

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 17, 10.

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VOL. 11—NO. 30.

TUSKEGEE, ALABAMA, THURSDAY, DECEMBER 1, 1859.

50 NOS. IN A VOLUME.

The South Western Baptist,  
RELIGIOUS FAMILY NEWSPAPER,  
PUBLISHED WEEKLY,  
By THOS. F. MARTIN.TALIAFERRO & DAWSON,  
PROPRIETORS.

For Terms, &amp;c., see last page.

Essay.

NUMBER 3.

Strange it is that any man should preach, whose conscience would allow him to be silent. The pulpit presents few objects either of avarice or ambition. One who is qualified has talents that would give him wealth or honor in other lines of life. Easy, I suppose, exists very sparingly among preachers. I am acquainted with no one whose situation is to be envied.

He is, by public opinion, precluded from all those occupations which lead to wealth. He may teach school or be a planter. The former will frequently require more learning than he has got, and the latter more property than he has got. His name may assemble a congregation, who clothed in purple and fine linen, may hang, with pleasure upon his eloquence. His hearers are then charioted home in state, he returns to his cabin, having earned the reputation of being a good preacher, but a man of no common sense.

Should he become a candidate for office, the whole community will assume the right to teach him his duty. Gamblers, swearers, and drunkards, will be shocked at his wickedness. His opponents will become zealous for preserving the purity and integrity of the pulpit. Those to whom he has given instruction, will be industrious in showing that he is both foolish and dishonest.

The preacher must possess real piety; must feel a strong solicitude for the salvation of sinners; must be anxious for the dissemination of truth and the prosperity of the church. He must believe that God requires him to preach; and while he is making many excuses, he is compelled to say, a necessity is laid upon me; yea, who is unto me if I preach not the Gospel.

In the New Testament he may learn his own situation, character, qualifications, and duty. Here, as in a mirror, he beholds himself and his aptitude for the place and responsibilities which he deems to assume.

The Church is now to be consulted. It is a better judge of the character and qualifications of its members than a man can be of his own. Christ has invested the Church with this power, and has commanded the members to submit to its government. The Presbytery finally determines whether he shall go beyond the boundaries of the Church, and shall be received, into the number of those, who stand upon the walls of Zion.

The preacher must possess a good character. It sometimes happens that when he is guilty of great crimes, his brethren rally around him and sustain him in opposition to the facts and the opinion of the community. The denomination which does this is injured, the pulpit is shamed, morality and religion are let down from their high places.

Reputation elevates a man in society and gives respectability to his profession. Even base men respect virtue. Great talent is the gift of nature, and like the highest prize in a lottery, is not to be expected. But goodness is our own, and is within the reach of every man. The politician derives strength from being a man of honor; the lawyer adds greatly to his argument from possessing probity; but character, in the preacher is indispensable; hence the Apostle tells us he must have a good report of those who are not in the church.

D. P. BESTOR.

Mobile, Nov. 17, 1859.

For the South Western Baptist.

A Request to all.

Read if you please the following chapters in the Bible—this will stand when Dr. Wayland and company are silenced as false teachers on slavery:

Genesis, 16 chapter; Leviticus, 25 chapter; Isaiah, 24 chapter and 2d verse; Ephesians, 6 chapter; Colossians, 3 chapter; 1st Timothy, 6 chapter; Titus, 2 chapter; 1st Peter 2 chapter.

J. G. W.

For the South Western Baptist.

I select my paragraphs this time.

TAL.

A great, yea, the greatest part of wisdom is, to be willing to be ignorant of some things, with equanimity.—Julius Cesar Sallustius.

There are many things in the co-existence of which you believe, though you cannot reconcile them;—as, for example, in the absolute presence of God, and the responsibility of man—His infinite goodness, in spite of the permission of evil—and the connection of body and mind, though there seems to be utter dissimilarity of substance.—Henry Rogers.

Fletcher [checks to Antinomianism,] had not grasped that key of biblical interpretation which allows the devout

and ingenious reader of the Scriptures to possess and to enjoy principles, among and between which the connection of abstract consistency can never be traced, or at least has not hitherto been laid open.—Isaac Taylor.

When blasphemy assails the ear, the blood curdles; but it is even a deeper and more lasting distress that is endured, when, from the lips and pens of religious persons, there flows a copious irreverence, an indecent easiness, a flippant buffoonery, in the utterance of which before the world, the religious sentiment in all men's minds is outraged, in a manner which no blasphemy can effect.—Isaac Taylor.

If you wish to realize the insignificance of a pigmy, mount him on a broad and high pedestal.—Anna.

The Bible is a book in which [many] seek their own dogmas; and in which each one equally finds those dogmas.—S. Wernfels.

Whoever can tell a poor sinner how to be saved, has a right to do so.—Mell.

[In a nut-shell, this argument for "Land-markers."]

"An argument," says some one, "which cannot be made in a sentence, is no argument at all." The object of farther explication is to enable others to see the argument.

## The Trinity.

The idea of the Trinity of the God head includes three subordinate ideas, viz: (1.) That there is only one God; (2.) That there are yet in this one God three personalities, to wit: the Father, the Son and the Holy Ghost; (3.) That these three share, with equal reality, the nature and perfections of supreme divinity, and together make the ONE God. The Scriptures do not explain this peculiarity of the Divine nature, but teach it as if it needed no explanation—boldly affirming, on the one hand, the supreme divinity of the Father, Son and Holy Ghost, each separately; and on the other, the absolute oneness of the Deity.

This doctrine is proved, (1.) by passages establishing it in its complete form; (2.) by passages teaching the divinity of each Person separately.

I. There are many passages which go to establish the doctrine in its complete form.

(a.) Plural nouns are used in speaking of God; see the Hebrew *Elohim* and *Adonai* in many passages in the Old Testament.

(b.) Plural nouns are thus used. Gen. 1:26, "Let us make man in our image," &c. Gen. 11:7, "Let us go down and confound their speech," &c.

(c.) The Baptismal Formula recognizes, and gathers its solemnity from the recognition of, three Divine persons in one God.

(d.) The Benedicitive Formula, (Cor. 13:14, &c.), does the same.

(e.) The Baptism of Christ is best explained, in all its circumstances, (Matt. 3:13-17, Mark 1:9-11, Luke 3:21-22) by the theory of the Trinity.

II. There are many passages, however, which establish the doctrine by proving the divinity of the three persons separately.

1. The divinity of the Father. But this is admitted by all who believe in a God, therefore, there is no need of arguing it.

