

# SOUTH WESTERN BAPTIST.

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For Terms, &c., see last page.

For the South Western Baptist.  
Corrective Church Discipline.  
TREATMENT OF PUBLIC OFFENCES.

NUMBER 4.

How should public offences be treated? When one has been guilty of open immorality, shall "gospel steps" be taken? Is it demanded that a thief, or a drunkard, or a debauchee should be approached first in private, and then in company with one or two others, before he is arraigned in presence of the church? Certainly not; for no private reparation can atone for, or counteract the effects of immoralities.

1. If he does not bring the matter up himself, he should be cited to appear and answer to the charge. In this arraignment, he should have every facility to meet the charge against him; for it does by no means follow that every one is guilty who has been accused. No one should be condemned without a hearing; and to have a hearing, he must be in possession of all the counts of the indictment against him. He must have the privilege of confronting the witnesses, and of sifting the testimony against him, that he may be able to speak effectively and to the point in his own behalf. It is not meant thought to be asserted here that a church is to go through with all the formality observed by a court of justice; but simply that no one should be forced to trial until he becomes fully informed of all the charges, and has an opportunity to sift the evidence relied upon to convict. Excepting in extreme and very complicated cases, no written documents need be employed in the citation and trial. The arraigned may hear the charge for the first time as it may be announced orally, or read from the clerk's record, in open conference. If he pleads not guilty, and desires time to prepare himself for the trial, all reasonable indulgence should be granted, and nothing pertaining to the case should be withheld from him.

It goes far however to show conscious guilt, if a church member arraigned endeavors to quash proceedings by the plea that he had not been served with written processes. Not until he has for information, and for the postponement of his trial, and is refused by the church, has he any ground of complaint. Church trials are designed not only to convict the guilty, but to clear the innocent who have been accused. An innocent man, then, so far from trying to embarrass the action of the church in the premises, will do all in his power to facilitate such action. It is for the interest of the innocent that the church promptly and thoroughly investigate the charges against him, that his innocence may appear, and that the confidence of his brethren and the world may be restored to him. And it goes far to prove, if not his guilt, at least a heart not right, for the accused to take offence at the arraignment, or ascribe it to conspiracy against him.

2. If the arraigned is proved to be guilty of a gross offence against religion and morality, he should be at once and without delay expelled. "Put away from among yourselves that wicked person." 1 Cor. 5: 13. All will grant that this conclusion is correct in regard to such offences as murder, fornication, theft, &c.; but they do not see that railing, covetousness, drunkenness and extortion may not be dealt with more gently, and forgiven upon repentance and confession. The Apostle Paul, however, places them all in the same category with fornication, and prescribes the same treatment to them all in common. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5: 11.

It is the opinion of some, and there may be force in it, though not prescribed by the present writer, that, in the case of drunkenness, the first offence may be forgiven on repentance and confession, since, in that instance, the offender may have been "overtaken in a fault;" and that it takes a repetition of the act to show that he is properly a "drunkard." Be this as it may; just so soon as these and other gross crimes are proved upon one "that is called a brother," he should be withdrawn from.

1st. For the sake of public morals and the reputation of the church, he should testify unmistakably. This course would meet with approbation more hearty from no one than from the offender himself, if he is a Christian; for to such the honor of the Master and the reputation of His church are dearer than his own good name, or even than life. When a confession of sin and a profession of penitence are received as satisfactory, and the offender forgiven, the act may be misunderstood by the world; but when the

member is cut off, there is no room to suppose that the church views the offence as trivial or venial.

2d. For the good of the offender himself, he should be excommunicated. If he is not a Christian, he should not be a member of the church; if he is a Christian, excommunication will not harm him. Corrective discipline, even in its highest censures, is an act of kindness to the offender, and designed not to injure but reform. Such was the effect of the discipline inflicted upon the incestuous man at Corinth. While undisturbed by his brethren, and permitted to go on in sin with impunity, he seemed not to be aware of the enormity of his crime; but after expulsion, he is brought to reflection and penitence. So that we find the apostle, who had demanded his exclusion, afterwards, on a satisfactory evidence of his repentance and reformation, acting as his intercessor, and begging his restoration. "Sufficient to such a man is this punishment which was inflicted of many. So that contrariwise ye ought rather to forgive him and comfort him; lest, perhaps, such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that you would confirm your love toward him."

