

H. E. TALIAFERRO, } EDITORS.
J. E. DAWSON, }

"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,
A RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY.
By THOS. P. MAINTIN.

TALIAFERRO & DAWSON,
PROPRIETORS.

For Terms, &c., see last page.

Foreign Correspondence.

DOUGLAS, ISLE OF MAN, July 15th, 1859.

BRETHREN EDITORS: In his life of Johnson, Boswell relates the following incident: "I mentioned a scheme which I had of making a tour to the Isle of Man, and that Mr. Burke had playfully suggested as a motto: 'The proper study of mankind is Man.' Johnson: 'Sir, you will get more by the book than the jaunt will cost you, so you will have your diversion for nothing, and add to your reputation.'"

Now, brethren, don't be alarmed, I am not going to write a book, I came here simply to spend a few days with loved friends in the enjoyment of the pure, bracing air of the sea. This Island, distant 75 miles from Liverpool, easily accessible, with a delightfully genial and salubrious climate, invigorating alike to the robust and the invalid, is annually resorted to by thousands from the midland counties of England. St. John's, Newfoundland, is seven degrees further south than the Isle of Man; and yet, while the mean temperature of winter here is nearly 42 deg. Fahrenheit, that of St. John's is only 23-14, i. e., nearly nine degrees below the freezing point. Even in summer it is four degrees colder there than here—its mean annual temperature is only 6-12 deg. above the freezing point, whereas here it is nearly 18 above it. This difference is owing to a peculiarity of position in reference to two great oceanic currents. St. John's experiences this severe cold chiefly in consequence of the setting down of the Arctic or Polar current upon its shores, laden with ice-burges and ice-floes; on the other hand, this Island has the benefit of the Gulf Stream, that great "river in the ocean," which, flowing across the Atlantic, brings to its shores the warm water of the Gulf of Mexico.

Not only its temperature, but the variety of scenery, the noble negligence of nature as exhibited in its primeval grandeur—its romantic and picturesque shores, studded with the relics and memorials of bygone ages, and consecrated by a thousand stirring associations, presents no ordinary attractions even for the most unobservant eye or uncultivated mind. Although its greatest length is not more than thirty-three miles, and its breadth not more than ten, yet as a residence for the lover of nature, for those who seek retirement and rest from the battle of life, and for valetudinarians, it knows of no spot on earth combining more advantages. Its mountain scenery is truly sublime—Sneefield, the highest, is verdant to the summit, its sides covered with the most beautiful flowers. If the atmosphere be clear, as on yesterday, the magnificent which discloses itself, both of the Island, the vast expanse of ocean, and the surrounding shores of England, Scotland, Ireland and Wales, comprising a range of upwards of 60,000 square miles, altogether baffles description.

In regard to its history, it is probable that the Island was first colonized by the roving Gaelic tribes, between whose language and the Maiks (the name of the inhabitants) there is but a slight dialectic difference. The earliest person mentioned in tradition and history is Manuaban-Beg-Mac-y-Thairr, (which pronounce if you can) from whom the Island derived its name of Man. Our guide, yesterday, pointing out the ancient site of his castle, gravely informed us that at his bidding, the mountains rocked from their foundations, the sea boiled up to its lowest depths; volcanic fires, with sulphurous vapors and dense columns of smoke shot forth; and thick mists enveloped the Island in an impenetrable mantle.

Whatever may be thought of this Wizard king, there are indubitable traces of a government as early as 290 years before Christ. It retained its independence under the sovereignty of its own rulers till 1765, when it was purchased by the British Crown from its Lord, the Duke of Athol. There are many relics of antiquity in a remarkable state of preservation. One of its castles was built in 1037, and its low, dark vaults have been the scene in which prelatial cruelty and despotism have triumphed over innocence and truth. Vast circles of stones, huge crosses, and ponderous shields, scattered everywhere, mark the graves and monuments of the rude Northmen, who, centuries ago, invaded this lovely spot.

The population of the Island is 52,000, and they are exempt from many of the taxes which oppress every other part of Great Britain. The prevailing form of religion is Protestant, with but few Catholics. Most of the places of worship belong to the English or

Catholic, two Independent, and one Scotch Presbyterian, include all the rest. There is not a Baptist church on the Island.

RELIGION IN GREAT BRITAIN.

You have probably seen in the papers some accounts of the Revival now progressing throughout the North of Ireland. This movement began to excite public attention some two months ago, and the feeling created by it is most intense. People of all grades, but particularly the poorer classes, are inquiring the way of salvation; and in the town of Belfast, every evangelical place of worship is constantly open.—Some sneer at the movement, others believe that it is of God. The symptoms of conviction are very extraordinary.—Men, women and children become "stricken," and fall down in a fainting condition, which is most painful to witness. Some become quite insensible; others partially so; and large numbers have received, they say, the pardon of their sins while in a state of trance, or partially suspended consciousness. In this state of mind they are admitted to membership with all the denominations.

The following, as related to me by a credible and intelligent eye-witness, will illustrate these proceedings: A Presbyterian minister in Belfast, in a recent meeting, was urging with great vehemence of manner, the terrific horrors of Hell—the agonizing torments of the lost—the sulphureous caverns and burning lakes of perdition. Suddenly a cry was heard—"What shall I do, to be saved?" It is a woman who has been "stricken," and under the pressure of most violent excitement has fallen to the ground. Being raised up, she is led from the gallery of the building, and is seen from the crowded porch descending the stairs, leaning on the arms of two young men. She seems about twenty-five years of age, and is dressed in respectable attire, indicative of mourning for the death of a near relative. It would be difficult to describe the thrilling sensation, the eager curiosity that pervades the dense multitude in the vestibule and on the stairs of the building, as well as those inside, on seeing this young woman, her countenance now wearing an unearthly expression. "Thank God," she says, "thank God that I came here to-night." Her voice is hoarse and sepulchral—occasionally there are loud sobs, which terminate in wild, fearful shrieks. With dishevelled hair and disordered mein, she turns her pale, haggard face to the vast assembly, and cries out, "Oh, my friends, flee from the wrath to come—seek for mercy—go not down to hell." She then passes into the street, and the next day is received as a member of the church.

In this, there is no exaggeration.—God forbid that a single cautious thought should ever be entertained by His people in regard to His work! But I tremble, lest the few that are truly converted at these meetings should be saved at too great a cost.

THE WAR.

Peace has been signed between France and Austria. This was done at an interview between the two Emperors at Villafranca on the 10th inst. An armistice had been previously concluded, which was immediately followed by a treaty of peace. The Emperor of the French informs the world that peace has been signed between himself and the Emperor of Austria upon condition that an Italian confederation shall be formed under the Honorary Presidency of the Pope; that the Emperor of Austria shall cede his rights in Lombardy to the Emperor of the French, who transfers them to the King of Sardinia; and that the Emperor of Austria shall retain Venice which is, however, to form an integral part of the Italian Confederation. A general amnesty, it is stipulated, shall likewise be granted.

