

S. HENDERSON and
H. E. TALLIAFERRO, 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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The South Western Baptist
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THOMAS F. MARTIN.JONES, TALLIAFERRO & CO.,
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be addressed to the SOUTH WESTERN BAPTIST, Tuskegee,
Alabama.

Religious Melancholy.

Our present purpose is, not to write

a dissertation on melancholy, but to

give a brief account of several cases

which have come under our own obser-

vation. It is a subject in regard to

which ministers of the gospel ought to

be well informed; and correct infor-

mation among the people may serve

as a preventive of this dreadful mal-

ady, and may prevent those who have

friends thus afflicted from aggravating

it by unwise efforts to remove it.

Twenty-eight years ago, we became

acquainted with two young ladies, who

were cousins, in an Eastern city, where

we were temporarily laboring. These

young ladies were well educated, and

highly intelligent. They had been very

gay and worldly. On a visit to Phila-

delphia, they became interested in the

subject of religion, and returned home

joyful converts. One of them was ex-

ceedingly affectionate and amiable, and

of a remarkably cheerful disposition.

The other was of a very ardent tem-

perament, and her nervous system was

uncommonly weak. Both were very

lovely Christians; and we took occa-

sion frequently to visit and converse

with them.

For several weeks their happiness

continued unabated. But soon the sky

of the one of ardent temperament be-

came suddenly overcast. Her deligh-

tful emotions disappeared, and were

succeeded by painful depression. She

became much alarmed, and concluded

that all her recent happiness was a delu-

sion—that she was not really convert-

ed. Then her conscience was dreadfully

troubled, because she had made a

public profession of religion—had ap-

proached the Lord's table, and had eat

and drank unworthily. She read her

Bible, prayed and struggled to get her

happy feelings back again; but the

more she struggled the worse her con-

dition appeared, until she became con-

vinced that she had no feeling, was

perfectly hardened. She was on the

borders of despair, confined herself to

her room, refusing to see company, and

felt that she dared not pray for any one

but herself.

This dreadful darkness continued so

long, and her mental anguish was so

great, and constantly increasing, that

we became alarmed lest she should be-

come deranged, or sink into hopeless

disease. We had no doubt of the genu-

ineness of her conversion; but no

presentation of the gospel or its prom-

ises that we could make, availed any-

thing. She exhibited singular skill, as

persons under the influence of melan-

choly generally do, in showing that the

promises did not apply to her case. At

length we one day called to see her, to

make one more effort to relieve her

mind. She would scarcely consent to

come into the room; and when she did,

her countenance was the picture of des-

pair. With as much apparent cheer-

fulness as possible, we took a seat by

her, and entered into conversation, and

said to her—"If you should find a little

joy running about these streets, weep-

ing, and asking every one he met, if he

had seen his father, refusing to be com-

forted unless he could find him; would

you denounce him as a hard-hearted

wretch and tell him to go about his

business?" She replied, with some

surprise at the question,—"Certainly

not. Would you regard his distress

at his father's absence, and his earnest

desire to find him, as affording evidence

of filial affection?" "Yes—I would."

"Well, you have been, these two weeks,

seeking for your Father, and have been

greatly troubled that you cannot find

him. You now feel that if you could

find him, you would be happy; and yet

you say you do not love him!" The

effect of this illustration was surpris-

ing. She at once saw, in her deep dis-

tress, the evidence of her love to God.

A crushing weight was suddenly lifted

from her heart. Her countenance put

on a cheerful aspect. She put on her

bonnet, and walked with us to the

prayer-meeting.

In this case the melancholy arose, not

from disease, nor from any affliction.—

It was simply the result of nervous ex-

haustion. Her mind had been intense-

ly interested for weeks, first under con-

viction of sin, and then in the posses-

sion of the joy of a young convert. The

physical system was exhausted; and

the result was sudden depression of

the animal spirits. This was mistaken

for the lack of religious affection; and

all the efforts to produce the desired

feeling simply increased the exhaust-

ion, and consequently rendered the de-

pression more painful. A day or two

of quiet and rest in the beginning of

the trouble, would have relieved the

mind, and saved the young woman

from an immense amount of suffering.

Such troubles, though generally not so

great, are not uncommon to young con-

verts, especially in seasons of general

religious interest.

Some years ago, a gentleman belong-

ing to another church, brought his sis-

ter-in-law to see us. She was in des-

pair, and had been for some time. She

considered herself abandoned of God,

and her condition hopeless. On inquir-

ing, she informed us that she had been

much exercised in mind on the subject

of religion; when, at length, as she

was listening to a discourse in our

church, her feelings suddenly subsided;

she could not regain them; and she

concluded the Spirit had forever forsak-

en her. She was not disposed to return

to the world; was not willing to live

in sin; earnestly desired to walk with

God. Her trouble arose from confound-

ing sensible emotions with religious de-

sires and affections—a very common

error. The matter was explained, and

her mind was at once relieved.

In the same city of which we have

just spoken, resided a young lady of

rare mental endowments, of amiable

and affectionate disposition, of devoted pi-

ety, intimately acquainted with the be-

nevolent operations of the church, and

very active in doing good. She was

possessed of a feeble constitution and

of an ardent temperament. She was

very subject to sick-headaches and ner-

vous depressions. In her seasons of

depression, she often concluded she

had been deceived, and was really un-

converted. On one of those occasions,

when the Lord's Supper was about to

be administered in the church to which

she belonged, she came to us in much

trouble, when the following conversa-

tion occurred:

"The next Sabbath is the day of our

communion, and I do not know what to

do. I feel that I cannot approach the

Lord's table. My heart is like a rock.

And yet I fear my absenting myself will

injure the cause; for my acquaintances

in and out of the church are numerous.

And then my parents and sisters are

not professors; and they will not un-

derstand it. I dare not commune; and

yet I fear my not doing so will injure

the cause. What shall I do?"

"Well, if you are an unconverted sin-

ner, I do not see what you have to do

with the cause. It is rather a singular

kind of sin that is much afraid of

injure the cause of Christ. Let the

cause take care of itself. You cannot

approach the Lord's table, because you

cannot feel as you think you should.—

Can you feel right when you read the

Bible?"

"No—I cannot."

"Then stop reading it."

"Can you feel right when you pray?"

"I cannot."

"Then stop praying. Now, when you

absent yourself from the Lord's Supper,

because you can't feel as you should,

and quit reading the Bible and praying

for the same reason, the devil will have

gained the advantage he seeks."

"I cannot give up reading my Bible

and praying."

"Then you had better do your whole

duty, especially as sinners are not like-

ly to be much concerned about the cause

of Christ. The shortest way to get out

of your troubles, is to do your duty."

