

S. HENDERSON & H. E. TALIAFERRO, EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye."—Acts iv, 19.

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From the (N. Y.) Examiner.
SLAVERY AND THE SOUTH.

MY DEAR SIR.—In a note to me, of the 3d of July, you say, "I am not only willing, but desirous, to publish articles on both sides of the Slavery question, and I do not care from what source they come, if they are courteous and well written." My conclusion was derived from the following facts: The most accomplished of our predecessors did not hesitate to admit an article from my pen, (after he had stricken out a paragraph or two on Slavery) and to designate it a "favor." The present Editor took no notice of one I forwarded in review of Uncle Tom's Cabin. And a prominent lawyer of this State experienced similar treatment, within the last year. In defense of our courtesy, I shall say nothing of our capacity to write, only that Southern prints uniformly admit us; that my lawyer friend uses the "pure English undefiled," with skill enough to pass creditably among an educated profession; and that the writer has long been tolerated, whether in written or spoken discourse, by churches and congregations not less intelligent or fastidious, to say the least, than the mass of your readers. My presumption, therefore, was not a violent one. But I will not detain the reader on this subject.

There are some of our Southern writers who maintain that Slavery is sanctioned by the Bible. If by this term they mean that the Bible encourages the institution, I dissent. The Bible, I conceive, neither encourages nor discourages Slavery, any more than it encourages or discourages any form of government rather than another. That, however, the Bible, the New Testament, allows Slavery, is undeniable. The Scriptures nowhere even intimate that the Christian slaveholder is, on that account, any the less acceptable with God. Nor is it to be gathered from them, that the time ever will come, when such tolerance shall cease. The Bible does not prescribe one system of ethics for a barbarous, and another for a civilized age. The claims of the moral law have ever been the same, and like their divine Author, immutable. But it is maintained that if there be no positive, there is implied prohibition of Slavery in the Scriptures, and that great general principles are everywhere imbedded in the inspired text, part and parcel of its very substance, which, when candidly interpreted, discourage, discomfite, and utterly condemn the relation. The opposing party deny the existence of these principles, ask for the texts and the passages; but if such have been produced, many honest men have failed to recognize them. Meanwhile, parties have shown—that there is much to be said on both sides of the question—insomuch as to leave room for conscientious men to feel at ease in the position of masters. The Savior and his Apostles did not reproach the rulers of their times for the form of their government. A monarchy is not, *per se*, wrong. Neither do they reproach Slavery, because Slavery is not *malum per se*. Modern politicians, in our hemisphere, have decided that the normal form of all right government is republicanism. Scripture has made no such decision. Philanthropists, ancient and modern, have decided that freedom is the universal normal law of political and social relationship, but they have anticipated and gone beyond Revelation. The book of God excites itself only with the duties growing out of the relations of governor and governed, master and slave; and with the relation itself, never—Southern Christians look into the Scriptures, on this as all other subjects of a strictly moral character, and square their philosophy, political, social, and domestic, by the Bible; while Northern Christians are, insensibly perverted, proposing to bring the Bible into consistency with their previously eliminated philosophy—

the French Encyclopedists did. So did some of the fathers of our Revolution, who sympathized with them. This, doubtless, was the origin of the famous postulate, "All men are created equal." It may be painful mystery in this part of the vine arrangement—this necessity of unequal servitude—as well as in many other parts, is not my province to relieve sufferers in this half, to apologize for Jehovah, or to reconstruct his divine philosophy with the sentimentalities of the times. I sympathize, indeed, with the just government, human and divine, that establishes and maintains subordination, as a matter *par* *passant* to universal equality.

On leaving this part of the subject, I submit whether it is not a well marked feature in the Divine government, to set out in a strong light—to leave little room for doubt about—great essential principles in Christian morals; and whether, as this is not true of any principle opposed to Slavery, our Northern brethren do not exhibit an unbecoming impatience with those who cannot view the matter in the light they do.

But suppose, for the argument's sake, the preponderance of probability be in favor of Anti-Slavery; that serious and well-founded questionings should exist in all honest hearts; or even that the argument as to morality were given up, what I have chiefly to say, relates to the practical problem there to be solved, and consequently, the attitude to be taken by Northern towards Southern Christians. Let me have their ear; let me assure them, that however widely we differ, I have profound respect, at least for their failings of allegiance to the great Head of the church, out of which, I am aware, results the attitude of some.

1. They cannot rest under their part of the national responsibility. I submit that this responsibility exists, it has not been brought upon us wholly by Southern men, Southern politics, or Southern religion; far, very far from this lies the truth; nor, consequently, must all the sacrifices, if there be any involved in getting rid of it, be made by the South or Southern slaveholders. Does it accord with Northern notions of justice, to expect a part of the people to pay the pecuniary sacrifice necessary to get rid of a national responsibility, incurred by common relations to a common ancestry?

2. But it is alleged that it is a crime to hold slaves; that the wrong consists in the fact, and that it is a plain principle, that if a thing is wrong, it must be abandoned. In reply, let us see how this thing comes about. All our people cannot be merchants, manufacturers, or professional men. The vast majority must be planters, and no extensive business of this kind can be carried on without slave labor. In other words, men must provide for their families in a very inadequate way, or invest in land and negroes. It is not a matter of choice, but of necessity. Now, shall these land-owners be expected, under all the circumstances, to throw away, by one act, all the labor of previous life, the form of which they could not choose? And is it a crime for them to retain their property; to do under these circumstances what, in some cases, confessedly, God's book allows? And have they no right to complain, when weekly denounced by the religious press?

3. But suppose the responsibility all rested on the South; and that no sacrifices were unreasonable; how can the thing proposed be done? What disposition shall be made of these slaves? Emancipation at home is impossible. To free them here, would be to subject our families to inconveniences and exposure not to be thought of, and to induce a war of extermination. To transport or remit them back to other States, is not permitted. To send them abroad is, in many cases, beyond the ability of their owners. The Colonization Society is and must be a failure, in this direction, making no impression upon the black population. By the way, why do not Northern sympathizers aid this Society more largely? While virtually proposing vast sacrifices to their Southern brethren, to abate an evil for whose origin they and their fathers have a chief responsibility, let them at least touch the border with their little finger. I repeat how shall the work be done? This is the question to which no answer, above the understanding of a child, has yet been returned. Dr. Wayland could only say, Why, if Slavery be wrong, like every other wrong, it must be abandoned! And yet still Southern men are perpetually denounced, non-fellowshipped and abused, for not doing that which is unreasonable and impossible? Some things can be done; others cannot. It has always been the misfortune of pseudo-reformers to overlook the distinction between what seems to them desirable to be done, and what is possible and practicable; and the present is an illustration, *par excellence*, of this fact.

I wish to say distinctly, that I have no desire to see Slavery extended or circumscribed. If in the providence of God the area of sugar and cotton shall be enlarged, its extension is inevitable; much beyond these limits it will never have more than a temporary existence. Cotton, mainly, will control this question; so let it be. I have no wish to be of the number of those who attempt to resist Divine providence, but of those who adjust themselves to it; certainly I shall not tremble at an adjustment involving nothing forbidden in God's word. I am aware that Dr. Wayland has applied to the case supposed, the passage, "It must needs be that offenses come; but woe to him by whom the offense cometh." But the Doctor has only suggested a possible solution; he has not at all proved the application.

If it be insisted still that there are, at last, undeniable evils connected with Slavery, I reply that it is impious to deny that these can be abated, if indeed the Scriptures justify the thing itself. Hence, it is illogical and irrelevant to assume that Slavery is responsible for the horrors of the slave trade; for the disruption of family ties; the desecration of the marriage relation; for the illiteracy and heathenism of this people, as they are sometimes seen. The only exceptions, in their history, to illiteracy and heathenism, are found in Slavery—the Slavery of the United States, and of the ancient Republics. They, the African race, have hitherto proved themselves incapable of civilization in any other condition. That, therefore, some of these evils may be abated, is obvious; that all may be, is possible. But if there were no conceivable force in this suggestion, it would still remain true, that God allows Slavery—certainly of your own partisans have condemned the Bible, because they say it is a Pro slavery book—

and he who, sustaining the relations of master, abuses none of these relations, is to be held an innocent man. E. B. T.