2. The divinity of Jesus Christ. This is proved.

(a.) From the names by which he is called. He is called (Matt. 1:23) *Immanuel*, i. e., God with us; (John 1:1) "The Word was God;" (1 Tim. 3:16) "God manifest in the flesh;" (John 20:28) Thomas calls him, without rebuke, "My Lord and my God;" (Rom. 9:5) Paul calls him "God blessed forever;" and so in Hebrews (1:8) Paul says to Christ, "Thy throne, O God, is forever and ever," &c.; and so John says of him (1 John 5:20), "This is the true God," &c.

(b.) From his attributes.

(aa.) He is eternal. (Rev. 22:13), he says of himself, "I am Alpha and Omega," &c.; (1 John 1:2) speaks of him as "that eternal life which was with the Father," &c. Compare Heb. 1:10, "Thou, Lord, in the beginning," &c., &c.; Col. 1:17, "He is before all things," &c.

(bb.) He is Omnipotent. (Phil. 3:21) "He is able to subdue all things," &c.; (Heb. 1:3), "Upholding all things," &c. But his works most effectually prove His omnipotence.

(cc.) He is Omnipresent. (Matt. 18:20), "Where two or three are," &c.—(Matt. 28:20), "I, am with you all way, even unto the end of the world," &c.

(dd.) But his omnipotence involves necessarily his omnipresence, since Christ cannot act where He is not.

(dd.) He is Omniscient. (John 2:24, 25), "He knew all men, and needed not that any should testify of man, for He knew what was in man." Omniscience is also involved in omnipotence, for Christ cannot do all things, without He knows all things.

(e.) From his works.

(aa.) Creation is ascribed to him.—(John 1:3), "All things were made by him, and without him was not anything made that was made," (Col. 1:16), "For by him were all things created that are in heaven and that are in earth,

&c., &c., all things were created by him and for him."

(bb.) Miracles were performed by him in his own name, while his apostles ascribed their power to him. Each of the Gospels proves this.

(c.) From worship paid to him as to God. See examples in Matt. 14:33; 28:9, 17; Luke 24:52, and the precept in John 5:23.

(e.) Equality with God is expressly ascribed to him in Phil. 2:5, 8, "Thou'lt not robbery to be equal with God," &c. &c.

All this is incredible if Christ was a mere man, or any being less than God.

3. The divinity of the Holy Ghost. This is brought out in Scripture less prominently than the preceding doctrine, but it is so involved in it as to be partly established in it—for if the Second Person is God, there is no objection to the divinity of Third Person. See Acts 5:3, 4; 28:25, and Isaiah 4:9, Heb. 3:7, 8, compared with Exodus 17:7, and Psalm 95:8. Also Heb. 10:7, 15, compared with Jer. 31:31-34, &c., &c.

Thus we have the doctrine of the Trinity standing on these broad-branching declarations; clearest in its necessary connection with the clear divinity of Christ, yet sufficient in every department of proof—"built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Congregationalist.

For the South Western Baptist.

Pure Benevolence.

A church gets into a difficulty and a party secedes and appeals for aid to build a house of worship—large contributions flow in. Another church, having no difficulty needs aid to build also, and appeals to the liberal-hearted for contributions—not a cent is given. Is it pure benevolence to contribute to the one; and withhold from the other? Or is it not rather a partisan kind of liberality that makes the difference? The reader will judge.

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## The S. W. Baptist.

TUSKEGEE, ALA.

Thursday, December 1, 1889.

Elders P. E. COLLINS and A. B. COUCH, of Mobile, are agents for the S. W. Baptist.

## Changing Issues.

If the issues now being discussed in some of our papers were distinctly stated, and the opinions of our people fully ascertained, it would be found that we are much more united on general principles than we seem to be. The difficulty is not so much in settling the general practice of the denomination or the doctrines of the New Testament, as in providing for a particular case—but for this case we should be almost a unit on "general principles."

The doctrine that one church may receive the excluded members of another, is being repudiated every where, as a general rule, and those who promulgated it at first without modification or exception, are beginning to restrict its application to certain cases. It is a pity that the advocates of this new theory had not told us at first that the practice can only be justified in "extreme cases." Had this been done, the whole discussion would have been narrowed down to a single point, or to the merits of a particular case. But so unqualified have been the statements and so broad the positions taken, that the abstract question has absorbed every thing else. We are quite mistaken if this theory is not now being abandoned, and a vastly modified rule substituted. The doctrine now seems to be embodied in this form:

May not cases occur in which one church may receive the excluded members of another?—That such cases have occurred none are so stupid as to deny, whether they can be justified by a sound discipline is another question: the rule, if established, opens, as all must see, a wide door for disorder. Each church would be the judge of the exception, and this would be equivalent to making every case an exception. We do not wish to discuss this question now, let those who advocate it define their position distinctly, and specify the class of cases they would make exceptions, and we shall have something tangible. Much is said of the division of the churches on the missionary question, and an effort is made in various quarters to find in it a precedent for this new theory. Brethren overlook the most important feature in this melancholy history. This was a division ending in distinct organizations, as distinct as are the Methodists and Baptists. Anti-missionaries declared themselves a separate people—they openly declared non-fellowship with us—to this day they will not commune with us—they will not recognize our baptisms—they will not allow us, as a general thing, to preach with them—they consider us unsound in faith—and are to all intents a distinct denomination. All this they had a perfect right to do. The minorities excluded from these anti-churches had a perfect right to seek church privileges with others, they might have gone to the Methodists or Presbyterians, they chose to unite with their missionary brethren, they were received with them, not over the heads of their old associates—not still to remain in their churches—not still to be recognized as parts of the old union, but as members of other and distinct organizations—churches which the anties utterly repudiated, and with which they never have and now declare they never will affiliate. The difference in the two cases is important and obvious. In one the parties separate finally and form distinct communities, having no connection with each other. In the other each party claims to be in good order—in the union—and the excluded party insists on being recognized as a regular Baptist church, notwithstanding the act of exclusion.

Our doctrine is this, if any portion of our brethren see fit to withdraw from us, or to secede from a church and form other connections, they have a perfect right to do it, whether the church shall exclude them or not, or whether there be majorities or not; but if they choose to remain with us as members of the denomination or individual churches they must conform to general principles or show some sufficient reason why they should be exceptions.

Our anti-brethren went off from us, declared non-fellowship for us, and the act of exclusion by them was a mere formality, right enough so far as they were concerned, but in no way incumbent on the excluded—because it was a recognized division, understood by all parties.

