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

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For Terms, &c., see last page.

Foreign Correspondence.

LONDON, July 26th, 1859.

BRETHREN EDITORS:—I have been here in the modern Babylon since Saturday evening. Were I to attempt to describe all I have seen, your columns would be filled and your readers wearied. In fact, a man who has been walking on the hard pavements of London all day is in a sorry plight to write for a respectable periodical. But as I am aware that there are topics of peculiar interest connected with this city in the minds of our brethren, I shall, for the present, confine myself to that which will certainly engage their attention.

A SABBATH IN LONDON.

At 10 A. M. last Sabbath, I left my hotel for Surrey Gardens, in company with two other gentlemen. In fifteen minutes we were at the entrance, where a fee of admission was demanded—reserved seats 2s. 6d., (about 60 cents); other seats 1s. (25 cents). We contented ourselves with the shilling seats, and entered a vast, magnificent concert hall, with three tiers of galleries—the whole capable of holding 13,000 persons. Having procured a seat in the lower gallery, at the end opposite to the pulpit, we were enabled to see nearly every part of the entire building. There was a feeling of disappointment as we sat down, and observed that comparatively few persons were present—probably not more than 2000, and they seemed lost in the immense hall lying in all its vast proportions before us. A few others came in at intervals until fifteen minutes before eleven, when such a tramping of feet and rushing for seats I have never before witnessed. The doors had been thrown open free, and in a very few minutes every seat was occupied, and every niche and corner and inch of ground was crowded by standing men and women. Between 13 and 14,000, chiefly of the humbler classes, had been attracted to that spot to hear the Gospel. O, it was a soul-inspiring sight to see such a vast multitude of the sons and daughters of toil gathered together to worship God. It reminded one of that precious declaration of the Savior, "The poor have the Gospel preached unto them."

Soon all was breathless silence, not a whisper or cough was heard. A short, thick-set, pale, but uninteresting-looking man entered the pulpit. His hair is parted very smoothly in the middle, and the forehead low and unpromising. This surely cannot be the man we have come to hear. But he rises with a hymn-book in his hand, and reads a few of Montgomery's simplest, sweetest lines. As he reads, you notice that the man's eye begins to brighten—the dull, heavy, uninteresting expression of his countenance is gone, and ere he concludes, you almost imagine that another man stands before you. There is no longer any doubt, you feel assured that C. H. Spurgeon occupies the desk.

The vast throng rise from their seats, a leader who stands before the pulpit starts one of the simplest tunes, and 10,000 voices unite in singing their Maker's praise. The effect was, in the highest degree, sublime. Never have I heard such music—not a jar, every voice in harmony—it was absolutely thrilling. The tears flowed down my cheeks with very joy, and I thanked God that it had been my privilege to witness such a scene.

Then followed a short prayer, humble, earnest, pointed—expressive of the preacher's utter dependence upon God, and breathing sincerity of desire that the influences of the Holy Spirit might be present.

Afterwards reading and expounding the 16th chap. Ezekiel. This was plain and eminently practical. Never shall I forget the withering rebuke which he administered to idleness.

Closing the Bible, the preacher remarked, "Brethren, we are about to engage in prayer, my own heart is cold, I have no doubt that yours is too. Now before we pray, I want every body to unite in singing with the spirit and the understanding, a single verse. It is this:

"O Thou, by whom we come to God," &c. As the verse was being sung, I noticed many bowed heads and many eyes that were wet with tears.

Then followed the morning prayer, thoroughly scriptural, what some would call hyper-calvinistic. Beautifully appropriate to the subject of discourse, it prepared every heart for its reception.

"All hail the power of Jesus' name!" was next sung by the standing multitude, every one spontaneously rising from their seat. Who has not been inspired when listening to the enraptured strains of devotion? But as I listened to it on this occasion, I felt spell-bound. I could not refrain from wondering that Mr. Spurgeon preaches. What preacher in Alabama would not? But alas! our instruments of music and selected choirs rarely inspire the preacher for the delivery of his sermon.

Mr. Spurgeon's text was 54th verse of 16 chap. Ezekiel. Subject—The inconsistencies of Christians as the ground of comfort to sinners.

I. The fact that such is the case.

II. The consequences of this fact.

III. An alarm to arouse Christians.

As you may judge, the sermon throughout was a most searching, pointed, pungent appeal to professors of religion. If any effort of man would startle the careless, indifferent professor, this, in my opinion, certainly would. But the sermon will be published and I will send you a copy. You wish to know now, what I conceive to be the secret of Mr. Spurgeon's pulpit power. Well, in the first place, his preaching convinces you that he is sincere. No one can fail to be impressed with the thought that Spurgeon preaches because he believes. Secondly, his preaching is marked by great earnestness. You feel as you hear him, that he is deeply anxious about your salvation. You forget all about the preacher, and become wholly absorbed in his subject.

Third. The simplicity of his preaching. Every word is understood by every person in the assembly. Every sentence is so constructed that you retain the whole, and are not lost among a multitude of colons and semicolons. The poorest and most ignorant in the congregation comprehend the simple yet strong Anglo-Saxon with which the sermon is delivered.

Fourth. The delivery itself; his voice is musical, yet not more so than many other preachers in Alabama. But he has it under perfect control. It seems no effort at any time for him to speak on the loudest key. This, I apprehend, arises from the fact that he has accustomed himself to articulate distinctly every word he utters. Hence he is heard in every part of the house.

These, in my opinion, together with his extemporaneous manner of address, and the richness of his illustrations, (sometimes bordering on the coarse) constitute the pulpit power of C. H. Spurgeon. I do not think that he would have attained the popularity he now enjoys, had he lived in the United States. But I must conclude—I cannot now as I intended, say anything of Dr. Cummins, the Scotch Presbyterian preacher, whom I heard at night.

To-morrow morning I leave for Paris—you will hear from me again.

Yours, &c., WM. HOWARD.

For the South Western Baptist.

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Do you really believe that the SALVATION of the soul is the gravest consideration that could possibly be presented to the contemplation of the mind?—That Eternity with all its overwhelming realities, is just at hand; and that your fellow-creatures are heedlessly pursuing their different avocations and pleasures irrespective of it all? Do you—do you believe it? And are you sitting in utter sloth as regards any effort on your part to draw them to Christ? and shall it be said of you, that the love of God, and compassion for sinners, dwell in your heart? Alas! I have some fear for you—you had better examine your faith—it may be after all, that you are mistaken; at any rate, there will be no harm in seeing!

"EARNEST."

Claiborne, July, 1859.

For the South Western Baptist.

Gently, Gently, Gently—

Gently, gently, says the careful coachman to his team, as he is passing some dangerous piece of road; and how softly he says it: "Gently, there boys—gently—"

How expressively, too. Oh, how often have I wished that some good old steady driver was near just to say in his own peculiar style, as they, and they alone can say it: Gently, there; gently, gently make, with that daughter; she is self-willed and disobedient, perhaps, but be gentle father—hear the old coachman's word: gently,—that son is going astray; hold a tight rein or he is gone; but steady, firm, gentle, these are the words that have saved many an unruly boy, and through divine mercy made him a noble and useful man.

Master and mistress, forbear threatening, (Ephes. 6: 9) and remember that gently, gently is the word. Father, remember, amidst the perplexity and trials of the school-room—remember the word gently. Ye older brothers and sisters, take care there, don't be rough with that noisy, boisterous little fellow, or the romping tom-boy little sis. Be gentle; you were as noisy and as troublesome a few years ago; therefore, be gentle with the little ones. Husbands and wives, take care there. Oh, remember the coachman's word; catch the coachman's tone; imitate the coachman's spirit; don't jostle each other as you drive along the road of life; let gently, gently be the word. Churches, how appropriate to you! Is a member gentle? Is he gentle? Don't flinch

don't fear the face of clay. But be gentle, oh, be gentle. Are ye rich? think of that poor neighbor, may be he is vicious and troublesome. But don't be rough; treat him kindly; be gentle. And last, not least, Ye Editors and Ye Correspondents of our Religious Papers, oh, be gentle, brethren, be gentle.

"Deacon Todd," as they call me, has not ventured one word of advice in all the long and painful strife that has been going on. I once thought of publishing just two verses of a parody on an old song—it was this:

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too.

But Editors should never let
Such angry passions rise;
Their nice good sense were never made
To call each other lies.

But I am glad I never published it; for it might have done more harm than good. But, brethren, one and all, let me have but one word—only one, and it shall be the coachman's phrase, gently. I said that I had often wished that some good steady old coachman were always at hand. But it is a vain wish, for we have conscience, and the Word and Spirit of God whispering at every moment that expressive word, and it is only as we drown the monitions of that still small voice that we fail to hear its friendly tones. They cannot be heard amidst the din of strife and the conflict of armed men. In the stillness of the twilight, when bowed before the Great Searcher of hearts, when bending over the sacred pages of inspiration, then, oh, Christian, mayest thou hear these gentle tones, so driver-like, speaking to thine inmost soul: "Gently, gently, there, gently—"

Now by the merces of my God—
His sharp distress—His sore complaints—
By His last groans—His dying blood,
Charge my soul to love the saints.

