

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

VOL. 9--NO. 20.

The South Western Baptist
PUBLISHED EVERY THURSDAY MORNING,
BY
THOMAS P. MARTIN.
JONES, TALIAFERRO & CO.,
PROPRIETORS.

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be addressed to the SOUTH WESTERN BAPTIST, Tuskegee,
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Communications.

For the South Western Baptist.

LATY, Yoruba, Africa, April 15th, 1857.

DEAR BROTHER TICHENOR: I intended to
write you letter-to-morrow, but the carrier, from
Oghomishaw, came with the mail this evening.

And there is a carrier here, from Lagos; so we
will send off mail-to-morrow. My letter this
time will have to be short.

I expect to baptize my Interpreter, and a fe-
male convert, on next Sabbath, if the Lord will.

I asked him to write me a short history of
his experience, saying that I wished to send it
to a friend. You will observe, he has generally
used the present for the past tense. Still, he is
a much better scholar than any of his inter-
preters. He was born at Sierra Leone, and
brought from there to Lagos, where he was
brought up under the care of the Western
Methodists. He is about twenty years old, and
of an amiable disposition.

He says: "I was a member of the Methodist
Church from my infancy, till I was employed
by a Baptist Missionary, by the name of the
Rev. R. W. Priest, who brought me from La-
gos to Yoruba, where he taught me more seriously
of God, more than I ever have before. He
speaks to me, and through that makes me feel
that I am a sinner before God. And he often
prays with me, together in his room. And he
told me that we may have prayers in the
other part of the house, where I was resid-
ing, every morning and evening, in order that
natives converts may come there; that we may
always pray together there as a church member."

And continued in his simple state, but never
quit praying alone of myself; and I continuing
pray in this for a long time, and I was very
pious for my sins, till while I was praying one
day alone, I felt joy, exceeding great joy in my
heart that God, for Christ's sake, has forgiven
my sins. And from that time I loved God bet-
ter than before; and all the Christians and their
ways I also loved them very much; and all two
sinners I love, but not so much as the Christians;
and I feel greatly sorry for them, because their
ways leads to destruction. And after these,
then I was asked by my Master (Master here is
equivalent to Mr. with us) whether I ever was
baptized; and my answer to this question was,
"yes, sir." And he asked me in what was this
done? I told him, by sprinkling water on my
face in the name Father, the Son, and the Holy
Spirit. And he called me by my name, and
said: "Mould, you never been baptized?"
and I got little mad, and said, "sir," and he re-
peated the same again. And he told that I
knew the in which I was baptized, and I will
not puzzle at all about this. Then he told me
that baptize by sprinkling is not baptism at all;
and I did not own it as the truth till he gave me
many books to read, on baptism, and many
Scripture passages to prove that baptism is not
sprinkling, nor pouring, but it is by immersion.

And when I think of these seriously, I find that
what he has told me is fact. From that very
hour I know that I was never baptized; and
as I know it now to be truth, I wish to be
baptized by immersion."

My Interpreter's name is Thomas T. Mould.
I will say this much, in addition: For some two
months, after we came here, (till we got a girl)
he came regularly, of a morning, to clear up our
room. Neither of us wish him to do any thing,
but what he is ever ready and cheerful to do it.
I never call but what I find him at his place.
He has prayers out at their part of the house
every morning and evening; and comes regu-
larly at 11 o'clock, A. M., to read in the Bible
with me and my wife, and prays in turn with
us. He never has palavers with any one. I
have never heard of his using any profane or
low language.

My Interpreter has no wife.
We are enjoying good health, and now we
also, begin to feel almost like we were acclimated.
The sun now runs directly over our heads;
so we have no shadow, in length, at noon.
But there is such a constant breeze 'tis not op-
pressively hot. I wear, all the time, a coat and
vest; and this morning I got out my thickest coat.
Not so much to keep off cold as rain.
The rains have commenced falling. It rains
about two or three times a week.

'Tis hardly needful for me to ask you to urge
this. I tell him after he told me his experience; so this
notice should have come after the next.

Affectionately, &c.,
H. F. BUCKNER.

For the South Western Baptist.
Signs of the Times.

In looking abroad upon the ocean of time,
in view of the religious world and the prevail-
ing opinions existing in regard to the Deity, the
present period perhaps admits of a greater vari-
ety than any which has preceded it.

Coexistent with the Divine Institutions of
our blessed Saviour on earth, there has been a
diversity of dogmas antagonistic to the peo-
ple of God.

In the days of proscription and persecution,
this diversity of opinion was not so numerous
as in the days of toleration. Because, when
the persecuting sect were in power, they
wielded the strong arm of the law to oppress
the religion of the cross. But as toleration
was increased, so increased the diversity of op-
position, until the secular arm was again en-
forced. As we come down the stream of time
to the period of free toleration, when civil and
religious freedom was allowed, when the mul-
titude of dogmas had failed to arouse the civil
power in their favor—and the people of God
were allowed to worship according to the dic-
tates of their own conscience, at their own time
and place. Then do we see the arch enemy as-
sume a different attitude in his warfare. The
formation of different denominations, calling
themselves the Church of God spring up, ar-
rayed in majesty, numerous and popular, want-
ing but the physical power of the law to pull
down the fair fabric of that glorious institution
erected by the blessed Lord.

Thus have grown up the many different re-
ligious denominations in our own country, all
claiming to be the true followers of the meek
and lowly Jesus.

The Baptist, a name ever to be remembered,
emanating from the oracles of God, and grow-
ing out of the genius of the Gospel of his Son,
instituted by Christ and his Apostles into his
church upon earth, based upon principles as
permanent as the rock of eternal ages. These
principles have been perpetuated and practiced
by God's people through every century down to
the present time. And now still looking out

on the arena before us, we still see the same ex-
ternal opposition in all the surrounding denomi-
nations the same scepticism, infidelity, and De-
ism existing—not only have we these external
foes, but when we look into the pale of our own
Church we see that we have internal opposition
also. This is manifested by the diversity of
opinion set forth in various ways, both verbally
and in writing. Who can read the points of dif-
ference in regard to affiliation, to open commu-
nion and amalgamation, now being agitated by
many of our own denomination without some
of disastrous consequences to the great Bap-
tist cause? and again when we see the jealousy,
the prejudice and personalities interchanged, as
we now view them among some of our best writ-
ers and ministers—is it not enough to alarm our
guilty fears. Suppose we stop here and ask
why all this difference of opinion among Bap-
tists, on these cardinal points of doctrine. The
answer suggests itself, because there are so many
of our able preachers, who are so tender-
footed and fearful of the feelings of others that
it is impossible to get them to preach or write
on the Ordinances of their own church.—
Thus we allow ourselves to grope along without
investigation or an interchange of sentiment,
until too many alas! are led to differ upon these
cardinal principles of our own denomination.

Still there are some opposed to religious con-
troversy, and want all this agitation hushed. I
have always been opposed to religious public
debates; because the controversy is generally
gotten up merely for the sake of controversy.
But my brethren, I would ask, how are we to
arrive at the truth? Have the Baptists anything
to lose by investigation? Are their peculiar
tenets so obscure, as that to discuss their merits,
would make them still more obscure? I trust
not. Then let us challenge investigation. Let us
invite discussion.

In the words of the Rev. Joseph Bankston,
"The Baptist Church forms a nucleus around
which every other denomination rallies." This
being admitted, it is of vital importance to
them to understand the truth as it is, and to
practice the same things in the unity of the
spirit, and all be of the same mind.

These are critical times for the Baptists, when
so many of our good brethren stand aloof from
the contest. Whilst others there are who have
avowed sentiments of open communion, and
others again who affiliate with Pedoes in church
discipline.

Yes, we think these are the times when such
lights as brethren Buck, Pondleton, Walker,
Dayton, Manly, Henderson, Graves and others,
should put forth their voice, to enlighten those
who have slumbered and slept on the lap of igno-
rance or indifference until they have nearly ap-
proached that rock on which "millions upon
millions from race to race continue to split."

"My voice is for war!" "A holy war!"
earnestly contending for the faith once delivered
to the saints."

But while the Baptists are silent on these
things, and divided among themselves, it is
policy in other denominations to say but little
to their own people in the way of investigating
Christ's Ordinances and Church government.

The main thing that they are now very par-
ticular about is, to avoid investigation among
themselves or controversy with others, and to
caution their members against the reading of
Baptist principles, books, papers &c., and this is
often done by sarcastical innuendoes about im-
mersion about the Baptist novels and a hun-
dred other things.

God grant that the Baptist people may be-
come a unit, centered upon the truth as it is in
Jesus, clothed with the spirit of humility, ex-
tending Christian courtesy to all denominations
and to all the human race.

For the South Western Baptist.
Funeral Preaching.

To delineate this subject fully, would
be a difficult task. What is funeral
preaching? Where is its origin? What
time or date gave it birth? What au-
thority have we as Christians for it?
Or rather, can there be any such thing
as funeral preaching? Or, should the
gospel be preached at the burial of a
person, and the preaching of the gospel
be called funeral preaching, because
employed to solemnize the occasion? If
so, can it properly be so called, when
not used to solemnize a burial?

Some of these questions are difficult
to answer correctly. Preaching, as
well as other performances to solemnize
a burial, is called a funeral rite. Hence
the term funeral preaching. But, accord-
ing to lexicography, it cannot be a
funeral unless it be applied to, or em-
ployed in the burial of a person; or,
unless it be used in direct reference to
that performance.

Funerals are burial ceremonies, and
are so defined by all lexicography.—
Preaching is public religious instruc-
tion. Burials are bodily exercises, per-
formed with the hands. Preaching is
an oral exercise, applied to the ear of
hearers.

Funeral preaching certainly is of mod-
ern origin, or rather practice, among
the Protestants; and more especially
among the Baptist Churches.

The present practice of preaching
Sermons for funerals, in some remote
meeting house, sometimes several miles
or hundreds of miles distant from the
grave; several days, months, or some-
times years, after the death of the per-
son, seems to be of very recent origi-
n; for the aged who now live among

us, can testify that it was not common
in the early part of their life. As to
recorded proof, history, both sacred and
profane, leaves it mainly to conjecture.

The custom of representing our re-
spect for the dead, by oration or preach-
ing, may have been borrowed from the
Pagans, and handed down to the mod-
ern Christians, by or through the Catho-
lic Church. The present practice of
performing this last tribute of respect,
is thought to have originated in the
Catholic Church.

History informs us, that funeral ora-
tions were practiced among the ancient
Hebrews, Greeks and Romans, several
centuries before the Christian era, over
the great ones of each respective na-
tion, in eulogy of their greatness—
sometimes of their goodness, as the
people thought. But the Israelites,
God's ancient Church, seem not to have
had any orations at all over their dead.
They buried them with great lamenta-
tion, singing and fasting, as did David,
at the death of Saul and Jonathan.—
There was a great mourning for Jacob.
Many other instances might be brought
up, but in them there is no mention of
oration. It would not be proper to
take the old dispensation formalities
and ceremonies for Church requirements
in the gospel, had there been such prac-
tices, since the propriety of those formal-
ities and ceremonies ended at the cru-
cifixion of our Savior. The orations
referred to, were performed over the
deceased before burial. The lamenta-
tions also generally took place with the
death and burial over the body.

