

SOUTH WESTERN BAPTIST.

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

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

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5 NOS. IN A VOLUME

Communications.

To Rev. F. M. Grace, Talladega.

My attention having been called very strongly to a sentence in a chapter of Aphorisms, by Zoroaster Zerbob, published in the New Orleans Christian Advocate of March 6th, I have thought proper to write down some sentences upon the subject there referred to. The sentence reads thus: "Next to Jesuitism Methodism is the most compact system the world contains." See Aphorism XI.

Reading the above, turned my mind to look into the history of the Jesuits as given in Watson's Bible Dictionary. I had a idea of finding so striking an analogy or family likeness existing between the Society of Jesuits and the M. E. Church of this country. Let us try parody a little:

"Methodists: One of the most celebrated episcopal orders in the Christian Church was founded in the year 1784 by Francis Asbury. He went to the Colonies of North America, collected a small number of associates, and prompted by the love of distinction, began to conceive the establishment of a new religious order. He produced a plan of its constitution and laws, and applied to John Wesley of England, for the sanction of his authority to confirm the institution. At a time when the English Episcopacy had received so severe a shock from the progress of the revolutionary war, and was still exposed to attacks from all parties in this country, an offer presented too tempting to be resisted. John Wesley approved the plan, and sent out Thomas Coke to carry his bull confirming the institution, and appointing Asbury the head bishop of the Church."

The simple and primary object of this nascent bishop was to establish a spiritual dominion over the minds of men, of which Wesley should appear as the ostensible head, while the real power should reside with Asbury. To effect this, the whole polity of the system was peculiarly adapted, which distinguished it from all other religious orders. The members of this new order were exempted from the usual functions of other preachers; were not required to engage in the ceremonies of the English Church worship. They were sent forth to watch every transaction of the world effecting the interests of their Church; and specially enjoined to cultivate the friendship of persons in high ranks. Nothing appeared more open and liberal outwardly, yet nothing more strict and secret in its internal organization. Asbury, influenced by notions of implicit obedience derived from his knowledge of European governments, resolved that the government of the Methodists should be an absolute monarchy. A bishop chosen for life, by deputies of his own appointment, possessed supreme and independent power extending to every person and applying to every case. Every member of the order, the instant he entered its pale surrendered all freedom of thought and action; and every personal feeling was superseded by the interests of that body to which he had attached himself. He went wherever he was ordered; he performed whatever he was commanded; he became a mere passive instrument, incapable of resistance. The graduation of ranks was only a gradation in slavery; and so perfect a despotism over a large body of men, dispersed over these States was never before realized.

Expediency, in its most simple and licentious form, was the basis of their principles and practices, which were uniformly accommodated to circumstances surrounding them; and even their bigotry, never appears to have interfered with their interests. They labored with the greatest assiduity to qualify themselves as instructors of youth; and succeeded at length, in supplanting their opponents in every State. They aimed, in the next place, to become the spiritual directors, and soon established themselves in many high places, as the confessors, guides, and ministers of the people. The bishops, pursuing one uniform course with unvaried perseverance, became entirely successful; and in the space of half a century or so, had in a wonderful degree extended the reputation, the number, and influence of their order. During the present century (18th), they aim to get control and chief direction of the education of youth in every State in the Union. In spite of their vow of poverty, their wealth increased with their power; and they soon rivalled, in extent and value of their possessions the most opulent churches.

Though the power of the Methodists had become so extensive, and though their interests generally prospered during a period of more than seventy years, their progress was by no means uninterrupted. Scarcely had they effected their establishment in this country, when their existence was endangered,

ed, by creating opposition to their progress, in the conduct of some of their own members, such as O'Kelly, McCaine, Sneath, Shinn and others, all eminently calculated to carry out the measures tending to destroy the whole system. Their persecutions of the Reformers aroused the spirits of these leading members to put them down, or to change the odious features of the government. From this odium they subsequently revived. Their power was brought to a very low ebb at the famous general conference in 1844, where a grand separation took place, which occasioned the famous law-suit, (and shall this writer add,) that led to their final overthrow.

It would be in vain to deny that many considerable advantages were derived by mankind from the labors of the Methodists. Their labors in the instruction of youth, greatly contributed to the progress of learning. They have produced a greater number of authors than all the other religious fraternities taken together; they can boast of many eminent masters in science as well as critics, and orators of high reputation. There were many individuals, who in purity of morals and manners were superior to many of the regular clergy of Rome or England. But all these benefits by no means counterbalanced the pernicious effects of their absolute control of person, purse, and conscience, which constitute the best interests of Society.

Their indefatigable industry in resisting the progress of Reformers, perpetuated most pernicious errors and postponed the triumph of tolerant and Christian principles.

Whence then it may be asked, whence its present popularity? What long latent proof has been discovered of the excellence, or even the expedience of such an institution?

Almost every land has suffered under the operation of the principles that rule in their government. Every crowned head of Europe, not excepting the Czar of Russia is rioting upon the people under the same principles of despotism, seen and too often felt under the pressure of the Great Iron Wheel of Methodist Episcopacy.

The picture is before you. How do you like its looks? Justice.

For the South Western Baptist.
Missionary Telegrams from the Indians.

MICCO CREEK NATION, Feb. 6, 1858.
In the field again: After an absence of three months and ten days, I arrived at home on the 15th of January, and found all well. It would be useless to speak particularly of the "ups and downs" of my wearisome journey, but I must express openly my gratitude to God for His good providence in bringing me back in safety.

My time for nearly a month, has been occupied in visiting the Churches, and in receiving visits from brethren, so that this is the first leisure moment I have enjoyed to sit down in my study to write.

The new Missionary, (bro. Murrow,) is at his post. I have heard him preach but once; was very favorably impressed; but convinced at the same time, that he must learn to bridle his impulsive nature, or he will wear himself down prematurely by hard labor. Two houses of worship completed recently; the one at Muskoke is quite comfortable, being pointed and ceiled above, with a good stove near the pulpit. This was purchased from the Chapel at Fort Gibson, by brother Esq. Marshall, and presented to the congregation. Evidently the brethren have "had a mind to work." The second church have also built them a new meeting-house; and brother J. C. Smith has nearly completed one for the 1st Tookabache church.

Many deaths have occurred among the brethren during my short absence. James Islands (the father of Rev. Joseph Islands deceased), Susan Marshall, Big Sol, the wife of brother Esq. Marshall, Oselike Henry, and several others with whom I have frequently united in the praise and worship of God, have gone home before me. May I "be faithful unto death."

WORKINGS OF THE INDIAN LIQUOR LAW.—The Light-horse of a single district, in a little more than two weeks, have collected fines from liquor smugglers to the amount of one thousand dollars. So mote it be.

A NEW FIELD OPENED.—It is confidently believed by the knowing ones out West, that a treaty will soon be made with the Wichataws, and other small tribes, residing about the 100th degree of longitude W. from Greenwich, and between the 33d and 34th degrees

of N. lat., between the False Washitaw and Red River. The Wichataws number about seven hundred, and there are small bands of Keichis, Wakoes and South Camanches who will be located and identified with them. They are the only prairie Indians that raise corn and pumpkins. They have expressed a desire to brother J. G. Vore Esq. (whom I baptized in Sept.) that he would use his influence in bringing about a treaty for them that will secure for them schools, missions, and shops, like the Creeks. Theirs is a pleasant country, and a promising mission may reach the Camanches. I hope to visit them in April. It is 225 miles West of me.

THAT CREEK LIBRARY.—I brought the books with me as far as Fort Smith, where I had to leave them on account of the roads. Have patience, brethren, for that is a grace which we here enjoy from necessity. I hired two teams to bring me eighty-six miles at a cost of more than sixty dollars; and was nearly two weeks in making even that distance, camping out every night, without even a canvass tent. I hope to have the books forwarded as soon as the roads are passable; and when I see them, I will give due notice. In the meantime, if any brother or sister has a book which they can spare, please forward by mail.

