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

Gems from Spurgeon.

The following gems are selected at
random from the third series of Rev. C.
H. Spurgeon's Sermons, which seem to
be more rich in choice passages than
his predecessors. In a Sermon upon
"Spiritual Revival the want of the
Church," he has the following remarks
upon

COMMUNION WITH CHRIST.
If, thanks to divine grace, we are en-
abled to keep our conduct tolerable con-
sistent, and our lives unblemished, yet
how much have we to cry out against
ourselves, from a lack of that holy fel-
lowship with Jesus which is the high
mark of the true child of God! Breth-
ren, let me ask some of you how long
it is since you have had a love-visit
from Jesus Christ—how long since you
could say, "My Beloved is mine, and I
am His; He feedeth among the lilies?"

How long is it since "He brought you
into his banqueting house, and His ban-
ner over you was love!" Perhaps
some of you will be able to say, "It
was but this morning that I saw Him;
I beheld His face with joy, and was rav-
ished with His countenance." But I
fear the greatest part of you will have
to say, "Ah, Sir, for months I have been
without the shining of His countenance."
What have you been doing, then, and
what has been your way of life? Have
you been groaning every day? Have
you been weeping every minute? "No."
Then you ought to have been. I can-
not understand how your piety can be
of any very brilliant order, if you can
live without the sunlight of Christ, and
yet be happy. Christians will lose
sometimes the society of Jesus; the con-
nection between themselves and Christ
will be at times severed, as to their own
feeling of it; but they will always
grieve and cry when they lose their Je-
sus.

What! is Christ thy Brother, and
does He live in thine house, and yet
thou hast not spoken to Him for a
month? I fear there is little love be-
tween thee and thy Brother, for thou
hast had no conversation with Him for
so long. What! is Christ the husband
of His Church, and has she had no fel-
lowship with Him for all this time?—
Brethren, let me not condemn you, let
me not even judge you, but let your
conscience speak. Mine shall, and so
shall yours. Have we not too much
forgotten Christ? Have we not lived
too much without Him? Have we not
been contented with the world, instead
of desiring Christ? Have we been, all
of us, like that little ewe lamb that did
drink out of the Master's cup, and feed
from His table? Have we not rather
been content to stray upon the moun-
tains, feeding anywhere but at home?
I fear many of the troubles of our heart
spring from want of communion with
Jesus. Not many of us are the kind of
men who, living without Jesus, His se-
crets must know. O! no; we live too
much without the light of His counte-
nance; and are too happy when He is
gone from us. Let us, each of us, then,
believe we have each of us, need,
as measure, put up the prayer,
"O Lord revive Thy work!"

With peculiar force he thus expresses
THE MISERY OF SECRET SIN.
Of all the sinners, the man who makes
a profession of religion, and yet lives
in iniquity, is the most miserable. A
downright wicked man, who takes a
glass in his hand and says, "I am a
sinner, I am not ashamed of it," he

shall be utterly miserable in worlds
to come, but brief though it be, he has
his hour of pleasure. A man who cur-
ses and swears, and says, "This is my
habit, I am a profane man," and makes
a profession of it, he has, at least, some
peace in his soul; but the man who
walks with God's minister, who is united
with God's Church, who comes out
before God's people, and unites with
them, and then lives in sin, what a mis-
erable existence he must have of it! Why,
he has a worse existence than the
mouse in the parlor, running out
now and then to pick up the crumbs,
and then back again to his hole. Such
men must run out now and then to sin;
and O! how fearful they are to be dis-
covered! One day, perhaps, their char-
acter turns up; with wonderful coun-
ting they manage to conceal and gloss
it over; but the next day something
else comes, and they live in constant
fear, telling lie after lie, to make the
last lie appear truthful, adding decep-
tion to deception, in order that they
may not be discovered.

O, 'tis a tangled web we weave,
When once we venture to deceive.

If I must be a wicked man, give me
the life of a roystering sinner, who
sins before the face of day; if I must
sin, let me not act as a hypocrite and
a coward; let me not profess to be
God's and spend my life for the devil.
This way of cheating the devil is a
thing which every honest sinner will
be ashamed of. He will say, "Now, if
I do serve my master, I will serve him
out and out, I will have no sham about
it; if I make a profession I will carry
it out; but if I do not, if I live in sin,
I am not going to gloss it over by cant
and hypocrisy." One thing which has
ham-stringed the Church, and cut her
very sinews in twain, has been this
most damnable hypocrisy.

THE SPIRITUAL MAN.
You are sick and wounded with sin,
you are in the storm and hurricane of
Almighty vengeance, and yet the ques-
tion which you would ask of me this
morning would be, "Sir, what is the or-
igin of evil?" You are mad, Sir, spiri-
tually mad; that is not the question
you would ask if you were in a sane
and healthy state of mind; your ques-
tion would be, "How can I get rid of
the evil?" Not, "How did it come into
the world?" but "How am I to escape
from it?" Not, "How is it that evil
descends from heaven upon Sodom?"
but how may I, like Lot, escape out of
the city to a Zoar?" Not, "How is it
that I am sick?" but "Are there medi-
cines that will heal me? Is there a phy-
sician to be found that can restore my
soul to health?" Ah! you tifle with
subtleties while you neglect certainties.
More questions have been asked con-
cerning the origin of evil than upon
anything else. Men have puzzled their
heads and twisted their brains into
knots, in order to understand what men
can never know—how evil came into
this world, and how its entrance is con-
sistent with divine goodness? The
broad fact is this, there is evil; and
your question should be, "How can I
escape from the wrath to come, which
is engendered by this evil."

CORRECTION.—In our recent editorial
on Southern Baptist Literature, we re-
commended all who wished to contri-
bute to the Southern Baptist Publica-
tion Society, to send the money to Rev.
J. P. Tustin, Cor. Secretary. We have
since had our attention called to the
fact, that the proper officer to whom all
remittances should be made, and all
orders sent, is J. J. Toos, Esq., Finan-
cial Secretary, Charleston, S. C.
He is a gentleman of much experience
in the business of publishing and sel-
ling books, and under his efficient man-
agement we have no doubt the Society
will enter upon a career of largely in-
creasing usefulness, and will manfully
meet the important crisis in the history
of Religious Publication Societies
through which we are now passing.—
Again, we repeat to our Baptist breth-
ren. STAND BY YOUR OWN SOCIETY! Give
all your money, time and influence to
the promotion of your own cherished
principles, which are, as you believe—
God's Truth.—True Union, Balt.

Sin has stripped man of his moral
clothing. Man's own righteousness will
not cover his nakedness; and whoever
is destitute of Christ's righteousness, is
a naked person.

While Christ was upon earth, he was
more among publicans and sinners, than
among Scribes and Pharisees; for these
were self-righteous and so, not fit com-
pany for him who came to seek and to
save the lost.

From the St. Louis Republican.
Pontius Pilate and Jesus Christ.

We lay before our readers this week a
curious document, with which, or some-
thing like it, one of them are doubtless
familiar. It is one that is much prized
among the Cherokee Indians, and read in
the families of the nation as a veritable
history of the relation sustained by Pilate
to Jesus Christ, and of the scenes attend-
ing the trial and the crucifixion. It has
been forwarded to us to be printed for
the use of the Cherokee Nation, all the
copies of it now in use among them being
much dilapidated by constant handling.
There are evidently some errors in phra-
seology in the manuscript as sent to us,
some of which we do not attempt to cor-
rect, because of uncertainty as to what
substitutions to make. We publish it
mainly as we have received it.

PONTIUS PILATE IN VIENNE.—Vienna in
Dauphiny, a province in France, the an-
cient capital of transalpine Gaul, under
the Romans is situated on the river
Rhone. There, on the left bank of the
beautiful stream, is seen a tomb of an an-
cient architecture, which, according to
tradition, is the tomb of Pontius Pilate.
Pilate, under whose government Jesus
Christ suffered.—*Pasque est Pontius Pilate.*

It was in Vienna also that the wander-
ing Jew revealed himself in 1777. A
most remarkable occurrence; the spot
that contained the ashes of the Judge of
the righteous, was to be trodden on by a
descendant of his accuser.

The following chronicle was extracted
from an old Latin manuscript, found in a
monastery in Vienna. It was under the
reign of Caligula, when C. Marius was
pretor at Vienna, that an old man, bent
with age, yet of full stature, was seen to
ascend from his litter and enter a house
of modest appearance near the temple of
Mars. Over the door of this house was
written in red letters the name of F. Albi-
nus. He was an old acquaintance of
Pilate. After mutual salutations, Albi-
nus observed to him that years had elapsed
since their separation.