She took the advice given, and was

soon as cheerful and happy as ever.—

Mental depression is constantly mistak-

en for the lack of religious feeling;

and Christians of feeble, nervous sys-

tems, or disposed to melancholy, are

often seriously injured by neglecting

their duties and privileges at such

times.—Presbyterian Examiner.

The Missions.**CHEROKEE MISSION.**—Missionaries,
Rev. Messrs. E. Jones, J. B. Jones,
and W. P. Upham, and their wives.—
Two native assistants.

John Wickliffe, earliest native preach-

er in the mission, died Nov. 22.

The missionaries and native preach-

ers have made extensive tours, and ev-

erywhere have found a marked interest

in religion. The number baptized dur-

ing the year, at more than twenty

places, is 100; of whom eighty-nine

were Cherokees. The field of labor is

about 100 miles square, and constantly

extending.

RANGOON MISSION.—Missionaries, Rev.

E. A. Stevens, J. Dawson, M. D., and

their wives. Three native preachers.

In this country, Rev. M. H. Bixy and

Mrs. M. B. Ingalls.

Mrs. Ingalls arrived in November.

Mr. and Mrs. Stevens returned to Ran-

goon from the United States in March,

1857. Preaching by Mr. Stevens and

the native laborers, who are tried men,

has been regularly maintained at four

places, two at Rangoon and two at

Kamendine. Sixteen have been added

to the Rangoon church by baptism.

Present number of resident members in

that vicinity, about one hundred. The

church has undertaken to support its

native pastor.

The Karens of Rangoon district have

had an accession of 120 by baptism,

and constituted three new churches.

Whole number of churches in this de-

partment, forty-nine, with a member-

ship of 2,370. Number of native preach-

ers, forty-nine, of whom five have been

ordained.

ASSAM MISSION.—Missionaries, Rev.

Messrs. S. M. Whiting and A. H. Dan-

forth, and their wives. Two native as-

sistants. In this country, Rev. Messrs.

S. M. Whiting and A. H. Danforth,

and their wives. Two native assist-

ants. In this country, Rev. Messrs. N.

Brown, M. Bronson, I. J. Stoddard and

W. Ward, and their wives.

Messrs. Bronson and Ward have re-

turned to America in consequence of

sickness of themselves or families; Mr.

and Mrs. Danforth are to return for like

cause by the earliest opportunity. The

publication of the Orinodol is contin-

ued.

MISSION TO THE TELUGOOS.—Mission-

aries, Rev. Messrs. L. Jewett and F.

A. Douglass, and their wives. Two

native assistants. In this country,

Rev. S. S. Day and his wife.

The mission year has been, as in As-

sam, one of trial. Mr. and Mrs. Doug-

lass have been absent from the station

nearly the entire year in consequence

of Mrs. D.'s sickness and the apprehen-

sion of the mutiny; and Mr. and Mrs.

Jewett four months.

SIAM MISSION.—Missionaries; in the

Siamese department, Rev. S. J. Smith,

and his wife; in the Chinese, Rev.

Messrs. W. Ashmore and R. Telford,

and their wives. Three Chinese assist-

ants.

The church has thirty-nine members,

having received 4 by baptism, and 5

by letter. Mr. Ashmore has been au-

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, August 19, 1888.

A LAW.—No Communications will be returned, nor letters on private business answered, without a postage stamp from the applicants.

Brother MERRITT BURNS, of the Bible and Book Depository, Selma, Ala., is an authorized agent for the S. W. Baptist.

We received too late for this week's paper, a "Remonstrance" from brother BOWEN. As it does not discuss the Polygamy question, and as it exhibits a different spirit from his notice of us in the *Christian Index*, we shall publish it next week, with suitable remarks.

See under "Special Notices" the times, and places of holding associational meetings in Ala.

"Elder Henderson" holds himself ready to answer to the charge of open communion so soon as Mr. Graves gives names and dates, and publishes "certificates." He assures his brethren that he has nothing to conceal on that subject. He defies the most supple conscience that ever signed certificates for the "Inquisitor." Let the charge be made in due form; names, places, and dates given, and the proof adduced, and "elder Henderson" will answer instantly.

The Baptist Psalmody.

No Hymn-book within our knowledge, among Baptists, has had such a run in public favor. Edition after edition have been issued, and the demand increases. We have just received a copy from the Southern Publication Society of a new edition in which corrections have been made in plates, and issued in a style and upon paper that will stand the closest criticism. This work is rapidly taking the place of the various Hymn-books at the South, and we hope the day will soon come when Baptists will have a uniform Hymn-book for all the Churches. This work is taking the place of others solely on the grounds of its superior merits.

A TRACT FOR THE PEOPLE: Church Fellowship, as practised by the Baptists, briefly explained and defended. By W. W. Gardner, of Russellville, Ky. This is a new issue from the Southern Publication Society. Mr. Gardner has taken strong Baptist ground, and has strongly, ably, and scripturally defended it. We cannot now call to mind a more able tract in favor of the Baptist practice of Restricted Communion. The arrangement, style, size—all combine to make it popular and useful with all classes. Besides the argument in favor of Close Communion, there is "An Essay on Creeds as used by Baptists" in the same work, which we regard to be the ablest defence of the kind we have seen. We hope this "Tract" will be sold by thousands.

Price—Single copy 10 cents; eleven copies for \$1.00, sent per mail, post paid; 100 copies, \$7.00, cash, postage extra.

Smith & W. H. Hadden, Depository Agents, Charleston, S. C.

CLERGYMEN ATTACKED ON THE STREET.—Rev. Dr. Wilson, pastor of the First Presbyterian Church in Cincinnati, was attacked on the street by two men, who demanded his money, on Friday night last. He broke away from them when one of them felled him to the earth with a bludgeon, and then both made their escape. Rev. Dr. Wilson, of the M. E. Church, was struck a violent blow on the street in Louisville, a few days ago, by a rowdy who alleged he mistook him for another man.—*Ex. Paper.*

Where are the fool-killers? Surely they are idle in Cincinnati and Louisville, else they would kill those fools for attempting to rob preachers of that they never have much of, money. Rob a turnip of blood, will you? You may turn them for money, which to our certain knowledge is often done, but attempt to rob them of that article, is the perfection of folly. Pshaw! The men that attempted to rob Doctor-of-Divinity Wilson, had no better luck, we guess, than the fellow that smote "Rev. Mr. Bristow."

Young Reapers.

This beautiful little Sabbath School Sheet, always filled with interesting and valuable matter for children, is published in Philadelphia, by the American Baptist Publication Society. It is a Baptist Sunday School paper, why do not Baptist generally patronize it? The price, we believe, is only 10 cents per annum. It is published monthly. Address American Baptist Publication Society, Philadelphia, Pa.