TO MY CORRESPONDENTS.—Have patience, also, for it will be some time before I can reply to the letters that accumulated during my absence. I have been here more than three weeks, and this is my first writing. No one can appreciate my apology that does not know the pressing duties of an Indian Missionary.

A Ministers' Meeting is appointed to be at Muskoke Baptist Church on Monday, the 3d day of April.

The Indian Baptist Association will convene at Brushy Creek Baptist Church, Choctaw Nation, on Thursday before the full moon in September, 1858.

"Come and see."
Affectionately, &c.,
H. F. BUCKNER.

For the South Western Baptist.
Which is the Apostolic Church?
NUMBER 2.

The selection of the twelve Apostles by our Lord, was probably among the most extraordinary events of his life. Here we find blended together the principle characteristics of the human family. He was denied by one, the boldest betrayed by another, and forsaken by all save that disciple whom he loved. We think we see him in our imagination as he glances his eyes on Peter, when he answered the maid and said, "I know not the man." And when he said, "daughters of Jerusalem weep not for me, but weep for yourselves and for your children." For these things were so, that the scriptures might be fulfilled. And, when many of his disciples went back, and walked no more with him, he said unto the twelve, "Will ye also go away." That the prophecy of Isaiah might be fulfilled, Jesus, when he knew his hour had come, after he had been teaching his disciples by example, humility and love towards each other, by washing their feet with his own hands, says unto Peter, "ye are clean but not all." For he knew who would betray him. And after being "troubled in spirit," said, "that one of you shall betray me." This expression created a desire among them to know, who it was, of whom he spake. The disciple whom Jesus loved, was leaning on his breast, and through the request of Peter, says, "Lord who is it," Jesus says, "He it is to whom I shall give a sap," and he gave it to Judas. After which, Satan entered into him, that he should betray the Son of Man into the hands of sinners, that the eternal purpose of the Father should be accomplished, in saving his people "whom he loved to the end," through the merits of the blood of his much beloved Son. And after all was done, he says, "it is finished" and gave up the Ghost. He was buried, rose again the third day "as he said," appeared to his disciples at different times; talked, drank and eat with them; and convinced the unbelieving Thomas, that he was the same Christ, who was nailed to the cross, and whose side the Roman soldier had pierced a few days before. Finally, after they were charged to tarry in the city of Jerusalem, until they were "endued with power from on high," he led them out as far as Bethany, blessed them, and was parted from them, and received up in a cloud into heaven. There to remain with the Father, until the time appointed for his second

coming, which shall be in like manner; when he shall judge every man according to the deeds done in the body. Who shall be able to stand in that great and notable day? At various times our Redeemer told his disciples, that it was needful for him to die for the sins of the people; and that he and his Father were one; and when the appointed time should come, his Father would send the Comforter, which would teach them all things. Now when the day of Pentecost was fully come, it appears that "there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven," an auspicious time indeed, for the descending of the Holy Spirit. The disciples, which were in all at that time about one hundred and twenty, appear to be of one mind, and in one place; when the marvellous sound came, and filled the house where they were sitting; which caused them to "speak with other tongues, as the Spirit gave them utterance." Now when the multitude of the city heard this, they came together, "and were confounded, because every man heard them speak in his own language." They wished to know "what meant this." Some, however, supposed they were filled with new wine; but "Peter standing up" commenced his memorable sermon; in which he explained the whole affair. He told them that they were "not drunken," as they supposed; that it was only "the third hour of the day," and that this thing had been prophesied of, by the prophet Joel. When Peter concluded this discourse, "they were pricked in their hearts," anxiously inquired of him and the other apostles, "Men and brethren what shall we do?" Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ; and "they that gladly received the word were baptized; and the same day, there were added unto them, about three thousand souls.

Orion, March 1st 1853. CLEOPHAS.

The Bible.
From Dagg's Manual of Theology, p. 41.

What a precious gift is the Bible! Who will not prize it? Who will not bind it to his heart? We stand on the narrow isthmus of life, between two oceans, the boundless past and the boundless future. The records of eternity past are beyond our reach, but the ancient of days has opened them, and has revealed to us in the Bible whatever is necessary that we should know. The vanishing present is all important to us, because on it depends our everlasting all, but who will instruct us how to use the swiftly passing moments as we ought? The only wise God has condescended to speak to us in the Bible, and to teach us how to order our steps in life's short way, so as to insure life eternal. The future world is just before us. For myself, I realize that I am standing on the shore of the boundless ocean, with but an inch of crumbling sand remaining. I hear the shrieks of the dying Infidel at my side, to whose view all is covered with impenetrable darkness. He, too, has come to the brink, and would gladly refuse to proceed, but he cannot. Perplexed, terrified, shuddering, he plunges in and sinks, he knows not whither. How precious, at this trying moment, is the Book of God! How cheering this light from heaven! Before I see the shades retiring, The Bible lifts its torch—nay, not a feeble torch, such as reason may raise, to shine on the darkness and render it visible, the Bible sheds the light of the noonday sun on the vast prospect before me, and enables me, tranquil and joyful, to launch into eternity with the full assurance of hope. Mortals, hastening to the retributions of eternity, be wise; receive the revelation from heaven presented to you in the Bible, attend diligently to its instructions, and reverence its authority, as the word of the final Judge before whom you will soon appear.

True Christianity.
From Robert Hall's Works.

While the bare profession of Christianity, will bestow neither profit nor delight, the possession of it in reality will be replete with both, and will afford the "promise of the life that now is, and of that which is to come." 1 Tim. 4: 8. It will deliver you from a thousand snares against which there is no other relief; emancipate you from the bondage of a multitude of degrading passions, and invest you with the "glorious liberty of the children of God." However lightly you may esteem it now, be assured that the moment is coming when to belong to Christ, to be in union with him, will be felt to be a greater

happiness than to be master of the world. Every other honor will fade; every other distinction will pass away; every other enjoyment be exhausted; while the crown of righteousness which Christ will give to his sincere followers, will shine with undecaying brightness through the ages of eternity. Let the young be persuaded it will add unspeakable grace to the charms of youth temper its vivacity with wisdom, tincture its passions with innocence, and form it for a happy, useful and honorable life. It will be an ornament to youth, a safe directory in the active pursuits of life, a staff and a consolation amid the decays and infirmities of age. To see you set out in the ways of Christ will afford the highest satisfaction to the church of God; the most exalted pleasure to your parents, who watch every moment of your mind, with parental solicitude, ready to rejoice over you with transport when they can say of any of you, as it was said of Saul "Behold he prayeth."

BRETHREN OF THE GENERAL ASSOCIATION OF TENNESSEE AND NORTH ALABAMA: In accordance with a resolution adopted at your last session in Nashville, the Board of State Missions have appointed me their Corresponding Secretary, with instructions to examine the field within your limits, and devise ways and means for the supply of destitute places with the preaching of the gospel. I desire, therefore, to stir up your pure minds, by way of remembrance, of the vast and crying destitution within our associational bounds.

Brethren, need I do more than to point you to the unrecap and already whitened fields around you to induce you to open a more liberal hand for sending forth laborers into these fields. Need I remind you that for several years, little or nothing has been done by us towards supplying with a pure gospel, such centres of influence as South Nashville, Columbia, Franklin and Clarksville; places whose importance, in a denominational point of view, cannot be over-estimated. Need I appeal to you in behalf of such promising fields as Pulaski, Gallatin, Waynesboro, Savannah and Lawrenceburg, where the Church commissioned of Christ to evangelize the world, has not a single herald of her truths; where principles sacred to every Bible Baptist's heart, have either been ignored or derided, and not a single watchman on the walls to defend or maintain them. Need I remind you that these waste places are allotted by God in his providence to the Baptists of this General Association to redeem from their desolation and transform to fruitful fields of righteousness. And need I assure you, from the Scriptures, that the woe of their wretchedness now rests with condemnatory weight upon us. O, ye brethren, I know you do not need such appeals, though my heart impels me to repeat these facts to you.