ICHABOD TODD,
Deacon in Toddville.

For the South Western Baptist.

Messrs. Editors: Having in my possession several commentaries on the New Testament by German authors, it has occurred to me to examine them for light upon the baptismal question. If the results shall be satisfactory, I purpose, if agreeable to you, to give them to your readers. We may be sure of one thing, none of the German commentators are prejudiced in favor of Baptist sentiments, and none of them have any desire to advance the Baptist cause.—We may also be certain of another thing: German writers upon the New Testament are generally men of learning, and their statements may be relied upon. If they give testimony in favor of the teachings and views of Baptists, we may be sure that nothing but a love for the truth and a desire to maintain their reputation for scholarship, induce them to pursue this course. The first commentary which we will take up, shall be Olshausen's, an excellent translation of which has recently been published by Sheldon & Co., of N. Y. Olshausen agrees with Schneckenburger in regard to the Jewish Proselyte Baptism, that it was not administered previous to the coming of John the Baptist, but at a subsequent period. See note, page 153, vol. 1. German edition 1837. Olshausen has no hesitation in declaring the mode of John's baptism to have been immersion.

"It is highly probable that John's baptism resembled Christian baptism not only in the fact, that in it, the baptizer immersed the baptized, which constituted a specific difference between baptism and all other lustrations, but also as we have before said, in the fact that a formula was pronounced at the time of immersion." Vol. 1, page 154, Note.

Here, then, we have a distinct avowal for which the scholarship of the learned German is pledged, that John immersed his followers. If so, then our Savior was immersed, and those who would "follow him," ought forthwith to imitate his excellent example, in this particular.

In his comment on Mat. 3: 1, he distinguishes between John's baptism and Christian baptism, and makes the concession that Infant Baptism was introduced at a subsequent period. These are his words:

"In Infant Baptism which at a later period the Church for wise reasons introduced," &c. P. 154.

According to Olshausen's published opinion, Infant Baptism was of human origin, introduced by the Church after the days of Christ. In his note on Mat. 28: 19, he says the same purport: "Through the introduction of Infant Baptism which surely was not Apostolic, but necessary in the Church," &c.

May we not, then, request our Pedobaptist friends who attempt to draw some inference from the action and commands of Christ favorable to the sprinkling of the infants, to read the testimony of the learned Olshausen? Vol. 2, p. 585. In a note to his comment on Mat. 28: 19, he says:

"The connection of *mattheuente* with *baptizantes* and *discipulos*, undeniably shows that, at the time of uttering these words the Saviour had no immediate thought of Infant Baptism." Vol. 2, 588. Note.

In commenting upon Mat. 19: 13, and 14, Olshausen distinctly says:

to Infant Baptism which has been so often sought here." Vol. 1, p. 121.

Ask some of the teachers of religion why they baptize children and they will boldly answer: "Did not our Saviour say, 'Suffer little children and forbid them not, to come unto me,' &c. Let such persons read the words of Olshausen. In his comment upon 1 Cor. 7: 14, he states:

"It is evident that Paul would not have adopted this mode of argument, if at that time Infant Baptism had been practiced, but it is also certain that in the thought to which the Apostle here gives expression, there lies a complete justification of the Church for the institution." Vol. 3, p. 608.

Whatever justification the Church may have had for the introduction of Infant Baptism, we are grateful to our learned commentator for his clear and precise testimony to the fact that in the time of Paul it was not in vogue. In commenting upon Acts 16: 14-15, he says:

"It is also on this account highly improbable that among the *oikos aules*, we are to understand young children—relations, servants and grown up children were baptized with her" &c. * * * "There is altogether wanting any conclusive proof text for Infant Baptism in the days of the Apostles, nor from the idea of baptism can its necessity be derived." * * * "The condition of the Church since the end of the Third Century, has imperatively demanded its introduction." Vol. 2, page 833.

When Paul baptized the jailor and his house in Philippi, Acts 16: 33, did he baptize any infants? Olshausen thinks that he did not, for the record states that he preached to all that were in his house, and this remark is evidently unfavorable to the idea that the infants of the jailor were baptized.

The man who so clearly states that Infant Baptism is not of Divine authority, and that immersion is Baptism, deserves the thanks of all lovers of the truth. Let us now examine Prof. Lange's work. This has been published quite recently. In fact, a large portion of it has not yet come from the press. I have only his commentary on Matthew and Mark. Does Prof. Lange make any statements favorable to the opinions of the Baptists? We shall see. Lange entitles his work, Theologische homiletische, Bibel work. By T. P. Lange. It is intended to afford hints to preachers, which shall aid them in their preparations for the pulpit. In addition to a comment on each verse, Prof. Lange gives a sketch of the themes and subjects for the pulpit which it affords. Prof. Lange is inclined to believe that the Jewish Proselyte Baptism was anterior to the days of John the Baptist, but admits that Schneckenburger and others after him had contested this point. Schneckenburger wrote in 1828 a book respecting the age of the Jewish Proselyte Baptism, which is generally admitted to be a work of authority. Lange quotes from his as follows:

"The Jewish Proselyte Baptism was first introduced after the destruction of Jerusalem. The most ancient testimony respecting it, is found in the Gemara Babyl, Jebamoth 46: 2, and Philo Josephus and the older Targumists are entirely silent respecting it. As long as the Temple stood, the Proselyte was received by circumcision, and the presentation of an offering—which offering was preceded by a lustration performed by the Proselyte upon himself as a Levitical purification. Every offering was preceded by a lustration."

To this statement of Schneckenburger, Lange replies:

"True enough, but that lustration was from the beginning the germ of Proselyte Baptism, but not as an accompaniment of the offering, but of the circumcision, the place of which it took, especially in the case of the women." See Ruth 3: 3. This washing naturally attained to a higher significance after the destruction of the temple."

Lange has said nothing to change our opinion of the correctness of Schneckenburger's statement that the Jewish Proselyte Baptism was introduced long after the coming of John the Baptist. He says, respecting the mode of this Proselyte Baptism:

"Its form was not simply sprinkling, but immersion,—thus it was not simply a purification by washing, but a purification marked by death-like sufferings."

Prof. Lange in his note on Mat. 3: 6, says:

"And were baptized by him." "Immersion in the Jordan while they confessed their sins. This was the form of the baptism. Immersion was a symbol of penitence. According to Meyer—immersion only designated a penitence which affected the entire man. But the washing of the whole man is not necessarily an immersion. The symbolic representation of a sinking beneath death-like sufferings must not be lost sight of, although we may not expect to find here the fully developed significance of Rom. 6."

We have then Prof. Lange's testimony to the fact that John immersed his disciples, and also, that Paul when he said in Rom. 6th, "Buried with him in baptism," had reference to immersion.

Prof. Lange translates Mat. 3: 11, thus: "I indeed baptize you in water (immersing you in the element of water) to repentance."

immerse, and does not for a moment think of contesting this point.

How marked the contrast between his course and that of some would-be scholars in this country who write books to show that "Immersion is not Baptism."

For the South Western Baptist.
Book of Job Against Universalism.

Are the wicked punished only in this world for their wickedness? Do the righteous suffer less in this world than the wicked?

According to our notions of human suffering, the righteous man Job, was afflicted as much as any other mortal. He cursed the day of his birth. His grief was so great, that his three friends sat with him seven days and nights in profound silence. In the 3d chapter Job bewails his condition.

In the 4th and 5th chapters, Eliphaz accuses him of having done wickedly, and asserts that God punishes the wicked in this world for their wickedness.—This is direct Universalism.

In the 6th and 7th chapters Job continues to bewail his condition, and charges his friends with unkindness in accusing him of unrighteousness.

In the 8th chapter, Bildad affirms the same Universalist doctrine that Eliphaz had spoken. He tells Job that the wicked are punished for their wickedness in this world; and that it was a perversion of the justice of God to let the righteous man suffer.

In the 9th and 10th chapters, Job continues his lamentations, and shows his friends that the afflictions, of men, are not evidences of the degree of their guilt.

In the 11th chapter Zophar continues the Universalist doctrine of punishment in this world; calls the doctrine of Job lies, and tells him that God exacts less of him than his iniquity deserves.

In the 12th, 13th, and 14th chapters, Job maintains his integrity;—accuses his friends of forging lies; and acknowledges the right of God to do with his creatures as seemeth him good.