"Yes," replied Pilate, "many years—
years of misfortune and affliction. Ac-
cursed be the day on which I succeeded
Valerius Gratus in the government of Ju-
dea. My name is ominous, it has been
fatal to whomsoever has borne it. One
of my ancestors printed an indelible mark
of infamy on the fair front of imperial
Rome, when the Romans passed under
the *Candens Ferelex* in the Samnite war;
another perished by the hands of the
Parthians in the war against Arminius;
and I, miserable me—"

"You miserable," asked Albinus, "what
have you done to entail misery on you?
True, the injustice of Caligula, has exiled
you to Vienna, but for what crime? I
have examined your affair in the *Tabula-
rum*. You are denounced by Vitellus,
Prefect of Syria, your enemy, for having
chastened the rebellious Hebrews, who
had slain the most noble of the Samaritans,
and who afterwards withdrew themselves
on Mount Garizim. You are also ac-
cused of acting thus out of hatred
against the Jews."

"No," replied Pilate, "no! by all the
gods, Albinus, it is not the injustice of
Caesar that afflicts me."

"What, then, is the cause of your af-
liction?" Continued Albinus. Long have
I known you—sensible, just, humane, I
see it. You are the victim of Vitellus."

"Say not so, Albinus; say not that I
am the victim of Vitellus—no; I am the
victim of a higher power!"

"The Romans regard me as an object
of Caesar's," and the Jews as the severe
Proconsul; the Christians, as the execu-
tioner of their God!"

"Of their God did you say, Pilate? Impious wretches! Adore a God born
in a manger, and put to death on the
cross!"

"Beware, Albinus, beware," continued
Pilate, "if their God had been born under
the purple, he would have been adored.
Listen! To your friendship I will sub-
mit the events of my life, you will after-
wards judge if I am worthy your hospi-
tality. On my arrival at Jerusalem I
took possession of the Pratorium, and
ordered a splendid feast to be prepared,
to which I invited the Tetrarch of Judea,
with the high priests and officers. At
the appointed hour no guest appeared.
This was an insult offered to my dignity.
A few days afterward the Tetrarch de-
signed to pay me a visit. His depart-
ment was grave and deceitful. He pre-
tended that his religion forbade him and
his attendants to sit down at the table of
the gentiles, and to offer up libations
with them. I thought it expedient to
except of his excuse, but from that mo-
ment I was convinced that the conquered
had declared themselves the enemies of
the conquerors."

"At that time Jerusalem was, of all
conquered cities, the most difficult to
govern, so turbulent were the people that
I lived in momentary dread of an insur-
rection. To repress it had but a single
centurion and a handful of soldiers. I
requested a reinforcement from the Pre-
fect of Syria, who informed me that he
had scarcely troops sufficient to defend
his own province. Insatiable thirst of
empire; to extend our conquests beyond
the means of defending them! Among
the various rumors that came to my ears
there was one that attracted my atten-
tion. A young man, it was said, had ap-
peared in Galilee, preaching, with a noble
unction, a new law, in the name of the
God that had sent him. At first I was
apprehensive that his design was to stir
up the people against the Romans, but
soon were my fears dispelled. Jesus of
Nazareth spoke rather as a friend of the
Romans than of the Jews. One day in
passing by the place of Siloe, where
there was a great concourse of people, I

observed, in the midst of the group, a
young man leaning against a tree, who
was calmly addressing the multitude. I
was told it was Jesus. This I could
easily have suspected, so great was the
difference between him and those who
were listening to him. His golden color-
ed hair and beard gave to his appearance
a celestial aspect; he appeared to be
about thirty years of age. Never have
I seen a sweeter or a more serene coun-
tenance. What a contrast between him
and his hearers, with their black beard
and tawny complexions! Unwilling to
interrupt him by my presence I continued
my walk, but signified to my secretary
to join the group and listen.

"My secretary's name was Manlius.
He was the grand-son of the chief of the
conspirators who encamped in Etruria,
waiting Cataline. Manlius was an an-
cient inhabitant of Judea, and well ac-
quainted with the Hebrew language. He
was devoted to me and worthy of confi-
dence."

"On entering the Pratorium I found
Manlius, who related to me the words
Jesus had pronounced at Siloe. Never
have I heard in the Petio, or in the
works of the philosophers, any thing that
can compare to the maxims of Jesus.
One of the rebellions Jews, so numerous
in Jerusalem, having asked him, if it was
lawful to give tribute to Caesar, Jesus re-
plied, '*Render unto Caesar the things which
are Caesar's, and unto God the things that
are God's.*'"

"It was on account of the wisdom of
his sayings that I granted so much lib-
erty to the Nazarene; for it was in my
power to have had him arrested and ex-
iled to Pontius, but this would have been
contrary to that justice, which has al-
ways characterized the Romans. This
man was neither seditious nor rebellious;
I extended to him my protection unknown
perhaps to himself. He was at liberty to
act, to speak, to assemble and address
people, to choose disciples unrestrained
by any Pratorium mandate."

"Should it ever happen—may the gods
never avert the omen—should it ever hap-
pen I say, that the religion of our fore-
fathers be supplanted by the religion of
Jesus, it will be to his noble toleration
that Rome shall owe her premature obse-
quies: whilst I miserable wretch! I shall
have been the instrument of what Chris-
tians call providence, and we—destiny."

"But this unlimited freedom granted
to Jesus provoked the Jews—not the
poor, but the rich and powerful. It is
true that Jesus was severe on the latter,
and this was a political reason in my op-
inion, not to control the liberty of the
Nazarene. Scribes and Pharisees,"

would he say to them, "you are a race
of vipers—you resemble painted sepul-
chers." At other times he would sneer
at the proudness of the Publican, telling
him that the mite of the poor widow was
more precious in the sight of God. New
complaints were daily made at the Pre-
torium against the insolence of Jesus.
I was even informed that some misfor-
tune would befall him—that it would not
be the first time that Jerusalem had
stoned those who called themselves pro-
phets. And that if the Pratorium refused
justice, an appeal would be made to Caesar
if that happened. My conduct was
approved of by the Senate, and I was
promised a reinforcement of troops after
the termination of the Parthian war."

"Being too weak to suppress a sedition,
I resolved upon adopting a measure
that promised to establish the tranquility
of the city, without subjecting the Pre-
torium to humiliating concessions. I wrote
to Jesus, requesting an interview with
him at the Pratorium. He came."

"O, Albinus! now that my blood runs
cold in my veins, and that my body is
bent down under the load of years, it is
not surprising that Pilate should be some-
times tremble, but then I was young—in
my veins flowed the Spanish mixed with
the Roman blood, as incapable of fear as
it was of puerile emotions."

"When the Nazarene made his appear-
ance, I was walking in my basilic, and
my feet seemed fastened with an iron
hand to the marble pavement. He was
calm—the Nazarene—calm as innocence.
When he came up to me he stopped, and
by a single sign seemed to say to me,
here I am."

For some time I contemplated with ad-
miration and awe this extraordinary type
of man unknown to our numerous paint-
ers, who have given form and figure to
all the gods and all the heroes."

"Jesus, said I to him, at last—and my
tongue faltered—'Jesus of Nazareth, I
have granted you, for the last three years,
ample freedom of speech, nor do I regret
it. Your words are those of a sage. I
know not whether you have read Socrates
and Plato, but this I know, that there is
in your discourses a majestic simplicity
that elevates you far above those philo-
sophers. The Emperor is informed of it,
and I, his humble representative in this
country, am glad of having allowed you
that liberty of which you are so worthy.
However, I must not conceal from you
that your discourses have raised up
against you powerful and inveterate ene-
mies. Neither is this surprising. So-
crates had enemies, and he fell a victim
to their hatred. Yours are doubly in-
censed against you on account of your
sayings, against me on account of the
liberty extended toward you; they even
accuse me indirectly of being leagued
with you for the purpose of depriving the
Hebrews of the little civil power which
Rome has left them. My request—I do
not say my order—is that you may be
more circumspect for the future, and
more tender in rousing the pride of your
enemies, lest they raise against you the
stupid populace, and compel me to em-
ploy the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words pro-
ceed not from true wisdom. Say to the
torrent to stop in the midst of the moun-
tains, because it will uproot the trees of
the valley; the torrent will answer you
that it obeys the laws of the Creator.
God alone knows whither flows the wa-
ters of the torrent. Verily I say unto
you, before the Rose of Sharon blossoms,
the blood of the just shall be spilt."

"Your blood shall not be spilt," replied
I with emotion. "You are more precious
in my estimation, on account of your
wisdom, than all the turbulent and proud
Pharisees, who abuse the freedom grant-
ed them by the Romans, conspire against
Caesar, and construe our bounty into fear.
Insolent wretches, they are not aware
that the wolf of the Tiber sometimes
clothes himself with the skin of the sheep.
I will protect you against them. My
Pratorium is open to you as an asylum,
it is a sacred asylum."