If the same or a similar act of exclusion had been passed by a Presbyterian church it would have been just as influential, because we have had no ecclesiastical connection with the anties.—We do not know a solitary exception to this statement; various as were the forms of trial, and the procedure of the anti-churches, it was on both sides undoubted to be a division, and so it has operated to this day. The reception of persons excluded from anti-churches furnished no precedent for the rule in question; in almost every case, if not every one, the act of exclusion was the act of division, and from that moment we became separate and distinct communities, having no ecclesiastical relations. So has it been with Campbellites and others. If men choose to go out of the denomination, let them go; church unity ceases with the act of separation; but if they choose to stay, they must submit to well known and established usages. We have seen the Religious Herald quoted as favoring the new theory, by an endorsement of

the Long River Association; but unfortunately neither the Association nor Herald take any such ground. In extreme cases of "unfairness or oppression" they would recognize the right.—But they positively deny that such is, or should be the practice of the churches. They say, "In such cases, and such only, may churches exercise their inherent right as independent bodies, and receive whom they think fit into membership." If the brethren, who seem to be so fearless and even reckless of consequences, mean nothing more than this, why do they not avow it distinctly, and put the case which is to be the beneficiary of all this debating on its own merits?

By the way, will the Herald, or any body else, say that even in the case suggested, the act of receiving the excluded party is not a breach, or cause of breach, among the churches? One church pronounces a proceeding fair and just, another unfair and oppressive, each are equally independent, each equally within its province, each decision is final, and the comity of the churches equally sustained. It may be so! but it will require higher authority than the Association or Herald to make Baptists believe it. We shall be glad to hear what can be said for this "extreme case" rule.

## Anti-Boardism.

The working of this "no system" policy may be seen in the last report of the Treasurer of our Domestic Board. It embraces the quarter from the 10th of August to the 10th of November, the most productive quarter in the year. This report shows for

Alabama	\$4,401.09
Georgia	1,704.41
South Carolina	1,327.23
Virginia	3,657.50
Tennessee	5.00

We do not allude to this reproachfully but as a matter of history and to call attention to some facts.

1. The States which have contributed most to this Board have also done most for all other objects. It is a notorious fact that Tennessee has fallen back largely in her home work, while its University is unable to pay its professors and is in a perilous condition.—It matters not where or how you begin to contract the feelings of men; as you excite their prejudices, or alienate them from one benevolent organization you weaken their interest in every other; and this process will go on until private enterprises will share the same fate.

2. Will not the real friends of the Confession in Tennessee at once organize some efficient plan to counteract this influence and develop the resources of the State? We feel confident that this is not a fair representative of the feelings of our brethren in the State, and if their present organizations will not afford them an opportunity of cooperation with their brethren in the South, they ought at once to set up for themselves.

3. We have not the means of knowing how much our Board has appropriated in the same quarter to Tennessee. We have the impression, however, that the State shares largely the beneficence of the Board. Were Tennessee a destitute State, or properly assisting to supply her own destitution, we should not object to this; indeed, we should commend it; but we doubt whether there is more real destitution in that State than in either of the other States mentioned.

Now we submit to our Board whether it is proper to take the appropriations of other States and expend them on Tennessee until our own destitution is supplied; and especially if there is not some good assurance that missionaries in that field are not fostering this very spirit of discontent.

We would not indulge or encourage in others a selfish or uncharitable feeling, but if our brethren will not cooperate with us, they ought not to expect us to supply their destitution; especially as they boast of the superiority of their system.

## West Point, Ga.

During last week we visited this place, and tarried a few days. It is quite a business place for its size. A great deal of cotton is sold and groceries purchased at that point. The town is improving, and every thing indicates prosperity in the line of money-making.

A large number of hogs came on the cars during our stay, destined for various markets. Price, 8 cents net. Religion there, as in all commercial towns, is neglected for lucre. History testifies that when the commercial world prospers the cause of God languishes, and Jehovah, to defend his cause produces, "revulsions;" then men come to their reason, and attend to the "one thing needful."

Rev. H. CARMICHAEL is pastor of the Baptist Church in West Point, and is much beloved by his people. By removal, the great and continual drain upon churches, the church has been weakened some, yet there is a good body of disciples walking in the fear of the Lord. We spoke one night in the name of the Lord to an attentive audience. Our visit was a pleasant one, and the South Western Baptist was not forgotten. We did not see elder Carmichael but were gratified to meet with elders S. W. Bartley, of Ga., A. C. A. Simmons, of La., and J. W. Williams, of Ala.

## United South.

We are in receipt of the "United South," a new paper published at Abbeville, Ala., and edited by J. B. Taylor & S. S. CURRY, Esqs. It is a neatly printed sheet devoted to the interests of the South. We welcome our friends to the fraternity and wish them much success.

We commence the publication of a series of articles on "CORRECTIVE CHURCH DISCIPLINE," by Dr. P. H. MELL, of Georgia. We bespeak for the articles a careful reading, as the subject is one of vital interest to our churches. Dr. Mell is well known as an author, and is not apt to write on a subject which he has not well considered.

We also invite attention to the interesting essay of bro. BESOR, the first of which came in our absence. Bro. B. has the happy faculty of saying much in a few words, and of saying it about as well as it can be done. His subject is an interesting one, especially to young ministers.

## Incendiaries Abroad.

Our exchanges give painful and alarming accounts of fires in various sections of the South. Several fires in New Orleans have occurred recently; Atlanta, Griffin and other cities and towns have been visited by the devouring element. Besides, gin houses and dwellings without number. Let Southern people be on the watch for incendiaries. The failure of Brown & Co., and their condemnation and execution, will lead their fanatical friends to take vengeance in some way, and as they cannot succeed with the sword they will by fire. Let there be strict watch for spies and incendiaries, for no section of our country is safe.

SAN NEWS.—Just as we were going to press the news reached us that SEABORN WILLIAMS, Esq., one of our most esteemed citizens, was thrown out of his buggy, near Rome, Tallapoosa county, and died soon after the accident. He was on his way to Dadeville court, his horse ran away with him, which resulted as above. His family and this community have suffered a great loss.

## Commercial News.

The commercial world seems to be in a flourishing condition. Cotton, the great Southern staple, is bearing a good price in all markets, at home and abroad. Other articles are high, and money plenty. How far we are from a crash no one can tell.

## The Psalmist, with Music.

The Publishers of the Psalmist, Gould and Lincoln, Boston, announce that the new edition, with Music, for congregational singing, is ready for orders. It is pronounced by good judges to be the best work of the kind yet issued, and certain to become a great favorite in the churches. It will help forward the good cause of congregational worship in sacred song.

J. W. WEBB received a premium at the late State Fair for his Reversing Breast Gin. Mr. Webb's business is increasing so fast that it is difficult to fill orders. See his advertisement in another column.