In the 15th chapter, Eliphaz re-asserts the Universalist doctrine, and tries to prove it by tradition. In the 16th and 17th chapters, Job maintains his innocence, and continues to bewail his condition. In the 18th chapter, Bildad again affirms the doctrine of punishment for transgressions in this world.—

In the 19th chapter, Job still maintains his innocence; and shows his friends that there will be a future resurrection and judgment, as he had said in the 14th and 15th verses of the 14th chapter.—

In the 20th chapter Zophar continues the Universalist doctrine of punishment in this world. In the 21st chapter, Job contradicts the Universalist doctrine of his three friends, by direct appeals to living examples. He shows them that the wicked often become old, prosperous and mighty in power; and die without any suffering or pain. In the 30th verse he says "they are reserved to the day of destruction; they shall be brought forth to the day of wrath." He tells them (verse 34) that in reference to the dealings of God with men, their answers are false. In the 22d chapter, Eliphaz accuses Job of great wickedness, and specific crimes; and tells him that repentance will bring a cessation of his sufferings. From the 23d to the 32d chapter, Job continues to maintain his integrity, and to show his friends how often the wicked go unpunished in this world. He argues strongly against the Universalist doctrine, that this world is the only hell for the wicked.

The whole book of Job is thus taken up with an argument on this very question. Was Job right, or were his three friends right in reference to the dealings of God with men? Turn over to the last chapter, 7th and 8th verses, and see. The Lord God speaking to Eliphaz said: "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath."

All Christians should remember therefore, that the speeches of Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, contained in the book of Job, are not the words of God to represent his dealings to men. We should never quote them as such; for they are condemned by the Almighty.

"ROCK ROLLING."

From the Religious Herald.
July Number of the "Commission."

We always read the Commission with pleasure, but this number has been unusually interesting. The eulogy on John Day ought to be read by every friend and every foe of African Colonization and of Missions. We shall look with great interest to the succeeding articles on "Brazil as a Missionary Field," and all who are fond of studying language would like to know still more about "The Shanghai Dialect reduced to writing."

The letters from the missionaries should be read regularly by us, and even by our little children, so that we may become acquainted with those dear brethren and sisters, and learn to sympathize with them. The "Journal"

of bro. Cabaniss, in China, is always full of interest—this month particularly so; and bro. Stone, the new missionary to Yoruba, seems to possess unusual talent in the same direction. The brief editorial articles are animating and suggestive, and full of the spirit of missions.

Brethren, the Commission is doing much good, and should be more widely circulated. Will not pastors and colporteurs look to it? And if any individual wants it at once, let him enclose his dollar to The Commission, Richmond.

J. A. B.

The Footprints of the Dead.

In the history of our lives there is one touching domestic experience, associated with the solemn mystery of Death, which is familiar to us all.—When the grave has claimed its own; when the darkened rooms are opened again to the light of heaven; when grief rests more gently on the weary heart, and the tears, restrained through the day, fall quietly in the lonely night hours, there comes a time at which we track the farewell journey of the dead over the familiar ways of home by the household relics that the lost and loved companion has left to guide us. At every point of the dead pilgrimage from this world to the next, some domestic trace remains that appeals tenderly to the memory, and that leads on, from the day when the last illness began, to the day that left us parted on a sudden from our brother or sister-spirit by the immeasurable gulf between Life and Eternity. The sofa on which we laid the loved figure so tenderly when the first warning weakness declared itself; the bed, never slept in since, which was the next inevitable stage in the sad journey; all the little sick room contrivances for comfort that passed from our living hands to the one beloved hand which shall press ours in gratitude no more; the last book read to beguile the wakeful night, with the last place marked where the weary eyes closed for ever on the page; the little favorite trinkets laid aside never to be taken up again; the glass, still standing by the bedside, from which we moistened the parched lips for the last time; the handkerchief which dried the deadly moisture from the dear face and touched the wasted cheeks almost at the same moment when our lips pressed them at parting—these mute relics find a language of their own, when the first interval of grief allows us to see them again; a language that fills the mind and softens the heart, and makes the sacred memory of the dead doubly precious; a language that speaks to every nation and rank, and tells, while the world lasts, the one solemn story that exalts, purifies, and touches us all alike.—All the Year Round.

Danger of our Prosperity.

The danger, my countrymen, is that we shall become intoxicated by our amazing physical triumphs. Because, within the memory of the most of us, the lightning has been harnessed to the newsmen's car, and the steam engine has not only brought the ends of the earth into proximity, but has also provided a working power, which, requiring no nutriment, and susceptible of no fatigue, almost releases living creatures from the necessity of toil—because of these most marvellous discoveries, we are in danger of believing that like wonders may be achieved in the social and moral world.

But be it remembered that, in all our discoveries, no substitute has been found for conscience, and no machine to take the place of reason. The telegraph cannot legislate, nor the locomotive educate. The mind is still the mind, and must obey its own higher laws. Our most pressing needs are such as no mechanism can supply.—What we most lack is true, earnest, sincere, faithful, loyal, self-sacrificing men. Without these, it is in vain that we extend our territory from ocean to ocean, and quarry gold as we do rocks. These physical accessions, coming so suddenly upon us, do but increase our peril. Adversity we might bear, and be better for it. But how shall we bear this gush of seeming prosperity? Seemingly, I say, because time alone can determine whether it is real.

If, my countrymen, with all these excitements, we do not become a nation of reckless adventurers—gamblers, would be the proper word,—if we do not cut ourselves entirely loose from our ancient moorings, but still hold fast to our integrity, our very continuance will prove that there is still some sterling virtue left. For never was there so much reason for the prayer, "Deliver us from temptation." After all our conquests, the most difficult yet remains—the victory over ourselves.—Timothy Walker.

A BAPTIST CHURCH.—Moty Kanard, a deacon of the Baptist Church, has been elected principal Chief of the Creek Nation for the next four years. A writer in one of our exchanges is sure that Kanard will have all look up to him, for he stands six feet seven inches in his boots.

Japan.

The Christian public are acquainted with the recent events that have taken place in Japan. The treaty made by Commodore Perry in 1852, and renewed and enlarged in its privileges during the past year by consul Harris, brings the country once more into intercourse with the Christian world, and prepares the way for the propagation of the pure Gospel, where only a gross counterfeit has been known. It is not known how their minds will be affected by a distinct proposition to re-establish the Christian faith among them. It may be repulsive at first, but they will not be long in discerning the difference between Protestantism and Romanism, and the people of the great results. The quiet, harmless character of the people, their inquisitive turn of mind, and love of knowledge, and the almost universal habit of reading and writing among them, are all favorable circumstances for the spread of Christianity there. But that marked providence which has unlocked the country, the lively interest manifested by all branches of the Christian church in connection with it, and especially the readiness with which Christian men and women are offering themselves to carry the Gospel to that far-off land, are the higher sources of encouragement, and the evident forerunners of that great blessing which God is preparing for the Japanese. We earnestly commend the Mission about to be established there, to the prayerful remembrance of all God's people.—Home and Foreign Record.

Down Hill Progress.

We take the following from the Christian Secretary, Conn. Gerritt Smith's down hill course is quite natural; his Higher Law doctrines upset him. He could not find abolitionism in the Bible; adopted the Higher Law creed, and, of course, rejected the word of God. All this is legitimate, and we wonder why all abolitionists do not take the same "down hill progress." And we will here quote the Secretary's warning to all abolitionists, elder Burr, the Editor, among them. "Beware of the beginnings of error, as of the beginning of evil in every form."

"Gerritt Smith has lately published an 'Advertisement,' in the New York Tribune, a downright infidel discourse, which he or his friends are now sending all over the country. It is as baldly infidel as Tom Paine himself, though, of course, more polished in style, and miming in phraseology. The course of Mr. Smith strikingly illustrates the fact, that all error is down hill in its progress. Once he was a colonizationist; then, an abolitionist; then, a very hot and radical abolitionist; then, a seventh day Baptist; then, an all-day-alike man, giving political harangues on the Sabbath; then, a perfectionist; then a spiritualist; and now an infidel—not keeping his infidelity to himself, but discarding it in public addresses, which he prints in the Tribune, and which even that paper will not publish till paid for, as for regular advertisements. How true it is, that all departures from the word of God become greater and greater; and that the errorist, like one on an inclined and icy plain, slides faster and farther, from his starting point, every moment. Beware of the beginnings of error, as of the beginning of evil in every form."

INFANT BAPTISM.—Olshausen says, in one passage of his commentary: "Pedobaptism is certainly not apostolic," and in another: "There is altogether wanting any conclusive proof—passage for the baptism of children in the age of the apostles, nor can the necessity of it be deduced from the nature of baptism."

SKETCHES OF CRITICISM.—They are foolish who say, "Could not the wisdom of God otherwise deliver men, than by assuming human nature, and being born of a woman, and suffering all these things from sinners?" To whom, we say, He could, but if He were to do otherwise, He would in like manner be displeasing to your folly.—Augustine

GOD.—Often the workman is recognized in his works; as they say of the sculptor, Phidias, that the symmetry and nice proportions of his works revealed him to the beholders, even when he was not present himself, so the order of the universe necessarily reveals the divine Creator, though he is invisible to mortal eyes.—Athenaisius.

