

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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Alabama.

AN ADDRESS

Delivered before the Baptist Church in Al-
bany, Ga., January 1st, 1859, being the
day appointed by the Church for humiliat-
ing, fasting and prayer.

BY ONE OF ITS MEMBERS.

Will the Christian Index and any
other of our Southern Baptist papers
that approve of the sentiments of the
Address, please copy.]

BELOVED BRETHREN: Through the ten-
der mercy of the Great Preserver of
men, we enter upon a new year. Praise,
honor, blessing to his name! Truly we
may say with grateful hearts, "hither-
to the Lord hath helped us." And in
what better way can we enter upon the
duties of this new year than in the acts
of sincere, humble, penitential devotion
—in humiliation, fasting and prayer.

I. By the resolutions of the Church
appointing this meeting, we are called
upon to unite in earnest prayer, that
God would once more receive his work in our
minds, and that, during the coming year he
would pour out the influences of his Spirit
upon the Churches in our land, and on the
world at large in greater measure than ever
before. What an interesting theme to
fill our prayers! How precious and
important are those divine influences
for which we have met to pray!

The Holy Spirit is God, the third
person in the adorable Trinity. Pro-
ceeding from the Father and the Son,
he comes into the world in his divine
influences, as the great executive of
heaven, to carry out God's glorious
purposes of grace in the salvation of men.
He enlightens, convicts, regenerates
the soul. He guides into the right
knowledge of divine truth, reveals to
the inner man beauties of the Savior,
perpetuates and completes the work of
sanctification in our hearts. All holy
thoughts and desires are from him. He
is the great Helper of the saints in
prayer, making intercession in their
hearts with groanings which cannot be
uttered. He is the precious Spirit of
adoption, enabling us to cry Abba,
Father; He bears witness with our
spirits that we are the children of God.
He is the blessed comforter of the re-
deemed. He enables them to maintain
a successful warfare with their strong
and manifold corruptions. He plants
faith, hope, love, joy, humility, gentle-
ness, long-suffering, patience, in the
bosoms of the saints, and nourishes and
perfects these holy virtues. He seals
the believer unto the day of final re-
demption, and dwells within him the
pledge, and earnest of heaven. With-
out his gracious presence and almighty
aid, the means of grace have no saving
effect, truth is powerless, preaching is
vain, benevolent enterprises are un-
availing, no sinner is converted, no be-
liever advances in holiness. His aid
vouchsafed, and all things prosper. The
Word of God takes effect, sinners trem-
ble, repent, believe; the saints advance
in holiness, sin and Satan stand back,
Zion rejoices, and the Redeemer's em-
pire advances gloriously amongst men.

Glorify be to God, we live under the
dispensation of the Spirit. In ancient
times the Spirit of God was in a meas-
ure granted, to convert men and purify
them for heaven. But the mighty and
full bestowment of his sanctifying, sav-
ing influence was reserved for Gospel
days. Ancient prophets predicted his
glorious coming. Christ took up the
precious theme, and promised the Holy
Spirit as the vast, comprehensive and

peculiar blessing of his glorious reign.
He died, ascended on high, and received
of the Father in boundless plenitude
the gifts of the Spirit to pour forth up-
on Zion and a guilty world. The first
fruits of the Spirit's mighty triumphs
were witnessed on the day of pentecost.

In all preceding ages, in greater or
less degrees, his wonderful work has
been seen among men. He has guided
millions to heaven. Other millions is
He now preparing for mansions of glo-
ry. All nations are to be brought un-
der his sweet, joyful and holy dominion.
His miraculous gifts are not for us; but
his sanctifying, saving influences are
for us, and for all generations to the
end of time. These influences are free-
ly given in answer to the prayer of faith.

Art thou a father? If a starving child
were to come to thee and beg for food,
wouldst thou give him a stone, a scorp-
ion, a serpent? Listen, thou child of
God, to the gracious words of thy Re-
deemer: "If ye then being evil, know
how to give good gifts unto your chil-
dren, how much more shall your Heav-
enly Father give the Holy Spirit to them
that ask him?"

And now, my beloved brethren, let us
suppose that God were to manifest his
power and grace in the outpouring of
his Spirit upon our land, and upon all
lands in that wonderful measure which
the promises of God encourage us to
seek and to hope for, what might we
expect as some of the glorious results
of such a manifestation of his grace?

1. Zion would awake, put on unwon-
ted strength, and in this community
and every where shine forth in the sev-
en-fold brightness of holiness and joy.
Her sloth, worldly-mindedness, formal-
ism, pride, and selfishness would be
laid aside. Her faith, love and zeal
would rise to wonderful heights. The
worth of undying souls would press as
never before on her bosom, Christian
obligation would be understood and felt
as never before, especially the obliga-
tion involved in that great command:
"Go ye into all the world and preach
the Gospel to every creature."

2. A vastly increased love for the
saints, for holiness, for the truth as it
is in Jesus, would be kindled up in the
hearts of all God's people. The Scrip-
tures would everywhere be studied with
a meek, child-like, prayerful spirit; be-
ing thus studied they would be more
perfectly understood; the faith and order
of apostolic days would shine forth
upon the minds of men, and all true be-
lievers of whatever name, would rapid-
ly shake off their uncharitable strifes,
their jealousy, their bigotry, their un-
scriptural dogmas, and profoundly
taught of the Spirit, would make a
steady and swift approximation towards
each other in generous confidence, holy
affection, and stable, heavenly union
based upon the principles of God's eternal
truth.

3. It might be supposed that every
where in Christian lands great activity
and strength would be given to the con-
sciences of men; whereby public cor-
ruptions would be abated in a surpris-
ing measure; and order and justice
find effectual defence; the masses be
drawn to a solemn waiting on the means
of grace, and thereby prepared in great
multitudes to receive fully the Gospel
of salvation. It might be supposed that
in pagan nations, such new and
peculiar force would be given to the re-
deemed. He enables them to maintain
a successful warfare with their strong
and manifold corruptions. He plants
faith, hope, love, joy, humility, gentle-
ness, long-suffering, patience, in the
bosoms of the saints, and nourishes and
perfects these holy virtues. He seals
the believer unto the day of final re-
demption, and dwells within him the
pledge, and earnest of heaven. With-
out his gracious presence and almighty
aid, the means of grace have no saving
effect, truth is powerless, preaching is
vain, benevolent enterprises are un-
availing, no sinner is converted, no be-
liever advances in holiness. His aid
vouchsafed, and all things prosper. The
Word of God takes effect, sinners trem-
ble, repent, believe; the saints advance
in holiness, sin and Satan stand back,
Zion rejoices, and the Redeemer's em-
pire advances gloriously amongst men.

4. Under the influence of such a won-
derful outpouring of God's Spirit as we
have supposed, the command, "Pray ye
the Lord of the harvest that he would
send forth laborers into his harvest,"
would be universally felt in its full
force, and consequently universally
obeyed; and in answer to believing,
obedient prayer, a vast, a needful sup-
ply of holy apostolic laborers would
soon be reared up for China, for Japan,
for Africa, for South America, for the
deserted regions of our own country
for all nations, kindred and tongues.

the want of our Missionary Boards,
and all the reasonable claims of benev-
olence and mercy.

6. All the means of grace would be
clothed with a new and mighty effi-
cacy. Every where the ministry, fresh
anointed from the skies, would preach
the Gospel with simplicity and "in de-
monstration of the Spirit and power."
Every Christian man and woman would
work for Christ and for souls. Aug-
mented strength would come to every
holy enterprise. The improvements of
the age, and the political movements of
the nations would be overruled in a
most signal manner for the furtherance
of the Redeemer's Kingdom. Every
tract, every Bible, every evangelical
magazine, every pious book, every hum-
ble Colporteur would go forth with a
new and hopeful commission. David
and John and Paul, Baxter and Edwards
and Bunyan, would hold forth God's
eternal truth with an efficacy hitherto
unknown. Revivals and conversions
would be multiplied to an extent which
would fill earth and heaven with new
and amazing wonder. Jewish infidel-
ity, popish corruption, Mahomedan delu-
sion, and Pagan abominations would
crumble swiftly down to dust, and the
millennial day would soon burst forth
in its full glory.

