

SOUTH WESTERN BAPTIST.

S. HENDERSON AND
H. E. TALIAFERRO, } EDITORS.

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Communications.
For the South Western Baptist.

Messrs. Editors: I have been deeply interested in and much pleased with your articles upon Election—a subject not sufficiently urged upon the attention of our churches, generally. With many the idea prevails that doctrinal discourses, and especially upon the doctrines of Election and Predestination, have a tendency to cool the ardor, cripple the energy, and prevent the spiritual growth of Christians; and hence many of our ministers seldom if ever allude to these great and fundamental truths, which are so clearly taught by our blessed Lord and his apostles, in either their public or private ministrations. And on this account many of our members grow up in utter ignorance of these vital doctrines. Here and there, however, is to be found a man sound to the core, and who fearlessly declares the whole of God's eternal truth, in spite of the wide-spread influence of rotten Arminianism. And I rejoice to hear them, and know that there are at least some who have neither been led astray nor silenced by popular error; and with all my heart I bid them God speed, and may God send us more of like soundness in the faith. I love a bold man—not, however, in the use of carnal weapons in the defence of religion; but the prudent use of spiritual weapons in defending the truth against all the attacks of open enemies and errorists. I regard Arminianism as being one of the most destructive errors that has ever been published by man; for it lies at the foundation of almost every false system promulgated to the world. Romanism, Puseyism, Universalism, Campbellism, Methodism and Episcopalianism, all, all rest upon the rotten foundation of Arminianism—a man working and man made system. This error, my brother, is to be met, and must be exposed; and I am glad you have taken it in hand. You may meet with some opposition from the "safe" of your own family, but heed it not; go on, and the God of truth help you. You are making your paper just what it ought to be—a fighting paper; and I use the word fight in no bad sense. I use it in the sense in which St. Paul uses it, and mean by it, only, an uncompromising advocacy of truth, and opposition to error—to all error, whether it be found among Baptists, or the sects. I wish every Baptist in the State, and many out of it, would take the South Western Baptist. Take it, brethren, and I think it will do you good; and especially if you are tainted with Arminianism.

But you will doubtless be surprised if, after such an effort at commendation, I should raise one word of objection to your doctrine, and especially the doctrine of Election, as advocated by you. Well, I shall not object much; for it may be I do not understand you, and I don't wish to be found fighting a "windmill." I would, therefore, rather come seeking light; and as editors ought to know every thing, I hope you will give it. Now, then: In your last article upon Election, in speaking of some consistent Arminians, whom you say you have found in the world, you say: "They teach that men in spiritual, as well as temporal matters, possess the self-determining power of the will; can choose to do right and serve God when they please, independent of the direct agency of the spirit." Now what I object to in this quotation, is, your opposition to the idea that a man can do right and serve God when he pleases, independent of divine

influence. And cannot men do right and serve God, "independent of the direct agency of the spirit," if they are pleased to do it? If they cannot, will you please inform me what is the way to keep them from it? But perhaps we do not use the word please in the same sense, and that there may be no mistake about it, let me define the sense in which I use it, and in which I understand you to use it. Then, I use it in the sense of choosing or delighting in, or taking pleasure in a thing. And I understand you to say that though a man chooses, delights in, and takes pleasure in doing right and serving God, that he cannot serve him, "independent of the direct agency of the spirit." If a man takes pleasure in doing right and serving God, what need has he of the agency of the spirit?—Would not that be a strange state of affairs, for a man to take pleasure in God's service and yet could not serve him? If a man is pleased to do a thing, he of course has a disposition to do it; and now, if a man has a disposition to serve God, my opinion is, that there is not power enough in earth or hell, among men or demons, to keep him from it. I have long thought that if men were pleased to do right and serve God, "independent of the direct agency of the spirit," that they could do it; but I have as long thought that nothing but the "direct agency of the spirit" will or can make them pleased with the service of God. And election I have thought to be the purpose of God from all eternity, to make men pleased to serve him and do right in all things; and this he does through the "direct agency of the spirit." The difference between you and myself upon this question, is this: You say a man cannot do right and serve God without the "direct agency of the spirit," though he were pleased to do it. I say he can, but never is and never will be so pleased. You make the work of the spirit consist in enabling a man to do right and serve God, after he is pleased to do it. I make it consist in making him pleased with doing right and serving God. You say to a sinner: Sir, you cannot do right and serve God without the "direct agency of the spirit," though you were pleased to do it. I say to him: Sir, you can serve him without the "direct agency of the spirit," if you were pleased to do it; but such is the depravity and wickedness of your heart, that you never will be so pleased. The spirit must slay the enmity of your heart to God and his service, and make you pleased with it. And God, in his infinite mercy, from all eternity determined to do that for the poor sinner.

I have written too much, and therefore must stop here, for the present.

Yours respectfully, CRISPUS.
UNIONTOWN, ALA., Dec. 20th, 1856.

REMARKS.
We agree fully with "Crispus." We suppose our view on that point was not clearly expressed. We were trying to show a consistent Arminian. Not that we adopted his views, by any means. A consistent Arminian is one who believes he can choose or "please" to serve God independent of Divine influence. For, if man can will to serve God without the Spirit's influence, the Holy Spirit is ruled out of the economy of Grace; and salvation is of Works. The order of the Bible is reversed, and the language of Christ: "Ye have not chosen me, but I have chosen," should read thus: "I have not chosen you, but ye have chosen me." The Arminian we are describing, does not mix the business of salvation, and make it a partnership. They will admit, when pushed hard in argument, that the Spirit comes to their relief when they accidentally get into small difficulties; and as to great difficulties, they never appear to be troubled with them, like Holy Spirit folks. Let it be distinctly understood that we utterly abhor any system of theology that repudiates the Holy Spirit from being the direct and efficient agent in the regeneration, sanctification and glorification of man. He is the first and the last. Whatever man does in the exercise of faith, repentance, obedience and good works, all are the fruits of the Holy Spirit in the heart. And as all men do not believe, repent, obey God, and bear good fruit, we take it as a logical consequence, that there is a selection, election, choice. Call it what you will, the doctrine stands out boldly.

The inconsistent Arminian admits the necessity of Divine influence, else man will never repent; and then press him with the doctrine of Election from such a premise, and he will abandon his ground, and insist virtually upon a partnership with the Divine Spirit. We oppose partnerships in the work of salva-

tion. God or man must have the glory. If God must do the work, or it never will be done, he does not save all; therefore he makes a choice. But space forbids further remark. We would be pleased to hear from "Crispus" often.

For the South Western Baptist.
Letter from R. W. Priest to the Alabama Association.

BARK, HERMITAGE, ATLANTIC OCEAN,
(N. Lat. 34°—W. Long. 52°),
October 5th, 1856.

DEAR BRETHREN AND SISTERS:—I know you will be anxiously looking for a word from me. Then, since it is possible, that we may meet with some vessel bound for America, I shall write and send it when I can. This is the eighteenth day since we left New York. We have all been sea-sick; and are now all well, except Mrs. Priest, she has suffered greatly; but to-day she has been more cheerful, than she has before since we left N. Y. We have had one real "squall," followed by a brisk gale.

Captain Roberts is much of a gentleman. He is not a professed Christian, yet he loves religion and religious people. He is as obliging and kind to the ladies, as if they were his own sisters. The first Sabbath after we embarked, all were so sea-sick, we had no public worship. Last Sabbath, Bro. Cason preached, and to-day Bro. Trimble. Oh! what a beautiful day we have had, all along on this great ocean. We have been becalmed some four days since we sailed; and all the rest of the time, some two days excepted, we have had "contrary winds." We now have a fair or "leading wind."

Bro. Waller, of Montgomery, was a brother, indeed, to us, during our stay in New York: to show us acts of kindness and love, he put himself to some expense, and I often feared, to no little trouble. The good Lord will bless him, for though we may be unworthy of such, he did it as unto the Lord.

O Brethren, what is the great object of our being? For what has the good Lord redeemed and called us? Surely there is a great work to be accomplished; and there is, also, a great reward offered to every one who will engage in this work. Holy brethren, do not let your opinions of Election and Predestination prevent you from participating in the glory of this great work. I believe as firmly in the doctrine of Election as you do; and, perhaps much more than many of you; for I do, with all my heart, believe the Lord has a people in benighted Africa. And, it is this firm belief, in God's eternal purpose and power, that comforts my heart while I am leaving my own dear native Alabama. And this is the sum of my joy, that the blessed God has thus condescended to elect such a sinful, unworthy creature as I am, to tell the joyful news of their election to his people who dwell now in darkness.

I know that many brethren and sisters in Alabama, are doing a good work for our blessed Redeemer. This makes me proud; for I can't help but be proud of those who work for my blessed Savior. I would encourage those who are at work, to do valiently for the Lord; "knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." I know that the world, and some professed Christians may tauntingly ask, in their hearts: Wherein are those zealous Christians blessed more than we; and where is "the reward" of which they so often speak? Alas! such persons know nothing of the blessings enjoyed from the consciousness of having done acts of disinterested love. This were, of itself, enough. But the set time for the reception of "the great reward" is near at hand. It will belong to the great King shall bid his toil-worn laborers to "come up higher."

Brethren be at peace among yourselves. And do not suffer a spirit of controversy to enter your hearts. But offer up fervent prayer constantly for all saints. May the Lord bless you.

The vessel sailing westward did not answer us, but the other belongs to the owner of this vessel,—by it we can send to North Africa. So you can hear from us near a month sooner. Mrs. Priest is on deck lying by my side eating her dinner. She joins me in sending love to you.

Your brother in Christ,
R. W. PRIEST.

THE WAY TO MEET THE DAY OF TROUBLE.
Meet it with calmness, reposing simple confidence in God. Meet it with prayer, soliciting God to appear to you. Meet it with resignation, submitting to all the Divine allotments. Meet it with faith, believing that God will appear for you, and that all will be well.—Anon.