The practice of referring matters of
solemn importance to the Church, was
common among the Pagans; and when
Rome adopted the Christian religion,
in the reign of Constantine, (which be-
gan A. D. 307;) Some authors say,
"There was an incongruous mixture of
Pagan philosophy and heathen super-
stition exceedingly deluding the purity
of religion. Some of these were mon-
key, image-worship, supremacy, &c.,
and no great doubt, the ancient prac-
tice of having orations in praise and
honor of the dead, came in also.

It is related in history, that Jovian,
Emperor of Rome, paid funerals honors
to the remains of his predecessor, Ju-
lian, after he had been dead several
months; after he had performed many
exploits in war, (A. D. 364). There is
however, no mention of preaching his
funeral. And, indeed, this may not be
the first instance, in which funeral hon-
ors were paid, so long after the person's
death.

There seems to be a considerable
epoch in the world's annals, in which
there is no direct and minute account of
funeral circumstances set forth; till in
the nineteenth century, we are waked
up by great and elaborate funeral ora-
tions, or eulogy on the character of
some long-renowned and almost forgot-
ten friend, attended with costly and
fashionable mournings, black dresses,
costly ornaments, long faces, long lists
of unpaid accounts and sometimes, long
neglect of domestic duties. "You see
that lady who, the day before, was as
various as the rainbow, upon the time
appointed for attending the (so called)
funeral, and mourning, dark as a cloud."
"Nor indeed, does this humor prevail
only on those whose fortunes can sup-
port any change in their equipage, nor
on those whose incomes demand the
wantonnness of new appearances; but
on such also as have just enough to
clothe themselves."

And why? Because of the imperious
sanction of the mighty tyrant Fashion,
who has too many myriads of unwary,
misguided devotees!

But why is the present practice so
popular? Is it because "Jesus wept"
at the grave of a Lazarus who had
been dead "four days"? Is it because
He raised Lazarus from the grave?
This was not a funeral exercise in any
sense; but rather a resurrection. If it
were a funeral, it was at the grave.

Stephen was stoned to death, "And
devout men carried Stephen to his burial
and made great lamentation over him."
This lamentation was, unquestionably
performed at the place of burial, "over"
the body; and we infer that this lamenta-
tion was before the consign-
ment. This lamentation was made
by "devout men," Christians.

They may have sung a dirge, like
unto David's lamentation. They may
have prayed to the Most High for hu-
mility and resignation. It is quite in-
ferable that they did. They may have
had preaching, considering that a propi-
tious occasion for enforcing the truths
of the gospel. These particulars are
not mentioned; and it might seem as
fair to infer preaching as to infer the

other particulars, but for the Scripture
signification of the terms, (lamentation
and preaching). Even allowing that
there was preaching; it is quite obvi-
ous that it was performed at the grave,
"over him." Else the lamentation was
not finished. Else lamentation has a
more extensive signification in the New
Testament than in the Old.

It cannot be denied that preaching is
a divine, also special appointment;
having for its specific object, the promul-
gation of the "Gospel of the king-
dom." And although the gospel has so
many different points of doctrine;
there is not to be found in the whole
catalogue of doctrines to be taught, a
single instance, mentioned of the preach-
ing of funerals. Preaching was invari-
ably to apply to the gospel, as is men-
tioned in the commission. Mark 16c.

Therefore, unless funerals are a doc-
trine of the gospel, funeral preaching is
a new term, entirely inappropriate,
since one refers to the living and the
other to the dead. We should not use
the expression "preaching a funeral,"
but, rather say, preach on a funeral oc-
casion; preach the gospel.

The doctrines, life, examples, charac-
ter, mission, commandments, death, and
resurrection of our blessed Savior, are
the points to be set forth in preaching.

If preaching be performed on a fun-
eral occasion, it will be done at the
burial over the dead body.

It is sometimes very convenient to
have preaching at the time of burial.
Though this convenience is no proof of
the propriety,—its propriety is very
doubtful. The absurdity of calling
preaching, funerals, when employed as
above stated, is quite obvious.

For the South Western Baptist.
[The following is written at the re-
quest of the members of the general
meeting at County Line. In answer to
the query. What are the best means
to increase spirituality among the
Churches of Christ.]

I proceed to comply with the request
of my brethren as near as possible.—
Permit us to remark that all backslid-
ing, barrenness, or coldness, or un-
fruitfulness, among Christians, arise
from a departure, either from the letter
or spirit of God's word. And of course
an earnest and full confession of our
sins against him made by us, and to
him, where we have departed from
him; or to our brethren, or fellow-men
as the case may be, where we have
done them injustice, is the true, sure
and certain course to pursue, in order
to be cleansed from unrighteousness.—
It is more than probable that many of
our present members have come into
our Churches during the few past years
in the midst of powerful excitements,
and when that excitement ceased, and
they saw the zeal of ministers and older
members abate; they have let down in
their own feelings much lower than
they should, and in many instances
have become the subjects of strong
temptation. No doubt but with the
true-hearted and earnest convert, Satan
has suggested that they were really
mistaken, and deceived; and they have
given way to low and desponding feel-
ings, and are yet children, or babes in
Christ, and have need of milk, and not
of strong meat. If, instead of this,
they had taken Peter's instruction, "lay-
ing aside all malice, and all guile, and
hypocrisies, and envies, and all evil
speaking; as new born babes, desire
the sincere milk of the Word that ye
may grow thereby." Quite a different
state of things would have taken place.
In order that we grow, we must have
the sincere milk of the Word. To have
this milk, we must desire it. To desire
it we must lay aside those evil passions
before named. One thing more is nec-
essary: that is to be fruitful in right-
eousness. In order to fruitfulness, we
must add to our faith virtue, which
consists in active obedience to Christ,
thus proving our faith by our works;
and with this an increase of knowledge
proper for the successful performance
of our duty, and a well tempered course
of conduct, which consists in neither
being too zealous nor too cold, but al-
ways in due bounds. And patiently
enduring both the heat and cold,—the
trials in disappointments and reproach
with meekness. And like the husband-
man, wait for the early and latter
rains; but be sure to be Godly, and act
Godlike in all you do, exercise brotherly
kindness whether you receive it or not.
And exercise that charity towards
those who differ with us, or do not act
as we think they ought to do; which
seeks to find an excuse or apology for
them and places the most favorable
construction on their apparently evil

deeds. Due diligence in this course
will make the Christian fruitful in the
knowledge of Jesus.

No. 2. All persons who are sincere
in their religious professions desire to
have some assurance that they are
right in heart; and often it becomes a
source of anxious solicitude to the true
Heaven-born soul to know if all is
right within before undertaking impor-
tant duties. In such a case permit us
to say that if important duties impress
the mind of any, which if you knew,
you were a Christian, you ought to do.
The best plan is to do them and ask
God to bless you in the due perform-
ance of it. For if you were not a
Christian you would not be likely to be
impressed with a Christian duty.—
Again if you have thought yourself a
Christian, and you become impressed
with the duty or conviction that you are
a sinner in the sight of God; confess
your sins, and forsake them; for it is
your duty to do so—whether you are
truly a Christian or not. But if a deep
and abiding sense of spiritual poverty
rests on you so that while you do all
you know how to do, you still feel the
poorest of the poor in the sight of God,
and actually unworthy to have a place
among his people. Remember Jesus
has given the only qualification for the
kingdom on which we dare to rely with
safety. He has adapted it to the ca-
pacity of all grades of persons, it is so
simple the most humble of all can un-
derstand and appreciate it fully. And
to the most intellectual it is truly sub-
lime. It is ever new, and magnifies
like the leaves and fishes on investiga-
tion and due contemplation. Just listen
to Him who spake as never man
spoke to the thronging multitudes and
disciples when seated on the Mount
with longing and thirsting anxiety.—
He opened his mouth and said, "Bless-
ed are the poor in Spirit, for theirs is
the kingdom of heaven." One quali-
fication alone is all; that is to be poor
that none but Jesus can do you good.
And so God, and Christ, and the Gospel
kingdom on earth with all the precious
promises, and comforting influences of
the Spirit in the heart, and Heaven and
glory are all yours—come riches or
poverty, sickness, or sorrow, or let foes
arise wrongfully more than the hairs of
my head, I will rejoice in Christ and
be glad; for I have a reward in store
inexpressible and full of glory. Come
all ye desponding, look up and rejoice.

No. 3. Let us "always be ready to
give to every one that asketh us a
reason of the hope that is within us,
with meekness and fear." This was
the primitive practice. From the wo-
man at the well of Samaria, up to the
great Apostle of the Gentiles, they
bear testimony to what Jesus had done
for them. The blind man said to those
who reproached, "since the world be-
gan it has not been known that one
should open the eyes of a man who
was born blind." Infidelity and pre-
sumptuous pride must here bow, or out-
rage the most overwhelming testimony.
Paul relates his own experience, and
testifies to the glorious power of God
to overtake and regenerate one who
was exceedingly mad against all who
taught in Christ's name. In nearly all
of Paul's epistles he appeals to their
own experience. And who among us
(I mean to say who among those ac-
tively engaged in the cause of Christ,
male or female,) have not witnessed
some Heavenly times in Christ Jesus,
where Christians have assembled and
told over their religious feelings and
prayed together. No preaching will
so universally operate on Church mem-
bers as a social prayer-meeting, where
the weak and simple-hearted, (among
whom are often the most spiritually
minded, and soul-stirring thoughts
dwelling,) express themselves and tell
their desires, prospects, hopes, and dis-
couragements. Here Christian hearts
are often made to burn together, and
stubborn hearts often move and melt
than in any other kind of meetings to
their number, that I have ever attend-
ed, or read of. In the midst of the
deepest crime and offensive conduct,
Malakiah says, "Then they that feared
the Lord spake often one to another,
and the Lord hearkened and heard it,
and a book of remembrance was writ-
ten before him for them that feared
the Lord, and that thought on his
name. Soon after our Saviour's ascen-
sion, Peter was imprisoned, and the dis-
ciples held a private prayer-meeting with
closed doors. God was there in his
mighty power. Peter was released and
restored to them. And their hearts
were filled with joy. I have known
two or three members to meet, read and
pray and relate their religious exper-

ience, and the Lord was there to bless,
and their hearts were made glad.—
These are good means to increase
Spirituality. And a day of solemn
fasting and prayer to God has often
within my knowledge, been made a
blessing to many.