Reviewing the brief progress of the war, no one can doubt that it has been an imposing manifestation of firmness of resolution, quickness of action, and ostentatious independence on the part of a single chief. Somewhere or other between the two great hosts whose grapple for life and death has been so recently relaxed, far away from the ken of diplomatists and the influence of senates, a treaty has been signed by which the Italian question is presumed to be settled; and Europe suddenly awakens from a troubled and painful dream to find herself in temporary tranquility and repose. The first sensation is that of relief, and yet it may be that peace has come too soon for Italy. Napoleon promised that Italy should be free from the Alps to the Adriatic—he has not kept his word. Poor Italy, transferred from the tyranny of a temporal despot, to be under the "honorary presidency" of a spiritual power, if possible, more oppressive.

Will Germany submit? Prussia, will she quietly acquiesce? Italy, will she consent to continue a mere toy, to be tossed about at the will of France and Austria? Liberty, is it never to be enjoyed by the nations of Europe?

from London, when I hope to say something of Spurgeon. God bless you all. W. H.

Letter from Dr. Mallary.

ATLANTA, July 25, 1859.

BRO. DAWSON: And has my dear old Georgia friend taken his seat at length in the chair editorial? It is so. How strange! Five years ago who would have dreamed it? And, if one year ago I had dreamed it, I should very naturally have been reminded of Shakespeare's "baseless fabric of a vision." But I think I see in the unexpected event a providential hand, and therefore I rejoice in it; though in my selfishness, I might have rejoiced somewhat more, if your chair could have stood somewhere on Georgia soil. But the Lord appoints for his servants their work, and fixes the bounds of their habitation. You have come to your new post at an important time, and I trust for important good. You will need much grace and wisdom for your new duties; but you have long since learned where these things are to be found; and you may feel assured of the warm sympathies and sincere prayers of many a Christian heart.

Allow me to congratulate you on your good beginning. I have noticed with particular pleasure your remarks suggested by the letter of the venerable bro. Lumpkin. I am pleased with the spirit of the editorial, and the general positions which you take. I think they must commend themselves to the great body of consistent Baptists, and that they will be practically sustained by the denomination at large. Great fundamental principles must be maintained. A firm, kind, and invincible adherence to these is one of the most efficient means of securing peace—that peace which is Scriptural, salutary and abiding.—Your distinct announcement that you "intend to labor and pray" for peace, and that you "are prepared to make the largest concessions which conscience and principle will allow," greatly pleases me. I knew it before. You have already made a practical demonstration of your sincerity, and given a noble pledge of what we may expect in future. Were all our brethren that have been engaged in the unhappy difficulties of the times, possessed fully of the like spirit, I am confident that we should soon witness a happy and lasting adjustment of these matters. I have never allowed myself to despair of such adjustment, because the resources of divine grace are infinite, and the hearts of all men are in the hands of our kind and Almighty Saviour. This is our hope. The adjustment of the personal difficulties between yourself and Mr. Graves at Richmond, I greatly rejoiced in, and could but regard it as a happy omen of further good.

In laboring for the settlement of such difficulties as now disturb, and have for so long a time disturbed the denomination, there are two great errors that must be guarded against.

1. There must not be from timidity, nor from a false, mistaken expediency, a relaxing of our hold upon the great principles that have ever characterized us as a people, and which we conscientiously believe to be in accordance with the sacred oracles. Amongst these is the great principle of church independence, which many of us think has been dealt hardly by, but which cannot, must not be surrendered to meet the improper demands of kind, amiable natures, nor the suggestions of unscriptural policy. If this principle falls, we are no longer Baptists: there is no longer a properly constructed New Testament Church on earth. What, bro. Dawson, are you and I personally, in comparison with the worth of this great, sacred principle? What are a thousand, or ten thousand such poor, erring mortals, as to their own personal interests and ends, in comparison with the well-protected vitality, and vigorous perpetuity of this great doctrine of Jesus? It is natural that we should get wearied out with strife and trouble; and under such circumstances the temptation with some is, for the sake of quiet, to shut up their eyes, and as the vulgar phrase has it, "go it blind," without a humble, considerate regard to consequences.—Against this extreme we must all watch and pray.

2. There is an opposite error, which, with equal watchfulness, must be guarded against—viz: A passionate, prejudiced, pertinacious adherence to punctilious—secondary matters, that may be consistently yielded for the sake of peace. In long standing difficulties, a thousand hasty, ill-natured, and ill-advised things are said and done.—When the passions are up, good men, men that on the whole are devoted to principle, and if needs be, would go to the stake for the defence of truth, commit many sad indiscretions. They use bitter words; they are uncharitable; they misunderstand, they exaggerate, they diminish—they do a multitude of unlovely things. Now if the history of all such things as these that have occurred at Tuskegee, or for the last few years

another matter, "Even the world itself could not contain the books that should be written." Ah! what Baptist name, preacher, layman, would not be found somewhere on the unlovely, unheavenly record! Now, are we not to have peace till all these numberless follies are overhauled, counted, weighed, adjudicated? As well might we say, we will sit down and count, and criticize, and weigh the sands of the sea shore, and then we may look for calm weather. There must be a generous, noble forgetting of a thousand things. There must be a large margin left for the play of Christian magnanimity, and sweet forgiving charity. Brethren must not be too fastidious. They must not encumber the settlement of great difficulties by lugging into the highway of adjustment every dead carcass that can be found. They must not twist all their whims, and hastily formed opinions, and imprudent, passionate commitments, into great fundamental principles. Each one must enter into the sacred, secret, solemn retirement of his own wrestling-place, and there confess his own numberless sins and follies, and plead on till his whole soul melts into holy and humble penitence—till the gracious response from heaven echoes through his soul, "Thy sins are forgiven—go in peace;" and then he must come forth with a bright face and loving heart exclaim: "God has pardoned much—I am prepared, ye saints of God to forgive much; God has given me a heart to overlook, to bury in the depths of the sea a multitude of the errors of my brethren;" "I AM PREPARED TO MAKE THE LARGEST CONCESSIONS WHICH CONSCIENCE AND PRINCIPLE WILL ALLOW," for the sake of peace.—How long could our strifes hold up their heads against such a spirit as this? How long before the cogs of our shattered machinery would fall, each one into its own proper place, and all things vitally important would move on in joyful harmony?

You allude, bro. Dawson, with great propriety to the improper pressing forward in the Churches of "men and measures." Your apprehensions as to the evil result of such things are not groundless, and your affectionate and earnest warnings are wise and timely. O, that we all had ears to hear! At this time every thing possible should be avoided that is calculated to transplant existing difficulties to new fields, to commit our churches and associations to party measures, to smother down the strong throbbings of the great Baptist heart for a scriptural peace. There is a general panting for peace. It works in innumerable bosoms. This tendency to good is from heaven. It should not be grieved and clogged. It should be nourished with sacred care. Some good beginnings have been made; the vantage ground should not be wrested out of each other's hands by hasty and inconsiderate measures. I would unite my humble expostulations with your own, and beseech "our dear brethren not to urge measures which, if insisted on, must divide our churches." To this no doubt a great multitude of our brethren are ready to say, AMEN. But I find my letter running out to an unreasonable length, and will add no more.

God bless you. Peace be upon Israel. C. D. MALLARY.

For the South Western Baptist. A Revival.