Your action as an Association in October last, convinces me that you are alive to the importance of this work and the responsibilities thereby imposed upon you. In the appointment of a Board and a Corresponding Secretary you evinced a determination to meet and discharge your obligation to those weak portions of our heritage. Your Board have therefore gone forward in the work of supplying our home destitution. They have determined to man every important position within your bounds with a faithful preacher of the gospel, so soon as circumstances will allow. In order to do this, we shall have to look to you for four or five thousand dollars during the current associational year! Brethren, shall we look in vain? Shall the church in South Nashville languish and die for want of that aid which the "strong" are commanded to extend to the "weak"? Shall that Spartan band of brethren in Franklin, who have labored through difficulties and discouragements to sustain our cause, after having built a large and comfortable house of worship—be sent desiringly from your Board, with a refusal on your part to grant them the requisite aid in supporting a minister, who should break to them the bread of life. Shall the few brethren in Columbia who have thrown themselves into the stronghold of Pedobaptism and resolved, in reliance upon the Omnipotent power of our principles and your generous sympathy in their behalf, to erect a Baptist standard that shall be the rallying point for all who love and contend for the truth as anciently "delivered to the saints," shall these brethren, be left, in the infancy of their efforts to struggle single-handed against such unequal opposition? With my ear upon the pulsations of

your hearts I have caught your response and announced to these churches that you will afford them the necessary aid.—Have I mistaken your liberality? No! Brethren, though a stranger to you in person, yet I know the beatings of a Baptist's heart too well to indulge for a moment the doubt of your determination to do what may be demanded by the exigencies of our cause within your bounds. I know that there are among the many wealthy Baptists of Tennessee and North Alabama,

"Those great souls, who touched with warmth Divine,
Give gold a price and teach us beams to shine;
All hoarded treasures they repaid a host,
Nor think their wealth their own till well bestowed."

We shall go forward, therefore, relying upon you to redeem the high hopes which we cherish as to the result. In conclusion let me repeat the injunction of Paul to those who are blessed with this world's goods, "Charge them that are rich in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." E. P. WALTON.

Corresponding Secretary of Domestic Mission Board of the General Association of Middle Tennessee and North Alabama.

The Baptists—Their History.

The Baptists are not a modern, reactionary sect. On the contrary, they claim their origin to be as old as the ministry of Christ and his Apostles.—They further claim that all the churches of the first two centuries after Christ were founded and built upon their principles. For this they appeal to the highest critical authorities in church history, Mosheim, Neander, Waddington, Hagenbach, Jacobi, and Bunsen. Dr. Bunsen, in his Hypolytus, gives, as the mature result of twenty-five years critical study of all the remains of antiquity, this picture of the opening of the third century: "The church adhered rightly to the principle, as constituting the true import of the baptism ordained by Christ, that no one can be a member of the communion of saints but by his own solemn vow made in the presence of the church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost. The keeping of this pledge was the condition of continuance in the church; its infringement entailed repentance or excommunication. All church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such an examination be passed without instruction and observation? With Christian children the condition was the same, except that the term of probation was curtailed according to circumstances. Pedobaptism, in the more modern sense, meaning thereby the baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church, not only down to the end of the second, but indeed to the middle of the third century. (Hippolytus iii. 170). He adds, (p. 202)

"In consequence of this alteration and complete subversion of its main features, brought about principally by the Africans of the third century and completed by Augustine, [in the fifth,] these natural elements have been, in the course of nearly fifteen centuries, most tragically decomposed, and nothing is now remaining anywhere but ruins." Again, (p. 104): "The Reformation appealed to Scripture alone, and accepted only with a general reserve, the Creeds of the Councils. The Reformation accepted in a similar way Pedobaptism, although its leaders were more or less aware that it was neither scriptural nor apostolic." "The theories respecting Pedobaptism, according to any of these systems, would be perfectly unintelligible to the ancient churches, and cannot be brought into harmony with their consciousness and monuments, except by fictions and conventionalities." Of these fictions and conventionalities, Bunsen adds, "It cannot be denied that on the whole they prove inefficacious and insufficient, and do not satisfy the public conscience. They who deny this fact, show as much ignorance of the real state of the world as of the nature of Christianity." On the historical ground here conceded, compared with the promise of Christ in Matt. xvi. 38, and xxviii. 20, the Baptist argue thus *a priori*, in regard to the continuity of their history. "We

must either suppose that there has been a Christian people existing in every age from the Apostolic to the present, characterized by the same doctrines and practices; or that there were periods in the intervening history when Apostolic faith and practice had absolutely no representative on the face of the earth. What then becomes of the Savior's promise? And what if some records have perished, or never written, illustrating this connection? The Jordan is no less certainly a continuous river because, like the Arcthusa, it runs many miles under ground: nor was the Niger a less majestic stream in past ages because its course was unexplored and its people unknown. But this is not all. The Baptists claim to be able to trace their history, not only within, but beyond the bounds of the Roman Imperial and Papal Church, through the Cathari, and their confluent streams, drawn by the grace of God, age after age, under different names, from the bosom of the State Church as subjected to the headship of Rome or Constantinople, down to the twelfth century, and thence through the Waldenses, to the time of the Reformation. Dr. Murdock, indeed, disputes the last link in this succession; but it is conceded by Mosheim and Limbroch, and Sir Isaac Newton, who according to Whiston, affirmed that "the Baptist were the only body of Christians, that had never symbolized with the Church of Rome." It is also explicitly acknowledged by Drs. Dermont and Ypeig of Holland, in their work on the Origin of the Dutch Baptist, (Breda, 1819). These learned divines of the Reformed Church thus sum up the result of their investigations: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Menonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has preserved pure the doctrines of the Gospel in all ages. The perfectly correct external and internal economy of the Baptist Denomination tends to confirm the truth disputed by the Romish church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient"—Baptist Family Magazine.

A Beautiful Extract.

Go out beneath the arched heavens in night's profound gloom, and say, if you can, "There is no God!" Pronounce that dreadful blasphemy, and each star above you will reproach your unbroken darkness of intellect; every voice that floats upon the night winds, will bewail your utter hopelessness and despair! Is there no God? Who, then, unrolled the blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth with perpetual rolling waters, and its wide expanse of islands and of main? Who settled the foundations of the mountains? Who paved the heavens with clouds, and attuned, amid the clamor of storms, the voice of thunders, and unchained lightnings that linger and lurk, and flash in their gloom? Who gave to the eagle a safe eyrie where the tempests dwell and beat the strongest, and to the dove a tranquil abode amid the forests that echo to the minstrelsy of her moan?

Who made thee, O man! with thy perfected elegance of intellect and form? Who made the light pleasant to thee, and the darkness a covering and a herald to the first beautiful flashes of the morning? Who gave thee that matchless symmetry of sinew and limb? That regular flowing passion of ambition and of Love? No God? And yet the thunder of heaven and the waters of the earth are calm! Is there no light, that heaven is not avenged? Are there no floods, that man is not swept under a deluge?

SANCTIFICATION.—Archbishop Usher was a man of distinguished learning, piety, and diligence. The following circumstance will show that his humility equalled his other valuable endowments:

A friend of the Archbishop frequently urged him to write his thoughts on Sanctification, which at length he engaged to do; but a considerable time elapsing, the performance of his promise was unfortunately delayed. The Bishop replied to this purpose: "I have not written, and yet I cannot charge myself with a breach of promise, for I began to write; but when I came to treat of the new creature which God formeth by his own Spirit in every regenerate soul, I found so little of it wrought in myself, that I could speak of it only as parrot, or by rote, but without the knowledge of what I might have expressed; and therefore I durst not presume to proceed any farther upon it."