O brethren we have met to pray for
a vast blessing, for an infinite good, in
praying for the universal and powerful
outpouring of the Holy Spirit. The
Spirit's influence is the blessing that
above all others we most need, and it is
the very blessing that God most freely
grants to the prayer of faith—to the
fervent and united prayers of his people.
What was the great harbinger of the
pentecostal effusion? The prayer of
faith—united prayer. What heralded
on, and kept alive the wonderful revival
of religion in the days of Whitfield,
Edwards, and the Tennants? The pray-
ers of the saints for divine influence. It
was fervent, united prayer for the Spirit,
it was grace that prepared the way for the
great Missionary movement of modern
times, with all the collateral branches
of benevolent effort. The last year was
truly a wonderful year in the history of
Zion. Never, perhaps, before has our
country experienced such remarkable
refreshings from the presence of the
Lord; and never before has there been
so much believing, daily prayer for the
Spirit's influence. And whilst upon our
cities and towns and more retired places
God was pouring out his Spirit, and
converting souls, he was performing
his wonders of grace on the ocean and
converting many that go down to the
sea in ships. And in foreign Christian
and heathen lands many gracious show-
ers were vouchsafed in answer to the
prayers of the saints. But alas! the
world is still full of misery and sin—
Zion is but half awake; our sons and
daughters and neighbors are moving on
to perdition; and the great mass of
earth's numberless tribes are dead in
trespasses and sins. A vastly increas-
ed measure of the Spirit's influence is
needed in this Church, in this commu-
nity, in all the Churches, in all the earth.
And a vast increase of believing prayer
is needed. Let us bind the subject we
have been considering anew upon our
hearts. Let us take up the burden here-
to-day; let us carry it through every
day of this year. Let us cherish a sense
of it in our social and public devotions;
in our family worship, and in our retired
seasons of prayer, let us forget not to
pray daily for a vastly increased meas-
ure of the Spirit's influence to be grant-
ed to all the Churches, to all God's min-
isters, to all God's Missionaries, to ev-
ery believer on earth, to all nations un-
der heaven. "Ask and ye shall receive;
seek and ye shall find; knock and it
shall be opened unto you." "Open thy
mouth wide," saith the Lord, "and I will
fill it."

II. Another object for which this
meeting was appointed, was to pray
that God by his unerring wisdom would
incline the minds and hearts of our brethren
to the things that make for peace. This is
a worthy object; surely there can be
no harm in this. Christ prays for the
peace and oneness of his people, and
so should we. And what encourage-
ment we have to conform, in this res-
pect, our intercessions to His own in-
finitely precious and effectual pleading.
Prayer that mingles with such an al-
mighty current will flow on to some
good end. That there are unhappy and
distressing divisions amongst many of
our Southern Baptists is apparent to
all. We have not met to discuss the
merit or demerit of parties; but on our
knees to deplore their existence. Nei-
ther have we met to lay down specific

plans for healing (alas, the disease baf-
fles our poor medicines,) but to ask God
to take the whole matter into his own
infinitely wise counsels, into his own
almighty hands. He knows the disease
down to its deepest root, and he has
under his control the best possible rem-
edies for the hurt of the daughter of
his people. Whatever, my beloved
brethren, may be the disagreement of
our personal opinions and sympathies
touching the controversies of the day,
we can all agree in this one blessed,
hopeful thing, to ask help of the Lord
God of hosts. If God gives peace, we
shall have peace; not a peace that com-
promises principle, but a peace founded on
the pure, holy, stable principles of the Gos-
pel: for the wisdom which is from
above, is first pure, then peaceable. Some
no doubt in these matters of strife are
more to blame than others. Some may
have come nearer to the right in prin-
ciple, whilst in spirit they may have
greatly erred; others may have had
their hearts in the main in the right
place, and yet made great mistakes in
judgment. The very worst may not
after all be as bad as many suppose;
whilst the very best, (alas, poor sinful
creatures are we all,) have very much
to repent of. Our present distresses
are not to be traced wholly to one, or
two, or a dozen. God has seen sin
and error, in a greater or less degree,
in each one of the great multitude that
have thought and talked, and written,
and sympathized concerning these
things. And beloved brethren, let it
not be forgotten that the sin of the very
least offender is very hateful in the sight
of God; that it is a part, an insepara-
ble part of the great aggregate of sins
that have displeased our dear Redeem-
er, and has in some way or other con-
tributed its portion to the aggregate of
our present distressing disorders.—
Whilst, therefore, we can all agree to
pray together for a precious, effectual
cure, we can all—every one of us—
agree to repent, and move together
over our own individual delinquencies. As
one of Christ's unworthy disciples and
ministers, though I have felt it my duty
to pursue a quiet and unobtrusive
course in relation to the strifes of the
day, yet I have no doubt erred more or
less touching these things. To what
extent I do not know: the Searcher of
hearts only knows. I may have spoken
when I should have kept silence; I may
have kept silence when I should have
spoken; and when I have thought and
spoken some other thing. How certain
it is that I have not been sufficiently
earnest in prayer; that I have not had
half faith enough in Christ; that I have
not had meekness, and humility and
tenderness enough at his footstool. I
will repent; I do repent. If by any
words written or spoken; if by any ac-
tion or non-action; if by any mistaken
sympathies, if by a spirit of pride, cen-
soriousness, ambition, or selfishness; if
by any lurking desire to have some lit-
tle pre-eminence; if by any taunt or
jeer, or uncharitable remark, I have
grieved the Heavenly Dove, I have
wounded the tender heart of Jesus, have
cast one single drop into the sea of our
troubles to increase its depth and ag-
gravate its turmoil, I beg pardon of my
Savior this day; I beg pardon of you,
my dearly beloved brethren; I beg pardon
of all God's people. And here, at this
very point of confession and plead-
ing, we can meet, we can all meet.—
Yes, beloved in the Lord, you all meet
me at this point, and each one of you,
I trust, with a more humble and peni-
tent heart than my own. And here,
low in the dust, cannot all our beloved
brethren far and wide meet, and sigh
and pant for broken hearts, till Jesus
shall be pleased to break them, and
breathe into them his own blessed,
Lamb-like meekness? O, if a gentle,
tender, loving Christian whisper could
go out from this little meeting to our
brethren throughout Georgia, and Ala-
bama, and Tennessee, and elsewhere,
what, beloved brethren, would you have
it to be? Something, perhaps like this:
"Give yourselves anew, ye followers of
Jesus, to humiliation, and fasting and
prayer. Give yourselves anew to the
meek and patient Lamb of God that
bought you with his own heart's blood.
Invite to your bosoms the mighty and
overpowering influences of the Holy
Spirit. With the simplicity of babes
seek after the will of your blessed Lord.
Then will God make you wise and holy
and strong. Then in some way or other
remedies will come. Then will
heavenly light break in upon your
visions. Then will you have grace to

know your duty in all things and grace
to do it. Then will you be strong and
bold, to cleave to the right, and strong
and bold to forsake the wrong. Christ's
teachings will shine before us like the
noon, and with joyful haste shall we
all walk in them. Then shall we all
feel it a Christian privilege, nay, an
honor and delight to confess our faults;
then shall we have boldness to retract
our erring steps; and magnanimity to
forgive our erring brethren. Then will
love, and peace and joy return to our
afflicted Zion. Then will Jehovah say
to us with unspeakable tenderness and
affection, "I will heal your backsliding;
I will love you freely: for mine anger
is turned away from you. I will be as
the dew unto Israel; he shall grow as
the lily, and cast forth his roots as
Lebanon." God is able to do all this.
Well may we despair of men, but not
of a faithful Savior. All minds; all
hearts are in His hands: the Universe is
in His hands. He is Head over all
things to the Church. This, then, be-
loved saints, we can all do, humble our
prond hearts in the dust, and roll all
our burdens upon the bosom of Jesus.
Thus in tender, Christian affection,
would we whisper to our brethren.—
And whilst we are praying for our own
denominational peace and quiet, it is
right that we should pray that all who
love the blessed Savior should be of one
heart and one mind; that sectarian
strifes should come to an end; that all
the saints should be brought together
upon the basis of blessed Bible truth;
and that there should be found written
every where, under the whole heaven
upon the standard of Christ's redeemed
people, "one Lord, one faith, one bap-
tism." Then indeed will Jerusalem
shine forth, "fair as the moon, clear as
the sun, and terrible as an army with
banners."

For the South Western Baptist.
A Church of Christ.
NUMBER 4.

THE LAW OF CHRIST BY WHICH BRETHREN
OUGHT TO BE GOVERNED, WHEN ONE IS OF-
FENDED WITH ANOTHER.

"If thou bring thy gift to the altar and there
rememberest that thy brother hath against thee;
leave there thy gift before the altar and
go thy way, first be reconciled to thy brother,
and then come and offer thy gift." Matt. 5:13, 24.

It is impossible but that offences will
come. The above rule is for the gov-
ernment of the offender at the outset.
When one brother offends another he
should not wait for the offended broth-
er to come to him. Whether the offence
be great or small, real or imaginary;
and however pressing his religious ob-
ligations may be, he ought to lay eve-
rything down and go and first be recon-
ciled to his brother. Because there are
few things more important than peace
and love amongst brethren. But above
all he should thus act because Christ
commands him. He may feel that he
has done nothing which ought to offend;
then his labor will be the lighter, but his
feelings is no excuse. He may say,
"If my brother be offended with me it
is his duty to come to me." That is true.
But it is equally your duty to go to him.
Nay, you are not permitted to offer your
gift until you do go! You may have
done nothing wrong to your brother.—
You call Christ "Lord and Master and
ye say well for so he is." Why not
then do what He says? Are you wiser
than He? You are not your own. You
are Christ's. And will you trample His
authority under your feet? Go thy way
and first be reconciled to thy brother, and
then come and offer thy gift. Go, not to
offend, but to reconcile thy brother.—
"Be not overcome of evil, but overcome
evil with good."

