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Appeal for the Indians.

BY H. F. BECKNER.

SOME OVER AND HELP US.

the Indians a debt of gratitude not owe to any other people. "I any white man living if ever Logan's cabin hungry, and not to eat; if ever, he came naked, and I clothed him not; part of the speech of an Indian outraged Indian chief; and picture from the original, and a picture of the conduct of the Indians towards the whites. No people more caricatured and misnamed than the "Savages of North America; they are styled; for none so hospitable and kind to strangers as they. When our ancestors first came to this country to escape the religious intolerance of the old world, and that they might find a wilderness—a place for men—where they could work according to the dictates of their own consciences; the American people as brethren—of the Sun—and gave them homes among them. I pledge myself, to point to the chapter of impartial history, where they gave us such reception. They never disputed our right to settle among them, and they never became enemies, until we had taxed, oppressed, enslaved them; and had begun to possess them from their lands, and to drive them from their homes. Thus we received the first Spaniards, the first French; even our personal enemies being witnesses. Columbus, the father of King Philip, discovered a vast extent of country, and gave it to our ancestors landed at Plymouth. At that time the situation of our fathers was to the last distressing and perilous. Then there were few in number, and that number diminished through hardships and diseases which they knew not to cure; surrounded by an unknown and to them an unknown wilderness, and by multitudes of savages whose language, laws, and manners they did not understand; exposed to the severity of winter, and to the changes of an ever-changing climate. It was natural that in such a condition their minds should be filled with fears and forebodings. In this condition, how easily might the Indians have taken the advantage of their scanty numbers, and have exterminated them from their territories as insects! But instead of this, they treated them with generous friendship; offered to them the rites of primitive hospitality. Massasoit, chief of the Wampanoags, came to them almost entirely unattended, and to convince them of his good intentions, entered with them into a treaty of peace and amity, and engaged to secure for them the peace and good will of all his allies. No one has ever dared impeach the integrity and faith of this first treaty. The chief with whom we entered into this stipulation. Until his death, he was the unwavering friend of the whites; allowing them to strengthen themselves, and to extend their possessions, without betraying any fears of their fast increasing strength and prosperity.

But before his death he came to New South, with his son Alexander, for purpose of renewing the covenant of peace and good will between his subjects and the new settlers of New England. The first breach of good faith between the two races, was the murder of an Indian warrior by one of the settlers, after this old chief had been "gathered to his fathers, and when his son, Philip, reigned in his stead. This regarded by the Indians, according to long-established usage with them, as an open declaration of war; they used the hatchet to revenge the death of their fallen companion, and the alarm of war resounded through the Plymouth colony.

Nothing now appeared to our ancestors in a magnified and distorted light. They soon imagined that they Indian "men as trees walking." In bows were seen in the clouds, and the roar of artillery, which made the earth tremble, were heard at various towns; to others it seemed that bullets rained in the air above their heads, the noise of drums, resounding in the air, passed on to the Westward. Their imaginations were wrought to a high pitch as afterwards, when the English women of New England were hung for witchcraft; and they re-

solved to do or die." Guided by Indian renegades, they came upon the Indians towns by surprise, and set fire to their wigwams. Rev. Mr. Ruggles of those days, says in his manuscript—"The burning of the wigwams, the shrieks and cries of the women and children, and the yelling of the warriors, exhibited a most horrible and affecting scene, so that it greatly moved some of the soldiers. They were in much doubt then, and afterwards seriously inquired, whether burning their enemies alive, could be consistent with humanity, and the benevolent principles of the gospel!"

King Philip was hunted down like a wild beast of the forest, and killed on Mount Hope, where he had retired with a few of his friends. Wetaamoe, an Indian princess and confederate of Philip, in attempting to escape, died of fatigue and hunger. But her enemies would not allow death, in its most cruel form, to be any protection to an Indian female. Her corpse must become the object of base and unmanly vengeance; her head was severed from her body, and fastened on a pole in one of the towns as a spectacle for Indian captives.

But time would fail me to recount the bloody scenes of a cruel war, in which thousands of unoffending Indian women and children perished by fire and sword, at the hands of our sires. The remaining acts of our cruelty, are they not written in the book of God's remembrance; and does not the voice of our brother's blood cry unto Him from the ground?

I will conclude the present number of my Appeal, by referring briefly to the reception which the Indians gave the Spaniards upon the first discovery of America. Columbus, after he had been assisted by the Indians in saving all his goods from destruction in the ocean's waves, expressed himself highly gratified with their kindness to him; and in a letter to Ferdinand and Isabella; after declaring that he would not have received so much kindness even in his own country, thus bears testimony to the character of the people:

"I swear," he says, "to your majesties, that there is not a better people in the world than these, more affectionate, affable, or mild. They love their neighbors as themselves; their language is the sweetest, the softest, and the most cheerful; for they always speak smiling; and although they go naked, let your majesties believe me, their customs are very becoming; and their King, who is served with great majesty, has such engaging manners, that it gives great pleasure to see him, and also to consider the great retentive faculty of that people, and their desire of knowledge, which incites them to ask the causes and the effects of things."

Cooper, in his history of those times, uses the following language:

"The Spaniards were no less surprised at the novelty of their situation. Every herb, shrub, and tree, was different from those which flourished in Europe. The inhabitants appeared in the simple innocence of nature, entirely naked. Their black hair, long and uncurled, floated upon their shoulders, or was wound in tresses round their heads. They have no beards, and every part of their bodies were perfectly smooth. Their complexion was of a dusky copper color, their features singular, rather than disagreeable, and their aspect gentle and timid. They were at first shy through fear, but soon became familiar with the Spaniards, and with transports of joy received from them hawk-bells, glass beads, or other baubles, in return for which they gave such provisions as they had, and some cotton yarn, the only commodity of value that they could produce. Thus in the first interview between the inhabitants of the new and old worlds, everything was conducted amicably and to their mutual satisfaction."

Fortunate would it have been for the Indians, and honorable to the inhabitants of the "old world," if these friendly relations could have lasted until this day. But it was not long before avarice, and a thirst for power, made the Indians subjects of the most cruel and inhuman treatment. The very next page of history records the following: "Columbus employed several months in marching through the island, and in subjecting it to the Spanish government, without meeting with any opposition. He imposed a tribute upon all the inhabitants above fourteen years of age. Each person who lived in those districts where gold was found, was obliged to pay quarterly as much gold dust as filled a hawk's bell; from those in other parts of the country, twenty pounds of cotton were demanded. This was the first regular taxation of the Indians, and served as a precedent for exactions, still more exorbitant. Such an imposition was extremely contrary to those maxims which Columbus had hitherto inculcated, with respect to the mode of treating them."

When the Indians were finally driven into a war, contrary to their most ardent wishes for friendship, they still sued for peace, saying to the Spaniards, "If you are divinities of a cruel and savage nature, we present to you five slaves that you may drink their blood and eat their flesh. If you are mild deities, accept an offer of incense and variegated plumes. If you are men, here is meat, and bread, and fruit to nourish you."

But every overture was fruitless. Extermination was already the watchword; and those who did not fall on the field of battle, were rescued for a fate more despicable to a free Native American. They were made slaves of a foreign power, and ship loads were sent to St. Domingo, and sold into foreign bondage.

MICCO, CHIEF OF THE NATION, WEST OF ARK.
July 8th, 1856.

*I respectfully invite attention to the facts of history contained in this Appeal, but would excuse the imperfect arrangement of them, upon the ground that the present duties drive me from my study.—H. F. B.

For a full account see Irving's Philip of Pokanoket. Winterbottom's America, vol. 1, p. 121. Cooper's Hist. of S. America, p. 162. (To be continued in our next.)

Language of the Bible.

Dr. Guthrie makes the following remarks on the strong language of the Bible, touching the condition of the ungodly:

There are terrors enough in the Bible to make a man's hair stand on end. Surely, were God but for one moment to let this world hear the weeping and wail of the lost, that sound, more terrible than Egypt's midnight cry, would rouse the student at his books, arrest the foot of the dancer in the hall, stop armies in the very fury of the fight, and calling a sleeping world from their beds, would bend the most stubborn knees and extort from all the one loud cry, "Lord, save me, I perish!" Still it is not terror which is the mighty power of God. The Gospel, like most medicines of the body, is of compound nature; but, whatever else goes into its composition, its curative element is love. No man yet was ever driven to heaven; he must be drawn to it; and I wish to draw you.

The Gospel has terror in it no doubt. But it is like our atmosphere—occasionally riven by thunder, and illuminated by the fatal flash—it is, at times, the path of the stealthy pestilence—charged with elements of destruction, and impregnated with the seeds of disease but how much more, is it not a great magazine of health, filled with the most harmonious sounds, fragrant with the sweetest odors, hung with golden drape, the pathway of sunbeams, the womb of showers, the feeder of flowing streams, full of God's goodness, and the fountain of all Earth's life! And just as in that atmosphere which God has wrapped around this world, there is much more health than sickness, much more food than famine, much more life than death, so in the Bible there is much more love than terror.

The terror is not only subordinate to love, but subservient to it. God, indeed, tells us of hell, but it is to persuade us to go to heaven; and as a skillful painter fills the background of his picture with his darker colors, God puts in the smoke of torment and the black clouds of Sinai, to give brighter prominence to Jesus, the cross of Calvary, and his love to the chief of sinners. His voice of terror is like the scream of the mother bird when the hawk is in the sky. She alarms her brood that they may run and hide beneath her feathers; and as I believe that God had left that mother dumb unless he had given her wings to cover her little ones, and I am sure that He, who is very "pitiful," and has no pleasure in any creature's pain, had never turned our eyes to the horrible gulf unless for the voice that cries "Deliver from going down to the pit, for I have found a ransom."