No. 4. Lastly, if we love Jesus, let
us keep his commandments, and he
says his father will love us and make
his abode in us. Let none quench the
Spirit—but when duty comes before us
do it at once, no one putting it off for
a more convenient season. Then like
the Israelites when each one did make
up his own part of the wall—and as
the wall was then completed so the
whole Church will now be revived.

Let us take on the whole armor of
God, that we may be able to with-
stand in the evil day, and having done
all to stand. Stand therefore, having
your loins girt about with truth, and
having on the breastplate of righteous-
ness; and your feet shod with the pre-
paration of the Gospel of peace; above
all, taking the shield of faith, where-
with ye shall be able to quench all the
fiery darts of the wicked. And take the
helmet of Salvation and the sword of
the Spirit, which is the Word of God:
Praying always with all prayer and
supplication in the Spirit, and watch-
ing thereunto with all perseverance
and supplication for all saints. The
Apostle concludes with a request which
I make on part of the ministry gener-
ally. But especially does the humble
writer request as Paul did—"for me,
that utterance may be given unto me,
that I may open my mouth boldly,
to make known the mystery of the Gospel.
That therein I may speak boldly as I
ought to speak. Amen.

JOHN R. HUMPHRIES.

Testimony to the Baptists.

Rev. Alfred Eddy, pastor of the Presby-
terian Church in Bloomington, Illinois, recently
preached a sermon in the Baptist house, at that
place, in which he paid the following tribute to
the Baptists:

"If I may be permitted to indicate what I
deem to be the genius of your church, I should
call it eminently democratic. This, strictly, and
filling the entire limits of the term, is your gov-
ernment and discipline. You have no ecclesi-
astical caste, no aristocratic orders, no courts of
appeal, no higher judiciary but the Church
itself—freedom in its most boundless definition,
liberty, without dikes to arrest its widest flow.
Even creeds are not fossils with you. I have
yet to learn of a Baptist bedstead, made of cast
iron, on which to shorten or lengthen the faith
to a precise pattern bequeathed by the dead
generations. You make more of the Bible than
tradition or philosophy, and that, too, of the
plainer and simpler meanings of Scripture, be-
lieving that it was designed for the masses, and
not for Theological Seminaries, or ecclesiastical
vaticans.

"To reach, then, the largest number, through
what I call the democratic idea or medium, is
the genius or power of your church; and this I
deem the Divine in its existence—the mission
it has among the sisterhood of denominations.
It is a good deal of a John the Baptist, ever
dwelling near Jordan and baptizing the multi-
tudes. This has been at least your historic
character,—to reach and mould the masses. A
grand and glorious work! With this in view,
you have laid the foundation of a large and no-
ble house; and I add, you are able to finish it—
and you must lay the top stone with shouts of
grace and victory."

Baptist Love of Liberty.

"A Historical Sketch of the Congregational
Church in Massachusetts, by Rev. Joseph S.
Clarke, D. D.," pays the following tribute to the
Baptists of that commonwealth:

The new Constitution which the State adopt-
ed in 1780, while it liberated each religious sect
from all subordination to any other, left the old
law of taxation for the support of ministers in
full force. This was strenuously resisted by the
Baptists. They held conventions; they memo-
rialized the legislature; they appointed delegates
to meet other bodies, if such could be found,
who sympathized with them; they employed
Rev. Isaac Backus, of Middleboro', to act as
their agent in accomplishing their purpose.—
Still it failed. The "Third Article in the Bill
of Rights," appended to the Constitution, clearly
recognized the right to compel the people to
support public worship, on the ground that "the
happiness of a people, and the good order and
preservation of civil government, essentially de-
pend upon piety, religion and morality, and that
these cannot be generally diffused through a
community but by the institution of the public
worship of God, and of public instructions in
piety, religion and morality." Conceding to
the framers of that Article all honesty of inten-
tion and purity of motive, we must also con-
cede to our Baptist brethren the credit of hold-
ing the truth, on this point—a very great and
practical truth, which has since been acknowl-
edged by the nearly unanimous action of the
commonwealth in expunging that Article, and
leaving religion to its own inherent, vital energy,
with the promised blessing of God, for its sup-
port and propagation. The result has shown
that public worship and its attendant blessings
can be had without legal compulsion; and
even more effectually than with it.

Malice is the very image of the devil.

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

TUSKEGEE, ALABAMA, THURSDAY, SEPTEMBER 24, 1857.

50 NOS. IN A VOLUME

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, SEPTEMBER 24, 1887.

Elder Z. G. HENDERSON, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

If "A Mourner" will give us his name, we will pay attention to his communication in some way.

Bro. F. M. LAW writes us that he will be absent for the next six weeks in attending the Associational meetings which will prevent responses to correspondents, but an arrangement exists by which orders for books will be filled.

Efficacy of Prayer.

"And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." These words were announced by our Lord to his Apostles just before his passion in the Garden. They are of the same nature as the Commission, The Commission gave authority to preach, and stated the laws of induction into the Kingdom of Heaven; this gives authority to pray, to whom and through whom we are to pray, and the certainty of a favorable response. We, then, have no more right to alter the Law regarding prayer, than to alter the laws of the Great Commission.

From these and other passages we are clearly authorized to pray to the Father and the Son. The Apostles taught and did both. Proof, this of the divinity of the Messiah. But we have no precept nor example, direct, to pray to the Holy Spirit; but many to pray for it. This does not argue the inferiority of the Divine Spirit; it is the arrangement of the Covenant of Grace, and so let it stand. The Bible gives no reason for it, nor shall we. But let the idea ever be before the mind of the suppliant when he approaches the mercy seat. The Holy Spirit regenerates, prompts and assists prayer, reveals Christ, and sanctifies the soul of the believer.

The promise, "Whatsoever ye shall ask in my name, that will I do," must be restricted to things in accordance with the Divine Mind; for surely God will not answer a prayer that would conflict with his fixed plans. Sometimes the most pious Christians offer rash and inconsiderate prayers. But when a suppliant approaches God, through Christ the Mediator, with the Spirit prompting his prayer, making intercession and aiding his infirmities, the response is as certain as the Godhead exists. "There is one God, and our mediator between God and men, the man Christ Jesus." According to this, there is one God to answer prayer; one Mediator through whom it is to be offered; and in other passages, one Holy Spirit to prompt it. With this Divine and efficient arrangement, Christians can offer prayer in strong faith—it will be answered. In this arrangement consists the efficacy of prayer. Christians should never lose sight of it. Whoever addresses a prayer to God, and either rejects Christ as mediator, or neglects Him as such, cannot be heard; for God cannot hear prayer, unless it is offered in the name of Christ. And, further, whoever offers a prayer without the Spirit of God being in it, will not be heard. We have no space to amplify these important truths; let the reader ponder them well and see if they do not accord with the Word of God.

Cases, such as Elijah praying that it might not rain, and then that it might rain, and Hezekiah praying that fifteen years might be added to his life, are adduced to encourage Christians to make "great requests" in prayer. But Elijah's prayer in both cases was prompted by God. It was not to gratify Elijah that he prayed that it might not rain for three years and six months. It was God's will to withhold rain so long, to punish the Jewish nation for violating his laws, and he influenced the prophet to pray for it. And when God had vindicated himself on Carmel, through Elijah, he impressed the prophet to pray for rain. And many men have prayed for their lives to be prolonged, and have died without an answer; but Hezekiah, for reasons unknown to us, was moved to pray for the addition of fifteen years to his life, and it was granted.

Further remarks next week.

Heaven.

As in the ancient Grecian games there was a prize to be contended for, which excited desire in many a breast to obtain it, and fired the soul with lively ardor and determination to strive for it, leading to the strictest temperance and self discipline and the most vigorous exertion in pursuit of the end sought for, so there is placed before every man a celestial prize of unspeakable splendor and value, which should inflame his soul with the most intense and ardent desire, and animate him to struggle for it with the most determined resolution and perseverance.

Singing, a Part of Divine Worship.

"Let the Word of Christ dwell in you richly," &c. Col. 3:16.

4thly. We observe in the next place, that this divinely appointed exercise is also a most appropriate medium through which to embody sentiments suited to a threatened or ever present calamity. To the more worldly mind, there is an unsuitableness in singing to a heart overborne and crushed with misfortune and affliction. Indeed, Solomon appears to have alluded to this incongruity when he says, "As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart." But by a "heavy heart" the wise man appears to refer to one uncheered by any divine influence. Be this as it may, a far greater than Solomon has decided by example as to the appropriateness of this exercise in the midst of calamities. It was by singing a hymn that our Lord Jesus Christ prepared himself for

"That last mysterious agony."

"Rising from the table at which He had just instituted the Supper, it being the very night, too, on which He was to be betrayed, it is recorded that 'they sang an hymn and went out to the Mount of Olives.' Thus did our Lord prepare Himself for the garden of Gethsemane, for the apprehension, the trial, the condemnation, and the crucifixion. What Christian has not desired that that 'hymn' had been recorded by some one of the Evangelists, in which 'the Man of Terrors' and his little band of disciples poured forth in sad voices the emotions of their hearts on that solemn occasion. It is said of Luther, that when he received any discouraging news in regard to the great reformation, he was accustomed to say, 'Come let us sing the thirty-sixth Psalm: 'God is our refuge and strength, a very present help in time of trouble; therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea.'"

Nothing is so important an auxiliary to prayer as singing. What so becoming, when we go before the mercy seat to beseech the favors of God, as that we should recount his past goodness "in psalms, and hymns, and spiritual songs." You cannot imagine circumstances of peril more overwhelming and despairing than those which surrounded Christ and his Apostles on "the same night in which he was betrayed." Yet it is recorded as we have seen, that "they sang an hymn and went out to the Mount of Olives." That terrible and mysterious agony in the garden, in which He prayed as none ever prayed before, "sweating as it were great drops of blood falling to the ground," was preceded by the singing of a hymn, whether cheerful or sad, at least such an one as became Him who was on the eve of wrenching the victory from him "that had the power of death, that is the devil, and delivering them, who, through fear of death, were all their life time subject to bondage."

A beautiful writer has said, "Never does the human harp give forth so sweet a chord, as when its framework is most shattered, and its chords most torn." Then, when an unfeeling world pronounces it useless, and as did the cruel Babylonians, demands one of the songs of Zion, though the despairing response for the instant may be, "how can I sing one of the songs of Zion in a strange land," yet looking back to happier days and forward to a glorious enlargement, it gives forth the sublimest swell of harmony. "If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth if I prefer not Jerusalem to my chief joy." It was when Paul and Silas were in the inner prison at Philippi, bound down in chains at midnight, that "they prayed and sang praises to God, and the prisoners heard them," and, "aye, and God heard them, too, and shook the very foundations of that prison, burst their chains, opened the doors of their dungeon, and brought the jailor, trembling and afraid before them, as a poor penitent, asking what he must do to be saved."