Moreover, if thy brother trespass
against thee, go and tell him his faults
between thee and him alone: if he
shall hear thee thou hast gained thy
brother. But if he neglect to hear thee,
then take with thee one or two more,
that in the mouth of two or three wit-
nesses every word may be established.
And if he neglect to hear them, tell it
unto the Church: but if he neglect to
hear the Church, let him be unto thee as
a heathen man and a publican." Matt.
18:15, 16, 17. This law is to govern
him who is offended with a brother. Of-
fences are sometimes committed in se-
cret and the offender and the offender
only know what was done. Again, of-
fences are given publicly;—in the pres-
ence of others, or in periodicals or
books. Some offences are of an aggra-
vated character in consequence of the
injury done thereby, or of the immoral-
ity of the act in itself. Does the law
apply to all classes of personal offences,
private and public, great and small?—
That it applies to cases where only the
offended and the offender know what

was done, admits of no controversy.—
But if a third or fourth person, or any
larger number know of the offence, is
the offended brother released from go-
ing and telling the offender his faults?
The law does not release him. Christ
makes no exceptions. He does not say
'private' or 'public.' He says, if thy broth-
er trespass against thee, go, &c. It is true
the first interview must be private,—
"between thee and him alone." And
that is as far as the law requires priv-
acy. Suppose a young convert be off-
ended with a brother for some detracting
remarks made about him; and that he
were to ask advice of his Pastor, and
thus far the offence become public.—
Would the young brother sin in asking
counsel of his spiritual instructor? And
would it not be right to refer him to the
18th Matt., and tell him to obey that
law in its letter and spirit?

Again, one brother offends another in
one of our deliberative meetings by
some heated remarks made in debate.
Does the publicity of the remarks re-
lease the aggrieved brother from tell-
ing the offender his faults alone? Neither
does the occasion excuse the offender
from going to, and being reconciled
with his brother. And if the aggressor
"turn again, saying, I repent, thou shalt
forgive him." Luke, 17:4. For if you
from your hearts forgive not men their tres-
passes, neither will your Father who is in
Heaven forgive you your trespasses.
D. LEE.

For the South Western Baptist.
That Article in your Abstract of
Faith.

BRETHREN EDITORS: In almost every
abstract of faith adopted by Baptists
you will find substantially this article:
"We believe the Old and New Testa-
ments to be the Word of God and the
only rule of faith and practice." Now,
I submit,

1st. That abstracts are adopted to be
obeyed, not idolized.
2d. That this "law" of practice which
the Word of God forbids; second, to
believe and do every thing which it re-
quires.

3. Then, the Old and New Testa-
ments forbid you to love the world or
the things in the world.

4. The Bible forbids you to lay up
treasure on earth. Now my brother,
how does your faith and practice ac-
cord with these parts of the Word of
God? Do you obey them? or do you
love the world, its goods and gold, its
lusts and pleasures? And are you try-
ing by every means to lay up treasures?

5. The Scriptures require you to de-
ny yourself. This is an essential con-
dition of discipleship. You must deny
yourself of all ungodliness and world-
ly lust, "the lust of the flesh and the
lust of the eye, and the pride of life."—
Is this your daily practice, or do you
indulge in these lusts?

6. The Old and New Testaments com-
mand you to give liberally and freely
and frequently. (Have you examined
this subject?) Do you do this? or do
you dole out a dollar or two to your Pas-
tor, and a dime or two for minutes, and
say you can't do anything for the poor,
and for the Bible and Mission Cause,
and consume and hoard up the balance
of your income?

7. The law and the prophets as ex-
plained and taught by Christ, command
you to "love the Lord your God with
all your heart, mind, soul and strength,
and your neighbor as yourself!"

How is your faith and practice in
these respects? To say you "can't
keep these rules," is to charge God with
requiring impossibilities, and contra-
dict your creed. If you, refusing giv-
ing and loving, why not leave off bap-
tizing and praying; one is as much a
duty as the other. You say you are a
poor, helpless sinner, why in the church
then? But this is not true if you are a
Christian. God is in you, Christ is in
you, the Holy Spirit is in you. How
then a helpless sinner? Again you
say, "no one is perfect in the flesh."—
But my brother, you are not in the flesh,
but in the Spirit, "if so be that the Spir-
it of God dwell in you." "If you have
not the Spirit of God you are none of
his;" (Romans the 8th chapter and 9th
verse), you are dead to sin. The Old
and New Testaments command you "to
be holy, to be perfect, to be pure, to be
sanctified." (I am not writing about
John Wesley perfection, but Bible puri-
ty.) Do you obey these commands?—
Don't say you can't till you try. All
your canting about supporting your
household, and charity at home is a
mere excuse to hide your worldliness
and covetousness, to indulge in your
lusts, to pamper your own selfishness.
You can't love God nor your neighbor,

(the poor and needy,) because you love
the world and yourself so well. You
can't give, because it requires all you
earn to gratify the lust of the flesh and
the lust of the eye. "Be not deceived,
God is not mocked." You are sowing
to the flesh and will reap corruption.

God will bring you into Judgment
and reward you according to your
works. Then your abstract will be a
swift witness against you. In that
you took the Old and New Testaments
for your rule, but have not kept it. If
you can't keep it, why did you vote
for it? Why not change? JAMES.

Gen. Jackson and the Minister.

In the editorial correspondence of the
Nashville Advocate appears the follow-
ing interesting reminiscence:

"I must tell of an interview with
Gen. Jackson, which brother Stringfield
with myself had, about twenty days be-
fore the General's death. We were rid-
ing along, and called at the Hermitage.
General Jackson was sick, and not see-
ing company; but the name of Thomas
Stringfield was a password. Stringfield
had been a soldier under him—a Chris-
tian soldier, for he was converted at
eight years of age—and through the
war was steadfast as well as brave.
We were shown into a room where the
old warrior and statesman sat feebly in
his arm-chair. The greeting between
him and brother Stringfield was hearty;
it was like the meeting of brothers long
parted. The sight of his soldier in
arms, and the thoughts recalled, put the
old General in tears. They coursed
down his furrowed cheeks. Gen. Jack-
son was a man of tears, notwithstanding
his iron nature.

"Ah, Mr. Stringfield, what times have
been since we first met? You were a
boy, in a camp at Emucaw, and your
head was bleeding from an Indian bul-
let."

"So it was, and brother Stringfield's
words drew tears, and quickly turned
the conversation from himself.

"Well, General, you are weak and
failing now, how is it with your soul?—
What are your prospects beyond the
grave?"

"To which Jackson replied: "My
friend, I am not afraid to die." A pause
—"My hope is in the Redeemer of the
world; if saved, I shall be a sinner
saved by grace."

"The place was turned into a sanc-
tuary. We all wept. The farewell was
touching.

"Good-by, General; God bless you."
"Farewell, Mr. Stringfield; I hope
we will meet where tears are no more."

"And doubtless they have met—the
General and his soldier, not as at first,
but where

"No rude alarms of raging foes,
No cares disturb the long repose." "

THE CHURCH.—The mission of Mes-
siah, undertaken in the covenant of eter-
nity, was not merely that of a teaching
Prophet and an atoning Priest, but of
a ruling King as well. His work was
not to enunciate simply a doctrine con-
cerning God and man's relations to God,
as some Socrates, for the founding of a
school; nor even merely to atone for
sinners, as a ministering priest at the
altar; it was, as the result of all, and
the reward of all, to found a community,
to organize a government, and adminis-
ter therein as a perpetual king. Stuart
Robinson.

TWO HANDLES.—The motto of the city
of Edinburgh—*Nisi Dominus, frustra*—
which bears the sense, "Unless the Lord
be with you, all your efforts are in vain,"
has been whimsically translated, "You
can do nothing here, unless you are a
lord."

WATCHFULNESS.—When we are alone,
we have our thoughts to watch; in the
family, our tempers; in company, our
tongues.—H. More.

FRIENDSHIP.—A friend is a person with
whom I may be sincere. Before him I
may think aloud.—Emerson.

SELF-DENIAL.—Those whom God loves
in order to a happy eternity, he weans
from the pleasures of this present life.
Wilson.