We call attention to the new advertisement of the Southern Publication Society. Two valuable books are announced to appear soon.

We thank G. J. Scott, of Geneva, Ala., for his kind letter. We hope to be able to gratify his kind wishes.

Fisher's River, North Carolina, Scenes and Characters, by "SKITT," can be purchased at KESSEY'S Book Store.

On Thursday, 24th ultimo, the citizens of this place suspended business and observed the day, as recommended by the Governor, in thanksgiving prayer.

BREWSTER'S HOTEL, advertised for sale on the 15th of December, is postponed indefinitely.

## Frank Among the Doctors.

Sovereignty. "Supreme power, the possession of the highest power, uncontrollable power."

Independence. "Complete exemption from control, subject to no superior authority."

These words, in an unrestricted sense, can only be applied to the Supreme Being.

In a restricted sense, they are properly applied to individuals and communities.

In the latter sense Baptist churches possess both sovereignty and independence.

They are sovereigns because they possess supreme power. That is, besides God, there is no power above them. They are independent, because none but God has a right to control them.

If our Doctors will not learn this lesson, I shall be compelled to leave my retirement and take things into my own hands. Baptist churches are sovereign, independent bodies, and he who does not admit it ought to be sent to school.

## Ordination.

MESSRS. EDITORS: Our brother N. L. DEYORIS, was yesterday, the 20th, ordained pastor of the Selma Baptist Church. The examination of the candidate was conducted by Dr. MASLY, as chairman of the council; it was most satisfactory and gratifying to all.

The ordination sermon was preached by bro. Manly, and it is enough to say, it was one of his happiest efforts. The charge and presentation of the Bible, by Rev. J. H. DEYORIS, father of the candidate, was truly solemn and impressive. The consecrating prayer, was offered, and the hand of welcome extended by the writer. The occasion was one of peculiar interest to Selma church, and we trust, a bright dawning of a prosperous future.

A. G. McCRAW.

Selma, Nov. 21st.

## Corrective Church Discipline.

NUMBER 1.

It is the Saviour's will of precept that the constituents of His churches shall be regenerated persons. He authorizes none to receive the ordinance of Baptism, and to have a lot among His visible people, but those who believe with the heart that he is the Son of God. His churches, however, are not composed of perfect beings. Men of passions and infirmities, of prejudices and defective knowledge,—frequently of discordant tastes and conflicting worldly interests, are congregated together, and organized into visible local societies. In these circumstances, it must needs be that offences come. The influence of the grace of God, and the precepts of the Gospel, serve to counteract this tendency; but it is never impossible for the flesh to get, for the time, the mastery of the Spirit, and produce alienation among individuals, or discord in communities where brotherly love, order and harmony usually prevail.

The Great Lawgiver in Zion recognizes the possibility of the action of disturbing elements, and has left His people in no doubt as to the remedy to be applied in every instance. He has not left us to legislate on the subject, nor to resort to expedients to meet cases as they arise, but Himself has classified offences, and prescribed the course to be pursued in every case. It only remains for us to perceive clearly the Divine discrimination, and to carry out implicitly the Divine prescription. What then is the inspired classification of offences—and what, under the classification, is the course of treatment prescribed by Infinite Wisdom?

## DIFFERENT KINDS OF OFFENCE.

The Scriptures cite us to but two kinds of offence, Mat. 18: 15, points out the one kind, when the object of the offence is an individual—"If thy brother trespass against thee;" and 1 Cor. 5, to the second kind, where the object of the offence is either public morals or the church. The former of these is usually characterized by the term PRIVATE, and the latter by the term PUBLIC. The use of these terms will be retained in this essay, though they are each liable to some ambiguity of meaning. PERSONAL is employed by some in preference to "private;" but neither term is exactly suited to the case, since private may be understood in the sense of secret; and personal is not necessarily in antithesis to public. Nor is the term public more happy in conveying the idea intended; since it may be understood in the sense of ostentatiously before the world. If this criticism be repealed in substance, it will be only to warn the reader against a misapprehension of the idea designed to be conveyed.

## PRIVATE OFFENCES.

1. What are "private offences," as described in Mat. 18? Ans. 1st. Not necessarily secret offences. Many public offences are committed secretly; as theft, fornication, &c. The thief and fornicator select the time when the friendly darkness will conceal them—when they confidently trust no eye will detect them. But theft and fornication are not "private" but "public" offences, according to scriptural classification, even though the former may be committed against a brother. But of this, more anon.

Ans. 2. "Private offences" then, i. e. those referred to in Mat. 18, are those that are personal, committed exclusively against individuals; as when encroachments are made upon individual rights, interests or feelings. A, on the impulse of the moment, accidentally cripples B's stock that have broken into his enclosure, or through mistake, makes encroachments upon his territory, or speaks harshly or disparagingly of him, or accuses him in a cold and repulsive manner, or refuses to speak to him at all. These are a very few examples of an offence specific in character, but endless in combination and manifestation. The specific character is that the act is not a crime against religion and morality, and the object of the act is a brother.

## PUBLIC OFFENCES.

II. What are "public offences?" Ans. 1st. Not necessarily those that are committed publicly and ostentatiously. One church member may publicly and ostentatiously refuse to speak to another, and in other ways unjustly treat him with contempt. But, as has been seen above, this is not a "public" but a "private" offence; since the object of it is exclusively an individual. Those who perpetrate "public" offences more frequently, though not always, try to conceal them under the veil of secrecy.

Ans. 2. "Public offences" may be subdivided into two classes: [1.] Where they are offences exclusively against religion and morality; and [2.] where they are offences against the Church in its organized capacity.

[1.] A crime is committed against religion and morality exclusively when the offence has no individual or body of individuals for its object, but when it is incited for the gratification of a depraved taste, or for the indulgence of a corrupt propensity: as drunkenness, profanity, lewdness, falsehood, &c.,—the last not perpetrated against an individual. Here the offences are crimes not against men, but against God. The drunken church member, in the mere fact that he is drunk, infringes upon no brother's personal rights, tramples upon no brother's personal individual interests. This is not the intention,—this is not the result. The only object may have been to gratify a depraved appetite. He is a "public offender," [1st] because he has committed a grievous offence, and [2d] because the

object affected by the offence is not an individual, but public gospel morality, and the cause of Christ.