Jesus carefully shook his head, and
said, with a grace and divine smile:
"When the day shall come there will
be no asylum for the son of man, neither
on the earth, nor under the earth, the
asylum of the just is there, (pointing to
the heavens,) that which is written in the
books of the Prophets must be accom-
plished."

"Young man," answered I, mildly,
"you oblige me to convert my respect
into an order. The safety of the pro-
vince, which has been confided to my
care requires it. You must observe more
moderation in your discourses. Do not
infringe my orders, you know. May hap-
piness attend you. Farewell."

"Prince of the earth," replied Jesus,
"I came not to bring war into the world,
but peace, love, and charity. I was born
the same day on which Caesar Augustus
gave peace to the Roman world. Persecu-
tion proceeds not from me. I expect
from others and will meet it in obedience
to the will of my father, who has shown
me the way. Restrain, therefore, your
worldly prudence. It is not in your power
to arrest the victim at the foot of the
tabernacle of expiration."

So saying, he disappeared like a bright
shadow, behind the curtains of the basilic.
Herod, the Tetrarch, who then reigned,
in Judea, and who died devoured by ver-
mins, who was a weak and wicked man,
chosen by the chiefs of the law to be the
instrument of their hatred. To him the
enemies of Jesus addressed themselves to
weaken their vengeance on the Nazarene.

Had Herod consulted his own inclina-
tions he would have ordered Jesus imme-
diately to be put to death, but though
proud of his royal dignity, yet he was
afraid of committing an act that might
diminish his influence with Caesar.

Herod called on me one day at the pre-
torium, and on rising to take leave, after
some insignificant conversation, he asked
me what was my opinion concerning the
Nazarene. I replied that Jesus appeared
to me to be one of those great philo-
sophers that great nations produce; that
his doctrine was by no means sacrilegious,
and that the intention of Rome
was to leave him that freedom of speech
which was justified by his actions.—
Herod smiled maliciously, and saluting
me with ironical respect he departed.

The great feast of the Jews was ap-
proaching, and their intention was to
avail themselves of the popular exalta-
tion which always manifests itself at the
solemnities of a passover.

The city was overflowing with a tu-
multuous populace clamoring for the
death of the Nazarene. My emissaries
informed me the treasure of the Temple
had been employed in bribing the people.
The danger was pressing. A Roman
centurion had been insulted.

I wrote to the Prefect of Syria, request-
ing a hundred foot soldiers, and the
same number of cavalry. He declined.
I saw myself alone, with a handful of
veterans, in the midst of a rebellious
city, too weak to suppress a disorder,
and having no other choice left but to
tolerate it. They had seized upon Jesus,
and the seditious rabble although they
had nothing to fear from the Pratorium,
believing in the faith of their leaders,
that I winked at their sedition, continued
vociferating "crucify him," "crucify
him!"

Three powerful parties had combined
together at that time against Jesus.—
First the Herodians and the Sadducees,
whose seditious conduct seemed to have
proceeded from double motive. They
hated the Nazarene, and were impatient
of the Roman yoke. They could never
forget me for having entered their holy
city with banners that bore the image of
the Roman emperor, and, although in this
instance I had committed a fatal error,
yet the sacrifice did not appear less heinous
in their eyes. Another grievance
also rankled in their bosoms. I had
proposed to employ a part of the treas-
ure of the Temple in erecting edifices of
public utility. My proposal was scowled
at. The Pharisees were the avowed ene-
mies of Jesus. They cared not for the
government, but they bore with bitter-
ness the severe reprimands which the
Nazarene, for three years, had been con-
tinually throwing out against them where-
ever he went. Too weak and pusillani-
mous to act by themselves, they had eagerly
embraced the quarrels of Herodians
and the Sadducees. Besides these three
parties, I had to contend against the
reckless and profligate populace, always
ready to join a sedition and to profit by
the disorder and confusion that resulted
therefrom.

Jesus was dragged before the council
of the priests and condemned to death.—
It was then that the High Priest, Caiaphas
performed a devious act of submission.

He sent his prisoner to me to pro-
nounce his condemnation and secure his
execution. I answered him that as Je-
sus was a Galilean, the affair came in
Herod's jurisdiction, and ordered Jesus
to be sent thither.

The wily Tetrarch professed humility,
and protesting his preference to the lieuten-
ant of Caesar, he committed the fate
of the man to my hands. Soon my pal-
ace assumed the aspect of a besieged
citadel, every moment increased the num-
bers of the seditions. Jerusalem was
inundated with crowds from the mountains
of Nazareth. All Judea appeared to be
pouring into the devoted city.

I had taken a wife, a girl from among
the Gauls, who pretended to see futurity.
Weeping, and throwing herself at my
feet, "beware," said she to me, "beware
and touch not that man, for he is holy.—
Last night I saw him in a vision—he was
walking on the water—he was flying on
the wings of the wind. He spoke to the
tempest, to the palm trees, to the fishes
of the lake—all were obedient to him.
Behold! The torrent Mount Kedron flows
with blood; the statues of Caesar are
filled with the filth of gore, the col-
umns of the Interior have given way,
and the sun is veiled in mourning like a
vestal in the tomb. O! Pilate, evil
awaits thee. If thou wilt not listen to
the vows of thy wife, dread the curse of
a Roman Senate—dread the frowns of
Caesar."

By this time, the marble stairs groaned
under the weight of the multitude. The
Nazarene was brought back to me. I
proceeded to the Hall of Justice, followed
by my guard, and asked the people, in a
severe tone, what they demanded. "The
death of the Nazarene," was their reply.
"For what crime?" "He has blasphemed;
he has prophesied the ruin of the
temple; he calls himself the son of God—
the Messiah—the King of the Jews."

"Roman justice," said I, "punish not such
offences with death." "Crucify him, cruci-
fy him," belched forth the relentless
rabble. The vociferations of the infuri-
ated mob shook the palace to its founda-
tions. There was but one who appeared
to be calm in the vast multitude. It was
the Nazarene. After many fruitless at-
tempts to protect him from the fury of
his merciless persecutors, I had the base-
ness to adopt a measure, which at the
moment appeared to be the only one that
could save his life.

I ordered him to be scourged, then call-
ing for an ever, I washed my hands in
the presence of the clamorous multitude
thereby signifying to them my disap-
proval of the deed.

But, in vain, it was his life that those
wretches thirsted after. Often in our
civil commotions, I have witnessed the
furious animosity of the multitude, but
nothing could be compared to what I
beheld in the present instance. It might
have been truly said that on this occa-
sion, all the phantoms of the infernal
regions had assembled at Jerusalem. The
crowd appeared not to walk; they are
borne off, and whirled as a vortex rolling
along like living waves, from the portals
of the Pratorium, even unto Mount Zion,
with howling screams, shrieks and vocif-
erations, such as were never heard in the
seditions of Pannonia, or in the tumult of
the Forum.

By degrees the day darkened like a
winter twilight, such as had been at
the death of the great Julius Caesar.
It was likewise toward the ides of March.
I, the continued Governor of a rebellious
province, was leaning against a column
of my basilic, contemplating althwart
the dreary gloom these fiends of Tartar-
us dragging to execution the innocent
Nazarene.

All around me was desert; Jerusalem
had vomited forth her indwellers through
the funeral gate that leads to the Ger-
monia. An air of desolation and sad-
ness enveloped me. My guards had
joined the cavalry, and the centurion,
to display a shadow of power, was en-
deavoring to maintain order. I was left
alone, and my breaking heart admon-
ished me, that what was passing at that
moment appertained rather to the history
of the gods than to that of man. Loud
clamors were heard proceeding from Gol-
gotha, which borne on the winds ap-
peared to announce an agony such as
never had been heard by mortal ear.—
Dark clouds lowered over the pinnacle
of the Temple, and large ruptures settled
over the city and covered it as with a
veil. So dreadful were the signs that
were manifested, both in the heavens and
on the earth, that Dionysius, the Acopa-
gite, is reported to have exclaimed,
"Either the Author of Nature is suffering
or the Universe is falling apart."

Towards the first hour of the night
I threw my mantle around me, and went
down into the city toward the gate of
Golgotha. The sacrifice was consummated.
The crowd was returning home
still agitated, it is true, but gloomy, tac-
iturn and desperate. What they had
witnessed had struck them with terror
and remorse.

I also saw my little Roman cohort pass
by mournfully, the standard bearer hav-
ing veiled his eagle in token of grief, and
I overheard some of the soldiers murrin-
ing strange words, which I did not com-
prehend. Others were recounting pro-
digies almost similar to those which had
so often smote the Romans with dismay
by the will of the gods. Sometimes
groups of men and women would halt,
then looking backward toward Mount
Calvary, would remain motionless, in ex-
pectation of witnessing some new pro-
digy.