We closed a ten days' meeting yesterday; commenced Friday 15th of July, at Hepzibah Church, Randolph county. The ministers in attendance J. W. Noles pastor, and myself, all the time; bro. Mays, a licentiate from Chambers county, three first days of the meeting; Elder E. Sears three days in the close.

At this church four years ago there was a revival which worked throughout the adjacent churches and I see indications of the same again. I must make mention of the meeting four years ago. At the June meeting Elder J. Wood baptized a brother 56 years old, and July thereafter I baptized his mother 83 years old, and two of his daughters from twenty to twenty-two years old, with many others. That revival lasted some eighteen months. But the present meeting that has just closed, seemed to have had strong indications of a revival one month before hand, or longer.—For when the meeting commenced the brethren and sisters were alive. And on Sabbath the 17th, the work showed itself in the whole congregation. Thus from day to day it grew more and more interesting.

In proof of the power of God being manifested, there were twenty baptized and one restored. Among those baptized, there were three who dated their conversion back from eight to twenty-one years. There were six or seven more converted, and many more sinners were cut to the heart, and were left crying for mercy. Oh I pray for them, Christians. On Sabbath morning the 24th, we met on the side of the Tallapoosa river, and a vast concourse of people, perhaps 1,000 or more, were assembled there to behold these young converts of the Lamb baptizing. Bro.

We then seated the young members, and I read from the 28th to the 35th verse of the 20th chapter of Acts. I commented upon those verses, but more particularly upon the 32d ver., "And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." After which we sang the Minister's farewell, and all the brethren and sisters gave the young soldiers of the Cross the parting hand. It was a pleasant day. The fruits of this meeting I hope to be gathered many days hence. Pray for us, brethren, that the "last cap stone" may be carried up with "shouting, crying, grace, grace unto it." Amen.

Yours in Gospel affections,
J. C. BEVERLY.

For the South Western Baptist. Salem Academy.

We, the undersigned, being patrons of the School at Salem Academy, and having witnessed the Examination of the Students on the 20th inst., take pleasure in giving this expression of our high regard for, and appreciation of, the abilities of Mr. Parker as an instructor. Through his untiring zeal and energy, and extraordinary ability in the art of imparting instruction, the advancement of the students of this School exceeds anything of the kind we have ever witnessed. The School has been under his superintendence since its establishment in the beginning of last year, and we have been constantly delighted and astonished, at the extraordinary success which has attended his instruction of the large number of Students constantly in attendance. They have at all times evinced the most thorough and correct knowledge of all the various branches in which they have been engaged. Mr. Parker's experience, in connection with his peculiar manner of imparting instruction, enables his students to acquire a thorough knowledge of all the various branches in which they engaged, in less than half the time that is usually required by the ordinary process. We confess that during the examination which has just passed, though we expected the Students would be more than ordinarily advanced, yet the result exceeded our highest anticipations. The examination was conducted fairly and openly for the investigation of all, and indeed to the perfect satisfaction of every unprejudiced mind. The classes throughout the examination, from the lowest to the highest, gave continual evidence of having been correctly and thoroughly taught—practically as well as theoretically. It is, therefore, with the greatest pleasure that we recommend this Institution to the consideration of those who desire their children rapidly, correctly and thoroughly taught, not only to know, but to be able at any or all times plainly and explicitly to tell what they know, when required.

To those who may wish to board their children in the neighborhood, we would say, that they can do so, from a quarter to one or two miles distance from the School, at the rates of \$6 to \$10 per month.

The fourth Session will commence on Tuesday the 3d day of August

REV. B. MOTT, W. GOLDIN, M. D.,
N. B. TAYLOR, J. BRYANT,
J. COLEMAN, H. ZACHRY,
E. J. FLANT, Esq., F. LOWE,
MRS. TOMB, MR. TOWELL,
W. TALLEMELL, C. SMITH,
W. VAUGHAN, S. YORK,
J. BOLAND, MRS. PULLIN,
J. YORK, J. NEWSON,
W. WATKINS,
July 30th, 1859.

CAUSES AND CONSEQUENCES.—Remember that lofty trees grow from diminutive seeds, copious rivers flow from small fountains; slender wires often sustain ponderous weights; injury to the smallest nerves may occasion the most agonizing sensation; the derangement of the least wheel or pivot may render useless the greatest machine of which it is a part; an immense crop of errors may spring from the least root of falsehood; a glorious intellectual light may be kindled by the minutest sparks of truth; and every principle is more diffusive and operative by reason of its intrinsic energy than of its magnitude. Dr. Gregory.

THE REBUKE.—A man of great learning and talents, but an unbeliever, was traveling in Manila. He was escorted by a native of rank, and as they were about starting, the native, with the refined politeness which characterizes the orientals, requested the white stranger to pray to his God.

This was probably the only thing he could have been asked to do, without being able to comply—and on his declining, the native said: "Well, some god must be prayed to, so you will excuse me if I pray to mine." "Pray mark the answer never mortal." And so it was in this case. The unbeliever was rebuked by the heathen, and the man of science, who had gone there in quest of natural curiosities, returned, having found the "pearl of great price." The next visit is to be with the

We promised our readers last week to publish an account of the origin of the great Revival now progressing in Ireland. Here it is:

ORIGIN OF THE REVIVAL.

A correspondent residing at Castle-gore, Connor, sends us, says the Ballymena Observer, the following interesting particulars:—

"In the immediate neighborhood of Kells is a school-house, where assembled, every Friday evening, during the autumn of 1857, four men, comparatively young, who held a 'believer's fellowship meeting,' their special object being prayer to God that He would bless their labor in connexion with the prayer-meetings and Sabbath-schools which they had organized. For some time there appeared no answer to their prayers, but like the patriarch of old, they were determined to wrestle with the Almighty till He would bless them; and, at length, that God who is ever the hearer and answerer of the supplications of His people, graciously vouchsafed to make manifest to them the fruits of their labors springing up around them. About the beginning of January, 1858, a youth, who had attended the class in the Sabbath-school taught by J. M.—, (who was one of the first affected by this movement, and is now employed as a missionary among the people), was, through his instrumentality, the first that was brought to the saving knowledge of the grace of God. To him succeeded others, one by one, until they were numbered by tens—at length so prosperous did it become, that, in a short time, it numbered its hundreds, now thousands, and in all human probability tens of thousands will be the result of that small beginning; thus verifying the prophecy, 'a little one shall become a thousand.'—Having spread so wonderfully about Kells and Connor, and the surrounding country, in other places the people began to inquire after the marvellous workings of God there. Many from distances came, and amongst these, one named S—C—, who sought very anxiously for the salvation of his soul, and prayed earnestly for it. God heard and answered his request; like the woman at the well with the Lord, he was determined to tell others to 'come and see' that Saviour who had done so much for his soul. At first, he traces his steps towards home that he might tell his family, consisting of a widow mother, brothers and sisters, of what the Lord had done for him. His admonitions to them were not in vain, for God blessed his endeavors, and made him the instrument in His hand of turning them from sin to holiness. He did not rest satisfied with the good work which he had been the means of commencing at home; but he told his neighbors round about of a loving Saviour, able and willing to redeem them, if they would but look to him for salvation. It was thus that the revival spread to Aboghill, and I have been told, on unquestionable authority, that for miles around multitudes of anxious souls are seeking salvation. The Roman Catholics who have been brought under conviction are embracing as their Mediator the Lord and Saviour Jesus Christ, and renouncing Popery and all its errors. Many instances of this class might be quoted, but one, under my immediate cognizance, will suffice. A young man who has been converted, and who has faithfully, like a true soldier of the Cross, withstood all the temptations that have been brought to bear upon him from friends and the energetic endeavors of the priests to bring him back to the fold of the Roman Catholic Church, addressed a large audience last Sabbath evening in the townland of Tannybrake. It may be stated that the priests are doing their very utmost to prevent their people from attending any of the services conducted by the converts."

