





## The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, AUGUST 27, 1857.

Elder Z. G. HENDERSON, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

## Tuskegee Association.

From a member of the Philadelphia Church, where the approaching session is to be held, we have received the following note:

"The Philadelphia Church is located 11.4 miles South of Smith's Station, on the Columbus branch of the Montgomery and West Point Railroad. The cars land daily from Columbus at 9 o'clock from Montgomery at 11 1/2. There will be accommodations near the church for all who come on the cars."

A. WHITTEN.

We are requested to announce that a Protracted Meeting will commence with Mount Zion Church, Talladega county, Ala., Saturday before the first Sabbath in September; and that ministering brethren are invited to attend.

## Revivals.

From many private letters and verbal reports we hear of precious revivals now in progress in many of our Churches. We trust the Pastors and Evangelists will report them to us, that the good news may be sent abroad. The angels of Heaven rejoice over converted sinners; and so do the saints on earth when they learn the glad tidings. Besides, it inspires the hearts of God's people with gratitude, and calls forth their prayers that the work may go on, and be enlarged.

CENTRAL INSTITUTE.—We are gratified to hear of the prosperity of this excellent School. We publish the following note from b. o. W. M. Lindsey:

"Our school is flourishing, present number, seventy-five, and others expected this week. There are forty in the Classical department, thirty in Mathematics and about twenty-five in Chemistry and Natural Philosophy. Health good, and the boys, generally, orderly and attentive."

## Intemperance.

A man must be blind not to see the rapid increase of intemperance in our country; and the heart must be seared that does not deplore it. There may not be as many public drinking shops as in times past, but clandestine sinks of drunkenness abound everywhere. And it is in those private drinking shops where young men, the hope of our country, are taught the rudimentary habits of drunkenness. A town or city may secure a Charter from the Legislature, excluding drinking houses from their incorporations, and they may extend their incorporations over much territory, but all this does not suppress the workings of the Destroyer. Defeat him publicly, he retreats to his strongholds, private drinking rooms, and there gains what he lost, yea more.

But what do you mean by private drinking establishments? We mean any place where ardent spirits are drunk secretly, should it be, for instance, in a family, yea by one's self. What we have assumed in regard to secret intemperance is true, need not here be argued. What, then, is the remedy?

We concede to every aspect of the great Temperance Reformation of the nineteenth century, almost everything it claims to have done towards repelling this common enemy of our country; but a crisis has arrived in the movement, that requires more efficient instrumentalities than have been used. Former instrumentalities have done their work; they are now weak and powerless. Defeat is inevitable if they are used. They were human agencies, used by members of Christian Churches and men of the world.

Jehovah once allowed human wisdom four thousand years to try its strength against sin. Philosophers and Moralists declined against it; founded systems to better man's condition in a moral point of view; and Statesmen and legislators by Statutes numerous did all they could, but when Christ came into the world iniquity had attained to perfection, if we may use such a term. That was the time for "Christ, the wisdom of God, and the power of God," to appear.

This illustrates our position in the Temperance Reformation. Human agencies have exhausted their energy, and now is the time to try the Divine plan. And what is it?

It is preaching the Gospel of Christ, and the exercise of a strict gospel discipline upon the members of the Churches. Drunkenness is classed by Paul with "works of the flesh;" and as it takes Divine agencies to sanctify and save sinners, the same means must be employed in arresting intemperance. Men may talk about "Moral Suasion," "Legislation," "Temperance Societies," of every kind, till doomsday, and drunkenness will increase. But let ministers

of the Gospel preach against drunkenness as they would against any other vice that has its foundation in the depravity of the human heart; and let the Churches of Christ, the only divinely authorized Temperance Societies on earth, deal promptly with every member guilty of drunkenness, according to the discipline of the Gospel, and a different state of things will soon be apparent.

The Churches of Christ have been tantalized out of their duty by Human organizations. The different Societies have said, "Come and join us, you cannot reform your own members. We will help you. We are the people."—Wishing to do good, and to help on with them, and thus exalted Human organizations above the Divine plan. But the matter has ended as all men-made schemes will end, when they are framed to attack habits that have their seat in the depravity of the heart.

It is now time for Churches to work, as indicated, and preach and live drunkenness down. But as long as drunkards are retained in our Churches, and preachers' mouths are closed against it, things will remain as they are, and grow worse.