I returned to the Pratorium, sad and
pensive. On ascending the stair, the
steps of which were still stained with
the blood of the Nazarene, I perceived an
old man in a suppliant posture, and be-
hind him several women, in tears. He
threw himself at my feet and wept bit-terly. It is painful to see an old man
weep. "Father," said I to him mildly,
"who are you, and what is your request?"
—"I am Joseph of Arimathea," replied
he, "and am come to beg of you upon my
knees, the permission to bury Jesus of
Nazareth." "Your prayer is granted,"
said I to him and at the same time or-
dering Manlius to take some soldiers
with him, to superintend the interment lest
it should be profaned. A few days after
the sepulchre was found empty. The
disciples of Jesus published all over the
country that Jesus had risen from the
dead, as he had foretold.

A last duty remained for me to per-
form; it was to communicate to Caesar
the details of this deplorable event. I
did it, on the same night that followed
the fatal catastrophe, and had just fin-
ished the communication when day be-
gan to dawn.

At that moment the sound of clarions,
playing the air of Diana, struck my ear.
Casting my eyes towards the Caesarian
gate, beheld a troop of soldiers, and
heard, at a distance, other trumpets
sounding Caesar's march. It was the re-
inforcement that had been promised me—
two thousand chosen men—who, to hasten
their arrival, had marched all night. "It
has then been decreed by the Fates,"
said I, wringing my hands, "that the
great iniquity should be accomplished—
that for the purpose of averting the deeds
of yesterday, troops should arrive to-day!
Cruel destiny, how thou sportest with
the affairs of mortals! It was but too
true, what the Nazarene exclaimed, when
writhing on the cross—'All is consum-
mated.'"

How hard is it, for even the best
Christians to feel constantly that the
path of duty is the path of safety. And
yet why should we doubt it? "If God
be for us"—as he will be when we obey
him—"who can be against us?"

Jonah was a pious man and true
prophet, and no doubt intended to do
right; and yet, when bidden to engage
in an arduous, and perhaps hazardous
mission, he struck off for Tarshish, a
city far in the West, when he should
have gone east to Nineveh.

The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, OCTOBER 8, 1857.

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

Liberty Association.

This Body convened with Bethel Church, Tallapoosa county, September 26th; and after an impressive sermon by Elder E. Greathouse, organized by the election of Elder J. W. Williams, of Cusseta, Moderator, and B. Stamps, of La Fayette, Clerk. Quite a full representation from the many churches was present; and judging from their letters, the Association is in a flourishing condition. The greatest drawback upon its numerical strength, are the numerous removals. But there is a consolation in this: that they are pioneers of Christ, gone into the "Wilderness" and "solitary places to make them glad."

The various causes of benevolence, cherished by Baptists, received a good share of attention, and some substantial aid. Preaching of the right kind was regularly kept up, and it was clear, from the effect produced, that the word was "quick and powerful." Large congregations attended all the time.

Elder D. G. Daniel, agent for Foreign Missions, was present, and by his prudence and warm speeches, commended himself to the Association. The Board at Richmond acted wisely in selecting that servant of God as their agent.

This Association has a Female College, at La Fayette, under its patronage. It is under charge of Elder Otis Smith, well known as an able teacher throughout the South. It is in a flourishing condition; and needs but a few thousand dollars to place it on a permanent basis, which we hope the Association will soon raise, as measures were taken for that purpose.

Among the many acts to promote the cause of Christ passed at this session, we were pleased to see them resolve, and put the resolution forthwith into practice, to have a Domestic Missionary and Colporteur in their own bounds, to supply the destitute with the Gospel and with religious books. Combine preaching with the sale and distribution of good books, denominational and otherwise, and it is a great engine of moral power. This the Association knows, and has gone heartily to work to accomplish it. May they succeed!

There is in this Body, a laborious, sacrificing set of ministers, ever ready to respond to their Master, "Here am I send me." They are men of piety, sound sense, respectable education, and "mighty in the Scriptures." Our intercourse with them and with the membership, will ever be remembered. And with gratitude we record the fact, the South Western Baptist was not forgotten.—The Lord keep that people!

There is nothing truer than the following, from the *Western Recorder*. "Tis singular why the lesson has not long since been learned, and acted upon."

To CONTRIBUTORS.—Condense, condense. Your long articles are never, in the first place, read. Then, if read, they do not have half the effect they would do if shorter. They are, in the next place, never quoted into other papers, which they would be if they were short and earnest and hit the nail on the head.

Light Wanted.

Elder A. Campbell in his Harbinger for September, giving his readers an account of his "Tour to the South" uses the following strange language:

"We had a good hearing in Augusta. There was a Baptist Convention of Elders here, during our sojourn. We also had a similar convention in Marion during my visit there. In all places where they were held, a portion of their elders favored us with their presence."

"A Baptist Convention of Elders?" What does it mean? We know what a Baptist Convention of Elders and Members mean; but Mr. Campbell's version of it is an unknown tongue. We had supposed "A. C." was familiar with the ecclesiastical polity of Baptists, sufficiently so to know that they had no clerical organization distinct from the membership of Churches. We were at Marion at the time of which he speaks, and can testify that there were more members than Elders; no doubt the same is true as to Augusta. As Bethany is the place of light, will Mr. C. inform us what he means by the use of such language?

By the way, many have thought it a singular coincidence that when Baptists have a Convention at Marion, that there should be at the same time and place, some great Pleading of the "Current Reformation," holding a "Series of meetings." Mr. C. happened (?) to be at Marion and Augusta at such times; and it seems, "a portion of their Elders favored us with their presence." This is what they wish; to catch Elders who have more curiosity than prudence. If the reader will excuse the compliment to ourselves, we will add, that we did not favor him with our presence.

Book Notice.

A MANUAL OF THEOLOGY. By J. L. Dagg, D. D., Charleston: Southern Baptist Publication Society.

This large and beautiful octavo of 379 pages has just been issued by the above Society, a copy of which we have received. We fully endorse the sentiments in regard to the work, so clearly set forth in the advertisement in another column, which the reader will please read. It being a felt and acknowledged want, we predict for it a long life, a wide circulation and great usefulness. It is of itself a system of Theology, sound, healthy and honorable to God. Most ministers are poor men, and have but little time to read; and here is a work, destitute of trash and lumber, giving them the very gist of Theological doctrine. With the Bible and this work well studied, any minister will be wise in the doctrine of Salvation.—Not ministers alone, but all Christians.

We recommend our Depositories and Colporteurs to send orders forthwith.—Retail price \$1.50, sent by mail.

Address Smith & Whilden, Charleston, S. C.

Singing a Part of Divine Worship.

(Continued.)

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

III. Let us finally add a few words by way of enforcing the exhortation of our text: "Let the word of Christ dwell in you richly." . . . teaching and admonishing one another in Psalms, and lyrics, and spiritual songs, singing with grace in your hearts to the Lord." It cannot but be regretted, that singing, like music in general, has been too much given up by the churches to the world. Our church music is far behind the achievements of this art by the world. No man can doubt that the elevation of this science among Christians, would greatly tend to increase their piety. It is that department in our religious ministrations, which gives the largest scope to the improvement of the taste of the people—and no one can doubt, that as you improve this, you promote their moral advancement. It has been said with vastly more of truth than many seem to be aware of, that "the poor cottager, who can train the rose and the honeysuckle round his doors—who can divide his attention between his daily toil and the culture of a flower, and who can be all alive to its beauty—is far less likely to give himself up to the lusts of the flesh, and the lusts of the eye, than one who takes no pleasure in such recreations." And he whose susceptibilities are alive to the charms of music—who can mingle his voice heartily in its strains—will certainly be more likely to "receive with meekness the engrafted word of truth, which is able to save his soul," than he who is indifferent to its influence. It is the great preparation for the receiving in honest hearts the blessed seed of eternal life. Every man feels, after singing with grace in his heart to the Lord, that he is better prepared to hear what God the Lord shall say, when He speaks to him through the ministration of his word and ordinances. And who can calculate the happy results, if sacred singing were taught, not only on Sabbath, but in our day schools, male as well as female? Suppose all the members of our churches should consent to learn how to "sing praises unto the Lord—making melody in their hearts" to Him—should we not have a far more pious, active, and benevolent membership? It would lend a charm to our sanctuary services, that would draw the thoughtless and gay to its hallowed precincts, and give a holy direction to those active and buoyant sensibilities, which are peculiar to the young. It would teach them to exercise a faculty bestowed by their Creator, in promoting the highest purposes of their creation; but which, in the absence of such inducements in our churches, is desecrated to the lowest and vilest purposes of reckless and abandoned depravity.