3d. As a warning to others, the church should affix to gross crime unmistakably the mark of its reprobation.

Objection. But it may be objected, "Do not the scriptures say, if a brother confess his fault, we should forgive him?"

Ans. To this it answered that the injunction refers exclusively to private or personal offences. "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee saying, I repent, thou shalt forgive him."

In public offences not involving gross immorality, a milder course may be pursued; and corrective discipline may be successful and complete short of excommunication.

TREATMENT OF MIXED OFFENCES.

What course is to be pursued in mixed offences? When the act is a public offence, and the object affected by it a brother, is it his duty to take "gospel steps?"

When one willfully slanders his brother, or defrauds or steals from him, or violently assaults his person, or libellously publishes him, is he the less a liar, a defrauder, a thief, an infractor of the peace, and a libeller, because his victim happens to be a member of the church? Suppose these acts had been perpetrated against one not a church member, would they not have been criminal?—would not the church have been bound to take cognizance of them? and if so, under what head of offences would she have classed them? If they are crimes against religion and morality when committed against an irreligious man, do they lose their nature when committed against a member of the church? Whatever may be counteracted, or removed, or atoned for, so that neither individuals nor the cause may be injured, can be disposed of by private dealing. But gross public offences, whatever may be their combinations or objects, cannot be disposed of in that way. The brother trespassing upon may be and doubtless is, under obligations to seek a private interview with the brother who, he believes, has willfully slandered, or defrauded, or stolen from him; since, in all these things, he may have been mistaken. He may even pursue a like course with one who has horsewhipped or libelled him, and bring them all to confession of their wrong, and to a tender of all the private reparation in their power. But would that relieve the church from the obligation to discipline its members for the crimes against religion and morality contained in lying, in fraud, in seduction, in theft, in a breach of the peace by personal assault and libel? Nay, if the one trespassing upon, in the ways indicated above, concludes to take no action in the premises, and to bear his grievances in silence, would the church, acquainted with the facts, be debared by this from dealing with its members for lying, fraud, theft, &c.?

The answer to be given then to the question at the beginning of the above paragraph, is: If the act is a gross offence against religion and morality, and the object affected by it, a brother, it is to be dealt with as other gross offences that are purely "public," whether the aggrieved takes "gospel steps" or not.

And it will be seen also that those that for convenience have been termed "mixed," do not constitute a distinct class, but are to be ranged under the head of "public offences," and treated accordingly.

P. H. MELL.

University of Georgia, Dec. 5th, 1859.

"PRAYER"—Says Jeremy Taylor, "can obtain everything; can put a holy constraint upon God, and detain an angel till he leave a blessing;—can open the treasures of rain and soften the iron ribs of rocks till they melt into a flowing river;—can arrest the sun in his course, and send the winds upon our errands."

For the South Western Baptist.

Creek Baptist Translations.

DEAR BRETHREN OF THE SOUTH:—For several years after I came to this nation as a Missionary, I had no one to aid me; and as there was a pressing demand for constant traveling and preaching, I could not devote any time to the study of Creek nor to translations. Since bro. Murrow came, however; upon the recommendation of the South. Bap. Convention, at the Louisville session, I have been applying myself to the study of the language; and by the aid of several good interpreters, I have prepared a Creek Baptist Hymn Book, which is now ready for the press. In the first place, I had the use of several manuscript hymns as prepared by James Perryman—a Creek Bap. preacher—and also several prepared by S. C. Brown—a Creek Bap. Deacon, now dead. All these have been carefully revised and corrected by me and my regular interpreter—G. Herrod;—and many more original, and selected, have been translated by us, and by the occasional assistance of other good interpreters. In addition to this, we have translated the Gospel according to John; and we hope to translate Matthew this Winter. My purpose, however, in addressing you now, is, to urge the importance of having this Creek Bap. Hymn Book published and circulated as soon as possible.