Upon this, his friend stood amazed to hear such an humble confession from so grave, holy, and eminent a person. The Bishop then added: "I must tell you, we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will of God; and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and O, how many who profess Christianity are unacquainted, experimentally, with this work upon their souls!"

Of all the forms which this new born zeal for Foreign Missions, on the part of the Tennessee Baptist could have assumed, this certainly is the most unfortunate. That Board at Richmond have affecting cause to pray: Deliver us from such friends!!

We beg pardon of our readers for occupying thus much space upon this subject.

Committees of the East Alabama Convention.

The adjourned session of the East Ala. Convention appointed Committees to report on Bible Distribution and Missions generally. Bro. H. E. Taffero, I think, is chairman of the Committee on Missions. Will Bro. Bullington inform the chairman of the committee on Bible Distribution of his appointment?

The Board of Managers, at its meeting at Oxford, 17th March, appointed the following Committees:

1st. On Ministerial Education.—John D. Williams, S. G. Jenkins, and A. J. Waldrop.
2d. On Sabbath Schools, Geo. C. Whitley, J. W. Whitesides, and William Johnson.
3d. Religious Periodicals.—S. G. Jenkins, Thomas Garrett, and Jesse A. Collins.
4th. On Book and Tract Distribution.—J. J. D. Renfro, J. J. Bullington, and E. T. Smith.
Carefully written Reports are worthless.—This notice is given in time, that the respective Committees may be "ready to report," without making time. "Be ye also ready."

JESSE A. COLLINS.

Appointment of Missionaries.

1st. The Board for the Baptist Convention of East Ala. appointed R. H. Thacker as Missionary for the Tallahassee Association and the western part of Arbococco.

2d. Wm. C. Mynatt for the Ten Island and north part of Coosa River Associations.

3d. A. B. Smith for Cherokee Assoc.—extending to the Tennessee river on the north—embracing Lookout and Sand Mountains and Wilks Valley.

4th. P. S. Montgomery for St. Clair and parts of Blount and Marshall counties.

5th. J. H. Lowery for the adjoining corners of Tuscaloosa, Shelby and Bibb counties.

6th. Richard Wood for Shelby Assoc., embracing a part of Antanza and Bibb counties.

7th. The authorized brethren Whitesides, Jenkins, and the undersigned, to select a suitable man to the Cary Association and Hillsbee and part of Coosa River Association.

Who will go? Where are brethren Russell, Harlan, Beverly and Sisson, &c. These brethren are charged with the duty of supplying the destitute with the Word of Life. We commend these Evangelists to the confidence of our brethren. Will ye help?

JESSE A. COLLINS.

For the South Western Baptist.

BRETHREN EDITORS: It is repeatedly stated that it is in vain to look to the Southern Baptist Publication Society for Sabbath School Books.

WHY THIS STATEMENT? Have not the Society published a list of the Question Books? These are mostly selected, to be sure; but if adapted to our wants, what need of new ones? Nevertheless the Committee of publication are weekly advertising for new manuscripts.—The subscriber would say to any member of the Western Association that he has on hand specimens of the series of Question Books, sent him especially for their inspection. He has looked over them, and can say that they appear to him all sufficient.

Will not brethren in Western Georgia recollect the statements of brother Toon, at the last session of the Western Association? Those who wish to be supplied with Sunday School Books, have only to send their orders with the money, to Smith & Wilden, Charleston, with a statement what they want, and they can get any number of books desired.

P. S. This Society is charged with a want of energy in the circulation of its books generally. It confined itself to grave works, such as become the subject of Religion, and cannot, therefore, be expected to compete in the number of its sales with establishments which cater to the public taste, whatever that taste may be. It has, however, always been eminently successful as a business operation. Have its critics looked to its balance sheets? Are they of the number who are accustomed to read its books? Have they sought to aid it in the circulation of its books? Do they even know what it has published? In penning this postscript, I wish it well understood, that I am not prompted by that Society; nor do I know whether they will think this postscript judicious.

To the Friends of Theological Education in the South and South-West.

Brethren: As authorized and requested by the Convention in Louisville, Ky., in May, 1857, I hereby announce the fact that the State Convention of the Baptist Denomination in S. C., at their session, July 28th, 1857, did accept the conditions stated, with respect to the selection of Greenville as the site for a proposed Theological Institution. And, by the same authority, I hereby make known that, for the purpose of organizing this Institution, the constituent bodies of the Southern Baptist Convention are earnestly solicited to send delegates to a meeting which will be held in Greenville, S. C., on Friday before the first Sabbath in May, 1858.

B. MANLY, Chairman of the Meeting in Louisville, Ky.
CHARLESTON, S. C., Feb. 28, 1858.
Editors of Baptist Periodicals are requested to give this notice all the publicity in their power, until the time of the contemplated meeting.

B. M.

For the South Western Baptist.
Messrs. Editors:—The gullibility of mankind, has ages ago passed into a proverb *Populus vult decipi*, the people wish to be deceived, if my memory does not fail me, is a saying of Horace. If this was true in the days of the old Romans, the success of a thousand impostures in modern times, and even amid the much boasted enlightenment of the nineteenth century, proves that mankind are now what they ever have been. It is not at all strange, therefore, that any one who wishes to practice deception, should find people credulous enough to swallow any thing he may choose to tell them. For my part, I am much of the opinion of the French bishop who said that there were some things in Gulliver's travels, that he could not quite believe.

Let it be borne distinctly in mind that Mr. Graves says that he affirmed before the Savannah River Association that the Newport church was organized in 1638, one year before Roger Williams formed "the thing like a church" in Providence. Well, if such be the case, it follows not only that the records of the Providence church are false, but those of the Newport church are equally false. Is it not remarkably strange that both churches should be in error as to the date of their formation? I have now on my table the Triennial Baptist Register, published in the year 1836, by J. M. Allen, Agent of the Baptist General Tract Society, under the auspices of that society. By turning to page 106, I find the date of the constitution of the Providence church as signed to the year 1639, and on the next page, that of the 1st, Newport church to the year 1644. These dates were doubtless given on the authority of the churches, themselves, the best possible authority. Both churches therefore, flatly contradict the editor of the Tennessee Baptist. Again "to make assurance doubly sure" I have before me a little book containing "the substance of discourses delivered in the celebration of the Two Hundredth Anniversary of the first Baptist Church in Providence, November 1839." That book makes the date of the formation of the Providence church, March 1639. The author of these discourses was William Hagne, the pastor of the church at that time, and the same individual who preached the funeral discourse on the occasion of the death of the late distinguished statesman, Wm. L. Marcy. Appended to the discourse, is a full endorsement of it, by the Baptist Charitable Society of which Nicholas Brown was Moderator. Nicholas Brown be it remembered was a lineal descendant of Chad Brown the successor of Roger Williams in the pastorate of the church, and a member of the family of merchant princes who have done so much both for the Church and for Brown University. Perhaps, Mr. Graves had better undertake to convince the people of Massachusetts that they have been, all along, entirely mistaken as to the time at which the Pilgrim Fathers landed on Plymouth Rock, and that Daniel Webster, when he delivered his celebrated discourse on the 22nd of December 1820, was also "confessedly and notoriously" in error. He might, with equal propriety, do it. The whole matter is simply and supremely ridiculous.