[2.] Transgressions committed against the Church in its organized capacity constitute another class of "public offences." The instances of this kind of offence are innumerable, some of which may be given as follows:

[1.] When a member of the Church openly renounces its doctrines of faith, and engages in an active and uncompromising effort to subvert them—when he denounces its practice of restricted communion, gives notice that he means to disregard it, and carries the announcement into effect by the overt act, he is a "public offender." Here the object affected by the offender's act is not the individual members of the Church, but the Church in its organized capacity. Let not this citation, however, be misunderstood. No reference is made to those who are ignorant of gospel doctrine, or who have even doubts as to the Scriptural character of those held by the Church. A gospel church is not a circle of doctrinal proficients, but a school for learners, where those who are acquainted only with the alphabet of the gospel—with the first principles of the doctrine of Christ, may receive instruction, and know as they follow on to know the Lord. The only qualification for admission into a gospel church, is repentance towards God and faith in the Lord Jesus Christ. There are doubtless multitudes in the churches who know nothing of the profound doctrines of grace, or even have misgivings as to the correctness of the interpretations put upon them, who are yet guilty of no offence, and members in good standing. Reference is had to those solely who declare open war against the doctrines and practices of the church, and engage in active efforts to subvert and destroy. The church is bound to hold these as "public offenders;" and if there is to be any difference in the treatment of their case and in that of other public offenders, it is to be found in the injunction: "A man that is a heretic after the first and second admonition reject. Tit. 3: 10."

[2.] Refusal, after admonition, to attend upon the stated conference meetings of the church, is a "public offence." Here again the object affected by the act is not the individual members of the church, but the church in its organized capacity. Nor is the act an infraction of the public rules of gospel morality, excepting in so far as it may be a violation of the member's vows when he entered into the church. No where in the Scriptures is a rule, in so many words, [such as not a few of our churches have passed] requiring attendance of members at such an hour of such a day on conference meetings. According to the Scriptures, there is necessarily no immorality in an absence from any place on any Saturday in the month; yet our churches, acting within lawful limits, have passed such a rule, and these members have pledged themselves to abide by it. Nothing is more common than for churches to expel members, after admonition, for non-attendance upon conference meetings. Why? What is the nature of the offence? Not "private," certainly; because no infringement has been made upon individual rights, interests or feelings—not public in the sense that a crime, in the nature of things, has been committed against gospel morality; for simple absence from any time and place contains essentially no moral character; but a "public offence" because it is committed against the authority of the church, which the member is bound and pledged to regard.

[3.] Rebellion against the lawful authority of the Church—a refusal to heed its citations, or, in other ways, a denial of its lawful jurisdiction over him, is on the part of the member, a "public offence." He neglects to hear the church, and if he persists, by Divine direction, is to be considered by her in the light of a heathen man and a publican. Every consideration drawn from the scriptures, and from the church's sense of duty to himself and to the cause of Christ, requires her to cast off from herself a member in a state of open rebellion. But the offender may not have transgressed at all upon individual rights, and he may have been guilty of no gross offence against morals, i. e. such as is incited by depraved tastes and corrupt propensities. He is nevertheless guilty of a "public offence," since he is found arrayed in open rebellion against the authority with which Christ has invested His Church.

[4.] It is a "public offence" to attempt to make divisions and disturbances in a church. A schismatic, one who factiously divides the church and threatens to divide it, the church is expressly commanded to excommunicate. "Mark those who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17, 18. Here again, the act, because perpetrated against the church in its organized capacity, authority and interests, is a "public offence."

These are but a few of many instances that may be cited.

The following then are the conclusions to which we arrive:

1. A PRIVATE OFFENCE is one in which the act is not essentially a crime against religion and morality, and the object affected by it is a brother.

2. A PUBLIC OFFENCE is one in which the act is essentially a crime against religion and morality, or the object of it the church in its organized capacity.

MIXED OFFENCES.

III. But it is sometimes the case that these two kinds of offence are so blended together as to seem to constitute a third class. It is from this combination that nearly all the difficulty origi-

nates, in the treatment. Further on, it will be shown that these do not constitute a distinct class. For the sake of convenience, however, they will be termed here mixed offences. When the act is essentially a crime against religion and morality, and the object affected by it is a brother, we have both offences in combination. The following may be given as examples of this: *Willful and malicious slander* against a brother, *profane denunciation* of him, *theft* from him; *fraud* perpetrated upon him; *seduction*; personal violent assault upon him with first, bludgeon or horsewhip; violent and libellous publication of him in the newspapers, or by advertisements set up in conspicuous places. These are a few of many examples which may be given. Falsehood, profanity, theft, fraud, seduction, a breach of the peace by personal violence or libellous publication, are offences against religion and morality, though they may be perpetrated against members of the church.

In succeeding numbers I shall be briefer. I wished to present these discriminations all in one view, and therefore, the length of this article. It is my design to follow what I consider to be Gospel principles wherever they may lead me—without fear or favor.—I write over my own signature, because I consider that on these subjects, at this time, every one should hold himself responsible for what he publishes. Some of my brethren may differ from me in some of my arguments and conclusions. If so, I hope they will reply to me, candidly and courteously—that thus truth may be evolved. Let brethren, however, put their names to their articles in reply, if they expect me to notice them. It may be well also for them to withhold their strictures until I get through; since the difficulties raised in their minds may be obviated by subsequent remarks, and what may be objectionable in some of the parts unqualified, may be acceptable as a whole.

P. H. MELL.  
University of Georgia, Nov. 14, 1889.

## Give! Give!

Ob, this everlasting cry for money!!! No, my dear friend, it is not money that is needed and called for. It is not money for which the heathen are perishing. Money has been found in every age of the world the cause of incalculable evils.

Money, it is true, is currency, and it is found to be the simplest means of transporting supplies from one locality to another to make the transfer in the form of money or currency. But the things we want to evangelize the heathen are infinitely more valuable than gold or silver. It is living men and women, with warm, glowing Christian hearts. Your sons and your daughters that are needed, and must be obtained to carry the news of salvation to the perishing millions who are sitting in the region and shadow of death. Are you willing to take one of your children, that manly and noble son of your stance, or that blooming girl, just verging to womanhood, and laying your hand upon their head, say here Lord, I give this to thee. Ye that clutch your gold and shrink to give that; ask yourselves how could you surrender these? Stand where that young Christian takes for the last time the parting hand of an honored father or an aged mother, bowed down with the weight of years, and enter into all the unutterable depths of feeling that well up from the heart of parent and child, and say is it too much to ask for a little of that surplus with which God has so abundantly blessed his people? to feed and clothe those whom God has thus called and sent forth hence to the Gentiles? Is it too much to ask you to plant an extra acre or two for that purpose? Is it hard to ask you to economize a little that you may contribute a little for that object?