LA GRANGE, GA., August 6, 1857.
NOTE.—This article is long, but I trust, as your columns so rarely contain a "South side" view of the subject, this may not be an obstacle to its publication.

For the South Western Baptist.
Spiritual Declension.

MESSRS. EDITORS.—We now present to you our last article upon the subject named above. It would have properly come up under a head already named, but we chose to put it in this place. That is, a neglect upon the part of Christians to extend the knowledge of Jesus Christ into all the world.

When will Christians wake up to the obligations resting upon them? We call upon you in the language of holy writ to-day, and say, "Come now and let us reason together." Never will the church enjoy the full measure of the Holy Spirit until she does more to bring the world to the knowledge of the truth, than what she has done. We believe that the scriptures teach that God has his purposes fixed, and that nothing can ever move them. Yet, at the same time, they teach us that there are certain duties required at our hands, and that God will hold us responsible for the faithful discharge of those duties. Now the church is to be the light of the world; and she is commanded to let that light shine. We ask her to-day has she done that thing? Have we as Baptists throughout the South—Baptists of Alabama, have we put forth that strength which is in us, to bring the world to the knowledge of the truth as it is in Jesus? Lift up your eyes and see what a great destitution there is now in the world. And you have not to go to Africa, Asia, or the islands of the ocean to discover that thing. Many of you can see it in your own community. All can see it in your State. What moral darkness, what spiritual death springs up before us turn our eyes where we will.

And while this is the case, too many of us, my brethren, are easy upon this subject. Content to see them rushing down to an awful hell, without endeavoring to stop them in such a course. Notwithstanding the command has been plainly given unto us to do that thing. But when we look abroad, and there see the destitution, we are still more surprised at the negligence of Christians. How many millions there are in Africa, China, and other portions of the earth to-day, that have no knowledge of Jesus Christ. Dying without any assurance of our eternal rest beyond this vale of tears. The churches at the same time in this country, hearing their cries to send them the word of life. Brethren we have not love enough for our Master. We do not obey his commands as he has given them to us. We are not letting our light shine as we should. We do not prove to the world as we should, that we are going to heaven, and that we want all mankind to go with us. Had our love to Christ, and our love for the salvation of the world, to be measured by what we do for them; I fear that it would prove very small with many of us. We place too great an estimate upon our wealth; we love it more than we do the cause of Christ. We are content to heap up immense stores of wealth, and let none of it go to the support of the gospel in distant lands.

Christian friends, can you expect for God to bless your souls with refreshing showers of grace, so long as you fail to discharge those commands he has given you? He expressly commands us to go into all the world and preach the gospel to every creature. How very far short have we come of doing this thing. How little is being done to-day, comparatively speaking, with what could be done, were we, as a denomination, heartily to go into this work. Our responsibilities are great. "Unto whomsoever much is given, of him much shall be required." Much has been given to us every way. We have the means of sending the gospel to earth's remotest bounds. So we are left without excuse. Then we need not expect any thing more than the displeasure of God. "For whosoever knoweth his Masters will, and doeth it not, shall be beaten with many stripes." Then, is not this one cause why there is such little spirituality in the churches in the present day?

In closing our remarks on this subject, we will present another idea that now suggests itself to our mind. That is, the reason why there is no more spirituality in the churches, is simply because we do not desire any more. Or we might put it in a different form and

say, the reason why there is no more enjoyment of religion in the world, is simply because there is no more religion in the world. There is every assurance given us in the word of God, that would have a tendency to cause us to enjoy the religion of Jesus Christ. The Son of God came into the world that we might have life, and have it more abundantly. It was for that purpose he died—rose again and ascended on high. He is before his Father to-day as our advocate, in order that we might enjoy the comforts of religion. He has erected a rich throne of grace and invited us to come to it, and drink freely without money and without price. And tells us that he will hear us when we come; "More willing to give us his spirit, than we are to give good gifts to our children." That he will "avenge his own elect that cry unto him, of all their adversaries, and that speedily."

With such assurances as these, we cannot help from believing that one of the main causes of the present declension in the spirituality of the churches, is because we desire no more grace; or because there is no more religion in the world.

Here, we will leave of writing for the present. We have only presented such things as come before us since we commenced writing. Whether or not, what we have written will prove any benefit to our brethren, remains for the future to determine. We have endeavored as we said in the outset, to speak plain. Show such things as we have all seen. We have not endeavored to give you any remedies for the causes we have named. There being a brother appointed for that special purpose, from whom you will hear soon.

In conclusion we say, that the signs of the times call aloud upon every child of grace to go at once to God, and ask him earnestly, and fervently for his reviving grace. "Let us walk mournfully before him. Let us give him no peace until he blesses us. Let us bring all our tithes into the store-house of God, that there may be meat in his house," then he will pour out a blessing that we cannot find room to contain. And that the Lord may enable us so to do, is the earnest, and daily prayer of your unworthy servant in Christ.

E. W. HENDERSON.

For the South Western Baptist.

BRO. HOLMAN'S VISIT TO THE INDIANS will doubtless, result in great good to the cause. I had the pleasure of meeting him at the house of Rev. D. N. McIntosh on the 27th of June, and of accompanying him through parts of the Creek and Choctaw Nations. I do not know what his impressions are, but I hope they are favorable, and that he will give them to us in a published journal for the benefit of all the friends of Indian Missions. I can speak for myself, however, as well as for all the Indians with whom I have conversed; we found him to be a man, a preacher, and a secretary after our own hearts, and we shall henceforth feel, when we are writing to him, that we are writing to a friend and an acquaintance, as well as to a secretary. He caught us with our coats off, as we had almost despaired of enjoying a visit from a Bap. Sec., but we made our toilet as soon as we could, and gave the best we had in our shop.

I am satisfied that an occasional visit from him will be of great advantage to the cause of Indian Missions.

H. F. B.

The Bible Twang.

Once upon a time, an elderly Scotchman gave her grandson the newspaper to read, telling him to read it aloud. The only reading aloud the boy had been much in the way of hearing was at the parish kirk, and he began to read in the exact tone in which he had so often heard the minister read. The good lady was shocked at the boy's profanity, and giving him a box on the ear, exclaimed, "What! dost thou read the newspaper with the Bible twang?"

Many a minister has a twang, or a tone for the pulpit, that he never uses in conversation. If a lawyer at the bar should address the jury in the preaching tone, he would make them laugh when he wished to make them weep. Preaching would be far more efficient in the ordinary tone, such as is used between man and man, but many preachers pitch on a key so variant from their natural voice, that they would not be recognized unless they could be seen.—*New York Observer.*

Seeming difficulties generally vanish before faith, prayer, and perseverance.

Baptism.

Baptism is the oath of allegiance which those take who have consecrated their own lives to the King of life. According to St. Peter it is "the answer of a good conscience toward God."—What a beautiful expressive symbol! As one descends into the baptismal waters, and rises again from the pure wave, he leaves behind him all that has clung to him from birth—religion—friendship, custom—"all things must become new." Faith lifts the Christian into a new world. "Therefore, if any man be in Christ he is a new creature." Baptism expresses this significant truth. The Apostle Paul still more clearly explains this beautiful symbol, when he says: "We are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As Christ left in the grave every sorrow which sin hath brought to him, so we leave behind us in the watery grave, the sorrows and pleasures of sin and the world, and as he arose to a glorified life, so we are "quickened together with him" to a new spiritual life. This is the confession, this the prayer, this the vow, which each one offers at his baptism.

Breathing blessings upon the newly baptized the Church salutes him with the fraternal kiss. He has forsaken all for Christ; now he finds father, mother, brother and sister again. The favors and gifts of the Church, its offices, its services and sacraments, are henceforth offered to him. No longer a wild growing plant, he has been transplanted into the garden of the Lord; no longer a stranger he has become a child of God. The tribulations of Christ he freely accepts, but His joys and consolations are also his. He has become a partaker of the cross, but also of the crown.