THE AIM OF LIFE.—On her death-bed, Mrs. White said: "My dear husband, live for one thing, and one only; only one thing, just one thing—the glory of God! the glory of God!"—Dean.

THE SOUL.—All bodies, the firmament, the stars, the earth, kingdoms, are not equal to the most insignificant spirit; for such a spirit knows all these, and itself; but the body nothing.—Pascal.

LOVE.—It is a wise saying of the Spaniards—and of solemn import in its application to spiritual things—"works, and not words, are a proof of love."

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, August 25, 1859.S. B. GLAZIER is an authorized agent
for the S. W. Baptist.RECENT List crowded out this
week.Elder JOHN WOOD'S queries shall be
answered next week.The biographical sketch of Rev. M.
BENNETT shall appear next week.OUTSIDE.—The reader will find some
valuable original articles on the first
page. Deacon Todd has appeared again
after a long absence. Let all take the
old man's advice, and "be gentle." We
will heed it.We were gratified at a visit from
Rev. Z. G. HENDERSON, pastor of the
Baptist Church, Pensacola, Fla. Brother
H. is laboring faithfully for the Master
in Pensacola, and with success. He
informed us that while visiting Tallas-
see, his former field of labor, he baptiz-
ed two persons.

New Store.

CHASS & BROTHER, from Albany, Ga.,
have opened a new store in Felts'
building, as may be seen by their ad-
vertisement. Customers will find them
gentlemen, ready to supply their wants
on reasonable terms.DILLARD, POWELL & Co. announce
their readiness to receive cotton at the
Planters' Ware House the approaching
season. No house in Columbus, Ga.,
has given more general satisfaction.—
See their advertisement.ROBERT A. JOHNSTON has purchased
Mr. KUNZ'S interest in the Furniture
Store. See advertisement.We solicit attention to the advertise-
ment of the Alabama Central Female
College, which has just completed its
first year with a success unexpected
and brilliant. The next session will
open with an able Faculty.President N. K. DAVIS has a new ad-
vertisement in this week's paper. This
institution is so favorably known to the
public that commendation from us is
needless.A slight alteration in the advertise-
ment of Professor JOHNS, of Brown-
wood, which see.

Baptist Male High School.

The reader will please examine the
advertisement of this institution. We
are anxious to see the institution pro-
sper. We belonged to the Coosa River
As-sociation when it resolved to build it,
and was one of the Trustees during its
creation. We are not acquainted with
the brethren who have taken charge of
it; but we subjoin a note from Dr.
CRAWFORD, addressed to brother DAWSON,
which will be a sufficient commendation:MERCE UNIVERSITY, PENFIELD,
August 11, 1859.DEAR BRO. DAWSON: I have just re-
ceived a circular of the Talladega Bapt-
ist Male High School, which is to open
on the 1st day of September, under the
direction of brethren A. S. WORRELL
and T. W. DAVIS. Will you permit me
to say that I know these brethren well,
and that I know no men better qualified
to impart instruction to pupils, or to
give a high character to a school?

N. M. CRAWFORD.

Brother J. M. CHIVERS, of Trout coun-
ty, Ga., sends us subscribers, and says:There has just closed a most interest-
ing revival meeting of 9 days at our
Church (Wehadee). The Church was
generally revived, sinners convicted and
mourning. The Gospel was preached in
its purity, and with zeal and power
by our dear pastor, brother
D. H. McCoy, and as is usual with him,
it came from his heart, and reached the
heart. There were 13 baptized, 3 others
received by experience, and others
professed a hope in Christ, who I hope
will unite with us.

Empty Treasury.

Brethren, read brother HOLMAN'S call
for assistance, and send in your contri-
butions. Never let it be said that our
Domestic Mission Treasury is empty.—
Our missionaries must have their sala-
ries while they are working so faithful-
ly for the Master.HICKLING, SWAN & BREWER, Boston,
are publishing by subscription, a Dic-
tionary of the English Language, by J.
E. WORCESTER, LL. D. The work will
soon be completed, and will contain
about eighteen hundred pages. This
appears to be the only rival of Webster
in public favor. It has been in use for
some time in Colleges and High Schools,
and is preferred in many institutions to
Webster's. This is an enlargement and
an improvement upon former editions.
Mr. HENRY KIMBLE is the authorized
agent for the work in this and adjoining
counties.

True.—The Christian Index says:

"From all we can learn, it appears
that Alabama gave more general atten-
tion to the request of the Southern Bapt-
ist Convention, during the last week
in July, than Georgia."We see sorry to learn the fact. Why
did not Georgia exult Alabama, South
Alabama? We are willing Alabama
should be beaten in this good work,
provided any Southern State is willing
to do it. If they do, they will have to
run their fingers high for the next
twelve months. Brethren of Alabama,
let us use a political phrase, be the
"majority" in Missions at the next
annual Convention. Let Georgia and
the other States, and try to be
beaten.

Dr. Manly.

The friends of this venerable broth-
er, will be gratified to learn that he is
in excellent health, and is prosecuting
his interesting mission with astonishing
energy and success. It has never been
our privilege to be associated with a
brother so eminently qualified for such
a work. He has the rare faculty
of accommodating himself to all classes,
and of winning the good opinion of all.Nor does he vainly employ these gifts;
his ministry, his conservatism, his songs
and prayers all point in one direction.
Such a ministry cannot fail to do good;
we were struck with the anxiety
of the brethren everywhere to have his
visits protracted.We had no idea of the wisdom of
this appointment until we had occasion
to witness for ourself the Dr.'s advan-
tages for usefulness. In almost every
congregation he found some old brother
or sister who had enjoyed his early
ministry, frequently those he had baptiz-
ed—and then the alumni of the col-
lege and their friends, open to him a
most inviting field.The Dr. is a thorough Baptist of the
good old sort, and he has a way of
teaching Baptist doctrine, &c., which,
beyond anything we have seen, convin-
ces without offending any. On one
occasion, when he had preached a
most telling sermon, throwing in a
powerful argument for immersion—
among those who sought his acquaint-
ance was a Presbyterian minister and
elder. Long may this dear brother live
to honor his Saviour and win souls to Christ.

A Correction.

We are sorry to know that some per-
sons old disposed to make capital out of
the action of the Southern Convention
at Richmond, on the resolution of Bro.
Bestor to invite ministers of other
evangelical denominations to seats as
visitors. We think it likely that those
who have talked most know least about it.These are the facts. Brother Bestor
did introduce such a resolution—a mo-
tion was made to lay it on the table,
which was voted down by an over-
whelming majority. This is the only vote
that tested the feelings of the Convention.—
An amendment was then offered by
brother Watts of Montgomery—and
when the question was about to be taken,
which would have resulted in the
passage of both the amendment and
original resolutions, an appeal was
made to the movers to withdraw both.
That immense majority did magnanimously
consent, and both were withdrawn
in accommodation to the feelings of the
minority.Men of narrow minds or of high party
prejudices may think this a weak-
ness—but men of sense and liberality
will appreciate it as a commendable
Christian forbearance. This explana-
tion was published in the Richmond
papers at the time, but they seem not
to have reached the latitude of Alabama.
We have this remark to make to all
whom it may concern: that in the his-
tory of the Baptists will show, that
in Christian courtesy they are not
a whit behind other denominations—
we challenge a comparison. We have
amongst us some who call themselves
landmark men—but it ought to be re-
membered that we have no ecclesiastical
courts, such as Synods, Presbyteries
Conferences, &c., &c. Our churches
are independent bodies—each church acts
for itself in such matters—and we re-
spectfully suggest that our Pedobaptist
brethren ought, in justice, to re-
serve their thunder for those churches
which adopt this exclusive policy.

Death an Enemy.