I have not written to the papers for a long time, because of the strife that has been going on. (I have almost wished that my papers would not come to this office.) A missionary can hardly write without becoming involved in one personal quarrel. But a necessity is laid upon me to appeal to you for the publication of the Creek Hymn Book. I want union in this effort. I would like to give my manuscript to the Mission Board (if they wish it) and let them have it published with your help.

It must be published, if I should have to sacrifice the little I am worth; and in that event (which I do not anticipate) it will be given to the lowest bidder, North or South. It is probable that, on account of the peculiarity of the language, I will have to read the proof sheets; but I do not wish to leave here on any agency.

Hoping that you will consider this matter favorably, and act harmoniously; I leave the subject with you for the present; and subscribe myself, as ever,

Yours in Christ,

H. F. BUCKNER.

For the South Western Baptist.

The Sinner's Awful Doom.

"Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. Mat. 25: 41."

These are the words of the Judge of all the earth. This is the sentence he will pass upon the finally impenitent. "When the son of man shall come in his glory, and all the holy angels with him." "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom, prepared for you before the foundation of the world." At that great and awful day, when God shall judge the world in righteousness, reward the good and punish the evil, this solemn language will be used. The righteous will be welcomed to eternal life, but the wicked shall be turned into hell.

I see the assembled universe before the throne of God. The small and great are there. The master and the servant, the husband and wife, parents and children, saints and sinners, all are there. I hear the Judge calling those who have come out of great tribulation, and saying, come, ye children of God, who have washed your robes and made them white in the blood of the Lamb, enter freely into my Father's House of many mansions. Come, ye redeemed, ye firstborn, I have prepared a place for you, where the wicked cease from troubling and the weary be at rest." Come in, ye faithful, ye who have fought the good fight, have kept the faith, and have come off more than conquerors through him, who hath loved you and given himself for you; welcome ye purchase of my precious blood, into the courts of glory and eternal happiness. There I see the humble, who have waded through sore tribulations and fiery trials, who have endured mockery and derision, who have been afflicted, tormented, entering into rest. There I see those, who have suffered of hunger and cold, who have been clothed in rags, sitting around the table of the Lord, and clothed in shining raiment. I see their faces brightened with joy; and lo! glittering crowns are upon their heads. I there behold a great multitude, which no man could number, singing the song of Moses and of the Lamb. In splendor they shine, as they sing the sweet anthems of angelic praise and sound the note of redeeming grace. Yes, my friends, they have rejoicing there. They embrace each other in the arms of undying love. Upon each other they look with countenances that beam with joy. We have

now seen one side of the picture. The other is painful to look upon. We must all appear before the Judge and "pass the solemn test." I know that sinners do not like to hear of hell and its terrors. But it is the duty of God's ministers to speak of hell and suffering as well as heaven and happiness. It is better to have dreadful thoughts than to suffer eternal burnings. It is better to have a broken heart for a little while than a tortured soul through eternity. Behold the Judge as he turns to the wicked. While speaking to the righteous his countenance beamed with love. But now he frowns with vengeance. Angry lightnings flash from his face. No kind tones he speaks. He looks upon the vast assembly of trembling wretches. They all stand condemned in his august presence. They have no one to plead their cause. No mediator stands between them and an offended God to turn away his fiery indignation. As they crying and trembling stand, the awful sentence is pronounced. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." How awful the thought! The abode of the wicked is in everlasting fire, which was prepared for the devil and his angels. It was prepared for those proud spirits, which revolted and fell from heaven: Down, down to a devil's hell the wicked must be hurled by the righteous hand of an angry God. Ah! see the poor trembling spirits falling, falling into the pit of despair. They would that the rocks and mountains should fall on them, and hide them from the face of the Lamb. But the rocks and mountains refuse. With awful consternation they depart from the presence of God and the glory of his power, into the yawning chasm, which awaits their endless fall.