ROCK WEST, ALA.—Brother J. D. KENRICK informs us that the work still progresses in that church. He baptized four at his last meeting, making 48 accessions since the revival began.

ST. JOHNS, ALA.—Bro. J. D. Graves, of Bible, Ala., writes thus:

"We have had quite a revival at St. Johns Church, 18 persons have been baptized, and 12 received by letter.—Brother Culbreth is the pastor. His labors have been much blessed with us."

Keep Cool!

The *pro tem.* editor of the *Christian Index*, Bro. S. LANDRUM, waxes warm in his issue of 11th inst., against the S. W. Baptist for a brief notice of "T. J. Bowen," in a late number. In his judgment we have committed several grievous sins, not unpardonable we hope, for which he lectures us sharply.

1. The first sin in the catalogue was for writing "T. J. Bowen" instead of "Rev. Mr. Missionary or Brother."—We assure our friend that we meant no disrespect by it. It was wholly accidental.

2. In the next charge he says, "it seems unkind to imply that Bro. Bowen's letters will injure the African Missions." Is it unkind to tell the truth? His letters have injured the cause of African Missions, and Missions generally, and it is not worth while for the *pro tem.* Editor to deny or attempt to conceal it. We know it to be so. We wrote it that Mr. Bowen might be warned against persistence in a course that will bring odium upon the Missionary enterprise. For this we are accused of unkindness.

3. He makes it a grievous sin when by us, "the suggestion is made to the churches to deprive Bro. Bowen of his bread—to make him the 'exception' in their contributions." We do not wish to be blunt, but we said no such things—made no such suggestions. We were admonishing our brethren not to neglect the Mission cause on account of the erroneous and immoral positions, and sophistical reasoning of "Rev. Mr. Bowen," and rather than not give at all, to make him the "exception." Was this an offense? if so, we say nothing in extenuation.

4. And, too, our *pro tem.* Editor is much horrified and pained at "that remark about jeopardizing the morals of its readers" by copying Bro. Bowen's communication, sounds like an affectation of superior holiness." Does it?—We were not aware of it. Thank you, we are instructed. But we suspect the *pro tem.* Editor felt a little sensitive on this point. In indicating our course in regard to Mr. Bowen's articles, the *pro tem.* Editor felt that he was censured. He had copied Mr. Bowen's article on Polygamy from the Tennessee Baptist, (whether by request or not it is not our business to inquire,) and had allowed him to make an "Explanation," in both of which it was insisted that Polygamy was not a sin *per se*. Now if we are right in prohibiting such articles from being published in our columns, fearing they would corrupt the morals of our readers, the *pro tem.* Editor of the *Index* who did it, is censured by implication. He has evidently made this personal application of the matter to himself. Though we did not intend it, yet he is welcome to it.

We should have alluded to Rev. Mr. Bowen's positions no more, had not the *pro tem.* Editor injudiciously and quite spitefully taken us to task. His defence is gratuitous, and let him bear the consequences. He may pump him into as great a *furore* as he pleases, but upon this nor upon any other subject we refuse to bandy epithets with him. We again re-affirm that the Tennessee Baptist that raised this question, and started this discussion, is responsible for its sad consequences.

We are gratified to learn that the Editor of the *Index*, Elder Joseph Walker, will soon be at his post. In the same number of the *Index* in which the *pro tem.* Editor has so zealously and pathetically pleaded the cause of Mr. Bowen, the Editor has taken strong grounds against the position, "that Polygamy is not a sin *per se*."

"When Georgians are unjustly attacked, we must speak," &c. Will our cotemporary be kind enough to inform us wherein we have "unjustly attacked" Bro. Bowen? We have as sacred a regard for that devoted Missionary as our brother of the *Index*. But he has solemnly published to the world that POLYGAMY IS NOT CRIMINAL PER SE! Nay, THAT IT IS NOT FORBIDDEN IN THE NEW TESTAMENT!! Is it an "unjust attack" upon Bro. B. to solemnly protest against such a doctrine? a doctrine that would fasten the odium and scorn of Christendom upon the Baptist name? No! we will not be silent upon such an occasion. Much as we love Bro. Bowen, his name shall not shield that doctrine from rebuke, so far as we are capable of administering it. Upon this subject "we know no man after the flesh." Why did not the *Index* take Bro. Buckner to task for "unjustly attacking" a "Georgian"? But we will not indulge. We simply protest that we have made no "attack" upon our returned Missionary, either justly or "unjustly." We have attacked a doctrine that he announces, that we believe to be dangerous. And we beg our readers to bear in mind, that the Tennessee Baptist sprang this whole discussion, by announcing in its columns the monstrous proposition, *That Polygamy was not, according to the Scriptures, a sin per se!*—Bro. Bowen was called upon by the editor of that paper, Mr. Graves, for

his opinion upon that question. He gives it through the columns of the *Index*, taking his position with Mr. Graves and his correspondent "Old Fashion Baptist." Let these facts be borne in mind, and we are prepared to meet all the consequences of the part we have taken in this discussion. The cause of Foreign Missions was no more involved in it as originally presented in the *Tenn. Baptist*, than was the Eastern War question; nor are the real friends of Foreign Missions responsible for its consequences.

Revivals.

Within the last two weeks the senior editor has been laboring with several ministering brethren in protracted meetings, at which the Lord is reviving his work in a most striking manner.—We hope the various pastors of these churches will furnish an account of the gracious work for our paper. We suppose that some sixty or seventy persons have been added to the various churches and denominations where these meetings have been held. The recent revival at Union Springs was the result of a Union effort on the part of the three different churches in that place—the Presbyterian, Methodist and Baptist. We had the pleasure of preaching several times to the very large and serious congregations assembled there. The exercises were closed we learn, last Thursday. Between thirty-five and forty additions were made to the different churches. Many of these were the heads of families, and substantial citizens of the town and surrounding country. Several others are expected to join soon. Christians of every name rejoiced together in the "common salvation" so richly bestowed upon "mourning in Zion." It was a time of love, and has left upon the entire community a happy impression.

The meeting at Ebenezer, under the pastorate of Bro. Handy, was an interesting one. We had to leave before its conclusion, but have since learned that several united with the people of God, and upon a profession of their faith were "buried with Christ in baptism." This is a most interesting church and community. We shall long cherish for our good brethren and friends there the kindest remembrance. They "have a mind to work" for the Master. We hereby express to them our thanks for their kindness to the East Ala. Female College.