We had never heard of sin had there been no Savior "Sufficient for the day is the evil thereof;" and never had Bible light been flashed before the eyes of a sleeping felon to wake him from his happy dream, but that he might see the smiling form of Mercy, and hear her as she says with pointing finger, Behold I have set before thee an open door.

THE GOSPELS AND ACTS.—Already when false gospels were beginning to appear, and when the worthlessness of tradition was demonstrated by their superstitious extravagances and heretical tenets, the evangelists, Matthew, Mark, Luke and John, related the genuine history of our Lord. Each of their narratives has its own special excellence. Matthew exhibits Jesus as the Christ in whom the Old Testament predictions were fulfilled, and through whose authority the in-

stitutions of Moses were supplanted by a better dispensation; Mark gives a brief, yet comprehensive sketch of the events of his public life; the gospel of Luke is a narrative characterized by its orderly arrangement, and its selection of subjects in reference to the needs of the Gentile world; while the acts of the Apostle, written by the same author, relates the history of the spread of the gospel in the Roman Empire, until at length it reaches the metropolis. The gospel of John, which has been called the "heart of Christ," the "Gospel of the Spirit," relates the deeper mysteries of salvation, and aims to exalt faith into knowledge, and admiration into perfect love.—Southern Baptist.

PROFESSING RELIGION.—Objection—I know it is my duty, but I have many fears that my hope is not well founded: what shall I do?

Answer.—It is your duty so to live, that you will not doubt. Your difficulty is a common one. We know how to feel for you, but we will be plain. Your difficulty is occasioned by your sin.

O.—I am afraid that I shall do wrong—that I shall eat and drink unworthily.

A.—It may be so. But it is strange that any one should have conscientious scruples against obeying a plain command of Christ? Are you afraid to obey the Savior? If you are really conscientious, you might as well say, I am afraid I shall do wrong, if I neglect to confess Christ before men. This you ought to say, and to feel. You can neglect a known duty and be innocent. Is it not astonishing to see persons who are seriously disposed, making a righteousness of their disobedience to the command of God. They hope that they are Christians, and yet refuse to obey a plain command, lest they should sin.

O.—My relatives oppose my making a profession, and threaten to turn me out of doors; and what shall I do?

A.—You have a good opportunity to try your heart, and to ascertain whether you are willing to give up all for Christ. Nettles.

Religious Similes.

As rivers and fountains proceed from the sea, and return thither again, so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean from whence it flowed.

Christian graces are like penumbras.—The more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.

As snow itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful.

The casting down of our spirits in true humility is but like throwing a ball on the ground, which makes it rebound the higher towards heaven.

As worldly joy ends in sorrow, so godly sorrow ends in joy.

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

Confession of sin should come like water from a spring that runs freely, and not like water from a still, that is forced by the fire of affliction.

As the way to stop bleeding is by opening a vein, so the way to stop unreasonable sorrow is to turn it against sin.

Sin is like a bee, with honey in its mouth, but a sting in its tail.

Many a man shifts his sins as men do their clothes; they put off one to put on another. This is but waiting upon the devil in a new livery.

The sins of a good man are like weeds in a garden, which may hinder the growth of fruits and flowers, but (not permitted to get ahead) cannot kill them.

The pleasure of sin is like a draught of sweet poison.

As the fly that plays about the candle both often burns its wings at last, so the Christian that parleys with temptations is in danger of having the wings of his soul so shortened by the fiery darts of the devil, that he will not be able to rise again towards heaven till God shall give him renewed affections.

As Noah's dove could find no rest for the soul of her foot, so the Spirit of God can find no residence in that heart that is deluged in sin.

Our conscience is a fire within us, our sins as the fuel; therefore, instead of warming, it will scorch us, unless the heat be removed, or the fuel be abated by penitential tears.

All true Christians must be like Noah's ark, that was pitched without, Gen. vi. 14. They must have a holy inside and a holy outside—their profession and practice must agree together.

Select Remains of Rev. J. Mason. Conceit is the high road to shame.

Report of the Executive Committee.

The Executive Committee, appointed at the last session of your body, to whom was referred the duty of employing a Domestic Missionary and Colporteur to labor within the bounds of the Tuskegee Association, beg leave to submit the following as their Report:

Soon after the adjournment of the Association, the Committee met, and resolved to tender the appointment to our former Missionary to the colored population, Elder FRANCIS GALLAWAY. After a delay of some months, owing mainly to the exceeding inclemency of the weather during the last winter, Bro. Gallaway accepted the appointment for eight months, beginning some time in January, at a salary of five hundred and fifty dollars, he furnishing his own conveyance and outfit. And we are happy to inform the Association, that our brother has labored faithfully during this time. And while he may not have visited all the Churches in your body as often as could have been desired, still we believe he has distributed his labors quite judiciously. It was expected more than any one missionary and Colporteur can do, to require him to visit steadily every Church in an Association as large as yours. The utmost we can reasonably desire, is, that the more destitute portions should be visited most frequently, both in regard to preaching and the distribution of religious books. And this, as already stated, we believe our Missionary has done to the very best of his ability.

In the discharge of his duties, father Gallaway has been engaged in active service about eight months—he has travelled fourteen hundred and forty-two miles—preached one hundred and eighty-seven sermons—besides having delivered many exhortations, and visited many families for religious conversation—and sold two hundred and forty-six dollars worth of books. He has devoted as much of his time as he felt authorized to do, to preaching to the colored people; and his labors in this respect appear to have been peculiarly blessed.

Your Committee cannot too earnestly recommend to your body the importance of continuing this mission. And in order to make it still more efficient in the accomplishment of good, we must urge the propriety of adding materially to our book fund. An adequate fund would multiply the efficiency of this enterprise at least four-fold. We trust, therefore, that the Association will take some immediate steps to supply this deficiency. We know of no benevolent object now claiming the attention of our churches, which can yield in importance to the publication and distribution of a healthy religious and denominational literature, at this crisis, save only the circulation of the Holy Scriptures; and this we desire shall be combined with your colporteur enterprise.

Early last winter, Elder J. M. Watt, a member of the Executive Committee, removed beyond the bounds of the Association, and therefore resigned his position. We proceeded to elect Elder W. B. Jones to fill the vacancy.

In resigning our trust, we can but congratulate the Association in having secured the services of one so eminently qualified in piety, age, experience and discretion, for so important a work, as your missionary has proved to be. It seems quite appropriate that the evening of a life which has been so useful should be devoted to a work so replete with interest to the souls of men. The gathered wisdom of many years is thus disseminated over an extensive, diversified, and deeply interesting field of Christian activity. And whether our honored father in the gospel shall serve us in this capacity any longer or not, we can but rejoice in that providence which directed him to this field of labor in which he has been so successful in discharging the duties of his mission.

All which is respectfully submitted. J. W. ECHOLS, Cha'n.

TUSKEGEE, Sept. 18th, 1856.

Report on Sabbath Schools.

The Committee on Sabbath Schools beg leave to report, that they are deeply impressed with the importance of each church in your bounds having a Sabbath School.

When we take a view of the condition of the rising generation, our minds are at once crowded with evidence enough to overwhelm us with the conviction that something ought to be done for them, and we know of no better means than the Sabbath School.

Your Committee very much regret that so many of the churches manifest a coldness and indifference on this important subject. Your Committee would recommend to the churches composing your body, the establishment of Sabbath Schools and Bible classes in their midst.

We would, further, recommend that the pastors preach at least one sermon on this subject during the ensuing associational year, in order to stir up our brethren to a livelier sense of their duty on this subject.

Your Committee cannot close this report without making an additional recommendation, which we conceive to be highly important; and that is, that our churches and brethren in want of S. S. Libraries purchase the same of the Southern Baptist Publication Society, or its agencies, in preference to purchasing from any other source.

P. H. YOUNGBLOOD, CHA. T. MALONE. C. A. STANTON.

Report on Deceased Ministers.

The Committee on Deceased Ministers submit the following Report:—It again becomes our painful duty to record the death of two of our beloved brethren of the ministry. In the space of one short year, our dear brethren, JESS M. JACKSON and J. J. S. SARGENT, both efficient and devoted ministers of the New Testament, have fallen asleep, and now rest from their labors.

How mysterious are God's providences! In the midst of our already great destitution of ministerial laborers, our heavenly Father has seen fit in his wisdom and mercy to remove two more of his ministers from their trials on earth to their eternal rest in his kingdom above.

Your Committee have not been able to procure such information in relation to the past history of these two beloved brethren as would be desirable to present in this report, and which would be gratifying to the Association, and the friends of our deceased brethren generally.

We therefore must content ourselves to close our report by offering the following Resolution:

Resolved, That we tender to the bereaved families of our deceased brethren our sincere condolence in their sad affliction.

Resolved, That this Association will pray devoutly to the great Head of the Church, that he will call and qualify, and send forth more laborers to preach the glorious Gospel of the blessed God in all the world.

Respectfully submitted. J. M. NEWMAN, CHA. STANTON. W. L. WILLIAMS.

Report on Education.

The Committee on Education beg leave to report, that since the last Association nothing special has occurred in connection with the subject of education, which requires to be brought to the notice of your body.

The educational enterprises which are being carried on under the auspices of the Baptist denomination, are in a flourishing condition, and are dispensing with liberal hand their blessings over our country.

The Board of Trustees of the Howard College at Marion, notwithstanding the heavy loss by the burning down of the edifice, with a zeal and energy commensurate their praise and admiration, have replaced suitable buildings, and others are in process of erection, and the College in successful operation. This Institution has had many difficulties and misfortunes to struggle against, but it has nobly withstood them all; and now, with an able faculty, and the necessary appliances for imparting a thorough education, it appeals to the whole country, and especially to Baptists of Alabama and elsewhere, for a liberal support.