Nothing would be easier than to show that Mr. Graves, in his eagerness to contradict Mr. Tustin, makes a statement in direct opposition to one that he had himself made in the Tennessee Baptist of February 23rd 1856, in an editorial article headed Roger Williams, were I not unwilling to occupy too much space. And besides, Messrs Editors, I am thoroughly tired of the whole subject. All this dispute about Roger Williams has been gotten up to sustain in the language of President Duncan of Greenville, "the absurd dogma of Apostolic succession, and a communicated union—certainly ministerial succession. Mr. Graves expressly disclaims Mr. Breaker's plea of necessity. The Non-jurors of King William's day, the opponents of the glorious Revolution of 1688, and the partisans of the tyrannical house of Stuart, maintained substantially the same doctrine with Mr. Graves and his school, in a somewhat modified form. They asserted the necessity of Episcopal succession, that the bishops appointed by King William were not true bishops and that Archbishop Tillotson had never been baptized. What a strange mutation for Baptist, the most democratic of sects and the most opposed to the hierarchical system, to be occupying the same ground with those who exalted the authority of Kings and Priests! It is utterly impossible for any sane man, with anything like a tolerable knowledge of medieval history, to suppose that the Baptist or any other Protestant sect, had a continued existence, in their present form, during the dark ages. The Waldenses, according to Mosheim, had three orders of ministers, and were Episcopalian in their church government, it is probable that many of them at least rejected Infant Baptism; but they were neither Baptists nor Episcopalians, in the modern sense of the word. Mr.

Hallam, in his history of the Middle Ages, inclines to the opinion that the Albigenses rejected Infant Baptism; but I apprehend they were a very different class of people from the Baptists of England or America. The whole structure and frame-work of society rendered it absolutely a moral impossibility, that any of the religious organizations of the middle ages, opposed to the Papacy, could have possessed an absolute identity with those of modern times. The priesthood held the key of knowledge, the little learning of the times was almost entirely confined to the monasteries, not one man in a thousand in Western Europe, had perhaps ever seen a Bible, or could have read one word in it. The feudal system was in direct antagonism to the spirit of Democracy; under these circumstances, how was it possible that a Democratic sect could exist, or that the Bible could be a rule of faith and practice to such a people?

Messrs Editors, I had written thus far, when I received the number of your paper containing the communication of Dr. Tabbard. For myself, I have but few words to say. I have been solicited, in all the communications I have ever written, whether anonymous or over my own proper signature, to restrain myself within the limits of propriety. I have not the slightest regret on this account. I believe fully in the propriety of calling things by their right names. I do not see how any Baptist who has the slightest regard for the character of his denomination, can be otherwise than indignant at the course of the editor of the Tennessee Baptist. When I read the article on Polygamy, I felt that I had been almost wasting labor in attempting to vindicate the truth of history, while such abominable articles striking at the very foundation of domestic purity and happiness, remained unwhipped of justice. I could not but think of John Leyden, and of "the bristled Baptist."

"That since the mighty ravage which he made in German forests, had his guilt betrayed, With broken tanks and with a borrowed name, Had shunned the vengeance and concealed the shame."

Is it possible that the editor wishes to prove that he at least is a veritable descendant of the German fanatics? After all, is the old scandal true?

J. A. PARKER.

THE DAILY STRUGGLE.—If we keep not God's grace that he giveth us—if we do not continually and daily reform ourselves, and with all diligence fashion our lives after His life, it is but right that we should loose again that we have received. But if we abide in Him through faith, then hard and unprofitable things are light and possible to us; for in Him that strengtheneth us we may do all things.—Bishop Cordale.

A NEW TEST OF CONVERSION.—An excellent pastor of Massachusetts writes to us, (says the Evangelist) Talking the other day with a brother minister who is enjoying a rich outpouring of reviving grace, he observed that an influential man in his congregation had recently asked him to exchange pulpits with a neighboring pastor, towards whom this hearer had been wont to express great dislike as a preacher.

"Why," said my friend to him, "this is a strange request from you; you used to stay away from church when brother P. came here to preach."

"I know it," replied the parishioner, "but I hope I have lately become a Christian, and I thought if I could see Mr. P. going up our pulpit stairs without getting angry, I should have pretty good evidence that I am really converted."

Wonder how the religion of some of our order disciples would stand that test.

A BLACK CLOUD.—A black cloud makes the traveler mend his pace, and think of his home; whereas a fair day and a pleasant way waste his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between me and my sun, and many times troubles do conceal my comforts; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's house, and my heritage.—Lucas.

JESUS.—The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.—Bernard.

THREE KINDS OF PREACHING.—An English merchant, visiting Scotland in A.D. 1650, and being asked on his return what he had heard, answered, "Rare things I went to St. Andrew's where I heard a majestic looking man, (Blair) and he showed me the majesty of God. After him I heard a little fair man, (Rutherford) and he showed me the loveliness of Christ. I then went to Irvine, where I heard an old man, (Dickinson) and that man showed me my own heart."

The way to enjoy what you possess, is to be willing to give it up if God call for it, saying, "Of thine own have I given thee."

Marriages.

Married, on the 24th March, at her residence in Tuskegee, by Rev. S. H. Henson, Mr. THOMAS A. WOODARD, of Butler county, Ala., to Miss ATTIE E. WOMACK, of same place.

Married, on Sunday morning, 14th ult., at the residence of Mr. G. W. Arbery, (Newcastle, Ala.) by Rev. C. S. Arbery, Mr. ANDREW W. ARNOLD and Miss JANE ARBERY.

Business Department.

Receipt List.

Paid to Volume No. Amount.		
J. C. Kinnison	10	2 00
H. G. Hartley	10	2 00
Mrs S. G. Wilson	10	2 00
Mrs M. E. Womack	10	2 00
R. J. Ware	10	2 00
F. P. Allen	10	2 00
Mary P. Fannin	10	2 00
John Coskey	10	2 00
Isaac Childers	10	2 00
Moss McLendon	10	2 00
J. L. Lockwood	10	2 00
J. P. Cross	10	2 00
Mrs S. Adair	10	2 00
T. T. Crowder	10	2 00
Prof W. D. Coffey	10	2 00
W. J. West	10	2 00
Thomas Moore	10	2 00
Mrs Amy Oliver	10	2 00
A. P. Phipps	10	2 00
Mrs A. A. Stewart	10	2 00
O. W. Shearer	10	2 00
Edward Williams	10	2 00
Rev. Jas. Toole	10	2 00
Mrs L. F. Adams	10	2 00
Mrs M. H. Croom	10	2 00
Wm Dean	10	2 00
R. C. Caffery	10	2 00
Wm Ray	10	2 00
John Tallaferro	10	2 00
Henry Norman	10	2 00
George Thornton	10	2 00
S. H. Toney	10	2 00

Special Notices.