In reading the "Report on Foreign Missions," in the Minutes of the last session of the Louisville Association, Miss., we were forcibly struck by a paragraph, which W. H. Head, the Chairman, gave as "the language of one who himself was a Missionary." We know not the name of the Missionary; but for point, pith and energy the passage is almost unsurpassed. He is answering all objections to obeying the command, "Go ye into all the world and preach the Gospel to every creature."—He says:

"It is not easy to conceive what argument can stand in opposition to a mandate so plain, so authoritative, so divine. It refutes every objection, solves every doubt, sweeps away every obstacle. Bearing up every ground of justification or excuse for neglecting the heathen, and it passes over them all, as fire over the wood, the hay and the stubble. As fast as you state, one after another, your grounds of hesitation, and your queries of curiosity, the Savior will reply to you as he did to Peter, 'What is that to thee? follow thou me. Feed my sheep, feed my lambs.' Attend to your own duty and leave the church and the world to a better Providence than yours! He will say to all the difficulties, discouragements, and hardships you can mention. 'Did I not know all these ten thousand years ago? Think you that I set out rashly in the work of man's redemption, and did not count the cost? Did I not know that I myself must suffer? Did I not see beforehand the sorrow, the sweat, and the agony of the garden? The mockery, the wounds and the pangs of Calvary? Did I not see, too, what my co-workers must undergo? Think you I did not know that to spread the news of my Redemption would be a work of difficulty,—that it would cost you many a purse of gold, many an aching heart and parting tear, many a night of watching and many a day of toil and weariness and painfulness? I tell you the cost was faithfully and fully counted at the first, and still I thought it best to meet my sufferings, and still I think it best that you meet yours.—GO PREACH THE GOSPEL TO EVERY CREATURE."

Elder J. W. D. CREATH, a laborious servant of God, and a successful pastor in Texas, writes as follows to the Texas Baptist:

Twelve Pedobaptist Ministers Immersed and united to the Baptist Church!
Bro. BAINES:—Some time ago I sent you the names of eleven Pedobaptist ministers who had united with the Baptists. Herewith I send you the following names, with the denominations to which they belonged, viz:

Rev. J. W. Bullock, Presbyterian; Rev. W. Bevins, Methodist; Rev. J. A. Doll, Methodist; Rev. D. P. McEndemic, Presbyterian; Rev. Zachariah Williams, P. Methodist; Rev. Mr. Smith, Presbyterian; Rev. C. C. Showers, Methodist; Rev. Geo. Pay, Methodist; Rev. G. M. Bush, Methodist; Rev. David Gostelow, Methodist; Rev. J. D. Bemo, Presbyterian; Rev. J. W. Cova, a Catholic priest "of great promise," has also followed the Savior, recently, in the divine ordinance of immersion.

One of the above ministers, in giving his reasons for uniting with the Baptists, stated that nineteen out of every twenty of the Pedobaptists who had conversed with him on the subject, had their doubts, and were more or less perplexed on infant baptism.

I think that every true lover of the divine order of God's house ought to unite their fervent prayers at a throne of grace, that the human traditions of infant baptism, sprinkling, and pouring, might speedily be returned to their proper mother, the Roman Church, or be banished from the earth, with all their appendages and corruptions; and then would God's children, of every name, meet at the Lord's table and be one.

Yours affectionately,
J. W. D. CREATH.
Huntsville, Texas, 1856.

JOHN IN PATMOS.—Never was any exile so cheered in his banishment. Domitian sent John to work in the mines of the earth; but God called him to explore the deeper and richer mines of futurity and heaven. He does not seem to have had any human society in Patmos; but he was not alone! That ocean-rock of the Cyclades, like Carmel in the days of old, was covered with horses and chariots of fire. Thus the imperial edict, though unintentionally, sent him "to an innumerable company of angels; to the general assembly of the church in heaven; and to Jesus, the mediator of the new covenant," to hear and see how "the blood of sprinkling" was honored

at the eternal throne of God, and by all the godlike universe of being; for, "from the tops of the rocks" of Patmos, he beheld this beautiful vision of immortality, as well as the prophetic visions of futurity. Thus his lone island in the Aegean Sea was to him "a gate of heaven," wider than Bethel to Jacob, or Horeb to the elders of Israel, or Tabor to Peter, or the Sanhedrim to Stephen. Who would not submit to exile, even on a solitary island, for the sake of such revelations? John could well afford to let all the curtain, thus drawn off from the invisible world, drop its folds upon the scenes and society of this world.—Philip.

Smooth Preaching.

That is preaching smooth things, flitting off the angles of truth, so that there shall be nothing jagged or rough about it, nothing which can strike, or rasp, or give offence—diluting truth. That there is such preaching must be admitted. And yet those addicted to it often fail of their object. They disappoint and dissatisfy. While fearful of hurting any persons feelings, they withhold what the moral nature and immortal part demands. They array against them the convictions and consciences of their hearers. Something tells those hearers,—that preacher is a trimmer, he is not doing his duty, he is not treating us fairly; we are suffering at his hands, for we have a wound which he dare not probe, and yet which cannot be healed until it is probed. Smooth preachers therefore in their efforts to please, often fail. Men want something else, and expect something else, and are provoked to think they do not get it.

Daniel Webster once heard such a preacher. And he was dissatisfied. "I want," said he, "a preacher to be faithful to me. Let him tell me that I am on probation, and that that probation is brief. Let him tell me that I must die and go to the bar of God. This is truth, and it is what I go to church to hear."

There are many just such hearers as the Methodist sage. They have deep spiritual necessities which smooth preaching does not meet and relieve. He could find essays, and poetry, and political economy, and law, elsewhere than in the Sanctuary on the Sabbath. When on the Lord's day he came to the Lord's house, and listened to one of the Lord's ambassadors, he wanted the great truths of inspiration brought to bear directly and forcibly upon his heart.

And so do many others. They desire the minister of the gospel to be faithful to them, for if he is not, they know that no one else will be. They despise a time serving policy any where, and especially in the pulpit. They demand a full presentation of doctrinal truth in its practical relations. They wish to have it apparent that the preacher seeks,—not his own popularity or ease, but their salvation,—the salvation of their souls.

A Dirty Shilling.

Bishop Meade, in the Southern Churchman, gives an account of many of the old families of Virginia. Among these he mentions a man named Watkins, of whom the celebrated John Randolph, of Roanoke, left a manuscript notice. A part of that notice is in these words: "Without shining abilities, or the advantages of an education, by plain, straight-forward industry, under the guidance of old-fashioned honesty and practical good sense, he accumulated an ample fortune, in which it is firmly believed there was not one dirty shilling." This is very homely Saxon language, but it is full of pith and point. In Randolph's mind there must have been running some faint reminiscence of the apostle's phrase, "filthy lucre," used more than once in his epistles. Either term has wide application in these days, when the race for riches seems to absorb all hearts, and few men care for the soil upon their shillings, provided only they have enough of them. Yet the wisest of men says that a good name is better than thousands of gold and silver; whereas, a few dirty shillings, a few unjust gains, a few sharp practices, will put a leprous taint upon the accumulations of a lifetime. It is worth while for any man, before he makes a new addition to his heap, to examine the color of his coin, and keep out the filthy lucre, the dirty shillings.

GREATNESS OF MERCY.—No sin is so great but the satisfaction of Christ and his mercies are greater; it is beyond comparison. Fathers and mothers, in the tenderest affections, are but beams and trains to lead us upwards to the infinite mercy of God in Christ.—Sibbes.

What God the Savior is to his People.

He is their Sun, their Shield, their Shade; their Shepherd, their Shelter, their Salvation, and their Song.

He is their high Tower, their Help, their Hope, their Habitation, their Hiding-place, and the Horn of their salvation. He is their Fortress, their Fountain, and their Father; their Goodness, their Guide and their Glory. He is their Praise, their Portion, their Physician, their Prince, their Prophet, Priest, and King. He is to them a pillar of cloud by day, and a pillar of fire by night.—He is their Keeper, their Buckler, their Beloved, their Bread, and their Elder Brother. He is the Rock of their defence, their Deliverer, and their Dwelling-place.

He is their Counsellor, their Captain, their Conqueror, their Creator, their Comforter, and the Angel of their covenant.

He is their Light, their Joy, their Trust, their Judge, their Friend, their Rearward, their Righteousness, their Resurrection and Life, their bright and morning star. He is their Advocate and their Redeemer.

He is a Strength to the needy, a Refuge from the storm, a Shadow from the heat. Happy is he that hath the God of Jacob for his help—whose hope is in the Lord his God!

Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever!—American Messenger.

The Cherokee Nation.

The nation of the Cherokees is "a wheel within a wheel," an "imperium in imperio." It has its regular and complete national organization after the model of the American Union. The President, John Ross, lately delivered his Annual Message to the Cherokee Legislature. He reports the affairs of the Nation as in a prosperous condition.—Civilization is steadily advancing. Great attention is paid to education and religion. A school fund is already in existence, which the President says should be increased. In respect to complaints made against persons connected with the American Board of Foreign Missions tampering with slaves, as is alleged, he says that Slavery being recognized in the laws of the nation, it is entitled to protection against agitation and disturbance by citizens of the United States.

The Missionary Union has a flourishing Mission among the Cherokees, under the direction of Rev. Evan Jones, and his son, Rev. J. B. Jones. Their labors have been very successful, and have contributed, in no trifling measure, toward the civilization of that interesting people. By their means it has been experimentally proved that an Indian nation may be civilized, Christianized, and prepared for some of the highest forms of self-government.—Chicago Chr. Times.

BRIEF DIALOGUE.—SALVATION BY WORKS.
Enquirer. Will you allow me, sir, to ask you a question in order to get rid of a difficulty produced by your sermon last Sunday morning?

Episcopal Minister. Certainly.

Enquirer. Did you not preach a sermon a week or two back on the doctrines of grace, in which you said salvation was all of grace, "not of works lest any man should boast?"

E. M. I did.

Enquirer. Last Sunday in your sermon on baptism you said that unless a child was baptized there was no assurance that it would go to heaven, did you not, sir?