The Tuskegee Female Institute, under the patronage of the Convention, and various associational enterprises, as the Central Institute, in Coosa, the Talladega Male High School, the La Fayette Collegiate Institute, all deserve a more extended notice than the limits of this report will allow.

Your Committee would, however, call your special attention to your own noble institution, the East Alabama Female College, which stands forth as a lasting monument of the public spirit and philanthropy of its founders. We venture to assert that no institution of learning within the length and breadth of the country can exhibit a career of more extended usefulness than can this—considering the comparatively short time it has been in operation. We can say, without the fear of successful contradiction, that its faculty (which may be seen by reference to the Catalogue) is composed of highly accomplished and experienced teachers; and that, in view of all the facilities which the College affords for imparting a thorough education, we believe that no institution, North or South, holds out greater inducement to encouragement.

We would earnestly recommend our brethren and friends to send up their daughters to it, and assure them that even their sanguine expectations will be fully realized. We hope, ere long, to see this College entirely freed from debt. Its present means are not yet adequate to meet all its demands; and the short crops of the present year have induced the Trustees to withhold efforts to raise the necessary funds by contributions from the brethren, for the present. In due time, however, they will take steps to accomplish this result, and we hope, by the next meeting of this body, this College, with its apparatus and appurtenances costing over forty thousand dollars will be free from all debt.

Brethren, it is emphatically your enterprise, and it looks to you and its partial friends to sustain it. Let no effort be spared to forward its interest and to make it a blessing to the country, as it is an honor to the denomination. All which is respectfully submitted. W. P. CHILTON, Cha'n.

Report on Missions.

The Committee to whom was referred the subject of Missions, report as follows:

Foreign Missions.

From the tenth annual Report of the Board of Foreign Missions, made at the annual meeting, in April last, we learn the receipts of the Board during the year were \$26,403 84. This with a balance in the Treasury of \$4,325 35, amounted to \$30,729 19. Of this, there have been expended \$26,299 86. During the same period the Board have made the following appointments: J. F. Beaumont of Alabama, R. W. Priest of Mississippi, and J. H. Cason of Tennessee. These, together with S. Y. Tremble, appointed last year, have all been assigned to Yoruba, Central Africa. These added to those already occupying mission stations, amount to forty-one missionaries and assistants, supplying twenty-one stations in nations embracing one-half of the populations of the world. At these stations there have been ninety baptized within the year. From this short statement of facts we should feel greatly encouraged in the great work of Foreign Missions. God has given our efforts in this respect the seal of his approbation, and our churches would do well to enable the Board largely to increase the number of its missionaries. We notice that many of our Associations have resolved to support at least one Foreign Missionary. Cannot the Tuskegee Association raise a sufficient sum to send one missionary to Central Africa?

We observe that the Board have issued a new publication, entitled "The Commission," devoted to the dissemination of such intelligence, especially from our foreign missionaries, as may serve to awaken a deeper interest in this great enterprise. This, together with the "Home and Foreign Journal," we trust will be widely circulated in the bounds of our churches. And we trust also that the day is not distant when all the pastors of our churches will adopt some method by which to develop in a regular, systematic manner their benevolence. To such an extent as the Foreign Mission enterprise become settled in the affections of Christians, that it needs only to be steadily presented to secure a prompt and liberal response from all the right-minded disciples of Him who has commanded us to go into all the world and preach the gospel to every creature.

Domestic Missions.

We regret that our data is so imperfect upon this branch of benevolence. We can only state in general terms, that God has within these few years more signally blessed the labors of his servants engaged in the same field than within any similar period since the organization of the Southern Baptist Convention. Extensive and important fields of destitution are continually appealing to the Domestic Board for aid. The unexampled expansion of our national territory, lays upon us as necessarily, if we would be true to our country, to ourselves and to Christ, to see to it, as much as in us lies, that the kingdom of heaven shall keep pace with the extension of our great confederacy. The hopes and the destiny of our civil institutions are identified with home evangelization. This plea comes with special and peculiar emphasis to our own denomination. We have been the special representatives of cherished principles for more than a thousand years, which, for the first time, has triumphed on the American continent. To go no further, we may mention the fact, that one hundred years ago, Baptists were the only people in Christendom, who battled for the sacred rights of conscience in all its plenitude. That principle is now incorporated into our great national creed. And if we would perpetuate our glorious republic; if we would preserve it from that sweep of moral Vandalism which now threatens to overwhelm it in hopeless ruin, we must be zealous in spreading broad cast that only heaven which can rebuke the ten thousand unclean spirits, which like the frogs of Egypt, infest our whole country.

Our Board at Marion ought to have its means doubled within the coming year, to meet the pressing demands now before it.

We learn that our venerable Moderator, Elder D. B. Culbreth, is about removing to the West, in which there is a most crying destitution. And we desire brother Culbreth seriously to consider, whether it may not be his duty to take an appointment from the Domestic Board, and labor in that destitute field. His appointment to that service would meet the hearty approbation of this body.

We trust also, in regard to this object of benevolence, our brethren will enlarge and systematize their benefactions. Until this is done, our Board cannot make their appointments of missionaries upon any reliable basis.

Indian Missions.

No mission under the auspices of Southern Baptists has higher claims upon our prayers and benedictions than this, whether we consider the relation of the Indian population to our sympathies, or to the unexampled success which has attended the labors of our missionaries in their distant fields. No missionary in our Foreign or Domestic field, has made more sacrifices, or accomplished more permanent good, than that devoted apostle to the Indians, Elder H. F. Beckner.

Not less is the self-sacrificing spirit of many of the native preachers of these tribes to be commended. And if success the most extraordinary, and a field of Christian activity and usefulness the most inviting, can engage our most hearty co-operation, then must this mission be regarded as second to no other in importance in the hearts of God's people. It is hoped that the contributions to this mission will be increased in proportion to the growing importance of that field.

All which is respectfully submitted. W. P. CHILTON, Cha'n.

Report on the Southern Baptist Publication Society.

At this late hour of your session, in the absence of documents from which to glean the important facts, your Committee do not attempt to present such a report as the importance of the interests involved calls for. We only present a few remarks touching the present condition of the Society and its future prospects.

It is known, that up to the first of this year the Society had labored under embarrassment in all its departments, from a want of capital adequate to the necessities of the demands upon it—there being but little over \$20,000 subject to the control of the Board, for all purposes. It would seem scarcely credible that ten years should have passed since the organization of this Society, whose objects commend themselves, with remarkable unanimity, to the approval of our brethren, and so little has been done by the denomination to enable the Society to fulfill its mission.

In the providence of God, in the early part of this year, a movement was set on foot by Bro. ENOX KING, of our State, by which the denomination was called upon to contribute to the Society with an additional capital of \$25,000 by the first of June. Under this proposition there was secured by the 1st of June, about \$21,000 of which it may be assumed that \$20,000 will be realized—thus making an entire available capital of a little over \$40,000, which has been accomplished this year; for which the Society and its friends have reason to be thankful and encouraged. But, dear brethren, the point has not been reached that is seen to be really necessary to place the Society on that firm basis necessary. She needs at least \$50,000 more for the current year; and your Committee would earnestly request you, in this Association—each constituent church and every church member to come up and help according to their several abilities.

Dear brethren, your Committee would ask you to make this subject one of more special consideration and prayer! And especially would they call upon those of the brethren who have not heretofore aided, to consider to what extent this Society has claims upon their aid and support. Alabama has come forth nobly, among the foremost of the Southern States, in support of its claims; but as yet the aggregate amount has been made up by comparatively a few brethren.

A. G. SIMPSON, Cha'n.

Report on Periodicals.

Your Committee beg leave to say, that they cannot too earnestly recommend to our brethren our Southern denominational press.

As means of acquiring a knowledge of our missionary operation, the Home and Foreign Journal, published monthly at the low rate of twenty-five cents a year, and the Commission, another monthly published at Richmond, Va., at \$1 per annum, are eminently worthy of the support of Southern Baptists.

There are other publications worthy of the support and encouragement of the denomination. The Tennessee Baptist, The Biblical Recorder, of N. C., The Christian Index, Ga., to which we can barely allude in this short and hasty report. We may reasonably be indulged in saying a little more for the South Western Baptist. This paper is published in our State, and in the heart of our Association. For the last three years it has been edited with such spirit and ability that we deem long encomiums unnecessary. Has it not peculiar claims on the denomination, and is it not worthy of their support? We would say, then, that while it supplies our wants and is worth sustaining, let us co-operate and give it a hearty and vigorous support. It is our paper, furnishing a cheap means of transmitting, over a wide extent of country, all that relates to our progress as a church. Let every Baptist ask himself the question, Can I do without it?

W. T. COLQUITT, CHA. STANTON. W. D. TOLBERT.

There are certain great principles laid down in Scripture, in relation to giving and the use of property generally, respecting which there is much practical skepticism. They are as follows: First, That which we have, we hold as stewards who must give an account. Second, The way to increase is to distribute. Some are rich because liberal. Third, That which is given to the poor is loaned to the Lord. Fourth, That which is done to Christ's little ones, is done to himself.—Dr. Nevins.

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, OCTOBER 16, 1886.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we 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, on their list, 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 \$2.00.

Particular Notice.

Several advertisements, official and others, from the *Macon Republican*, have been transferred to this paper in order to save the time—Administrators, and others, therefore, who have notices or sales advertised, may go on without difficulty.

The Difference.

Less than a quarter of a century ago, the Minutes of Baptist Associations contained from four to eight pages. They merely met, read letters, elected officers, enrolled their names, the Clerk made out a Statistical Table, and they returned home. True, they preached much, and preached with power and success. But we speak of their business transactions.