There is a sickly sentiment that
"Death is our friend, because it intro-
duces us to heaven." This is intended
as a comfort to the afflicted; but the
wounded heart will ever respond, "mis-
erable comforters are ye all." If a man
enslave me, he is a tyrant; if he tra-
duce and defame my character, he is a
slanderer; if he cheat and defraud
me, he is a swindler; if he steal my
purse, he is a thief; but if he kill me
or mine, he is an enemy. You may cast
as much as you please about "death be-
ing a friend" to any man, even to the
Christian; the parent who has lost a
child; relations who have lost kindred;
friends who have lost friends, will re-
spond, "Death is an enemy, a bitter
enemy." Bitter, sarcastic remarks inflict
wounds, but there are no wounds like
those of death. There are no sorrows
like those produced by that remorse-
less monster.And does not the word of God teach
that death is an enemy? Sin introduced
him—"Death by sin," says Paul. Is
sin an enemy to man? Who is the au-
thor of all his woes, and drags him
down to perdition? 'Tis sin. "And
sin, when it is finished, bringeth forth
death." And how can death be a friend
to the Christian by dismissing him from
earth to heaven, and an enemy to the
sinner by discharging him from this
world to hell? 'Tis an erroneous sen-
timent, death is an enemy to mankind.
Paul calls him an enemy, and predicts
his final overthrow: "Death, the last
enemy, shall be destroyed." Christ
shall destroy him at the Resurrection.
Christ gave an assurance at his own
resurrection—virtually destroyed him.
Did not Christ come to destroy the ene-
mies of God and man? Is not death
a part of "the works of the devil"?—
And did not Jesus come to "destroy his
works"?Did Abraham feel that death was a
friend when he despondingly went to
the sons of Heth, and said, "Give me a
grave, for I am a stranger here, and my
body shall be buried with you."you, that I may bury my dead out of
my sight." And that one whom he
seemed so anxious to bury "out of his
sight" was his beloved Sarah, upon
whom he had not suffered the winds of
heaven to blow too rudely. What
had made such a change in the patri-
arch's feelings? Was it a friend? No,
"an enemy hath done this."—'twas
death. In affection there are many
Abrahams in this world, and death,
that same enemy, is still at work, send-
ing parents, brothers, friends and rela-
tives to seek burial places for beloved
departed ones, whose bodies are made
"vile" by man's "last enemy." When he
comes and does his relentless work, be-
hold what haste to get the fallen "buried
out of sight." Is this nervous haste
from want of affection? No; hearts
are riven; the deep fountains of the
heart are broken up, and eyes rain
"rivers of water."Thank God for the Resurrection!—
These beloved ones, slain by the enemy,
are "prisoners of hope." Their dust is
redeemed. Jehovah watches over every
Macedonian where His children
sleep, with the same affectionate regard
as he does their souls. "Under the altar
of God," till He shall re-unite both, at
the consummation of all things. Ever-
lasting thanks to Christ, "who shall
change our vile body, that it may be
fashioned like unto his glorious body,
according to the working whereby he is
able even to subdue all things unto
himself."

Sabbath School Literature.

In our last we alluded to the sectar-
ian tendencies of the times. There is
not a people on earth who can better
afford to be catholic than the Baptists—
not one which has more evinced it, or
more profited from its indulgence. It
is an interesting fact, that their most
gifted, devout and useful men, their hap-
piest and most prosperous days have
been characterized by the most enlarged
and liberal feelings towards others.
The unprecedented growth of their sen-
timents for the last 100 years is a de-
monstration of the wisdom of their
course. By their Christian spirit, their
uniform liberality, their to errance and
courtesy, they drew around them people
from all classes, while their principles
carried conviction to the thoughtful and
won scores to their Churches.It is not worthy, that the very art-
ery with which juniors are now defend-
ing our principles was cast in such
times and by such hands.There has not been one new argu-
ment developed for years. We have
recently examined some books of singu-
lar note, on baptism, to see if we could
find one single new argument, or one
new criticism—not one have we found.
Booth, Pengilly, Carson, and such minds
have exhausted the subject, and a new
dress to an old acquaintance is about
all that can be found, or is to be hoped
for; and yet these defenders of our
faith—these champions for truth, were
they now living, would hardly "pass
muster." What a pity that those who
have stolen their thunder had not im-
bibed their spirit also. Now, shall we
abandon the positions of our fathers?
Shall we, by an unnecessary exclusiv-
ness, drive off from the Sabbath School
and ministry of our Churches those who
might be profited by both? Is there
not danger that under such influences
our Sabbath School books may become
poisoned with this spirit; and that
Baptist influence may be frittered down
to an order of minds which can never
meet the growing demands of a con-
stantly improving people? These are
questions worthy of reflection—and
Churches ought to consider them for
themselves.Ministers in these days speak of my
Sabbath School, my Church, my Pulpit,
my Congregation, just as if these were
so many estates held in fee simple. Let
it never be forgotten that among Baptists
the Churches are the sovereigns, and min-
isters serving men.There is one other aspect of this
question to which we would call atten-
tion. We scarcely know how to de-
nominate it. We would not use words
of even apparent severity—we speak
not to wound any but from an honest
conviction of duty. We allude to that
large class of Sabbath School and re-
ligious books, which for the sake of
distinction may be denominated *relig-
ious novels*. A large portion of the read-
ing books of our Sabbath Schools are
of this order—and of late this style of
books has taken a wider range. There
is not in our judgment, an argument
which can be urged against this style
of literature generally, which may not
be urged against religious romances;
except that the idealism in the one case
may take on a religious; and in the other
an opposite type; but whether there
will be more real piety is questionable.
The idealism will be as unreal in one
case as the other. There is no better
way of training children to novel read-
ing than by starting them with nice lit-
tle Sunday School novels.It is a sad mistake that religious
truth requires such auxiliaries—that its
hidesous proportions have to be conceal-
ed by the drapery of a love-story to
make it palatable to the young, that it
can win no triumphs until the mind is
subdued into an unnatural sympathy,
with some poor, oppressed heroine—a
sufferer for conscience sake. May it
not be feared that religious character
moulded after such a standard will man-
ifest more of the romantic than the
real? We would not be uncharitable
or censorious—we can not help our
fears.For twenty years we have been op-
posing this style, and our opposition
strongly as the native of the circle
lengthens. Let every truth of God be
taught in its native simplicity—from
the first to the last lesson in religious
education, let every thing like fiction
be avoided—let every extraneous ap-
pendage culminated to warp the judg-
ment or terminate in the mere ideal of
religious life be discarded. We may
have fewer proselytes but we shall have
more solid and reliable character—we
may have fewer converts, but we shall
have less falling from grace. Never have
we so much needed wise experience—
sober judgment, refined taste, to give
direction to this great interest as now.
Was it ours to advise, we would now
counsel the selection of a body of the
most learned, the most thoroughly in-
doctrinated, the most cultivated and
pious men in the whole South to super-
vise this matter. The highest order of
human existence is a Christian gentle-
man or lady. Were we an artist and
called to transfer this character to can-
vass—there is not a virtue, we would
not delineate, not an excellency we
would not trace. Nothing short of this
would develop the glorious reality.—
We want books to mould such charac-
ters; and he who expects to obtain
them from sectarian or fancy paint-
ers, will find himself disappointed. D.

Howard College.

We have before us the catalogue for
1858-9, indicating an increasing pros-
perity.This institution, like most others, has
had to make its way up from a small
beginning, but it has now reached a po-
sition in which it may, and doubtless
will, be greatly useful. The catalogue
presents a board of Trustees, which,
for general intelligence, prudence and
piety, is equal to any in this country.
This, considering the direct guardian-
ship of the Board over the College, is a
guarantee that ought to give assu-
rance to every parent.The faculty is certainly an able one,
and with the constantly improving fa-
cilities for education—a young man
hazards nothing in placing himself un-
der its instruction.We are happy to see so large a class
of Theological students. If these men
are thoroughly trained—and go forth
with the right spirit, immense good will
be the result.Working men are the men for the
times, provided they work in the right
way for right ends. The present is a
fit occasion for urging upon Alabama
Baptists the duty of sustaining this In-
stitution. It is an interesting fact that
the educational interests of the country
have been to a large extent left to the
Churches.Many causes conspired to bring about
this result, not the least influential of
which was the state of morals prevail-
ing in many of our State Institutions.—
The religious denominations have met
this providential indication, and have
done much to supply the growing ne-
cessities of the country.Already many of our denominational
colleges are, in all respects rivaling
the very best institutions of the country.
Up to this time the Baptists have not
been behind in this work: The number
and character of their schools, of all
grades, compare favorably with the
best. Howard College, although young
and having had some severe reverses,
is fully entitled to be ranked among
them. Why then should not every Bapt-
ist in the State rally to her support?1st. If we do not support it, who
will? 2dly. All other things being
equal, what good reason can any Bapt-
ist give, especially if he has to send
his children from home, for not support-
ing it in preference to any other—can
you not trust men of your own choice,
your brethren?3. Do you not know my dear broth-
ers, that the larger its patronage the
more rapidly will it grow in pub-
lic favor—and the sooner it will
reach that point so anxiously anticipat-
ed by its founders.One Baptist College is enough for
Alabama. Let us concentrate our in-
fluence upon it—let us send our sons
there—let us watch over it with pater-
nal solicitude and soon its halls will be
crowded and the whole country feel the
influence of its Alumni. We wish,
without disparagement to others, to de-
velop the educational resources of the
denomination in the State, and to make
such suggestions as may seem to be of
importance. We shall be very glad to
receive any information relating to this
subject.The splendid scheme of consolidating
Societies at the North put forth by Drs.
Wayland and Bright has failed. What
next? Dr. Bright, of the *Examiner*,
must start some other project to keep
up agitation, and to make his paper
"national." We suppose he is waiting
for his mentor, Dr. Wayland.