Reflections: The shame of those who are lost will be great. The assembled universe will witness it. The loss will be infinitely greater. The condemned must bid a long farewell to heaven and all that heaven means. It is to bid adieu to the holy family of saints and angels, to depart from the presence of the Lord, to be separated from Jesus, to leave all that is holy, to be deprived of every joy, to be cut off from every lovely scene, to give up all pleasure, to bury the last ray of hope, to dream no more of happiness forever.

It is to dwell with the devil and rebel angels, to associate with fiendish companions, to have the society of the vilest of the vile, to be chained in the prison with murderers thieves and liars, to suffer eternally, "where the worm dieth not and the fire is not quenched."

A. P. C.

None of that Occupation.

Dr. Sprague, in his Annals of the Baptist Pulpit, has the following anecdote of Rev. David Jones, who died in 1820:

"On one occasion, when returning from the Army at the North, during the late war, he stopped in New York city, and was invited to preach in the First Baptist Church. When he rose to commence his sermon, he looked up at the ceiling, and round the house, making a general and careful survey of the building. He then cast a keen, scrutinizing glance over the congregation.—The whole of this careful survey occupied a very short time, which to the expectant assembly, appeared twice the length it really was. Of course every eye was fixed on the tall, venerable form in the pulpit, and all were wondering what would come next.

"It seems to me," at length he said, as if satisfied with his survey, "that you have a very nice house here—very neat and comfortable, and quite a large and respectable congregation." At this unexpected exordium the attention became more profound. "Things appear very different from what they did when I first came to New York city. I landed here in the morning, and thought I would try if I could find any Baptists. I wandered up and down, looking at the people, and wondering who of all the people I met might be Baptists.—At length I saw an old man with a red cap on his head, sitting on a porch of a respectable looking house. Ah! thought I, now this is one of the old residents, who knows all about the city, and about everybody in it—this is the man to inquire of. I approached him, and said, "Good afternoon sir,—can you tell me where any Baptists live in this city?"

"Hey?" Here the preacher, in imitation of the action of the deaf old Gothamite, put his hand to his ear, and bent his head in the attitude of a listener. Then raising his voice, as if shouting into the ear of the deaf man, he said, "Can you tell me, sir, where I can find any Baptists in this place?"

"Baptists, Baptists," said the old man, musing, as if ransacking all the corners of his memory—"Baptists! I really don't know as I ever heard of anybody of that occupation in these parts!"

The attention of the congregation was now wide awake. There were of course many smiling faces, as he thus sketched his first attempt to find Baptists in the city of New York. But soon he turned to his subject, and in a few minutes, tears were seen in the eyes of half the congregation, and no doubt many good impressions were made by his discourse.

CHRIST IN THE HEART.—"That Christ may dwell in your hearts by faith," was the prayer of an apostle. Now faith is to the soul what the eye is to the body. The sun is a vast and glorious orb, and yet upon the retina of the eye, opened to receive its light, it is pictured with inimitable grace and perfection. So does the Sun of Righteousness dauntlessly retype his image upon the soul; nay, more, he causes His divine beauty, unmarred, to dwell there, so that whoever looks into that soul will see the Lord's glorious image. And as the natural sun is a whole sun to every one of the millions who gaze upon it, so is Christ a whole and complete Saviour to every one who looks unto him. The Sun of Righteousness arises "with healing in his wings," for each one, as well as for every one.—Religious Telescope.

4. Great spiritual improvement in the ministry and membership of the churches. There were deep heart-searchings, and many confessions of a lack of faithfulness. They had new views of divine truth, of the value of the soul, of the wonder-working Spirit, and of their own responsibilities. First, they were humbled low in the dust of penitence; then they rose to a higher plane of consecration, where they walked with God, and were fitted for the work that pressed upon them.

5. The great utility of a sanctified lay agency. The demand greatly exceeded the ability of the ministry, and

good men, of the private membership, became their ready and useful helpers, and good women, in their proper departments, became true sisters of mercy.—Much service was required which could be rendered by any persons with sympathizing hearts and with minds instructed in Bible truths; and a large amount of quiet, unostentatious service was performed by Christians upon whom the hands of the presbytery were never laid. They had the faculty of speech, and they used it to warn the impenitent, to direct the inquiring, to speak words of solace to the despairing, and thousands were the instances in which God made them signally useful.