A. W. Bullard's Appointments, for April.
Friday night, April 2d, Sandy Creek, Tallapoosa county; first Sunday, and Sunday, Antioch, Chambers county; Monday night, April 6th, Bethesda, Chambers county; Tuesday night, April 7th, Bethesda, Chambers county; Wednesday night, April 8th, Bethesda, Chambers county; Thursday night, April 9th, Bethesda, Chambers county; Friday night, April 10th, Bethesda, Chambers county; Saturday night, April 11th, Bethesda, Chambers county; Sunday night, April 12th, Bethesda, Chambers county; Monday night, April 13th, Bethesda, Chambers county; Tuesday night, April 14th, Bethesda, Chambers county; Wednesday night, April 15th, Bethesda, Chambers county; Thursday night, April 16th, Bethesda, Chambers county; Friday night, April 17th, Bethesda, Chambers county; Saturday night, April 18th, Bethesda, Chambers county; Sunday night, April 19th, Bethesda, Chambers county; Monday night, April 20th, Bethesda, Chambers county; Tuesday night, April 21st, Bethesda, Chambers county; Wednesday night, April 22nd, Bethesda, Chambers county; Thursday night, April 23rd, Bethesda, Chambers county; Friday night, April 24th, Bethesda, Chambers county; Saturday night, April 25th, Bethesda, Chambers county; Sunday night, April 26th, Bethesda, Chambers county; Monday night, April 27th, Bethesda, Chambers county; Tuesday night, April 28th, Bethesda, Chambers county; Wednesday night, April 29th, Bethesda, Chambers county; Thursday night, April 30th, Bethesda, Chambers county; Friday night, May 1st, Bethesda, Chambers county; Saturday night, May 2nd, Bethesda, Chambers county; Sunday night, May 3rd, Bethesda, Chambers county; Monday night, May 4th, Bethesda, Chambers county; Tuesday night, May 5th, Bethesda, Chambers county; Wednesday night, May 6th, Bethesda, Chambers county; Thursday night, May 7th, Bethesda, Chambers county; Friday night, May 8th, Bethesda, Chambers county; Saturday night, May 9th, Bethesda, Chambers county; Sunday night, May 10th, Bethesda, Chambers county; Monday night, May 11th, Bethesda, Chambers county; Tuesday night, May 12th, Bethesda, Chambers county; Wednesday night, May 13th, Bethesda, Chambers county; Thursday night, May 14th, Bethesda, Chambers county; Friday night, May 15th, Bethesda, Chambers county; Saturday night, May 16th, Bethesda, Chambers county; Sunday night, May 17th, Bethesda, Chambers county; Monday night, May 18th, Bethesda, Chambers county; Tuesday night, May 19th, Bethesda, Chambers county; Wednesday night, May 20th, Bethesda, Chambers county; Thursday night, May 21st, Bethesda, Chambers county; Friday night, May 22nd, Bethesda, Chambers county; Saturday night, May 23rd, Bethesda, Chambers county; Sunday night, May 24th, Bethesda, Chambers county; Monday night, May 25th, Bethesda, Chambers county; Tuesday night, May 26th, Bethesda, Chambers county; Wednesday night, May 27th, Bethesda, Chambers county; Thursday night, May 28th, Bethesda, Chambers county; Friday night, May 29th, Bethesda, Chambers county; Saturday night, May 30th, Bethesda, Chambers county; Sunday night, May 31st, Bethesda, Chambers county.

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Friday night, April 30th, at School House near brother William Davis, Bethesda, Chambers county; Saturday night, May 1st, at School House near brother William Davis, Bethesda, Chambers county; Sunday night, May 2nd, at School House near brother William Davis, Bethesda, Chambers county; Monday night, May 3rd, at School House near brother William Davis, Bethesda, Chambers county; Tuesday night, May 4th, at School House near brother William Davis, Bethesda, Chambers county; Wednesday night, May 5th, at School House near brother William Davis, Bethesda, Chambers county; Thursday night, May 6th, at School House near brother William Davis, Bethesda, Chambers county; Friday night, May 7th, at School House near brother William Davis, Bethesda, Chambers county; Saturday night, May 8th, at School House near brother William Davis, Bethesda, Chambers county; Sunday night, May 9th, at School House near brother William Davis, Bethesda, Chambers county; Monday night, May 10th, at School House near brother William Davis, Bethesda, Chambers county; 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Appointments of William Davis (Missionary

The Family Circle.

Girls' Schools.

Ye make it not 'what is she' but 'what has she'!
Booth Proverb.

Granted that the object of school education is not to cram weak heads with knowledge, but to make strong ones, to train the faculties into full development and vigor, to give them the groove of good habit to run in,—how can these objects be compassed?

By adopting means to that end alone, and by making mere acquisition of geography, history, etc., a secondary consideration to the great attainment—a good mind. The effort of the teacher should be directed not to the thing learned, but to the manner of learning it, or to speak more distinctly, he is not to teach grammar, history, philosophy, etc., but application, connection of ideas, and retention. The former are but the means—the oil to the lamp which the teacher kindles, and must feed cherishingly, until its light is strong, and can defy the gusts of life, and itself it knows how to obtain oil for itself.

He would be a silly trainer of dogs, who should try to make good pointers and setters by shutting up pups and feeding them upon game, forcing them to swallow it, too, whether they liked it or not. But do not teachers pursue that plan when they confine children in schools and stuff them with knowledge? Precisely.

Children should be taught to hunt their own game, and, like dogs, to be keen on the scent, untiring in pursuit, and brave in attack. And let them be hungry before they are fed, or their appetites are cloyed forever.

The first power to be strengthened, is Attention or Concentration. It is obviously no way to cultivate this faculty, to put a book in the hand of an idle, indifferent scholar, and bid her study, allowing her unlimited time to make up her careless mind to it. A short task should be given and a short time to do it in. The teacher should confront his pupils with all his terrors, and also all his force of encouragement. If, in the given time, under the power of personal influence, the task is accomplished by some, it is probably because they have feeble or slow minds, and it has been impossible to them. Such should be put into a class by themselves, and a longer indulgence allowed them; but this class should be the teacher's special care, and they should always be kept under his utmost urgency to haste, not of course brutally or violently or impatiently demonstrated. Such a course would scare timid, weak souls out of all their powers, but promptness must be animatedly and encouragingly insisted upon, with a firm, untiring patience.

I would remark in passing, that the usual mode of classifying pupils is as wrong as all the rest of the common system. They take rank in knowledge, and by age, whereas power should be the condition of advancement. Some girls of seven are quite equal in mind to others of fourteen, though they may not know so much of the usual school-books. Such young minds, however, should bear the stress of study not one-fourth part of the time which those double their age could support beneficially.

Having thus begun to command attention, the teacher should, with every week lengthen the task without giving more time to accomplish it in. Should any scholar be refractory, and determinedly inattentive, she might be detained after study hours until she should have written out the lesson, which would thus not be utterly lost to her. Between each stretch of this compelled attention there should be a time of utter relaxation, and then "to it again."

Such discipline, repeated frequently in the course of the morning, and recurring every day, could not fail to strengthen the power of concentration.

The next faculty to be cultivated is the memory. In order to hold on to a thing, we must first get a good grip of it. A vivid first impression is of the utmost importance to the memory. Hence the use of attention—keen and lively. A good, clear idea is hard to dislodge, while one half seized and mingled with others of more attractive quality (such as beaux, dress, etc., which in lessons learned at home, are apt to intrude,) soon slips aside, and is nowhere to be found.

That the pupil may understand that she does not learn for mere recitation, but for all futurity, the classes should be subjected to unexpected reviews at odd times, and a high degree of merit attached to the best answers. Learning by rote is useful both as memory-strengthening and as forcing the mind to careful minuteness in attention. Some persons think this practice injurious, as tending to retard facility in expressing ideas. But readiness of speech may be cultivated by methods better adapted to that end than the common one of allowing the child to stumble along, murdering grammar, and losing its idea perpetually, in its search after words. Make her read, and relate to you, some entertaining story, and she will gain more facility in an hour, than in a week's stammered history lessons.

After Concentration and Retention, come Analysis and Classification of Ideas. These should be cultivated carefully, for upon them depend a sound judgment.

How can an adult mind which, from original feebleness and long indulgence in careless habits, can neither seize a vivid idea nor retain it correctly until examined, nor analyze it, nor see its connection with morals, or its relation to circumstances—how can such a mind meet even the common-place and com-

mon-sense demands of every-day life? It must fall into fatal blunders.

Think what a pernicious mother such an unformed woman would make, and then look about and see how many such mothers there are. Who can wonder that precocious Young America spurns such authority, and that reverence is becoming an unknown emotion to him!

Nothing is more favorable to habits of analysis than the study of languages and the natural sciences. But it is not necessary to wait until the mind is mature enough for these pursuits. A little girl five years of age can be exercised in both that and combinations, by sending her out to her garden and bidding her classify its flowers—not according to the system of Linnaeus, of course, but by one of her own devising. She will be obliged to note distinctive characters, define differences, and search for resemblances—thereby cultivating attention, memory, judgment. Incidentally, she will also gain health and cheerfulness.