Have we lost our property? We "have in heaven a better and more enduring substance." Has the grave closed over our nearest and dearest friends? "We sorrow not as those who have no hope," and over their very tombs we can sing "Blessed are the dead that die in the Lord." Are we mourning an absent God—lamenting a sad decline in our spiritual condition? Indeed this is hard to bear. So thought David when he said: "Deep calleth unto deep at the noise of thy water-spouts. All thy waves and thy billows have gone over me." But still he could sing of mercy as well as judgment. "The Lord will command his loving kindness in the day time, and in the night, his song shall be with me. Why art thou disquieted within me? Hope then, in God, for I shall yet praise him." Are we upon the bed of death? What so well calculated to throw over the wan and wasted countenance, the serenity,

the animation, the sublime joy of the Christian hope, which is as an anchor to the soul, both sure and steadfast, in the last stern conflict! "He gives us songs" in that dark night. He whispers to the soul, "Fear not thou, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee." His Maker is already teaching him, that there is a faith which can wrench the victory from death, and call around the departing spirit the ministrals of the New Jerusalem! The dying saints would exclaim:

"O to my ravished ears,
Let one sweet song be given;
Let music charm me last on earth,
And greet me first in heaven."

American Tract Society.

It affords us great pleasure to lay before our readers the following document from the "Committee of the American Tract Society." The senior Secretary, Rev. Wm. A. HALLOCK, in a private note to us, says, "I only now give you an official, unanimous statement of our Committee, (written by our most esteemed coadjutor, Rev. Dr. Wm. R. WILLIAMS, which I hope will be acceptable to you and your readers—showing that we stand on the original basis of our Society to publish only that in which evangelical Christians agree." So. This is all that we have ever asked of that Society, and most sincerely do we rejoice, in the prospect of an amicable adjustment of the pending difficulty. Our only objection to the following circular, is that there is at least an apparent attempt to shift the responsibility, of the late movement of the Society from the North to the South, which threatened the alienation of the entire South and South-Western States. Surely we need not remind this Committee of the fact, that it was a clause in the Annual Report of the Corresponding Secretary, adopted by the Society, recognizing the "moral aspects of Slavery," as coming within the legitimate jurisdiction of its publications, followed soon after by a premium of two hundred dollars by a committee of northern Abolitionists for the best Tract upon the subject of Slavery, which Tract was to be published by the American Tract Society—the acceptance of that Tract by the Committee of award, written by a clergyman in Maine—we say it was this state of facts which alarmed the South; and not that "the Publishing Committee had at the time of the last anniversary, a treatise on the 'Duties of Masters' under their consideration." We never heard of such a treatise until now, nor do we suppose the South generally knew anything of it. It was, we repeat, the single fact, that this great Catholic institution was on the verge of being subsidized to that fell spirit of fanaticism which to carry out its purposes, would whelm our civil and religious institutions, in a common ruin. But we are willing to waive this, and accept the assurances tendered to us in this paper until the next annual meeting of the Society, at which time we hope such guarantees will be furnished all parties, as will place the institution where it has been in the affections of our whole religious commonwealth. No one in the union would rejoice more sincerely in such a consummation than we, plainly as we have written on this subject.

Recent Action of the Committee of the American Tract Society.

The Publishing Committee, with the concurrence of the other members of the Executive Committee, deem it due to the friends of the Society to state their own recent action.

At the last anniversary it was regarded by many as both feasible and desirable that, without at all trenching on the political relations of slavery, certain moral duties growing out of its existence, or moral evils and practical immoralities deplored by all evangelical Christians, and found occasionally or frequently accompanying it, should be discussed in our publications, and this without losing sight of our original and governing principle in the Society's first organization, that its publications shall be "calculated to receive the approbation of all evangelical Christians." And the confidence was expressed that the Executive Committee would, in their action respecting this matter, exercise such wisdom as would promote the usefulness of the Society "throughout our whole country."

For the successful maintenance of the past, and the happy expansion of the future influence of the Society, we have relied on the sympathies, prayers, gifts, and co-operation of our brethren in the south as in the north. If the evangelical Christians in any portion of our wide country give not their confidence, aid, and personal influence, our agents and our tracts, our collectors and our volumes are alike denied access. We have received from churches and from individuals, from men in all the strength and fervor of their best years, and from Christians arranging their worldly affairs in prospect of death, among our southern brethren, a generous and hearty support in the former years of our history. With equal fidelity to donors and testators at the north or at the south, the conductors of the Society have aimed to dispense, far and near, their respective contributions, for the best interests alike of our common country and our common Christianity.

The Publishing Committee had, at the time of the last anniversary, a treatise on the "Duties of Masters" under their consideration. It was composed of articles before issued by brethren of various evangelical denominations at the south, and was supposed to meet the views that are presented in the resolutions of that anniversary.

The Publishing Committee were not altogether unaware of the inherent embarrassment. Looked upon with some distrust at the south, as the treatise might be because bringing a northern imprint; it was yet, on the other hand, equally evident that many northern friends of the Society might object to it as recognizing "duties" inhering in the relation of "masters," that relation, in their view, being forbidden.

Since the preparation of this treatise, one of the authors from whose addresses or tracts it was compiled, has been removed by death. Two others of these brethren, honored and influential, known as true friends of the Society, have judged it inexpedient, in the enlightened and excited state of feeling awakened both north and south upon the various relations of this topic, that those writings of their own which were to form a prominent portion of the treatise, should be issued with a northern imprint. They have accordingly interdicted our further use of the matter thus supplied.

But in addition, from all quarters of our southern field we have received, and from the tried and fast friends of the Society, expressions of the most unanimous and decided disapproval of our press bearing upon the topic of slavery, even though of southern authorship, and carefully kept within the terms of the resolutions of the anniversary, could have no other result than precipitating the entire withdrawal of the south from co-operation with the Society. The new works would find no gate of access; and the separation would henceforth exclude

even our older issues, by flinging over them the suspicion of their origin from a quarter presumed to have become hostile to the interests of the south. Of those accreted issues, the shifting of a rich and varied literature to our own and in European lands—books on which God's Spirit has put his evident and gracious approval—it seemed a sad necessity to be compelled to close in any way the circulation.

From Maryland, Virginia, North Carolina, South Carolina, and Georgia, from Alabama, Louisiana, and Tennessee, we hear but one testimony, as borne by State Branches and Auxiliaries, by the Society's officers, General Agents, Superintendents, and Colporteurs, by ecclesiastical bodies, and by the religious press. Over the south we have now a virtual suspension of collections, and if the present distrust and alienation but remain, there must speedily ensue a withdrawal of colporteurs, and a distribution throughout our southern field. We must surrender all the Southern and South-Western states. To proceed, is thus to paley one whole side of our institution.

The Committee have believed that the action and instructions of the last anniversary, explicitly charging us to do the Society's usefulness "throughout our whole country," could not contemplate, even on the part of those northern friends most earnestly advocating them, any revolutionary and disruptive change in the line of the Society's policy, cutting off from the Society a portion of "our whole country" so large, and in our hands, so laboriously and largely blessed, as the entire south.

The Publishing Committee therefore voted with entire unanimity to arrest the issue of the work that had been before them, confidently believing that their action in the premises would commend itself to the Society under the phases which the subject has assumed; and the Executive Committee united in such a decision as the only present action conservative of all the interests, and just to all the parties involved.

It was a waste of the Society's funds to issue a treatise on southern duties for which we could find no southern readers, and for the sake of securing such issue, to forego deliberately, and without explicit sanction of the Society, all further opportunity of sending thitherward the large body of publications we have hitherto, under God's manifold blessing, scattered there.

To the farther developments of God's good providence, and to the guidance of his Spirit, promised where reverently and humbly implored, the Committee now refer this question, meanwhile "seeking the things that make for peace," and aiming to secure the "fruit of righteousness sown in peace of them that make peace."

EXECUTIVE COMMITTEE:

Publishing Committee.—JOHN KNOX, DAVID MAJOR, Wm. R. WILLIAMS, WILLIAM ADAMS, BENJAMIN C. CARPENTER, NEREMAH ADAMS.

Distributing Committee.—WILLIAM FORBES, WILLIAM WINTERTON, ALFRED M. TREADWELL, OLIVER H. LEE, ALFRED S. BARNES.

Finance Committee.—RICHARD T. HAINES, MORIS ALLEN, THOMAS C. DORRIS, RICHARD S. FELLOWS, GEORGE N. TUTT, OLIVER E. COOK.

Corresponding Secretary.—WILLIAM A. HALLOCK, O. EASTMAN, J. M. STEVENSON.
New York September 10, 1887.

From the Charleston Courier, August 28th.

BOWEN'S AFRICA.—We learn that the very remarkable and interesting volume of African adventures and explorations, by that Christian Hero, Rev. T. J. BOWEN, is steadily winning its way to attention and acceptance, and we find by our exchanges that it is eliciting general notice. In visiting the Depository of the Southern Baptist Publication Society, at 229 King-street, from which this work is issued, we find packages constantly in requisition and preparation to meet trade orders. We know no better volume for all who are interested in the state, condition and prospect of the continent of the colored tribes, than BOWEN'S AFRICA—and it is specially interesting as preparing all readers for larger and more elaborate reports of explorations that have not yet reached us.

HARPER'S Magazine for September, in its book notices, says of this volume: "With great modesty of statement, Mr. Bowen, an energetic and intelligent missionary of the Baptist Board, here contributes his quota to our rapidly increasing stock of African knowledge. He describes, for the first time, several important places in the interior, and presents ample details with regard to the religion, languages, and social customs of the natives. His book furnishes a trustworthy authority, and is of undoubted value to the Ethnological student."

The New York Observer, of August 20th, says:

"CENTRAL AFRICA.—The adventures and missionary labors in several countries in the interior of Africa from 1849 to 1856, by T. J. BOWEN, have already been published in seven successive editions, showing the interest they have awakened. They abound in statistics of great value, information respecting the climate, soil, resources and capacities of the country, its population and their manners and customs, the slave trade, the miseries of the people, their need of the gospel and the influence of civilization, and all these things are so graphically portrayed, as to win the reader's fixed attention while he obtains important knowledge of the interior of this almost unknown continent."

"Some of Mr. Bowen's statements are so remarkable as to be received with profound astonishment; and so were Dr. Livingstone's, and so are the reports of all the travelers who have explored any part of Central Africa."

We take a few other notices at random.

"A Christian Missionary explorer is the hero of the world."—National Intelligencer.

"Mr. Bowen in youth was a bold and hardy soldier; but in his manhood and his Christian devotion the qualities of a hero born in him have found a field which no soldier ever has a chance to enter. To penetrate alone into an entirely unknown and hostile region; to go straight through the gates of a city peopled by hundreds of thousands who looked on him with the same wonder as they would on an angel or fiend dropping down from the clouds; to say before the Court and King of a great nation, in whose presence he stood arrayed, as Bowen did, 'The God of Heaven is my King; I am a soldier, and this book (referring to the Bible) is my sword,' and thus to conquer his way from city to city, and through people after people, is an achievement such as an Alexander never would have dreamed of undertaking. It is comparatively cowardice to be a conqueror shielded on all sides by an invincible army."