The truth is, church music is too much neglected amongst us. That part of divine service which recounts the goodness of God, and which celebrates his praises, cannot be neglected without serious spiritual detriment. It is to be an essential part of the services of the upper sanctuary. It is recorded of those who stand upon the "sea of glass mingled with fire," that they have the harps of God in their hands; and that they "sing the song of Moses the servant of God, and the song of the Lamb;" that when those "ten thousand times ten thousand, and thousands of thousands" of glad voices mingle in the anthem peal of redeeming grace, it is as the voice of many waters, and the voice of mighty thunderings." If we would join in that sublime docology, let us begin to learn it here. And we close the discussion of this subject by entreating especially all those who love our Lord Jesus Christ in sincerity, in the language of the text, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Amen.

How it Works.

The following is an extract from a private letter. It is an unsolicited testimony to the influence of our paper in the inculcation of truth. The good sister lives in a destitute section of an adjoining State, knows and appreciates the value of a religious newspaper.—We conceal the names of the parties, and hope it will give no offence:

"In addition to the trials of this life, I have no Baptist privilege: not having heard a Baptist sermon in two years. The South Western Baptist is all the Baptist influence we have in the family, but thank God it does its work! M—has joined the Baptist Church, and the rest of the family seemed inclined that way, not, however, by my influence, for I promised my husband I would not learn his children my ways. But they read my paper; and the Dr. himself has got to be a believer in the true Baptist. I send the paper round and hope soon to obtain some subscribers."

The English papers have announced it as the intention of the Queen of England to confer on Mr. Macaulay, the title of Baron. This and similar titles have been conferred on successful Generals, on wealthy statesmen and able lawyers, but in this instance it is the reward, mainly, of literary genius.

Fanaticism.

Will the *True Witness* explain his meaning in the use of that term? Are we to understand him that the decline of Infant Baptism in New England is to be attributed to "Fanaticism?" Verily this is an easy way to get out of a difficulty. Southern people have generally pleaded that fanaticism was confined, mainly to the North; but if the neglect of Infant Baptism is fanaticism, it rages East, West, North and South. One spot, however, must be excepted, Jackson, Miss. Our contemporary informs us that the Presbyterian Church in that place "numbers about one hundred members. There has been during the last year, at least twelve infant baptisms." We have ever detested what has generally been termed fanaticism, but if it is the thing that is killing off Infant Baptism, may it increase and even reach Jackson, Miss.

A NEW SYSTEM OF ENGLISH GRAMMAR, progressively arranged. Concisely embodying the principles of Analysis and Synthesis. By W. S. BARTON, A. M. "Few Rules—Much Practice." Fifth Edition.

The foregoing is the title page of a small, neat volume, unique in this—that the expectations excited by reading the index is not disappointed by an examination of the body of the book. It is a new and better system of teaching English Grammar, than any hitherto in use. The author, taking a practical and common sense view of the task he has in hand, "begins at the beginning," and progressing simply and naturally, leads the pupil into a knowledge of the general principles of our language, without burdening or distracting the mind with rules, or the many anomalous "exceptions" with which it abounds. These are impressed upon the mind rather by constantly recurring examples, than by the fruitless endeavor to fix the attention upon the arbitrary rules which govern them. The author deserves the lasting gratitude of the rising generation, for thus converting a study which, under the system in vogue in most of our schools, was dry and difficult of disentanglement as the "gnarled oak," into an agreeable and exciting pursuit of knowledge. Much, of course, of a thorough knowledge of all the tortuosities of our language, is left—as it should be—to be imparted by the teacher; but even his labors have been greatly lightened by our author, in the preparation of another volume intended to accompany the Grammar, whose title is as follows:

PRACTICAL EXERCISES IN ENGLISH COMPOSITION; OR THE YOUNG COMPOSER'S GUIDE. Fifth Edition.

The plan pursued is the same—to begin with the simplest elements of composition, and by almost imperceptible degrees induct the learner into the more complex, by frequent examples and illustrations. Indeed, the pupil may be said to be habituated into a knowledge of correct composition, rather than indoctrinated therein—the most durable kind of knowledge for practical personal use. We commend these two volumes, unqualifiedly, to the attention of teachers and school directors.—*Educational Journal*.

The above works may be obtained of Pfister & White, Montgomery; Randall & Williams, Mobile.

Chinese Sugar Cane.

We have noticed with some care the many statements in our exchanges, in regard to this new crop, and we are satisfied that it is a valuable addition to our farming interests. It will grow in any climate of our wide-spread country; and will enable farmers in all sections to make their own syrup, if they will sugar. Sufficient experiments have not yet been made in sugar-making to test the matter, yet it is believed that it will prove successful. What a blessing it will be to the poor, who can manufacture an article at home for which they now have to pay a large price. Farmers would do well to try an experiment next year, on a small scale.

Communications.

For the South Western Baptist.

To the Alabama Association.

DEAR BRETHREN AND SISTERS: I have but little to communicate to you by this mail. Still, I wish to write; and you will be glad to know that we are yet in the enjoyment of good health. The enjoyment of this greatest of blessings, fills our hearts with great thankfulness; for we firmly believe it is in answer to the prayers of the people of God. The eyes of the Lord are over the righteous, and his ear is open to their cry; then, dear brethren, how fervently should you pray! How should you plead with the Lord for his people! When the Angel of the Lord was going down to destroy that wicked city, the prayer of Abraham was heard as long as he continued to pray, and when the man of God ceased to pray, the angel went on his way. No doubt you hear much, and hope more, about the conversion of "the dark sons of Ham;" but I assure you, the conversion of this great nation is not the work of a day. Still, I know the Lord has great things in reserve for Africa. Among this people that sit in darkness, light will spring up; and, I trust and pray God, that the day is not far distant, "when the light of the glorious Son of Righteousness shall be reflected from the mountains of the moon." But, methinks many are anxious to inquire:

"Watchman! tell us of the night, what the signs of promise are?"

While gazing on the midnight darkness of this people, I can only, with faltering voice, respond:

"The morning seems to dawn."

Yes, the Lord has great things in store for Africa. Besides this people's becoming evangelized: the time will be when Africa will not be least among nations in trade and commerce. The soil is too fertile thus to lie forever.—Two weeks ago, brother Clark and I rode out some eight miles, through the farms, and I can say, I don't think I ever saw finer looking corn growing in my dear native Alabama. The farms are enchantingly beautiful, adorned with the fruitful palm trees. The palm-oil and cotton, certainly will make this a great country some day. England is looking to it now. She has a vessel fitted out (as I am informed by one of her church missionaries), to make annual explorations up the River Niger, for five years; and the company have a private or individual vessel which they intend to keep on the river. The "Society" has small cotton gins sent interior as far as Abbeokuta. I pray that the time may soon come, when the swords and battle-axes of this people will be turned into implements of husbandry!

We now have much rain; so I do not go out as often as before the rains came. For a month past, I have done, I may almost say, nothing. I cannot feel the energy to labor here that I should were I at a station of my own. Two months more, and the time to see about building will be here. Shall I build next dry season? I hope you will say yes. Do give me enough to build some sort of a station. I don't care where, nor how poor the dwelling may be; but, dear brethren, we do want to get to a place from which we will have no fears of being moved. To this day, Bro. Bowen is regarded by the natives, as head, or Babbe of this station; and such an impression has its weight here. I, nor mine, do not pray nor wish that we may "live fine" in this world; with the happiness that we are permitted to enjoy, we expect trials, toils, and sorrows. Dear brethren and sisters, none of us look for the reward of the people of God in this life. We all look by faith beyond the corruption of the grave. Then let us strive to do all we can, to redeem poor benighted Africa from a death deeper than the grave. Oh! give us your prayers; they are worth far more than all else earthly.

Affectionately yours,
R. W. PRIEST.
LJAYE, YORUBA, AFRICA, July 15, 1857.

For the South Western Baptist.

WEST POINT, GEO., Sept. 28, 1857.

DEAR BROTHER TALIAFERRO: Our meeting continued prosperously two weeks, and probably would have lasted longer but for severe sickness in my family, which compelled me away from the meeting. As the results of this meeting, I have already baptized twenty-three, which makes an accession up to this time, during this year, of twenty-nine by baptism.

Nearly all the backsliders are restored or are penitent. Many letters have been found in the community and handed in.

I suppose there have been added, since the commencement of my labor with this church, at least fifty by letter, experience and restoration. We look yet for many more. God has indeed built up his own cause among the rebellious.

Methodism in its most direful array, spread itself in opposition to God's work among us, and drew off all that had the mark of the beast upon them, and perhaps some others. Some of their

members had offered themselves to us, and others were speaking of so doing. This was, I suppose, a sufficient cause for a regular siege after our first week's meeting.