E. M. I believe I did.

Enquirer. Now, sir, my brother has an infant, and it has been baptized; I have one that has not been baptized.—If my brother's infant dies, you say it will go to heaven, and should mine die it will not go to heaven. Is not that salvation by works, sir?

Here the Episcopal minister was lost. He promised, however, to lend him a little book, the reading of which would remove all his difficulties.

PRAYER.—We are apt to feel as if, by our prayers, we laid God under obligation to save us; as if our feeble, imperfect services were "profitable to him." Suppose a poor beggar should say of some rich nobleman, "He is under great obligation to me," and, when asked, "Why?" should answer, "I have been every day for a great many years, and told him a long story of my wants, and asked him to help me." You can see how absurd this appears; and yet it is precisely similar to our conduct, except, indeed, that ours is much more absurd, because the disparity between God and us is infinitely greater than can exist between any two mortals.—Payson.

EVIDENCES OF REGENERATION.—Three infallible evidences testify to a true experience and to a supernatural change:

1st. Genuine repentance; which is, a sight and deep sense of the evil sin as such, i. e., of all sin. This involves abhorrence of it, renunciation of it, confession to God, prayer for pardon, and genuine desire to be freed from it.—Nothing short of this is repentance unto life.

2d. Faith in Christ's person, work, grace and character as an able and willing Savior, casting out none and saving any who call on him. This implies looking, cleaving, praying and trusting more or less to Him for all His full and free salvation.

3d. An unreserved surrender of ourselves in person, time, property and our all to Christ and his service. "They shall be my people." "They shall be willing in the day of my power."

These three great elements of a saving change will, through the Divine influence, and through the means by which they have themselves been wrought, produce fruits of holiness in the heart, and morality in the life.

A DEAD WEIGHT.—A brother beloved was lately enumerating in our hearing the sources of discouragement in his field of labor. Prominent among these was a brother in the church, who, failing in a great degree to do the work fairly demanded of one in his circumstances, seemed to hang as a dead weight upon progress. "Often," said he, "in my hours of despondency, I am ready to wish that he was away from us. But he must live somewhere, and perhaps we can as well afford to keep him as anybody; only I have thought we needed a state alms-house (spiritual) where such could be kept. It would be cheaper than to have them quartered, as now, among the different families of Christ, where there are no suitable accommodations for them, and where they are always in the way."

THIRST IN THE DESERT.—The Eastern Arabs allay the torment of thirst by a spoonful of clarified butter, carried on journeys in a leathern bottle. Every European traveller has a recipe of his own. One chews a musket-ball, or a small stone; a second sneers his legs with butter; another eats a dry crust of bread, which exacerbates the torments, and afterwards brings relief; a fourth throws water over his face and hands, or his legs or feet; a fifth smokes; and a sixth turns his back (raising his coat tail) to the fire. I have always found that the only way is to be patient, and not to talk. The more you drink, the more you require to drink water or strong waters; but after the first two hours' abstinence, you have mastered the overpowering feelings of thirst, and then to refrain is easy.—Burtons Pilgrimage to Mecca.

DISPUTING WITH SATAN.—An old and excellent writer gives the following advice: "If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil, by his logic, disputed her out of paradise. Satan can mince sin, make it small, and varnish it over, and make it look like virtue. Satan is too subtle a sophist to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." The reason is obvious; for we cannot parley with Satan without giving up principle; and whenever we allow ourselves to debate the question, whether we will do wrong, it is almost certain that we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to sin.

PRINCIPAL THING WANTED.—It is holiness we want above everything else; holy principles, holy ministers, holy discipline, holy teachers, holy sermons and prayers, holy habits and conduct. Nothing will compensate for this. If the churches are not advancing in holiness, we cannot be surprised that there are few conversions—little spiritual life.—Gayer.

Gifts may make a man a scholar, but grace only can make a man a believer. It is beyond the power of the greatest gifts to change the heart. A man may pray and preach like an apostle, and yet have but the heart of a devil. It is grace only that can change the heart. Many have gone, laden with gifts, to hell.

Begin with modesty, if you would end with honor.

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, JANUARY 8, 1857.

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 each of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

During Christmas holidays our stock of original articles increased upon our hands. Some must lie over.

Owing to a pressure of original matter this week, our first article on Christian Baptism is crowded out. It will appear next week.

TAKING THE STAND.—This not often we pass compliments upon our correspondents; but seldom have we read a more practical and sensible article on Temperance than may be found in an other column, from the pen of a lady. Let all read it; young men and young ladies especially.

We thank Miss Andrews for "taking the stand" so ably, and then we thank her for her list of subscribers, the money with it. We hope she will continue her pen and influence for our paper.

On our first page the reader will find a letter from R. W. PARKER, the first received since his departure from New York. It breathes the same affectionate, candid, and pious spirit which characterized him while among us. It has seldom fallen to our lot to make the acquaintance of a more godly man. May the God of Abraham give the "Hermite" and her precious crew a prosperous voyage, and a safe destination! We have two other slips sent by the same mail, which we will give our readers in due time.

The reader is referred to the Premium proposition of Z. Williams, of Brooklyn, Ala. We hope the proposition will be met, as the subject of Scriptural Holiness, or Christian Perfection, is an important one to the happiness and usefulness of the Believer in time and eternity. Let not one wait for another, but send on your names till the amount is made up. If the plan is carried out, the Christian Church will be blessed with a valuable production.

Our subscribers in Mobile are assured that we mail their papers weekly, and give them the proper direction. All professions have their trials. Not one of the least, to Publishers, is the irregularities of the mails.

BREWSTER'S HOTEL.—The two Messrs. Brewsters have purchased the Hotel, known as "Brewster's Hotel," and have made arrangements to accommodate travellers and boarders in the most satisfactory manner. They are clever, gentlemanly men, travellers would do well to give them a call.

See the Law Card of CHARLES A. PAICE. The short time he has been among us, has proved him to be a man of good moral and business habits.

We followed copy in the advertisement of 2nd Vol. of Theodosia; but at the request of publishers we have made the change. We again refer the reader to it; and ask if each subscriber to this paper will not send and get one?

The Tuskegee Classical and Scientific Institute opened on the 5th inst.; the number in attendance we know not, but there should be a large one, as there is not a better school in Alabama.

When subscribers differ with an editor, the New York Observer has fixed upon the first and last argument of the weak minded ones; it is "Stop my paper."

"ALAS MY BROTHER!" We have received the painful news of the death of that quiet, meek and godly man, W. H. WOODS, of Williamston, Coosa Co., Ala. He died on the morning of Dec. 25th.—We shall expect a suitable obituary soon.

HOW TO WORK.—Elder J. P. THOMPSON of Tuscaloosa county, sends us a good list of subscribers, and the money, and gives us many words of encouragement. We select one sentence containing his resolution in the future, in regard to the S. W. Baptist. He says:

"I am resolved to do my utmost to introduce the S. W. Baptist into every Baptist family within the sphere of my acquaintance; and I know of many more energetic brethren who have formed the same resolution."

We thank our venerable brother in the Ministry for his past efforts, and for his promised aid in the future. If our pastors, evangelists and active brethren generally, would form that resolution, and carry it out like Elder Thompson, our paper would soon pay its way, and its usefulness vastly extended.

We take this occasion to return our thanks to many brethren for their "Christmas gifts." Several have responded by sending a subscriber; some have sent more than one. It is not too late, and we hope others will respond in due time. Thank you brethren, for your assistance.

1857.

A HAPPY NEW YEAR! kind reader.—May its days, and weeks, and months be richly freighted with peace to your mind, prosperity to your soul, joy to your heart, and plenty to your barn!—May the indiscretions of the past be corrected in the future! Thus, when its sands shall be exhausted, may the retrospect furnish no dark spot, "while dying you could wish to blot!"

The present is as appropriate an occasion as we can select, on which to have a kind of "tete a tete" with our patrons. And, first of all, we do, from our very hearts, thank you, brethren, sisters, and friends, for the tokens of kindness we have received at your hands during the past year. They have been so much more numerous and cordial than we have ever been accustomed to, that we know not how to express in adequate terms our appreciation of them. The year 1856 will be to us, in future life, something like the "delectable mountains" to old Bunyan's Pilgrims. Its kind mementoes reflect a cheering light upon what would otherwise be a dark and forbidding future. O, they will cheer us in many a dark hour, when battling with disappointments and obstacles, which otherwise might crush whatever of energy we might bring to the conflict.

But we must remind you that much remains to be done. A new year brings with it new responsibilities, both to you and to ourselves. Our success in the past, so far from paralyzing our efforts, should rather serve to increase them.—When a bountiful crop rewards the labor of the husbandman, it serves both to multiply his means and intensify his energies in the future. When a general succeeds in battle, that very success nourishes an ambition which sends him forth with ever increasing vigor upon the retreating foe. When the politician compasses a favorite object, it emboldens him to press his fortunes in other schemes of political enterprise. How long shall it be said, that "the children of this world are wiser in their generation than the children of light"? Brethren, let us adopt that golden rule of the great Apostle of the Gentiles:—"Nevertheless, whereto we have attained, let us walk by the same rule, let us mind the same things. Let it ever be borne in mind that whatever success God may have granted to us heretofore, that success will only be sanctified to us in time to come, as it may inflame our zeal in the Master's cause. Success, as the reward of earnest labor, never results in slothfulness among the "children of this world." Shall the "children of light" furnish an exception here also? Nay, verily! Let us rather be incited to redouble our exertions to extend far and wide those time-honored and heaven-decreed truths, which have marked our history from the days that the first "Baptist" lifted up his voice "in the wilderness of Judea" even until now.—As a body of Christians, we conscientiously believe that we have that faith in a far greater state of purity than any other sect of professing Christians, which was once delivered to the saints. Indeed, it would be unaccountably strange if it were otherwise. If to adopt the principle, that the Bible is the only rule of faith and practice—and if an uncompromising adherence to this principle for eighteen centuries—can secure any advantages over and above those which attach to the policy of adopting the "creeds" of uninspired pens as bonds of union, which "creeds" are as contradictory as they are numerous—we do lay an humble claim to all such advantages.—We do maintain that those are most likely to be right who uniformly appeal to God's word in all matters of faith and practical conduct. Let no brother's heart fail him for fear when we boldly proclaim to the world, that the mission of the Baptist denomination of Christians is, to elevate the Word of God above the traditions and teachings of men, in matters of religion—that whatever is enjoined by an earthly tribunal, though endorsed and counter-endorsed by Popes, kings, cardinals, councils, assemblies, conferences, &c., which is not explicitly revealed in the holy Scriptures, is no part of Christian doctrine or duty.—and on the contrary, whatever is revealed in the Sacred Volume, though interdicted by bulls, decretals, statutes, or what not, is nevertheless binding upon every loyal subject of the King of Zion. Here we rest. This is our entrenchment. Within its walls of salvation we take our stand; and feel perfectly able, in the strength of our God, to return with compound interest the play of the combined artillery of the world. This is "the future" of the Baptists. Let us enter upon it with a zeal which no false delicacy shall abate, and which opposition shall only inflame.