Nor do we recommend Churches to pass any laws on the subject which are not found in the Gospel. Let there be no extreme zeal upon the subject, either in receiving or expelling members. Christ is law-giver, and he has legislated on that subject, clearly. And if we should not come up to, or even go beyond his Divine Legislation, we are guilty. Every Minister and Church should feel satisfied when they have enforced the letter and spirit of His law upon that subject.

REVIVAL AT MILLTOWN CHAMBERS CO., ALA.—By a private letter from Bro. W. M. Gregg's, one of the deacons of the Baptist church at the above place, we learn that the church there has recently experienced a most gracious revival. There were thirty added by experience and baptism, and four by letter. It is expected that several others will soon follow the Saviour in the ordinance of Baptism. We heartily rejoice with our brethren at Milltown, in this outpouring of the Divine Spirit. Elder D. H. McCoy, whose labors have been so extensively blessed wherever he has preached, is still the pastor of this church.

REVIVAL AT FREEDONIA.—A gracious work is said to be progressing in the Baptist Church at this place, under the ministry of bro. Moon, a licensed minister. We have not heard any of the particulars—hope some of the brethren will advise us.

## Episcopal Baptism.

It should seem from the testimony of Bishop Otey, of Tennessee, in his annual address before the convention, of that diocese, that the reverence for infant baptism has decidedly abated in the churchman in this State. He says: "In some of the largest and most influential churches in the older dioceses, the baptismal office is very rarely used immediately after the Second Lesson at Morning or evening Prayer. The service is concluded, the sermon read, the congregation dismissed, and then the parents or sponsors with the child are called to the chancel or into the vestry room, and the baptism is to take place immediately after the Second Lesson at Morning or evening Prayer."

When infant baptism retires from public administration, it will not be long before it disappears altogether.

## Change of Ecclesiastical Relations.

We learn from private sources, that the Rev. Mr. McDANIEL, the stationed preacher of the Methodist Episcopal Church in the town of LaFayette Chambers Co., Ala. united with the Baptist Church in that place and was baptized by the pastor elder J. Falkner, on Sunday the 16th inst. Mr. McDANIEL, preached in the morning to the Methodist church and congregation, notified them of his intentions, affectionately invited them to accompany him to the Baptist Church that evening to hear his reasons for the change in his sentiments, and then took a most affectionate leave of them. Sunday night he was licensed to preach by the Baptist Church. He is regarded by all as a most worthy, pious and exemplary Christian, and a good minister of Jesus Christ.

## The Institute.

In another place will be found the prospectus of the Tuskegee Classical and Scientific Institute. It will be seen that it is still under the supervision of Mr. Johns, who has conducted it for the last nine years, and that he has made ample provision for carrying it on for the next annual session. Mr. Johns' boarding arrangements are also admirably provided for; and altogether we think it likely that the next will be the most successful year he has ever had. The Institute is beautifully situated for health and pleasantness, and parents and guardians will find their account in turning their attention in this direction, before they provide for their children and wards any where else.—Tuskegee Republican.

## Editorial Jottings.

After spending a week in the interesting town of Camden, during which we preached most of the nights, renewed some old and made many new acquaintances, we bade adieu to the kind friends, with a strongly formed purpose to visit them again. Measures were taken during our stay to erect a meeting house which we cannot but hope will be crowned with success. On Friday morning the 14th inst., in company with a part of Gen. Thomas McIver's family, of Camden, we started for Carlsville. The creeks were up, and we had to travel several miles out of the way, over some old-fashioned "rail-roads," which, as an unlettered countryman once observed of a very ragged bank bill, were "very much under repair." At last the team took the "thumps," and the passengers, got "bumps," sufficient to make the jaunt somewhat memorable. The scene was enlivened by extensive fields of corn and cotton of unsurpassed promise. The corn crops especially we have never seen surpassed. It was thought that the cotton crops would be somewhat injured by the recent rains.

At length by dint of "patience and perseverance," we arrived at CARLOVILLE.

One of the most beautiful situations for a country village "upon this mundane sphere." It is as "a city set upon a hill." For miles around there is an area of table land, adequate to every production of the climate. It is one of those rare places which nature has indemnified against many of those disasters resulting from "summer's heat and winter's cold." Never have we seen finer fruit than filled the orchards in and around this place. It reminds one of old Bunyan's "land of Beulah." And then, the citizens of the place are the very soul of hospitality. There is a joyous sympathy between the place and its inhabitants. Nature never designed such a locality for the vicious and the vile. The frozen heart of avarice would have to fly to a colder climate, or else be melted under the genial warmth of a christianized sympathy that wells up from all the hearts of this truly favored community.