Communion.

When men are in search of truth, for
the sake of truth, it is a real pleasure
to assist them; but to combat prej-
udice, and contend with those who sim-
ply desire victory, is not only disagree-
able but generally unprofitable. The
communion question is unnecessarily
enumbered and complicated, and the
honest enquirer is not unfrequently
perplexed more by the rubbish of ban-
glers than the intricacy of the subject.
The real question is a very simple one,
as the following statement will demon-
strate:Evangelical Christians agree as to
the nature, design, position and pre-
quisites of the ordinance. There is not
an exception—their books all teach the
same doctrine. Booth said:"The nature, design, position and pre-
quisites of the ordinance, are the same
in all churches, and what we are to con-
sider is, what we are to do."

Dr. Wall says:

"No Church ever gave the commun-
ion to any persons before they were
baptized. Among all the absurdities
that ever were held, none ever main-
tained that any persons should partake
of the communion before they were
baptized."It was not enough to be Christians,
they must be baptized Christians. They
were not rejected because they were
not Christians, but because they were
not baptized. After the days of Booth
and Wall, Robert Hall introduced a
different practice (he claimed that bap-
tism was not a prerequisite,) but nei-
ther Episcopalians, Presbyterians, Meth-
odists or Baptists can adopt his theory
without first abandoning their own.—
The only question, then relates to bap-
tism, and may be thus stated: What
is baptism, and who are proper sub-
jects according to the New Testament?If sprinkling is baptism and infants
proper subjects, then the Baptists are
wrong in their restricted communion.—
If, however, immersion only is baptism
and believers only proper subjects, the
Baptists are right. He who attempts
to make any other issue on this ques-
tion, does great injustice to the subject,
and ought never to attempt its discus-
sion. Let the honest enquirer continue
his investigations to this single issue,
and guided by the New Testament, he
can not fail to reach a just conclusion.
D.The address of Rev. I. U. WILKES is
changed from Independence, Ala., to
Planterville, Ala.Thanks to brother Chism for his as-
sistance. He must excuse us for not
attempting to expound the passages in
Revelations to which he calls our atten-
tion. They have perplexed the ablest
commentators who have lived.The following from brother COLLINS.
We hope the brethren will respond lib-
erally towards paying a debt for which
he is personally responsible. Brother
Collins is doing a great work in Mobile,
and should have the prayers and assist-
ance of Baptists:"Our Church is still considerably in
debt—but we are using it, and hope to
pay the debt this fall, if the brethren
will help us.We acknowledge through your col-
umns the following donations received
recently:—Brethren Thos. H. Watts \$100; F.
M. Law \$25; John Swanson \$5; W. F.
Perry \$20; Dr. Howard \$5; Hon. Jno.
G. Shorter \$100; G. Gette \$10; Sister
Mazoe (Talladega) \$5; Wm. Marshall
\$10; Mrs. Wm. Marshall \$5; C. T. McCon-
nally \$10; H. T. Crumpton \$1; Wm. Mc-
Connally \$2; Miss E. Hibbler \$6; R. F.
Stewart \$10 Total, \$334 00When the amount needed is raised a
full statement embracing names of all
the contributors will be given. Come
up to the help, brethren. The prospect
for usefulness in our field is encourag-
ing.

P. E. COLLINS.

COMMENTARY ON THE EPISTLE TO THE EPHES-
SIANS. Pattison, Gould & Lincoln.This is the title of a new work now
on our table. Of its general merits we
have nothing to say, were it a thousand
times more meritorious it is not a book
for the South, and we warn our readers
not to give it favor—not even a night's
lodging. Like the most of abolitionists
the author lugs the subject into his
book, and foolishly thrusts his opinion
of the institution upon his readers with-
out the slightest necessity. Indeed after
commenting on chapter 6: 5-9, and
fully admitting the Master's legal right
he says: "We have said nothing of the
moral right. The passage does not of
itself require us to do so." Why then
introduce it at all, unless notice had
been given of the intention on the title
page?The title of a book is intended to in-
dicate its contents, that the purchaser
may understand for what he is paying
his money. He who intentionally prac-
tices a fraud in this respect is not to be
trusted. This book ought to be called
A Commentary on Ephesians with a
side Squib on the Moral Evils of Slave-
ry. With such a title we should be
willing for it to take its chances at the
South. But when the author or publish-
ers attempt to swindle us with a name,
the country ought to be advised of it. Mr.
Pattison's book was not written for the
South unless he and his publishers sup-
pose us to be such a set of dunderpates
that we can not detect these low flings.
We love a good book no matter by
whom written or published, and we have
taken real pleasure in commending and
circulating some of the publications of
Gould & Lincoln, but they very largely
miscalculate if they expect us to give
currency to every book. It is to us as-
tonishing that so good a house, having
such an extensive Southern patronage,
should, under a disguise, attempt to
circulate such books at the South. Of
Mr. Pattison's opinions we have nothing
to say, except that they are exceed-
ingly silly.It is our deliberate opinion that, not-
withstanding the publication of this
book, the Mississippi river will continue
to flow into the Gulf of Mexico. D.

For the South Western Baptist.

MESSRS. EDITORS: You are supposed
to know every thing, can you answer
these two questions?1st. Why is it that when Christians
are filled with the Spirit of God and
their souls revived, they love every
body, have a warm brotherly feeling for
all other Christians, and when they be-
come cold and sluggish in religion grow
distant, and contentious, and exclusive?2nd. When we witness certain re-
sults following a certain condition,
such for instance as love, union, prayer,
holy living, the conversion of sinners,
&c., &c., and certain other results, such
as contention, alienation among
Christians, &c., &c., following
certain conditions, what are we to con-
sider?

MART.

regions name is MARY I how
difficult reminiscences clusterabout it. We can not write or speak
it without emotion.We thank you, dear Mary, for your
enquiries, they are significant and time-
ly, and well deserve the prayerful con-
sideration of every Christian.In answer we suggest,
1st. The Spirit of God is the great
animating conservative element in our
religion. When his presence is fully
realized, love in all its various mani-
festations will be seen. When he with-
draws, unrestrained human nature is
left to its own ways."He that saith he is in the light, and
hath his brother, is in darkness even
until now. He that loveth his brother
abideth in the light, and there is none
occasion of stumbling in him. But he
that hateth his brother is in darkness,
and walketh in darkness, and knoweth
not whither he goeth, because that dark-
ness hath blinded his eyes. . . . He that
loveth not, knoweth not God; for God
is love."—JOHN.2dly. Human nature is exceedingly
proud and selfish, and when left to it-
self, is said to develop its depravity in
various ways. When we witness such
results as you mention we must, if we
would form correct opinions of men and
measures, try them by the Word of
God."By their fruits ye shall know them.
Do men gather grapes of thorns, or figs
of thistles?—CHRIST."Now the works of the flesh are man-
ifest; which are these: Adultery, fornic-
ation, uncleanness, lasciviousness,
idolatry, witchcraft, hatred, variance,
emulations, wrath, strife, seditions, her-
esies, envyings, murders, drunkenness,
revellings, and such like: of the which
I tell you before, as I have also told you
in time past, that they which do such
things shall not inherit the Kingdom of
God."—Gal. 5: 19-21.Now, notice that, "hatred, variance,
emulations, wrath, strife, seditions, her-
esies and envyings," are put in the same
category with "adultery, fornication,
uncleanness, murders, drunkenness,"
&c., &c., and that it is said of all, "that
they which do such things shall not in-
herit the Kingdom of God."Thus, dear MARY, under a conscious-
ness of our inability to instruct you,
have we seated you at the feet of Jesus
where your distinguished namesake
learned lessons of wisdom.As a general rule we do not permit
the publication of private letters. We
think this custom a very pernicious one.
But the following from our esteemed
brother LUMPKIN, is such a just repre-
sentation of what the Baptists have
been ever since our knowledge of them,
and long before, and is such a deserved
tribute to them, to say nothing of its
dignified tone, and Christian spirit, that
it would be a real loss to suppress it.
The apology we offer for the liberty is
our honest conviction of the good "it
will, with God's blessing, accomplish."

D.

ATHENS, GA., Aug. 15, 1859.

