that such should become thoroughly acquainted with the Modern Language, and that all people should be enabled to make requests for a useful and finished education.

Students of Anatomy, Aerostomy, Lowdowns, respectfully announce to the Ladies and Misses of Tuskegee, that all is willing to please the wishes of several ladies in town, by giving a series of Lessons on the Turkish Language, commencing the first Monday in September. The Lessons will be given on Monday, Wednesday and Friday, each week, and the course can be continued as long as time and the convenience of the Ladies.

Persons desiring (very liberal) further information, can be obtained by calling at Wolf and Bernheim's Millinery Store.

July 24, 1869—12

DRY GOODS.

WOLFF & BERNHEIM.

WOLFF respectfully announce to the citizens of Tuskegee, and their friends and customers generally, that they are now receiving a very large and splendid stock of

Spring and Summer Dry Goods.

Scholarship, and a large stock of goods in market, by order of the firm, who, having an extensive acquaintance and the principal business houses in the city of New York, are enabled to say that their present stock is not surpassed anywhere in the market.

Their stock consists of

will sell on the most reasonable terms.

Groceries and Confectioneries.

THEY have also just received a fresh supply of Groceries and Confectioneries, to which they would invite the attention of their friends and customers. They have a good German from New-York, who makes their Candy, and they can afford to sell, by the wholesale price, as cheap as the Southern market. Their stock consists in part of the following:

SUGAR,	Coffee,
Wine,	Tea,
Tobacco,	Candles,
Candies,	Rolls,
Oranges,	Apples,
Cigars,	Nuts of all kinds

and in fact every thing in that line of trade. Call and examine their stock.

april 246 18

ALL ABOARD!!-NOTICE!



THE advertisers have purchased the LIVERY STABLE for the use of the West by Louis & Bond, in Tuskegee, and will continue to run an OMNIBUS LINE between Tuskegee and the Railroad Depot at Cleburne. There will spare no pains and expense necessary to give the public every reasonable

THE PATRONAGE OF THE PUBLIC.
 We shall soon be ready to run *trucks in every direction, and at any distance.*
 Our terms are as low as can be secured a fair, honest business. We hope to establish a liberal patronage by making ourselves useful to the public.


THOMAS S. TATE,
 J. L. ADAMS,
 WM. EDMONDS.

July 13th, 1856.—41

DRS. E. W. & U. R. JONES
 WOULD inform their friends that they have associated with them a third partner, a young man of liberal attainments, and respectfully offer them their professional services.
 They are in the building opposite Brewster's Hotel, Tuskegee, April 17, 1856.

COLEMAN HOUSE,
 BY LANIER & EDDY,
 Knoxville, Tennessee.

THE UNDERSIGNED having taken charge of this large and commodious House, respectfully solicit and hope to merit a liberal patronage. The House is furnished in the most thorough and modern style, with a view to convenience and comfort, and is well adapted for the convenience of all the business, and on the principal street.
 An Omnibus is always in readiness to convey passengers to and from the depot.



The table will be supplied with the best the market affords, and no pains will be spared to render guests comfortable.

SAMSON LAMIER
JOHN EADY

EDDY HOUSE,
TUSKEGEE, ALABAMA.

THAT undersigned respectfully informs the citizens of Tuskegee, Ala., and the public generally, that the above named house and commodious House, situated in the central part of the village, is still under his supervision. Omnibus will always be in readiness to convey passengers to and from the depot, on the arrival of the cars. His table will be supplied with the best the market affords, and every attention paid to make his guests comfortable and happy.

He is very thankful for the large share of patronage his House has received, and hopes it will be greatly increased.

August 21, 1886. JOHN EADY

BOOK & JOB PRINTING.

THAT prospectors of the "South-Western Reporter," who have recently purchased a new Press, and a new Linotype for the purpose, are now fully prepared to execute all kinds of book and job printing, in superior style, and respectfully solicit the patronage of the public.

Tuskegee, Ala., April 17, 1886

have often heard children repeat, "I know that boy."

HELPING THE PREACHER.—Dr. Beecher, once said to an old lady who had expressed her wonder to him that she was permitted to live, as she could not get any more good. "You are doing a great deal of good; you help me to each every Sunday." She was greatly surprised, and enquired how it could be.

"In the first place," said he, "I always in your seat on the Sabbath that helps me, in the second place are always wide awake, and you sit right up into my face, and that helps me; and in the third place, I very often see the tears running down your face, and that helps me very much."

and Bramerd—in speaking of the Spirit of God—"When ministers feel these special gracious influences in their hearts, it wonderfully assists them to meet at the consciences of men, and it were to handle them with hands; whereas, without them, whatever reason and oratory we make use of, we but make use of stumps instead of hands.

AN OLD ADVERTISEMENT OF 1568.—Painted, a stout, active man, who serves the Lord, and can carry two hundred weight.

You, my dear children, give your
 nines and your half-pennies, and they
 are like the little boy's candle ends
 which he *berged* of the men as they
 passed. They go towards getting the
 light of the Gospel spread abroad among
 the heathen: and when they have heard
 and believed the glad tidings of salva-
 tion, they sing praises to him who has
 called them out of darkness into his
 marvelous light, just as the child said
 sang when he got a light in his coal-
 — *Children's Magazine.*

AMBIOTYPES.
H.F. undersigned having succeeded Mr. HERRINGS in the above business in this place, he respectfully offers his services to the public. His Ambrotypes will be taken in best style of the art in every respect. His rooms are he well known gallery recently occupied by Mr. Hutchins. He respectfully requests the public to call and examine specimens, and give him a sitting.
THOMAS CHAMBERLAIN.
104 N. 7th St.

WHOLESALE AND RETAIL GROCERIES,
MONTGOMERY, ALA.
October 5, 1855. 1y

Sold by Druggists, Grocers and all dealers in family medicine.
LEWIS Messrs. COXE & HITCHINGS, Montgomery, Alabama, General Wholesale agents. Also, ROBERT BURTON, Talladega, Ala.
 July 10, 1856.—10

MEDICAL.—The undersigned has removed his
office to Mr. PORTER'S brick building—up stairs.
JAN 24 1856-11
B. J. HARRISON, D.