A Death-bed Two Hundred Years Ago.

When the Rev. John Janeway, who was converted by reading the Saints' Rest, was on his death-bed, he was filled with painful apprehensions respecting the safety of his soul. His beloved son was with him. "Oh, son," said he, "this passing into eternity is a great thing. This dying is a solemn business, and enough to make one's heart ache, who hath not his pardon sealed, and his evidences clear for heaven. I am under no small fears as to my own state for another world. Oh that God would clear his love! Oh, that I could cheerfully say, 'I can die, and am able on good grounds to look death in the face, and venture upon eternity with well-grounded peace and comfort.'"

On hearing these words, the son retired and poured out his soul in prayer to God for his parent. He besought Him to fill his soul with peace and joy in believing. When he had finished his prayer, he returned to his father and asked him how he felt. He received no answer. For some time the father kept silence, but wept profusely.

At length he exclaimed, "Oh my son, now He is come; now He is come; now He is come! I bless God, I can die. The Spirit of God has witnessed with my spirit, that I am a child of God.—Now I can look up to God as my father, and to Christ as my Redeemer. I can say, 'This is my friend; this is my beloved.' My heart is full; it is brimful. I can hold no more. I now know what that means, 'the peace of God which passeth all understanding.' That fit of weeping which you saw me in, was a fit of overpowering love and joy. It was so great that I could not contain myself, nor can I express what glorious discoveries God hath made to me. Had that joy been greater, I question whether it would not have separated our soul and body. Bless

the Lord, O my soul, and all that is within me bless his holy name, who hath pardoned all my sins, and sealed that pardon. Oh, now I can die; I bless God I can die; I desire to depart and be with Christ."

His son then told him how he had wrestled for him in prayer. Upon this, his joy was still more increased. He exclaimed, "Now let thy servant depart in peace, for mine eyes have seen thy salvation. When I walk through the valley of the shadow of death, I will fear no evil. How lovely is the sight of a smiling Jesus, when one is dying! How refreshing it is, when heart and flesh and all things fail, to have God for the strength of our heart, and our portion for ever!"

He then departed to be numbered with the blessed. Let me die the death of the righteous; let my last end be like his.—American Messenger.

SECRET RELIGION.—God is often lost in prayers and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." Shut thy door about thee means much; it means—shut out not only frivolity, but business; not only the company abroad, but the company at home; it means—let the poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice or he will speak in thunder. I am persuaded the Lord would often speak more softly if we would shut the door.

A GOOD PRAYER.—There is a tendency in our churches to think more of the eloquence which makes a popular pulpit, than of the piety which makes a consistent and useful pastor. A correspondent of the St. Louis Observer says:

"If I had but one prayer to offer for the interests of Zion, and had but one minute in which to utter that prayer, it should be couched in language somewhat like the following: 'O Lord, for the sake of Jesus Christ, give to thy children, not great preachers, but pious pastors.'"

DARKNESS AND LIGHT.—Was much depressed with a view of the numerous enemies which oppose my journey heavenward. Had a faint glimpse of Christ, as able to carry me through in spite of all. Never before had such a clear idea of the passage, "If the righteous scarcely are saved." Seemed to be plunged in a bottomless ocean of sin and corruption, from which no efforts of my own could free me.—Payson's Journal.

AM I TO LIVE AGAIN?—There is no way for men to discern their names written in the book of life but by reading the work of sanctification in their own hearts. I desire no miraculous voice of heaven, no extraordinary signs, or unscriptural notices and information in this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin my burden, and Christ my desire; I never crave a fairer or surer evidence of thy electing love to my soul.

THE LARGE UMBRELLA.—Not long ago, a great drought prevailed in some of the midland counties of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed with their pastor and others to have special prayer, to petition God to send the needed rain. They met accordingly; and the minister coming early, had time to exchange kindly greetings with several of his flock. He was surprised to see one of his little Sunday-school scholars, bending under the weight of a huge old family umbrella.

"Why, Mary," said he, "what made you bring that umbrella on such a lovely morning as this?" The child, gazing on his face with evident surprise at the inquiry, replied, "Why, sir, I thought as we were going to pray to God for rain, I'd be sure to want the umbrella." The minister smiled on her, and the service soon after commenced. Whilst they were praying, the wind rose; the sky, before so clear and bright, became overcast with clouds, and soon, amidst vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the service, unprepared to receive the blessing they sought, reached their homes drenched and soaked, whilst Mary and her minister returned together under the family umbrella.

Dr. Johnson used to say that a habit of looking at the best side of every event is far better than a thousand pounds a year. Bishop Hall quaintly remarks: "For every bad there might be a worse; and when one breaks his leg, let him be thankful it was not his neck!" When Fenelon's library was on fire, 'God be praised,' he exclaimed, 'that it is not the dwelling of some poor man!'

EXTRACTS.
LISTENING TO EVIL REPORTS.—The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters:
1. To hear as little as possible of whatever is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate as far as I can, the unkindness which is expressed toward others.
5. Always to believe that if the other side were heard, a very different account would be given of the matter.
Curtis' Ed. of Spurgeon.

The S. W. Baptist.

TUSKEGEE, ALA. Thursday, August 11, 1893.

S. B. GRANNES is an authorized agent for the S. W. Baptist.

Rain! Rain!

The corn crop is made in this section. It is a heavy one. It is now raining, and every thing is thoroughly wet.

BAPTIST MESSENGER.—This is the title of a new Baptist paper published at Memphis, Tenn., and edited by M. L. Lox.

Revival News.

We request our brethren to send us a brief statement of revivals. Here is what we want: the time when, and the place where the meeting was held;

By Request.

For the purpose of collecting materials for an accurate history of the Baptist churches of this State; Pastors and others in possession of such facts, are requested to write them out and forward them to the S. W. Baptist.

We are also requested to obtain, if possible, some reliable account of Old Uncle Cesar, a colored preacher, his Christian life, ministry, and usefulness.

We also wish to obtain any facts of interest connected with the life and ministry of Joseph Islands. A word is sufficient.

We are receipt of a communication from Bro. S. A. Creath, agent for the F. Mission Board. Bro. C. proposes that every pastor shall preach a sermon on F. Missions, and induce every church member to contribute something.

European Affairs.

The last advices from the Continent show great dissatisfaction in Italy at the hasty peace made by the two Emperors. The Italians will never be satisfied while Austria rules an acre of Italy.