CHRIST IN GETSEMANE.—O thou Heav-
enly Husbandman! happy is the heart
which is thy garden, watered by thy
blood. Oh, break the rocks, root out
the thorns, and make my heart a fruit-
ful soil. Sow the good seed of thy
grace; shine on it, thou Sun of Righte-
ousness, and blow on it with the soft
gales of thy Holy Spirit, that it may
bring forth much fruit.—Nebelin.

DIVINE ENACTMENT.—It may so fall
out that the reason why some laws of
God were given, is neither opened, nor
possible to be gathered by the wit of
man. Hooker.

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, February 3, 1889.

Elder C. A. STANTON is authorized to act as agent for the S. W. Baptist to collect arrearages and procure subscribers.

The Address.

Published on the first page of our present issue, was sent in manuscript to bro. DAWSON of this place, with the request that if in his and our judgment the cause of Christ would be promoted by its publication, that it appear in the columns of the S. W. Baptist, with a request for other papers to copy. We have decided that it ought to be published at once, and hence its appearance so promptly. The first part of the address especially will interest every pious heart. It must awaken a deeper interest in the spread of the Gospel wherever it is read. It is quite opportune, that while other hands are engaged in pulling down our present Missionary organizations, so good and able a man as Dr. MALLORY, (for our readers need not be informed that he is the author of the address,) has made a plea for missions that must overwhelm every captious objection that can be urged.

In the second part of the address, we think that our brother is scarcely discriminating enough. It does not follow that because two men, or a dozen men get into a difficulty they are of necessity all equally wrong. If we are always to take this for granted, how would we ever find out who is culpable? Many a good man has been sacrificed by this habit of indiscriminate censure. The great object of trials both in Church and State, is to ascertain the guilty party, and vindicate the innocent. True, bro. Mallory declares that he desires no peace "that compromises principle," but a peace founded on the pure, holy, stable principles of the Gospel: for the wisdom which is from above, is first pure, then peaceable. We entirely agree to this sentiment, and therefore think that we ought to inform ourselves fully of questions in dispute before we pass a general sentence of condemnation upon all parties. Such a rule as this would have condemned even the holy Jesus equally with the infuriated multitude who cried, "away with him! crucify him!" The application of this rule did once condemn Paul equally with his accuser in the estimation of Festus, who in doing so, was guilty of the same error which we are now guilty of. We are to ascertain the guilty party, and vindicate the innocent. The application of this rule did once condemn Paul equally with his accuser in the estimation of Festus, who in doing so, was guilty of the same error which we are now guilty of.

We are behind in the publication of our Receipt List. We mention this as we get letters of inquiry from brethren in reference to remittances. We have received the money of all who have inquired of us, up to date. We hope to get up with our List soon, unless our brethren keep "planking down" the money so rapidly that we cannot, to which we have no objection. By the way, our subscribers are doing nobly in that matter. Thanks to them!

First Baptist Church in Nashville.

We published last week some interesting statistical facts in respect to this church. In addition to them, we make a short extract from a letter received by us a few days since, written by a prominent citizen of that place, and a deacon of Dr. Howell's church. He says: "Dr. Howell never stood higher in Nashville than he does to-day, and the First Church is flourishing like a green bay-tree." His congregations were never better at this season of the year, and the brethren are contented and happy."

A New Paper.

We are in receipt of the first number of the ARKANSAS BAPTIST, a handsomely printed paper, published at Little Rock Ark., and edited by Rev. P. S. G. WATSON. We welcome it to the fraternity of Baptist papers, and wish it great success in cultivating its immense field. Its location is in a frontier State, and must do great good in promoting missions, education, and civilization. In prosecuting his work, the editor will often need more patience than Job, as much wisdom as Solomon, and as unflinching courage as Bunyan's GREAT HEART. LOOK WELL TO THE WEST, brother Watson.

We are informed by elder J. D. WILLIAMS that Rev. G. W. M. WILLIAMS, of S. Carolina, has declined accepting the pastorate of the Wetumpka Baptist Church, and that Rev. F. H. FLEMING, from Montgomery, is supplying the Church with acceptance. Brother Williams authorizes us to announce that brother FLEMING's address is now Wetumpka instead of Montgomery.

The Banvard Plagiarism—Final Facts.

We have been frequently urged to publish the final facts in regard to the "Banvard Plagiarism." To these repeated requests we now yield, assuring our readers, that we will make no further allusion to it, unless it be by way of correction or explanation. The editor of the Western Watchman has summed these facts so concisely that we will adopt his article, making the same proposition to all parties that Dr. Crowell, the editor of that paper, does, at its close. It is due our readers that we state, in addition to what the Watchman says, that several papers, in their notices of "Trials and Sufferings," recognized Mr. Graves as its author, and that Mr. G. RE-PUBLISHED THESE ARTICLES IN HIS PAPER WITHOUT ONE WORD OF EXPLANATION—thereby silently endorsing the impression thus made, that HE WAS THE AUTHOR. None of his readers will venture to deny this. And yet we are asked to say in substance that Mr. G. has committed no plagiarism! But here is the article from the Watchman:

In some late issues of the "Tennessee Baptist" are divers hints and innuendoes that we and some other Baptist editors have injured Mr. Graves, by presenting him as guilty of plagiarism, and that we ought to make some kind of redress. This we will gladly do, so far as the truth will admit. We will, therefore, briefly recapitulate the leading facts in the case.

1. It is admitted on all hands, that Mr. Graves' book is, mainly, a reprint of Mr. Banvard's "Priscilla."
2. It is admitted, that Mr. Banvard's book was copied into a London periodical without credit to the author.
3. It is admitted, that Mr. Graves copied it from that London periodical without credit to that periodical, or any one else.
4. The editor of that London periodical, on being asked where he obtained it, says he got it by "picking and stealing," it, legally, from Mr. Banvard's "Priscilla." (By "Legal picking and stealing," he is supposed to mean, that as there is no international copyright law, he could not be prosecuted for damages, and restrained from issuing it.)

So far, there is no dispute about the facts. But Mr. Graves insists that he is clear of the charge of plagiarism, and censures several Baptist editors for not saying so. Let us see:

1. The London editor confesses that he got it by "legal picking and stealing." Mr. Graves admits, (See Tenn. Baptist of Nov. 20,) that he has compromised the matter with Mr. Banvard's Publishers, by paying them "ten cents per copy for the edition of ('Trials and Sufferings') we have on hand," and by agreeing to issue a new edition of "Priscilla" as "legal picking and stealing," as he admits, has not Mr. Graves admitted, by his own story, that his offense is illegal "picking and stealing?" Mr. Banvard was taking steps to vindicate his rights, as the author, by a law-suit, and then this settlement was made.

2. Mr. Graves was understood to pass off the book as his own composition, and there are strong reasons to believe that he intended to be so understood.

3. After the real authorship of the book was made known, he denied such intention.

Such are the facts, as understood by thousands who have carefully examined the case. If the editor of the "Tennessee Baptist," from which paper all these facts are derived, denies the truth of any part of the above, then, we make him this fair offer. He shall copy this article entire, and state distinctly what he admits, and what he denies. We will copy his reply, and either prove all that we have alleged, or retract what we fail to prove, he copy the proof which we furnish. Will he do it? If not we shall claim that all we have alleged is conceded, and shall act accordingly.

Take notice, brother Editors, and all ye people.

The Primitive Churchman.

Rev. J. D. WILLIAMS, editor of this journal, after expressing himself gratified at our statement, that the Churchman did not conflict with any Baptist paper, adds:

"We intend as soon as our income will justify it, to have an associate editor, well known, and a popular writer. Will ministers and active brethren generally receive subscribers for us, and send in all they can get by the 20th of February, as we expect to issue on that day our next number, so that we may know how many to strike off. We solicit the favor of our Baptist exchanges to copy this. Remember our Churchman only costs \$1, and as money is plenty, we hope to get a large list, so that we may be able to make it a useful Monthly." J. D. WILLIAMS.

THE POWER OF PRAYER, illustrated in the wonderful displays of divine grace at the Fulton Street and other meetings in New York and elsewhere in 1857 and '58. By Samuel Ingersoll Prime. Fifth edition. New York. Charles Scribner.

We are indebted to B. B. Davis of the Book Emporium, Montgomery, for a copy of this valuable work. "The author has gathered into this book the wonderful facts which have transpired during these revivals, and the rise and progress of this great religious movement, and the remarkable answers to prayer which are daily mentioned to the praise of divine grace, and striking cases of conversion at meetings, in church, at home, and in the streets, and scores of astonishing, tender, and delightful facts to show the power of prayer."

Church Order and Discipline.

We have been wont to publish every thing that comes signed "D. LEE" without much reflection, and almost without reading. He is so uniformly right that it is difficult to realize that he is wrong. But we must be permitted to enter a brotherly editorial caveat to one of the sentiments in this, the 4th number of his articles. This we shall do in the spirit of candor, and we need not add to him, Christian kindness.