Come my dear brother again and see us. I trust God made you an instrument of doing good while you were here.
Yours in Christ,
H. CARMICHAEL.

For the South Western Baptist.

To the Baptists of Alabama.

DEAR BRETHREN: The next session of our State Convention is near at hand. On behalf of the Board of Domestic and Indian Missions, I take this opportunity to request you to make a special effort for these missions, and forward it to the Convention. For the fiscal year ending April 1st, 1857, this State fell behind the preceding year, by \$2945.60. That deficit ought to be more than made up this year. Alabama ought not to fall behind any State, in this department; especially it ought not to fall behind itself. The contributions of the State, for the year ending April 1st, 1856, were \$8,262.64. For the year ending April 1st, 1857, they were only \$5,317.04. For the year ending April 1st, 1858, they should be \$11,000, at least. The reputation of the State requires it—the necessities of the Board demand it. As was stated in our late appeal, during the first five months of the present financial year, there has been a decrease of over \$4,000, in our receipts from the several States; and that embarrassment threatens us.

A similar appeal was made to the Georgia Baptists through the Index.—This day we received a communication from a friend in that State, who by his own individual contributions, sustains a missionary and his family among the Cherokee Indians, at an expense of \$600 per annum.

He writes thus: "DEAR BRO. HOLMAN: I see your Board are in need of funds. Instead of a quarter's salary for Bro. Hoyer, I will send \$450, which will be the balance of his year's salary. Hoping that other contributions will come in to meet the exigencies."

Have we not several such friends in Alabama, who will meet us in person or by their contributions at the next session of the Convention?

Yours truly,
R. HOLMAN, Cor. Sec.

For the South Western Baptist.

Alabama Baptist State Convention.

This Body will meet in the town of Talladega on Friday before the second Sabbath in November. As there has been no previous notice given, there is some apprehension that very little preparation, on the part of our churches, will be made for attending this meeting. It is important that a large number of delegates should be in attendance, and that an increased amount of funds be sent up for the support of the various enterprises under the fostering care of the Convention.

The meeting is to be held in the heart of a rich and delightful country—containing a large number of wealthy and intelligent Baptists. No section of our State of the same size possesses more ample resources for good. But for the want of an adequate number of ministers, their wealth and energies have not been sufficiently developed and directed into the great channels of benevolence. One principle motive in holding the next meeting of the Convention there, was to aid and encourage them to make the proper efforts to increase their ministry, and employ such instrumentalities for efficiency as will place them where their wealth and intelligence give them title—the foremost rank. Hence, it is greatly desirable to have a large delegation present. Should but a few attend, the influence exerted upon that community, will be in the reverse of that desired, and intended. We need a full attendance for the benefit of the general objects of the Convention. The interest manifested in the objects of the Convention is usually in proportion to the interest manifested in the Convention itself. Those churches and Associations, which pray frequently and fervently for, and contribute generously to sustain the benevolent enterprises of the Convention desire to be represented in that body, participate in its deliberations and enjoy its spirit. Were every church and Association in the State represented in that meeting, it would be an assemblage of the profoundest interest ever held in the State. A fire of pious enthusiasm would be kindled which would warm all our churches, and a corresponding interest would be awakened in behalf of the extension of the Redeemer's Kingdom.

We need more funds. Our benevolent enterprises are enlarging their spheres of action and their expenses are enlarging in the same degree. It may be said, "We have had one Convention already, and sent our funds in 1857." But it must be remembered, most of those funds were the collections of 1856, and the approaching meeting will be the only State gathering for

the funds appropriately belonging to 1857. It will be a whole year before we meet again. The beneficiaries of Howard College and the various Boards of Missions will suffer very materially before that time, unless generous sums are sent up to the approaching meeting.

R. H.

For the South Western Baptist.

The Wilderness and the City.

From the haughty bearing, the affected contempt which city lads and lasses, lords and ladies, exhibit towards the people of the "rural districts," one would suppose that they were the people that wisdom would die with them, that taste, intelligence, purity, patriotism and religion could flourish no where else—that country people were fit only to raise pigs and poultry, crout and pickles, turn spindles and peg pumps and slippers, to feed and clad the lords and ladies of creation.

Which is the most conducive to goodness and greatness, a city or a country life?

1st. God seems to have chosen the wilderness as the theatre of his works and wonders. Here the ark was constructed and rested. Here God executed and sealed a firm warrant title to an extensive tract of land to Abraham, heard Hagar, and blessed Ishmael.—Here Sarah the princess, was safe from the gaze of licentiousness—here Abraham and Sarah extended hospitalities to angels—converted with them—washed their feet—cooked for them—traveled with, and communed with them, and received their ministrations and blessings. Here God gave them a child, and here they gave it back—here they built altars and worshipped God—here they died and were buried, where their sepulchre remains to this day.

2nd. Isaac was born and raised in the country; was married and enjoyed his highest prosperity and greatest security in the wilderness. In the wilderness, Jacob found protection from the malice of Esau. Here God built him a house (the first perhaps ever made) and showed him the gate to heaven, and constructed a ladder, (the first ever made) and angels showed him how to go up and down on it. Here he met, kissed and married Rachel. Here he fed his flock; raised his sons; conversed with his wives; built altars; worshipped God; fled from the wrongs of his father-in-law; met God again, and prevailed; wept over Joseph; spent his few and evil days, and died worshipping leaning on his staff. The city was fatal to the peace of his family. In the wilderness, Moses sought security from the fear of violence from his brethren; found a home and a wife in the family of Jethro, the Priest of Midian. Here he saw "the great fire" in the unburnt bush; heard the voice of God; received a captain's commission and a prophet's inspiration at once.

Here God set up the first printing press ever invented; applying his own fingers, in "setting up type," and by the assistance of Moses as "devil," printed a code of laws; adapted to every age and condition; revealing every relation; regulating every duty of man to God, and to his fellow-man, a system of laws so pure, so good, so holy, so wise and just, and so universal in their application that, although violated a thousand times, yet changed never.

3rd. Here was constructed the first Tabernacle ever reared up; after a pattern so perfect that no architect has ever been able to improve its proportions. Here, too, was the first, the freest and most liberal collection of gold, silver, brass, &c., &c., ever taken up for religious purposes. Here God found a house to dwell in, and commune with his people and his people with him.—Here the clouds rained bread and meat from heaven, such as angels live on; while the rock sent forth water, such as flows in the New Jerusalem. Here the Shepherd-captain (the meekest man that ever lived) performed the most remarkable retreat known to the annals of military tactics; covering his rear with "the cloud of the Lord;" lighting up the front side, marched by a light held by the hand of Omnipotence; but meeting a terrible sea in front, with a shepherd's rod, he parts the sea, and then by the same magic power, converts the waters of the deep into an engine of destruction to his pursuers, covering them "heap and pent." After the fatigues of the retreat, Moses, the shepherd-captain turns poet, composes the first and best hymn ever sung, forms a choir and sings a song with beautiful chorus. In a word, in the wilderness, Moses communes with God, commands armies, builds Tabernacles, makes public collections, writes laws, composes hymns, fights battles, gains victories, lives and dies, and HERE IS HIS GRAVE.

4th. In the wilderness, Elijah, the man of God, dries up the clouds, raises them up again, (by the divine help,) rebukes Abab, kills prophets, raises the dead, blesses widows, talks with angels, mounts his chariot made out of fire, drives his horses of fire through the air and clouds, and reaches heaven in safety, in a very short while.

In the wilderness, Samuel found and

anointed Saul, king, but he coming into the city, allowed his morals to corrupt, caved in, and was killed. But David, his son-in-law, had been raised in the wilderness, had spent his exile there. Yes, David the shepherd-boy, the hero of Israel's hosts who, with shepherd's-bag and pebble-sword, slew Goliath, and put to flight the armies of the aliens. David, who was a shepherd, a hero, an exile, a king, a prophet, a poet, a musician, a theologian, (ought to have had D. D., and L. L. D. attached,) a law-giver, a warrior, who by his bravery and prudence, was promoted from a subaltern to commander-in-chief, and was withal, a devout christian.—This man was educated in the wilderness. And what shall I say more, for the time would fail me to tell of Gideon, of Barak, of Sampson and of Sammel, who subdued kingdoms, escaped the edge of the sword, &c. These all wandered in the wilderness. Were in fact, dwellers in the mountains, and in dens and the caves of the earth, with dresses made of sheep-skins and goat-skins. Yet when the roll of the world shall be called, these children of the wilderness will be recognized as the heroes and benefactors of man. JAMES.

For the South Western Baptist.

No Fiction.