We were quite sorry that we had so short a time to stay with the brethren at Sardis. We found them without any minister, their excellent pastor Elder JOEL SINS, having to leave to fill other appointments previously made. We know not when we have seen a better prospect for a gracious time. The large congregation which had assembled on Monday morning, without any definite expectation of a preacher, showed that the Lord was at work among the people. Such a cordial welcome as we received by the church and congregation, we cannot soon forget. Truly we found them, as Peter found the people at the house of Cornelius, "all present before the Lord to hear what we had to say." After preaching three sermons for them, however, we had to tear away to fulfill other pressing engagements. Bro. Moss fell in with them the day after we left. We have not heard the result of the meeting.

What a blessed time it is to labor in the vineyard of the Master! It seems as if the present is a set time to favor Zion! O, let us labor and pray! Never have we been so painfully impressed with the necessity of "more laborers in the vineyard" of the Lord. Would that our churches would more fervently pray the "Lord of the harvest" to supply this immense want in our churches! Will not our brethren enquire out those young men in the bounds of our churches, upon whose heart God has laid the burden of souls, and encourage them to enter into the harvest?—They need encouragement. They need the counsels and sympathies of their brethren. Seek them out, brethren; and if need be, send them to our "School of the prophets" at Mar on, until they shall be well prepared for the responsibilities of the sacred calling.

In conclusion, we must add, that we do not remember ever to have observed so general a work in our churches as have marked the history of this year thus far. And if we could reach the ear of every church in the length and breadth of our land, we would say, Brethren, let not this season of grace pass and leave your church unblest!—Look at your families—your neighbors! How can you bear to see the destruction of your people? Cry mightily to God to visit you in mercy, and give your children, your servants, your friends, alive from the dead!

Then shall the voice of singing
Flow forth as a river,
Then hill and valley, ringing
With one triumphant song,
Proclaim the contest ended,
And him who once was slain,
Again to earth descended,
In righteousness to reign!

From Texas.

Elder T. M. ANDERSON, of Burleson county, Texas, informs us that he has attended some precious meetings, re-

cently, in Washington and Burleson counties. At one meeting twenty-six were added by baptism and letter.

Plagiarism.

Mr. Banvard's recent letter has wrenched from Mr. Graves the fact, that he "compiled the chapters of Trials and Sufferings," &c., from a "Baptist Magazine," published in London by "James Paul." He begs us to state this fact for his benefit, which we hereby do.—So that, instead of appropriating the matter of that book directly from Banvard, "without the due forms of law," he gets it "second handed." Somebody else committed the first plagiarism, he only committed the second!! One "James Paul" away off in the village of London "look!!" it from Banvard, and he, Mr. G., only "compiled (!)" it from his "Magazine!!" Any person who will examine the book will see, that if Mr. Graves does not claim to be the author of the book, there is at least a studied effort to conceal every clue as to any other author. The "Introduction" which he is said to have written, instead of appearing in a separate form from the main body of the book, and bearing the signature of "J. R. G." as his other "Introductions" to other books do, appears as "Chapter I." Then, without notifying the reader as to any charge of authorship, the "Banvard" part opens as "Chapter II," &c. We suppose Mr. Banvard will ferret out the whole matter.

Sprinkling Legal Baptism.

Let the world rejoice! The vexed question is settled at last. Not by grave Divines, deep read in ecclesiastical and theological lore, but by Judge NUTTALL—American Judge NUTTALL, not English Judge Jeffries. Religious papers will have now more peace for other matters, and preachers will have nothing more to say about the "mode and subjects of Baptism," since the decision of the distinguished Jurist and theologian, Judge NUTTALL. Will not some Pedobaptist college confer, forthwith, the title of D. D. upon him? No Baptist college will do it, as the decision is against them. Here follows the decision, taken from the Louisville Journal. Read! Read!! Read!!!

"We are sorry to pain the members of that respectable religious denomination that hold immersion to be the only true baptism, but our duty as a jurist compels us to announce that the case has been legally decided against them. We are serious. Perfectly. Our readers of course have heard of Judge NUTTALL. We have told them something of him ourselves. Well, the decision referred to is Judge NUTTALL's last! It happened in this wise: A few weeks ago a negro in Henry county, under sentence of death for the murder of her mistress, experienced a timely change of heart, and expressed a desire to be baptized. Her counsel, anxious to further the wishes of the miserable penitent, applied to Judge NUTTALL for permission to take her from the jail for the purpose of immersion. The Judge, however, with that 'hard horse sense' so peculiarly shocking to scruples of conscience, couldn't see the necessity of such an inconvenient form of baptism. 'Why not sprinkle her?' he inquired. 'Because,' urged her counsel, with equal judgment and humanity, 'sprinkling according to the faith she holds is not baptism. And her faith may please your Honor, is that of thousands of the best and purest in this community.' 'Oh well,' said the Judge drawing himself up with an air of gravity worthy of John Snyder in the act of passing himself off as a lawyer by a very tight squeeze, 'I decide, and I want it to be distinctly understood, that sprinkling is legal baptism!'

Thus, after upwards of two centuries of acrimonious theological controversy, the question is put to rest at last. We warn our Baptist friends that it isn't the slightest sort of use to take an appeal, for it is a theory of Judge NUTTALL that when he pays no attention to the lawyers and makes a decision on his own hook, it is never reversed.—His instincts defy the Court of Appeals.

A Startling Fact.

The Concord Association, in which Nashville is situated, has recently held its annual session—two weeks ago. The 1st Church, of which Dr. HOWELL is pastor, reported a net increase, during the year, of 110. The 2d Church, of which brother FORD is pastor, reported a net increase of 40. Now mark—withstanding these accessions—and notwithstanding the additional fact that one more church was represented that was not in the session before, there was an absolute loss of about 400 members during the year!! The year before the last, the loss was 129! So matters go under the immediate influence of the *Tennessee Baptist*. O, it saddens one's heart to think that such a blight as this upon vital Godliness—active benevolence—every thing, indeed, that constitutes the real moral power of the Baptist denomination—has to be endured by our good brethren in Tennessee! The "Union University," we understand, is also on the verge of ruin. What great denominational enterprise ever has flourished under the agis of that paper? But a brighter day has dawned.

We learn from the *Christian Era*, that the 1st Baptist church, Beverly, Mass., has received an addition of 84 members since May; and the 2d church, do, 26.

Inquisitorial.