Rev. C. F. STURGIS, who has been for six years the esteemed pastor of the Baptist Church in this place, still resides among them, beloved by his charge, and esteemed by all. It was interesting to hear his brethren speak of his supreme devotion to the Master's cause, and the increasing ability with which he ministers to them in holy things. He is one of those scribes well "instructed unto the kingdom of heaven," who bringeth forth out of his treasure things new and old." Brother S. is extensively known as the author of the "Melville Letters" in the volume entitled "Duties of Masters to Servants," issued some years since by the Southern Baptist Publication Society—a work, by the way, which we could wish were more generally circulated.

There is a noble sisterhood in this place, too, whose kindness to strangers is beyond all praise. Highly cultivated in head and heart, he who shares their kindness, and enjoys with their households a social hour, will not likely forget the favoring providence that directed him to these abodes of hospitality. Such a picture as this doubtless suggested to the poet's mind the following lines:

"A perfect woman, nobly planned,  
To warn, to comfort, and command,  
And yet a still, still, and bright,  
With something of an angel light."

But pleasant as were these scenes—genial as were these friendships—happy as were these hours of Christian intercourse—there was another spot, there were other objects, far more cherished by us than these—"home sweet home!" whose heart does not tremble with far sweeter vibrations at such a sound, than ever swept its chords! On Tuesday the 18th we took leave of the kind friends in CARLOVILLE, secured a passage on the Steamer "Fairfield" to Montgomery, on Wednesday morning, and arrived at home Thursday, having made a far more pleasant trip than some of our friends we wot of are making "to the North," as they have already discovered from certain tokens received. By the way, we should like to know how long it will take us to make our Northern brethren respect us, when we have so little respect for ourselves as to obtrude upon them. Our ministering brethren ought long since to have known, that when they visit the North, they are to be treated as "heathen men and publicans." And if they insist upon their privilege of paying the Yankees to teach them this lesson rather than learn it at home, why all we have to say, is, this is a free country.—Let us either quit abusing them as fanatics, or quit visiting them as friends.

We are authorized to state that the Post Office address of Rev. C. F. STURGIS is Carlsville, Dallas county, Alabama, and not Richmond, as stated in the Minutes of the Alabama Baptist Association.

## An Important Work.

Now in press, and to be issued about the first of September, a standard work on Systematic Theology, by Rev. J. L. Dagg, D. D., of Georgia. The Southern Baptist Publication Society has for a considerable time past, had this important treatise under promise, in order to meet an acknowledged want in the Baptist denomination, not only in the South but in the entire country. No book has ever yet appeared, from Baptist authorship in the United States, which rises to the dignity and the high authority of a standard on systematic theology. Since the days of President Dwight no American divine has pretended to elaborate a complete outline of Christian doctrine. But among all of our American writers, there has never yet appeared a book of sufficiently brief, yet comprehensive limits, as would answer the want of a text book in theological seminaries, or in the hands of ministers for the private training of theological students. And self-educated ministers have equally needed a manual which would present in a compact and complete form, the great and harmonious development of Christian theology.

In the present work, this want will in a very large degree, be satisfied. It contains the result of Dr. Dagg's best thinking, now in the maturity of his life, after a long course of teaching and experience, as a student, a minister, a theological instructor, and a college president. The Publication Society have stereotyped this work at the outstart; and it is believed that it will meet with a wide demand, not only by ministers, but by all thoughtful Christians. It is an octavo, of about 500 pages. Orders should be forwarded early, to our Depository Agents Charleston, S. C.

## Editorial Correspondence.

CAMDEN, ALA., Aug. 10th, 1857.  
On last Friday I arrived at this place, per Steamer—. This town is some four miles from the river, but a comfortable hack is always in readiness to convey passengers to their destination.

I was very much struck with the exceeding freshness of everything in and around the village. I had supposed that Camden was an old town; but if so, it bears age much better than most of our towns. The largest building in the place is the Female Institute, formerly under the alternate management of Dr. BACON and Mr. JOHNSON. Mr. McCROGHAN has recently been elected President of the Institution.