AMBIGUOUS.—If any one wants a beautiful picture for himself or friends, let him call on CHALMERS. We have seen them, and do not believe they can be surpassed. See advertisement.

See advertisement of Miss WILLIAMS' Select School. Miss W. has considerable experience as a teacher. She graduated at one of the best Colleges at the South, and has taught in another of equal celebrity.

The announcement for another Session of that flourishing Southern Female College, La Grange, Ga., may be seen in our advertising columns. Brethren Brooks and Cox are able educators and deserve patronage.

The Work Progress.

The August number of the Home and Foreign Journal is full of cheering news on our Missions, at home and abroad. The Spirit of God is doing his work through the instrumentality of his servants, and many, very many, are brought nigh by the blood of Christ.

CAROLINA.—Rev. T. M. BAILY took charge of the Baptist Church in this place in Jan., 1858, when it had ten members; it now numbers fifty-seven.

SERMON ON BAPTISM.—Rev. J. C. BEVERLY, of Oakfusk, Ala., delivered a Sermon on Baptism at Cedar Creek Church in June, 1893, in reply to a discourse on the same subject by Mr. McGee, Methodist minister, which was published by request, and is now on our table.

THE PRESIDENT OF THE ALABAMA CENTRAL Female Institute sends us the first Catalogue issued by this young and popular Institution. It is the first one published, and has a very attractive appearance.

Baptist Sabbath School Literature.

By the above expression we suppose is meant nothing more than books suited to Baptist Sunday Schools. In this view the subject is important, pre-eminently important, and should not be disposed of without mature and prayerful reflection.

The question which lies at the threshold is this: What sort of books are best suited to such schools? To answer this question intelligently, several things are to be considered, and considered too in their just relations and proportions. The tendency to magnify single points, however interesting in themselves, and to give undue importance or improper proportion to a single dogma, however well sustained, is pernicious and must end in distorting that lovely Christian character which should be the model in every school.

But Baptist Sabbath Schools; what are the books for them? This question will be best answered by asking another, i. e. what is the difference between Baptists and their children and other Christians and their children? If this difference can be precisely defined, we shall precisely ascertain what we need in Baptist Sabbath Schools which others do not.

Upon the principle that every Christian is bound to teach his child his own religious opinions, or to see that they are taught by others, the question resolves itself in this: What is the essential difference between Baptists and other evangelical Christians? This makes the question a very plain one, and if we could dispossess our minds of favorite plans, or controlling partialities would enable us as Baptists to avail ourselves of the labor of many of the most gifted minds who, though differing with us in some things, perfectly agree with us in the most important and essential doctrines of Christianity.

The points of difference are few and well defined (we speak of course of the orthodox). Baptism, Communion and Church order embraces the whole. In all the cardinal doctrines of Christianity, we are a unit, and that unity is becoming more coherent every day. In the Spirit of Christianity every child of God is one. "If any man have not the Spirit of Christ he is none of his." Ergo, every man who has the "Spirit of Christ" is his. It is of interest to note that the agreements are much stronger and more essential than the disagreements.

The one involves the salvation of the soul, indeed, embraces those truths without which no soul could be saved. The other, however important, involves no such peril. Baptist Sabbath Schools in common with all others need those books which teach those great truths and which breathe that lovely, sanctifying, Christian spirit without which all doctrines, all ordinances and all service is "a sounding brass and a tinkling cymbal." And it matters not whence such books come, who writes or who publishes them, a good book with a good spirit will never do harm, no matter what its origin—and the parent or Sabbath School which allows it self restricted in this thing is unwise. Now, how many books dear Christian brethren, is necessary to teach children what is strictly "Baptistic" as far as it can be taught in a Sabbath School?—One single volume of one hundred pages may contain every thing which is practicable for this service. And all the noise we have heard about a "Baptist Sabbath School Literature" as distinct from other orthodox Christians amounts to just this much and no more. It is worthy of remark too, that many of the best Sabbath School books now in use throughout Christendom were written by Baptists. Why should we be more restricted than others? Why should we shut up ourselves to a particular locality? The true policy is to go forth and without restriction call from the vast resources those books which are best fitted to mould the young mind and heart, and to develop the highest order of Christian character.

We shall continue this subject. D.

We are indebted to our esteemed neighbor, Col. J. C. H. KEM and his kind lady for a specimen of most luscious grapes. They came just as our mind's hand was fruitlessly reaching out to gather some rich clusters for the entertainment of our readers, and ministered, most timely, a nourishment to the outer which our presiding genius so persistently refused to the inner man.

Speaking of grapes, why may not every family in our town be supplied with this most delightful fruit? The Col. has succeeded admirably, and so may others—the vines require but small space and may be brought to great perfection in this locality. There has been some doubt as to the proper name of Col. Reid's choice grapes, but we feel very confident that it is an Isabella—perhaps improved by soil and cultivation.

We know of no place better adapted to horticultural pursuits than Tuskegee—and if our citizens would turn their attention in that direction they would find both pleasure and profit. D.

The President of the Alabama Central Female Institute sends us the first Catalogue issued by this young and popular Institution. It is the first one published, and has a very attractive appearance.

Joos, Ala. Its success has astonished its most sanguine friends. Prof. E. P. LATHAM was President last year. Rev. J. S. BACOS, D. D., formerly President of Columbia College, D. C., is now President, and brother Latham is one of the Faculty. Prosperity must, and will, attend this Institution.

Dr. MALLARY's letter on our outside page will repay a reading. His views are eminently conservative and sound. If such counsels prevail we shall soon see a bright sky and sail over a placid sea.

Missionary Meetings.

We have just returned from a most interesting series of meetings, held in conformity to the resolutions of the Biennial Convention. The appointments embraced Tuskegee, Ebenezer, Cebatchie, Mt. Meigs, Wetumpka and Montgomery.

Brother Manly, Tichenor and our self attended all of these appointments, meeting at different points the brethren Newman, Handey, Lloyd and Cloud. At Wetumpka we met brethren Henderson, Stout and others, who had taken a different direction. Everywhere we met interesting congregations who seemed to have anticipated the meetings with pleasure, and whose abundant provision for the comfort of the outer man indicated a willing mind. For ourself and our companions, we record our grateful remembrance of the many kindnesses shown us during these meetings.

By common consent, bro. Manly did the preaching, the rest of us conducting the missionary meetings. The result, so far as we can judge, has been most gratifying. In every meeting the spirit of God seemed to be present, and an impulse has been given to the cause of missions which will not soon be lost.

The substantial "aid and comfort" contributed by the brethren was most gratifying. We feel confident that more than one thousand dollars will be contributed to missions from these congregations alone.

But the blessed influence of these meetings was not confined to this interest; we have never seen God's people more alive to their own condition, more sensible of their individual responsibilities—more anxious for higher attainments, or more resolved on greater efforts to promote the cause of Christ, and we shall be disappointed if converts are not found who will bless God for these appointments.

We despise fulsome words, and would not exaggerate one emotion or circumstance. But whether judging from our own experience, or from what we have heard from others or witnessed, we feel satisfied that these meetings will result in great good.

Two things have impressed us very deeply: 1st. The mission cause is firmly established in the affections of our people, and their confidence in the wisdom of our present system greatly strengthened.