Mr. Graves has not complied with our proposition to produce a copy of that Penny Magazine, from which he says he took his "Trials and Sufferings," &c.; but as he appears to be very anxious to his questions we will gratify him.—"Elder Taliaferro" did, while pastor of the Baptist Church in Tallahassee, receive a Campbellite into said Church. Not as Mr. Graves propounds it, "upon her Campbellite religion and baptism;" but because the applicant had been baptized in the name of the Father, Son, and Holy Spirit, upon a profession of her faith in the Son of God. The person alluded to had been immersed by Rev. James Shannon than whom no man stood higher among Baptists once, who has joined the "Reformers" and baptized this person since his connection with them. "Elder Taliaferro" would not receive all Campbellites who might apply to him; he would discriminate in the administrator and the applicant.—If this is treason against Baptist usage generally on that subject, let Mr. Graves make the best of it. He is hard run for a little capital, if this will be of any service to him in his present straitened circumstances he is welcome to it. "Elder Taliaferro" repudiates, however, the illegitimate conclusions drawn for him by Mr. Graves. The "Elder" neither endorses Campbellite doctrines, nor does he commune with them. This is a sample of J. R. Graves' India-rubber logic.

"Elder Taliaferro" wants it distinctly understood that he answers these questions to gratify others more than Mr. Graves. "Elder Taliaferro" allows some men to question him with impunity, nevertheless he does not recognize the right of Mr. Graves to do it. Why? His antecedents are not according to Baptist Landmarks—he hasn't got clean papers. His history and his present standpoint in the Baptist Communion are not "Baptistic." Look at them: Baptized in North Springfield, Vermont, in 1834; left soon after and went some where, ignoring his membership seven or eight years till he "turned up" a Baptist at Mt. Freedom, Ky., in 1841 or '42. He proposed to "turn up" a Baptist if Col. Cogar, wife and mother-in-law would join the Baptists with him, and then all of them would "turn up" Campbellites, after gaining all the Church over but a few "Hardshells."—Col. Cogar rejected the proposition as unworthy of a gentleman or a Christian, Mr. Graves then "turned up" a Baptist in Mt. Freedom Church, without a letter from North Springfield, and was received upon a mere declaration that he was a Baptist. He soon after "turned up" such an abolitionist that Dr. Waller advised him to leave Kentucky, which advice he took, and "turned up" in Ohio or somewhere else North.

He soon found there was but little to be made in that section teaching school in dollars and cents, and soon after "turned up" editor in Nashville, where he has been turning up various things, by way of experiment, up to date.—Among the many strange things he has turned up, is, "that Polygamy is not a sin *per se*." Another characteristic freak was his literary theft upon Banvard's book. Space forbids us from giving a tythe of all the tricks he has turned up. And this is the man that would catechize "Elder Taliaferro" on Baptist Landmarks! A man who, while Pastor of the Second Baptist Church, Nashville, received a member from the Presbyterians who had been immersed by a Pedobaptist, upon that Pedobaptist immersion! A man who is now in the Baptist connexion contrary to the Landmarks of Baptists in all ages; who is now a member of two Baptist Churches, or has been "dropped" or expelled from one and has never been restored in due form. This, this is the man who would lecture all Baptists and "Elder Taliaferro" on Baptist usage! He reminds "Elder Taliaferro" of that singular Goat in Daniel's vision, chapter 8. This peculiar and restless animal kept pushing his fortunes, "westward and northward, and southward;" and according to his will, and became great." Has not impudence arrived at perfection in this turning up Experiment?

Why Churches are Blessed.

We promised last week to recur to this subject again. We take the following as a text from an exchange:

LAY PREACHING.—A layman belonging to one of the Baptist churches of London, says, at the conclusion of a letter: Permit me, before I close, to mention a fact in connection with the influential church in one of the suburban districts. Its talented pastor was, in the providence of God, laid aside by indisposition, and compelled for many weeks to seek restoration in a more genial climate. During his absence, the pulpit was supplied, with but few exceptions, by members of his own church. On his return he found that the ministry of the brethren had proved generally acceptable.—The church and congregation had been well kept together, without either the trouble or expense of seeking foreign aid. Cannot this plan be more frequently adopted?

Such a body of preaching and work-

ing believers is worthy of the cognomen, "Church of Christ." A Pastor has "helps," as Paul calls them, in such a people. They are workers together with Christ, Church and Pastor, and God blesses them. Such a people is a city on a hill, whose light shines in darkness, giving men the "light of the knowledge of the glory of God." It expresses the idea but poorly to say, that such a Church is a blessing to a community. A dumb, inactive church is thought by many to be a curse to the world.

From the days of Adam men have tried to shrink from responsibilities and obligations. This Jehovah will not allow; he expects every man to do his duty. For years past members of Baptist Churches have been throwing their work upon ministers of the Gospel.—This is displeasing to God and unjust to ministers. God will not bless his people till all discharge their duty in their own sphere. Besides, it brings more talent into service when all work in the vineyard. There is an immense amount of talent now buried in Baptist Churches, which, if brought into service would make the wilderness and solitary places glad. How is this to be done? We reply, in Sabbath Schools, Prayer-meetings, and by Lay-preaching. A Church should engage, all of them, in a Sabbath School and Bible Class. All should be teachers or students. A weekly prayer-meeting would increase the piety and develop the talents of the members, and the Holy Spirit would descend and convert sinners. And why should we not have men to exhort, lecture, comment, preach, call it what you please, in the pulpit, in the meeting-house, or out of it? Have not Baptists in all ages allowed their members, in good standing, to speak for Christ whenever the Spirit or duty prompted them? Messiah does not require every man to take on him the ministry in due form, but he does require all to testify of the Gospel of the grace of God, in some way. He has pronounced a heavy "wo" to them that are at ease in Zion.

Come, brethren; go to work! The harvest is great and ripe, and the laborers few. Will you suffer your faithful ministers, few indeed compared with the immense field, to labor alone? To wear themselves out and you not act the part of an Aaron and a Her in holding up their hands? God grant you a mind to work!

New York and Brooklyn.

The New York Examiner, of 5th inst., gives from the Minutes of the Hudson River Association for 1888 the loss and gain of the New York and Brooklyn churches. The gain exceeds the loss by 1964. Baptisms during the association year, 2,240. It has been a prosperous year with our New York brethren.

To the Churches in Alabama.

DEAR BRETHREN:—Let me ask you to remember your STATE BIBLE AND COLPORTEUR SOCIETY. The season has come when you are preparing your annual contributions to be sent up to the associations, and the Convention. Some of the churches and associations are doing well. We would not have these do less. But many are doing little or nothing. We beg these to make a contribution, this fall, to aid in giving religious instruction to the people in our own state.

Come, brethren, all help. Scores are dying all around us while many seem not to think of it. Where is the blood-bought church of Christ that will consent to remain idle? My dear reader, my brother, how is it with your church? Move your church to act, and ask the brethren not to forget the ALABAMA BAPTIST BIBLE AND COLPORTEUR SOCIETY.—The Lord move his people—man cannot do it.