But a sense of duty requires that we give a more practical turn to these remarks. Brethren, pardon us if we devote a single paragraph to the special interest of the South Western Baptist.—Will you believe us when we say, that notwithstanding the success of the paper the past year, its receipts have fallen several hundred dollars short of

meeting current expenses! This deficit falls upon your Editors. Every other expense has to be met, and promptly met. If we had what is due us, it would instantly relieve us. Surely if those of our patrons who are indebted to us only knew how much we need the small amount they owe us, they would not let a single hour pass before they forwarded them. We only ask what is due us, and shall confidently expect it at the earliest convenience of our brethren.

And then, brethren, why cannot our subscription list be doubled this year? Suppose some one or two good active brethren in each church should take it upon themselves to ascertain who does not take the S. W. Baptist in their respective bounds, at some convenient season, say at the conference meeting, and kindly ask them to subscribe for it,—how easily could the whole work be accomplished in a few months. Will you, dear brethren, refuse this little "aid and comfort" to us? We ask this, not as a personal favor; for we think we can appeal to the Searcher of hearts when we say, that if we have any wish to gratify which does not involve pre-eminently the cause of our ascended Master, we are utterly unconscious of it. And then think how easily the service we ask could be rendered. Perhaps it would not require more than half an hour at some Saturday Meeting of your churches. But we must desist. We could write much upon this part of our subject, but fearful that the junior editor would become a little riled, for he is wonderfully opposed to dunning and begging, albeit, he is now experiencing a dearth in the region of "pocket nerves," which could it be known, would instantly bring the "ready relief" from every delinquent subscriber. And, reader, if you will be sure not to let him know it, we will tell you a family secret:—We saw him a few days ago borrow—yes borrow—several hundred dollars to pay for a home, which if he could have realized what was due him—well—sed ne quid minus!

But whither have we wandered. We set out to wish our patrons a happy new year; and lo! we have been betrayed into a regular old fashioned dunn! Well, no matter. "Out of the mouth will speak," the "mouth will speak!" And come to think of it, the payment of old scores will wonderfully promote our now thrice repeated wish that you may have a

HAPPY NEW YEAR!!

CHRISTIAN REPOSITORY.—The reader is requested to read the advertisement of this able monthly in another column. Brother Ford, the editor, is a man of decided ability and energy; and his Repository is worthy the patronage of Baptists everywhere. We hail it as one of our best exchanges; and cheerfully commend it to our readers as an able Baptist work.

Two Reasons.

A young brother of good talents sent us a communication, and adds the following:

"If you will publish the above you will confer a favor upon me. It is badly written; and written in a hurry."

Two good reasons can be given why we decline publishing it.

1. When a man writes for the Press, he should take time and pains, unless he has an extraordinary gift with the pen.

2. He should write plainly, to give the editor and printer as little trouble as possible. If some writers knew what a tax it was upon our time and patience to fix up their carelessly written articles, they would surely have mercy upon us, take more time and write something else besides chicken scratches.

Elder W. Wilkes.

We learn that brother Wilkes, who has acted as Agent for Howard College the past year, has resigned his agency, and intends to devote his time to pastoral duties. His address is Independence, Ala. He is in a destitute field where his efficient labors as a minister are greatly needed. It will be seen by the following action of the Board of Trustees, that he gave entire satisfaction in his agency. We hope the Board will soon fill his place with an efficient Agent, and keep the subject of the endowment of the Howard before the Churches till it is completed.

MAISON, Dec. 30th, 1856.

At a meeting of the Board of Trustees of Howard College, the resignation of Rev. W. Wilkes having been received, the following resolutions were passed: Resolved, That this Board receive with sincere regret, the resignation of Rev. W. Wilkes as Agent of Howard College, and in view of the zeal and activity with which he has prosecuted his work, we hereby tender him our thanks for his services, and our best wishes for his usefulness and prosperity in his future field of labor.

Resolved, That the foregoing resolution be published in the South Western Baptist.

I. W. GARROTT, President.
W. H. McINTOSH, Sec. Pro. Tem.

The Late Alabama Conference.

"The Greatest Man in the United States."

Since the death of Clay, Webster and Calhoun, the question has been often mooted, Who is the greatest man in our glorious commonwealth? Now, we are happy to have it in our power to put the question to rest. What emotions of State pride must it awaken, that this wonderful prodigy resides in Alabama! Nay, how shall we set forth the imperishable honor of our own Macon county that she numbers this remarkable character among her population! Little did we think that such a precious jewel dwelt unknown so long amongst us!—And then, that this honor should be placed upon "our Episcopacy," that the favored personage should be a member of the Alabama Conference of the Methodist Episcopal Church, South—who would have thought it! We had been in the habit of awarding to "our Episcopacy" all due honor for a very high degree of talent in the ministry; but really we were not prepared for this.

But what do we mean?—Be patient, reader, and you shall know in due time. We must have our own way of doing justice to a theme of this magnitude.—It isn't every day that one gets the chance to be the first one to herald forth to the world such a discovery. It is decidedly an epoch in our editorial career; and we claim the right to deal it out to the reader after the most approved style. And moreover as the "blushing honors" which cluster around this marked character are all to inure to the M. E. Church, and as we are always anxious to award "honor to whom honor is due," who can doubt that we shall secure a vote of thanks from the next Annual Conference for that singular magnanimity and candor which can volunteer to be the first to publish to the world a discovery which assigns the front rank to "our Episcopacy," and the rear to our own and other denominations.

But why don't you come to the point? We are coming to it as rapidly as the nature of the case will allow. Did you never notice when a bottle was "brim-full," if you turned it upside-down at once, the contents came out much slower than if you turned it up by degrees? Don't tell us too abruptly. It might spoil every thing. And furthermore we desire you, reader, to be thoroughly prepared for the announcement, so that you, too, shall be able to render a suitable tribute to him, "whom 'our Episcopacy' delights to honor." Sad consequences have sometimes resulted from a too sudden discovery both of great truths, and great men. We remember a case in point: It is said that the late Czar of Russia was in the habit of disguising himself, and walking the streets of St. Petersburg, and thus gathering from his subjects their true sentiments of his character. On one occasion, he was walking "arm in arm" with one of them, whom he took occasion to interrogate as to what he thought of the "Autocrat." The gentleman took occasion to berate him after the latest style of party malice. Thereupon the Emperor turned upon his companion, and thundered in his ear, "I am the Emperor!" The man fainted!—And this brings us fairly to the subject:—

Presiding Elder Fergusson, (formerly known to our readers,) did report to the recent Conference held in this place, that the redoubtable Bro. A.—THEY of whom we spoke last week, absolutely induced sundry members of a Baptist Church in a certain village in Alabama, to pray in public!—a thing which a certain Baptist brother declared "no other man in the United States could have done!"

Now, does it not result as a logical necessity, that if Bro. A.—did that which no other person in this great Republic could do, that he is "the greatest man in the United States?" That good Baptist brother should be careful how he lingers near, when a syllable from his lips instantly produces the "prodigy of prodigies," and the transformation is promptly reported to the assembled wisdom of the Alabama Conference, M. E. Church, South! Little did he suppose the giant of the age was so easily made.

Associational.

We are in receipt of the Minutes of several Associations; though they contain many valuable items, showing the onward progress of our Churches, we have space barely to announce their reception and give the names of their officers and their statistics.

CAHABA ASSOCIATION held its 39th anniversary with Shiloh Church, Perry county, Ala., 15th—17th October, 1856. Elder A. G. McCraw, Moderator, W. S. Mink, Clerk. Baptized during the year, 303; net increase, 216; total, 4,950.

Thirty-sixth annual meeting of the BETHEL ASSOCIATION was held with Pisgah Baptist Church, Wilcox county, Ala., October, 1856. Elder L. PARKS, Moderator, J. C. FOSTER, Clerk.

Baptized, 278; net gain, 236; total, 2,597.

The CAREY ASSOCIATION convened for its Second Session with New Salem Church, Tallapoosa county, Ala., Oct. 11, 1856. Elder C. P. Sisson, Moderator, T. Y. L. RAY, Clerk.

Baptized, 42; net gain, 75; total 605.

Eighteenth anniversary of the CHICKASAW ASSOCIATION was held with Pleasant Ridge Church, Tippah county, Miss., October, 1856. Elder M. BALL, Moderator, W. J. RIDDLE, Clerk.

Baptized, 270; net gain, 78; total, 3,089.

THE LOUISVILLE ASSOCIATION, to hold its eighteenth annual session, convened with Poplar Creek Church, Choctaw Co., Miss., Oct. 11th, 1856. Elder JOHN MICOU, Moderator, W. H. HEAD, Clerk.

Baptized, 133; net decrease 15; total, 2,097.

UNION ASSOCIATION held its seven-enth annual session with Laurel Hill Church, Polk Co., Texas, October 3d—6th. Elder H. L. GRAVES, Moderator, O. H. P. GARRETT, Clerk.