But since the great Missionary enterprise has been embarked in by the Baptist Churches, new life, and energy have been given to Association transactions. With the Missionary movement, Bible Societies, Sabbath Schools, &c., have contributed greatly to increase the business, and interest of Associations. Nor should we leave out Educational bodies.

Associations are now important bodies, nothing can be done of much force without organization. Baptist Associations are beginning to find out their strength, and to show their efficiency in doing good for the "King in Zion." It is now a pleasure for the wise in heart, and the benevolent in spirit, to visit these bodies, and join in their Godly deliberations, and "take joyfully of the spoiling of their goods," and contribute to all the objects fostered by them. It is not invidious to say, that the talented and pious of our churches love and attend Associations when opportunities allow.

■ We publish from choice, not from necessity, many ably written, and warm hearted Reports and Resolutions, written and drafted at these meetings in our paper. They show the intelligence, liberality, piety and energy of Baptist Ministers and churches. Nothing shows more plainly what a people are doing, than their published documents on such occasions. If you wish to know what your Congress are doing, you must read their Reports. And so of Baptist Churches.

In the last two issues we published some of the Reports and Resolutions of the Coosa River Association; this week we offer you some from the late session of the Tuskegee Association, which were quite sure will be instructive.

Destructive Fire in Tuskegee.

On Thursday morning, October 10th, between 12 and 1 o'clock, the end from the main street, of Dr. Gautier's Shop was seen on fire. The alarm was given; and two late to suppress the flame. It was soon communicated, right and left: to Dr. Mitchell's Shop, thence to a house owned by Adams & Gunn, a Millinery establishment. Here the fire was checked; the house being consumed within twenty paces of our office. What saved the office of the S. W. Baptist, was the wind being in its favor, and its residence, a brick house.

On the right of the house which first caught on fire, the first house consumed was owned by Jesse Felts, need as a Barber's Shop. Soon, Wolf & Bernheim's dry goods Store was in flames. The house belonged to the estate of M. B. Breedlove. Next was Kelton's Tailor Shop; the property of Gunn & Adams. Thence to a large building, the property of Gunn & Adams, in which they kept a Harness, Shoe and Tin Shop; in which, also, was the Law Office of Gunn & Strange, and the Office of Puryear & Simmons, Surgeon Dentists. From this building it crossed a street, and seized upon the Watch and Jewelry establishment of J. N. Knight; in a few moments a Livery Stable and Carriage Shop, lately owned by Neil C. Smith, but recently sold to Tate & Co, was enveloped in the devouring element. Not satisfied with the ruin already in its wake, it laid hold of three houses owned by Mr. Edward Moore. One of these houses was the residence of Miss Ann E. Goss, in which she also kept a Millinery. The other two were used by Mr. Moore as a family Grocery, Confectionery and residence. The next house to be consumed was the office of the Macon Republican, owned by Daniel Sayre, Editor and Proprietor. Powder was at last obtained, and the Republican office was blown up, consumed, and a stop put to the fiery vengeance. The above business houses were destroyed, besides many smaller out houses.

It is a useless task to attempt a description of a town on fire. All these were wooden buildings, dry as tinder, and a strong South East wind blowing all the time. The most of the houses consumed were on the Square and one corner, a few on Main Street, South of the Square. Some things were saved out of nearly every house; but nothing saved, compared with the loss sustained. The loss is variously estimated, ranging from fifty to sixty thousand dollars.—Not a house was insured.

We trust the community of Tuskegee, and the county at large, will extend to the sufferers that sympathetic sympathy which gladdens the heart and blesses the soul. There are, of course, many conjectures as to the origin of the fire; no one, however, believes it to be the work of an incendiary. The Town is without Engine, fire hook, and almost without aid. Hence the terrible ravages of the fire.

Agents.

We have great respect and love for them. And why should not every Christian, and every benevolent hearted man venerate and love them? Think as you may of them, they cannot be dispensed with. They are a part of the great Missionary movement of the 19th century. They began with it in England, and in the United States. It was a suggestion of common sense to appoint them. Andrew Fuller, whose praise is as extensive as evangelical Christendom, was the first or among the first, of English Baptist agents; and Luther Rice, the first among American. They dignified and honored the office; and why should a minister now blush, or feel ashamed to be called an agent?

There is an unreasonable prejudice in many Churches, and in the minds of many individuals, against agents. Who are agents? They are ministers of the gospel, generally, appointed to solicit funds from well organized churches that have regular preaching, and all the means of grace, to sustain Missionaries among the Heathen, and to supply Home destitution. Is not that a good work? But some say, the funds should be raised without an agent, and thus save the salary of the agent. We reply, many a thing should be done that is not done. And in this case, if the churches, all of them, would do their duty, there would be no use for agents, and the saving their salaries would be good economy. But we regret to give it as our opinion, that the standard of Christian liberality is not yet sufficiently high to dispense with agents and agencies. A few churches have so systematized their liberality, that they can do as well without them; but the great majority need "line upon line, and precept upon precept," from agents, upon the subject of their duty.

It is useless for one to oppose the practical workings of common sense and experience. Up to this time, the wise and experienced managers of our Missionary Boards have never seen the day they could dispense with their agents. Whenever they have attempted it, to gratify many of their brethren who differed with them on that subject, the Treasury suffers immediately; and then the faithful agent is again sent out to replenish it. This is briefly the history of Boards. That the time may come that there will be no need for them, we allow, and believe; but let no one flatter himself that the time is 1856.

Nor can we see why one should not be as willing that what he gives should go to support the agent as the Missionary. If the agent is part and parcel of the Missionary enterprise, there should be no difference. If the agent is not supported, he cannot collect to sustain the Missionary, and where is the difference?

To conclude. Men should examine the ground of this prejudice and objection; and see whether it be of God, or from some other source.

BLACKWOOD'S MAGAZINE, for August and also for September, have been received together from Russell & Jones, agents for Scott's English Reprints, in Charleston. Late as the former of these was in coming it is yet always welcome, as amongst our choicest readings. The August number has the following contents, Macaulay—The Sketcher Papers—The Athelings; or, the Three Gifts, part 3.—A visit to Selborne.—Sea Side Studies—Tidder under Lord Dalhousie.

The September No. has the following:—The Scot Abroad: The Man of Diplomacy—Sketches on the way to Stockholm.—The Athelings; or, the Three Gifts; Part 4.—Sea Side Studies; Part 2.—A chapter on Peninsular Dogs.—Old Tower; A Brookside Dialogue.—The Poetry of Christian Art.—Macaulay.

Revivals.

North Carolina.—The Biblical Recorder has the following gratifying intelligence.

Within the last two months it has been our happiness to report a greater amount of revival intelligence from various parts of our State than for a long period before. From the accounts received, many of the Baptist churches of North Carolina have been lately blessed with the outpouring of the Holy Spirit in the conviction and conversion of sinners; while the hearts of God's people have been rejoiced, and many of them constrained to exclaim, "What hath God wrought!" He hath done great things for us, whereof we are glad.

The same paper mentions the recent conversion of 70 or 80 persons at a Church near Yancyville. Also of 30 at Mt. Olive Church, Anson Co., of 75 at Piney Grove, and of 27 at Hickory Grove, Bladen Co.

Kentucky.—Whitesville 20 convert. Whitesville 20 convert. Whitesville 20 convert. Whitesville 20 convert.

South Carolina.—Twenty-seven have

been baptized at Liberty Meeting House Anderson Co.

The Religious Herald continues to bring cheering news from various parts of the State. At Subk Spring, Church, Bedford county, 35 persons have professed conversion—21 baptized. At Red Oak Church, 23 professed conversion. There have been 23 conversions at Berea, Louisa Co. The larger portion of the converts were received from the Bible class and Sunday school.

The church at Bethany, Orange Co., has received an addition of 16 by baptism.

The Christian Index reports revivals at Baird's Baptist church, Geo., 84 baptized, Grove church, do., 14, Ramah church, 23, New Hope, 35, Flat Creek, 15, Hebron, 26 and Fairview, 25.

The Biblical Recorder reports a revival at Hickory Grove church, N. C., 27 candidates received for baptism.

The Western Recorder reports the following revivals in Kentucky: Poplar Grove church, 45 baptized; East Fork church, 15; Burk's Branch, by relation and experience, 21.

Kalamazoo, Mich.—During the past year about one hundred have been added to the Baptist church, most of them by conversion and baptism. Twenty five young men, connected with the college, have been baptized, and the same number of young ladies in the Female Seminary in the village. Additions have been made, also, to most or all of the churches in town.

Religious Intelligence.

Mission House, Aug. 13, 1856.

China.—We have received letters from Canton, May 9, Shanghai, April 30; Ningpo, April 25. Dr. McCartee writes rejoicing over the great change in the state of things at Ningpo; since he arrived in that city, the first missionary, twelve years ago; now there is a church there of more than thirty active members, and other tokens of the Divine blessing on the mission. The brethren at Canton speak with interest of a journey made by two missionaries from that city to the borders of the province of Kwangsi, in which the Gospel was widely made known—a missionary tour into the interior from Canton being a new thing, but one that is to become common, we may hope, in future days.

Artificial Religion.—When Archdeacon Hare first visited Rome, some of his Protestant friends, it is said, who knew his love of art, and the personal sympathy which he had with the Eternal city, trembled for the effect it might produce upon his mind. These fears were groundless. Rome was all, and more than all that he had imagined.—But the splendid vision left him a stronger Protestant than it found him. "I saw the Pope," he used to say, "apparently kneeling in Prayer for mankind; but the legs which he kneeled were artificial; he was in his chair." Was not that sight enough to counteract all the aesthetical impressions of the worship, if they had been a hundred times stronger than they were.