MESSES. EDITORS: I observe among the extracts on the first page of your paper for Sept. 11th, an anecdote reporting the manner in which a Rev. Mr. Quickly used up a Mr. Carrington, an Infidel. The facts there narrated, actually occurred, not in "the west," as stated in the extract, but in the "Old Dominion"—in the county of Lunenburg, (about A. D. 1832,) in a public discussion between Rev. Mr. Watt, a Presbyterian, and Dr. Thomas, an offshoot of the Campbellite party. Dr. Thomas, denied that the word rendered "son" in the original conveyed the idea ordinarily attached to it. He ascribed to it several meanings; among others, that of "a smelling-bottle." Mr. Watt, to the no small chagrin and consternation of the Doctor, but to the great amusement of the congregation, repeated several passages of Scripture in which the word "son" occurs, and substituted for it the Doctor's definition of the word. "A smelling-bottle," thus: "Bless the Lord O, my smelling-bottle," also the passage cited in the extract, "what shall it profit," &c., and a number of other passages.

Mr. Watt and Dr. Thomas were both of Richmond, Va., and I believe that both of them are still living. The refutation of Dr. T. was considered by Baptists and Pro-Baptists, a complete one; and Mr. W.'s mode of arguing was highly applauded. But when Baptists adopt the same mode of arguing with Pro-Baptists, the latter seem to think, as did the lawyer who discovered that it was his neighbor's ox and not his own that was gored, that "circumstances alter cases." The *Reductio ad absurdum* is very good and very conclusive when used against a Thomistic, or other infidel; but when brought to bear upon their infant sprinkling, forsooth, it becomes (in their estimation,) a very fallacious rule! Why is this? Most evidently because the application of this rule renders as manifest the absurdity of their definitions of the words *baptizo*, *baptizmos*, &c., as it does Dr. Thomas's definition of the word rendered "son" in the Scriptures. "Buried with him in sprinkling," or "buried with him in pouring," is as absurd as "Bless the Lord O, my smelling-bottle." To represent the Saviour as saying, "I have a sprinkling to be sprinkled with," &c., is to exhibit him in a most ridiculous light as making "much ado about nothing"—or next to nothing—if he was only to be sprinkled with suffering.

According to the "Code of Honor," he is to be ranked among cowards who refuses to place his adversary on a parity with himself, both as respects the positions to be occupied by them severally, and the weapons to be used; and, according to all approved codes of logic and common sense, he should be considered as conscious of being in error who seeks to lessen the projectile force of his opponent's missiles, by depressing his position, (by defamation of his character,) or refuses to allow his opponent to wield weapons (arguments of rules of logic) wielded by himself.

J. S. B.

For the South Western Baptist.

The Gold Dollars.

Well! the ladies have responded to my proposition nobly, and I am very much obliged to them for it. They have written ably upon the different subjects proposed; and I would cheerfully give them each a gold dollar for every article they have written; but unfortunately I am too poor to do so. I send those promised in my proposition to be forwarded to the proper parties in due time. Some of the articles, I notice, are more than a column in length, though they are possessed of great merit. I hope those good ladies will wield their pens in future, as they have already exercised so much ability. They are capable of doing much good, and I shall be pleased to see their signatures often in the columns of our paper. JAMES.

The Stove Under the Pulpit.

A HINT TO MINISTERS.

Our houses of worship, in the country and villages, are too often left without stoves, to make them comfortable in winter. This was the case with the church at B; they had a good house, and a pastor to go in and out before them, but winter was coming on, and they had no stove, and the labor of raising the means devolved on the pastor. Bro. T. was active, and commenced the work, and was succeeding well, when he visited the aged and good sister H., explained the object of his call, to which sister H. cheerfully responded, by going to the bureau, and handing him her contribution, and said, "Bro. T., where do you intend to put the stove?" Bro. T. responded by stating the different positions suggested, and the place that he considered most appropriate. Sister H. listened very attentively and seriously—then heaving a deep sigh, she said, "Bro. T., I think it should be placed under the pulpit." "Placed under the pulpit?" said Bro. T. in astonishment, "that is a strange place for a stove." "I know it," responded sister H., "but the pulpit is decidedly the oldest place in the church." This plain hint was given so kindly that no offense could be taken, and it is hoped that it produced the desired effect, as the stove was placed in another part of the house.

But is not the hint appropriate to many others, as well as to Bro. T. Are not the hearts of ministers often the coldest in the house? and if the fires of devotion do not burn on the altar of the preacher's heart, how can he kindle the flames of devotion in the hearts of others? It is the consecrated fire alone, taken from the altar of God, that consumes the incense that ascends, acceptably before God, and not the strange fire, taken from the altar of unsanctified talents or attainments.

Ministers when you go into the pulpit, do you need the stove under the pulpit, to warm up your cold and formal services? If you do good, your heart must be warmed with the love of God, and filled with a heavenly zeal for the salvation of souls. You must exhibit, not yourselves, but Christ—yes, Christ, the power of God, and the wisdom of God.—Miss Baptist.

Baptist Love of Liberty.

"A Historical Sketch of the Congregational Churches in Massachusetts, by Rev. Joseph S. Clarke, D. D.," says the following tribute to the Baptists of that Commonwealth:

The new Constitution which the State adopted 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 memorialized the legislature; they appointed delegates to meet other bodies, if such could be found, who sympathized with them; they employed Rev. Isaac Backus, of Middlebury, 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 depend 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 intention and purity of motive, we must also concede to our Baptist brethren the credit of holding the truth on this point—a very great and practical truth, which has since been acknowledged by the nearly unanimous action of the Commonwealth in expunging that article, and leaving religion to its own inherent, vital energy, and with the promised blessing of God, for its support and propagation. The result has shown that public worship and its attendant blessings can be had without legal compulsion, and even more effectively than with it.

THE RAINBOW.—Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine country of Wicklow, during a storm she was struck by one effect in the hills. It was produced by a rainbow diving down into a gloomy mountain pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarked, "that it was like our religion, piercing and carrying brightness into the depths and sorrow of the tomb." All the scene around that one illuminated spot was wrapt in the profoundest darkness.

CLANDESTINE MARRIAGES.—Clandestine marriages seldom bring happiness; the woman who sacrifices home and a father's and mother's affection for a lover, unless the parents are unusually unreasonable, generally reaps that reward which follows in the footsteps of ingratitude and disobedience.

[Letter from Rev. A. B. Cabanis.]

Immersion its own Witness.

In looking over my last papers from America, I see that a Pedobaptist writer, in trying to account for the decline of some of their long-cherished rites, gives, as one reason, that their members go to see the Baptist immersions, and thus get their minds unsettled. Though the Chinese are thought to be our antipodes in nearly everything, it is a remarkable fact, that seeing an immersion has the same effect on a Pedobaptist Chinaman, that it does on a Pedobaptist American,—as the following statement will show. When I baptized Tseu Tseu Dau, in the Sung-Way-Dong, last week, one of the Pedobaptist missionaries was sitting close to the baptistry while a zealous Chinaman, belonging to one of the Pedobaptist churches, sat by his side. When we walked down into the water, this Chinaman, never having seen any one immersed raised himself up, and looked intently at us. As soon as Tseu came up out of the water, he turned round to the Pedobaptist missionary, saying, with emphasis, "Is not this the very way Christ observed the washing ceremony* in the river Jordan?"

Though he had been taught that sprinkling was baptism, and had no acquaintance with the Baptist missionaries, yet the first time he sees a person immersed, it unsettles his mind—and he afterwards comes to Mr. Crawford, telling he is not satisfied with his baptism, and asking if it will be wrong for him to be immersed, now that he has been sprinkled. Bro Crawford told him, according to our views it would not be wrong. He then asked Bro. C. what he supposed his Pedobaptist brethren would say, if he should be immersed.—Bro. C. told him, he thought they would certainly say he did wrong. He has had a second conversation with Brother Crawford, and informs him that his mind is still unsettled. We purposely abstain from trying to proselyte Pedobaptist members and, therefore do not urge him to be immersed. We simply give our reasons for practicing immersion, and leave it to the people to decide, whether the reasons are valid or not. Unless his brethren can manage to settle his mind, I think it likely we shall have to immerse him,—at the risk of our Pedobaptist brethren's saying we are trying to unsettle the minds of their members, when we do not do such a thing. It was simply for the reason stated by the Pedobaptist writer, in America, seeing an immersion unsettled his mind.

A. B. CABANIS.

Shanghai, May 14th, 1857.

Washing Ceremony is the Pedobaptist translation of baptize.—H. & F. Journal.

NOTICE.

THE REV. W. B. WEDSON is the authorized Agent of the Central Baptist Church, and is commissioned as such, to the friends of education in Alabama and elsewhere.

WM. M. LINSEY, Sec. Board Trustees C. B. August 27, 1857.

MARRIAGE.

Married, on the 22d Sept. by the Rev. W. G. Connor, Mr. ROBERT H. LOCKHART, of Chambers county, to Miss JULIA E. ADAMS, of Macon county, Ala.