Baptized, 232; net increase, 276; total, 1,380.

ANDREW MARSHALL.—Our exchanges announce the death of this extraordinary man, the venerable pastor of the African Baptist Church, Savannah, Ga. He is said to have died in his 102d year. His natural force abated, but not his energy and zeal for the cause of God. He had paid a visit to New York, mainly to collect funds to make additions and repairs to their House of Worship in Savannah; and after receiving much attention, and receiving quite liberal donations, on his return home, he took sick and died in Richmond, Va., at the house of B. Manly, Jr., on Monday morning, Dec. 8th. His remains were carried to Savannah, where he was buried on Sabbath, Dec. 14th, with every demonstration of respect by all the citizens.

Revivals.

The following revival intelligence is taken from the True Union, Baltimore.

NEW YORK.—Berlin, 50 or 60 conversions. MISSOURI.—Sugar creek, Boone County, 26 baptized. Wolf Island, 42 accessions to the church.

Sixteen professed conversion, and were baptized, during a recent protracted meeting with Bethel Church, Indiana. Rev. E. Snead, pastor, Rev. Wm. Lyon and J. W. Ragsdale assisted in the meeting.

Rev T. J. Fisher writes to the Western Recorder as follows:

I have just closed a most interesting meeting with the Wolf Island Church. There were about fifty conversions, forty-five additions to the church, and about thirty baptisms. I was assisted by the eloquent pastor, J. M. Harrington, and brethren Young, Graves, and Tinty. The meeting was wonderful; one of the number was a brother Dick, from the Methodists. He was baptized and licensed to preach, and will go to Georgetown College to finish his education. The Lord be praised for his goodness. The brethren and citizens were very kind and liberal to the servants of the Lord. To God be glory in the highest.

From the same paper, we learn that six persons were recently baptized at Mill Creek, Marion Co., Ky., by Rev. Alfred King.

From a letter from Rev. M. Parks, in the same paper, we learn that quite an interesting revival has been in progress some months in Bedford Association, Ind.

For the South Western Baptist.

EDS. SOUTH WESTERN BAPTIST.—At a late meeting of the Bible Board, held in this city, on the 27th December, 1856, the resignation of the Rev. Jas. H. DeVotie, as President of the Ala. Bapt. Bb. and Col. Society, was tendered the Board through its President, and, on motion, was received. A committee was appointed, consisting of John Haralson, F. M. Law and D. Lamar, to prepare resolutions, expressive of our feelings towards Bro. DeVotie, and our regrets at his removal from among us. The Committee reported the following Preamble and Resolutions, which were unanimously passed, and ordered to be spread upon the minutes of the Board and published in the S. W. Baptist:

WHEREAS, Our Brother, Jas. H. DeVotie, for twenty years or more—and since the organization of the Society, the President of the Alabama Baptist Bible and Col. Society—has, on account of his removal from Alabama, resigned his office of President; and since the relation that he has always borne to the Society has been that of one of its best friends and most zealous advocates, occupying, too, as he has done, a high place in the hearts of the Baptists of this State—loved for his many Christian virtues and zeal in the behalf of the cause of Christ—esteemed and revered by all, as a minister, citizen and friend—therefore be it

Resolved, 1st, That we deeply regret the removal of Bro. DeVotie from among us, and the loss of him as the President of the Ala. Baptist Bb. & Col. Society, for in him we had the able and zealous minister and the firm and constant friend to, and laborer for, the Bible cause. He showed his friendship by the liberality of his contributions and the earnestness with which he labored in its behalf.

Resolved, 2d, That while we regret his

removal, we know our loss is the gain of the Baptists of Georgia; for wherever he is, we are satisfied that he is striking for his Lord.

Resolved, 3d, That we commend him to the grace of our Heavenly Father, and the favor and esteem of all good men everywhere.

A. G. McCRAW, Pres't Bib. Bd.
JNO. HARALSON, Sec'y.

Bro. I. T. TICHENOR was unanimously elected President, in the place of Bro. DeVotie; and the Society will congratulate itself in filling the place of Bro. DeVotie, with the one who seemed to be the spontaneous choice of the Board.

SEMA, Jan. 2, 1857.

Communications.

For the South Western Baptist.
Temperance.

MESSRS. EDITORS: Do not be frightened at receiving a communication with a lady's signature, for I am not going to echo the cry of "Women's Rights," in the common acceptance of the term, but simply try to persuade her to perform her duty in the cause for which I am now pleading. I am aware that it is a cause which has been canvassed, till, perhaps, little that is new can be said upon it; but, as it is of vital importance to the welfare of the community, and the happiness of homes and hearts, I will exert any influence I may possess for its prosperity.

War has been called the great sin of Europe. Is not Intemperance that of our own land? And on whom do the sad effects of this evil fall most heavily?—Is it not on woman?—and has she not a right to act in the matter?

A few months since, a lady lectured in a neighboring city on this subject, and it was quite amusing to listen to the remarks on the propriety of a lady "taking the stand." Some considered it so "immodest," "unladylike" and "out of character every way," that they "blushed for the whole sex!"—forgetting, I will out of charity try to suppose, that they could gaze without shrinking, at the appearance of so-called ladies on the boards of a theatre!

Some took the opposite side of the question, thinking it the best possible course that could be pursued to aid the cause, using, as an argument, that woman's influence was so much greater than man's, and that she surely should be allowed to exert that influence in the strongest possible manner, inasmuch as she was so great a sufferer from the intemperance of fathers, brothers and husbands; and claiming that no course she could pursue would be half as effectual as "taking the stand."

To these and many other arguments, for and against, I listened as patiently as possible; but it seems to me there is a course which might be pursued which would be far better than any they propose. Allow me briefly to state it.

It is one which will not shock the delicacy of those who object to a lady's appearance on "the stand"—and there are many who do object, myself among the number. Nor will it set aside her claims to act in a matter so vital to her happiness, but will accord her all the advantages of her influence, at the same time that she is calmly pursuing her duties in the little nest of home.—It is this: Let every lady resolutely say that she will allow the visits of no gentleman who indulges, in the least degree, in the use of any intoxicating beverage. Let them choose between hot to diet, icee punch, the quiet social glass in the retirement of their rooms, with a friend—and her society. But she must be thorough, and not pass over slight derelictions from strict temperance. She must beware of those who call on her, and are striving to disguise a breath which would betray that they had tasted of the forbidden.

Be not blinded by this stratagem. Oh! if every lady would follow this course, firmly and thoroughly, she would do more to advance the cause of temperance than it is possible to do in any other way. But another thing is necessary. She must also be temperate. Start not, fair lady, at a hint that your own example and influence may be leading on some friend to the path you wish them to shun; but look calmly for one moment at the facts of the case, and see if there is nothing to correct in your own practice. Do you not sometimes offer refreshments to your friends when they call, in the form of brandied peaches, champagne, egg-nog, or some other tempting form of intoxication? And do you not partake with them, thus giving additional countenance to the indulgence of a habit so dangerous to acquire? Have you ever thought that this taste was first formed in this very way? Admitting this to be true, and I can bring the testimony of more than one, that their first downward step was taken when they accepted a challenge from the lips of some laughing beauty, to drink her health at a social party; and does it not prove that woman should "take a stand?" Not the public desks, for it ill befits the dignity and delicacy of woman thus to dare the criticisms and sneers of the many—but "the stand" of firmness in disallowing any gentle-

man her society who tampers with this habit in the least degree. Woman's influence is truly great!

How long would gentils practice this habit if the penalty was entire banishment from the charmed society of the ladies?

Legislation may enact laws—and they will be directly violated, or evaded. Men, and ladies, too, may "take the stand" and lecture from the rise of the morning's sun, even till the stars grow pale at the coming of morn; and though some good may be effected, yet woman, strong only in correct and virtuous principles, can do more than they all, by simply pursuing the "even tenor of her way, and showing by the course I have presented, her entire and earnest disapproval of this evil habit. Ladies, will you not "take the stand"—not at the polls, or in the pulpit, but in the way I have suggested? Your influence, not your votes, or voice in public, is what the times require. Exert it as you have power to do, and your trophies shall be reclaimed dear ones, of every degree of kin and friendship, who may have erred.

Be sure, and "take the stand."

CALLA S. ANDREWS.

For the South Western Baptist.

A Chat about the Preacher, between A. and B.

A. Quite happy to see you, brother B. I've been busy for some time thinking about the affairs of our churches, preachers, &c. So we will now talk between ourselves of the matter I have been thinking about, if you have no objection.

B. None whatever, brother A.; I came over this evening purposely to have a chat, and shall be glad to hear your notions about things.

A. To begin, then, our churches are in a cold, dead state, and I have thought that it is owing mainly to the relation existing between them and our preachers.

B. I have long known that there is an evil somewhere, brother A., but never looked for it in the quarter you allude to. Will you explain yourself?

A. I will, if you can bear to listen to a long speech.

B. Surely I can listen while you talk, brother A. So I hope you will proceed.

A. Well, then, brother B., one of our troubles, in many places, is, that the preacher is too far above his people. He thinks above them. He preaches above them. Did you never see a gunner who always hit over the mark? Many of our preachers are just like such a marksman. They are good men, no doubt—that is many of them, but they labor with all their might to prepare logical sermons, rhetorical sermons, and above all, beautiful sermons. They fix up these fine things for the ears of the learned, while the poor and the ignorant—the very people that the Savior used to preach to—are neglected. The churches of such preachers are usually cold, formal, and almost lifeless. No minister can be truly useful unless the common people understand him, and hear him gladly.

But this is an evil, brother B., which has its opposite. There are men among us professing to be ministers of Christ, who are actually too ignorant to instruct the common mass of men. Such men are an imposition on society, and a burden to the ministerial office. They are treated with contempt by sensible worldlings, while the ignorant listen to them without benefit. To hear such mental of being called of God to preach, is almost enough to make a Christian doubt the reality of Christianity. What church can expect prosperity under such a preacher? And yet some collections of church members have such preachers.