F. M. LAW, Cor. Sec.

For the South Western Baptist.

MESSRS. EDITORS: For very many years we have, in our family, been constant readers of religious papers. We have sought out, and procured the best, according to our judgment, which the country afforded. The S. W. Baptist has been numbered among the list for years, and we come to you now with a complaint. Complaints are coming up in the family. Some of our friends, and neighbors have joined in. The complaint is this: That one number of your paper, of a recent date, has failed to reach us. You must allow us to say, in all earnestness, that we cannot afford to do without it.

We exchange papers, sometimes, with our neighbors, and these neighbors are clamorous for the paper.—Those who are in better circumstances are subscribers, and the circulation of your paper has greatly increased to our certain knowledge. Why should it not? There is every reason why it should.

Allow a single word to your subscribers! Go to work! Be not indifferent to this work! The work can be done! What work! What work?—Why, that many thousand paying subscribers can be secured for the S. W. Baptist. Alabama alone can accomplish

this important and praiseworthy work. It can be done, and ought to be done.

For the South Western Baptist.
A Rich Joke, a Catechism, and a Moral.

Not long since, Probus wrote a very letter to "Bro. Graves," in several grave charges against our Georgia brethren. Now it is out that Probus is Graves himself, writing to himself. He closes his letter with the following consolatory paragraph: "Finally, Bro. G. you must remember that you are yourselves more guilty of these sins you so faithfully rebuke in others, to dislike you and write bitter things of you than I have done—though I hope I am as good as dead—remember, however, have one Hillsman, or Howell, or person to seek your ruin, you have a thousand warm and loving hearts in sympathy with you, and praying to uphold you, &c."

Now is not that rich! What aging words! stand up Bro. Graves! persecutors can never crush you, and H. and H. are poor sticks, ashamed. "You have a thousand warm and loving hearts in sympathy with you, and praying for you."—the dear man have felt greatly after reading this "telegram" about "words from friends" written by his dear self!! How comforting to a friend who understands our necessities? Truly the editor is in luck! This is the joke.

Here is the cute trick: When Probus is called out, he gives us his author, James Perryman, when Perryman is called on he denies the whole thing, thus fixing the falsehood down on Probus. To relieve his friend Probus, Graves comes out with an extract of a letter from Perryman, showing that Perryman is guilty of the falsehood. The trick is, that Perryman's letter was not written about what Probus said—but about what Perryman told Graves—which is a very different thing. But the editor fixes the falsehood on Perryman and if the old one submits to it, he is ruined with a great body of his Georgia Brethren.

The moral your readers must learn out. Please answer two questions: 1. How many of "words from friends" telegrams, &c., &c., in the *Tenn. Baptist* are home Productions? 2. Will old bro. Perryman lay out and be crushed under this "Iron Wire" vindicate himself.

For the South Western Baptist.

BRETHREN EDITORS:—On Saturday fore the 3rd Sabbath in July (last) the church at Oakmulga—of which our humble servant is Pastor; commenced a series of meetings. These meetings continued till the next Sabbath (4th) on which day we had the pleasure of leading "down into the water," and "burying with Christ by baptism" eleven happy converts—six whites and five blacks. There were also five received by letter—making in all, 16 additions to the church. Several confessed they were not baptized. Others still were deeply concerned, and anxiously enquiring the way of life. Our venerable brother McCraw did most of the preaching during the entire meeting. Many stars, we doubt not, will be added in his crown in the day of rejoicing. During the entire week nearly all the whole community relaxed their servants from their daily labor, and gave them the privilege of attending the meeting. This is a good example. Yours in the Gospel,

I. U. WILKIN.
Independence, August 5th, 1888.

For the South Western Baptist.
According to previous appointment, Ministers and Deacons of the Tennessee River Association met at Antioch Church, Jackson county, Ala., on the 15th of May, 1888. Introductory sermon by Bro. G. A. Morning; after which Bro. R. H. Taliaferro explained the object of the meeting and called the house to order. Then a move was made that Bro. R. H. Taliaferro moderate the body, and Bro. G. A. Coulson as Clerk—carried. When the following churches petitioned for protracted meetings during the present year, and this privilege was granted them.

1. Bethlehem Church, DeKalb County, Saturday before the 1st Lord's day in Sept. Attendants, Bro. J. R. Hamlin, E. Story, J. F. Mays.
2. Mt. Nebo, Saturday before the 5th Lord's day in August. Attendants, Brothers R. E. Taliaferro, A. Beard, G. A. Coulson, G. A. Morning, and Wm. Chastain.
3. Liberty Church, Jackson county, Saturday before the second Lord's Day in September. Attendants, Brothers E. Story, G. A. Morning, A. Beard, J. R. Hamlin, J. F. Mays, and J. G. Bynum.
4. Union Church, Marshall county, Saturday before the 2nd Lord's Day in August. Attendants, Brothers E. Story, G. A. Morning, G. A. Coulson, and A. Beard.
5. Trenton Church, Jackson county, Saturday before 3rd Lord's Day in July. Attendants, Brothers G. A. Morning, R. H. Taliaferro, G. A. Coulson, and E. Story.
6. Antioch Church, Jackson county, Saturday before the 3rd Lord's Day in September. Attendants, Brothers E. Story, G. A. Morning, G. A. Coulson, A. Beard, and J. R. Hamlin.
7. Cumberland Mountain Church, Saturday

A Daughter's Request.

A young lady who was a subject of the remarkable work of grace for which the past winter has been distinguished, was deeply solicitous that her father, who was an avowed infidel, should be brought to a knowledge of the truth as it is in Jesus. He was a man of peculiar temperament, and would not brook anything he considered dictation. He prided himself on his resisting powers, and she of course would not attempt to argue with him. She knew not how to approach him, and yet she felt impelled to make some efforts on his behalf.

One evening as he sat reading a newspaper beside his daughter, whose heart was aching with anxiety for him, "the sound of the church going bell" was heard.

"I wish, dear father," said she, "that you would go with me to meeting this evening. Will you, dear?"

"No, child," he replied, "it's no place for me."

His manner was so decided that her heart sunk within her, and she left the room with tearful eyes to prepare for going out. As she passed through the room where her father was sitting, on her way to church, she noticed that he had dropped his newspaper, and was leaning on the table with his hand on his forehead apparently lost in thought. She said again affectionately, "Do, dear father, go with me just once. Won't you?"

"No, indeed," said he; "four years have passed since I was in a religious meeting, and I shall not go now."