Carrington was a famous infidel speaker in the West, who was the terror of many of the preachers, unable as they were to meet, at a moment's notice, the cavils with which he often interrupted them in the midst of their discourses. He met with his match, however, in the Rev. Mr. Quickly, who had a dash of eccentricity with his native good sense, making him a popular as well as instructive preacher. He was speaking of the nature and destiny of the immortal soul, when the infidel rose in the crowded house, and said he knew "the Greek, and the word that is translated *soul* in the Bible might just as well be rendered wind or smell, or smelling-bottle, or anything of that sort; and it was all nonsense to talk about people having a soul in them to live forever."

"Well, well," said Mr. Quickly, let us try how it will read, here is my text: "What shall it profit a man to gain the whole world, and lose his smelling-bottle?"

The people took the illustration, and a laugh of derision sent the scoffer away abashed at his own impertinence and defeat.

The Baptist Watchman mentions a Cumberland Presbyterian, who, when electioneering for office, talked Calvinism to Presbyterians, immersion to Baptists, and falling from grace to Methodists. A stranger inquired what his religious sentiments were; and to make sure of his man, he replied, "I am a sort of Methodist-Baptist-Presbyterian."

"Liberal Christianity," we suppose, that is—no "bigotry," no "exclusive-ness," "comprehensive charity," "accommodating piety," and all that. We commend our Methodist-Baptist-Presbyterian, as a fair practical commentary upon such like phrases as currently used in certain directions.

PULPIT PLAGIARISM.—The Boston Transcript states that nearly a year ago, an Episcopal clergyman, settled over a society in one of the most flourishing towns in Massachusetts, was in the enjoyment of a high reputation as a preacher of beautiful and powerful sermons. It happened that a minister of another denomination heard him preach one afternoon, and shortly after discovered that the discourse with which he had been much pleased was one of Mr. Spurgeon's! Further inquiry elicited the fact that at least six of the popular preacher's sermons were Spurgeon's and several others owed their authorship to Robert McCheyne.

ADMONITION.—Do nothing to another, upon a fair and candid examination, you think another ought not to do to you. "Provide things honest in the sight of all men."

Spurgeon's Success.

The British Quarterly Review (Congregationalist organ,) thus speaks as to the secret of Spurgeon's success:

Here comes a man—no Whitfield in voice, in presence, in dignity or genius, who, nevertheless, as with one stroke of his hand, sweeps away all sickly sentimentalism—all craven misbelief. It is all to him as so much of the misbegotten web that could have crossed his path. He not only gives forth the old doctrine of St. Paul, in all the strength of Paul's language, but with exaggerations of his own, such as Paul would have been forward to disavow—This man knows nothing as to doubt as to whence the gospel is, what it is, or wherefore it has its place among us. On all such subjects his mind is that of a made-up man. In place of suspecting that the old accredited doctrines of the gospel have pretty well done their work, he expects good from nothing else, and all that he clusters about them is for the sake of them. The philosophical precision, the literary refinements, the nice discriminations between what we may know of a doctrine, and what we may not, leaving us in the end perhaps scarcely anything to know about it—all this, which according to some, is so much needed by the age, is Mr. Spurgeon's utter scorn. He is the direct, dogmatic enunciator of the old Pauline truth, without the slightest attempt to soften its outline, its substance, or its results—and what has followed? Truly Providence would seem once more to have made foolish the wisdom of the world. While the gentlemen who know so well how people ought to preach, are left to exemplify their profound lessons before empty benches and in obscure corners, the young man at the Surrey Gardens can point to his nine thousand auditors and ask: "Who with such a sight before him dares despair of making the gospel, the good old gospel, a power in the great heart humanity?"

The Ripening of a Saint for Glory.

The late James A. Haldane, in a letter to his son, beautifully expresses this blessed feature of Christian experience, which was remarkably exemplified in his own case. The illustration he employs strikes us as uncommonly apt and forcible. "The night is far spent and the day is at hand." The nearer we approach to the full enjoyment of blessedness, the more we may feel the attraction of Him whom our souls love! Many years ago I read in the "Arabian Nights," of a mountain of lodestone. Ships at a great distance felt its influence. At first their approach to it was hardly perceptible. There was a declining from their course hardly to be noticed, and it excited little apprehension. But the attraction gradually became stronger, till the vessel was irresistibly impelled onward with increased velocity. At last it drew all the nails and iron work to itself, and so the ship fell to pieces. The path of the just is as the shining light. When first the believer feels the love of Christ, it is like a grain of mustard seed; but it increases, and he is constrained by its influence."

Let Your Prayers go With Your Money.

The following passage from Eustace Carey's Life, gives a true view of what a missionary agent should seek:

"I cannot talk about giving," he says, "nor press people against their will. Besides, let me suppose we travel about the country merely to gain money; that money is the only thing we want in carrying forward the great missionary enterprise. We want your prayers, we want your sympathy, we want you to feel that this cause is yours, that it is that which your Savior has committed to you as his servants.—'Simon, son of Jonas, lovest thou me? Feed my lambs, feed my sheep.' O, try to imitate your Savior, who, when he saw the multitude, was moved with compassion, because they fainted and were scattered abroad as sheep having no shepherd." He was very fond of quoting a text from the Psalms, which he used to think had special reference to the subject: "Thy people shall be willing in the day of thy power," willing to consecrate themselves and their substance when God shall pour forth abundantly of his Spirit.

THE ANGER OF GOD.—Think not among yourselves that God's anger burns only against the open and defiant transgressor. It is not only the overt acts of men that are most offensive in his sight; our heart idolatries; our contempt of that law which is holy, just, and good; our rejection of a Savior's blood; and all our unnumbered, but by us unnoticed sins, must be answered for in that dread hour when the heart and flesh shall fail; all are registered, and will appear when "the books shall be opened." To him who, in a moment, is swept away by the breath of God's anger, and to him who awaits the common summons of "as all the result is the same, if out of Christ. 'Except ye repent, ye shall all likewise perish.'"

Adulterated Liquors.

The recent death of a young man in Brantford, Canada, from tasting the "essence of brandy," with which he was manufacturing cognac, and the revelation of the fact that strychnine is largely used in the manufacture of whiskey, has awakened some attention to the nature of the drinks which are sold for pure spirits.—Bandy, gin, wine and whiskey are so adulterated that comparatively little pure liquor can be purchased. Most of the brandies are a mixture of diabolical ingredients, caustic enough to burn oak chips, to say nothing of the tissues of the human body. The Springfield Republican says:

"No secret is made of this business. The drug dealers of New York advertise openly the compounds by means of which the vile imita-

tations of spirituous liquors are made. A circular from one of these drug houses informs the world that brandy No. 1—the best sort, we take it—made of 'oil of brandy,' a poisonous ether, oil of bitter almonds, (as poisonous as prussic acid,) ethereal wine, alcohol, sugar, and Malaga wine. No. 2. Oil of brandy, acetic ether, tamarinds, cherry juice, sugar, all colored with burnt sugar. No. 3. Oil of brandy, ethereal oil, bitter almonds, elder flowers and tannin. No. 4. Oil of brandy, acetic ether, oil of peach, and alcohol. Gin—Oil angelica oil of Juniper, rum, essence of lemon, salt, and ups, and water; if smokiness is required, add few drops of creosote, and to make it bitter upon the palate add some caustic potash. Circular advises manufacturers to use 'with discretion' tamarinds, French plums, cherry juice, brown sherry, oak shavings, tincture of catechu, powdered charcoal, black tea, ground rice, and other ordinary materials well known to distillers and rectifiers. We should advise drinkers to use these villainous mixtures with discretion—and throw them into the gutter."

The adulteration of liquors is carried as largely abroad as in this country, and the custom-house brand is no guaranty of purity.—Thousands of pipes of raw spirits are annually exported from this country to be returned in the shape of wine, brandy, &c., which contains not a trace of grape juice.

Female Education in England.

A writer in the last number of the North British Review observes:

"Instead of educating every girl as though she were born to be an independent, self-supporting member of society, we educate her to become a mere dependant, a hanger-on, or as the law delicately phrases it, a chattel. In some respects, indeed, we err more barbarously than those nations where a plurality of wives is permitted, and who regard women purely as so much live stock; for among such people women are, at all events, provided with shelter, with food and clothing—they are 'cared' for, as cattle are. There is a completeness in such a system."