Thus it is with Romanism, with all mere ritualism and other formalism—the legs which kneel are artificial. "In that characteristic symbol, the moral and mystery of the whole system comes out."

Decline of Infant Baptism.—The Minutes of the Maine Congregational Conference for 1856 report 237 churches with 16,786 members, and yet only 237 infants baptized during the year! Only one for each church.

Surely the Maine Congregationalists cannot have much opinion of this "precious" ordinance with its covenant blessings.

Death of a Missionary.—We deeply regret to announce the death of Rev. A. B. Satterlee, missionary of the American Baptist Missionary Union, to Burma. He died on the 1st of July, after an illness of less than twenty-four hours, of Asiatic cholera.

Mr. Satterlee was a young man of the highest excellence, and, at the time of his death, was the only missionary in Arracan.

Modern Discoveries.—At the recent meeting in London for the purpose of establishing a museum for the illustration of the Holy Scriptures. Sir Henry Rawlinson, distinguished for his researches at Nineveh, said that he had been enabled to trace Oriental records by means of the monumental inscriptions now in the British Museum, from the time of Ur of the Chaldees, down to that of Alexander the Great, a period of two thousand years; and that whenever the course of the history came in to contact with that of the Jewish people, there was an absolute coincidence between these records and the details of Scripture—the same names, the same succession of kings, the same facts.

A Funny Message.—The Utica Observer says the following message was handed into the telegraph office in that city a few days since:—

To—

Third Epistle of John, 13 and 14 verses.

Signed—

By referring to the text, it will be seen that there is quite a respectable letter contained in the verses designated, and a small amount of money saved, viz:—

"I had many things to write, but I will not with ink and pen write to thee." "But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee.—Greet thy friends by name."—3rd John 13 and 14.

The Baptist Church at Jamaica Plains L. I. was burnt Friday night, having been fired by an incendiary. Loss \$12,000; insured at \$9,000.

Sunday Always.—By different nations every day in the week is set apart for public worship, Sunday by the Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; Saturday by the Jews. Add to this the diurnal revolutions, and it is apparent that every moment is Sunday some where.

Communications.

Letter from W. H. Clark.

DEAR BROTHERS:—The following letter was addressed to J. C. Sale, of Auburn, Alabama, and sent to us for publication. We cheerfully give it publicity, as it gives much important information in regard to Central Africa, and is from the pen of one of the most intelligent and promising Missionaries of the Southern Baptist Convention.

ZAYE, CENTRAL AFRICA,

July 9th, 1856.

DEAR BROTHERS:—Amid difficulties, trials, and distractions and a multiplicity of labors, you have not been forgotten. I revert back with pleasure to our short but pleasant acquaintance, and shall remember with gratitude the interest you so cheerfully manifested in the work I was at that time and am still trying to represent. I shall now try to fulfill the promise made you, by giving some sketches of this interesting country, and perhaps I can no better accomplish the task than by throwing together irrespective of good order, in condensed manner, as many interesting facts as a few pages will contain. Such a communication will not only be useful for yourself, but for any purpose to which you might see fit to adapt it in a limited way.

I need scarcely say that any preconceived notions you may have formed, will be very materially modified, if not entirely set aside, by the representation of facts which I shall now give. I am now residing in a town about one hundred miles from the coast, and have traveled within two or three days journey of the Niger, and over a good portion of the Yoruba Kingdom. This Kingdom contains about fifty thousand square miles, and near the size of Alabama, perhaps a little larger, and has a population, according to the reports of natives, not far short of three million souls. Its Southern boundary extends within fifty miles of the coast, its Northern is skirted by the Niger, and the whole country surrounded by several important tribes; such as the Dohony and the Bariba, on the West and North-west; the Bargo, Housa, Jopla, Gombori, on the North and North-east, and the Nubi, Effigi, and the Zirba, on the East and South-east, and the Ijebu and Egba, a small tribe, on the South and South-west. There is no general description of the appearance of the country that would suit every part. There is fine hammock land, well wooded, the prairie, the palm growth, and the brush-wood, having distinctive features of their own. The country is well watered, beautifully rolling, with no tire-some hills, with fine and charming scenery; so that whether in the dense forest of hammock land, or on the table plain, viewing the noble palm or waving prairie, or traversing the peculiar brush-wood, you have something to interest and attract the attention. Some of the scenes are splendid almost beyond description.—As for the burning sands and arid deserts so often associated with notions of Africa, they are to be found in other portions of Africa.—There are no trees common to those in America, except the grape vine. The growth of vegetation is very prolific indeed. The growth of two or three years will furnish you with a good shade tree. The temperature of the rainy season varies between 75 and 80 degrees. At such times heavy woolen clothes are comfortable; so as the Thermometer undergoes but a slight change. You perceive we have a very humid atmosphere, the more so, as we get a damp sea air. In this season the clouds are heavy and lowering, though we have rain only twice or three a week, on an average, and then seldom in the torrents sometimes seen in America.—Very seldom is there a day but one may walk out, though at some risk. I attribute this dampness as one main cause of sickness. So to my mind the rainy is the sickly season.—Good, comfortable houses, are indispensable to health. The great mortality in the country may be attributable to imprudent neglect in this particular.

This season commences with May and ends with October. The dry season, the more pleasant and healthy of the two, begins in November and ends with April. Neither rain on the one hand floods the country, nor the sun scorches it so you cannot travel. The seasons of the year correspond with those in America. We have Spring, Summer, Autumn and Winter, all of which you may mark more or less distinctly, as the sequences of nature's laws. Our Winter, of course, is the hottest season of the year. We are living on the line of greatest heat, and according to geographers, it must run nearly over the ridge-pole of our house. And you will be astonished when I say the heat gives us but little inconvenience.

Many of the cities of Yoruba are densely inhabited, owing in part to the former unsettled state of the country, and insecurity of life and property. Throughout the whole Kingdom, and at every point, you are within a day's travel of one or more towns or cities. The buildings are entirely without order, and almost universally of mud. The streets are narrow, and generally bend around any house, irrespective of comfort or convenience. Some few thoroughfares present an exception. The houses are four-square,

built of mud, about seven feet high, and enclose a yard, of greater or less size, in proportion to the size of the family. For the purpose of easy covering, they make their rooms quite narrow, seven or eight feet wide, with a kind of portico within the enclosure, running around the four sides of the house. The eaves project within four or five feet of the ground, acting thereby as a screen from the sun. I suppose the average side of a square will not fall short of forty feet, and one of these sides will furnish four rooms ten feet by seven. In such a compound, it is a fair estimate to assume that between ten and thirty persons reside. The largest compounds have forty or fifty of these small rooms, and eighty or a hundred inmates. The houses are well covered, with a kind of lattice work, of rafters, palm and reed, crossing at right angles, and forming small squares through which the grass is drawn. The completion of a good house is in the ceiling, with dirt laid on a net work of joists and reeds, and the plastering and glazing the walls with prepared mud. The excrement of horses and cows, is used in rubbing the walls and floors to prevent wearing and dust. The only entrance to a room is a small door, sometimes three feet high, which, after an occasional bump, and a little practice, presents no serious inconvenience. I have found three little rooms both pleasant and useful in keeping out the damp night air. The regulation and management of a house, devolve on the headman, called in the Yoruba, "bale" or governor, to whom old and young, men and women, look up as their rightful lord. Their manner of living and modes of intercourse are simple and patriarchal, and meet in many instances a hearty approbation. Hoping to resume this subject again, under the head of "manners and customs," I leave the present communication to any use you may see fit to apply it. Remember me most kindly to your dear companion and interesting children, and ever believe me to be yours affectionately in Christ,

W. H. CLARK.

DEAR BROTHERS:—The following letter, left to our discretion as to its publication, we cheerfully give to our readers.

DEAR BROTHERS:—No doubt you would like to hear how affairs in Marion prosper. All things have been stagnating here during the past three months. The dust and heat early drove from amongst us many of our citizens to places of resort less favored in these delectable respects; but now the surface is again being agitated by the waves of busy life, and the last "welcome home" has been given. More over a flood tide of smiling youngsters is coming in upon us, and with their gay and happy faces pour brick life and stirring pleasure into the most cheerless heart.

But do you know that Marion is just precisely within seven miles of being a Railroad town? So it is. The Alabama and Mississippi Railroad, for which appropriations of land were originally made by the State, begins at Selma, on the great bend of the Alabama River, and runs Westward towards Mississippi, having its other terminus somewhere in the woods, and passing within some twelve miles of Marion.—Our citizens have constructed a branch road to connect at the nearest point, an undertaking which tells well for the enterprise and public spirit of so small a town. This is no longer a project, but a fact. The cars now come from Selma to the Hamburg station, seven miles from town. The remainder of the way is all graded and ready for the iron, which is being laid as rapidly as possible. The equipment, too, is purchased, and in Marion the word "purchased" means paid for. So that, Messrs. Editors, when you come to visit us at the Convention next May, you shall ride triumphantly into town in a veritable railway train.

A railroad of twelve or less miles may perhaps seem a trifling affair, but it has already greatly affected the interests of our town, and will doubtless affect them yet more wonderfully. Our various institutions of learning must be greatly benefited by it, for it at once renders Marion one of the most accessible places in the State. By it we are connected with the Alabama River, and thus with Montgomery and Mobile, the political and commercial capitals; the true centres of the people, if not of the geography of the State. And while enjoying the excellence of this great accessibility, Marion retains those other inestimable advantages, as the seat of a college or schools, which a small, quiet inland town always affords.

But how can all this interest you or your readers? I have doubted whether I ought to ask a niche among your columns, but the doubt vanishes when I reflect how gladly every true Baptist must hear of the prosperity of Marion, and how deeply would his sympathy be moved in all its reverses. Here, indeed, the interests, hopes and affections of our denomination find their greatest concentration. Here are planted pillars of strength and beauty to support and adorn the Baptist cause in Alabama; and here are thermometers which truly indicate the warmth and zeal of our people in this good work.