Our bro. LEE maintains that the rule laid down in the 18th chap. of Matt. for the settlement of private offences, applies with equal force to public offences.

For illustration: If one brother pronounces another brother in the presence of ten thousand persons "a Herod" in cruelty, "a pharisee" in hypocrisy, "a dog" in meanness, or any such terms as are calculated to bring him into reproach and odium, bro. L. thinks that the slandered brother is as much bound to go to the offender alone and labor with him according to the rule laid down in Matt. 18th, &c., as if said offence were committed in the presence of no body but the parties. In this we differ with bro. LEE, and we think the usage of the Baptists has been different.

In the first place, a public offence, be it personal or otherwise, is altogether beyond the reach of private remedies. In the case supposed, there are just as many parties to the offence as witnesses. If ten thousand persons witnessed it, there are ten thousand parties to it—that is the law of God has been violated, by a professing Christian in the presence of ten thousand witnesses. Now, the question arises, has any one of that ten thousand, even though he should be the person offended, a right to accept a private indemnity for a public wrong? Who will say this? We are sure bro. LEE will not.

In the second place, every penalty is expected to bear some proportion to the offence. If a man be allowed to injure and slander his fellow in the presence of thousands, while the injured party is restricted to a private indemnity, where is the protection which the church is intended to furnish the innocent? The parties ought at least to be recognized as upon terms of equality. Are we to pay a premium to vice by allowing the offender the most unrestricted license, and confining the offended to the acceptance of a private restitution? Bro. LEE will not say this. Well, then,

In the third place, why put the aggrieved party upon a remedy which is of each member of the church is, in some sort, the property of the church. If that character has been traduced before thousands, before thousands made the atonement be made. All the private indemnity that could be offered, could not restore what has been taken away. It may be well for the party to bestow the private labor as a matter of choice—but certainly not as a legal action, in our opinion. As it cannot heal the breach, it is not commanded by law.

Well, then, the direction given in Matt. 18th, &c., applies to strictly private offences, while they are private. The object of our Lord in that rule appears to be to nip offences in the bud—to confine them to the narrowest possible circle. Let us look at this rule:—"More-over, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Here it is plainly supposed that the "trespass" is known only to the two parties—the offender and the offended: the interview is to take place "between thee and him alone." It is an offence in either party to make it public. No body else is supposed to know any thing about it. And what next? Why, if unsuccessful, "then take with thee one or two more"—confining the knowledge of the offence to the narrowest possible limit, so as to secure competent testimony. This would prevent divisions among brethren, by the formation of parties. Then having exhausted this remedy, it is to be told to the Church, the last tribunal to sit on the case; and if he will not "hear the Church, let him be unto thee as a heathen man and a publican." There is no authority above or beyond the Church.

Observe, so soon as an offence becomes public by either party, even though the making of it public may be a sin, it ceases to be a private offence, and the honor of Christ demands the intervention of the Church.

We shall resume this subject next week, and give some authorities.—Meanwhile, we assure bro. LEE that although we may differ from him on this single point, he is just as welcome to our columns as if we perfectly agreed with him.

Mission Baptist Church, Mobile.

Elder P. E. COLLINS, the pastor, under date of Jan. 20th, says: "We are now in the midst of a precious revival, and hope the Lord will continue his blessing with us. We are now in our new, but unfinished house of worship. To fit it for use, I have assumed and must soon provide for a debt

of \$1300 and personally responsible.—Besides, we shall need some \$1000.00 or \$1500.00 to finish the basement; and \$500.00 to complete the plan."

REMINISCENCES OF THE CREEK OR MUSCOGEE INDIANS, contained in letters to friends in Georgia and Alabama. By THOMAS S. WOODWARD, of Louisiana. Montgomery: Barrett & Wimbish.

We have found in reading this volume of 168 pages, a matter of deep interest and profit. Gen. Woodward's first letters were written without the least expectation of being published hence the style is easy and careless.—Nor can we see but little difference in style after their publication was commenced. But what cares he for stiff, artistic style, while his memory is a fountain of facts, and he giving vent to them in words of his own choice, without regard to conventionalities. He is an uneducated man, technically speaking, having, as he incidentally says, never seen the inside of a College but once, and that was to assist a weak boy to carry out a large trunk, but having a strong native intellect and attentively cultivated the faculty of attention, he has produced one of the most readable little volumes we have met for years. It is a book of facts, many of which were known by the author personally, and the rest furnished him by very reliable tradition. If you wish to rivet the attention of intelligent readers, give them facts—unvarnished facts. Mr. Woodward has done this successfully. We are so well pleased with his facts that we love his homely style, excepting his waggish allusions to death and other serious things connected with that subject. Mr. Woodward is now an old man, and he did well to give the public his information, of which the world would have soon been deprived.

The price of the work is 50 cents, and can be had of Barrett & Wimbish, Montgomery, Ala.

Congress.

Had we space we would chronicle some of the proceedings of that national body. A matter of some importance in a religious point of view has recently been brought to their notice; the union of Church and State in the chaplaincy of the United States Navy. It is a startling fact, that since 1813 the regulations of the Navy require the chaplain "to read prayers at stated periods, perform all funeral services," &c., but say not one word about preaching. Chaplains have been almost uniformly

people who spend the time of youth and vigorous manhood in worldly pursuits—only giving to God the days of old age and decrepitude. She was known as the "Mersey" of Liverpool, but when purchased a few years since by a noble hearted friend of seamen, and presented to the Seamen's Friend Society, the name was changed to Bethel—the house of God. The tonnage of the ship is about six hundred—affording ample room for a good sized chapel, hospital and comfortable quarters for a family, domestics, nurses, &c. For the use of my white family I have two cabins, besides kitchen, store room, &c.

The bay in fair and calm weather presents a most beautiful and lovely appearance—with its border of green forests, interspersed with farm houses, summer retreats, light houses, &c.; the surface as smooth as a sea of glass—decked over with all manner and sizes of sail. Much business is necessarily carried on, yet with but little of the noise and bustle of the town or city.—The stillness is only interrupted by the occasional passing of steamers and lighters, the passing of row-boats that skim over the waters and the joyous songs and chants of boatmen and sailors, which remind one very much of those merry songs that we hear in the country at what is familiarly known as "Corn-shuckings." But it is not at all times so pleasant. Occasionally we have gales that produce great roughness on the Bay. Indeed a few vessels have been wrecked here in severe storms. We feel safe, however, on our ship—her moorings are sufficient for a vessel of twice her size. My white family have escaped sea-sickness, but the servants have suffered very much.

Allusion has been made to a hospital on the ship. This is not a primary consideration in keeping up the ship, but an appendage to the mission. Yet it is an important one. With a population in the Bay during the shipping season of something like two thousand, and no medical skill available nearer than Mobile, the safety and comfort of the sick and wounded, from accidents, &c.; require some provision for their treatment in the Bay. An effort is now being made to get Congress to establish here a marine hospital post. This ought to be done. But in the absence of any such arrangement hitherto the American Seamen's Friend Society has been in the habit of employing for this Mission ministers of the Gospel who were also educated physicians, that sick and disabled seamen may be received into the ship-hospital department—and have proper medical treatment and nursing. During the last year that Dr. Parker

years since he went West, and filled important positions in the Baptist Israel in that section, and recently, of choice, returned South, to finish the ministry he has received of the Lord Jesus. He is a ripe scholar, a sound divine, and an able instructor. He is the author of a recent work, "Notes on the New Testament," which should be in every Bible student's library, particularly should it be procured by every Sabbath school teacher. After all, the best title that brother Sherwood bears, is that of being "a good man, and true." May all the Lord's servants attain to such distinction!

New Year's Gifts.

Rev. J. J. D. RENFROE, pastor of the Baptist Church in Talladega, has recently had a good run of gifts in the Book line. These gifts show that he is highly esteemed in the community.—The following presentations were by gentlemen who are not members of his Church. Our informant says:

"John White, Esq., presented him with Coleman's Historical Geography of the Bible; and Gen. James B. Martin, furnished his Library with a copy of the Life and Writings of Saint Paul."

The address of Rev. W. C. HARRIS is changed from Harpersville, Ala. to Sterrett, Ala.

For the South Western Baptist.

Mobile Bay—Mission to Seamen.

BETHEL SHIP, MOBILE BAY, } JANUARY 21, 1889.