Stand beside that Missionary mother as she places on the deck of the ship, her little ones, to be borne far away over the trackless waste of waters, catch the scalding tears, that despite her fortitude and Christian heroism, courses down her cheeks as she exclaims, Jesus Master! I do this for thee, and then estimate, if you can, in dollars and cents, the value of these tears, and these heart-breaking sighs that are wrung from that pious mother's heart.

No! no!!! no!!! dear friends, it is not money, but something infinitely more valuable than money, that is needed to save the perishing heathen from going down to the regions of eternal night.

S.  
For the South Western Baptist.

MONTREAL, Nov. 21st, 1889.  
WHEREAS, our pastor, Elder W. WILKES, did, at a called meeting of the Monteville Baptist church on the first Sabbath of this month, resign his pastoral relations with said church, to close at the expiration of the present year. Elder Wilkes's motive for declining any longer to serve us is, that the destitution in his own county calls for his ministerial labors to such an extent that he could not neglect that field to cultivate any other; we appreciated his motives, and accepted his resignation with regret. And we take this occasion to say that we esteem Elder Wilkes as an efficient and faithful minister of the Gospel, and one that well understands the pastoral relations.

At our regular monthly meeting on Saturday before the third Sabbath in this month, the church, by a unanimous vote, elected Elder A. G. McCRAW our pastor, to serve us the ensuing year.

Elder N. HAGGARD, Mod.  
Eldrs KINO, CTK pro tem.

The patience of God is the preservative of the world.

## Ordination.

NOVEMBER, 23, 1889.

Church of Christ at Cotton Valley met in conference for the purpose of setting apart bro. PERKINS to the work of the gospel ministry.

Ordination sermon was preached by bro. Moss, from 2 Tim. 4: 5. After which a Presbytery was organized, whereupon bro. Willis B. Jones was called to act as Moderator, J. J. Cloud, Secretary—S. Henderson to lead in the examination. After a rigid and impartial examination by the Presbytery the Church proceeded to set him apart by prayer and imposition of hands—prayed by J. J. Cloud—charge and presentation of the Bible by bro. Willis B. Jones—Right hand of fellowship by the Presbytery and Church—Benediction by the candidate.

W. B. JONES, Chm.,  
J. J. Cloud, Sec'y.

Rev. W. C. Duncan, pastor of the Baptist Church in New Orleans, has, we understand, on account of ill health, resigned his charge of the Collings Place Church, and intends, we believe, locating near San Antonio, Texas. It has been here many years and has built up a large flourishing church, and is a most faithful pastor. He leaves with the warm feelings of his church and the confidence and esteem of the entire Christian community. Rev. W. G. Howard, D.D., who has been preaching to this church during the past year, was elected to succeed Dr. Duncan in the pastorate, at the meeting held on Wednesday evening last.—Witness.

## Items and Incidents.

SYSTEMATIC BENEVOLENCE.—The Baptist State Convention of North Carolina voted, at its recent session, to labor to raise during the coming year an average of twenty-five cents from all the members of the Baptist churches in the State. Missions, which would amount in the aggregate to \$150,000, and ten cents per head for ministerial education, equal to \$6,000. The last week in December, including the fifth day of fasting and prayer for Divine blessing on a foreign missionary, and for the raising of one to join them in their work.

EARLY PARTY.—In "Kind Words for Children," Newcomb says: "I remember talking with a very little girl, to whom I put the question, 'Are you a sinner?'—to which she promptly replied, 'No, sir.'—But, said I, 'have you never done anything that was wrong?' 'Oh, yes,' she replied; 'a great many times.' 'How, then,' I asked, 'can you say that you are not a sinner?' 'It is taken away,' she replied. 'Who has taken it away?' I enquired again. She replied, 'I have trusted in Christ.' Again, from a very little girl, not five years old. 'Yes, in all the conversations I have had with grown people, I never heard a more intelligent, practical idea of faith in Christ.'

BAPTIST NOEL ON THE REVIVAL.—Mr. Na recently delivered a lecture in John Street Chapel, London, embodying his reminiscences of a recent visit to the scenes of the revival in Ireland. He said that if the supernatural character of view with respect to their guilt in the sight of God, which had been vouchsafed to the people of Belfast, were to be extended to the people of London—and there was no reason why it should not be so extended—they would see that they were not one whit better than those who, when they were shown the extent of their guilt, were "struck down," as the phrase went, and while deeply impressed with the enormity of their sins, were physically so affected as to be actually deprived, in many cases, of the use of their limbs.

SOUTHERN BAPTIST BOARD.—The Southern Baptist Board of Foreign Missions have been receiving reports from their missionaries in Canton China, during the present year, ten thousand have been baptized, and the interest shown by the people indicates a growing appreciation of the gospel of Christ. More than thirty have been added to the church in Moravia Liberia, and the Yoruba Africa mission, though needing reinforcement, is also a field of hope.

METHODIST PREACHERS.—The Rev. Pat Cartwright, the old Methodist Pioneer of the West, says that there has been a sad falling in the quality of the Methodist preachers sent out to the West of late years. In a recent address at Philadelphia, he described the form of the preachers and then said:

"Of late years, my friends, another breed of preachers is transferred to us. They are hysterical, dyspeptic, sore-throated, blubbering sort of preachers. They travel among you; they are unacceptable; they are useless; and I, for their zeal at once more than seventy-four years for England, to go to the West to help the West. We don't want such cattle. I tell you now, in my seventy-four years, I can out-preach and out-work dozens of these old dyspeptic things."

Sheldon & Co. N. York have sold some 30,000 copies of Grace Truman; 35,000 of Olshausen's commentaries; 200,000 of Spurgeon's sermons; giving Spurgeon's satisfaction. They claim to have sold millions of copies of Stoddard's School Series, 1,000,000 of Webb's Readers; 25,000 of Loomis' Physiology and of Hazen's Spelling and Definer, they sell twenty thousand copies every year. They are aiming to be the leading publishing concern of the Baptist persuasion.

OUR PUBLICATION SOCIETY.—The North Carolina Baptist State Convention adopted the following resolution: "That we instruct our General Superintendent, so far as practicable, and consistent with the interests of his department, to purchase books for our colporters from the Southern Baptist Publication Society, of Charleston, S. C." This is just right.

THE BIBLE UNION.—The New York Church announces that the Gospel of Matthew translated by Dr. Conant, will soon be published. It says also that he has translated the Greek words referring to the ordinance of baptism, by the word immersion and its cognates.—Baptist Watch, and Reflector.