"Peculiar intellectual as well as

moral traits always belong to such a pioneer."—Ibid.

"This book is of rare interest. It is thrilling as a work of travels, and possesses double value in the estimation of the philanthropist who would see Ethiopia stretch out her hands, and a whole continent regenerated."—Louisville Journal.

Communications.

For the South Western Baptist.

Revivals.

HARDWAY, ALA., Sept. 15, 1887.

BRETHREN EDITORS: At Union Springs, on Saturday before the first Sabbath, inst., a meeting was commenced and continued ten days with much interest. Fifteen were added to the church by baptism, three by letter, and two were restored. Making in all twenty. Owing to severe sickness, I did not reach the meeting till Thursday.

Brethren Eaves, Eley, Mercer, of Florida, and Roberson, all labored in the meeting. On the second Sabbath, I had the good privilege of baptizing four persons into the fellowship of Mount Zion Church. To God be all the glory.

Yours in Christian bonds,

F. H. MOSS.

MEASURES, EDITORS: I closed on yesterday, a meeting of seven days, held with Siloam church, in this county, 20 miles East of this place. Thirty-two were added to the church—24 by baptism.—The Word was preached with power at different times, by Hanes, Brady, and Bishop; and God blessed it to the good of souls. To his name be all the glory.

R. KETH, Missionary.

GREENVILLE, SEPT. 18, 1887.

For the South Western Baptist.

To the Churches of the Alabama Association—An Appeal for the Associational Bible Society.

BELOVED BRETHREN: I am aware that you are to have some special appeals to your liberality at this time. You will doubtless feel that the request of brother Priest, to assist him in building a house to live in, is a thing that cannot be disregarded or postponed. My particular object in addressing you, is to beg that you will not allow the interests of the Associational Bible Society to be overlooked in the midst of other duties.

Will not some brother in each Church take it upon himself to present the matter to each of the members, and also to such members of the congregation as would probably feel an interest in the matter.

Yours truly,

C. F. STURGIS.

For the South Western Baptist.

One of the Results—Encouragement.

Three years ago there was but little interest manifested among our churches, through the country, on the subject of Sabbath schools. But a change is taking place. As we have brought books to the State, and have sent them out by the colporteur to the people, various have been the evidences of increased interest on the part of our brethren in the different channels of Christian effort. And in none are these good results more apparent than in the greatly increased interest in behalf of Sabbath Schools. Already the demand for Sabbath School Books and Libraries have been so unexpectedly great, that we have been unable to supply our churches as fast as they have been ordered. Who can tell the good that may be thus grafted out of our work? Truly, the nineteenth century is a happy period in the world's history for Christians who love to labor for Christ. "The field is white to the harvest." Send on your orders, brethren, for Sunday School Books. You shall be supplied.

F. M. LAW, Cor. Sec.

For the South Western Baptist.

Female Extravagance.

Extravagance seems to be the result of every change of fashion or innovation of the present age, and we regret to say that it is mostly confined to the fairer portion of our sex; and not only to the secular portion of that sex, but we find those who have assumed the name of Christians, are pleased to fondle in vain and superfluous expense. And when we consider the worthless and unutilized connected with the prevailing customs of our day, how readily do our consciences, if not our tongues, pronounce them the extreme of folly and insignificance.

We are told by the wisest personage, who ever swayed the golden sceptre of kingly authority, that vanity is an evil disease, and when we witness so much vanity of riches without use, which is daily exhibited to our minds, how forcibly are we impressed with the following words of that sapient monarch: "Seeing there be many things that increase vanity, what is man the better." "For he cometh in with vanity, and departeth in darkness, and his name shall be covered in darkness." If vanity be an evil disease, why should we not labor as hard to prevent its contagion, as we would to prohibit the prevalence of any other afflicting epidemic. For if it be not as sore in its nature as bodily affections, it is more demoralizing, and is often the sole cause of the most grievous

maladies with which our land is pervaded. But (mothers and daughters) notwithstanding your knowledge of the sin and folly practiced every day, by your indulgence in every vicious extravagance, you still persist in your silly course of spending money for trifles and laboring to promote arrogance and ostentation.

Are you not aware that there is a Mrs. C—, or a Miss H—, in every vicinity, who will, at the sacrifice of her husband's or father's last dollar, and a good sharp bit of their credit too—sometimes, surpass every other lady of her locality in external appearance. And can't you see that it is just as much impossible for you to emulate with that lady as it would be for you to overtake on foot a speeding steam engine. For no sooner does she discover that she and yourself have cloaks of the same material, or bonnets of the same style, than she instantly introduces hers (no matter what sum they may have cost her) to one of a darker complexion, and those of a later style take their places.

Oh lady readers how much longer will you kneel at the shrine of paltry Fashion. Some of you may flood the abundance of your wealth for the vindication of your extravagant habits, but a pitiable plea is this when we take into consideration the innumerable host of immortal souls that are perishing annually, for the want of the Gospel preached to them. To think how many of these poor souls might be saved through your means, if you were only inclined to expend the income of your wealth in so noble a cause. It is not your convenience for which you lay out so much of your riches, but merely for the purpose of "making a show" the silliest business that woman ever followed.

Perhaps young ladies put on all this transient finery in order to catch a husband. But if this be your motive, I can assure you it is a vain one and one which will terminate in no honor, which assertion I will attempt to prove by asking you the following questions.—First to evince you that such designs are generally attended with dishonor.—Do you suppose it would be any honor to you to give your hand in marriage to a man who courts you, because he chanced to see you equipped in a gaudy dress on a certain occasion; or because you out rival some others in the way of flounces and double skirts? Methinks I hear you answer, no, I don't think it would be any honor to me to marry any such a silly dandy. Common sense teaches us that that which is not honorable, must be dishonorable. Secondly, to convince you of the inefficacy of such a motive, I will make this interjection. Would you be willing to marry a man merely for the simple fact, that he wears a shining boot or a graceful sitting collar? I hope each of you will respond in the negative. If so, let us allow the young men and old bachelors too, the privilege of being as permanent in the selection of a wife as we would be in the choice of a husband. I beg your pardon, ladies. I did not intend to make this digression, but the idea presented itself, and I thought I would advance it.

Young ladies, if you will indulge in such excessive display of dress when you go out to parties, leave it off when you come to church for we don't like to see so much ostentation at the house of God. Devote more of your time to the improvement of your minds, and adorn yourselves in "modest apparel." M.

For the South Western Baptist.

Brother Bestor and his Written Sermon.

MEASURES, EDITORS: Your readers have been favored of late with several communications from the excellent brother whose name stands at the head of this article. Few among us enjoy such a reputation as he. In the pulpit, upon the floor of our religious assemblies, and in the social hall, his presence is always greeted with pleasure, and contributes largely to the enjoyment of the occasion. I may add, that his signature to an article in our paper insures it a reading, and insures to the reader something worth reading. With the modesty of true merit, I doubt not that he is often unconscious of the pleasure he affords to his friends. I have therefore regretted to see in his recent letters such evidences of mortification as they bear, at what he considers a failure in an attempt to preach. I beg pardon—to read a sermon on a late commencement occasion. According to his own account, was a caricature of what should have been a very solemn service, and it is all attributed to the luckless manuscript; which, notwithstanding his severe and reiterated condemnation, I am inclined to think innocent of the charges so gravely brought against it. It may be as brother Bestor says, and that the request of the audience for its publication was only a salvo for his wounded feelings. Perhaps they saw what cannot have escaped the notice of your readers, that he was deeply hurt, and to allay the irritation of a delicate sensibility, proposed to print it. I was not there, and cannot tell,

but I should not be surprised to learn that it was after all a very good sermon; but spoiled by the awkwardness of the speaker. I can very well imagine the effect of the change in his delivery, upon those who are accustomed to his graceful elocution. With one hand on his paper, the other lifted above his head, like a lightning rod, as if desperately invoking fire from heaven, and his eye vainly seeking the last place, he surely was not himself.

But the sermon seems to have made a good impression, may we not think a better impression than usual. The fault was in the delivery, not in the sermon, so the people said, and while perhaps, they commiserated the man, they demanded the manuscript that it might tell its own tale.

The last three or four numbers of your paper, if I am not mistaken, have each a letter from brother B., the burden of which is the misery of reading sermons. He seems indeed, to be grievously tormented. I wonder if his dreams come of the multitude of his thoughts, of those unfortunate sermons, to which his eyes were riveted, and which stuck together, so that he needs wet his finger to entice them apart; certain it is that they appear to be floating before his mind in his waking hours like the fantastic shapes of a disordered vision.

Now, Sirs, I wish to offer my brother some consolation, and as a drop of comfort, let me say, "I (could I dare) told you so." Any one familiar with his style of preaching, and his habits of thought, could have predicted the result. He is an unusually ready speaker, and in an extemporaneous effort, excels. He has been preaching in that way all his life, and now, for the first, upon an occasion when great things were expected, to attempt a written discourse, something new to him, an experiment, was not in keeping with his sound judgment, and I am not surprised that he failed; and that, like Pedro-Baptist immersion, as recently described by a beloved brother, he should cause the thing "to be abhorred." Nor am I very much surprised that he should now be against the use of a manuscript. We seldom favor that which we have attempted and failed to do. But he takes it too much to heart—he exhibits too much chagrin. At that I am surprised, in one of his equanimity.

Another crum of comfort that I would offer to my afflicted brother, is that all preachers are liable to the same discomfiture, whether they preach with or without the manuscript. All have to endure in this respect, the pangs of wounded pride, at least the writer has some painful reminiscences of that kind, and that too when he had not the notes to fall back upon. I can, therefore, console with him. You know "a fellow-feeling makes us wondrous kind."

One more morsel. A practical lesson I think, may be learned from this melancholy disaster. One would think it had been impressively taught from the air of humiliation with which brother B. points to it. It is this: Let each one pursue that course which, in his judgment makes his preaching most effective. If he finds that he can accomplish the object best without notes, let him preach without notes. If on the other hand, they afford him assistance if he can more clearly present the truth, and enter more into the spirit of his subject, if he can preach with greater fervency, and bring the truth closer home to the conscience, all of which I affirm is the case with some men, then let him use them. Let not him that uses manuscript despise him that uses it not; and let not him who preaches without notes, hinder the usefulness of the brother who thinks proper to use them. Let each cultivate the gift that is in him, and be content to let his brother do the same.

Sept. 9, '87.

OMICRON.

From the Baptist Watchman.

BRO. HILLSMAN: The following is the religious experience of a deaf mute, aged thirteen years, as written by herself, verbatim & literal, and upon which she was received into the fellowship of the Mount of Olives Church.