Saddening as was this reply, there was something in his look which excited hope in the daughter's heart. There was an expression of deep feeling, a solemnity which she had never seen in him before. As she went to the place of prayer, she lifted up silent but earnest entreaties that, though he would not go to meet his heavenly Father at the appointed place, God would meet him in his solitude, and pour upon him the richest blessings.

On her return from the meeting, she found her father precisely in the attitude in which she left him, his face indicating anguish of mind. She asked tenderly what caused his sadness, and repeated her expressions of interest till he rose and exclaimed, "God have mercy on my soul!" His agony was so great that she feared he would lose his reason, and she ran for a pious neighbor, who spent the night in conversation and prayer with him. Ere the morning dawned, "the day star had arisen in his heart," and he now seems an humble follower of the Savior he has so long rejected.

Will not this account induce other daughters, by gentle and winning invitations, to touch a chord in a fathers heart which will vibrate for ever, and swell the music of heaven?—*American Messenger.*

An Honest Publican's Advertisement.

(The following article is published as No. 136 of the "Sterling Tracts," Scotland, issued by Peter Drummond.)

FRIENDS AND NEIGHBORS.—Grateful for the liberal encouragement received from you, and having supplied my Shop and Tavern with a new and ample stock of choice Wines, Spirits, and Malt Liquors, I thankfully inform you that I continue to make drunkards, paupers, and beggars, for the sober, industrious and sober community to support. My liquors may excite you to riot, robbery, and blood, and will certainly diminish your comforts, augment your expenses, and shorten your lives. I confidently recommend them as sure to multiply fatal accidents and distressing diseases, and likely to render these incurable. They will agreeably deprive some of life, some of reason, many of character, and all of peace—will make fathers fiends, wives widows, mothers orphans, children paupers, and all poor. I will train the young to ignorance, dissipation, infidelity, lewdness, and every vice—corrupt the ministers of religion—obscure the gospel—defile the Church, and cause as much temporal and eternal death as I can.

I will thus "accommodate the public," it may be at the cost of my never-dying soul. I have a family to support—the trade pays—and the public encourage it. I have a character from my Minister, and a license from the Magistrate; my traffic is lawful; CHRISTIANITY COUNTENANCE IT; and if I do not bring these evils upon you somebody else will. I know the Bible says, "Thou shalt not kill!" pronounces a "woe unto him that giveth his neighbor drink," and enjoins me not to "put a stumbling block in a brother's way." I also read that "no drunkard shall enter the kingdom of God," and I cannot expect a drunkard maker, without repentance, to share a better fate; but I wish a lazy living, and have deliberately resolved to gather the wages of iniquity, and fatten on the ruin of my species. I shall therefore carry on my trade with energy, and do my best to diminish the wealth of the nation, impair the health of the people, and endanger the safety of the State. As my traffic flourishes in proportion to your ignorance and sensuality, I will to my utmost to prevent your intellectual elevation, moral purity, social happiness, and eternal welfare.

Should you doubt my ability, I refer you to the Pawn-shop, the Poor-house, the Police-office, the Hospital, the Jail and the Gallows, where so many of my customers have gone. The sight of them will satisfy you that I do what I promise.

JUDAS HEARTLESS.

STIRLING, October, 1857.

The Great Clock at Strasburg.

One of our countrymen, writing from abroad, thus describes the great clock in the cathedral at Strasburg:

The priests and military have retired and I am now sitting in a chair facing the gigantic clock, from the bottom to the top not less than one hundred feet, and about thirty feet wide and fifteen deep. Around me are many strangers, waiting to see the working of this clock as it strikes the hour of noon. Every eye is upon the clock. The clock has struck and the people are gone, except a few whom the sexton, or head man, with a wand and a sword, is conducting round the building. The clock has struck in this way: the dial is some twenty feet from the floor, on each side of which is a cherub, or little boy, with a mallet, over the dial is a small bell. The cherub on the left strikes the first quarter, and that on the right the second quarter. Some fifty feet over the dial, in a large niche is a huge figure of Time, a bell in his left, a scythe in his right hand. In front stands a figure of a young man with a mallet, who strikes the third quarter on the bell in the hand of Time, and turns glides with a slow step round behind Time. Then comes an old man with a mallet, and places himself in front of him. As the hour of twelve comes, the old man raises his mallet and deliberately strikes twelve times on the bell, that echoes through the building, and is heard all round the region of the church. The old man glides slowly behind father Time, and the young man comes on readily to perform his part as the time comes round again. Soon as the old man has struck twelve and disappeared, another set of machinery is put in motion some twenty feet higher still. It is thus: there is a high cross, with the image of Christ on it. The instant twelve has struck, one of the apostles walks from behind, comes in front, turns, facing the cross—figures as large as life—walks round, bows, and passes. As the last appears, an enormous cock, perched on the pinnacle of the clock, slowly flaps its wings, stretches forth its neck, and crows three times, so loud as to be heard outside of the church to some distance, and so naturally as to be mistaken for a real cock. Then all is silent as death. No wonder this clock is the admiration of Europe. It was made in 1751, and has performed these mechanical wonders ever since, except about fifty years when it stood out of repair.

How to Teach a Horse to Stand without Hitching.

After you have taught your horse to follow you, stand him in the center of the stable, be gentle at his head to gentle him, gradually backing him. If he moves, give him a gentle cut with the whip, and put him back in the same spot from which he started. If he stands, caress him as before, and continue gentling him in this way until you can get around him without making him move. Keep walking around him, increasing your pace, and only touch him occasionally. Every time he moves put him back into the same place; go still farther from him, if he moves, give him a cut, with your whip, place him back in the same place. If he stands, go to him frequently and caress him. Do not let him stand too long, but make him follow you around in the stable. Then stand him in another place and proceed as before. After you have him so that he will stand in the stable, take him out in the lot and place him there, and in a short time you can place him anywhere without hitching. You should not practice him longer than a half an hour at a time.

On Bathing.

If you have balky horses, it is your fault and not the horses'; for if they do not pull true, there is some cause for it, and if you will remove the cause the effect will cease.

When your horse balks, he is excited, and does not know what you want to do. When he gets a little excited, stop him five or ten minutes, let him become calm; go to the balky horse, pat him, and speak gently to him; and as soon as he is over his excitement, he will, nine cases out of ten, pull at the word; whipping and slashing and swearing only make the matter worse. After you have soothed him awhile, and his excitement cooled down, take him by the bit; turn him each way as far as you can; pull out the tongue so he will be a little unclean him; then stop before the balky horse, and let the other start first; then you can take him anywhere you wish. A balky horse is a horse high spirited, and starts quick; has his pulse full before the other starts; by standing before him, the other starts too. By close application of this rule, you can make any balky horse pull.