Since my return, much information has reached me, showing that the revival, instead of subsiding, as was predicted and expected by its enemies, is deepening in its first fields, and spreading over territory where no pains were spared to fence it out. It is advancing in Connaught and Leinster, and multiplying trophies on ground where revivals have never been known. Let the Christians there be humble, prayerful, active, and willing that the Holy Spirit should work in his own way, and they will see still greater things, till, in the language of one of their gifted countrymen, Ireland shall be "redeemed, regenerated, disenthralled."—She is physically, one of the loveliest lands of Europe—really "The Emerald Isle." A revival throughout from Londonderry to Cork, from Galway to Dublin—a revival like that in Ulster, will make her morally like the garden of the Lord. God grant that her numerous children in America may become partakers of like blessings and thus be rendered happy forever.

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Abideth Forever.

A late number of the North British Review contains the following very truthful statement, regarding the preservation of the original writing of the Holy Scriptures:

"It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pean over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the church would be dispersed, and ashamed at the sight of the tattered shreds of its Magna Charta. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. There gathers around it a dense "cloud of witnesses," from the ruins of Nineveh and the valleys of the Nile; from the slabs and bas-reliefs of Sennacherib, and the tombs and monuments of Pharaoh; from rolls of Chaldee paraphrasts and Syrian versions; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians.

Our present Bibles are undiluted by the lapse of ages. The oracles, written amidst such strange diversity of time, place and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, in the palaces of Babylon, and in the dungeons of Rome—have come down to us in such unimpaired fullness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition.

Yes! The river of life, which issues out from beneath the throne of God and of the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its chequered progress; but the great volume of its water has never been dimmed in its transparency nor bereft of its healing virtue.

Work for Laymen.

The time was, in many of our churches, when the minister was expected to do everything that was needed for supplying the spiritual wants and advancing the spiritual interests of the congregation; and when it was considered a special privilege, if he could find even one or two of his session who were willing to lead in prayer at the weekly meeting, or to visit the sick for the purpose of ministering to their spiritual wants.

We sincerely hope that these days are past, forever past, for our church; and that the lay portion of the church will now receive such a baptism of devotion and zeal in the cause of Christ, that they will henceforth be not only Aarons and Hurs to sustain the hands and cheer the hearts of the ministry, but like Joshua and Caleb, having themselves been permitted to have some glimpses of the true Canaan, and having tasted of its delicious fruits, they will be eloquent and earnest in commending it to others, and in urging them to press forward in order to gain the heavenly land.

There is much work for the laity to perform, without the least encroaching upon any of the peculiar functions of the clergy. In conducting the weekly or other prayer-meetings, attending to Bible classes and Sabbath schools, visiting the sick, conversing with the inquiring and even with the careless, on the great subject of the soul's salvation,—here is a wide and important field of labor, in which the whole church in all her individual members may find ample employment. The field is now white to the harvest. And he, whatever his position in the church, who labors faithfully in sowing and reaping now, may in due time expect to fill his arms with the golden sheaves. And although his present circumstances in the world and his place in the church may be such as to give him but little notoriety, yet he may thus gain for himself a place among those who, having turned many unto righteousness, will shine as the stars forever and ever.—Southern Presbyterian.

HEAR AND MEDITATE.—Philip Henry notes in his diary the saying of a pious hearer of his own, which deeply affected him: "I find it easier," said the good man, "to go six miles to hear a sermon than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home."

Were there more assurance among Christians, they would not count great mercies and small mercies, and small mercies no mercies; no; then every mercy on this side hell would be a great mercy, then every mercy would be a sweeter mercy, a perfumed mercy.

Missions in West Africa.

The following statement of results of missionary labors in Africa, gathered from missionaries in the field, for the "Southern Christian Advocate," will awaken new hopes of the evangelization of the heathen of that continent. Ethiopia, all Africa, shall at length "stretch forth her hands unto God."