I noticed in your last issue a statement of the successful opening of your schools. We congratulate you on your fine promise. Do you wish to hear of our similar success? We count largely on your hearty good wishes.

The Howard College opened on Wednesday last. Many students were on the ground at the time, and others have been coming in daily.—They number now fifty-two, a large part of whom are new students. Within a week's time this number will doubtless be largely increased, for I have learned from the President, Dr. Talbird, that many of the old students have not arrived who will certainly return. This number appears small, and it is so; but it must be remembered that it enumerates only those in the College. The Preparatory Department has been sometime separated, and now exists only as a flourishing Grammar School, under the charge of Mr. A. J. Meicher, having no connection with Howard College, whatever. I have also been credibly informed that the present number of students is larger than it was at the corresponding point of time last session.—In this view the opening is encouraging, and there is no doubt that the College will this session far surpass in numbers and efficiency, any past year of its history.

But I said above that the number of students is small. When we think on the multitude of Baptist families, including young men to be educated, and when we remember how many of

these are going to the State University, and beyond the State limits; when we reflect on the character and deserts of this, our own Baptist College, on the advantages which it affords, and the influences which surround it, we are constrained to admit the painful truth that its numbers are less, far less than they ought to be. In future letters, perhaps I will ask your permission to dwell somewhat on these points, and to give your readers, all of whom are doubtless anxious to know, some accurate information, as I may obtain it, of the condition and prospects of our College. Meanwhile, I hope our brethren will not forget Brother Wilks' proposition. It is certainly one that ought to be promptly met.—A more profitable investment of funds cannot be made for building up Baptist interests. Let them read again James' recent letters.

The Judson Institute opened the same day with the College. It numbers one hundred and seventy-five pupils. The corps of teachers is more complete and efficient than ever before.—Brother Sherman is too well known throughout the State to be benefited by any commendation from me, but I cannot help saying that having watched his course last year, I am decidedly and honestly of the opinion that the Judson is, in all respects, far in advance of what it has ever been heretofore. It has deservedly won the enviable reputation of being the best and largest school in the country, and is at this moment more deserving of its name and universal patronage than in years past. Some modifications in the course have greatly elevated the standard of scholarship, and the whole management is on a more liberal scale. Brother Hornbuckle, the prince of stewards, is in his place.

Three other schools, belonging to other denominations, have recently opened, but I am not posted up in regard to them.

Brother McIntosh, our Pastor, who has been absent from us for some weeks past, on important business, is expected home this week. More anon.

Yours, &c.,

L. A. H.

For the South Western Baptist.

MCKINLEY MARENGO CO. ALA.

Bro. H. E. T.: My last letter was from the cliffs of Lookout Mountain, almost in sight of where Georgia, Tennessee and Alabama shank hands.

Leaving the Cherokee Association, I passed by "the Feast of Tabernacles" at Weeka, in Talladega county, and was present at the session of the Coosa River Association, of which I was a delegate. She will support a white missionary in the Cherokee Nation if we can find another Buckner. Do you know such a man? If so send him on.

Passing by home, I remained a part of one night. The next moonlight at midnight found me at Columbiana, 38 miles from home, where the Court was sitting to punish sin: better send out a Missionary. Dark arrested me the second night, while crossing the Calhoun river at the schools, which has been a terror to travellers from time immemorial, it was raining, and by observing an animal, remarkable for its instincts which happened to be crossing—so following in its wake—I escaped the jump offs.

But now I am in the "Shades of Death," road dark, and eyes dim, I yield to the instincts of Charley, (you know he is a noble animal) so at late bed time I saw a beacon light inviting me to a house in the "Shades of Death."

I am now, at the Tuscaloosa Association near the line of "the State of Walker." There sits that Cephur R. Dodson presiding over this Association. A Baptist is a Baptist everywhere, so is a Baptist Association; that good man, your old friend A. J. Battle, reads out "where is thy brother," "am I my brother's keeper," from which he educes a good Missionary sermon. At three o'clock by permission and appointment, a rather sorry looking Mountaineer read—"Go ye into all the world and preach the gospel to every creature"—a good subject imperfectly misused; at the close of which, although a collection had been taken up at eleven o'clock, the brethren responded to a call for Domestic and Indian Missions, without a "stampede." The Tuscaloosa Association does not regard it as a waste of time in getting through the business, to allow the claims of Sabbath Schools and Bible Societies, to be presented even by intruders. So I availed myself of their kindness to present the history, wants and merits of the South Western Baptist, and received twenty-three subscribers. This Association made up in part, a fund to support Bro. J. T. C., a promising brother at the Howard College. Brother J. R. Arnold, like the forerunner, is preaching Christ in the "Hill Country," with good success. I shall never forget while setting by the fire warming, some one hundred yards off, that fervent prayer for the "strange brother" who was going about to promote Missions may God grant an answer to that prayer.

Union Association, a ride of twenty-five miles over the "Sydney Ridges" brought me to this Assembly of Saints. Here I committed an indiscretion which put me to confusion. It is usual to invite agents, as such to a seat. Without such an invitation, and consequently without permission to present the claims of Missions and ask gifts, I was appointed to preach at three o'clock Sabbath. Taking the usual courtesy for granted, I at the close proposed a collection, but soon discovered signs of surprise mingled with disapprobation and a stampede. With a discretion at times sluggish, I have prayed to know how to behave myself in the

house of God, so as not to sin against the generations of God's children. I will learn this lesson, to take heed hereafter for granted. The pastor was on the committee on prayer. Three o'clock was suggested, and I, brother who always comes with a pocket book to the Association, had a desire to give ten dollars, and brethren including brother Foster, Moderator, had given their influence, consent, still it was indiscreet, an offence for which the brethren would give me. Some brethren who would regulate their gifts by the discretion of my blunder, and the more of them. With Baptists public opinion, quire public acknowledgment, is no complaint, but an expression of asking forgiveness. This is a pressing that kill agents.

JESSE A. COLLINS, your place. Will brother Collins please write him a letter; we wish to write him a business at an early day.

For the South Western Baptist.

Deacon Todd—The Trash Racks. You have all my brethren seen that the trash racks are a great nuisance. branch passes through their plantations, "water gates" or "trash racks." Now the practice of telling experiences in our has an effect very similar. Watch the current, comes drifting with the current, in account along on the rapid tide and seems to be leading way to reach a certain destination, but they said it makes up full, but after the trash they allow there it lies year after year but can reach the trash rack.

See the neighborhood when there is a high tide in full flood tide and many a high tide out-looker feels like he would be glad to get out of the church now, religion is so popular, so he swings off into the current and drifts with other drift wood like himself, and is a fair way of drifting over into Bro. A. and or C's plantation, when as soon as the tide will be left high and dry, to lie there, so to be cut up and piled, sometimes so pretty bad piece of business, as to be called a discipline in some of our churches which is called in good order, the old drift wood stops short and never gets in.

In other words, and to drop the style, there's many an individual who is not but to walk up and give the minister a story or if it was only to whisper a few words, "a log" in the ministers ear, with the understanding that the minister would discover it into a pretty respectable experience, or answer a few leading questions, would be by the enough and would venture to come forward to join the church. When if it were done in good old fashioned way of telling in their own way and in their own words the dealings of God with their souls, they would pass on to the matter; and even if they were kept a month or two, it would be no disadvantage to themselves, and a far safer course than churches.

ICHAABOD TODD, more churches.

DEACON IN TOWN.

EDITORIAL COMMENTS.

We are indebted to the Deacon for a paid reply to our inquiries in reference to express our offer no comments, but let his own words speak for themselves.

One thing, however, we are hardly good from saying, viz: How true it is that many of these "old logs" are lying along in brethren's plantations; and the question is constantly rising up in the pastors mind, word by word.

Shall they lie there till the rot, or shall they be cut up and piled without other is sometimes dangerous to the quiet of church, and year after year the pastor and sons shrink from the responsibility of a "Log" to "cut and pile." We hope they will be improved, and that the Deacon will go to work and mend up their trash.

We have heard already of a growing heart in some of our churches—things done by the reception of members that would amaze great body of Baptists.

As much as we repute the practice of the Methodist brethren in receiving members "as a shake of the hand," yet we would prefer that, "as a six months partnership," to receive members into full fellowship, as the solemn ordinance of baptism, with all that it implies, on the slight and insufficient grounds sometimes afforded. We do not allude to two things, nor did we draw out the deacon's house on the subject because we have reason for believing that the evil referred to is yet a very tentative one, but simply on the principle of "He sticks in time saves nine."

For the South Western Baptist.

October 7th, 1886.

Messrs. Editors:—I have just closed two more interesting meetings since I wrote to you, which was under date of September 16th. Since that date I have had interesting meetings; mostly to have joined the churches; twenty-four by baptism. Churches appear to be manned clothed with the spirit of prayer, and sinners comforted, and sinners crying for mercy. Brethren pray for us.

Your humble servant,

D. M. LLOYD.

Howard College—Proposition.

I will be one of twenty-five to make up the sum of Five Thousand Dollars, for the building of Howard College, payable on or before the first day of January, 1887.

Every Association giving Two Hundred Dollars, for this specified object, shall be counted as one of the twenty-five; and every Association giving Four Hundred Dollars, shall be counted as two of the twenty-five.

This proposition is null and void after the 15th December, 1886, provided the amount not made up by that time. W. WILKS, received September 15, 1886.

SOUTH WESTERN BAPTIST.

Special Notices.

Editor John R. Humphries is fully authorized to act as Agent for the South Western Baptist.