The population of Camden is almost one thousand. There are several churches here, all, however, in a declining condition, so far as I can learn, unless it be the Episcopal. The Baptists have no meeting house, and worship in the same building with the Cumberland Presbyterian brethren. Our brethren are now taking steps to erect a substantial house, and have already raised about fifteen hundred dollars for that purpose. It is really mortifying that we have no meeting-house in so thriving, intelligent, and enterprising town as Camden. Our brethren from a distance ought to be willing to render assistance to this feeble church. Brother Sessions, whose recent death was so much deplored through this country, was its Pastor. He is succeeded by elder J. C. JONES, the former pastor.—We deeply sympathize with bro. Jones in his efforts to build up the cause under so many discouragements.

To the courtesy of the Pastor of the Cumberland Presbyterian Church, Rev. Mr. WARE, I am indebted for the privilege of preaching to a large and interesting congregation on last Sabbath at 11 o'clock and at night. I have also been preaching at night since then, so far as the weather will permit. It has rained, however, every day since last Saturday.

I have never seen so favorable a prospect for corn as I have observed since leaving home. Cotton promises well, provided the present rains do not continue too long.

S. H.

The foregoing correspondence was received too late for last week's paper.

SELMAS, Aug. 16th, 1857.  
Messrs. Editors:—Enclosed is a letter, just received from Bro. McCraw, which I send you for publication. It is a private letter, and was not intended for publication, but I know it will be gratifying to his many friends and brethren throughout the State to hear of our brother and of his getting along in his travels, and I therefore, take the liberty of publishing it.

J. H.

TOWNSHEND, VT., Aug. 9th, 1857.  
DEAR BROTHER J.—My leisure being unusual, I have determined to devote a part of this holy day to you, trusting it will not be a desecration of sacred time.

We arrived safe, at this point of destination, nine days since, and found that our friends and relatives well and happy in our visit. Mrs. McCraw and myself are both improving, as we conceive, in health. We breathe fresh mountain

air, and drink from cold mountain springs. We are surrounded by wild romantic scenery. Everything contributing to that mental diversion which we set out to find. I may say, "the prospect pleases," and if the state of Christian benevolence were more in accordance with Bible teaching, it would contribute greatly to our pleasure.

The opinions and feelings of a majority of the people here, in regard to Southern Institutions, have been so perverted and poisoned by political preachers and demagogues, as to render their society very unpleasant to a Southern man. The minister who presides over the Baptist Church in this town, biased by political sentiment, does not recognize me as a Christian Minister. I attended his Church last Sabbath, and once to-day and listened to the declamations of his Highness. This land of steady habits, in my judgment, is fast retrograding. The pulpits are being desecrated by sacerdotal, rabid gentry who bear in their hands the ensign of abolitionism, instead of the cross of the gospel.

May the Lord raise up His Spurgeons and modern Luthers to stir up a reform before it is too late.

A. G. McCRAW.

JOHN HARALSON Esq., Selma, Ala.

## Communications.

For the South Western Baptist.

## Fine Dressing.

Ye are but stewards of the riches given, Poured out by Him who rules both earth and heaven, To bless the wretched—give the hungry food—And fill the world with increased good.

Pride was the sin which instigated that rebellion in heaven which had for its object the dethronement of the Omnipotent God of the Universe. The leader of that rebellious host has never for a moment, since his first discomfiture, ceased to strive to set up for himself a kingdom in the very place of Him whose right it is to reign. In the temptation in the Garden of Eden, there is no doubt but that in the contemplation of the nature of Eve, he discovered predominating in her composition, the love of the beautiful. Her external form indicated that. Upon this principle he poured his own accursed spirit till he engendered it with the love of admiration, self applause, and even the desire of becoming the object of worship—a God—the very principle which threw him out of heaven. Ever since that time till now, it has been the ruling sensation of every unsanctified soul. It is the last principle which is rooted out of the repentant heart before it yields itself to the power of saving faith, as if the Holy Spirit increased his almighty power for its expulsion.—Neither does the arch-fiend cease to strive to bring back to his dominion, even renewed souls by inspiring them with the lust of the eye and the pride of life. The Apostles of our Savior knew this, which was the reason for their giving such positive commands with regard to the dress and external appearance of women. By putting on of gold, pearls, and costly array, they not only admitted the temptation of pride in their own hearts, but gave knowledge to all who should behold them, that they sought the admiration, or in other words, worship of the assembly, whether it be political, literary or religious. Thus in their very pretensions to worship God, they set themselves up for objects of attention and applause.