B. You are correct brother A., in this; I know several such ministers. I have known some of them to preach, as they called it, from one and a half to two hours, without uttering three useful sentiments. One of them preached old brother G.'s Church to death last year.—Bro. G. would not have called him, had it not been that other ministers insisted on pay for their services.

A. Brother B., perhaps it has occurred to you, that there is a want of faithfulness between most of our preachers and their churches.

B. Yes; this is an age which abounds in flattery and compliments. The preacher flatters his people, winking at their faults, and gets a return of the same commodity, "heaped up, shaken together, running over."

A. This is a great evil. It is a part of the preacher's duty to reprove with all faithfulness the faults of his people. God will bring him to account if he fail to do it. On the other hand, the preacher may, and often does get wrong; then it becomes the duty of his people to set him right, or else call for his resignation. Churches often keep a minister for years after they see and know that he can do them little or no good. This is done through politeness. The cause of Christ should never be made to yield to any such false delicacy. A church being convinced of the inefficiency of its pastor, is bound to get some one else who can benefit her. All personal feeling must be made to yield in this case to a sincere love of the Redeemer's cause.

Obituaries.

One more evil, brother B., I will mention now, and then bring my speech to an end. I allude to the meagre support which most of our preachers receive. There are many pious men who have good minds, and would do far more good as preachers, if they were sufficiently paid for their labors. Church members, who listen to these men Sabbath after Sabbath, make money and save it till they are rich; but the man that labors for them, wears out his life for them, and then leaves a helpless family on the world for support, gets little or nothing in return, and is left to starve. Ask them if their preacher is not an honest man?—if he is not a good man?—if he is not a faithful man?—if he is not a benevolent man?—if he does not follow an upright profession? To all these questions they answer yes; but still pay their meagre, shoemaker, merchant, schoolmaster, and overseer, while the preacher is left almost destitute. Perhaps a subscription is taken up for him once a year, but he may think himself fortunate if he gets two-thirds of it. So long, brother B., as members of the church grow rich, and meanwhile permit their ministers to struggle against want, the state of religion among us may be expected to remain cold.

B. I am of your opinion, brother A. I am glad you have brought up this subject. I will think on it.

GREENWOOD, Dec. 14. FLORIDA.

For the South Western Baptist.

What we want, and what we want.

BUENA VISTA, Dec. 2, 1856.

I want every Baptist family to take the South Western Baptist and the Tennessee Baptist, together with the Southern Baptist Review.

I want it shown that it may be more fairly presumed that there are certain fundamental truths which cannot be rejected, without such a degree of depravity of heart as is utterly incompatible with true piety towards God.

Also, to teach that a perfectly holy mind would not err in the opinion it derived from the word of God.

And that holiness is a right state of mind towards God, and is enforced by motives drawn from the view which the Scriptures give us of the Divine nature, and of the Divine conduct towards us.

Also, if our views of God, and of his scheme of mercy, be incorrect, the motives which influence us cannot be correct.

And that all right feeling and conduct are traced up by the sacred writers to the truth; and that without the truth—or, in other words, without right opinions, we can neither be born again of the Spirit, nor partake of true holiness.

And that the whole process of practical and experimental religion is carried on by the instrumentality of right sentiments.

And finally, that truth is important and necessary to salvation, but that error is sinful, and in many instances is connected with the loss of the soul.

Yours in the love of the truth,

JAMES PERRYMAN.

REMARKS.

We suppose Bro. Perryman wishes to know in plain language, why "Bro. Henderson" is not an old "land-mark" man. We have neither the time nor the space, at present to answer this query fully. Indeed, our position has been heretofore fully defined. Still, we have no desire to resist an appeal coming as it does from an aged, experienced, and useful minister of the gospel; one too, whom we have long known and loved, and for whose opinions we entertain the sincerest respect.

We are not "an old land-mark" man, because it does not appear to us to be taught in the Word of God. On the contrary, we think the very reverse is taught, not only in the general spirit of Christianity, but by express precept. It devalues as a solemn duty upon all the friends of Christ, to publish the good news of great joy which shall be to all people." And whenever it shall be proved that our Pedobaptist brethren are not the friends of Christ—but his enemies, then we shall not only be prepared to withhold all expressions of ministerial, but also of Christian, intercourse. There is an old "water-mark" to which we are very much attached, and which was "set" in the river of Jordan by the ascended Messiah upward of eighteen hundred years ago, which has been sedulously guarded by the Baptists from that day till this. But as to "land-marks," we are content to let "other people" set and "reset" as many of these as they choose. We do not care to concern ourselves with them. A very suggestive circumstance is recorded in the 11th ch. of Numbers. The Lord commanded Moses to place "seventy men of the elders of Israel" in the tabernacle on a given day, who were to assist him in the government of that people. After placing them there, it is said "The Lord came down in a cloud and spoke unto him, and took of the

Obituaries.

Died, at his residence in Shelby county, Ala., of inflammatory rheumatism, T. W. TEAGUE, in the 48th year of his age. This well known and devoted saint of God was born in Newberry District, S. C., December 14, 1798. At 10 1/2 years of age, he professed religion, and was baptized at Old Dock River Church, by Rev. Silas Cline. In 1816, he was married to Mary Davis, of the same District. In 1822, he moved to Alabama, Greene county, where he resided for a short time. In the fall he removed into Shelby county, where he remained until the day of his death. He was taken ill on Wednesday, but was not confined to his room until Saturday following, when he commenced complaining of pain in his chest, which continued to increase until Tuesday morning, when it attacked his head and heart, and soon destroyed his reason so that he could not utter intelligible words. He was attended by his wife, and his illness, he spoke calmly of the approaching death, and expressed some anxiety to depart and be with Christ; and frequently, during the last ten or twelve years of his life, he has been heard to say: "If it were not for Martha, (his little daughter), I would be ready to die."

His subject of the Church, he was a member of the Church (Bethesda), of which he has been a consistent member ever since. He was considered by all who knew him an example of Christian piety; and from the time he came into the cause of the glorious Reformer, he maintained an unflinching position. The theme upon which his soul was fixed, and that of his life, was: "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." He once, for a short time, was harassed with the heretical doctrine of Placation, (and that doctrine will blast all hope of heaven to any mortal who has a scriptural view of the total depravity of the soul,) but his faith was directed to Christ again for salvation, and he was enabled to exclaim: "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before we began to do good, and that his mercy manifest by the appearing of our Savior, Jesus Christ."

Some twenty years ago he selected and requested the writer to sign the following hymn—Merced's Cluster, page 405—(which he did):

Ye feel the claims of earth, farewell,
Your springs of life are dry,
My soul seeks another home—
A brighter world on high.

Farewell, ye friends whose tender care
Has long engaged my love,
Your faithful love I tender care
Has long engaged my love.

Cheerful I leave this vale of tears,
Where pains and sorrows grow;
We leave the vale that calls us true,
And every scene we leave behind.

No more shall sin distract my breast—
My God shall from me part;
The streams of love divine shall yield
Transport to unknown shores.

Died, of bilious fever, at his father's, in Shelby county, Ala., MARTHA A. TEAGUE, daughter of T. W. and Mary Teague, in the 20th year of her age. She was taken ill at four o'clock, on the 24th of November, and continued in a very weak state until the night of the 25th, when her spirit took its flight to join the blood washed throng in glory.

South Western Baptist will please copy above obituaries.

Respectfully,
EDWIN KING.

Business Department.

Eld. A. B. Seamon: After deducting the \$2 he paid brother Wilkes, is still a year behind.

Mrs. A. E. Roub: Your money was received and credit given.

W. H. Sells: Sent \$2.50 through Rev. R. Webb. We credited him on our books for \$2.50, but in our paper, through mistake, with but \$2.

Receipt List.

Paid	To Volume	No.	Amount
R. Cooper	9	19	2 00
S. Moore	9	24	2 00
M. Mary Thompson	9	24	2 00
H. F. Murdoch	9	25	2 00
E. G. Barker	9	34	2 00
R. W. Morris	10	6	2 50
Rev. L. E. Cline	9	24	2 00
Wm Fitzpatrick	9	33	2 00
Wm Gaines	8	33	2 00
E. H. Harlan	9	35	2 00
J. O. Green	9	37	2 00
D. F. Newman	9	44	2 00
J. Putnam	9	33	2 00
Levi Harper	9	33	2 00
Thomas Benson	9	33	2 00
A. Brazill	9	33	2 00
B. G. Riddle	9	24	2 00
P. M. Stuck	9	33	2 00
John Robertson	9	32	2 00
G. Wilder	9	21	2 00
Thos. Davis	9	27	2 50
S. C. Wadley	10	4	2 00
G. W. Adair	9	40	2 00
J. S. Talbot	8	45	2 00
W. H. Heard	8	33	3 10
Rev. J. H. Hargrove	9	22	2 00
G. Holliell	9	22	2 00
B. R. Thomas	9	21	2 00
Rev. R. M. Thomas	9	21	2 00
Mrs. M. C. Bostick	9	32	2 00
Sam'l. Turner	9	32	2 00
Rev. John Robertson	9	37	2 00
Jas. T. Robertson	8	32	50
John B. Taylor	9	24	2 00
J. J. Heard	9	33	2 00
W. H. Adair	9	24	2 00
Mrs. G. N. Remson	9	20	2 00
Wm. Sorey	9	31	2 00
F. Simms	8	42	2 50
H. P. Drake	8	33	1 30
B. G. Riddle	9	24	2 00
Rev. A. B. Cline	9	24	2 00
B. T. Ausley	9	33	2 00
J. R. Pullen	9	34	2 00
Wm. Smiley	9	35	2 00
Rev. A. B. Cline	10	2	2 00
A. B. Cline	9	33	2 00
Mrs. M. E. Keith	9	33	2 00
Mrs. M. E. Muckle	9	33	2 00
Wm. Blunt	9	32	2 00
G. W. Adair	9	24	2 00
Mrs. L. L. Laster	9	33	2 00
G. F. Mattison	9	33	2 00
W. W. Mattison	10	30	2 00
J. Hinson	10	6	3 00
M. J. Hargrove	9	22	2 00
Sam'l. Newman	9	45	2 00
Jas. Newman	9	20	2 00
J. Thornton	8	39	2 00
Rev. R. A. Hargrove	9	33	2 00
J. H. Hargrove	9	18	2 00
G. W. Adair	9	24	2 00
S. H. Curry	9	7	2 00
F. Porter	9	34	2 00
L. Hargrove	9	22	2 00
G. W. Rice	9	22	2 00
Mrs. S. W. Cline	10	12	2 00
Hon. John G. Shorter	10	35	5 00
A. S. Welborn	8	49	2 00
A. J. Curver	8	22	2 00
Mrs. Mary Miller	9	33	2 00
Mrs. T. V. Chapman	9	33	2 00
Mrs. M. E. Brinson	9	33	2 00
L. Manker	9	33	2 00
Joshua Jones	9	50	2 00
A. Jones	9	1	2 00
Rev. J. P. Thompson	9	33	2 00
Don L. Luzzini	8	33	2 00
Jas. P. Fisher	9	33	2 00
W. P. Thompson	9	33	2 00
H. B. Brazill	9	33	2 00
H. E. Cline	9	25	2 00
R. C. Caffee	9	4	1 00
G. M. Allen	9	4	1 00
G. H. Gordin	9	6	1 00
Wm. E. Strickland	9	25	2 00
Mrs. T. V. Chapman	9	33	2 00
Wm. Herring	9	12	2 00
G. M. Riser	8	33	2 50
L. A. Gibson	8	33	2 50
Rev. D. M. Lloyd	8	24	2 00
Thos. Taylor	8	33	2 00
J. P. Cline	9	23	2 00
Wm. D. Quick	9	33	2 00
E. G. Wayne	9	39	2 00
John Adkinson	8	24	2 00
H. Chapman	8	25	2 00
R. E. Cline	9	25	1 00
W. M. Flaugh	9	18	2 00
V. Noble	8	24	2 50
D. Heaton	9	20	2 00
Rev. S. C. Burks	9	14	2 00