Editor K. H. Hawthorne is Agent for the South Western Baptist in the City of Mobile.

Brother S. B. Glazewer, a man well known to us and every way worthy of confidence, is now traveling in Macon and Barlow counties, as Agent for A. H. BARNES, Marble Manufacturers, and we hereby authorize him to act as Agent for the South Western Baptist.

THE SYND OF ALABAMA. Stands adjourned to meet in Tuskegee on Thursday before the 4th Sabbath in October (instant) at 11 o'clock, A. M., being the 21st day of the month. T. R. TROT.

To the Friends of the Macon Republican. On last Friday morning, in the midst of a fire that destroyed a large portion of the town of Tuskegee, the whole Macon Republican establishment was burnt to the ground. Its publication, however, will be specially resumed as soon as the necessary materials can be procured from New York—probably in the course of a month. In the meantime I desire to return to my friends, who so nobly exerted themselves to save my property, my deepest acknowledgments. My loss is a very heavy one, and I earnestly entreat those who are indebted to me, to come forward and liquidate their accounts. Every dollar will materially assist me. I have made arrangements to send to my subscribers the Alabama Journal, to some, and to others the Montgomery Mail, until the publication of the Republican is resumed. For the present, I can be found with my books, which were fortunately saved, at the office of T. M. KENNEDY, Esq., Maconville building, where all are invited to come forward and settle up. DANIEL SAYRE.

HOLLOWAY'S OINTMENT AND PILLS, an unfailing Remedy for Scrophulous Sores.—The oldest son of Anthony Barnett, aged 14, of Galveston, Texas, was an awful sufferer from scrophulous sores on his limbs, the parents took him to several doctors, and did all in their power to alleviate him, but he only became worse. A sister of Mr. Barnett, who had been cured of a bad leg by Holloway's Ointment and Pills, took the child under her protection, stating she would try what effect a few weeks' residence with her would do. No sooner had she got him at her own house, than she tried Holloway's Ointment and Pills, they soon caused an improved appearance in the child, and after using them about ten weeks, every symptom of his disorder had vanished like snow before the sun—such is the power of these wonderful remedies! They will also cure all disorders of the skin. 27

DR. M. W. HENRIKSEN'S CELEBRATED LIVER PILLS. Being new, and not known elsewhere, it proceeded from derangement of the liver or merely hysterical, I was persuaded to purchase a box of DR. M. W. HENRIKSEN'S CELEBRATED LIVER PILLS, prepared by Fleming Bros., Pittsburgh, and before I had used them, was entirely relieved. I am now enjoying perfect health, and cheerfully recommend Dr. M. W. HENRIKSEN'S CELEBRATED LIVER PILLS to all similarly afflicted. New York, March 25, 1852.

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JUDSON FEMALE INSTITUTE.

FACULTY.

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S. I. C. SWEET, Professor of Mathematics, and of Natural Science.

JULIUS ERICKSON, A. M., Professor of Vocal and Instrumental Music.

Mrs. MARY SHERMAN, Presiding Teacher and Instructor in the English Branches and Wax Work.

Mrs. LOUISA DREW, Instructor in Botany, English Literature and French.

Mrs. ELLEN A. BAKER, Instructor in French and in Drawing.

Mrs. SARAH ROOT, Instructor in Music.

Mrs. LUCY A. BAKER, Instructor in Music.

Mrs. MARGARET J. SHERMAN, Instructor in English Literature.

Mrs. ESTHER F. PIERSON, Instructor in English Literature.

Mrs. ELIZABETH C. INGERSOLL, Teacher of the Preparatory Department.

Mrs. WILLIAM HORNBECK, Esq., Steward.

In reorganizing the Board of Instruction, great care has been taken to secure teachers of ability and experience.

Those who are now connected with the Institute, have been selected with great care, and are well qualified to give a reputation for ability, faithfulness and success.

Justices, courtesy and respect to all persons interested in the Institute, and to all persons connected with it.

THE STATE OF ALABAMA.—MACON COUNTY. Probate Court.—SPECIAL TERM.—20th DAY OF OCTOBER, 1856.

THIS DAY came Catharine Herick, administratrix of the estate of Henry J. Herick, deceased, and presented her account current and vouchers for an annual settlement of her administration of said estate, which were ordered to be filed, and set for hearing on the 20th Monday in November next.

Notice is hereby given to all persons interested in the estate of Henry J. Herick, deceased, to be present at the court on the 20th Monday in November next, to be held at the court-house of said county, to show cause why said account and vouchers should not be allowed.

LEWIS ALEXANDER, Judge of Probate.

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THIS DAY came Catharine Herick, administratrix of the estate of Henry J. Herick, deceased, and presented her account current and vouchers for an annual settlement of her administration of said estate, which were ordered to be filed, and set for hearing on the 20th Monday in November next.

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EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, MACON CO., ALA.

LOCATED in Tuskegee, a village far famed for its beautiful climate and refined society. The college is a few miles from the city of Tuskegee, and is situated on the Western Railroad, which passes at the distance of four miles, and from the upper and lower country by excellent roads.

The public may rest assured that the best standard of education here adopted will never be lowered. It is our determination to present at all times an excellent and useful education for instruction, justly claiming for it a position among the first in the country. There are, in an elegant and commodious edifice, erected at a cost of some forty thousand dollars—a large and able corps of instructors—well as the college is a great advantage to the community, and with special reference to the wants of the College.

The boarders enjoy peculiar advantages. They have the privilege of numberless in a literary society, meeting weekly for religious, reading and exercises in composition. One hour on Sabbath afternoons is spent by them in giving an analysis of the morning sermon and in other exercises designed to cultivate a taste for religious truth. They also attend monthly lectures conducted by the governors and other members of the faculty. Their dormitories are all carpeted, well warmed and ventilated, and furnished with every requisite for comfort and convenience. The college is situated in a healthy and fertile country, and is surrounded by a large and cultivated tract of land, which is under the constant supervision of the governors who direct them in the management of the college.

All money, jewelry, and other things not in daily use, are deposited with the President. All clothing is carefully made up in the college. The bath-room is open for the use of the students, and is supplied with the most comfortable and convenient facilities.

No charge for Latin or Greek in the regular classes.

OFFICERS.

LITERARY DEPARTMENT. HENRY H. BACON, A. M., President. MORAL AND MORAL SCIENCE. GEORGE THOMAS, A. M., President.

BOILER MATHEMATICS AND ANCIENT LANGUAGES. GUSTAVUS A. BULL, A. M., President. NATURAL PHILOSOPHY AND CHEMISTRY. J. KRZYZKOWSKI, President.

FRANCE, ITALIAN AND GERMAN. MISS C. C. POLLARD, President. LOGIC, METAPHYSICS AND HISTORY. MISS MARTHA E. WOMACK, President.

MUSICAL DEPARTMENT. DR. S. M. BARTLETT, President. PROF. GUSTAVUS GIESLER, A. M., President.

ORNAMENTAL DEPARTMENT. MISS L. E. REED, President. MISS L. E. REED, Assistant.

BOARDING DEPARTMENT. MISS L. E. REED, President. MISS L. E. REED, Assistant.

PATRICK H. DRAKE, President. MISS MARTHA DRAKE, President.

MRS. ELIZABETH TALLAPRA, President.

CALENDAR.

First Term, from September 20th to December 22nd, inclusive. Winter Vacation, from December 23rd to January 7th, inclusive.

Second Term, from January 7th to April 7th, inclusive. Third Term, from April 7th to July 7th, inclusive. Summer Vacation, from July 7th to September 23rd, inclusive.

Correspondence, after October 1st, on Wednesdays, Fridays, and Saturdays.

NECESSARY EXPENSES.

Board and washing, per term, \$7.00. Books, Stationery, &c., per term, \$10.00.

Extra Expenses. DRAWING, EMBROIDERY, CHINESE, WAX OR PAPER. PER TERM, \$10.00.

WATER COLORED, PER TERM, \$10.00. OIL PAINTING, PER TERM, \$10.00.

PLANS, GILDING, &c., PER TERM, \$10.00. USE OF INSTRUMENTS FOR LESSONS, PER TERM, \$10.00.

HAIR (including use of instrument

The Family Circle.

Indirect Suicide.

1. Wearing of thin shoes and cotton stockings on damp nights, and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. Leading a life of enfeebling, stupid laziness, and keeping the mind in an unnatural state of excitement by reading trashy novels. Going to theaters, parties, and balls in all sorts of weather, in the thinnest possible dress. Dancing till in a complete perspiration, and then going home, without sufficient over-garments through the cool damp air.

3. Sleeping on feather beds in seven-by-nine bedrooms, without ventilation at the top of the windows, and especially with two or more in the same small, unventilated bedroom.

4. Surfiting on hot and very stimulating dinners. Eating in a hurry, without half masticating the food, and eating heartily before going to bed every night, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco, and drinking intoxicating liquors. By personal abuse, and physical and mental excesses of every description.

6. Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction. Cultivating jealousies and domestic broils, and being always in a mental ferment.

7. Keeping children quiet by giving paregoric and cordials, by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake. When they are sick, by giving them mercury, tartaric acid, and arsenic under the mistaken notion that they are medicines and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and nectaries when the stomach says No, and by forcing food into it when nature does not demand, and even rejects it. Gormandizing between meals.

10. Contriving to keep in a continual worry about something or nothing. Giving away to fits of anger.

11. Being irregular in all our habits of sleeping and eating. Going to bed at midnight and getting out at noon. Eating too much, too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not apply early for medical advice when disease first appears. Taking celebrated quack medicines to a degree of making a drug shop of the body.