Let us, for a moment, place St. Paul into one of our modern city pulpits.—There he stands in all humility, with the calculable weight of the worth of the never-dying soul, and the offered salvation by Jesus Christ. It is Sabbath and the hour of service arrives.—He knows the man of modern times by "the human form Divine," (men are not altogether clear of extravagance,) but what are these which come in with the faces of women, but seem to be enormous butterflies dropt from some unknown planet, and accidentally driven into the Church of the living God? Paul looks on with profound astonishment, but he is a man of courage, and is not afraid, he has in ancient times heard and seen things which "were not lawful for a man to utter;" but what are these? The good old deacon sees something in the matter, and steps forth to ascertain. The Apostle points to these moving creatures and wishes to know if they are a new order of beings. The deacon's face is all aglow with intelligence while he replies: why, brother Paul, they are our wives and daughters, members of this church too. They are very good persons, and thought to be an ornament to the Church. But, brother deacon, what is that on the back of the head? Why, brother Paul, it is a bonnet made of blue-lace, flowers and feathers. Of what is the rest of their attire composed, continued Paul. Why, of brocade silk, or something nearly as costly. My daughter's outfit, just as you see her, cost largely over a hundred dollars, and my wife's but little less. But there is one thing that I cannot divine, says Paul, why are one and all of them such very large persons to their height? O, brother Paul! you are decidedly behind the

times, they wear hoops! Hoops! says Paul, what use have the members of Christ's body for hoops? Why, brother, it is the fashion. They came from Paris. The Empress of the French gives fashions to all the world. The great and noble all over the land, saint and sinner copy after her exactly, and I tell you brother Paul, it will not do now in this age of the world, and the present state of improvement, to vary from the rule of fashion at all, for if they do, they will immediately suffer the neglect and even contempt of the society we circulate in. It costs a great deal I know, but indeed it cannot be helped, for who wishes to be mortified by neglect? You should just see the respect that is shown to splendid equipage by some of our best members, and some of our most excellent preachers, many times, show marked attention to the richly dressed portion of their charge, even at the altar for prayer, to the neglect of the poorly clad. And I assure you that many persons who are rather profane, if they are very finely accoutred, are preferred by extravagant and fashionable society to real merit, if it is very plain and retiring.

We husbands and fathers make daily efforts to supply means to purchase these costly things, and to tell the truth, the ladies employ nearly all their own time and that of their servants in complying with the imperative demands of fashionable extravagance. I confess if it were not for this, I could do more for the poor, and the benevolent enterprises. I sometimes feel that I ought to do it. It is needless to say more, for I can tell you brother Paul, we are obliged to do as our sunshine friends do, or else we shall be set aside by the upstart, saint or what not. Then Paul, with the solemnity of eternity in his countenance said, the redeemer of a lost world; he who said, "Be ye holy, for I am holy," He has said, "The words that I speak, they shall judge you in the last day. Will a man rob God? Yet ye have robbed me, even this whole nation, in tithes and offering. For ye are but stewards of the manifold grace of God, and this wealth spent on the worship of fashion, are talents given according to your several ability which will be required to be rendered back with usury. For this know, that in the last days, perilous times shall come, for men (and women too) shall be lovers of their own selves, heedless, high-minded lovers of pleasure, more than of God.—If any man love the world, the love of the Father is not in him. Know ye not that you are in Christ, except ye be reborn. If any man be in Christ, he is a new creature. Old things are passed away, behold all things become new, for the fashion of this world passeth away. If any man love the world, the love of the Father is not in him.—For all that is in the world, the lust of flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world. Humble yourselves therefore, under the mighty hand of God, for the time is come that judgment must be given at the house of God. What shall the end of them be that obey not the truth. If any man will be my disciple, let him deny himself, take up the cross, and follow me. That women adorn themselves with modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but which becometh women, professing godliness, with good works.—Whose adorning let it not be that outward adorning of the plaiting of hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do thy first works, or else I will come unto you quickly, and will remove thy candlestick out of its place, except thou repent." Thus, brother deacon, if these your wives and daughters come here to offer themselves as worshippers of the temple of fashionable extravagance, instead of the living God, may we not conclude that they "will not be persuaded, though one rose from the dead," that the Lord will not give His glory to another, nor His praise to graven images; that there will be a day in which God will judge the world in righteousness and render to every one according to the deeds done in the body.