REV. JOHN E. DAWSON—My Dear Bro.:

I am ready—I have been ready, all the
time, for near three score years, and
"prepared to make the largest conces-
sions which conscience and principle
will allow," for the peace and harmony
of the Baptist Church. We can never
have peace if we indulge in an exact-
ing spirit on all minor points, or suffer
ourselves to be under any influence, ex-
cepting the spirit of truth. But the fun-
damental principles of the Baptists must
be maintained, inviolate. The great prin-
ciple of Church Independence must be
maintained. If we slumber, or sleep—
Church sovereignty will receive deadly
shocks from some one, or more, of the
many voluntary religious organizations
of the present day. But why indulge
in thus addressing you? I read your
paper and feel assured, that you are
thus far under the guidance of that
wisdom which comes from above—and
may you never be left to yourself for a
single moment, I trust the pathway of
duty may always be plain to you, and
that you may have abundant grace to
walk therein. Your paper has greatly
revived my hopes for the prosperity of
the Baptist Church. Your editorials
have been excellent, and your selections
judicious. Your paper of the 11th inst.,
especially your editorial, headed "Bap-
tist Sabbath School Literature." Bro.
Mallory's good letter—and your account
of Missionary Meetings, have afforded
me a rich mental feast. I am as un-
yielding a Baptist as Jesse Mercer was,
or as Francis Wayland is,—yet I thank
God, that I love Christians of all de-
nominations, whether in the Church, or
out of the Church. I love all who have
the image of Christ. And love a good
pious Methodist, or Presbyterian, or of
any other name, much better than I do
a mischief-making, strife-stirring, self-
important, selfish, schismatic, wicked
Baptist.I am greatly rejoiced at the progress
of what may be properly termed Bapt-
ist literature. But God forbid that I
ever shall be blinded to the merit and
ability of many Pedobaptist Christian
writers. I have no taste for sectarian
bitterness, or for crushing to powder
all the good Christians whom I believe
to be in error in regard to some im-
portant Bible truths.In this town of my residence we
have (what I call) Churches, (though I
have been reproved for so calling them)
composed of Baptist, Methodist, Pres-
byterian and Episcopalian. These dif-
ferent denominations endeavor to main-
tain and practice their several peculiar-
ities. They maintain their own creden-
tials, or principles, and there is none to
molest, or make them afraid. Each Church
has its Sabbath School, selects its books,
teachers, &c., according to its own
taste. Each Church has two religious
services on every Sabbath day. And
although we have some poor sinners
who seldom attend Church, yet on the
Sabbath we have a peaceful, quiet, or-
derly time. Each Church has its ownhave their regular separate prayer-meet-
ings. But we have many prayer-meet-
ings in which Christians of all denomi-
nations unite, and at these meetings I
have often been impressed with the
fact, that the language of the tongue,
proceeding from the heart, when address-
ing that God, who seeth in secret, does
not vary so much in this humble exer-
cise as do the creeds, or professed prin-
ciples of the different denominations.—
We all pray here as if we were under
an abiding sense of our sin and guilt

**EAST ALABAMA
FEMALE COLLEGE.**

FACULTY.
WM. F. FERRY, A. M., President,
BAYVIEW.
GEORGE W. THOMAS, A. M.,
MATHEMATICS AND ANCIENT LANGUAGES.
MISS C. H. POLLANSHER,
LOGIC, PEDAGOGY AND PSYCHOLOGY.
MISS L. H. REED,
MENTAL AND MORAL PHILOSOPHY.
GUSTAVUS GIESLER,
PHYSICS OF THE HUMAN DEPARTMENT.
MISS SUE E. STOUT,
MISS JULIA F. COONEY, *Auditors.*
MISS SALLIE MAYS,
MISS L. H. REED, *Governess.*
THE BOARDING DEPARTMENT is under the control of
5. BACCHUS, who has been for many years a
instructors in the Modern European Languages—
Drawing, Painting, Ornamental Needle Work, &c., &c.
to be employed in the Department of the Boarding
of these only who are thoroughly qualified will
be admitted.
The building is under thorough repairs.
rooms will shortly be embellished, and extensive
are about to be added to the Appendix, Library
The object is to place every Department of the
of the Alpha Grand, and to afford educational advantages

For particulars as to course of study, internal regulations, and list of tuition, etc., address the President at Chicago, Ill.

The regular College Year begins with October and ends with June of the following year.

The Session of 1888-9 will begin on October 1st.

Design and list of students, page 16, 17.

SALEM ACADEMY
Male and Female

WOULD take this method of informing all who are desirous of attending the Academy, and the public generally, that I am located at the residence of Rev. S. B. Mott and Dr. W. M. Mott, at Nantuxat, near Salem Church, and that I have been appointed to teach the Academy of all those who with their children desire to properly. An experience of more than 12 years has enabled me to give instruction in all which is of a great deal, more rapidly advanced than by the common method of teaching.

Students whose education has been neglected, either on account of a dislike to study, or from other causes, will find that the numerous courses are caused to take delight in learning.

No one need scruple at boarding their children at the Academy, as the food is of the best, and the country beautiful and healthy.

And, please, board. Do you doubt it? Try it at the Academy. All are invited to attend and witness the performance of the students, and to examine in any other time.

THE ACADEMY, 100 pupils, as follows:

Boys, 50, and 50 female, for five months.

Intermediate \$10.00
Advanced \$15.00
Advanced Mathematics \$16 per session & 5
G. PARKER, JR.

ROSELLE COLLEGE
Russellville, Ky

Our next session of this flourishing Institution
on Thursday, September 1st, 1890.
This Institution is a small, rural one, situated in a
rural, mountain village in Southern Kentucky, situated
in a beautiful section of the State, and is one of the
country distinguished for the fertility of its soil and
the industry and morality of its population.
The Institution was originally organized under the
care of a well experienced Board of Instruction, and has a very
large and a very substantial building. The campus
is a beautiful one, situated in a beautiful spot, surrounded by
and elegantly laid out grounds. The Philosophical
Department is well equipped with the latest apparatus
The course of instruction is thorough and full.
Instruction is given to classes in Civil Engineering,
Mechanical Engineering, and Surveying.

Expenses per Session of 20 weeks.
Instruction in Preparatory Department. The course
of study is as follows: Latin, English, Mathematics,
College proper. 20
Incidental expenses, per session.
Dolls must be paid in advance.

Boarding may be secured in the best private
families in the vicinity. All expenses for
Parents and Guardians seeking Instruction
may be secured in this Institution. The course of
study is thorough, instruction, and healthful discipline
the general welfare of their sons and wards.

[illegible]

La Grange, Ga.
THE Fall Session of this Institution will commence on Wednesday, September 1, and close the 1st of December. The Spring session will commence on Wednesday in January, and close the 1st of June. The faculty of instruction consists of eminent professors and teachers. Prof. G. W. Rains is the controller of the Department of Music. His eminence in this science, and past success as a teacher, are important guarantees for the future. His number of pupils in attendance the past College year was 100. A young lady, Mary Lee, of this year, \$166.80.
For Catalogues containing particulars, address
J. F. COX,
August 11, 1850.

DR. J. S. THOMAS
—DEALER IN—
CHOICE DRUGS AND MEDICINES
CHEMICALS
Fancy Articles
PERFUMERY
APPROVED
PATENT MEDICINE
By Druggs.
PAINTS, OILS, VARNISHES,
No. 100 N. 3rd St. St. Louis, Mo.
Nothing will be offered for sale without previous notice.

I earnestly request to establish its chemical part
 to warrant the quality, and prices will be found
 unexcelled here.
 Tuskegee, Aug. 12, 1869.

ROBERT L. MAYE,
 ATTORNEY AT LAW,
 TUSKEGEE, ALABAMA.

Will pay particular attention to the practice
 of Probate and will collect for others.
 Office in Kelly's new brick building, on
 August 18, 1869.

PROGRESSION

THEIR UNDERSTANDING, having engaged the celebra-
 ted Wright, Mr. J. W. NORTON, one of the ablest
 men in the South, to deliver the well known "Free
 Mills, has at its expense entirely rebuilt, re-
 painted and put in successful operation lately.

West and Gen. M.
 on the 10th inst. 4 1/2 miles south of Auburn, al-
 lowed the company to pass, and they were most
 well accommodated with despatch all who may
 wish their patronage.

These Mills are the best of any in the State
 I ask is, that the lovers of good Flour will give it
 a fair and impartial test.

WM. F. TOWN.

August 18, 1869.

NOTICE TO THE PUBLIC
Clothing for the Mill
AT A SACRIFICE!!!
 The consequence of a Large Stock of Summer

[illegible]

College, Marion; Rev. W. S. Barton, Montgome
T. H. YARBOROUGH
Autumn
June 28, 1899.

Horse Taken Up

TAKEN UP by the subscriber, near Tuskegee,
Ala., on the 13th of June, from a Runaway
Negro, a sorrel horse, blind in the left eye—left
hind foot white, and rough shod. He is about 1
old—has a saddle on his back and a bridle on

The Family Circle.

The Art of Good-Breeding.

You wish, reader, to be considered well-bred, for in that word, properly understood, is summed up the whole of etiquette, of politeness, and of the forms and usages of society?