When the powers of her mind have been trained by such means into full activity and development, and she enters into the battle of life—a woman—when mankind is her garden, where ideas, springs of action, and varieties of deed are her flowers for classifying, she will not be the easy dupe, the thoughtless, shameless flirt, the weak, unreasonable wife, the frivolous, indiscriminating mother. But seeing clearly, judging fairly, and knowing surely, she will have the firmness, confidence, and modesty which strength and wisdom give. She will be a rock of support to those depending upon her.—Independent.

Bad Books.

Here there can be no hesitation in laying down the rule, *Books should be rejected which are bad, or useless, or even below mediocrity.*

1. *Bad Books* are abundant. They "go up and come into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." Of making bad books there is in our time no end; never was there such a propagandism of evil reading. Omitting those which invite the criticism of the police, we have books of error, of heresy, of scepticism, of infidelity, of scoffing, of blasphemy, and of atheism. The old English and French deists are reproduced with new forces of vastly greater danger and seduction from young England and young Germany. Those are not the most fatal which the grossest. To poison an enemy, wily malice will ply him with "poppy and mandragora and all the drowsy syrups of the world." And such are the infidel books which come to us in the guise of popular fiction or poetry. For example, the ignorant creatures who innocently try to comprehend the involved and intricate strophes of Percy Bysshe Shelley, scarcely know, even while the volume is in their hands, and they are lulled with soft music, that as an atheist he is worse than Paine; that in that very volume he scours the idea of God, raves against the institution of marriage, laughs to scorn chastity as a virtue, blasphemes the miraculous conception of our Lord in language which we dare not quote, and traces the misery of mankind to what he calls "the accursed book of God." I charitably believe that those young miscreants whose saloons are graced by costly copies of Shelley and Don Juan, have contented themselves—no unusual practice—with the cover and the gilding of the volume.

Bad books are unfortunately of wider range than those which inculcate infidelity or paint voluptuous sin. The cheap, frail pamphlet—editions of idle romance, notable for its dead-level mediocrity—a literature peculiar to our day, in which great and famous but unprincipled publishers and booksellers purvey to the least intellectual and illiterate portion of the reading world, are recognized by their very integument, and the yellow or tawny cover is seen lurking under pillows, on work-tables, or wherever consciousness of ill-spent hours leads to concealment. The world is so full of injurious and corrupting works, that a decision should early be formed to shun them all as you would shun a scorpion.

2. *Useless Books* are innumerable. It is not enough to shun those which are shameful and flagitious. Our life in this world is but a brief period, abridged at either end; when longest, greatly interrupted, and often abruptly cut off. Why, among tens of thousands, should a man select those which can do him no good?

3. *Inferior Books* are to be rejected in an age and time when we are courted by whole libraries, and when no man's life is long enough to compass even those which are good and great and famous. No man can do his friend or child a more real service than to snatch out of his hand the book that relaxes and effeminates him lest he do stroy his solids and make his fibre flaccid by the slops and hashes of a catch-penny press. But especially is he a benefactor who instills the principle that no composition should be deliberately sought which is not good, beneficial, and above mediocrity.—Rev. Dr. J. W. Alexander.

SORE THROAT.—A wet compress, worn a few hours will often relieve it; if severe, a pepper or dog-fennel poultice, worn until smart irritation is produced, will soon relieve. From time to time swallow a pinch of the following powder. Mix well together 10 grains of ipecac, 20 gr. of salt-petre, 40 gr. of loaf sugar.

True Philosophy.

Philosophy is rarely found. The most perfect sample I ever met was an old woman, who was apparently the poorest and most forlorn of the human species,—so true is the maxim which all profess to believe, and none act upon invariably, viz., that happiness does not depend on outward circumstances. The wise woman to whom I have alluded walks to B—, a distance of twenty or thirty miles, to sell a bag of brown thread and stockings, and then patiently walks back with her little gain. Her dress, though tidy is a grotesque collection of "shreds and patches"—coarse to the extreme.

"Why don't you come down in a wagon?" said I, when I observed she was weary with a long journey.

"We have n't got any horse," she replied; "neighbors are very kind to me, but they can't spare their n; and it would cost as much as my thread would come to."

"You have a husband—don't he do anything for you?"

"He is a good man; he does all he can; but he's a cripple and an invalid. He feels my yarn, and mends the children's shoes. He's as kind a husband as a woman need to have."

"But his being a cripple is a heavy misfortune to you," said I.

"Why, ma'am, I don't look upon it in that light," replied the thread woman; "I consider that I've got a great reason to be thankful that he never took to bad habits."

"How many children have you?"

"Six sons and five daughters, ma'am." "Six Sons and five daughters! What a family for a poor woman to support!"

"It's a family, ma'am; but there ain't one of 'em I'd be willing to lose. They are all healthy children as need be, all willing to work, and all *clever* to me. Even the littlest boy, when he gets a halfpenny now and then for doing an errand, will be sure to bring it to me."

"Do your daughters spin your thread?"

"No, ma'am; as soon as they are big enough, they go to service, as I don't want to keep them always darning for me; they are always willing to give me what they can; but it's fair that they should not a little for themselves. I do all my spinning after the folks are a-bed."

"Don't you think you would be better off if you had no one but yourself to provide for?"

"Why, no, ma'am, I don't. If I hadn't been married, I should have had to work as hard as I could, and now I don't do more than that. My children are a great comfort to me, and I look forward to the time when they'll do as much for me as I've done for them."

Here was true philosophy! I learned a lesson from that poor woman which I shall not soon forget.—Sedgwick.

SUDDEN DEATH IN CHURCH.—A very sudden death occurred in Park Church, Newark, N. J., on New Year's day, during the morning service. The gentleman's name was Joseph Linn, a resident of Mendham, N. J. He had gone to church in the morning and soon after taking his seat in the pew sunk down and expired of heart disease, whilst the pastor was about reading the hymn. The Newark Mercury says:

"So affected was the pastor by this solemn incident that he could scarcely give utterance to the words of the chapter which he read, 'Lord thou hast been our dwelling in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.'—Thou turnest man to destruction; and sayest return ye children of men. For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night. Thou carriest them away as with a flood; they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth. 'The days of our years are three-score and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away.' Most admonitory is this lesson when confirmed by such a providence. Truly wise are they who make a suitable improvement of it, and are taught 'so to number their days as to apply their hearts unto wisdom.'"

Verbosity.—"Great commanders record their actions with simplicity, for they have more glory from deeds than from words."—Montesquieu.

"If officers abroad will have no mercy upon each other in correspondence, I entreat them to have some upon me, and confine themselves to the strict facts of the case, and to write no more than is necessary."—Wellington.

"Speeches measured by the hour die with the hour."—Jefferson.

FASHIONABLE WOMEN.—"Read the biographies of our great and good men and women," says an exchange; "not one of them had a fashionable mother. They nearly all sprung from plain strong-minded women, who had about as little to do with fashions as with the changing clouds."

Hold up your Head. Hold up your head, O man of grief, Nor longer to the tempest bend; Or soon or late must come relief—The coldest, darkest night will end; Hope on the true heart never dies; Trust on—the day star yet shall rise! Conscious of purity and worth, You may with calm assurance wait The tardy, but just, come to late. And, O, shouldst thou come to late To soothe the spirit's home-warm light, Still Heaven, at last, the wrong will right.

EAR ACHES.—Mix spirits of camphor, sweet oil and laudanum together, warm, and pour into the ear a half teaspoonful, fill the ear with wool or cotton, warm a little bag of bran, and lie down with your ear on it.

EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, ALA.

DURING the whole period of its existence, and at no time more than at the present, this institution has enjoyed very high esteem, and confidence and support of an intelligent public. Its patronage has been from a class of persons who are interested in the education of the colored people, and who are especially anxious to see the highest respect for their names, as well as for the rules and regulations of the College, reference may be made to the Catalogue. Accommodations are the most comfortable and healthful, and facilities the most ample, are afforded in every department. The exercises of the College are conducted with marked efficiency by the following:

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Miss C. H. FOLLANSBEE,
Miss S. E. WOLACK,
Miss A. L. STOUT,
Miss J. E. DAWSON,
Mrs. R. L. CLAYTON.