J. M. STANDRETT.

EXPERIENCE.

I have sinned often and my mind did not love God.

I thought I would repent and confess my sins to God.

I pray to Jesus to forgive me.

I feel thankful to Christ Jesus, and trust him.

I hope I have joined to Jesus, and love a holy and good Spirit, I do not wish to love sin, I wish to obey God.

I wish to give my heart to God.

I hope Jesus has forgiven me, and I feel humble to him, and wish to do all his commands, I love to go to the church of Christ, and I feel very happy to God.

I wish to live right and go to heaven.

CAROLINE J. KING.

The above little girl was brought under religious impression while attending the Asylum in Knoxville.—J. M. S.

We should live in such a holy habit and frame of mind, as to be at all times in a fit state for prayer; and that we can be looking up to God in frequent prayer while we are at our daily labor, Highland Hill.

Domestic and Indian Missions—Embarrassment.

PATRONS AND BROTHERS:—Our Treasury is rapidly draining and will soon be exhausted. The funds in hand will not more than meet the quarterly due in a few days. Had it not been for the balance in the Treasury April 1st, our drafts could not be met now.—That balance was expended at the close of the first quarter—June 30th—and our receipts are vastly less than our liabilities.

At the last meeting of the convention enlarged efforts, in both departments, were recommended. The Board was induced to occupy some of the new fields constantly opening, and to make appropriations to some large towns and cities which have so long and pressing. I argued their claims; relying upon the liberality of the churches to make a corresponding increase in their contributions. In this we have been sadly disappointed. Instead of this encouraging and necessary increase there has been an embarrassing decrease. In comparing the first five months of the present fiscal year with the corresponding term of the preceding year, there is a difference of \$4,327.58 in favor of last year. You perceive that, unless speedy relief comes, the Board will be left to the necessity of either reducing the salaries of our missionaries, already too scanty to furnish them comfortable support, or of declining all future applications. The salaries of these missionaries were graduated to the most economical mode of living, when the necessities of life were much cheaper than at the present. If there is a reduction of their salaries, together with the greatly increased expenses of living, many of them will be driven from their fields entirely, or be compelled to devote a portion of their time to secular labor to procure a support for their families. Such we are sorry to say, has been the result in some cases already.

This is a melancholy view of affairs; and your Board cannot feel indifferent in regard to it, nor refrain this public expression of their feelings. By a careful examination of the whole field spread before them, they perceive there never was a time of so urgent need of evangelical ministers in many portions of the States and among the Indians.—There never was a time when the Board could make aggressive movements to such great advantage to the cause of Christ—when so many commanding positions could be occupied with success.

Now brethren, we ask you, shall the Board be left to the necessity of restricting its operations of declining to establish new missions, however commanding the position or promising in success? Must our missionaries be driven from their fields of labor, or be compelled to occupy a portion of their time in secular business to obtain bread for their families? Is there not pecuniary ability sufficient among our brethren to prevent such a sad result? Is there not sufficient amount of knowledge in our churches to appreciate the importance of these missions? Is there not piety sufficient among them to command these means and exertions to promote a cause so vital to the best interests of our neighbors, the Red Men, and our country? Shall the right arm of our denomination be paralyzed, or be made strong to labor in this noble work?

It must be ever kept in mind that the Board is limited, in its appropriations, to its receipts. Also that our collecting agents are very few in number. Our main reliance is upon the pastors and liberal brethren in their voluntary efforts for this cause.

You now have a plain statement of facts before you. What will you do brethren? With you are the means of relief—with you must rest the responsibility of the results that await our efforts. We ask you to make this a matter of profound study and fervent prayer.

Yours truly,
R. HOLMAN, Cor. Sec.
MARION, ALA.

Mobile Mercury,
A Daily and Weekly Newspaper, published in the city of Mobile.

We extract from the Prospects the following:

It is our design to give our paper a wide circulation among all classes of the interior, and thus make it a channel of communication between the merchant of the metropolis and his customer. At the same time we shall exert ourselves to render it a faithful chronicler of passing events, and a vehicle of much useful and curious information. The Agricultural, Mining, and Mechanical interests of the State, as well as the Mercantile and Manufacturing, will receive a large share of our attention.

In politics, the Mercury will be independent, and freely discuss all political questions which may arise in the progress of governmental affairs. We love the Union as established by our forefathers, and hope yet to see the end of sectional strife. We are, however, Southerners by birth, by education, and by all that can bind men to their native soil; and while we will labor to preserve the Union so long as it is subservient to the ends for which it was

created, we shall devote our time, our talents, and our energy to what we may conceive to be the best interest of the South, defending her institutions and claiming for her that perfect equality of rights and privileges to which she is entitled, and counseling resistance to all aggression, from any source, and at any and all hazards.

TERMS:—Daily \$8 00
Weekly 3 00
W. W. MCGUIRE,
J. H. GINDART,
J. G. HORN.

MARRIED.
On the 15th inst. by Elder E. H. Moore, Mr. RARNA IVIE to Miss JULIA ANN CALLAWAY, all of Marion Co.

Married, on Thursday evening last, 17th inst. by Rev. Mr. McCarty, Mr. W. W. DOBSON to Miss EMMA L. IVIE; both of this county.

Special Notices.

ALABAMA ASSOCIATIONAL MEETINGS.
Bethel—Mount Pleasant Church, Oct. 1st, 1857.
Central—Union Church, " " 1st.
Tennessee River—Liberty Church, " " 1st.
Salem—Shiloh Church, " " 1st.
Tallahassee—New Hope Church, " " 1st.
Cary—Salem Church, " " 1st.
Judson—Adoniram Church, " " 1st.
Pine Barren—Allenton Church, " " 1st.
High—Baker Church, " " 1st.
Cahoon—Mount Zion Church, " " 1st.
Unity—Molter Church, " " 1st.
West Florida—Bethlehem Church, " " 1st.
Muscle Shoals—Hopewell Church, " " 1st.
Providence—Zion Church, " " 1st.

Clerks are requested to send two copies of Minutes, as soon as printed, to the South Western Baptist.

Extract of a letter received from Rev. B. C. Thomas, of the South Western Baptist, dated Sept. 16th, 1857. The letter is as follows: "I have been very much interested in your paper, and have been reading it with much interest. I have been very much interested in your paper, and have been reading it with much interest. I have been very much interested in your paper, and have been reading it with much interest."

We cannot refrain from calling the attention of our readers to an advertisement in this day's paper of the "Hair Restorative" of Prof. O. J. Wood & Co., of St. Louis. It will be seen that he has numerous certificates from persons of the highest character to the merits of his Restorative. From positive knowledge we are also enabled to say, that it is in every sense what it professes to be, and we do not hesitate to pronounce it the finest preparation for the head and hair which has so far been devised by human ingenuity. We have seen it arrest threatened baldness, and restore to the head its original profusion of natural and glossy hair, and when the latter has been prematurely tinged with gray, we have seen it, like magic, restore the color of youth and health. The distinguished property of this, we might truly say, miraculous "Restorative" is that it gives to the person who uses it, the same head of hair that they were in youth, thus acting in strict compliance with the rules of the first and greatest of all medical maxims: "Nature." No one who has used it will hesitate to unite with us in this testimony to its peculiar merit.—*Champion's Life, People's Friend.*

Sold by all Medicine Dealers.

Secular Intelligence.

ADVICES FROM EUROPE.

Additional by the Persia.

New York, Sept. 16.—The following intelligence is among the advices received at this port by the Persia, from Liverpool on the 5th inst.

General Intelligence.

The Spanish papers deny the existence of a secret treaty entered into between the United States and Mexico.

Diplomatic relations have been resumed between Naples, France and England.

Russian troops are concentrating on the Austrian frontier to prevent interference in the affairs of the Principality.

There are rumors of minor changes in the British Cabinet.

The Mexican charge has left Madrid.

A foreign treaty between England and Honduras has been ratified at London, giving in effect obligations to Honduras for a Railway Company.

Unless the Emperor of China repudiates the acts of the officers of Canton, and makes compensation for damages to British property, Lord Elgin will declare war and occupy Canton.

Congratulate is seventy per cent. higher than last season.

Commercial Intelligence.

LIVERPOOL COTTON MARKET.—The circular report an advance of from 1-16 to 1-4 per lb. on Cotton, according to quality. Fair Orleans is quoted at 9d.; Middling Orleans at 9 15-16d. Fair Uplands at 9d.; Middling Uplands at 9 15-16d. Fair Uplands at 9d.; Middling Uplands at 9 15-16d.

LIVERPOOL BREAKFASTS MARKET.—Flour was firm. Wheat had improved. Corn was firmer at an advance of from 1d. to 2d. per 480 lbs.

LONDON GENERAL MARKET.—Sugar had declined from 6d. to 1s. per cwt. Turpentine was dull. Rice was firm and had advanced for the East India trade.

LONDON MONEY MARKET.—The bullion in the Bank of England had increased £270,000.

HAVRE COTTON MARKET.—Tree Ordinaire was quoted at 124s. per cwt. The sales for the week were 14,000 bales.

The Week of the Central America.

New York, Sept. 17.—The steam ship Central America had on board seven hundred passengers, together with the crew of the steamer Daniel Webster, and \$1,500,000 in specie. The Empire City has been ordered to go on a cruise in search of her.

The Wreck of the Central America.

SAVANNAH Sept. 18.—The barque Sazony arrived at this port this morning with five of the passengers of the steamship Central America, which was wrecked on the 12th inst. The vessel is a total loss, together with the treasure and mails. She had five hundred passengers on board, of whom the brigantine, of Boston, saved about forty to fifty, and the barque Ellen (Eloise) some fifty others. The names of those who have arrived at this port are: H. H. CHILDS, of New York; JAMES HOWES and ANDREW FREDERICK, of San Francisco; and GEORGE W. LOOK and B. H. RIDLEY, of Maine.

PETERSBURG, Va., Sept. 18.—The Norwegian barque Eloise, arrived at Norfolk this morning, with fifty passengers of the steamship Central America, including twenty-six females. All the officers but one, and near \$2,000,000 in specie were lost.

The Overland California Mail.

New Orleans, Sept. 18.—The first overland mail from San Diego, California, was received at San Antonio, Texas, on the 6th inst.

From Kansas.

St. Louis, Sept. 16.—The Kansas Constitutional Convention was organized by the choice of JOHN CALHOUN for President, who made a speech in favor of submitting the Constitution to the people.

Five hundred U. S. troops left Leavenworth on the 9th inst. for New Mexico.

New York Market.

New York, Sept. 17.—Cotton is firm, with sales for the day of 200 bales. Wheat is from 1c. to 2c. per bushel better. Rice has declined 1/4c. per lb. Freight is easier. Other articles are unchanged.

Mobile Market.

MOBILE, September 18.—The sales of Cotton to-day were 1000 bales at unchanged prices. The receipts were 980 bales against 4740 last year. The stock comprises 5,000 bales.