"But among ourselves we treat women as cattle, without providing for them as cattle. We take the worst part of barbarism, and the worst part of civilization, and work them into a heterogeneous whole. We bring up our women to be dependent, and then leave them without any one to depend on. There is no one, there is nothing to lean upon, and they fall to the ground. Now, what every woman, no less than every man, should have to depend upon, is an ability, after some fashion or other, to turn labor into money. She may not be compelled to exercise it, but every one ought to possess it. If she belongs to the richer classes, she may have to exercise it; if to the poorer, she assuredly will."

A BLACK BISHOP.—The Bishop of Sierra Leone, Rev. Dr. Weeks having recently deceased, the London Star gives general currency to the rumor prevalent in clerical circles that the appointment to the vacant See is likely to be conferred on Rev. Samuel Crowther, a man of color, whose history is well known in connection with religious efforts in that latitude. The late incumbent was universally respected, and had been Bishop only eighteen months. He had just returned from a visit to the Abbeokuti Mission, and his subsequent landing at Accrington, and his exposure there, are supposed to have acted fatally on his feeble frame.

AN UNFORTUNATE TEXT.—The biographer of Theodore A. D'Aubigne, mentions that in 1623, he married the widow of Oscar Balbini. He was seventy-one. She was sixteen years younger. The marriage was performed during the course of the usual service on the Sunday.—The minister preached from the text, "Father forgive them, for they know not what they do." This irritated D'Aubigne beyond measure, and he complained to the Senate of Geneva, who forced the minister to apologize. In doing so, he protested that he had no intention of offending, and that the words complained of, belonged to a portion of Scripture which he had been occupied on successive Sundays in expounding.

A NEW WORK.—"Have you," said an inquiring-minded and slightly worldly gentleman recently, to a book-seller, "have you Christ's sermon on the Mount?"

"What! Christ's Sermon on the Mount?" exclaimed the book-seller, with not a little surprise.

"Yes," said the other; "it was mentioned yesterday in a very charming discourse at our church as an admirable thing; but perhaps it isn't out yet?" The anxious inquirer was not corrected, but was permitted to go his way—"for he had great possessions."

"But," Naaman was a mighty man, but he was a leper. Every man has some sin or other in his character—something that blisters or diminishes him—some damp to his joy. He may be very happy, very good, yet there is something or other not so good as he should be. Naaman was as great as the world could make him; and yet, as Bishop Hall remarks, the basest slave in Syria would have been changed skins with him.—MATTHEW HENRY.

BAPTISTS IN CONNECTICUT.—The Baptists in Conn., now number 114 churches, and 82 settled pastors. The number added to all these churches by baptism, as reported in the minutes of the Association, during the year, is 641; and yet the aggregate membership has diminished. The total, as now reported, 16,231. Last year it was 16,379. This diminution has been very largely the result of emigration to other sections of the country.

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, SEPTEMBER 17, 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.

We have on hand many Essays and Communications. They shall appear as early as possible.

Our promised article on Efficacy of Prayer is crowded out this week.

See "Terms of Sale, and rates of Discount," of Southern Publication Society in another column.

A Request.

The editors have Churches to serve, as well as edit this paper, and it will be impossible for them to attend the various Associations, to promote the interest of the S. W. Baptist. Will not each Association set apart a few Minutes for our paper, appoint some brother agent and speaker, have a speech made for it, solicit new subscribers and receive payment from old subscribers? Do this, brethren, and you will aid us much, and lay us under many obligations.

If our friends will make an effort at our Associations and other meetings during this year, that one thousand subscribers can be raised this year, which we asked for at the beginning of this volume.

Revivals.

We are compelled to condense Revival Communications, for want of space.

J. W. Williams, Cusseta, Ala., Sept. 8th, writes that he baptized, recently, 11 persons, and received 3 into the fellowship of Union Grove Church. At Beulah Church, at a meeting in August, 3 or 4 were received by letter and 4 as candidates for baptism. He was with Elder Watson several days at Friendship Church, and saw W. D. Harrington baptize 3 persons.

J. M. Pearson, of Ludlow, Miss., Aug. 31st, informs us that a ten days meeting was held with Hays' Creek Church, embracing 3d Sabbath in Aug., which resulted in the baptism of 11 persons, and 2 received by letter. Several Ministers were in attendance. But a short time since, there was no Church in that neighborhood. In May, 1856, there was a Church organized, without a house of worship, consisting of 11 members. They now number between 60 and 70, and have built a meeting house.

Wm. Davis, Missionary of the Board at Marion, writes from Oakfuskee, Ala., thus:

"I constituted a church, assisted by a committee appointed by Wedowee church, six miles East of the town of Wedowee, on Saturday before the second Sabbath in July: constituted with 12 members; and on Friday before the third Sabbath in August, I commenced a meeting at that place, and continued until the Thursday following, and the result was 21 by experience, 16 baptized, 4 by letter—25 in all added to the little church. I was assisted by my good Bro., J. W. Niles, a licentiate, whom I feel that God has blessed; and he is becoming very useful in destitute regions of country. He is now with me on a tour, and we have had very interesting meetings. I commence again to-day at the little church, Antioch, that Bro. P. has noticed in your paper, of the 29th August. I have now baptized 21 during this quarter, and 5 others awaiting the next meeting at Rocky Branch Church.

The following from Wesobulga, Ala., Sept. 5th:

Two very interesting protracted meetings have just closed, of ten days each, with the church at Mt. Prospect and Salem—Carey Association.

The result of the meeting at Mt. Prospect was an addition of 14 to the church—8 by baptism.

At Salem 24—14 by baptism.

The meetings at both places closed with undiminished interest.

Bro. H. I. Hickey is pastor of the former church, and was assisted during the meeting by the writer.

The writer is pastor of the latter church, and was assisted by brethren Hickey, Jas. D. Jordan and G. W. Joiner. The latter named brethren occasionally—the former through the progress of the meeting. I have also received information that there has been a general revival among the churches through this section, and hope that the brethren engaged will forward for publication, the result of their meetings.

C. P. Sisson.

The revival still continues at Troy, Ala. The last American says, 40 have been added, the meeting still progressing.

I. B. Vaiden, of Uniontown, Ala., writes that a meeting commenced on Friday night before the 4th Sabbath in August, at that place, which continued two weeks. 20 were baptized, and 37 professed conversion. Freeman, Wright and Webster assisted the pastor, L. L. Fox.

W. B. Lacy, of Abbeville, Ala., informs us that he held a several days meeting with Adinorah Church, recently, at which 17 were added, "mostly by baptism." He also states that other interesting meetings have been held in that section, particularly with Shiloh

SOUTH WESTERN BAPTIST.

FEMALE COLLEGE.

This Institution has been in successful operation something over two years, we believe. The Rev. Mr. McIntosh, of the Presbyterian Church, is President.

He is assisted by quite an able corps of teachers. The College building is one of the most tasty, commodious and convenient structures of the kind we have ever seen. No stranger ought ever to leave Eufaula without visiting "College Hill." He will always be kindly received and agreeably entertained by the President and his accomplished lady.

We were pleased to note the decided increase in the Church and congregation under the pastorate of Elder A. VAN HOESE. The Baptist Church, from being the smallest a few years ago, has grown to be the equal, if not the leading one of the city. Brother V. is beloved by his charge, and highly respected by the entire community. He is, by the way, one of the most improving ministers in the State, and we doubt not that his usefulness will increase every year he remains in Eufaula. The good Lord deliver us from that ministerial deafening policy of frequent changes and removals of pastors! Few men can live long enough in this world to make more than one reputation. The most useful men who have ever lived, have been those who have made the fewest removals.

It was our privilege to "supply" the Church at Eufaula some eight or nine years since with occasional preaching, for one year. During that time, we formed a most tender attachment for the little band of brethren and sisters, and for many kind friends in the community.

And it was with peculiar pleasure that we embraced the occasion of this meeting to renew the friendships of former years. There is something in Christian love, which, when once kindled upon the heart, never goes out. It is like the sacred fire that burned upon the altar. The pressing cares of business, years of absence, and distant fields of labor, cannot extinguish the glowing flame. The very moment it is brought in contact with its cherished objects, it breaks forth with more than its former intensity!—O, those were pleasant days, we spent among the hospitable brethren, sisters and friends in Eufaula!