THE NEXT TERM WILL BEGIN JANUARY 7TH, 1888.

HILLSVILLE ACADEMY, CARROLL COUNTY, VIRGINIA.

THE official session of this institution will commence on Monday, January 7th, 1888, and close on the fourth Thursday in May. Board can be had in town at six dollars per month, in good families. Hillsville is a small village on the top of the Blue Ridge, commanding a view of the most picturesque, romantic and sublime scenery. It is well supplied with wholesome water, and pure air from the surrounding mountains. It is renowned for health. It affords as good society as our smaller towns generally. It is situated on the main thoroughfare from Tennessee to North Carolina, where passes a daily line of stages. It is within a few hours' ride of the Virginia and North Carolina Railroad. The last scholastic year numbered one hundred and fifty-three students. An annual Catalogue is issued, which will be sent free of charge to any one, desiring further information about the school.

Assisted by a full corps of efficient instructors.

January 7, 1888.

Religious Publications.

New Books! New Books!!

"Alabama Baptist Bible & Book Depository," SELMA, ALA.
THEOPHILUS ERNEST, 1st and 3d vols.; Spurgeon's Sermons, 1st and 2d vols.; Brown's Sermons, 1st and 2d vols.; Principles and Practices of Baptist Churches; G. H. Shedd's Commentary; Wines' Works; Life in Israel, etc., etc.—Catholics, large 12mo. 25c. per volume. The last scholastic year numbered one hundred and fifty-three students. An annual Catalogue is issued, which will be sent free of charge to any one, desiring further information about the school.

Assisted by a full corps of efficient instructors.

January 7, 1888.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

WOULD call the attention of Baptists in all parts of the land to the publications now issued by the Society, under the direction of the Board of Managers appointed for that purpose.

Hymn Books.—THE PSALMIST, in different styles, from 25c. to 50c.
THE SABBATH SCHOOL HARP, containing over four hundred tunes for Sabbath schools, 25c. per volume.
QUESTIONS FOR Sabbath School Teachers, 25c. per volume.
CATECHISMS.—THE BAPTIST CATECHISM, commonly called the "Alabama Catechism," 25c. per volume.
All orders will be promptly attended to, and books sent by mail when desired. The usual price of 25c. per volume.

THE SABBATH SCHOOL LIBRARY BOOKS selected with great care, and for sale at very low prices.

THE YOUNG READER.—The only Baptist Sabbath school paper in the country. It is issued monthly, and has already attained a circulation of over 100,000 copies.

No effort or expense will be spared to make this sheet equal in its matter and mechanical execution, to any Sabbath school paper in the land. Some of our best writers contribute to its columns, and its pages will be enriched by the most valuable and interesting material. The price is fixed at cost, that its cheapness may aid in securing it a place in every Sabbath school in the land. Seven numbers will be furnished gratuitously to any person applying.

THE BAPTIST ALMANAC FOR 1888 is now ready, and is pronounced the most valuable of the Society has ever issued. It contains numerous beautiful engravings, denominational statistics and information, as well as a full and complete directory of the Baptist churches of Alabama. Price 25c. per volume.

FAST DAY SERVICES.—Hold at the Crystal Palace, Sydney, England, on Wednesday, October 7, 1887, by the Rev. C. H. SPURGEON. Price 25c. per volume.

SHEDDEN, BLAKEMAN & CO., Publishers, 120 N. 3rd St., S. York.

PRINCIPLES AND PRACTICES OF BAPTISTS. By Francis Wayland, D. D. One volume, 12mo., cloth, \$1.00.

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SPECIAL ATTENTION!

THE season for going East to purchase SPRING GOODS is now approaching, and we in our collections all the way behind. During this time of the next month, if our customers do not rush to our assistance, we must surely give up all idea of replenishing our stock this Spring. We are therefore offering our goods at a special price, and we must surely give up all idea of replenishing our stock this Spring.

Our goods are offered at a special price, and we must surely give up all idea of replenishing our stock this Spring. We are therefore offering our goods at a special price, and we must surely give up all idea of replenishing our stock this Spring.

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January 7, 1888.

DR. GONEKE
Having located in Tuskegee, offers his professional services to the citizens of this county, at the office of the late Dr. J. A. McConnell, in the building formerly occupied by Dr. J. A. McConnell. He may be found at his office, at the residence of Dr. J. A. McConnell, or at the residence of Dr. J. A. McConnell. He is also the author of a new and original system of medicine, and is prepared to give instruction in the same. For further information, apply to Dr. J. A. McConnell, or to Dr. J. A. McConnell.

LANIER & BOYCE,
COMMISSION MERCHANTS,
KNOXVILLE, TENN.
Sept. 17, 1887.

Hall, Moses & Roberts,
Dealers in Hardware and Iron.
HALL, removed to the new store on Commerce Street, near the Exchange Hotel, Blacksmith's Tools, Farming Tools, Building Materials, Cutlery, &c.
MONTGOMERY, ALA., Jan. 28, 1888.

FATTEN, HUTTON & CO.,
SAVANNAH, GEORGIA.
PATTEN, COLLINS & CO.,
MACON, GA.

COMMISSION MERCHANTS,
AND
FACTORS.
G. PATTEN, J. COLLINS, J. S. HUTTON.

DRUGS, MEDICINES, &c.
Le Grand & Jones,
WHOLESALE AND RETAIL DRUGGISTS,
MONTGOMERY, ALA.

WILL pay strict attention to packing and shipping goods to any part of the State, and will be happy to receive orders from their old friends.

DR. S. PURYEAR & SIMMONS,
SURGEON DENTIST.
HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute all kinds of dental work in a neat and durable manner. They are prepared to mount teeth on plates, from a single tooth to a full set, and feel no doubt of giving entire satisfaction to all who wish to stand as a true trial.

Our Account Books being destroyed during the fire, we hope those who are indebted to us will come forward and renew their accounts, or give notes. Office for stairs in R. Mitchell's new brick building. June 18, 1887.

DR. L. M. RUSH,
SURGEON DENTIST,
TUSKEGEE, ALA.
WOULD respectfully announce that he has located in the city of Tuskegee, and is prepared to execute all kinds of dental work in a neat and durable manner. He is prepared to mount teeth on plates, from a single tooth to a full set, and feel no doubt of giving entire satisfaction to all who wish to stand as a true trial.

Our Account Books being destroyed during the fire, we hope those who are indebted to us will come forward and renew their accounts, or give notes. Office for stairs in R. Mitchell's new brick building. June 18, 1887.

E. M. DILLARD & CO.,
SIGN OF THE GOLDEN ANVIL,
NO. 2 COURT SQUARE,
MONTGOMERY, ALABAMA.

IMPORTERS and dealers in FOREIGN and DOMESTIC TABLE AND KITCHEN CUTLERY, Bar Iron, Tinware, Stoves, Sewing Machines, and all kinds of household goods. Also, a full stock of Groceries, Flour, and other provisions. Also, a full stock of Groceries, Flour, and other provisions. Also, a full stock of Groceries, Flour, and other provisions.

Our Account Books being destroyed during the fire, we hope those who are indebted to us will come forward and renew their accounts, or give notes. Office for stairs in R. Mitchell's new brick building. June 18, 1887.

THE WAREHOUSE
McCraw, Prestridge & Co.

IS in a good condition, possessing all the facilities for carrying on the business of a warehouse. It is situated in the most convenient location for the business of a warehouse. It is situated in the most convenient location for the business of a warehouse. It is situated in the most convenient location for the business of a warehouse.

Our Account Books being destroyed during the fire, we hope those who are indebted to us will come forward and renew their accounts, or give notes. Office for stairs in R. Mitchell