DEAR BRETHREN H. & T.: Many friends requested that I should write to them after reaching my new field of labor, and fearing I may not otherwise be able to comply with all these requests, I beg room in your columns to speak of my field and the nature of my work.—Those of your readers who have passed down the bay, know pretty well the position of the fleet: thirty miles south of Mobile, five or six miles from Grant's Pass and about the same distance above the Gulf of Mexico. The Bay, at this point, is about fifteen miles wide, with the ships—from 50 to 75 in number—anchored near the center, covering a space of about two miles across. Our Bethel ship, without masts or rigging, moored near the middle of the fleet, would remind a passer-by more of the pictures we have seen of Noah's Ark than perhaps anything else. She is a noble old ship, though not pretty. Her younger days were spent in the service of the world, as an English Merchant

people who spend the time of youth and vigorous manhood in worldly pursuits—only giving to God the days of old age and decrepitude. She was known as the "Mersey" of Liverpool, but when purchased a few years since by a noble hearted friend of seamen, and presented to the Seamen's Friend Society, the name was changed to Bethel—the house of God. The tonnage of the ship is about six hundred—affording ample room for a good sized chapel, hospital and comfortable quarters for a family, domestics, nurses, &c. For the use of my white family I have two cabins, besides kitchen, store room, &c.

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was here, he reported, if I mistake not, some eight hundred patients treated on the Bethel ship and in the Bay. This hospital department is a source of additional expense to the Mission, but this is met mainly, if not altogether, by small hospital charges that are made. This is a work that may well claim the heart and hand of the philanthropist, for as before said, although it be an appendage to the Mission to seamen in Mobile Bay, it is an important object.

But the great work here is to preach the Gospel to the poor—glad tidings to lost sinners. This is the object for which the Mission was established, and for which it is kept up. I love to preach to the poor—it is for this that I have left my home, the society of kindred and friends. I hope for no other. But I will speak more of this branch of my work next week—my letter is growing too long. Remember, dear brethren, "they that go down to the sea in ships, that do business in great waters," with those who labor for them.

Yours in Christ,

F. M. LAW.

P. S. My family are in the enjoyment of usual health. The weather has, so far, been remarkably mild with us. This is evidently beneficial to the health of Mrs. L., and especially when combined with the specific influence of the salt air.

F. M. L.

For the South Western Baptist.

To the Subscribers to the Coliseum Place Baptist Church, New Orleans.

I hereby give notice to the subscribers to the Coliseum Place Baptist Church, New Orleans, that the whole amount of \$15,000, necessary to liquidate the debt upon the building has been secured in cash or reliable subscriptions; and I now call upon all those persons who have made subscriptions, to send the amount of the same to the Treasurer of the Domestic Mission Board of the Southern Baptist Convention, W. Hornbuckle, Marion, Ala., as it is desirable to close this business before the meeting of the Convention in May next.

JAMES H. LOW, Treasurer.
B. Trust's Col. P. Bap. Ch., N. O.
New Orleans, Jan. 25th, 1889.

For the South Western Baptist.

Rock Hill, Jan.

BROWNWOOD INSTITUTE
NEAR LA GRANGE, GA.

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THE SESSION, for 1899, will be opened on Monday, 10th of January. It will consist of two Terms—each of six months, the other of three.

FACULTY.

WILLIAM JOHNS, PRINCIPAL AND PROF^r,
Instructor in Political Economy, Moral & Mental Science.

EDWARD R. DICKSON,
Instructor in Ancient Languages and the Physical Sciences.

D. P. BLACKSTONE,
Instructor in Mathematics—Pure and Mixed.

RODNEY DENNIS,

instructor in English Language and Literature.

E. M. HEARD & LADY, BOARDING DEP'T.

EXPENSES.

Tuition	Boarding Term	Autumn Term
Primary Department	\$20.00	\$10.00
Intermediate Department	30.00	15.00
Collegiate	40.00	20.00
Board, Lodging and Washing	14.00	per month.

Part of the term tuition is paid at the close of term.

A pro rata deduction will be made from the Board in cases of students absenting themselves from Tuition.

~~For~~ For further particulars, apply to the Principal.

December 16, 1888

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Central Female College,
TUSCALOOSA, A.L.A.

THIS COLLEGE, inaugurated on the fourth of October, is in successful operation, under the administration of Professor R. F. LATHAM, A. M., a distinguished educator, and President of the University of Alabama. The College is situated on the campus of the University, in the Valley in the Library, and Professor Groscheit and Miss Groscheit in the Musical Department. Other competent teachers are provided, and the course of instruction which shall require.

The Department is under the superintendence of Mrs. SLAUS, a lady admirably adapted to the duties of her position. The rooms are large and well lighted. High attendance is desired, and the charges are moderate.

Primary Convent and elegantly.

Rates per Session.	
Clerical Course	\$12 50
Preparatory " "	from \$15 to 25 00
Calculus	20 00
Music on Piano, Guitar	20 00
Music on Harp	20 00
Instruction in French	12 00
Board, including lodging, fuel & lights (per month)	40 00

Ref. Letters of inquiry addressed to
SEP. 28, 1858

R. P. LATHAM.

SALEM ACADEMY.

MALE AND FEMALE.

THIS SCHOOL will be opened again on the 24th inst. for the admission of a full number of scholars from all over the great thoroughfare, leading from thence to Tallahassee, Duluthville, Wetumpka, &c., on the north-west line of Macon and the Georgia Railroad. For board and tuition, it cannot be surpassed. In the midst of a social and intelligent community, and in the midst of a commanding influence of town or village. Parents or guardians who place their children or wards in this school, may be well assured that they will receive a liberal and useful education, training, which will best fit and prepare them for the duties of life. A thorough course of instruction in all the various branches of science, literature, and history, will be taught; the meaning and use of the studies in which they are engaged, and not merely the names of things. The method of teaching is by the oral method, and which I have found

[illegible]

which they ought to have made, no charge for tuition will be made. P. PARKER, Secy. [26-36]

Planters' Ware-House.

COLUMBUS, GA., JANUARY 1, 1859.

THE undersigned tender their thanks to their friends and the public generally for the liberal patronage heretofore bestowed, and again offer their services to all the merchants of the *Ware-house and Commission Business*, in which their personal attention will be devoted to the interests of their patrons.

LIBERAL CASH ADVANCES made on produce in store when desired. *BAGGING, ROPE, and FAMILY SUGARS*, carefully selected at *Wholesale and Retail Prices*.

MR. JAMES M. WATT, will fill the position of Book-keeper, and Mr. J. M. GLAY, and Mr. A. BENKEL, will be in charge of Sales and Department. They will be happy to see and serve their friends.

☞ We will, as heretofore, sell Cotton for 25¢. per bale.

DILLARD, POWELL & CO.

N. B.—Every department of their business will be attended by men both competent and obliging. D. P. & CO. January 27, 1859. 6m

G. N. K. FIGHT PR.

CLOCKS, WATCHES, FINE JEWELRY, &c.

In tendering to his patrons generally his sincere thanks for the liberal patronage bestowed upon him since opening the sales branch of his business, at the same time desires to inform them that he has again received a large stock of new goods, consisting of carrying on, and is now offering great inducements for Cash, *not on short time to prompt customers*, in all classes of *his line*.

Repairing in every branch of the business skillfully and promptly executed, and delivered.

Taskogue, January 6, 1859. 84

PUMPS MADE TO ORDER.

M^r. CHARLES A. WILLIAMSON *has* permanently located in Taskogue, would respectfully inform the citizens that he is prepared to furnish wells with pumps, at the shortest notice, and in the most durable manner.

Warranted.

Pumps put in Wells of any depth—from 10 to 100 feet.

Prices—65¢ cents per foot—one half-cash, on completion of the well, but no less than \$10.

RESIDENCE—Hon. Wm. P. Chittico, Hon. Wm. F. Perry, and

NEW FALL & WINTER GOODS.

[illegible]

READY-MADE CLOTHING.—On the second floor, over our stock of Dry Goods, we keep a good assortment of Ready-Made Clothing.

—We buy our goods mostly for cash, and sell exclusively for cash at short profits, thus saving for our patrons at least a difference of fifteen to twenty-five per cent from the usual credit system. We earnestly solicit a call from persons visiting our market, believing that we can sell in every case, be able to **GIVE ENTIRE SATISFACTION**.

G. W. ATENSON & TAYLOR,
Broad street, one door south of Randolph street, below the Post Office, Columbus, Ga. (Sept. 30, 1857)

The Family Circle.

For the South Western Baptist.
Believing in Christ.

When a boy, I marked the frequency with which ministers said that a belief in Christ was the first and most important step in becoming a Christian and of gaining salvation. I did not doubt the truth of what they said, but I could not understand why so much stress was laid upon the expression and why it was repeated so often, as no one, excepting an infidel here and there, doubted the divinity of Christ. And I thought, therefore, that mankind was pretty nearly saved already. My thoughts occasionally reverted to that subject—especially when I would hear the expression used—until I grew up to manhood. One Sabbath, in the first year of my majority, I attended Church and heard the preacher make use of those same words that had puzzled me so long. Fortunately, after services were over, I was thrown into his company, and resolved to satisfy myself upon that important, and to me, perplexing question.