But, then, there is one sentence in his article, which contains the very quintessence of charity toward—us—yes, the senior editor of the S. W. Baptist. Here it is:

"This same editor, as we know, (we hope our readers will take due notice hereof, and give ample credit to the deposition,) was once an amiable Christian minister, beloved and listened to by all denominations. But a sort of ecclesiastical lunacy seems to have possessed him of late," &c. Why, really did ever such sympathy well up from the human heart before? How shall we make an adequate return for such regard? But surely a man of so much amiability—Christian forbearance (?) and "beautiful and all-embracing charity" (1) can bear with commendable equanimity, the ingratitude of a "bigoted" Baptist editor. Let him at least seek consolation in the words of the poet:

"Great minds (1), like heaven, are pleased in doing good,
Though the ungrateful subjects of their favors
Are barren in return."

But the most precious morsel yet remains. It accounts at once for the unpopularity of our paper, and the meagreness of our receipt list. Read it:—"Our Advocates are everywhere prospering, and his own sheet, in consequence of the bad name it has won, is hard pressed to live. The week in which he wrote that editorial, his receipt list shows less than fifty dollars. An editor ought not to write controversial editorials when his receipts are 'short.' It is dangerous." There now, reader, you have it all in a nut-shell. Our opposition to Episcopal Methodism has already proved our own ruin, and now it is to ruin the South Western Baptist!! Is it any wonder that the tender-hearted editor of the Texas Christian (1) Advocate should well nigh go into charity spasms for us? Is it any wonder that our condition has excited his "pity"? "The Advocates are everywhere prospering!"—owing, we suppose, to the beautiful and all-embracing charity which they inculcate!! The S. W. Baptist, "in consequence of the bad name it has won, is hard pressed to live!" O the annihilating power of Methodist wrath!! Let it but light upon any man, or any enterprise, and "Ichabod" is all that remains of either! "His (our) receipt list shows less than fifty dollars" the week in which a short editorial was written against "our Episcopacy!" Who shall not stand in awe of a power which can anticipate its foes, and smite them with paralysis before they can strike a single blow! Before the article was written, Methodist vengeance was executed! And the wonder is, that the editors, stupid souls! knew it not!

In conclusion, we beg to say, that if "in the dying hour," memory cannot summon from the recollections of the past any greater "sting" than the most determined hostility, against every form of tyranny, Episcopal no less than civil, over the mind of man—if our opposition to a system of ecclesiastical government, which the courts of our country have decided that "the lay members have no part or connection . . . and never had—the travelling preachers

neighbor of the Advocate, that there are portions at least of "John Wesley's writings poor and rudimentary" if not "in theology" at least in civil polity.

But the "Rev. Mr. D—", one of the most popular Baptist minister in the State of Alabama, residing in the town of M—, plagiarized one of Mr. Wesley's sermons, and preached it to his people on Sabbath, in the presence, too, of a certain "Methodist gentleman." Well, all we have to say to this, is, that if it were true, "Mr. D—" was very much straitened for something to say to his people. Any Baptist minister who should put his church and congregation on such fare for six months, would be required to "temperate." But we are sorry to say, that the deposition of our friend cannot be taken in any case where the character of a Baptist minister is concerned, without some additional testimony. We never knew a man who placed a proper estimate upon Christian character, that ever dealt in such innuendos.

But, says the Advocate, the greatest objection of the S. W. Baptist to Methodism is, that it will not fall. Well, is it a sin to desire every plant which our heavenly Father has not planted, plucked up by the roots? We do not suppose that even the editor of the Advocate thinks Methodism a plant of any other hand than that of John Wesley. At least it is more than seventeen hundred years younger than the Church of Jesus Christ. And even if it were planted by the hands of good men, its downfall must precede that "millennial charity and holiness, when the bigotry [it] represents shall be considered as the relic of an age long gone by." "For years," says he, alluding to the senior editor, "this poor man has been amusing himself with the vision of the dust that would be raised" at the downfall of Methodism! "This poor man has been amusing" himself no little with a few such guerrilla captions as the editor of the Advocate. We protest that it pays better in point of "amusement," than any sport we ever indulged in.

And have we not all been taught, admonished and encouraged in the same way? When our souls were delivered from the hands of the great Adversary, did not He, the Captain of our salvation, "put a new song in our mouths?" And that song is treasured up, as among the brightest jewels of memory's cabinet. It may not be such a song as would now bear the test of criticism from the refined and educated; but it happened to be the one in which the first emotions of the new born soul arose to God, and all the critics in the world can't dislodge it from its enshrined habitation in our hearts. A gentleman once experienced the joys of pardoning mercy while the last verse of that incomparable hymn, "Alas and did my Savior bleed," was being sung, and ever thereafter when the congregation came to the verse beginning, "But drops of grief can ne'er repay," &c., the grateful tear would well up from his heart, attesting the sublime joy with which the precious truth embraced in the stanza filled his soul.

3. "Singing with grace in our hearts to the Lord," is peculiarly fitted to strengthen us against the temptations of Satan. If songs are adapted to express emotions which victory has inspired, they are equally the becoming mediums through which vigor and courage are imparted for a coming contest. It is said of Oliver Cromwell, that he never led his invincible cavalry, his "iron sides" as they were called, into battle without first singing a psalm. Simultaneously with the order to charge was the order to sing—and as the swell of music rolled back from rank to rank, until every voice in the vast cavalcade caught the strain, the spectacle presented was sublime beyond conception. But the Christian has to contend with enemies far more numerous and formidable, than were ever subdued by human valor. He has to "fight with principalities and powers, with spiritual wickedness in high places." For this reason he is commanded to take the "shield of faith, the helmet of salvation, the breastplate of righteousness, the sword of the Spirit, which is the word of God, and being girded with charity, and his feet shod with the preparation of the gospel of peace," and being furnished thus from the armory of heaven, with so appropriate to impart vigor, energy, and skill in the use of his weapons, as the songs of Zion? As he enters upon a contest with the powers of darkness, it is fitting that he should express his confidence and praise in the sublime strains of the Jewish Hallel:—"The Lord is my strength and song, and is

comprising the embodiment of its power ecclesiastical and temporal"—in the exercise of which "they represent themselves, and have no constituents"—we say, if opposition to such unmitigated despotism as this is the only prospect of surrounding our last hours "with the consciousness of a self-perverted and self-bittered life"—why, we shall hope to enjoy a tranquil death. Such an ecclesiastical despotism in the midst of the nineteenth century, and under the sun-light of American liberty, is the marvel of the age.

Singing, a Part of Divine Worship.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3: 16.

2. We may also show the importance of this exercise from the peculiar aptitude to impress our minds with divine truth.—Hence says the text, "teaching and admonishing one another," &c. "Sing ye praises with understanding." Our susceptibilities must be awakened and softened before divine truth can impress us.—And that God has so constituted us, as to place the accomplishment of this result to the agency of music in an eminent degree, no man can doubt. Thus Moses, the man of God, seized upon the occasion of the deliverance of Israel at the Red Sea and the total overthrow of Pharaoh and all his hosts, to celebrate the triumphs of the right arm of His power who had interfered for them, and to write upon the hearts of the Israelites an everlasting memorial of this victory, that they might teach it to their children, and their children's children for ever. It was to them a moment of impressibility—their hearts were tender—so that when Moses and the children of Israel "sang this song unto the Lord, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea," &c., each successive sentiment energized by the swell of thousands of glad voices, was engraved upon their memories, as with a pen of iron. And for fifteen hundred years, even to the coming of one greater than Moses, did this song continue to send its glad notes through the tabernacle and temple. The beloved disciple, John, in his exile upon the isle of Patmos, heard it chanted by the white-robed throng upon the glassy and fiery sea: "And they sang the song of Moses the servant of God, and the song of the Lamb."

And have we not all been taught, admonished and encouraged in the same way? When our souls were delivered from the hands of the great Adversary, did not He, the Captain of our salvation, "put a new song in our mouths?" And that song is treasured up, as among the brightest jewels of memory's cabinet. It may not be such a song as would now bear the test of criticism from the refined and educated; but it happened to be the one in which the first emotions of the new born soul arose to God, and all the critics in the world can't dislodge it from its enshrined habitation in our hearts. A gentleman once experienced the joys of pardoning mercy while the last verse of that incomparable hymn, "Alas and did my Savior bleed," was being sung, and ever thereafter when the congregation came to the verse beginning, "But drops of grief can ne'er repay," &c., the grateful tear would well up from his heart, attesting the sublime joy with which the precious truth embraced in the stanza filled his soul.