MARtha TAYLOR LESTER.

CULLODEN, GA., August 6th, 1857.

For the South Western Baptist.

## Two Revivals.

MESSRS. EDITORS:—For the first time I ever communicated anything to your valuable paper, I have concluded to give you an account of a revival in each of the Churches where you were spiritually born.

I left Alabama on Wednesday before the last Sunday in July, and reached the neighborhood of Sweetwater Church, Monroe county, Tenn., by Thursday's train of cars. At this Church the Senior editor was born into the Kingdom

of God. On Saturday I commenced my labors with them, and continued till Thursday night, which resulted in about twenty professions, eight baptisms, and the Church greatly refreshed. Father Cleveland and Elder Sneed, ministers of that Church, were with me nearly all the time.

I left on Friday morning for Prospect Church Roan county, Tenn., the Church into the fellowship of which the Junior editor was baptized; and in which both he and I were ordained to the Ministry. I commenced my labors on Saturday, continuing day and night till the next Saturday. Up to that time there were twenty-two professions and fifteen baptisms. I left brethren Whaley and Walker, pastor of the Church, carrying on the meeting. On Sunday six others, I learned, were baptized, and several others had made profession, and the meeting still in progress, with good prospects.

I returned to Sweetwater, preached Saturday night and Sunday, and baptized two more. Monday I left on the train for my residence, which I reached last night. Thank God for his goodness! I was gone three weeks; preached about thirty sermons; witnessed about fifty professions, and assisted in the baptism of thirty-one persons.

R. H. TALLAMON.

PRINCETON, ALA., Aug. 13th, 1857.

For the South Western Baptist.

GAINEVILLE, Aug. 4th, 1857.  
BRETHREN:—Speaking, in the pulpit, is like money in coin, whose beauty and intrinsic value recommend it to all holders. Reading is a kind of paper money, which frequently passes very well, and is a good representative of a better article, it frequently, however, falls below par, and not unfrequently becomes worthless.

We are told that the people have a prejudice against reading, and that when this prejudice is removed they will be satisfied. The word prejudice is unfortunately used. The love of speaking is natural. Unsophisticated people will always prefer speaking.—Reading will be liked by those only who have acquired by fashion or habit, a taste and prejudice for this salutary.

Men of fine talents, says the objector, are not always pleasant, and cannot command thoughts and words in the presence of an assembly. Let us appeal to facts. Those preachers who laid the foundation of our Church, this State commanded words and thoughts without writing, and those preachers who now read sermons, as fluent and able debaters in our Associations and Conventions. If a man really labors under some constitutional defect, by which he is precluded from speaking, he would do well to remember that the scriptural qualification is dispensable for a preacher, that he be "apt to teach." Among our young preachers, I know not one who may not reasonably hope to become an extemporary speaker.

Those good men who founded most of our churches in Alabama, were generally men of limited education, but they were full of zeal, ardent in their Master's cause, and spoke extemporaneously the truths which they had learned in the scriptures, or which they felt in their hearts. They were eminently successful. I knew many of them; I never saw one of them read a sermon. Most of them have gone to receive their reward. Happy will it be for us if we be as wise, as successful as those men.

There is a coldness in reading which is communicated to the hearers. It may gesticulate, stamp, roll up its eyes in vain. Feeling is communicated by the color of the features, by the glance of the eye, by the bursting forth of emotions and intellectual struggles, by a mysterious modulation which comes from the heart. When one is excited with a noble subject, the mind is in possession of thoughts, words and illustrations which it cannot command in the closet, and which, on favorable occasions, will come trooping up the throat and demand utterance faster than the tongue can tell them. Notice our Episcopalian brethren, into what cold and formal manner have they fallen by reading prayers and sermons.

That one can write more correctly than he can speak is true; but any man who can write correctly, can also learn to speak correctly enough for a mixed audience. Perspicuity, which is almost always preserved by the accent, emphasis, and cadence of extemporary speaking is of more importance than grammatical accuracy. Those who are accustomed to read, will find a difficulty in changing this habit. All bad habits are hard to dispose of, such as eating snuff, chewing tobacco, drinking smoking, eating opium; but every man who is pursuing others to reform, should be capable of reform himself.

Yours truly,

D. P. BRANT.

That which promises the most, frequently produces the least; and where we have placed the greatest confidence, we have met with the greatest disappointment.