NEW BAPTIST TESTIMONY.—When of English brethren, Messrs. Steane and Hunt were in Sweden last year, in behalf of the Evangelical Alliance, they were shown a manuscript of the Gothic version of the New Testament. The manuscript is ascribed to the sixth century, and is called the Codex Argenteus because written in silver letters. Their curiosity led them to look at the Gothic translation of the Bible, and they found that it was uniformly rendered in a dangerous way. It had not then made the discovery, reserved for our day, that immersion was not the baptism in the New Testament.—Watchman & Reflector.

In Virginia there are 725 Baptist churches, 396 ordained ministers 70 licentiates; 1,000 persons have been baptized during the year.







My Uncle John.

My uncle John was early sent away to school to study astronomy and mathematics with Dudley Leavitt, the astronomer of Meredith, and had his time of reading the poets, painting flowers in water-colors, looking at the sunset which were magnificent, as seen between the mountains from my grandfather's west windows. Then he took the homestead, married, and settled down to hard work; and, ever since, it has been

"Work, work, work."

If he has stopped a few minutes, or an hour to let his soul take a little delight, he has called it time lost, and has hurried to make up for it. If he has seen me joyful over a bursting flower or a strip of great cloudwork, he has smiled a little, and in such a way that I knew he, in reality, liked it; but he has said, "You're a silly thing, Katie! If you would go out and be glad over the corn and potatoes, there would be some sense in it."

My uncle John has grown wealthy. He has sold the old homestead, and bought a much larger, richer farm at M—. He has built his barn so large that it is a long vista through, with the heads and horns of cattle on each side. Meantime, on Sunday and rainy days, while the showers lasted on fair days, and while he waited a few minutes for his meals, he has read his own and his neighbors' newspapers, histories, and biographies. If I have carried him a novel any time, he has asked if it was historical. If I said yes, he has had it in his hands at once; if I said no, he has held back from it a little while; only a little while, though; he has soon been, as we say, buried in it, and, when he stopped to eat, to justify such burial has told us of some good bit of philosophy or moral he has found in reading. Whatever he has read sitting with his high, wide head bent, his face calm, thoughtful, but with some of the tender yearning of the angel who has lost his way in it, he has weighed life, men, measures, movements, results. He has talked it over, discriminated, praised a little of the action, a few of the men, but found a great deal that was "rotten," and wished we had a few such men as Washington and John Quincy Adams.

Now his hair is nearly white, far whiter than my father's who is eight years his senior. His shoulders and all his form begin to droop. His step is slow. His strength is often spent while the day is in its meridian. And now he begins again to fix his eyes on the stars, the sunsets and the flowers.

God bless my uncle John; for he needs his blessing of loveliness, grace and comfort in his soul, the rest of his days, to make up for the loves and delights he has cast from him as he went toiling onward toward wealth.

Soon he will be brought over from his great farm at M—, and laid to rest with his babe and his parents at the old homestead on the hills where already many white stones of his kindred gleam in the sunlight and the moonlight. My tears will be poured astream for him, and souls will shake me. Quickened by my sorrow, I shall know then even better than I do now, how noble he has been; shall know; moreover, (and here will lie the sting of the sorrow) that he has no more than half lived, because the god of the world did so beckon and he did so follow—not lovingly, bending no knee, keeping his soul in a degree loyal to the true God, but finding in the double service so little that was heavenly and clear, so much that, to one of his natural endowments, was drizzling, wearisome and poor.

Four Little Children.

Four little children were playing together near some water, when one of them fell in, and would have been drowned, had not his brother jumped in after him and pulled him out. Another brother helped to carry him home, and their little sister followed them. A little while after, their father, who had heard what had taken place, called them into his study, that he might reward them as they deserved. He then asked the first, "What did you do when you saw your brother drowning?" "I rushed in after him and brought him out." "You did well: here is your reward." And what did you do?" turning to the second. "I helped to carry him home." "That was right: here is your reward. And what did you do when you saw your brother sinking?" speaking to the latter, being a little girl three years old. "I prayed, papa." Well, that was all you could do: here is a book for you too."

MORAL POWER—ITS SUCCESS AND TRIUMPH—A speaker arose and said that he thought we sometimes were too apt to be despirited, and made too little of the moral power with which the Church is invested. We are like Elijah, when he complained that he alone was left, of all that obeyed the Lord; and they sought his life to take it. The Lord told him that there were some thousands, who had never bowed the knee to Baal, that he knew nothing about. Besides, the air was full of the horses of fire, and the chariots of fire—guided by the angels of the Lord; swift messengers, to do his bidding, in defending his people. More are they that be for us, than they that be against us.

France Needs a Sabbath.

Lamartine, in one of his articles, written since the Revolution of 1848, declared that the fatal defect in French character, which made a permanent French Republic impossible, was lack of conscience. This is exactly true. But how happens it that this want should so especially prevail in France, and not in England and America, where free government is in successful operation? Certainly it cannot be said that nature in making up Frenchmen has omitted conscience or the elements out of which a developed and enlightened conscience proceeds. The cause then must be that conscience is not cultivated. The root is there, but there is no outgrowth and no fruit. And the plain cause of this want, is that there is no time set apart for attending to such cultivation.

The Frenchman at home has no Sabbath, and in consequence what little religion he has consists of sentiments, not principle, and lies in acquiescence, not conviction. It originates not in the deep-rooted springs of moral obligation, but is rather the result of that vague instinct of worship which is common to all the races.

"The thoughts of this people are not the thoughts of a civilized race," exclaimed Casimir Perier, in Guizot's Memoirs; "their imaginations are those of a savage tribe!" Their thoughts and imaginations will never, never, never be different until they shall become subject to the purging, chastening, solemnizing influences of the Christian Sabbath. Not otherwise can they acquire a reverence for and allegiance to the great invisible, or that humble, self-denying, self-disciplining faith which enables man to "erect himself above himself," and to act in constant view of eternal truths and immortal destinies. Not otherwise can they ever obtain that moderation and prudence, that earnest seeking after the truth and right, that habit of acting in reference to settled maxims of conduct which alone qualify man for freedom.

We profoundly believe that there is no institution under the sun, divine or human that is so absolutely indispensable to a free people as a day set apart for retirement from the whirl of pleasure and for sober attention to the higher aspirations of the heart and soul. The man says this institution is a traitor to his country; he is sapping the very strong pillar of this Republic. He is taking the very surest means to assimilate us with the masses of Europe, and to involve us in the same degraded destiny. Sundays, for self-indulgence, may suffice for slaves; but freemen must have Sabbaths for the worship of God—*Courier & Enquirer.*

Marrying With a Swear.