The prevailing sentiment among the most informed and pious is against agitation; union—co-operation—increased effort is the demand.

The question is now being asked whether there can be a system without expense, or with less expense than the present, having the same safeguards and efficiency and to this the common sense of the people is giving a very significant answer.

2dly. Bitter disputations—sectarian prejudice—"denominational idolatry"—the "intensely baptistic" emotion are not the things to promote the cause of missions. Wherever these prevail the other dies. This is a simple matter of history, and we record it "without note or comment."

Let sober, thoughtful Christians "look first on this picture and then on that." The history of the Baptists for the last thirty years is peculiarly instructive on this subject.

Every important enterprise connected with our people, whether relating to home or foreign work—whether educational or more strictly religious—has been uniformly characterized by one order of men—and have been just as uniformly opposed by another order of men, and characterized by another and very opposite spirit.

The result is patent. The one has prospered—God has multiplied them as the sands of the sea—to-day their voice is heard in almost every nation—now while we write, the Bible, translated into many dialects, is being circulated; how while we record the fact, their sons and daughters are preaching Christ in the "dark corners of the earth, the habitations of cruelty." Yes! now, thousands and tens of thousands of devout Christians are pouring their offerings into God's "store house." Many are consecrating themselves, their children and their possessions to God—multitudes are prayerfully asking "Lord what wilt thou have me to do?" If we could but rise to the full apprehension of the great fact, if we could but reach an elevation from which we could survey this vast amount of consecrated intelligence and estate—stretching far beyond our own denominational outlines—what Christian heart would not take courage; what child of God would not pray for a fuller inspiration of that spirit, and earnestly co-operate in a work so glorious. But shall we draw the contrast—shall we lift the veil? In pain do we note the relentless spirit of the other, its exclusiveness, its selfishness. Not one Bible has it circulated.

Kind words for children is the title of an admirable little volume by the Rev. HARVEY NEWCOMB, from the press of Gould & Lincoln, Boston. This book ought to be in the house of every Christian. Its style is well adapted to the young—and its illustrations drawn entirely from the Scriptures and Christian experience, are peculiarly fitted to impress the truth. It strikes us as an excellent model of a book for children, there is no fiction—no love-tale, but a simple statement of sound doctrine, in chaste language, adjusted to the capacity of children and most happily illustrated.

Prof. A. J. BATTLE, from the State University, preached in the Baptist Church last Sabbath.

things may have been said of the duty of preaching the gospel to every creature, but few have gone forth to fulfill the commission—many have spoken favorably of missions, but bitterly denounced the system of missions—at first went it no farther, but in the end that war upon systems, matured itself into a war upon missions.

Their history is written—is now being written—dispersed congregations,—deserted meeting-houses—universal death—rapid dissolution is the melancholy record. But enough of this, it is all known to our people—the world has witnessed it—and judicious men look for like results from similar causes.

We have witnessed with profound gratitude the spirit which has characterized our meetings; no disputation, no vexed questions, every eye seemed to be turned in one direction, every heart seemed to throb in unison, Christ was the centre of attraction, the glory of all. Let this spirit prevail, brethren, let its circumference be widened; let ministers and people be baptized into it; let us know no man after the flesh; let us rise to a fuller apprehension of our position, to a juster appreciation of our duties and privileges and soon the dark spots which for a time have been discernible upon the disk shall be hid "as stars their faces hide at noon." D.

A BEAUTIFUL CATALOGUE.—The Publication Society has just issued a beautifully illustrated Catalogue of their publications. As a simple work of art it is worthy of all praise, but it is truly gratifying to see the number and value of the denominational books and tracts which bear the honorable imprint of this highly favored institution. The Publication Society in scattering these messengers of "truth as it is in Jesus," is accomplishing a work not for a day but for all time. How any lover of the truth or of the great interests of our great denomination could desire to throw obstacles in the way of this noble enterprise, is to us a wonder. But we believe the number of such to be few.—Christian Chronicle.

In connection with the above, see advertisement of the Society's Baptist Almanac for 1860 in another column.

American Bible Union.

The Union moves on steadily in its great work. In addition to the work of Revision at home, it is doing much to circulate the Scriptures in Europe, through brother ONCKEN of Germany. Contributions can not now be better made than to brother Oncken for the circulation of the Word of God in Europe. As Oncken is under the patronage of the Bible Union, contributions should be made to that institution.

The long article sent us, "A word to the friends of Revision," requires more space than we can afford to any one interest. Gladly would we publish every good thing sent us, but that would require such a sheet as no one has ever seen. To serve all our good interests contributions must be short, very short.

American Tract Society.

The American Tract Society, New York, have issued a Circular clearly expressing their determination not to publish any thing offensive to any section of the Union in relation to Slavery. It also announces the formation of a New England Branch of the Society of New York at Boston, "at the earnest solicitation of many persons in New England" who can not abide the rabid measures of the Boston Society. All this is in the right direction. We rejoice that the New York Society have got rid of the disturbers of the conservative elements of this great national institution. The South can now cooperate with it. Here is one sentence from the Circular which clearly defines their position and will be satisfactory to the South:

This Society cannot issue any publications which evangelical pastors and churches, city missionaries and Tract distributors, Sabbath-schools and Bible-classes, in all parts of the country, cannot unite in using and circulating.

WILLIE HUARD; or the influence of one Life, one Thought, one Act. By Rev. W. S. HARD, Principal of the Female Institute, Augusta, Ga. Charleston: Southern Publication Society. Pp. 169. 40 cents.

This is a late issue of the Society, and has received the highest commendations of the Southern Press. It is an instructive and entertaining volume for all, especially for Sunday Schools. The Society has quite a list of valuable publications, among them a large number of Sabbath School books. Besides their own publications they keep on hand, and will furnish to order, the best Baptist Sunday School books of other Publication Houses.

Address: J. J. TOON, Financial Secretary, Charleston, S. C.

KIND WORDS FOR CHILDREN is the title of an admirable little volume by the Rev. HARVEY NEWCOMB, from the press of Gould & Lincoln, Boston. This book ought to be in the house of every Christian. Its style is well adapted to the young—and its illustrations drawn entirely from the Scriptures and Christian experience, are peculiarly fitted to impress the truth. It strikes us as an excellent model of a book for children, there is no fiction—no love-tale, but a simple statement of sound doctrine, in chaste language, adjusted to the capacity of children and most happily illustrated.

Prof. A. J. BATTLE, from the State University, preached in the Baptist Church last Sabbath.

hearer can carry home and preach over to his friends and household? From what we have heard, brother Battle distributed many copies of his sermon without the use of pen, ink or paper. D.

Elder S. Henderson retires from the editorial conduct of the South Western Baptist, and Elder J. E. Dawson takes his place. We are sorry to part with Elder Henderson, but congratulate him upon his return to the comparative quiet of the pastoral life. Cordially we welcome Elder Dawson to our ranks, and we will prove a worthy, able and honored member of the fraternity. He is the only D. D. in our number at the South; and we shall indulge no envy on that account. Elder H. E. Tallaferra retains his connection with the Baptist Religious Herald.