Wesleyan Methodist (English): missionaries 20, local preachers 75, school teachers 160, members 18,000, school children 5000. Church Mission (English): missionaries and native assistants, many of whom are ordained, 120, teachers 300, communicants 3000, scholars 6000. Methodist Episcopal Mission (American): missionaries 23, teachers 22, members 1400, scholars 850. Baptist Mission (American): missionaries 23, teachers 20, members 700, scholars 500. Presbyterian Mission (American): missionaries 25, communicants 150, scholars 200. Episcopal Mission (American): missionaries 13, teachers 27, communicants 250, scholars 550. English Baptist Mission: missionaries 6, teachers 15, members 130, scholars 300. Basle Society (Lutheran): missionaries 3, members 40, scholars 400. American Association Mission (Mendi Mission): Missionaries 17, members 100, scholars 150. Scotch Presbyterian (United Secession) Mission: missionaries 15. Total number of communicants 23,770. Total number of scholars, many of whom are learning trades, 13,950. When we add to the above the 15,000 converts and 15,000 school children under care of Wesleyan, Independents, Episcopalians, Presbyterians, French Protestant, German Protestant, and Moravian missionaries in South Africa, what grounds has the church for encouragement! and how are the doubts of the fearful, and the sneers of the skeptical, regarding the success of Christianity in Africa, hushed into silence!

Christian Men in Politics.

Dr. Boardman illustrated in his Thanksgiving Sermon, the duty of Christian men in the politics of this country. In the course of his sermon, which appears in the Evening Journal, he says:

"It is your imperative duty, your duty to God and your country, to do what you can to reform the politics of the nation. There must be some millions of Christians in our country—of men, that is, who are friendly to the Christian religion,—enough, if they chose, to give a decisive tone to our politics. I do not say, enough to elect this or that partisan candidate; nor, enough to carry this or that party measure; nor, again, enough to enact stringent laws in favor of religion: nothing of this. But enough to vest the high functions of making and administering the laws in intelligent and honest men; enough to exorcise bribery and ruffianism from our legislative halls; enough to humanize the tone of our political contests;—enough to rebuke with effect the exertions of demagogues and fanatics to break up this Union. This is what the Christian men of the country might do. It is what they are bound to do."

"Christian Example."

There is so much in example. It possesses a two-fold power.

1st. It proves our religion. It shows the reality of it. It worketh silently, yet sure and powerful. Wherever our lot is cast, whether among friends or foes, at home or abroad, it speaketh louder than words, and those who have so much talk about religion, and so little example-religion, generally do more harm to the cause than good. True religion makes example, and example is the epistle known and read of all men.

2d. The power of winning souls to Christ. What encouragement is this! None can say, I have not the time or opportunity to do good. This all may have. The very idea of a holy life carries with it this power. The holier we are, the more powerful are we as soldiers of Christ. Every act of our lives, our walks and conversations, stand in the way of the ungodly. We become a terror to evil-doers. We show the pleasures of religion. The blessedness of a child of God, and sinners feel it and fall in soon with it, and it lives after death, like Abel.—"Being dead yet speaketh,"—and exerts a mighty influence.—J. H. C.

The sublimity of wisdom, is to do those things living, which are to be desired when dying. For the death of the righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree. Our senses entire, our limbs unbroken, without horrid tortures; after provision made for our children, with a blessing entailed upon posterity, in the presence of our friends, our dearest relatives closing our eyes and binding our feet, leaving a good name behind us.—Jeremy Taylor.

Christ went to heaven in cloud, and the angel went up to heaven in the smoke and flame of the sacrifice; so doubtless do many precious souls ascend to heaven in clouds and darkness.



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

WANTED.

A friend says: "I am very desirous to have Volume 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Christmas.

For a good long time working people have been in the habit of claiming Christmas as a day of rest. The S. W. Baptist, availing itself of the good old custom, will not make its appearance until the first week in January.

Our D—, in behalf of the concern, wishes you all a merry Christmas.