Well, to be this, you must, in the first place, endeavor to cast aside not only selfishness, but, as far as possible, self and self-consciousness altogether; don't be occupied about yourself at all, don't imagine people are occupied about you one way or another; don't be tremblingly anxious about how you look or what you do or leave undone, what you say or leave unsaid. Always bear in mind that if you do commit mistakes occasionally it is not a matter of any very vital importance, and that the less fuss you make in the matter, the less you will call people's attention to your blunder. By always keeping these considerations in mind, you will be far on the way to achieve the grand essentials of good-breeding, and the absence of affectation.

By thus getting rid of the engrossing thought of self, moreover, you have time and attention to devote to those with whom society brings you in contact. You may study in them what to avoid, and in a degree what to acquire, though you must never, on any account, attempt to copy the manners, gestures or speech of any one unless you wish to render yourself eminently ridiculous. You may also learn enough of the peculiarities of those you immediately encounter, and endeavor to adapt yourself to them as at least to escape offence, if you cannot get to the point of affording them pleasure; and indeed it is surprising how easily people are gratified by attention of this sort. You cannot be thoroughly well-bred if you are ill-tempered, jealous, spite, irritability, readiness to take offence—all these are incompatible with good-breeding; for that consists not one-tenth part so much in the most perfect acquaintance with all the rules and usages of society as in that general amenity of character and manner; that honest desire to be and to do what is agreeable to, and likely to facilitate your intercourse with those around you; that habitual readiness to yield much and exact little—which smooth over so many difficulties in your own path, and in the paths of others, which tend to give pleasure and to avoid causing pain or annoyance.

You never see a thoroughly amiable and unaffected person ill-bred. Such may be occasionally wanting in a knowledge of the mere forms and ceremonies usually observed in society; they may, now and then, commit slight solecisms in etiquette; but the absence of consideration for themselves, the gentle, unpretentious, the gentle consideration for others, prevents their ever falling into grave breaches of manners.

The Indian's Advice.

Long ago, before the war between the English and the Indians in Pennsylvania broke out, an English gentleman, who lived on the borders of the province, was standing at his own door one evening, when an Indian came and desired a little food. He answered, "I have none for you." Upon his asking for a little small beer, he received the same answer. He desired a little water, but was told, "Get you gone for an Indian dog." He then fixed his eyes for a while on the Englishman, and went away.

Some time after, this gentleman was lost in the woods. After wandering a while, he saw an Indian hut, and made towards it to inquire his way to a certain plantation. The Indian said, "It is a great way off, and the sun is near going down; you cannot reach it to-night; and if you stay in the woods the wolves will attack you; but if you have a mind to lodge with me, you may." He gladly accepted the invitation, and went in. The Indian boiled a little venison for him, mixed for him something to drink, and then spread some deer-skins for him to lie upon;—himself and another Indian lying at the other side of the hut.

He called him in the morning, telling him, "The sun is up, and you have a great way to go to that plantation; and I will show you the way."

So the two Indians, taking their guns, walked before, and he followed after. When they had gone several miles, the Indian told him, "Now you are within two miles of that plantation." He then stepped before him, and said, "Do you know me?"

In great confusion, he answered, "I have seen you."

The Indian replied, "Yes, you have seen me at your own door; and I will give you a piece of advice. When a poor Indian that is hungry, and thirsty, and faint, asks you again for a little meat or drink, don't say to him 'Get you gone for an Indian dog.' So he turned and went away."

Which of these two was to be commended, or acted most agreeably to the Saviour's golden rule?

Waiting for God.

A New Orleans paper relates the following touching incident:

A boy was discovered in the morning lying on the grass of Claiborne street—evidently bright and intelligent, but sick. A man who had the feelings of kindness strongly developed, went to him, shook him by the shoulder, and asked him what he was doing there. "Waiting for God to come for me," said he. "What do you mean?" said the gentleman, touched by the pathetic tone of the answer, and the condition of the boy, in whose eye and flushed face he saw the evidence of the fever. "God sent for mother and father and little brother," said he, "and took them away to his home up in the sky, and mother told me, when she was sick, that God would take care of me. I have no home, nobody to give me anything; and so I came out here, and have been looking so long up in the sky for God to come and take care of me, as mother said he would. 'He will come, won't he?' Mother never told a lie." "Yes, my lad," said the man, overcome with emotion, "he should have seen his eyes flash, and the smile of triumph break over his face as he said, 'Mother never told me a lie, sir; but you have been so long on the way.'"

What a lesson of trust! And how this incident shows the effect of never deceiving children with idle tales! As the poor mother expected when she told her son "God would take care of him," he did, by touching the heart of this benevolent man with compassion and love to the little stranger.

The following questions have been propounded to us by a persevering searcher after truth:

First. Is it proper to say that a house was burnt down, or up? Does a house ever go down or up, when on fire?

Second. What is the propriety of saying that a man was shot down? Was there ever a man known to be shot up?

Our answer to the first question is that this is a perfectly free country, and that whether a house burns up, or down, is a mere matter of taste, to be settled purely according to the fancy of the querist. For our part, we ignore the terms, and never use them in our reports. The only thing we know of, that burns up, is a sky-rocket; the only thing that burns down, is bad brandy, after the swallowing.

To the second question, we say, then in the sentence "a man was shot down," the last word is superfluous, as it is well known that all men go down when shot, it is, therefore, needless to use any such expression as the one quoted. We never heard of but one man who was shot up. That was a French officer, who was once sent from his fleet, opposite Algiers, to treat with the warlike Algerines. The latter scorned proposals, and manifested their contempt for the French by stuffing their messenger into a mortar and firing him back to his fleet.—N. O. Crescent.

Domestic Recipes.

A NICE TEA CAKE.—Beat the whites of four eggs to a light froth, beat the yolks of the same with a cup and a half of sugar, one cup of sour cream, half a cup of butter; flavor with lemon. A little soda; flour to make a stiff batter.

SPONGE CAKE.—Sift one pound of flour, one pound of loaf sugar, beat ten eggs very light, mix the ingredients well, then add the juice of one lemon. If baked in one cake, two hours is necessary. No saleratus, soda, or tartar needed.

WALNUT PUFFS.—Two tablespoonfuls of flour, two ounces melted butter, two ounces sugar, two ounces hickory nuts beaten fine. Bake in cups well buttered.

BUTTERMILK PIE.—Three pints of buttermilk, two eggs, four tablespoonfuls of sugar, a teaspoonful of flour stirred into the milk, and half a nutmeg. Stir well together, and bake like a custard pie.

TURNIP PIE.—Take a turnip and pare and boil it; add a tea-spoonful of tartaric acid and a cup of sugar: season and bake as an apple pie.

COLD CUSTARD.—One quart of new milk, one-half pint of cream, four ounces white sugar, a glass of water in which an inch of washed rennet has been soaked, and nutmeg.

BISCUIT.—One quart of buttermilk, two spoonfuls of cream, two spoonfuls of soda, one teaspoonful of salt. Use flour enough to form a stiff dough, kneading it well.

BEER.—One gallon hot water, one quart molasses, stirred well; 15 drops oil saffron, 10 drops oil spruce, 10 drops oil wintergreen; add one gallon cold water, and yeast.

TO MAKE GOOD BLACK TEA.—One teaspoonful for each person; pour cold water on the tea, and let it come to the boil, then add boiling water, a sufficient quantity for the number of persons.

TO MAKE VINEGAR.—Take one gallon each of molasses and whisky, water thirty-six gallons, add five gallons, brewer's yeast one half gallon, and expose to the temperature of about 77 degrees.

A FABLE TO SHOW THE FOLLY OF BOASTING.—A gourd wound itself round a lofty palm, and in a few weeks climbed to its very top.

"How old mayst thou be?" asked the newcomer.

"About a hundred years,"

"About a hundred years, and no taller! Only look: I have grown as tall as you in less than a day than you count years!"

"I know that well," replied the palm: "every summer of my life a gourd has climbed up around me, as proud as thou art, and as short-lived as thou wilt be!"

When the curious on-lookers saw the gourd, they were so struck by the sight, that they were unable to throw the sponge

THE LIVER INVIGORATOR.

PREPARED BY DR. SANFORD.

Compounded entirely from GUMS.

It is the most powerful and most effective medicine known before the public, that acts as a Cathartic, and as a Liver Invigorator, and as a Blood Purifier. It is not a Laxative, but a Liver Remedy, acting first on the Liver to clear its morbid matter, then on the stomach and bowels to carry off the morbid matter, and finally on the blood to purify it. It is a powerful and effective medicine, and it is a powerful and effective medicine, and it is a powerful and effective medicine.

The Liver is one of the most important organs of the human body, and when it is diseased, the whole system is affected. The Liver is a powerful and effective medicine, and it is a powerful and effective medicine, and it is a powerful and effective medicine.

These Gums remove all the morbid matter from the system, supplying it with pure blood, and restoring it to its normal state. They are a powerful and effective medicine, and it is a powerful and effective medicine, and it is a powerful and effective medicine.

Only one dose taken at night.

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