We acknowledge our obligations to the press generally for a cordial reception into the editorial fraternity, and will try to make ourself agreeable. If any should feel alarmed by the D. D. mentioned by the Herald, we will remove their fear by relating an anecdote of a friend of the "green bag."—Our friend on one occasion was a candidate for office, and in a certain district of the country the report got out that he was a lawyer—the report would likely have beaten him, but he offered to furnish certificates that he was not a lawyer to hurt. We are not a D. D. to hurt, brother Herald. D.

Rev. J. W. WILLIAMS of Cusseta, says, in a letter dated Aug. 3d:

We finished our Missionary Meetings for the 1st District of our Association, at La Fayette, on last Sunday. The meetings through the week were well attended by the brethren and sisters, though but few others were present, and we were considerably encouraged by the increase in the contributions of the churches. Our District, I think, will send up more than twice as much for Missions than it has ever done.

I can not, on account of other engagements, attend the meetings to which he invites me. I must say the same to my old friend and brother JOHN WOOD, of Talladega county. H. E. T.

Jackson County, Ala.

Rev. R. H. TALLAFERRA writes, July 31st:

"I have just closed a meeting with a Church near my residence, which resulted in 8 professions. To-day I baptized 6 persons. Among the number my second son. Six out of eight of my children belong to this Church. I am about starting to Surry county, N. C., to labor one month in my old native section, and I will give your readers an account of my success in the Gospel."

Missionary Spirit in North Ala.

We make the following selection from a letter to this office by Rev. JOS. SHACKLEFORD, of Monitou:

"We have already commenced a plan of operations which I think will do much towards arousing a missionary spirit in our Association. It is the holding of Missionary Mass-meetings. We have just closed a meeting of this kind at this place, and I think some good was effected. We did not have as many in attendance as we desired, yet we had a very pleasant meeting. We propose having another in another part of the Association the 5th Sabbath in October, and we desire to keep the ball in motion until we get up the right kind of a missionary spirit."

CHURCHES CONSTITUTED.—A Baptist church, to be known as Bethany Church was constituted in New York, June 26th.

A Baptist church was constituted at Thomasville, N. C., July 22nd. Thomasville is a new and thriving village on the North Carolina Railroad.

A Baptist church was constituted in Northampton county, N. C. July 12th. The church have erected a neat house at a cost of \$500.

A Baptist church was constituted at Fair View, Ohio, July 16th.

REVIVALS.—Stamping Ground church, Ky., as the fruits of a protracted meeting continued for eight weeks, has received an addition of 110 members.

On Lord's day the 31st ult., Elder RYLAND, pastor of the First African church in this city, immersed 51 candidates.—Elder W. T. LINDSAY, pastor of the Ebenezer Baptist African church, 31; and Rev. G. W. NOLLEY, pastor of the Methodist African church, 20.

Elder JOHN E. MASSEY baptized 10 colored persons at Mountain Plain church, Albemarle county, on the 24th.—Religious Herald.

Baptist Publications.

It is with great pleasure that we announce to the Baptists of the South, the appearance of another New Book, (which makes the seventh original work issued by the S. B. Publication Society during the last few months) to be issued by the 15th inst., by the S. B. P. Society, bearing the following title, "Hyder-dost, Rajah of Soonderbad," by Eugene L. HINES, Esq., of Thomasville, Ga. These seven new books, are all by Baptist writers of the South, and are valuable accessions to our Denominational literature, especially to our Sunday School reading. In addition to the many reprints of the Society's former works, amounting to several thousand volumes, these books add over 6,000 volumes and about 570,000 pages of interesting, and important reading matter to that hitherto published.

To enlarge the list of the Society's publications, already quite respectable, other new works are in course of preparation, and will be issued during the coming Fall and Winter.

We trust that it is not requesting too much of our contemporaries of

ry for the Karens, to be located at Rangoon, into which, it is expected that the one now under the supervision of Dr. Wade at Maulmain will be merged.—Rev. Cyrus Fisher Tolman has also become a missionary of the Union, with a view of laboring at Nowgong, Assam, where it is hoped he has already arrived. MISSIONS.

The Board has under its care in all 19 missions; 3 among the Indians of North America, 2 in Europe, and 14 in South Eastern Asia. The Asiatic Missions have 16 stations and more than 300 out-stations, the latter chiefly among the Karens of Burmah; the German and French, 650 stations and out-stations which shows, both in Europe and Asia, a large increase over the last year.

BAPTISMS. About 2,000 have been baptized during the year—29 in France, 968 in Germany, over 100 among the American Indians, and between 800 and 900 among the Karens.—Macedonian.

Benevolence a Test of Christian Character.

I have said that the desire of the Christian to imitate the character of God inclines him to a lively exercise of this virtue.

Both nature and Revelation unite their voices in proclaiming Him a benevolent Being—a God of love. "We can conceive of no motive other than the purest and most disinterested benevolence, which could have influenced Him in the creation of the universe.—Being sufficient of himself, and ineffably happy in his own perfections, we can not suppose that any new relations or additional circumstances could enhance his authority, or increase his enjoyment. The grand and ultimate design of all the acts of God is the promotion of his own glory; but as this can consist only in the manifestation of his perfections, we see no impropriety in saying that the design of creation, primarily, and in its first intention, was the general diffusion of happiness, and the manifestation of the infinite benevolence of the Divine character. When we behold the order and system, and harmony and beauty which prevail in every department of the universe; the wonderful adaptation of parts to parts, the ample provision made for the most abundant supply of the wants of all creatures, and the innumerable and various sources of happiness opened up to all, we can not but be struck with the amazing display of benevolence which characterizes the wondrous scheme.

But it is in his dealings with man—with our race—that this feature of Jehovah's character shines most conspicuously and gloriously. We see this in the circumstances of his creation and the position assigned man in the scale of beings—and in short, the whole history of man, from the creation of Adam to the present time, teems with the most overwhelming proofs of the benevolence of God. Had the creator been actuated by any other motive than the purest benevolence, instead of being created superior to all other animals and but little lower than the angels, man might have been made as mean and degraded as the vilest reptile that crawls upon the earth. Instead of being made in the image of God, he might have been created with no higher intellectual or moral endowments than the brute creation. These reflections should make a deep impression on our hearts. "Of him to whom much is given, much shall be required." OTHNIEL.

For the South Western Baptist. What do you think?

I have read "the Road to Spiritualism, being a series of four lectures, delivered at the opening of the New York Lyceum, by Dr. R. T. Hallock;" and my reader is probably ready to conclude that HINTER is likely to become a spiritualist. Well, I read this work through, though it contains sixty-four pages; and I was about as much edified as if I had been reading the fairy tales. I admit that I was involved in a labyrinth of metaphysics all the way through; and it seems to me it must have been the object of the lecturer to throw as much mystery as possible around the subject. This much I was able to learn, that the writer of the lectures is a Pantheist, and that his theory of spiritualism is aversive to the orthodox Theology of the Christian world. To give an outline of his argument would be about as mystical an undertaking as any I could enter upon, so think it best to say no more; except, that my progress along the road to spiritualism is exceedingly slow, and the distance traveled over very small indeed. HINTER.

What is True?