Said I, "Mr. L., what does the preacher mean when he says that a belief in Christ constitutes a Christian? Now," I continued, "I believe in Jesus Christ as strongly as any man, yet do not imagine that I am a Christian."

"No sir," said he, "you do not believe in Christ; you merely acknowledge him. Now," he continued, "belief begets action; that is, if you believed that a certain thing existed, or that a certain event would transpire, you would act according to that belief, if the existence of that thing, or the transpiring of that event would effect you in any manner. Therefore, if you believed in Christ, you would obey his commands and live up to the requirements of his gospel."

"Yes, yes," said I, "I see, I see." And notwithstanding that I thought it a very summary way of disposing of my "belief," yet the explanation was quite satisfactory. Still, however, I resolved to push my inquiries a little further.

So, happening one day in the company of a man of high standing in his church, (a very different one from that of the minister just mentioned) I said to him:

"Mr. B., what does the preacher mean when he says that believing in Christ makes a man a Christian? I believe in Christ, but I am not a Christian."

"Ah, well," said he, "there are two kinds of belief—a historical and a saving belief. You believe in Christ historically; you believe what is said of him in sacred history to be true; but you have not that belief which purifies the heart and makes a Christian."

"Ah," said I, "I understand you, Mr. B."

And though the two explanations are somewhat different, yet they appear to me to be so eminently correct that I believe them both.

E. F. B.

Deifying the Female Sex.

Dr. Alexander, in his recent volume of sermons, utters the following solemn warning:

What a horrid fraud Satan is practicing upon the church, in regard to the daughters of the covenant! In fashionable circles—dare I name them?—the years where girlhood merges into maturity are frequently sold to the adversary. The young American woman is taught to deem herself a goddess. If there be wealth, if there be accomplishments, if there be beauty, almost a miracle seems necessary to prevent the loss of the soul. Behold her pass from the pedestal to the altar. The charming victim is decked for sacrifice. Every breath that comes to her is incense. Her very studies are to fit her for admiration. Day and night, the wretched maiden is taught to think of self and selfish pleasures. Grave parents shake their heads at magnificent apparel, costly gems, night turned into day, dances, at which Romans would have blushed, pale cheeks, bending frames, threatening decay; and yet they allow and submit. And thus that sex, which ought to show the sweet, unselfish innocency of a holy youth, is carried to the overheated temples of pleasure. Thus the so-called Christian verifies the apostle's maxim, "She that liveth in pleasures, is dead while she liveth."

The Divine Mercy.

However old, plain, humble, desolate, afflicted we may be, so long as our hearts preserve the feeblest spark of life, they preserve also, shivering near that pale ember, a starved, ghostly longing for appreciation and affection. To this attenuated spectre, perhaps a crumb is not thrown once a year; but when hungered and athirst to famine—when all humanity has forgotten the dying tenant of a decaying house—Divine mercy remembers the mourner, and a shower of manna falls for lips that earthly nutriment is to pass no more. Biblical promises, heard first in health, but then unheeded, come whispering to the couch of sickness; it is felt that a pitying God watches what all mankind have forsaken; the tender compassion of Jesus is recalled and relied on; the fading eye, gazing beyond time, sees a home, a friend, a refuge in eternity.—Charlotte Bronte.

THE HOLY CITY.—If we saw our Father's house, and that great and fair city, the New Jerusalem, which is up above sun and moon, we would cry to be over the water, and to be carried in Christ's arms out of this borrowed prison.—Rutherford.

A Plain Opinion on Promiscuous Dancing.

Mr. Editor: I received a letter from a friend this morning, requesting my opinion of the practice of dancing, etc.

I cannot say, with Cicero: "No man in his senses will dance." For we see gentlemen and ladies of no mean capacity for intelligence engaging in the amusements of the dance, yet we cannot regard it at all as an evidence of a superior degree of sense: inasmuch as the lowest and least intellectual of the human race engage in the same amusements, and that too with even a superior zest to their more intellectual neighbors.

Dr. A. Clarke says of dancing: "I have it justly in abhorrence for the moral injury it did me; and I can testify (as far as my own observations have extended, and they have had a pretty wide range) I have known it to produce the same evil in others that it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, (allowing them to dance,) or send them to those schools where dancing is taught, are consecrating them to the service of the Moloch, and cultivating the passions, so as to cause them to bring forth the weeds of a fallen nature with an additional rankness, deep-rooted iniquity, and inexhaustible fertility."

It is regarded by some as "an innocent amusement." I suppose that the thing, in itself considered, is as innocent as any other exercise, engaged in as such: as innocent as walking, leaping, running, etc. If a person needs exercise, and prefers that kind to any other, they may very innocently go into a room alone, and take as much of it as is necessary.

Promiscuous dancing, as practiced now, and has been practiced from time immemorial, I regard in a very different light. I believe it is all that Dr. Clarke represents it in the above extract. My opinion is that it is participated in most by the lowest grade of intellects among men; that the practice of it lessens in the same proportion that the intellect perceives its vulgarity. As to refinement, there is not an ingredient of it in dancing. It is vulgarity all. And I apprehend that, as it always has been, so it always will be, the unrefined and vulgar way to dance. "Train up a child in the way he should go, and when he is old he will not depart from it."—Christian Advocate.

How the President Lives.

The correspondent of the Boston Courier furnishes an interesting account of the President's mansion, and his mode of life, from which we extract the following paragraphs:

"To a large majority of all the strangers to the federal metropolis, who visit Washington, there is no object which excites so much curiosity as the executive mansion. The truth is, that up to the time of Mr. Polk, the White House was not decently furnished. Congress then made an appropriation, which being judiciously expended, improved things somewhat. After that, no considerable appropriation was made until the year 1858, when some fifty thousand dollars were appropriated for heating, ventilating, painting, and re-furnishing the house. The silver in the house, I am told, is mostly that bought in Paris during the administration of Mr. Monroe. There are but two or three pictures in the house. One in the red room, a portrait of Washington, which was cut from the frame and secured by Mrs. Madison when Washington was occupied by the British during the war of 1812. Another, in the President's office, a portrait of Bolivar, the South American patriot. There are no household ornaments about the house, except vases scattered here and there on mantels, and articles brought from Japan by Commodore Perry. The White House, in a word, is furnished more like a hotel than a first class private residence. There are articles of use in abundance, rich and massive, but no articles of art and adornment.

"The President receives twenty-five thousand dollars salary. Next, he receives a house, garden, and stables, free of expense. The house is furnished and the garden cultivated by the government. Every article of furniture necessary is supplied by the United States. The government also lights and heats the house. It pays for a steward to take care of the public property, and a fireman, and for no other domestic servants. The executive office is in the executive mansion, and for the former the government provides a private secretary, clerks to the secretary, two messengers and a porter. For all domestic servants, however except steward and fireman, the President must pay out of his own pocket. He must pay for his cooks, his butler, his stable servants, his female servants, his coachman, grooms, etc., as any other person does when he employs such a retinue of servants. He supplies his table, with the exception of garden vegetables, as any other private citizen does, by his own purse. So with his stables. In short, the only things furnished are house and furniture, fuel and lights, steward and fireman, garden vegetables and flowers. All else is matter of private expense.

"With these items, as basis of calculation, any gentleman who keeps eight or more servants, of both sexes,

who keeps a stable with horses, as does Mr. Buchanan, who dines persons besides his own family, every day, and once a week gives a dinner to forty invited guests, can form some notion how much out of twenty-five thousand dollars remains at the end of the year. A private gentleman who entertains freely has only to estimate expenditures which the office imposes, which are now devolved, even for the same things on a citizen, and a fair estimate is reached."

Revolutionary Anecdote.

One of the regiments in the battle of Benning, was commanded by one who, when at home, was a deacon. He was a calm, sedate, determined man, and went to battle because he was impelled by a sense of duty. His whole parish was in his regiment; so was his beloved pastor, without whose presence and blessing, they scarcely thought themselves in a way to prosper. The colonel was ordered by general Stark to reinforce one of the wings, which was suffering severely. He marched at the instant with his forces, but as slowly and compositely as if he had been marching to a conference meeting. The officer in command of the corps to be relieved, fearing that he should be compelled to give way, sent to hasten the colonel. "Tell 'em we're coming," said he, and marched steadily on. A second messenger came, with the intelligence that the wing was beginning to fall back. "That will make room for us. Tell 'em we're coming," replied the colonel, with unmoved countenance and unaccelerated pace. A third message reached him, just as his troops emerged from behind a copse in full view of the enemy, whose balls now began to whistle about them. "Halt!" commanded the colonel; "form the column and attend prayers." And there, in the face of the enemy, did the regiment pause, while solemn prayer was offered for their success in the deadly struggle they were about to begin. Prayer being ended, the colonel addressed his men in a speech which for brevity, conciseness and vigor, may bear comparison with any that Caesar or Napoleon ever addressed to their troops. "Soldiers," said he, "our wives and children are in the rear, the Hessians are in front, give it to them." They did give it to them. And that band of foreign mercenaries melted away before those christian soldiers as the hosts of the uncircumcised Philistines melted away before the armies of Israel.—Rev. Phiny H. White.