THE STEAMSHIP TEXAS left New Orleans for Nicaragua last Monday, with 40 emigrants in the steerage. Several officers of the Nicaragua army, and a number of families. Among the officers was P. E. Moncosco, the Nicaragua agent at New Orleans, who goes to learn the state of things in regard to Walker's prospects. He takes a considerable quantity of provisions, etc. One hundred men under Colonel Tustin arrived at New Orleans just too late to sail by the Texas.

Family Poisoned—Fire, &c.

LOUISVILLE, Dec. 11.—A family named Smith, residing in Harden county, Kentucky, has been poisoned by their cook. Six are already dead, and the others are dying.

The Medical department of the University of Louisville, has been destroyed by fire. Loss, \$100,000, including Library, Museum and Laboratory.

A great part of the negro insurrection dispatches are bungles.

Brig Lost.

The brig Louisa Capers, of Boston, bound for Beaufort, South Carolina, was abandoned on the 25th.

Special Notices.

PREACHING.

Eld. JAMES BARRETT will preach on Wednesday, Trinity County, Ga., 24th Sabbath in January, on Monday night in New Hope, Chambers co., Ala.; Tuesday at Rock Spring; at Oak at Lafayette; Wednesday at Antioch; Thursday at night at Bayonet and Sunday (24th Sabbath) at Mount Pleasant; Monday at Bethel, Tallapoosa co.; Tuesday at Pine Level; Wednesday at Hodgeville; and on the 30th or 31st at the residence of the Rev. J. H. Hargrove, or three appointments on the road from Pine Level to Tuskegee. Brother S. Henderson will continue them to Union Springs.

J. BARRETT.

At Brother Barre's request, we appoint for him to be at Elizabeth Church Saturday and Sabbath (4th Sabbath); Town Creek on Monday; at Union Springs on Tuesday.

PREACHING.

ELDER F. CALLAWAY will preach at Auburn, Saturday night, 10th January; Sunday, 11th, at 3 o'clock, to the black folks, at the Howard House, at Cleveland; 30 Sunday; Tuesday night before 31 Sunday, in Tuskegee.

W. H. BARRETT.

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\$200 for a Premium Tract!

I will be one of forty to contribute \$200 for the best Tract, not to exceed 10 pages, on Scriptural Holiness, or Christian Perfection. The work is perfect and full, and is to be understood and used anonymously. Provided, that the subscription be made by the 1st day of March, 1857, provided, that the article be original, and from the pen of a Baptist, women included. The money is to be paid to the Committee from the Baptist Church of Christ, in Tuskegee, are requested to examine the articles and send them to the Editor of the South Western Baptist, to be left to the discretion of the Editors of the South Western Baptist, January 8, 1857. Z. WILLIAMS, (\$50).

Brewer's Hotel.

WE take pleasure in announcing to our friends and the public, that we have purchased the entire interest of the above establishment, and will soon have it refurnished and fitted up so as to render our customers comfortable. Having been about two years, I have returned, and I hope to meet my old customers, and as many new ones as choose to patronize me. I am now in the city, and I do not give you inducement to come again. Very respectfully, W. G. BREWER, January 8, 1857.

CHARLES A. PRICE, ATTORNEY AND SOLICITOR.

Will practice throughout the Circuit. Office between Brewer's Hotel and the Masonic Hall. January 8, 1857.

STEWART, PHILLIPS & CO., Wholesale and Retail Grocers, MONTGOMERY, ALA.

January 8, 1857.

A Teacher Wanted.

IMMEDIATELY, to take charge of the Magnolia Institute. A liberal salary will be given. None need apply but those who are well qualified. Address the subscriber at Hickory Grove, Lowndes county, Ala. J. A. FOSTELL, January 8, 1857.—34—31.

THE CHRISTIAN REPOSITORY.

An Octavo Magazine of 64 pages, published

SIXTH VOLUME—NEW SERIES FOR 1857.

THE New Volume, commencing with January, will open with four times the circulation of January last, with fresh interest and collected matter from the best sources.

The Rise of the Current Reformation in Kentucky. Its internal history, the struggles and divisions in Baptist Churches to which it gave rise, the gradual development of its principles, and the lives of the principal actors in the exciting drama—will appear in the coming volume.

History of the Baptists—of Elkhorh, Salem, and Long Island Associations, written from Church and Association records. Interest and instruction.

Lives of Pioneer Baptist Ministers. Of Jeremiah Vaden, by J. M. Peck with a fine lithographic illustration, obtained with great difficulty and expense, from an original portrait in the hands of the late Rev. Mr. Vaden.

Lives of John Taylor, Lewis Craig, David Thomas, and others, already promised, will regularly appear.

Spurgeon's Sermons, never before published in America, and furnished for the Christian Repository, with beautiful lithographic illustrations. These will be worth more than double the price of the whole.

The Law and the Gospel, a series of theological essays, by John Vaughan, of New York, forming in substance a Body of Divinity.

Lives of the Baptist Come From? answered in a series of historic sketches, tracing their way marks up the stream of time to the scenes of the Jordan and the hills of Judea. By J. B. Jeter, of Richmond, Va., and several other distinguished ministers of the South are regular contributors.

A Young Pastor's Struggles, by Mrs. Garnett, a thrilling life picture of a young married minister. It will be read with deepest interest.

"Aunt Peggy's Tale, The Prophet of Both Races," by Mrs. Ford, a true tale of Kentucky domestic life, illustrating God's providence in the poverty and servitude of the colored people, and the influence of the Bible in the South-west will contribute regularly to its pages.

These are but a small portion of the intrinsic attractions of the Repository, which we deem it our duty to call attention to, and which we deem it our duty to call attention to, and which we deem it our duty to call attention to.

Notice is hereby given to all persons interested to be and appear at the Court of said county, to be held on the 2nd Monday in January next, at the Court house in Tuskegee, to settle and show cause why said account and vouchers should not be allowed.

THE STATE OF ALABAMA—Macon County. PROBATE COURT—SPECIAL TERM—10th DAY OF DECEMBER, 1856.

THIS DAY came John P. DeLoach, administrator of the estate of Thomas L. DeLoach, deceased, and filed his account current and vouchers for a final settlement of said estate, which he asked to be filed, and set for hearing on the 2nd Monday in January next, at the Court house in Tuskegee, to settle and show cause why said account and vouchers should not be allowed.

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THIS DAY came John P. DeLoach, administrator of the estate

The Family Circle.

The White Rose.

"It is very pleasant to wander through the woods when a delicious breeze is fanning the boughs of the flowery trees and shaking out fragrance from their dewy blossoms; to cull the flowers that blossom sweetly at our feet; to behold these graceful denizens of the forest as they bow their heads in humble submission to the passing breeze.

As I was thus rambling through the woods, in a beautiful mid-summer's day, in one of these quiet sequestered spots in New England, I espied a little rustic cottage half hid amid the wild roses and clustering foliage, peeping out from among the trees rearing their lofty branches, as if to protect it from the tempests. The structure, though humble, was attractive, from its retired situation and beautiful groves that surrounded it; like most places in the country, was pleasant. No gaudy pomp was lavished upon that lovely dwelling, but elegance and taste graced every proportion. The wood-bine runs over the humble porch with wreathing protection, and creeps around the pure white columns, with many a graceful twine, and the moss covers the roots of the tall majestic trees, as if it would hide the decay. I entered; it was not splendor, nor pomp that dazzled me; but elegance, taste, and chaste simplicity met my eye. Nature, unmarred and undimmed by man, reigned there, and dispelled all sadness.