Obituaries.

Dear little HENRY HOBBS is no more! He was next to the youngest child of brother and sister D. W. Hone, of Orange Hill, Fla. and died suddenly of brain fever on 11th September, 1857, aged 2 years. The dear child was remarkable for his love of Sabbath schools and church privileges, and so frequently talked to his mother of God and heaven, that she indulged the delightful hope of his one day being a preacher. So that he was called by the family "our little preacher." Blessed child, and blessed parents!—Central Baptist Church, Orange Hill, Fla.

THE PHILADELPHIA BANKS.

PHILADELPHIA, October 1.—The banks of this city are more harmonious, and several are discounting to customers. The Bank of Pennsylvania will probably be in the line to-morrow.

Suspension in Williamsburg.

NEW YORK, October 1.—Two banks in Williamsburg have suspended.

Hard Times in Massachusetts.

BOSTON, October 1.—Several companies in Lowell have contracted to ship immediately, 5,000 bales of Cotton to Liverpool.

Augusta Banks.

AUGUSTA, October 1.—The banks of this city are discounting liberally for the purchase of Cotton.

New York. October 2.—Cotton is quiet.—Flour has declined. The sales for the day were 85,000 bbls., at from \$5.60 to \$5.80 for State, \$5.10 to \$5.40 for Ohio and \$5.30 to \$5.40 for Southern. The sales of Wheat were 25,000 bushels. White is quoted at \$1.25, a \$1.35, and Red from \$1.15 to \$1.22 per bushel. The sales of Corn were 19,000 bushels at from 71 to 72c. for mixed. Sugar is heavy, and all qualities have slightly declined. Freight is inactive.

[The above quotations of Flour are for the week were received by us. On Tuesday, State Flour was quoted at from \$4.95 to \$5.40 extremes.]

[Eds. Courier.

New Orleans Markets.

NEW ORLEANS, October 2.—Cotton is steadier, with sales for the day of 2,500 bales at from 14 1/2 to 14c per lb. for Middling. The sales for the week are 10,300, and the receipts 28,430 bales.—The stock on hand comprises 60,000 bales.—Wheat and Lard have declined. Sterling is quoted at 1 percent.

MONTE, Oct. 2.—Cotton sales of the week, 12,000, declined 1/2. Receipts for the week 700 bales, against 6,000 last year, stock on hand, 12,000 bales.

\$4,000 WORTH OF SHOES!

CONSUMING, in part, of 7,000 pairs Russell Brown Walking Shoes; 1,000 pairs Ladies and Misses Walking Shoes; 180 pairs Boys and Youths' Kid Boots;—just received and for sale by

CAMPBELL, WRIGHT & CO.

Oct. 2, 1857.

Land for Sale.

I WILL sell on good terms a splendid piece of land, containing 100 acres, lying near Cotton Valley. There are 50 or 60 acres of cleared, pretty good soil and timber, 20 acres of cleared, and 30 acres of timber. It is well adapted to cotton and grain. Call on, or write to

MATTHEW JETER.

Cotton Valley, Ala.

Oct. 2, 1857.

Business Department.

Receipt List.

Paid to Volume No. Amount.		
Rev T Bennett	9	36 \$2.00
Rev A G Beckham	9	20 2.00
J J Willingham	10	20 2.00
Thos H Gandy	10	17 2.00
G Huggins	10	2 2.00
A Killingsworth	9	38 2.00
Col J Johnson	9	40 2.00
W H Sims	11	35 3.00
S V Smith	9	10 2.00
George Shealy	10	20 2.00
W S Johnson	10	21 2.00
Joseph Tucker	9	20 3.50
Rev E Greenhouse	10	15 3.00
S Wright	10	20 3.00
T J Cook	10	20 3.00
A J Crawford	9	21 1.00
W Hicks	9	17 2.00
J E Pearson	10	17 2.00
R S Slaghter	10	21 2.00
R T Towery	10	21 2.00
Wm Davis	10	3 2.00
G B Jenkins	9	25 2.00
D H Harris	9	28 2.00
N D Strong	10	25 2.00
J C Rawles	11	5 2.00
Mrs M Ross	10	11 2.00
Rev E W Henderson	10	13 2.00
M Baker	10	25 2.00
John Scroyer	10	20 2.00
H P David	10	20 2.00
S Goudley	10	20 2.00
G M Goldsmith	10	49 2.00
A Welborn	10	49 2.00
Dr W H Thurston	10	20 2.00
M C M Whitfield	10	5 2.00
L P Ward	9	17 2.00
R Hodges	10	21 2.00
M Barker	10	21 2.00
N S Barker	10	21 2.00
S Kilgore	10	20 2.00
G L Lee	10	43 2.50
Jos Lee	10	43 2.50
M M Montgomery	9	29 1.00
L W Herring	9	14 1.50
Rev A G Waldrop	9	23 3.00
T J Nickle	10	14 2.00
T J Cook	10	1 2.00
T F Henderson	10	2 2.00

Secular Intelligence.

ADVICES FROM EUROPE.

Arrival of the Arabia.

New York, October 2.—The Royal Mail Steam Ship Arabia, Capt. James Stone, has arrived at this port, with Liverpool dates to the 19th ult.

General Intelligence.

The City of Washington and North Star had arrived at Liverpool.

Delhi was not taken July 29th. More mutinies had taken place, including a regiment in the Bombay Presidency. Several victories had been obtained over the mutineers. It was rumored that the British had retired from Delhi on account of sickness. Reports say that large reinforcements had arrived. An assault was looked for in a few days.

There had been a panic on the French Bosphorus. The shares in the Credit Mobilier had largely declined—had fallen to par.

The Spanish Ministers had tendered their resignation, which was not accepted. It is said that Concha will be continued as Governor of Cuba.

The Evangelical Alliance was in session at Berlin.

Commercial Intelligence.

COTTON MARKET.—The sales of Cotton for the week, comprising 73,600 bales, of which speculators took 29,000 and exporters 2,000 bales, leaving 42,600 bales of all descriptions to the trade. An advance of 1 per lb. is reported for middling qualities, which had improved most. Middling Orleans was quoted at 9 1/2-10. Middling Mobiles at 9 1/4, and Middling Uplands at 9 3/4. per lb. Holders demand an advance. The sales on Saturday were 6900 bales, the market closing quiet. The stock in port is 312,500 bales, of which 219,000 were American.

LIVERPOOL, BREAKING MARKET.—Breakfasts were steady. Flour had an advancing tendency. LONDON MONEY MARKET.—Consols were quoted at from 90 1/2 to 91.

HAVRE COTTON MARKET.—The sales of Cotton for the week were 1800 bales. Tres Ordinaire is quoted at 126f.

Ship Harkaway Burnt.

NEW YORK, Oct. 2.—The ship Harkaway, Capt. Thompson, from Charleston for Liverpool, was burnt at sea on September 7. The crew and passengers were saved.

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Cotton Valley, Ala.

Oct. 2, 1857.

Tuskegee Clothing Store

H. L. LA PLASS & W. J. FERGUSON, PROPRIETORS.

WE respectfully call the attention of the gentlemen of Tuskegee and its vicinity to our stock for the Fall and Winter trade, which consists of Ready made Clothing, Shirts, Under Shirts and Drawers. Also, a large and beautiful variety of Broadcloths, Cassimeres, Vestings, and Dress Coats—made to the measure in the latest styles, at any notice, and sold at low prices, for cash or approved credit.

October 8, 1857.

LIVE AND LET LIVE.

ALL those indebted to J. R. HAND, for 1855 and '56, are requested to make immediate payment, as further indulgence will not be given.

J. R. HAND.

October 1, 1857.

WE ARE NOW IN RECEIPT OF A LARGE SUPPLY OF QUININE, FROM THE LABORATORY OF POWERS & WEIGHTMAN, FIDELITY, VA.

Which we offer to the Trade at \$2.50 per Ounce, Cash.

Physicians and Planters are especially requested to notice this.

July 10th, 1857. J. R. HAND, Chemist & Druggist.

Southern Baptist Publication Society

HAVE issued a Standard Work, on SYSTEMATIC THEOLOGY, by Rev. J. L. Ladd, D.D., of Georgia. This important treatise, one of the best in the Baptist denomination, not only in the South, but in the entire country. No book has ever yet appeared, from Baptist authors, so well calculated to give to the student, the divine and the high authority of a standard systematic theology. Since the days of President Dwight, no American divine has produced so complete a course of instruction in the Christian religion. It is a complete and systematic theology, embracing all the departments of Christian doctrine. It is a complete and systematic theology, embracing all the departments of Christian doctrine. It is a complete and systematic theology, embracing all the departments of Christian doctrine.

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