13. The above causes produce more sickness suffering, and death, than all epidemics, malaria, and contagion, combined with war, pestilence, and famine. Nearly all who have attained to old age have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, and morality. Physical punishment is sure to visit the transgressor, or of nature's laws. All commit suicide, and cut off many years of their natural life, who do not observe the means of preventing disease and of preserving health.

"Forgive us our Trespases
As we forgive those that trespass against us."
"I'll never forgive him—never!"
"Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward, and upon this Holy Bible, I—"
"Stop—husband! John! remember he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I allow—but O! John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself, John—O please, don't say any thing dreadful!"

The sweet-faced woman prevailed—the curse that hung upon the lips of the angry man was not spoken, but he still said, "I will never forgive him—he has done me a deadly wrong."
The young man who had provoked this bitterness, humbled and repented, sought in vain forgiveness from him, whom in a moment of passion, he had injured almost beyond reparation.—John Locke steeled his heart against him.

In his little store sat the young village merchant, one pleasant morning, contentedly reading the morning paper.

per. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into his store, screaming at the top of his voice "Mr. Locke, Johnny is in the river—little Johnny Locke!"

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac, he flew till he reached the bank of the river, pallid and crazed with anguish. The first sight that met his eyes, was little Johnny lying in the arms of his mother, who, with her hair hanging disheveled around her, bent wildly over her child. The boy was just saved; he breathed, and opening his eyes, smiled faintly in his mother's face while she with a choking voice thanked God. Another form laid insensible, stretched near the child.—From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred, had at the risk of his own life, been the savior of the child. He had struck a floating piece of driftwood, as he came to the surface with the boy, and death seemed inevitable.

John Locke flung himself down on the green sward, and bent over the senseless form. "Save him," he cried, huskily, to the doctor who had been summoned; "restore him to consciousness, if it be for only one little moment—I have something important to say to him."

"He is reviving," replied the doctor. The wounded man opened his eyes—they met the anxious glance of the brother-in-law, pale and the lips trembling forth—"Do you forgive me?"

"Yes, yes, God is witness, as I hope for mercy hereafter, I freely forgive you, and in turn ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beaming smile was all his answer.

Many days, the brave young man hung upon a slender thread of life, and never were there more devoted friends than those who hovered over his sick bed. But a vigorous constitution tripped, and pale and changed he walked forth once more among the living.

"O! if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven," said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble. "Never, not I have tasted the sweetness of forgiveness, never again will I cherish revenge or unkindness, towards the erring. For their is a new meaning to my soul, in the words of our daily prayer, and I see that I have only been calling judgements upon myself, while I have impiously asked,—'Forgive us our trespases as we forgive those who trespass against us.'"

Who is a Lady?
"I mean to be a lady," I heard a little girl say, "and do just as I please, and have everything I want; I won't marry anybody but a rich man. I'll live in a big house,—and have a carriage to ride in,—and servants to wait upon me. I won't be poor and have to work, I know."

I wondered if the little girl knew what a lady was. I wonder if the children that read the Pacific know. Do you think, as this little girl did, that it is only by having plenty of money that you can be a lady?

I knew a lady in my far off home, who lived in a beautiful, grand, old house, and in this nice home, she was surrounded with rich and elegant things. You could not here a footfall on her soft carpets. Her solid furniture was loaded with carving. It would take a long time to tell you about her house and her beautiful grounds. But do you think that it was these things that made her a lady?

If she had been boastful of her wealth, coarse and vulgar in her manners; if she had been vain, proud and disagreeable, would she have been a lady? No, indeed! you will say.

"Why was she a lady?" Think. She was a lady, only because she was gentle in her temper, quiet and pleasant in manner, and of a loving spirit to every one. She was a true Christian; she loved others as herself; it was this that made her a lady.

Do you think she would have ceased to be one, if her beautiful house had burned up, and all her money had been sunk in the sea?

Children, pride and disdain of poverty, never constitute a lady. A sweet and gentle spirit does.—HARRIE HALE.

All God's children have received God's spirit, whereby they are made humble, believing and holy; humble in regard of their sins, believing in regard of Christ, and holy in regard of their conscience and care to keep all God's commandments.

Good Books.

Good books! written in the olden time, of man's untrammelled thinking—and read, studied, admired and almost adored by a hundred generations before us! Good books! redolent of the virtues and graces of all earth's previous goodness and loveliness; filled with the histories of those great and noble men whose deeds built nations and whose words instruct them, crowded with the events of empires whose power and glory covered the earth as with a mantle of light, and teeming with the beautiful but sorrowful stories of the toilsome progress and the eventual fortunes of science, liberty and religion!

Good books! bursting full of the wisdom, the wit and the philosophy of those in honor of whom realms take their names, and to whose characters the world is proud to do homage, like the sapphire sky with its sprangles of gold, thick set with radiant glories of virtue, holiness and truth, and instinct with a living power to enkindle in the heart of their lowliest readers, a fire as pure, as diffusive, and as transforming as divinity! What a treasure are they to this world of ours! And what a source of all goodness, honor and nobleness! The neighborhood that has a little library of them, has a living power in its heart to draw around it the affection of its sons and daughters, and drawing them to it, how loftily and how rapidly can it instruct them in all duty and obedience! In no way can the State do more for its children with such a trifling expense, than by providing and securing for its citizens, the sweet and refining pastimes which good books afford to all who can read. The vice and idleness of a single year, caused by the want of something useful to read, will cost such a community far more than ten times the worth or expense of books sufficient to supply the whole people with reading for five years to come.

A good deal of the trouble of God's people arises from a mistake and misapprehension of God: They judge of God by their sense; not by his promise; by their own frame, and not by his constant nature.

If believers are condemned by the world, let them remember that they shall not be condemned with the world. Sin may live in a believer, but a believer cannot live in sin. It may lose its dominion, though not leave its habitation.

The imperfection of a believer's sanctification, makes him continually depend on Christ for his justification.

When a child of God thinks he can go alone, he is nearest falling.

A true christian may be weary in serving God but God is never weary of serving him.

As saints have groanings unutterable, so they have joys unutterable.

A christian is what he is between God and his soul.

The blood of Christ upon the heart is the greatest blessing; upon the head is the greatest curse.

We hated God without a cause, and he loved us without a cause.

Our love to God is the reflection of his love to us; 1 John iv. 19. We love him because he first loved us.

If God's earthly presence is so good, what is his heavenly presence?

The nearer we are to Christ, the nearer is God to us.

If the love of God set us on work, the God of love will pay us our wages.

They that deny themselves for Christ shall enjoy themselves in Christ.

Christ's strength is the christian's strength.

Christ made himself like to us, that he might make us like to himself.

They that will not fear God in prosperity will be afraid of him in adversity.

The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.

Christ's sorrows, griefs and sufferings can be paralleled with nothing but his love.

God hath no sons that are unlike himself.

None are so easily acquainted, so close knit together, and so much endeared to one another, as real christians.

One true christian differs from another without breach of charity, as friends love one another, though in different garbs.

Heart-work is better than head-work; and it is better temper to be fervent in charity, than in disputes.

Better be a melancholy saint, than a mad sinner.

If good men are sad, it is not because they are good, but because they are better.

Physicians Prescriptions
and family receipts carefully put up at all hours of the day or night.

To the Ladies,
He would say, give him a call, as he has selected with a view to their taste and wishes, everything that they could desire.

He is happy to inform the public that he has procured the services of a

Talented Druggist!
MR. NOACK, from New York, who, from his great experience in the business, will be able to give the most perfect kind of Good Book Job Printing, in a superior style, and at the lowest prices.

He also expects a fresh arrival in a few days, from the North, of every thing in line of business.

Try—

A MARVELOUS REMEDY!!

FOR A MARVELOUS AGE!!

HOLLOWAY'S OINTMENT.
The Grand External Remedy.
BY the aid of a microscope, we see millions of little oozes, or eruptions, upon the surface of our bodies. Through these eruptions, when rubbed with this Ointment, the pores of the skin are opened, and the blood is purified. Diseases of the kidneys, disorders of the liver, rheumatism, heart, indigestion, the lungs, Asthma, Coughs and Colds, are by its means effectually cured. Every human being knows that salt passes freely through the skin. This being true, it is not surprising that a more powerful remedy should be found in the pores of the skin, than in any other part of the body, for the pores of the skin, being the most numerous and the most accessible, are the best means of restoring the system to health.

Erysipelas, Salt Rheum and Scorbatic Humors
No remedy has ever been so much for the cure of these diseases as this Ointment. No case of Salt Rheum, Scorbatic Humors, or Erysipelas, can long withstand its influence. The inventor has travelled over many parts of the globe, visiting the principal hospitals, dispensing this Ointment, giving advice as to its application, and has thus been the means of restoring countless numbers to health.

Sore Legs, Sore Breasts, Wounds and Ulcers.
Some of the most scientific surgeons now rely solely on the use of this wonderful Ointment, when having to cope with the worst cases of sores, wounds, ulcers, swellings, and tumors. Professor Holloway has, by the use of this Ointment, cured many cases of the most obstinate and large ulcers, and has been the means of restoring the health of the Medical Staff, in the worst cases of the kind. It should be used in the morning, afternoon and evening, and the joints, even of 20 years standing.

Piles and Fistulas.
These and other similar distressing complaints can be effectually cured by the use of this Ointment. It is applied to the parts affected, and by otherwise following the printed directions around each pot.

Both the Ointment and the Pills should be used in the following cases:
Bunions, Burns, Chapped Hands, Chills, Flatulency, Gout, Lameness, Neuralgic Eruptions, Piles, Rheumatism, Sore Throat, Sore Eyes, Sore Breasts, Sore Feet, Sore Throats, Sores of all kinds, Swellings, Swelled Glands, Still Joints, Ulcers, Venereal Sores, Wounds of all kinds.

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