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become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord." Ps. 118: 14—17. With a psalmody abounding in such sentiments as these, and a heart properly attuned to utter them, he will come out more than conqueror through him that has loved him. His will not be simply a triumph over enemies, but he will come from the contest loaded with the spoils of victory.

To be Continued.

Book Notice.

THE SUFFERING SAVIOR; or Meditations on the Last Days of Christ. By Fred. W. Krummacher, D.D., author of "Elijah the Tishbite," pp. 474. Published by Gould & Lincoln, Boston; and Sheldon, Blakeman & Co., New York. Dr. Krummacher is well known as one of the most able writers belonging to the evangelical party of Germany. The work before us is one of his best. Every Christian should read it. It will still further endear the blessed Redeemer to his heart.

Communications.

For the South Western Baptist.

Young Mother! Father! 'Tis thine! that tiny, innocent one lying upon thy bosom. It is thine to deck that little form, and minister to its many wants. Nor is this all. A soul looks forth from those bright eyes—an undying spirit, which must receive its impress for weal or woe, from thy erring hand. Yes, 'tis thine, fond parents to make its existence a blessing or a curse to itself, to thee, and to the world. Thou art the sentinels over that young immortal. Slumber not at thy post. Watch well—and the most insidious enemy will be thine own actions. Take thy station over it with a hush upon thy spirits, and a prayer to heaven for help. Let not the impetuous word escape thy lips in its pure presence, for it will taint that purity by raising in rebellion those evil passions it should be thy study to repress.

Fair maiden, when your graceful form is arrayed in its soft folds of snowy sunshine, and your wealth of glorious tresses are gathered in glossy bands above your fair brow,—when youth and beauty shine in eye, and glance, and faultless form—go, and behold yourself in your mirror, and say what you will do to add one grace to the beautiful vision before you.

Would you call up a frown to that smooth, white brow—an angry glance to those happy dancing eyes—banish that smile from your lips, and—begin to scold? Oh, the transformation! Do you think you would win admiration by exercising your talents in such a way? Do you think that tasteful, dainty dress would harmonize with your features when twisted up into scolding order? No! the contrast would not only be ridiculous, but in spite of all your elegant attire, you would be positively ugly.—So for mercy's sake, fair maiden, if you wish to be deservedly admired, don't scold. And if you wish to add the crowning charm to all that nature and art have done for you, cultivate a meek and quiet spirit. You will find it a much greater beautifier, than scolding.

You, in the prime of manhood and of matronly dignity, maintain a firm and even sway over your households, but avoid scolding. That throws a cloud over the loveliest homes. Eden would have been Paradise no longer had Adam and Eve commenced scolding. Avoid it and your reward shall be with you—for the husband, the honor and respect of the wife—for her, "her husband shall praise her," and their "children shall rise up and call them blessed."

Listen for a moment. "You'll get a good scolding when you get home, I can tell you," said one little girl to another, who had spilled ink on her white apron.

"My mother never scolds," replied the child, "but she looks so sad, and grieved, and talks so low and kind to me when I do wrong, that I can't bear to do anything to vex her."

"Well, I wish my mother was good like yours, but she ain't, for she scolds me for every thing I do, and every thing I don't do; and that makes me feel so mad that I don't care. I may just as well not do right as to do it. She'll scold me any how."

Now which parent will have the most influence over their children; the gentle one, or the scold?

An incident came under my observation the other day, which I will just mention. A bright little boy of ten years, had troubled his mother, who was very busy, by inattention to his music practice, and writing. Now, he is a very good little fellow, for I know him well, and love him too; but the day was fine, and he was so strongly tempted into the cool, pleasant shade of the trees, to take a romp with a favorite dog, that the monotonous counting of the "one, two, three," &c., as he played the bars, became too tedious to be endured—and the task of trying to imi-

tate the neat chirography placed for him copy, appeared so hopeless, that the poor child was discouraged, and received several rebukes. After a short period of relaxation, he came into his mother's room, and passed close by her. She perceived a note protruding from his pocket, and also that it was addressed to her. Thinking some one had handed it to him, she opened it, and read as follows:—while at the same moment, he dropped on his knees before her, and placing his head in her lap, burst into tears—"Dear Mother, please don't scold me so much. Your affectionate, Edme."

Is there not a volume contained in those few words? Beware, beware, oh parents; restrain and correct your children, but do it by earnest, firm, but gentle remonstrances, not by unkind, unjust, and I must add, undignified practice as scolding.

Grey-haired sire, and mother, do not scold. Let the "old arm-chair" be the harbor of love and peace, where prattling babes, and gladsome youth, as well as those of whose pathway shines life's maridian sun, will love to come to listen to words of pleasantness from its occupant. It will comfort you to see those little ones climbing on your knees, and feel their soft fingers parting the grey locks from your sunken temples, and little arms about your neck, while with those sweet lips they rain kisses upon your wrinkled brow and cheek, which almost make you young again. But if you wish to be looked upon as a burden in those days when the silver cord is almost loosed, and the golden bowl broken, when with the weight of years of toil and care upon your weary frame, your feet refuse to obey your will, and your station must be taken in some quiet corner—scold, and as sure as you are living creature, you will obtain your wish.—All will shrink from you, and you will be indebted to a sense of duty, instead of affection, for that care your infirmities require. And when you lie down to your long, last sleep, you will be missed only as a thorn in the flesh removed. And it may even be as Spurgeon says, "little children will not wish to go heaven, cause grandpa's there."

Oh, what a glad and happy world this would be; if scolding was banished! The scale of moral and social excellence would be raised, and peace and happiness be proportionally increased. One and all, don't scold.

For the South Western Baptist.

LAFAYETTE, ALA., Sept. 9, 1857.

Messrs. Editors: My attention has been called to an article in the N. O. Christian Advocate, quoting from an editorial of yours, about the baptism of Bro. John C. McDaniel, in which there are some slight mistakes, which, no doubt, has occurred from want of proper information on the subject. It is stated that Bro. McDaniel preached in the Methodist Church on Sabbath morning, and in the afternoon of the same day, united with the Baptist Church. I was not present at the Methodist Church in the morning, but am informed that previous to that day, Bro. McDaniel had gone to see Mr. Blue, the Presiding Elder, and had acquainted him with his change of views, and the course he intended to take, and requested that arrangements be made to supply the charge he was about to leave; all of which was done. He also, sometime previous, informed several of the members of the Methodist Church of his change of views, and of his intention to unite with the Baptists soon.

On Sabbath morning, by previous arrangement, he met his Methodist brethren at their house of worship, to take an affectionate farewell of them. I am informed that he did not undertake to preach a sermon, but delivered them an address, informing them that he was about to leave them; but did not assign to them his reason for so doing; but treated the subject rather negatively, by telling them that it was not on account of anything that had occurred between him and them, or for any unkind feelings existing, or on account of any want of love for them; but what he was doing, he was doing from a sense of duty. I do not undertake to give his language, but merely the substance of what he said. He also told them in substance, that he did not wish any of them to join the Baptists because of his joining them, but wished each one to examine the subject for themselves; and told them that he expected to go to the Baptist Church that afternoon, and invited them to go with him at 3 o'clock, P. M., when he expected to apply there for membership, and would then and there give his reasons for doing. Accordingly at the appointed hour, he met the Baptist Church—his Christian experience and his reasons for changing his church relations, which (to my mind at least) were very satisfactory. The conclusions, of the editor of the Advocate, that "he held his commission to the laity, and that he bear the colors, and that he went over inviting a regiment to follow, and that he saved of desertion, and that he had saved

1857-8. 1857-8.

Fall & Winter Goods!

CAMPBELL, WRIGHT & CO.

ARE NOW RECEIVING their Goods for

the Fall and Winter Trade, and are

preparing to receive the same in

the most complete manner, and

at the lowest prices.

September 17th, 1857.

THE REV. W. W. WESTON, authorized Agent of

the friends of education in Alabama and elsewhere.

WM. M. LINDSEY, Sec. Board Trustees.