Sketch a Gentleman.

Moderation, decorum, and neatness distinguish the gentleman; he is at all times affable, diffident, and studious to please. Intelligent and polite, his behavior is pleasant and graceful. When he enters the dwelling of an inferior, he endeavors to hide, if possible, the difference between their rank in life; ever willing to assist those around him, he is neither unkind, haughty, nor overbearing. In the mansions of the great, the correctness of his mind induces him to bend to etiquette, but not stoop to adulation; correct principle cautions him to avoid the gaming-table, inebriety, or any other foible that could occasion him self-reproach. Pleased with the pleasures of reflection, he rejoices to see the gaieties of society, and is fastidious upon no point of little importance.

Quaint old Fuller says: "Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched."

Look well to your motives.

How to Break a Horse from Scaring.

It is an established rule in philosophy, that there is not an effect without a cause, and if so, there must be some cause for the scaring of a horse. The horse scares either from imagination or from pain. Now, it is a law of his nature, that if you will convince him that any object will not hurt him, there is no danger of his scaring at it no matter how frightful it may be in appearance. To exemplify this, take a horse that is very easily scared at an umbrella; take that horse into a tight stable where you can have his attention, take him by the bridle, and hold the umbrella in your hand; when he first looks at it he will be afraid of it, and if he could he would soon be out of its reach, but hold it in your hand, let him look at it and feel it with his nose a few minutes, and then you can open and shut it as you please, occasionally letting him feel it with his nose, and soon he will care nothing about it.

In the same manner you can break any horse from scaring at things that may look frightful to him, logs, stumps by the roadside, or anything that you may wish to carry on him.

If you wish to make a trial of this theory, just take a horse into the stable, and let him examine the frightful object a few minutes after his mode of examining things, and you will be perfectly satisfied. We have tried horses that would not suffer you to take an umbrella on them shut, and in fifteen minutes could open and shut it at pleasure, and they will pay no attention to it. There is something peculiar in the horse (though it is because he has not the faculty of reasoning.) You can take an object that he is afraid of, take it only on one side, let him examine it on that side only; do not let the other eye see it; he will be broken on one side, and as soon as the other eye beholds it, will be afraid until he looks at it and touches it with his nose; then he will be broken on both sides.

How to Learn a Horse to Follow You.

Take him into a large stable or shed, take hold of the bridle or halter with your left hand, have a long switch or whip in your right; after caressing him a little, put your right hand over his shoulder, with the whip extending back so that you can touch him up with the whip, applied gently round his hind legs. Start him up a little, give him a gentle tap with the whip, walking him around the stable, saying to him, "Come along, boy," or call him by his name, taking him around the stable a few times, holding him by the bridle. After you have taken him around in this way a few times, you can let go of his bridle, saying, "Come along, boy," and if he stops, tap him up with the whip gently, and in a short time he will learn that you want him to follow you; then gradually get before him, have him to follow you around the stable in this way a few minutes, then he will understand what you want him to do. After you have taught him to follow you in the stable, take him into the stable lot, learn him to follow you in that way a few minutes; then you can take him into the public road or street, and he will follow you there, and in a short time he will follow you wherever you want him to. You should often pat him, and caress him, and give him to understand you do not intend to hurt him, and he will soon like to follow you. Men often get their horses afraid of them and keep them so, and it is their nature to keep out of danger when they apprehend it, after their manner of arriving at conclusions. The way horses arrive at conclusions is generally from experience.

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How to Break a Horse from Scaring.

It is an established rule in philosophy, that there is not an effect without a cause, and if so, there must be some cause for the scaring of a horse. The horse scares either from imagination or from pain. Now, it is a law of his nature, that if you will convince him that any object will not hurt him, there is no danger of his scaring at it no matter how frightful it may be in appearance. To exemplify this, take a horse that is very easily scared at an umbrella; take that horse into a tight stable where you can have his attention, take him by the bridle, and hold the umbrella in your hand; when he first looks at it he will be afraid of it, and if he could he would soon be out of its reach, but hold it in your hand, let him look at it and feel it with his nose a few minutes, and then you can open and shut it as you please, occasionally letting him feel it with his nose, and soon he will care nothing about it.

How to Teach a Horse to Stand without Hitching.

After you have taught your horse to follow you, stand him in the center of the stable, be gentle at his head to gentle him, gradually backing him. If he moves, give him a gentle cut with the whip, and put him back in the same spot from which he started. If he stands, caress him as before, and continue gentling him in this way until you can get around him without making him move. Keep walking around him, increasing your pace, and only touch him occasionally. Every time he moves put him back into the same place; go still farther from him, if he moves, give him a cut, with your whip, place him back in the same place. If he stands, go to him frequently and caress him. Do not let him stand too long, but make him follow you around in the stable. Then stand him in another place and proceed as before. After you have him so that he will stand in the stable, take him out in the lot and place him there, and in a short time you can place him anywhere without hitching. You should not practice him longer than a half an hour at a time.

On Bathing.

If you have balky horses, it is your fault and not the horses'; for if they do not pull true, there is some cause for it, and if you will remove the cause the effect will cease.

When your horse balks, he is excited, and does not know what you want to do. When he gets a little excited, stop him five or ten minutes, let him become calm; go to the balky horse, pat him, and speak gently to him; and as soon as he is over his excitement, he will, nine cases out of ten, pull at the word; whipping and slashing and swearing only make the matter worse. After you have soothed him awhile, and his excitement cooled down, take him by the bit; turn him each way as far as you can; pull out the tongue so he will be a little unclean him; then stop before the balky horse, and let the other start first; then you can take him anywhere you wish. A balky horse is a horse high spirited, and starts quick; has his pulse full before the other starts; by standing before him, the other starts too. By close application of this rule, you can make any balky horse pull.

Sketch a Gentleman.

Moderation, decorum, and neatness distinguish the gentleman; he is at all times affable, diffident, and studious to please. Intelligent and polite, his behavior is pleasant and graceful. When he enters the dwelling of an inferior, he endeavors to hide, if possible, the difference between their rank in life; ever willing to assist those around him, he is neither unkind, haughty, nor overbearing. In the mansions of the great, the correctness of his mind induces him to bend to etiquette, but not stoop to adulation; correct principle cautions him to avoid the gaming-table, inebriety, or any other foible that could occasion him self-reproach. Pleased with the pleasures of reflection, he rejoices to see the gaieties of society, and is fastidious upon no point of little importance.

Quaint old Fuller says: "Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched."

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DR. R. H. HUGHES still continues to keep the Livestock Stable, located near the River Hotel, and is well adapted for a residence, and is in a good state of cultivation, and the other in the woods.

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