New Orleans, Sept. 18.—The sales of Cotton were 1,390 bales, at from 15 1/2 to 15 3/4c. per lb. for Middling A. The sales for the week foot up 6,800 and the receipts 10,000 bales.

Stock in port is 20,000 bales. Flour is worth \$5 25 per barrel. Red Wheat is quoted at \$1.10 per bushel. White Corn is worth 75c. per bushel. Fine Moss Corn commands \$28 per barrel. Lard is worth 17 1/2c. per lb. Prime Coffee is worth 11 1/4c. per lb. Sterling is quoted at 8 per cent premium.

PREPAYMENT OF POSTAGE.—The Post Office Department has issued instructions that when a distributing office detains large quantities of unpaid transient printed matter passing through it unpaid, it shall return the same to the mailing office for prepayment; and also that any office to which said matter is sent, which, although addressed to, is not for the delivery of such office, the same rule shall be observed.

A DIRECTOR TO POSTMASTERS.—The Post Office Department rules that it is illegal to carry letters not enclosed in a stamped envelope over a railroad transporting the business of the said road. It is the duty of Postmasters, if they obtain sufficient evidence to sustain a prosecution, to report any and all such cases to the U. S. District Attorney.

POISONING IN PIKE.—Forty-one Persons Poisoned.—A gentleman just from Pike, who was in our office last night, informs us of a most melancholy case of poisoning which took place near Bruceville, in that county, on Sunday morning last. It appears that a Pole of the name of Promiski had been tampering with the slaves of Mr. Thomas Frazell, and had two or three times been ordered by that gentleman to leave his premises. Mr. Frazell finally determined to have the fellow indicted, and a process was accordingly served upon him. In order to prevent his prosecutor from appearing against him, he furnished a negro woman, possibly the family cook, with poison of some kind, with directions to put it in the food, &c. This she did, and the consequence was that on Sunday morning forty-one persons, who breakfasted on the premises of Mr. Frazell, were poisoned. When our informant left, Mr. Frazell and his grand-daughter, and the wife and child of the overseer, had died from the effects of the poison, and a number of others were lying in a critical situation. It so happened that a number of persons who were on their way to Pike Court took breakfast at Mr. Frazell's house on the morning in question. Promiski and his colored accomplice are both in jail at Troy. As Court is now in session there, we doubt not they will be speedily dealt with.—*Advertiser & Gaz.*

STREP FROM CHINESE SUGAR CANE.—George W. Noble, of this city, says the Montgomery Advertiser was in our office yesterday with syrup of his own make from the new sugar cane. It was of a rich brown color, and had a taste much like that of West India Molasses, but, in our opinion, it was superior to it. We think it much better than the molasses in left with us last year by Richard Peters, of Atlanta. Mr. Noble informed us that he should have a better article still in a short time. The talks which he has exhibited in the city are larger than we have seen from any where else. Success to the new cane.

Baptize, Immerse, &c.

In the address of the National Convention of the American party, recently published, the following passage occurs:

"Living, then, in these great examples of the spirits of the great and good men who led the way to victory and to independence, we too, are hopeful and hopeful of the great future."

This address is signed by J. J. Crittenden, of Kentucky, Giles M. Hillier, editor of the Natchez Courier, and other distinguished Baptist politicians. We take it for granted, these gentlemen, from the language used, would, immerse, dip, plunge the nation in the spirit of the patriotism of '76; and hence they use the term baptize. These aspirations for a revival of patriotic sentiments is not confined to the sprinkling of a few of the self-sacrificing friends of our institutions.

Public men are accustomed to speak in a language the best understood by the masses, and whenever they use the word baptize, they are understood by the masses. They use it in the sense of immerse. Other evidences might be given—such as the expression of Hon. Jeff. Davis, on one occasion, that the heights of Montevideo were baptized in the blood of the American soldiery, etc., and in his late speech before the Democratic State Convention, in which he said, he "had been baptized in the sacred principles of Democracy." But we forbear.

Mississippi Baptist.

Many persons spend so much time in criticism and disputing about the gospel, that they have none left for practicing it. As if two sick men should quarrel about the philosophy of their physician's prescription, and forget to take the medicine.

A TEACHER WANTED.

To take charge of the East Alabama Male Masonic Institute at Oak Grove, Alabama, as Principal. This school has been in successful operation about nine years, and is situated in a beautiful village, convenient to the Montgomery and West Point Railroad; perfectly healthy, and well supplied. To a competent teacher of experience, and recommended, this is a desirable location. For particulars, address: W. W. OSBORN, Vice's Board of Trustees, Oak Grove, Ala., Sept. 16, 1857.

NEW FALL GOODS!

WOLFE & ROBINSON

Take pleasure in saying to their friends, and to the public generally, that their

FALL STOCK

is now complete, and all that are in search of pretty goods at low prices, would do well to give them a call. Their stock consists, in part, of:

Rich Green and Greening Robes.
Fine Jackson and Blue Robes.
Elegant Dresses, &c. &c.
Also—American and Foreign
Gentlemen's Furnishing Goods,
Waistcoats, Rugs, Brooches, Studs, Buttons, &c.
And every thing to make up a full stock of first-rate goods.
Call and examine.
Tuskegee, Sept. 18, 1857.

Land for Sale.

I HAVE 400 acres of land, within two miles of Natusaluk, which I wish to sell. Nearly 200 acres of it are in a good state of cultivation, with good buildings and plenty of good water upon it. Call and see, for I am determined to sell, and you shall have a bargain.
August 30, 1857.—1341
H. TONEY.

BAPTIST BOOKS,

RECEIVED AND FOR SALE AT
KEESKE'S BOOK STORE.

NEW BOOKS

PUBLISHED BY THE
American Baptist Publication Society,
530 ARCH STREET, PHILADELPHIA.

GRACE MAINTAIN, or the Childhood of Jesus. By the author "Hoffman's Sermons," which has proved so generally popular and useful. Price 20c.

EDWARD HALL, or the Influence of Sabbath Schools. This is No. 2 of the "Inquiry Series," and should be in the hands of every youth in the land. Price 30c.

RAINY DAY STORIES, a series of short and entertaining tales, for the young. Price 25c.

ELLA AND HER GRANDFATHER, a beautiful narrative in verse, and full of delightful incidents, from the pen of a School Scholar. Price 20c.

IN PRESS.
AND WILL BE READY ON THE 15TH OF JUNE.

IDALINE.

By the author of "Carrie Hamilton," "Grace Amber," and other stories for Youth. Idaline is a book of much more power and character than any novel presented it from the same pen.

The writer is one of our most accomplished and popular authors, both in poetry and prose.
Weston Watkinsman.

NEW EDITIONS OF THE BEST BOOKS.
LIFE OF J. C. RICHARDS. With a beautiful Frontispiece, by Maria T. Richards. Price 50c.

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Poetry.

For the South Western Baptist.

River of Life.

And he showed me a pure river of water of life
clear as crystal, proceeding out of the Throne
of God, and of the Lamb—Rev. xxi: 1

In the midst of Heaven there flows a stream,
Whose waters pure and crystal are—
Reflecting e'er the effulgent beam,
Of God's omnipotent glory there!

Forever willing from the Throne
Of God, and of the Lamb, it flows
And o'er its brilliant bosom's bow,
Sweet shadows where the "Life Tree" grows!

Upon its banks doth congress
The Nations, "wash'd in blood";
Their "golden harps" doth e'er create
Soft dreamy music o'er that flood!

And o'er that scene, enchanted shines
God's glory evermore;
And of that stream, of crystal, winds
No sorrow darkly o'er!

Eternal joy its splendor throws,
Unfading light its glory shows,
And of that stream, of crystal, winds
No sorrow darkly o'er!

The Family Circle.

The Quaker's Corn Crib.

A man had been in the habit of stealing corn from his neighbor, who was a Quaker. Every morning the old gentleman observed a diminution of his corn pile. This was very annoying, and must be stopped—but how? Many a one would have said, "Take a gun, conceal yourself, wait till he comes, and fire." Others would have said, "Catch the villain and have him sent to jail."

But the Quaker was not prepared to enter into any such severe measures. He wanted to punish the offender, and at the same time bring about his reformation, if possible. So he fixed a sort of trap close to the hole through which the man would trust his arm in getting the corn.

The wicked neighbor proceeded on his unholy errand at the hour of midnight, with bag in hand. Unsuspectingly he thrust his hand into the crib to seize an ear, when, lo! he found himself unable to withdraw it! In vain he tugged, and pulled, and sweated, and alternately cried and cursed. His hand was fast and every effort to release it only made it the more secure. After a time the tumult in his breast measurably subsided. He gave over his useless struggles, and began to look around him. All was silence and repose. Good men were sleeping comfortably in their beds, while he was compelled to keep a dreary, disgraceful watch through the remainder of that long and tedious night, his hand in constant pain from the pressure of the clamp which held it. His tired limbs, compelled to sustain his weary body, would fain have sunk beneath him, and his heavy eyes would have closed in slumber, but not there was no rest, no sleep for him. There he must stand and watch the progress of the night, and at once desire and dread the return of the morning. Morning came at last, and the Quaker looked out of his window, and found he had "caught his man."

What was to be done? Some would say, "Go and give him a good whipping just as he stands, and then release him; that'll cure him." But not so said the Quaker. Such a course would have sent the man away embittered, and muttering curses of revenge. The good old man hurried on his clothes, and started at once to the relief and punishment of his prisoner.

"Good morning friend," said he, as he came in speaking distance. How does thee do?"

The poor culprit made no answer, but burst into tears.

"O be!" said the Quaker, as he proceeded to relieve him. "I'm sorry that thee has got thy hand fast. I put it in the wrong place, or it would not have been so."

The man looked crestfallen, and begged forgiveness, hastily turning to make his retreat. "Stay," said his persecutor—for he was now becoming soft toward the offender, who could have received a blow with much better grace than the kind words that were falling from the Quaker's lips—"stay, friend, thy bag is not filled. There needs corn, or thee would not take so much pains to get it. Come, let us fill it." (And the poor fellow was obliged to stand and hold the bag while the old man filled it, interspersing the exercises with the pleasantest conversation imaginable—all of which were like daggers in the heart of his chagrined and mortified victim.) The bag was filled, the string tied, and the sufferer hoped soon to be out of the presence of his tormentor, but again his purpose was thwarted.

"Stay!" said the Quaker, as the man was about to hurry off, having muttered once more his apologies and thanks. "Stay! Ruth has breakfast ere this; thee must not think of going without breakfast. Come, Ruth is calling!"

This was almost unendurable!—This was "heaping coals" with a vengeance! In vain the mortified neighbor begged to be excused; in vain he pleaded to be released from what would be to him a punishment ten times more severe than stripes and imprisonment. The Quaker was inexorable, and he was obliged to yield.