In New Hampshire they used to choose all their state, county and town officers, from Governor down to hog reeves, at one town meeting—the annual March meeting. As the town officers were very numerous, it was customary as fast as they were chosen to walk them up before a justice of the peace and have them sworn into office, "by companies, half companies, pair and single." "Squire Chase," of Cornish, (father of Gov. Chase, of Ohio, being the most prominent justice, had this task to perform, and a severe task it was, occupying much of his time from morning till night.

It was on one of these occasions, after the labors and toils of the day were over, he returned to his home weary and overcome with the fatigues of his employment, and throwing himself into his easy chair, he fell into a sound sleep. In the meantime a rustic couple, who had been waiting impatiently for some time, for the justice to join them in wedlock, presented themselves in another part of the house, and made known their interesting desires to Mrs. Chase, who some what confused and agitated, attended them to the sleeping justice, whom she found it difficult to arouse. Shaking him by the shoulder, she called out, "Mr. Chase, Mr. Chase, do pray wake up; here is a couple come to be married." The justice having administered oaths all day, was dreaming of nothing else, half-waked, rubbing his eyes and looking at the wishful pair, asked, "Are you the couple?" They nodded assent. "Well, hold up your hands." They did so with some hesitation. "You severally, solemnly swear that you will faithfully perform the duties of your office, respectively, according to your best skill and judgment, so help you, &c." The astonished couple looking wild, the justice added, soothingly, "That's all, excepting the fee, one dollar," which was quickly, dropped into his hand, and they were off in a tangent, doubting as they went, the legality of the process, but they concluded to go according to the oath.

I WANT TO SEE MY PAPA.—A few days ago a bright little girl of probably three or four summers, who recently lost her father, came up to Professor Wise, at the Jones House, and said:—"Mr. Wise, won't you take me up with you in your balloon?" "Why do you want to go, my dear?" replied the Professor. "I want to see my papa," was the touching response. A tear was visible in the aeronaut's eye as he assured her it was impossible for him to take her high enough to see her papa.—*Lafayette Journal.*

BE CHEERFUL. Whatever you do do it cheerfully. A boy that is whipped to school, never learns his lessons well. A man that is compelled to work, cares not how badly it is performed. He who pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me.

A cheerful spirit gets on quick; A grumbler in the mud will stick.

Variety in Creation.

There 56,000 species of plants on exhibition in the Museum of Natural History in Paris. The whole number of species in earth and sea cannot be less than four or five hundred thousand. These are all sizes, from the invisible forests in a bit of mouldiness to the towering trees of Malabar, fifty feet in circumference, and the banyans, whose shoots cover a circumference of five acres. Each of these has a complicated system of vessels for the circulation of its juices. Some trees have leaves narrow and short; others, as the talipot of Ceylon, have leaves so large that one of them can shelter fifteen or twenty men. Some exuviate their leaves annually, as a whole robe, leaving the tree nude, its bare stem towering aloft, and its branches spreading themselves uncovered in the sky; while the leaves drop off one by one, new ones constantly growing in place of the dismembered ones, and the tree retaining its perpetual verdure.

There have actually been ascertained, in the animal kingdom, about 61,000 species of living creatures. There are 600 species of mammals—those that suckle their young—the most of which are quadrupeds. Of birds there are 4,000 species; of fishes 3,000, of reptiles 700; and of insects 44,000 species. Besides these there are 8,000 species of shell fish, and not less than eighty or one hundred thousand species of animalcules, invisible to the naked eye.

Some forms of life require a moist atmosphere, others a dry one. A blue water lily grows in the canals of Alexandria, which, when the water evaporates from the bed of the canal, dries up; and when the water is again in the canals it again grows and blossoms. And some of the lowest animals may be completely dried, and kept in this state any length of time; but when they are again moistened they resume the functions of life. Some plants are adapted only to particular climates; but they do not flourish equally well in these. As a tree which in the Southern States attains the height of 100 feet, dwarfed to a shrub of only five feet high. Life, both vegetable and animal, is infinitely modified; but in all cases its best development is only under those conditions to which it is specially adapted. "How manifold are thy works, O God! in wisdom hast thou made them all."—*Scientific American.*

ENGAGING MANNERS.—There are a thousand pretty, engaging little ways which every person may put on, without running the risk of being deemed either affected or foppish. The sweet smile, the quiet, cordial bow, the earnest movement in addressing a friend, or more especially a stranger, whom one may recommend to our good regards, the inquiring glance, the graceful attention which is so captivating when united with self-possession—these will insure us the good regards of even a churl. Above all, there is a certain softness of manner which should be cultivated, and which, in either man or woman, adds a charm that almost entirely compensates for lack of beauty.—*Taylor.*

DOMESTIC LIFE.—He cannot be a happy man who has not the love and help of woman to accompany him in every department of life. The world may look dark and cheerless without—enemies may gather in his path, but when he returns to the fireside, and feels the tender love of woman, he forgets his cares and troubles, and is a comparatively happy man. He is but half prepared for the journey of life who takes not with him that friend who will forsake him in no emergency—who will divide sorrows—increase his joys—lift the veil from his heart, and throw sunshine amid the darkest scenes.

FRIENDSHIP.—La Rochefoucauld says:—"Rare as is true love, true friendship is still rarer." And Chesterfield: "Real friendship is a slow grower; and never thrives, unless engrafted upon a stock of known and reciprocal merit."

Remember. "Tis well to walk with a cheerful heart. Wherever our fortunes call. With a friendly glance and an open hand, And a gentle word for all. Since life is a thorny and difficult path, Where toil is the portion of man, We all should endeavor, while passing along, To make it as smooth as we can."

CURE FOR CROUP.—The *Journal of Health* says:—"If a child is taken with croup, instantly apply cold water, ice water if possible, suddenly yand freeze to the neck and chest with a sponge. The breathing will be almost instantly relieved. As soon as possible let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the pure gushing fountain such medical qualities

VALUABLE PROPERTY FOR SALE.

THE undersigned being desirous of changing his climate, offers the following valuable property for sale, viz: A tract of 300 acres, more or less, situated on the M. & W. P. Railroad, one mile below Chickasaw, from Tuskegee, 300 acres of excellent, level, productive farming land, 350 acres of timber land, 100 acres of pasture land, with comfortable Buildings, good Orchards, Gin-house, and other improvements, within a few miles of the Railroad, convenient shipping station, and other facilities, and a large tract of land, more or less, situated on the M. & W. P. Railroad, one mile below Chickasaw, from Tuskegee, 300 acres of excellent, level, productive farming land, 350 acres of timber land, 100 acres of pasture land, with comfortable Buildings, good Orchards, Gin-house, and other improvements, within a few miles of the Railroad, convenient shipping station, and other facilities, and a large tract of land, more or less, situated on the M. & W. P. 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