After returning the salutations necessary, I turned my head and spied a vase of flowers sitting in the window. They were most tastefully arranged; their brilliant hues simply yet modestly blended. The vase that contained them was "wreathed with trailing blossoms." My mind had been brooding over sad thoughts, but the flowers seemed to act like magic. They thrilled my heart with joy, and dispelled all gloomy thoughts; they diffused light and beauty all around, unconscious of their power. As I viewed a delicate white rose peeping out timidly from among the rest, my thoughts ran thus: Sweet flower, so lovely and so lone, thou art the loveliest of thy floral sisters; thou art truly a type of innocence; thou speakest of nature, beauty and simplicity more eloquently than words; thou wast woven into garlands for conquerors, trembled amid the hair of the timid bride, and cheered the invalids solitude. O! that man's heart was as pure and undefiled as thou; but, like man, thou hast bloomed to die, and perish in forgetfulness. Alas! that a rose so fair should droop so soon! No spirit of beauty comes so near the heart as thou. Thou art not claimed as the pledge of love; thou hast been offered at the shrine of beauty, nor ceased to adorn the banquet, or to be scattered over the lonely grave; thou art blended with the memories of scenes of unwonted delight, keen emotions and profound sorrows; thou art sweet; thou wast plucked in thy bloom, but thou, alas! must die. Thou art plucked and twined into bouquets, and placed in the invalid's cot, to cheer his sad heart. Beautiful and holy flower! how many heavenly thoughts are mingled with thy purity! How bright the promise thou hast brought to my heart, strange and lovely flower! Record of purity, I read in thy leaves, stamped with the seal of God. Emblem of hope and love, may I, like thee, be free from sin and guilt of this world, and mingle with angels above!

"I love thee pretty nursing of verbal sun and rain; For thou art Flora's friend; And leadst in her train."

The teeming ardor of the magnolia, tossed on the summer breeze, or the green flakes of the earth, powdered with snowy crystal in the winter's sun, kindles the very soul with a kind of mysterious delight. The wild flowers, some one has truly said, "Smile upon us as children do their parents." The myrtle and the lily of the valley come very near our hearts. The little violets that cluster in the fence corners, strike the imagination and memory more deeply than a sketch book. But, when I die, bury me where the sun can shine upon my grave, the green grass grow o'er it, the birds sing beside it, and the sweet white rose droop modestly above it.

AD.

LIFE A LIBRARY.—Life somebody compares to a library, made up of several volumes. The first is a child's book, full of pretty pictures. The second is a school-book, blotted inked, and dog-eared. The third a romance, beginning with love and ending in disappointment or marriage. Next comes the house-keeping books, with butcher's and baker's bills increasing every day. Then follows a grave biography full of the solemn experiences of age. Nor is the library complete without one more

volume, and we add the "book of remembrance," that great volume of record which will be opened at the judgment day, in which every secret thing is written, whether it be good or whether it be evil.—*Childs Hoper.*

Physical pain of Death.

A paragraph has been going the rounds of the papers, giving the opinion of Lord Bacon and others, that the pain of hanging is inconceivable. It is asserted, for example, that after a momentary feeling of suffocation, bright colors dance before the eyes, and stretch away into vistas of indescribable loveliness. There is no reason to doubt the truth of the declaration, because numerous instances have occurred of persons being cut down before life was extinct; and it was on the authority of well authenticated examples of this character that Lord Bacon and others founded their opinion. Moreover, hanging, in its effect on the human organization, produces results very similar to those produced by some natural disease, so that this affords a criterion for judging. In cases of drowning, likewise, the testimony is universal, that the physical pain, up to the moment of the consciousness of being lost, is quite inconceivable. The same phenomena of notes, stars and beautiful lights dancing before the eyes, has often been mentioned by persons restored after apparent death by drowning.

It is nearly certain—indeed as certain as anything chiefly speculative can be—that in all deaths the physical suffering is small. Even when the individual experiences the most excruciating agony during the progress of the disease, nature comes to his relief at the last hour, and life goes out gently, like a candle in its socket. Those who have witnessed death beds most frequently, especially if they have been intelligent persons, and therefore capable of judging, agree generally in considering the physical pain of death as inconceivable. They say that the convulsive motions which frequently attend the parting breath, are not evidences of suffering, for that the invalid is insensible. They say also, that when the senses are retained, there is usually no such spasm.

A leading medical authority states that scarcely one person in fifty is sensible at the point of death; and some physicians assert that they have never seen a death-bed in which the patient was sensible. As life fails, nature, it would seem, beneficently interposes, deadening the sensibility of the nerves, and otherwise preparing the individual for the great and inevitable change.—*Philadelphia Ledger.*

HOUSES IN THE EAST.—The roof is flat, and has a battlement or low wall round it, just as God in his care and kindness commanded the Jews to make, to keep people from falling over.

The roof is flat; and there, during the heat of summer, the inhabitants of ten sleep. Often we read in the Bible of people working on the house-top.—There you remember, Peter, at Joppa, went up to pray.

There is generally an open court in the middle, with covered galleries, on the upper story, from which you enter the sleeping-chambers. In the East, the people do not sit on chairs as we do, but on the floor, on carpets or cushions.

CONSTANCY IN ADVERSITY.—A young British officer in India, who was shockingly mutilated and disfigured in battle, after mature reflection, requested a comrade to write to his betrothed in England, and release her from the bridal engagement. Her noble answer was worthy of a true woman; "Tell him if there is enough of his body left to contain his soul, I shall hold him to his engagement."

Whoever sincerely endeavors to do all the good he can, will probably do much more than he imagines or will ever know till the day of judgement when the secrets of all hearts shall be made manifest.

Men are like words; when not properly placed, they lose all value.

Whatever you dislike in another, take care to correct in yourself.

Wherever the sentiment of right comes in, it takes precedence of every thing else.

He that has slight thoughts of God never had great thoughts of God.

Every man magnifies the injuries he has received, and lessens those he has inflicted.

If a cup of cold water shall have its reward, none but God knows the blessedness of the man who goes about doing good.

Benevolence to our race, and want of sympathy for each one of the species, mark the character of many besides novel readers, and novel writers.

DEVOTION TO DUTY.—He whose heart is, through grace, right in the sight of the Lord, has great simplicity in the plain of life. "This one thing I do," is his daily language, and that one thing is the will of God.

This principle of action is the noblest one that man can adopt. It makes him a laborer with God in the accomplishing of objects of surpassing magnitude.

The highest exertions of the mind have been called forth by this principle. The most magnificent results in the most important departments of effort, have sprung from the principle of duty. The greatest achievements in statesmanship have not been made by those who sought the glory of statesmen. The most precious contributions to literature and philosophy have not been made by those who lived for fame.

Since, then, the principle of duty is fitted for every position and relation of life, it is not strange that the Scriptures insist on "this one thing." When every member of the church shall have a single eye to this one thing, giving all his energies to its performance, while trusting in Christ alone for salvation, then will the church arise and shine; then will the glory of God fill the whole earth.

AD.

"Mother is not willing I should go." This remark was made in the writer's hearing, a short time since, by an intelligent young man, in reference to attending a place of worship where it is believed error is taught, and as it involves a most important principle, is worthy of a passing notice.

Obedience to parents is surely not a peculiarly prevalent principle with the young of the present day, but wherever it is seen gives large promise of future good. Where is the young man who seeks the counsel of an experienced father; or defers to the advice of a judicious mother? Happy, indeed, were such instances common.

Eager for self gratification, thirsting for riches or fame, many have no sooner entered upon the theatre of life than the maxims of prudence are scornfully flung aside, and a reckless career begun, regardless of consequences.—Thus it is we see multitudes of the rising generation casting off the fear of God and man, while licentiousness and fraud, distrust and ruin abound.

Parents, see to it that you exercise a watchful care over your children, especially your sons. Seek first of all their conversion to Christ, and seek it early, before Satan and the world have gained dominion there. Seek it in sincerity, for they will read your inmost thoughts. Daily commend them to your gracious Redeemer, and set before them a consistent godly example, and you may expect the divine blessing on your instructions and training.

I cannot but think that the secret of so much wickedness abroad is to be found in the many irregular, ill-appointed homes of the young.

If every young man could say, "My mother is not willing I should go" to the club-room, to the theatre, to the gaming table, to the many haunts of vice, and places of sinful amusement to be found on every hand, and refrain his feet from going, how many families would be spared untold wretchedness; how many precious souls might be rescued from eternal perdition.—*Amer. Messenger.*

TO PRESERVE VEGETABLES.—POTATOES.—If it is desired to have potatoes in the spring as fresh and mealy as in October, they must be preserved by making a layer of potatoes, then of dirt, filling all the crevices, and so alternately till you have secured them all.

If you will try this for once you will ever after adopt it as the best method of keeping potatoes fresh and good. The idea of tumbling potatoes into a cellar, where the mercury ranges from 45 to 60°, and expect to have them fresh and good, is not a correct one.—Potatoes grow in the dirt and are best preserved in it. But carrots, parsnips, turnips, and rutabagas are also much better kept by packing them in dirt.

The dirt for potatoes and other roots and tubers should be about as moist as is needed to grow them to advantage, and if sandy in its composition, so the better.

THE RAILROAD TO RUIN.—Surveyed by avarice, chartered by county courts, freighted with drunkards, with grog-shops for courts, rum-sellers for engineers, bar-tenders for conductors, and landlords for stockholders. Fired up with alcohol and boiling with delirium tremens. The groans of the dying are thunders of the trains, and the shrieks of the women and children are the whistles of the engines. By the help of God, we will reverse the steam, put out the fire, annul the charter, and save the freight.—*Advocate.*

JOY TO THE WORLD!

PERRY DAVIS' VEGETABLE PAIN KILLER.

Internal and External Remedy.

OPINIONS OF THE PRESS.

WE presume no medical preparation ever offered to the public has been more thoroughly tested than PERRY DAVIS' VEGETABLE PAIN KILLER. Thousands of persons were called on to do so, and would cheerfully testify that they have obtained relief from the most excruciating pains, and that the relief was obtained in a very short time. It is within our knowledge that an immense amount of suffering has been relieved by its use. Its properties, in a summary description, are as follows: It is a powerful, yet safe, and reliable remedy for all the most common and distressing pains of the human system. It is a powerful, yet safe, and reliable remedy for all the most common and distressing pains of the human system. It is a powerful, yet safe, and reliable remedy for all the most common and distressing pains of the human system.

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