Breakfast over, "Now," said the old farmer, as he helped the victim to shoulder the bag, "if thee need any more corn, come in the day-time, and thee shall have it."

With what shame and remorse did that guilty man turn from the dwelling of the pious Quaker! Everybody is ready to say that he never again troubled the Quaker's corn crib. I have something still better than that to tell you. He at once related and reformed, and my informant tells me that he af-

terward heard him relate, in an experience meeting, the substance of the story I have related, and he attributed his conversion, under God's blessing, to the course the Quaker had pursued, to arrest him in his downward course.

A CHAPTER ON MATRIMONY.—A young lady out West, in a communication to the Sandusky Register upon the subject of matrimony, says:

It is a mournful fact that this world is full of young men who want to marry, but dare not. Deny this, as some will, it is nevertheless true, as we can easily show. In this town, for instance, there are some thirty or forty young men; well-to-do in the way of business and salaries, yet they refuse to take the step which they all want to take, but do not. Why? The large majority of them have salaries ranging from five hundred to seven hundred dollars per year. Now, the first question to be asked by any sane man, is, can I properly support a wife, if I take one?—Then he counts the cost of living as the woman of his preference would wish, and lo! he finds to his amazement, that his income is vastly too small to support even a modest modern establishment; and somewhat maddened by the reflection, he plunges into labor and courts business with an assiduity that takes away his health eventually, in hopes of attaining an income that shall enable him to marry and have a home of his own. And this is the secret of the hard, mending toil of the young men of to-day, who are fast approaching thirty years of age—this is the reason of so many disappointed men and waiting women, deny or hide it as you may.

But, says some good woman, you do us injustice; for any woman that truly loves a man will adapt herself to his circumstances with the greatest pleasure. But what man of any sensitiveness, or high sense of honor, would take a woman from easy circumstances and to a pleasant and well furnished home, to adorn his four little rooms, and to do his housework, as the first principles of economy would demand of him?—Few will do it; for, though the woman signifies her willingness to take up with such experience, we are all such creatures of circumstances, that there would be complaints on her part, eventually, and sickness from over exertion, unhappiness from many causes—all of which would render marriage anything else than pleasant. But so the young men very wisely think—preferring a few years of single loneliness, in order to obtain money enough to support a modest home of between twelve and fifteen hundred dollars a year expense, rather than to place modestly educated women into the house of six hundred a year, where she must do her own housework.

Now, what is the remedy? Plainly that women must fit themselves to be such wives as the young men must have. Else the young men must fit themselves to be such husbands as the women want, and spend the very choicest years of their life in the dismal drudgery of a ceaseless toil, breaking down health, happiness, energy, only to give themselves up to marriage with the best of their manhood is gone.—The woman must choose for themselves which it shall be, for the matter is solely in their hands. Let mothers say to their daughters, "Put on that calico gown, go into the kitchen and prepare dinner; take charge of this household, and fit yourself to become a wife and mother." Let the young woman cheerfully consent to such service, and instead of lavishing all thought and time and money upon the adornment of the body, train the mind to proper industry and to school the mind to proper tastes. Then there will be no longer complaint that young men "can't afford to marry," and we shall have beautiful, modest houses all around us, and women will have loving husbands, and all life once more have something of the truthfulness and virtue which it had in the days of our blessed fathers and mothers, when it was woman's ambition to become the head of the house and the mother of noble children.

There's some good sense for you, girls.

Hold Your Tongue.

Stop! Do you know what you are saying? Those few words may become the seeds of incalculable evil; they may have a tendency to ruin forever the character of another.

You mean no harm? That is no excuse for the evil that may result from your unguarded words. In the presence of strangers, your language would be differently construed, and the reputation of a pure minded person might be forever destroyed. Then have a care to how you speak, especially when surrounded by a scandal-loving neighborhood, who would gladly seize upon the faintest pretext to draw a false covering over the heart of purity.

A single word, thoughtlessly spoken, has sometimes produced fearful results and blasted forever the hopes of a spotless character; and rendered a poor fellow-mortal miserable for life.

Because you mean nothing by your language, is no excuse for your idle words and insinuations, which are capable of evil and ruinous construction. Better hold your tongue. If we in sport, or carelessly set fire to a pile of shavings that consume your dwelling, and all your earthly goods, would you remember deeds, his noble patience stands like a stately granite pillar, overtopping the most showy traits of character. If your father bids you do some tiresome work when you would rather play, or your mother sends you on a weary errand, show yourself able

to wait patiently till your time of passage arrives, and thus lay the cornerstone of future greatness.—*American Messenger.*

"A NIP OF SLING."—"Give us a nip of sling," said a young catechumen in the school of rum drinking, as he stepped up to the bar of a village groggery, "give us a nip of sling, to wash down the 'ecstotal' lecture we have just been hearing."

"Nip of sling," thought I, as I walked away, musing and trying to analyze the cognoman—how appropriate!

1. "Sling," as a verb, means to throw or cast out. And so, thought I, his "sling" will soon "throw" the remnant of his money to the winds—if he has a family it will "throw" them.

2. Into wretchedness, and
3. Upon the town.
It will probably "sling" himself
1. Into idleness.
2. Into debt.
3. Into crime.
4. Into the ditch.
5. Into prison.
6. Into a drunkard's grave, and
7. Into a miserable eternity.

If "Sling," as a noun, means,
1. Something to "throw with," and
2. Something to "hang in."

If my analysis of the verb is correct, then the first definition is true, and when the judge, the jury, the hangman, and the gallows came rushing into my mind, surely, thought I, there is more truth than fiction in its second definition.

And there is the gratifying word "nip." This means "to bite," "to blast," and "to pinch." The first agrees with Solomon's description of intoxicating drink. "It biteth like a serpent, and stingeth like an adder." It blasteth the fondest hopes of parents, wife and children, and how often has the drunkard, as he stood upon the hangman's scaffold pointed to the "nip and sling," as the procuring cause of his awful and final "nip in the sting."

THE FEMALE TEMPER.—No trait of character is more valuable in a female than the possession of a sweet temper. Home can never be made happy without it; it is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, weary and worn out by the toils of the day, and how soothing is a word directed by a good disposition? It is sunshine falling upon the heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in the wife and mother, you observe kindness and love predominate over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold, and captivates more than beauty, and to the close of life it retains all its power.

VULGAR WORDS.—There is as much connection between the words and thoughts as there is between the thoughts and the words—the latter are not only the expression of the former, but they have power to react upon the soul and leave the stain of corruption there. A young man who allows himself to use profane or vulgar words has not only sworn that there is a foul spot on his mind, but by the utterance of that word, he extends the spot and inflames it, till by indulgence it will soon pollute the whole soul. Be careful of your words as well as your thoughts. If you can control the tongue, that no improper words be pronounced by it, you will soon be able to control the mind and save it from corruption.

Pepper.

Pepper is an almost universal condiment. Black pepper irritates and inflames the coating of the stomach, red pepper does not; it excites, but does not irritate, consequently it should be used instead of black pepper. It was known to the Romans, and has been in use in the East Indies from time immemorial, as it corrects that flatulency which attends the large use of vegetable food. Persons in health do not need any pepper in their food. But to those of weak and languid stomachs, it is manifold more beneficial to use Cayenne pepper at meals than any form of wine, brandy, or beer, that can be named, because it stimulates without the reaction of sleepiness or debility.—*Hall's Journal.*

Singing.

Unless you have singing in the family, singing in the house, and singing in the shop, and singing in the street—singing everywhere until it becomes a habit—you can never have congregational singing. It will be like the cold drops, half water, half ice, which drip in March from some cleft of a rock—one drop here and one drop there; whereas it should be like the August shower, which comes ten million drops at once, and roars upon the roof."

POWER OF THE BIBLE.—A colporteur in Pennsylvania says he visited six families of Roman Catholics who were willing to receive the Bible as a gift and were anxious to read it. The wife of one of the men said that a few years ago an old man visited them, who gave Bibles to any who would read them. Father Ford was the colporteur she referred to, and a son of one of these families read the Bible he gave, became a convert to evangelical religion, and is now a minister in Ohio.

Educational.

JUDSON FEMALE INSTITUTE, MARION, ALABAMA.

THE JUDSON INSTITUTE will commence its twentieth annual session on the 1st day of October.

Faculty.
S. S. SHERMAN, Principal.
J. C. SWEETZEE, Mathematics, and Natural Philosophy.
Prof. H. AUGUSTUS POND, Vocal and Instrumental Music.
Miss MARY E. SHERMAN, Presiding Teacher; English and Latin.
Miss LOUISA DEWEY, Botany and English Literature.
Miss ELLEN L. BAKER, French.
Miss AMELIA H. MINER, Drawing, Painting, &c.
Miss LUCY J. MARSH, Music.
Miss FANNIE BOWEN, Needlework and Textile Arts.
Miss R. ELIZA TUCKER, " "
Miss ELIZA SANDERSON, " "
Miss EUSTATIA P. PIERSON, English.
Miss MARGARET J. SHERMAN, " "
Miss ELIZA C. INGLETT, Preparatory.
Governess, Miss R. E. PIERSON.
Matron, Mrs. ELIZA BOLTON.

The new building will be finished and ready for occupancy by the 1st of October. The building will be under the supervision of the Board of Trustees. The building will be under the supervision of the Board of Trustees. The building will be under the supervision of the Board of Trustees.

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

LOCATED in Tuskegee, a village far famed for its beautiful climate and religious society. The college is easy of access from East and West by the Montgomery and West Point Railroad, and from the North by the Montgomery and New York, &c. Railroad. The college is situated on a high and healthy spot, and from the upper and lower country by excellent roads.

The college is a well equipped institution, and is one of the best of the kind in the South. It is a well equipped institution, and is one of the best of the kind in the South. It is a well equipped institution, and is one of the best of the kind in the South.

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THE GREENBERG MEDICINES

ARE well known and eagerly sought for throughout the whole of Central America, and are the only medicines that have been introduced into any series of popular remedies to be found that were equal to any emergency that were introduced into the system, and were within the reach of the poorest person!

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

Never before this Fever and Ague remedy, could anything be found that cured all cases of Chills and Fever for 50c.

Never before the Green Mountain Ointment could be so found, for 25c, an immediate cure for Burns, Scalds, Cuts, and Sore Throats, Erysipelas, and Inflammations, either external or internal.

Never before Marshall's Uterine Cathartic could be found, for 25c, an immediate cure for all cases of Female Complaints, and all cases of Uterine Obstruction.

Never before any physician could find this so mercurially effective, that it is prepared by Dr. J. C. Greenberg, of Cuba, a wealthy and able physician of the Alcazar School—that we will furnish any reputable physician with a quantity of these medicines, to be sold at his patients' and furthermore, by visiting to his honor, he will be furnished with his component parts. It is the greatest blessing to the female sex that the science of medicine has discovered in a century.

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