ORION, PIKE CO., ALA., Aug. 1, '93. The cause of Foreign Missions is dead in some portions of this State and in others it is ready to expire; and the reason it died, it was let alone—no one said anything about it, and no one gave anything to it, and it just died. Now, if every minister will preach on the subject, and get all the members of their churches to contribute to it, it will be revived. I think this prescription will prove a good one in every instance, if followed. I hope the brethren in the ministry will preach and write more about Missions than they have done. Yours in Christ,

S. A. CREATH, AGT. F. M.

P. S.—I was with bro. J. T. S. Parks six or seven days last week in a meeting at Liberty Church in this county, and up to the time I left 18 had united

The South Western Baptist is a good paper—it is good because it is a friend to religion and missions, and I would be glad to know that this friend visited every Baptist family in the State.

S. A. C., Agent For. Miss.

For the South Western Baptist. To the Ministers and Delegates of the Union Association.

DEAR BRETHREN: I wish to call your attention to a subject that I expect to introduce for your consideration at our next Session, which I think of vast importance to us as a denomination, and worthy of our earnest consideration and prayerful study. As a denomination we have no system of raising funds and providing for worn-out and disabled, and the families of deceased ministers, we should make ample provision for all such characters and not be behind other denominations in that particular. It is a fact beyond doubt, that many are kept out of the ministry that might be very useful because they do not see the way opened for a support of their families while they live, and if they have anxiety about it while living they should have the more at leaving them unprovided for. It is also the fact that there are many conversions of young men who are educated, and prejudiced against, who are called to preach the unsearchable riches of Christ, and when so prejudiced and other denominations offering a support while living, and their families cared for after death—Now, would such hesitate long, or examine creeds, &c., to any extent? We preach Bible doctrine—we have the piety, intelligence, and wealth, and why should we not place our ministers on as good footing as other churches? The thing can be done, and why should we not do it? We are able, and I trust willing,—if so, let us start the ball and hope that every other Association will take the subject under consideration.

The plan I expect to propose is to form a Ministerial Aid Society with the necessary officers, and to raise a fund by contributions of any amount,—and those who wish, can give their notes for twenty five dollars, or upwards, payable in some five or ten years—the interest payable annually. Twenty-five dollars to constitute a Life Member, and one hundred dollars a Life Director; and the interest only to be used for the objects specified; and when it is not needed to be invested at interest the same as the principal, and increase the capital—and as I never heard of a Baptist organization that had too much money, I presume there is no danger of this on that score.

The above is the outline of the plan I propose, and trust the Delegates will ponder it well, and come up prepared to make any suggestions they think best. I think no minister can oppose it, and that no lay member will.

A. P. BUSH.

Secular Intelligence.

LATER FROM EUROPE.

ARRIVAL OF THE PERZIA.

Cotton Declined.—Broadstuffs Advanced.—Consols Declined.

NEW YORK, August 3. The Cunard steamer Perzia has arrived off Sandy Hook, from Liverpool, whence she brings dates to the 23d ult.—two days later than the Kangaroo's departure.

Liverpool Markets. The sales of cotton for the week were 50,000 bales, all qualities having experienced a decline for the week of id.

The sales of cotton during the two days preceding the Perzia's departure were 14,000 bales, the market closing steady.

Broadstuffs closed dull, with an advancing tendency. The flour market also closed dull.

Consols. The closing quotations for consols were 94 1/4 for money and account—a decline on the last figures.

Manchester advices are favorable. The market closed firm with an advancing tendency.

Political and General News. The Sardinian representatives to the Zurich Conference, are not named—it is expected that zone will be present. The Conference includes only France and Austria. It is supposed that a European Congress will meet afterwards.

It is reported that Sardinia signed only the armistice, consequently she is still in a nominal state of war with Austria.

Italy continues to exhibit discontent with the terms of peace.

The Tuscan provisional government have directed a popular vote respecting the return of the Grand Duke.

Napoleon in his reply to the congratulations of the Diplomatic Corps, said, viz: "That Europe was so unjust to him at the very commencement of the war, that he was happy to conclude peace as soon as the honor and interests of France were satisfied, and that he trusted the peace would be enduring."

Paris Bourse is depressed.

The German Diet have agreed to restore the contingent fortresses to a peace footing.

PARIS, July 23.—The Franco-Austrian Conference assemblies about a week hence.

The explanations of Louis Napoleon regarding the peace he has made with Austria is not considered satisfactory.

England's course is undetermined.

MOBILE COTTON MARKET.—MOBILE, Aug. 5.—Midlings are quoted at 11 1/2 to 11c. The sales of the week sum up 1400 bales, and the receipts in the same time have been 425, against 285 in corresponding period last year. The total receipts at this port are ahead of last year 164,565 bales. The stock on hand is 24,051 bales.

NEW ORLEANS COTTON MARKET.—NEW ORLEANS, August 5.—Sales to-day of 150 bales, with an easier but unchanged market; midlings 11c. The sales of the week sum up 2600 bales and the receipts have been 350 against 2200 in corresponding period last year. Exported during the week 3900 bales. The total receipts at this port are 95,000 bales ahead of last year and at all the ports 631,000 bales. The stock on hand is 23,500.

THE ATLANTIC TELEGRAPH.—Late advices from London state that the prospect is now excellent for the eventual establishment of telegraphic communication between this continent and Europe, by means of a sub-marine cable. The old Atlantic Company, it is said, is dead as a door nail. They cannot procure even one-fourth of the \$20,000,000 required to raise the shore ends of the cable. A new company has been formed under the name of "The British Transatlantic Telegraph Company Limited." The company is in the hands of the board of directors.

Op Family Circle.

Did you ever read the fable of the "Sun and the Wind," both of which undertook to make the traveler part with his cloak...

Lyman Beecher's Courtship. An eminent divine, who is as well known as he is universally respected, many years since was led to the conclusion that "it is not well for a man to be alone..."

An Oriental Wife. Mrs. Barclay Johnson, in her "Hadij in Syria," thus describes a poor man's wife in Palestine: "You see that one-eyed woman, with tattooed face narrow little beaded veil, concealing nose, mouth and chin, while most of her person is as much exposed as Grecian sculptor could desire..."

A Miracle of Honesty. At a party once several contested the honor of having done the most extraordinary thing, and a reverend gentleman was appointed sole judge of their respective pretensions.

A Doubtful Case.—When Dr. Franklin's mother-in-law first discovered that the young man had a hanker for her daughter, that good old lady said she did not know so well about giving her daughter to a printer...

Summer Sours. Physiological research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers...

THE GREAT FEVER AND AGUE REMEDY. THE GRENADA ELIXIR. IS WARRANTED TO CURE FEVER AND AGUE...

THE GRENADA ELIXIR. IS WARRANTED TO CURE CHILLS AND FEVER. THE GRENADA ELIXIR. IS WARRANTED TO CONTAIN NO MERCURY OR ARSENIC.

DR. LITTLE'S ANODYNE COUGH DROPS. A pleasant medicine to take, producing immediate relief, and in nine out of ten cases a prompt cure.

DR. LITTLE'S FRENCH MIXTURE. This is prepared from a French Recipe (in the form of No. 1 and 2) the first of its kind in the chronicle stage, that has been most improved upon in this country...

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