Earnestness.

M. de Buffon says that "genius is only great patience." Would it not be truer to say that genius is great earnestness? Patience is only one faculty; earnestness is the devotion of all the faculties: it is the cause of patience; it gives endurance, overcomes pain, strengthens weakness, braves dangers, sustains hope, makes light of difficulties, and lessens the sense of weariness in overcoming them. Yes, war yields its victories, and beauty her favors, to him who fights or woos with the most passionate ardor. In other words, with the greatest earnestness. Even the stimulation of earnestness accomplishes much—such a charm has it for us. This explains the success of libertines, the coarseness of whose natures is usually only disguised by a certain conventional polish of manners; "their hearts seem in earnest, because their passions are."

It was during the second term of Gen. Jackson that he stopped at a public house, while on his way from Nashville to Florence Ala., and "thereby hangs a tale." He was the guest of Mr. Samuel Wormley, as fine a specimen of an old Virginian as you will see between the rising and the setting sun. A large company was present, and many were being introduced. The host presented two of his sons-in-law in the following manner: "General, allow me to introduce my son-in-law, Samuel P. Walker, who is a nephew of James K. Polk. General, allow me to introduce another son-in-law, Adey O. Harris, once a brother-in-law of James K. Polk." In a corner of the room sat a wag, who had either eaten too much or drunk too much; rising from his seat he said: "General, allow me to introduce myself, Michael R. Moore. I married Kate, the daughter of old John Miller; give me your corn-stealer." Well, there was a laugh, long and loud, in which the General heartily joined while extending his "corn-stealer."

TRUE RICHES.—Though a man were poor even to a proverb, yet if a vein of true godliness, sincere grace, be but found in his heart, here is a rich mine that will lift him up above all the world's contempt. Such an one may possibly say that he hath no money in his house; but he cannot say that he hath no treasure, that he is not rich, and speak truth. He surely is rich that hath a key to God's treasury. The sincere soul is rich in God: what God hath is his: all is yours: ye are Christ's.—Dr. Gurnall.

CHILDHOOD AND AGE.—Childhood often holds a truth with its feeble fingers, which the grasp of manhood can not retain, which it is the pride of utmost age to recover.—Ruskin.

CONVERSATION.—The most casual remark lives forever in its effects. There is not a word which has not a moral history. And hence it is that every "idle word" which men utter assumes a character so important, that an inquest will be held on it in the general judgment.—Harris.

R. R. R.
NO MORE RHEUMATISM,
NO MORE GOUT,
OR STIFFNESS OF THE JOINTS, BRUISES, WOUNDS,
OR SUFFERING FROM OTHER BODILY INFIRMITIES.

The Rapid and Complete Efficacy of
RADWAY'S
READY RELIEF.
In instantly stopping the most excruciating
Pains and Aches, Headache, Cuts,
Wounds, Bruises, &c., &c.,
readers in this tract that every family keep a supply of it in the house.

Armed with this remedy, a household is always protected against all the above ailments. Thousands of lives of persons have been saved by its timely use, who were suddenly seized in the night time with Cramps, Spasms, Cholera, Cholera, and other violent diseases. Let a dose of this Remedy be taken internally, as the case may require, when suddenly seized with any of the above ailments, and it will instantly relieve the patient from Pain, and arrest the disease!

Radway's Ready Relief
Has Cured
RHEUMATISM, NEURALGIA, MIGRAINE, SCIATICA, BRUISES, WOUNDS, STRAINS, AND IN ALL CASES OF
ACUTE CHEEK, RHEUMATISM, GOUT, &c., &c.,
in ten minutes.

It is the most reliable and certain remedy for all the above ailments, and is sold in every drug store, and by mail, for 25 cents per bottle.

A New Contribution to Science.
The Great Grand Discovery.
R. R. R. R. R.
(See page 10.)

RADWAY'S REGULATING PILLS.
DR. RADWAY & CO. have recently discovered a method for extracting from roots, herbs, plants and gums a nutritious and powerful medicine, which they have combined with RADWAY'S REGULATING PILLS, and the result is a most valuable and reliable medicine, for the cure of all the above ailments, and is sold in every drug store, and by mail, for 25 cents per bottle.

They Cure
CONSTIPATION, HEART BURN, BILIOUSNESS, DYSPEPSIA, PALENESS OF THE FACE, &c., &c., &c.,
and all the ailments of the bowels, and are particularly recommended to all persons who are subject to these ailments. They are pleasant to take, and do not produce any of the usual effects of other purgatives. Mothers nursing should take one or two pills, and it will not only keep their system healthy and regular, but will protect their infants against Cramps and Pains in the stomach, and insure not only a healthy child, but will prevent every ailment, such as, with a sweet disposition.

RADWAY'S REGULATING PILLS
Regulate each and every organ of the system, and correct all derangements of the Liver, Bowels, Stomach, Heart and Kidneys.

Ask for Radway's Regulators, or Regulating Pills.

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The Great Constitutional Remedy.
R. R. R.
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A New Life-creating Principle.
RADWAY'S RENOVATING RESOLVENT.
Has Cured
RHEUMATISM, NEURALGIA, MIGRAINE, SCIATICA, BRUISES, WOUNDS, STRAINS, AND IN ALL CASES OF
ACUTE CHEEK, RHEUMATISM, GOUT, &c., &c.,
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Valuable Property for Sale.
FOR SALE,
A DESIRABLE PLANTATION, 10 miles
west of Tuskegee, on the Alabama River,
containing 300 acres of land, mostly
under cultivation, and a large body of
timber. The land is well watered, and
the soil is fertile. The plantation is
well improved, and the buildings are
in good repair. The price is \$10,000.
For particulars, apply to
J. W. WEBB & CO.,
Tuskegee, Ala.

Valuable House and Lot for Sale.
I offer for sale one of the most desirable
houses in Tuskegee. The dwelling is
comfortable, well ventilated and arranged for
comfort. It is situated on a large lot, and
is well watered. The price is \$5,000.
For particulars, apply to
J. W. WEBB & CO.,
Tuskegee, Ala.

C. L. SIMMONS,
DENTAL SURGEON,
TUSKEGEE, ALABAMA.
TENDERS his thanks for the
kind and generous patronage
which he has received from
the public, and assures them
that he will continue to
supply them with the most
improved and reliable
dentures, and will do so
at the lowest possible price.
He is also a skilled
mechanic, and will repair
all kinds of machinery.
He is also a skilled
carpenter, and will build
all kinds of houses and
other buildings.
He is also a skilled
blacksmith, and will
repair all kinds of
wheeled vehicles.
He is also a skilled
joiner, and will make
all kinds of furniture.
He is also a skilled
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all kinds of houses and
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He is also a skilled
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all kinds of carvings.
He is also a skilled
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all kinds of sculptures.
He is also a skilled
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all kinds of engravings.
He is also a skilled
goldsmith, and will make
all kinds of gold and
silver jewelry.
He is also a skilled
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all kinds of silverware.
He is also a skilled
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He is also a skilled
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Religious Publications.
New Books! New Books!!
AT THE
"Alabama Baptist Bible & Book Depository,"
SELMA, ALA.
THEODORUS BERNER, 1st and 2d vols.; Spurgeon's
Sermons, 1st and 2d vols.; Bowen's Central Africa;
Wayland's Principles and Practices of Baptist Churches;
Chambers's Encyclopedia; Window's Works; Life in Israel;
&c., &c., together with a general selection from the
publications of the Southern Baptist Publication Society;
the American Baptist Tract Society; the American
Tract Society; and American Sunday School Union.
Also, a good assortment of Bibles. The entire
stock is at the Publisher's Catalogue prices. All or
orders will be punctually attended to, and Books sent
by mail when desired, at the usual prices. Address
HERBERT HIRSH,
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BENJ. B. DAVIS,
Dealer in Books, Stationery, Music, &c.,
MONTGOMERY, ALA.
Agent for the Baptist Book Emporium,
K. WEBB & CO. on hand the publications of the
American Baptist Tract Society, the American
Tract Society, and American Sunday School Union,
together with a general assortment of Bibles.
Particular attention paid to the filling of Special
Orders. Ministers, School Teachers, Sabbath Schools
&c., &c., are invited to call.
Jan. 14, 1858.

ALABAMA WARE-HOUSE.
The interest of B. A. Sonnet in the
Alabama Warehouse, would be glad to see their
old friends and patrons at their new
building, which is now open for business.
The Warehouse is situated on the Alabama River,
and is well adapted for the storage of all kinds
of goods. It is also well adapted for the
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