August 27, 1857.

GEORGE GORFF,

Manufacturing, Gold and Silver-Smith,

TUSKEGEE, ALA.

JEWELRY, of every description, made and

repaired, Diamonds set, and all kinds of

Gold and Silver Jewelry, in the most

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HAVING REMOVED our stock to the above corner

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variety of

Family Groceries

and other articles adapted to City and Country trade.

Our stock will consist of Flour, Rice, Sugar,

Coffee, Butter, Crackers, Candles, Soap, Tobacco, Cigars,

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superior manner, and at the lowest

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Country Produce sold on commission, also

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Sept. 17, 1857—19th.

JAMES M. WATT.

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LAWRENCE & BOYCE,

COMMISSION MERCHANTS,

KNOXVILLE, TENN.

DON'T SHAKE ANY MORE!

THE GRANADA ELIXIR,

OR—

South American Elixir to Malaria!

A NEW AND SURE CURE!

Being a perfect tonic to Fever and Ague, Chills and

Fever, Dumb Ague, Eruptive Diseases, &c. This is neither

a patent nor a quack medicine, but one that combines,

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febrifuge, Eruptive Alterative, and Anti-periodic

remedy, that has been found to be so successful in the

treatment of the above diseases, and in the cure of

all the active principles of a Malaria, which has been used with

unfailing success by the natives of South America, in the

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Religious Publications.

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WE ARE NOW IN RECEIPT

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Physicians and Planter are especially

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D. H. ANDERSON, of the "Lancet," has

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dangerous diseases, such as Chronic and Acute

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These Medicines are purely vegetable, and perfectly

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in the cure of all the above diseases, and in

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and closes the 1st of January, in December. The Spring

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Examinations at the close of each term.

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Instructor in Modern Languages.

THE tenth annual session of this Institution will be

opened on the 1st of September, in August, and close

on the last Thursday in June next. The session will

embrace a term of four weeks, exclusive of the winter

vacation, which will commence on the 1st of December,

and close on the 1st of January, in December. The

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Poetry.

For the South Western Baptist.
Prayer.
BY H. G. HARRIS.

When dew is falling on the flowers;
And ev'ry sweet whisp'ring leaf
Upon this ear, in passive hours,
Oh! then, all prayerful, kneel!

'Twas at such hour the Son of God
His slumbering form left;
And on the cold and humid sod,
Bow'd, of all joy bereft.

When dew is falling on the flowers,
Their petals wet with dew,
Pray then—for Heaven ever pours,
When Nature weeps, its blessing.

My Friend.

BY R. C.

I have a friend, a friend sincere,
Who kindly yields me, year by year,
For gladness joy, and love for fear.

He takes my hand within his own,
And leads me, though a man o'er grown,
Least I should "fall upon a stone."

And in the blessed springtime fair,
He points me to the blossoms rare,
That sweetly perfume all the air.

And in the summer's sultry heat,
He guides me to some cool retreat,
Beneath the shade of foliage sweet.

And in the autumn's yellow leaf,
He kindly whispers "Time is brief!"
"Prepare thou, then, Life's harvest-sheaf!"

And in the winter's chilling blast,
He bids me not be overcast,
But looks for brighter things at last.

Thus in each season doth my friend
Some comfort to my spirit lend,
And meet my spirit on the shore
Of eternal life's shore.

Methods I hear you ask of me,
"Why may this friend of wonder be?"
Well, listen; I will tell thee.

The mighty framer of the sky,
The ruler of man's destiny,
The omnipotent Deity.

Alas! for man, inanimate clod,
His best and warmest friend is God,
That ever in his pathway trod.

My Maker, Savior, God and Friend,
O, ever on my steps attend,
Until my life shall have an end.

And when this fleeting scene is o'er,
I meet my spirit on the shore
Of eternal life's shore.

The Family Circle.

Rearing Boys.

CHAPTER I.

"What! stay at home for that squalling young one? Catch me to," And the young mother threw on a bonnet and shawl, and humming a gay air, sauntered out on the promenade.—One and another bowed and smiled as she moved along, flushed, triumphant and beautiful. A young man met her just as she was passing the shop of a well known firm.

"Ah! out again, Deliah," he said earnestly. "Where is Charley?"

"With Hannah, of course. You don't expect me to tie myself to him," she returned.

The young man's face grew cloudy. "No," he returned, with a half sigh; "but I can't bear to have him left with servants."

"Oh! well, I can," she said, and with radiant smile left her husband hard at work, and flirted on.

CHAPTER II.

"Answer all his questions? make myself a slave, as I should be obliged to? Oh, no, can't think of it. If I give him his breakfast and plenty of playthings, I consider my duty done. I don't believe in fussing over children—let them find out things as they grow up."

"There's the danger," replied dear old lady, casting a pitying look upon the richly embroidered cloak her son's wife had been bent over all day, "they will find out things that ruin them, unless the mother be constantly imparting the right kind of knowledge."

"Oh, you want to make him a piece of perfection like his father; well I can't say I do. I don't like these faultless men. See—now isn't the contrast beautiful? Come here Charley, lovely, he shall have the handsomest cloak in the whole city."

CHAPTER III.

"A cigar bless me what a boy, and only twelve! Are you sure you saw him smoke it? Well I dare say it made him sick enough; boys will be boys you know."

"Yes, but to think you should allow him to go to the theatre without my knowledge!" and the husband groaned.

"Dear me! what a fret you are in; do let the child see something of the world."

CHAPTER IV.

"In jail! my God! husband—not our boy!"

"Yes, in jail, for stealing!"

"Not our boy! not our Charley! no! it cannot be! Let me die—kill me—but don't tell me our Charley is a thief."

The boy was sentenced to the State's prison, and the mother may yet be carried to the lunatic asylum.—*Cin. Gaz.*

Rust.

Is best removed from knives, &c., by rotten stone and oil; it is prevented as to stoves and grates, when put away in damp places for the summer time, by painting them with a mixture of three parts of lard and part of rosin, melted together; but the best way to keep them from rusting, is to give them steady employment of an active, pleasurable, and profitable character; without this, the health declines, the mind is enervated, and life itself is eaten out before its time.

Better far, to wear out in moderate and useful activities, than to rust out in inglorious ease. Sun, moon, and stars; air, earth and ocean; rill and river; cascade and cataract; all, by their ceaseless motion, live. There is not an atom wholly idle in the wide universe. Nor should man be. They are for time. He for eternity. Their destiny is fixed for them. Man makes his own, according to the work of his hands.—*Hall's Journal.*

Labors of Laymen.

During the sessions of the Ohio Congregational Conference, one was spent in discussion on this subject. The Religious Telescope, of Dayton, reports of the speakers thus:

"Mr. Oncken and several other laymen came together in Germany a few years ago, and resolved that they would preach Christ always, and wherever they should go; and they went out into the streets and lanes of the city of Hamburg, and invited the people to come together and hear preaching. What was the result? In a very brief period 50,000 communicants have been gathered, and many thousands of Bibles, tracts and religious books have been scattered abroad. With Mr. Oncken, the primary qualification for a lay preacher is, that he should be a practical worker. These German lay preachers hold their meetings, alternately, listening to the regular preaching of the gospel from an ordained minister one Sabbath, and preaching the next. Something else, my brethren is needed; we have tried the old system, and it does not accomplish the work. Every Christian man and woman must go to work. God did not keep in a single mass all the matter of the universe, but he broke it up into suns, moons and planets, and put them into motion; so I have determined to break up my congregation into classes or bands, and give to each a portion of the city to visit. I would have them visit every house in the square assigned them, and if they find any persons who visit no house of worship, direct them to some such place; and if they find persons without the Bible or religious reading, supply them; if they find the sick or the aged, administer to their necessities; if they find children, bring them into the Sabbath School. Then I would have these classes or bands meet together once a week or once a month, and report progress, make suggestions, and encourage, exhort, and provoke one another to love and good works."

Chinese Ceremony.