Dedication.

The New Baptist Meeting House in Tuskegee will be dedicated by appropriate religious services on Sunday the 25th day of December inst. (next Sunday.) The public are respectfully invited to attend.

Our Washington correspondent gives rather a gloomy and threatening account of our national affairs. Surely, if there is anything like conservatism it is time for it to manifest itself, and if there be anything like vital piety remaining in the churches it is time for it to exercise itself in fervent supplication. We have never seen such a state of feeling in this country, more noise and excitement we have often witnessed, but such a cool determination to maintain the rights of the South, and to enforce, at all hazards, the most discriminating tests is a feature that gives fearfulness to the present agitation. We need, the whole country needs wise counsel, prudent restraint.

The South ought to adjust its policy with strict reference to its peculiar position, and therefore without compromise, and yet without excess the true doctrine upon the subject of slavery. As a people we have been extremely forbearing, and criminally indulgent upon the subject; often tolerating, especially in our schools and school books, very loose if not very pernicious doctrines.

The time has come, as indicated by recent events, to put a stop to this indulgence and to demand of all who seek support at our hands a strict allegiance to Southern principles. No man who admits slavery to be a moral evil is a fit man for the South, no teacher, male or female who does not subscribe to the morality of the institution can be trusted with the education of our youth, and no book is worthy of a place in a Southern school room, which does not teach this doctrine. Wayland's Moral Science, and such books ought to be scouted from our schools, and no institution ought to expect Southern patronage which does not take this ground. Our position upon this subject is not new, it is old and well considered.

No man who believes slavery to be an evil can honestly defend it, he is a hypocrite who attempts it, and hence emancipationists are as dangerous to the South as abolitionists, the only difference being in the remedies they propose for what both claim to be a social, political and moral evil. The moment a man admits anything to be a moral evil, he is bound as an honest man to oppose it to extermination, and if he does not it is *prima facie* evidence of his own corruption.

We defend slavery because of our honest conviction that it is socially, politically and morally right. This is the only true Southern platform, and it is as Scriptural as Southern.

Many anti-slavery men defend our rights under the constitution, but they can go no further, they contemplate the question from a purely political standpoint, they defend the constitution not slavery; this, however, does not meet the whole question, nor even the most important half of it. Constitutions ought to be adjusted to the eternal rule of right; while however we would most gladly co-operate with conservative men of all sections in maintaining the constitution, the South has a most important work to do for herself in creating and preserving a healthy public sentiment upon this subject.

Rev. A. L. BORDERS, late of Hamilton, Ga., has changed his residence to Marshall, Harrison Co., Texas. Bro. B. will be a great loss to Western Georgia, where he has resided for many years, and by his christian deportment and zeal in the Masters cause endeared himself to thousands. We most heartily commend him to our brethren in Texas.

TUSKEGEE COLLEGIATE INSTITUTE.—This Institute is still prospering, and we commend it to all those who have sons to educate. See advertisement.

JUDSON FEMALE INSTITUTE, MARION, ALA., we learn is still going on very pleasantly and all appear well and happy. They are expecting quite large additions to their number with the new year.

AUCTION AND COMMISSION HOUSE.—Messrs. SAWYER & KEESER have just opened the above house in Tuskegee. We commend these gentlemen to the public.

HALFMAN, of Montgomery, advertises his extensive Clothing Emporium in this weeks paper.

COVENANT.—In his volume of Sermons, Dr. Fuller says: "For my own part, I have long been convinced that the love of money is the most common, insidious and fatal sin in the church."

Christian, do you Pray for your Country?

Is not the present a time when this question should be asked of every Christian? It is not to be disguised that the stability of our Confederacy is far more seriously threatening than at any period of its history. The man who does not see this is either wilfully blind, recklessly indifferent, or irreclaimably stolid. That fell spirit of fanaticism which began to manifest itself something over a quarter of a century since, has about reached its culminating point. Distinctly avowing its contempt of constitutional and statutory law, by appealing to what it is pleased to term a "higher law," (the plea urged by all fanatics and mobs,) it has given us in advance what the country is to expect when the administration of Government shall fall into its hands. The present political aspects of the country indicate that this dreaded epoch in its history will soon be realized; in which event, a dissolution of the Confederacy is inevitable. At least this is the prevailing sentiment in the South at this time, and it is growing stronger every hour. Such are our dangers.