In all the houses of the wealthy there are two raised seats at the end of the reception room, with a table between them. The seat on the left side is considered the seat of honor, and the visitor is invariably pressed into it. Scenes which seem most amusing to strangers are always acted on an occasion of this kind. The host bids his visitor to take the most honorable post while the latter protests he is unworthy of such a distinction, and in his turn presses it upon the owner of the mansion. And so they may be seen standing in this way for several minutes before the matter is settled. It is the same way when a man gives a dinner, and if the guests are numerous, it is quite a serious affair to get them all seated. In this case it is not only the host and household who are begging the guests to occupy the most honorable seats, but the guests themselves are also pressing the favored places upon each other. Hence the bowing, talking, sitting down, and getting up again, before the party can be finally seated, is quite unlike anything one sees in other parts of the world, and to the stranger is exceedingly amusing, particularly if he does not happen to be hungry.—*Fortune's residence among the Chinese.*

Sowing.

"Sow away, parents; sow away, teachers," said Mr. William Dawson, in a sermon; "harvest is nearer every day. Be not weary in well doing, for in due season ye shall reap, if ye faint not."

If you were going past a person who was sowing in a field very pleasantly and plentifully some sort of grain, and you were to say to him, Good morning. You seem to be sowing. What is the reason you sow so pleasantly and so plentifully?

"Why," says he, "I will tell you the secret—I know that for every grain of corn I sow I shall reap a dollar."

"O, then, it is so, is it?" you would say. I don't wonder at your sowing plentifully, when for every grain you sow you reap a dollar."

But sowing to the Spirit is better than sowing grains of corn and reaping dollars. "He that soweth to the Spirit, shall of the Spirit reap life everlasting." Galatians vi. 8.—*Sunday School Advocate.*

Immense Size of the Pyramids.

A United States Naval Chaplain who has recently visited the great Pyramid of Cheops in Egypt, wading in the deep sand fourteen hundred feet before he had passed one of its sides, and between five and six thousand feet before he had made the circuit. He says, take a 100 New York churches of the ordinary width and arrange them in a hollow square, twenty five on a side, and you would have scarcely the basement of this pyramid; take another hundred and throw in their material into the hollow square, and it would not be full. Pile on all the stone and brick in Philadelphia and Boston, and the structure would not be as high and solid as this greatest work of man. One layer of block was long since removed to Cairo for building purposes, and enough remains to supply the demands of a city of half a million of people for a century, if they were permitted freely to use it.

What is the character of your present trial? Perhaps it is one of Heaven's officers come with a search-warrant to search for idols: "The Lord search the heart."

He that never loathed himself on account of sin, never yet repented.

The Love of Woman.

There are few persons, we believe, who would not be able to adduce, as having come within the sphere of their own observation, instances of the disinterestedness, or rather, more properly speaking, devotedness, of affection in woman; but one which, from personal intimacy, came more closely under our notice, was so remarkable, that the mention of it may not be here deemed out of place.

The lady was in the prime of life, the widow of a gentleman well known in the scientific world, by whom she was left in easy, though not affluent circumstances. She took, for her second husband, a captain in the Indian army, who, in earlier years, had been on terms of intimacy with her first.—He had gone out to India in the full vigor of health, and ardor of youth, favored, also, with more than an average share of manly beauty.

After a residence of some years in India, with every prospect of promotion and honorable independence opening before him, all his expectations were in a moment blighted, by his being thrown from his horse, and his head jammed into a fissure of the rocks that bordered the road he was traversing.

He was taken up apparently lifeless; but by the care of his faithful servant, he was, after many days of insensibility, restored to consciousness, and found himself blind, deaf, and the organs of speech so injured, all through the same cause, compression of the head, that he could with difficulty give utterance to a few scarcely articulate sounds, which he had not even the consolation of hearing.

For several months he lay in this deplorable state, almost of despair; but gradually a sweet calm came over his mind. He reflected how many he had seen in the possession of every luxury, and in the enjoyment of every what the world calls pleasure, and who were yet far from happy themselves, and still further from making others so. He considered that "the fountain of content must spring up in the mind," and that, however deplorable his situation might appear in human eyes, yet in those of his heavenly Father, who seeth not as man seeth, it was doubtless that which was best for him.

With this conviction came perfect resignation to the Divine will, and with that resignation also came its inseparable companion, perfect peace. With the health of his mind, that of his body equally improved; and as soon as he had regained sufficient strength to make the effort, he took courage to set out to his native country, his career in the East being decidedly terminated, as he hoped as unexpectedly.

On arriving in London, the place of his birth, and where his father had reached the highest civic honors, he lost no time in presenting himself to the widow of his deceased friend, by whom, in the lifetime of that friend, he had always been received with the kindest hospitality. Her feelings on seeing him such a wreck of his former self, may easily be imagined, and as easily that, to pity for his altered state, was soon added the desire to alleviate its sufferings and privations.

They married, and never was union more tender or more true; their days flowed on in one pure stream of reciprocal harmony. Ever at his side, to understand and interpret his wishes, his wife invented for him an alphabet, upon her own fingers; and it was a pretty sight to see him take her hand in his, and touch each finger with a gentle fondness, that seemed as if glad to linger over its errand. The impediment to his utterance gradually decreased, leaving him the power to make himself understood; and he recovered sufficient eyesight to track his way around the garden. This was a great source of enjoyment to him, and we have often watched him stopping to feel the texture of the leaves, and inhale the fragrance of the blossoms, with a countenance so serene, and so expressive of thankfulness, that he has seemed to use a living embodiment of the holy truth, "God is love; and to love is to be happy."—*Mrs. Strutt's "Feminine Soul."*

"Good to make men of."

A gentleman once asked a company of little boys, what they were good for? One little fellow promptly answered.

"We are good to make men of."

"Think of that, my young friends, you are all good to make men and women of. We do not mean, nor did that little boy—that you are merely good to grow up to the size of men and women. No, we mean a good deal more than this. You are to make persons that will be respected and useful, that will help to do good in the world. No one who is not useful, and who does not seek to make the world better, deserves the name of man or woman."

You should not forget, that if there are to be any men or women—any that deserve such a name, twenty or thirty years hence, they are to be made of you who are now children. What a world this will be, when you grow up, if all only make men and women!

Will you not ponder this subject, and "show yourselves men?"

"Good to make men of." What kind of men will your youthful readers be twenty years hence? Will they be classed with the intelligent, respectable, the industrious, the prosperous, the benevolent, the pious men of the time? For doubtless there will be such.

It may require a little self-denial, and hard study, and hard work; but such a character is cheaply purchased at that price, and such a character we wish our readers to bear.—*Youth's Companion.*

Educational.

JUDSON FEMALE INSTITUTE, MARION, ALABAMA.

THE JUDSON INSTITUTE will commence its twentieth annual session on the first day of October.

Faculty.
S. S. SHERMAN, Principal.
S. L. C. SWEEZEY, Mathematics, and Natural Philosophy.
Prof. H. AUGUSTUS POON, Vocal and Instrumental Music.
Miss MARY E. SHERMAN, Presiding Teacher, English and Latin.

Miss F. A. DENEY, Botany and English Literature.
Miss E. L. BAKER, French.
Miss LUCY A. MASON, Music.
Miss FANNIE INGERSOLL, Art.
Miss H. ELIZABETH, Drawing, Painting, &c.
Miss ELIZABETH ANDERSON, English.
Miss EUSTACE F. JERSON, English.
Miss MARGARET J. SHERMAN, Art.
Miss ELIZABETH INGERSOLL, Preparatory.
Governess, Miss E. F. JERSON.
Matron, Mrs. ELIZA BOLTON.

The new building will be finished and ready to receive the students on the first day of October. The building will be finished and ready to receive the students on the first day of October. The building will be finished and ready to receive the students on the first day of October.

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THE GREENBERG MEDICINES

ARE well known and eagerly sought for throughout the whole Continent of America.

Never before their introduction could any series of popular remedies be found that were equal to any emergency that was always to be relied on, and were within the reach of the poorest and the most afflicted.

Never before the Greenberg Pills, could you obtain for a certain remedy for Bilious Disorders, Liver Complaints, Dyspepsia, Constipation, and Asthma.

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Never before the Green Mountain Ointment was there to be found, for such an immediate cure for Burns, Bruises, Cuts, Old Sores, Pimples, and Inflammations, either external or internal.

Never before Marshall's Uterine Catholicon was there to be found, for such an immediate cure for the various diseases of the Uterus and other female diseases.

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