Now, what is the duty of Southern Christians at such a crisis? Northern Christianity, instead of "pouring oil upon the troubled waters," is expending its zeal, or rather its fury, in preaching funerals and pronouncing eulogies upon John Brown and his confederates in crime, because they failed to repent in our peaceful Southern firesides the horrid scenes of St. Domingo! Great God! what must be the complexion of that Christianity which can canonize as saints, and crown as martyrs, those who sought to butcher millions of their fellow-citizens, and whose blood-stained career was arrested while they were executing their fiendish purpose? And all these sermons and eulogies are pronounced in reputed churches of the Prince of Peace! As if Christ and the devil had changed natures! As if the blood of brothers was an acceptable sacrifice to him who came "not to destroy men's lives but to save them!"—But we are speaking to Southern Christians—we are desirous of ascertaining their duty to their country. We have simply mentioned the foregoing facts, to show that a crisis is upon us from which we cannot escape if we would, and to fix the conviction upon every Christian heart that if our country is saved from hopeless disruption and its consequent evils, which we will not trust our pen to describe, it will be because He has again interposed "who stilleth the noise of their waves, and the tumult of people." No power short of omnipotence can, in our judgment, avert the impending storm. We, therefore, repeat the question which stands at the head of this article:—

"CHRISTIAN, DO YOU PRAY FOR YOUR COUNTRY?" God commanded his ancient people, when he sent them down into Babylon, to "seek the peace of the city whither He had caused them to be carried away captives, and to pray unto the Lord for it; for that in the peace thereof they should have peace." Jer. 29: 7. Christians are "exhorted" by Paul to offer up "supplications, prayers, intercessions, and giving of thanks for all that are in authority; that we may lead a quiet life in all godliness and honesty." 1 Tim. 2: 1-2. And O, what a motive have we now to regard these divine injunctions! The very existence of the freest and happiest country on earth is imperiled! The only nation in the New or Old World in which civil and religious liberty in its fullest extent is enjoyed, is tottering to its fall! And should the catastrophe come, (which may God avert!) with what horrid mirth and demoniacal shouts will it be celebrated by crowned and mitred heads! Already are these enemies to liberty indulging the long cherished hope that our ruin is at hand. Our Ahab's have precipitated this crisis upon us—Let our Elijahs come to the rescue! There is a God in Israel whose almightiness can be commanded by fervent prayer. He who answered the prophet's prayer by fire upon Mt. Carmel, still "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan. 4: 35. And then consider furthermore, that "all power in heaven and earth is given in the hands" of Jesus Christ, and that He has said, "Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13.

Dark as our prospects are as a nation, if Christians could even now be induced to do their duty in this respect, we would still cherish the hope expressed in our last issue, that good, order-loving, and law-abiding men, North, South, East and West, could rebuke and extirpate the prevalent spirit of fanaticism. If this is not done, and done speedily, too, the days of this Republic are numbered!

Thus much we have felt it, our duty to say to our brethren. We have not presented a "fancy sketch" simply to create alarm. Would to God that it was! Indeed, we have fallen far short of presenting the true state of the case in many respects. That painful task we leave to those who stand more immediately in the breach at this time. If we can succeed in impressing the minds of God's people with the importance of praying for our common country—publicly and in the social and family circles, and in private—it is all we now seek to accomplish. Let this duty be solemnly observed by all the hosts of Israel throughout our country—and then, when the time for action comes, Infinite Wisdom will direct its mode, its measure, and its efficiency.

Up to the 16th inst., the U. S. House of Representatives had not elected a speaker.

South Western Baptist.

We invite the attention of the reader to the following communication from the Vicksburg (Miss.) Sun recommending Dr. Dagg's Moral Science for Southern Colleges.

"Such a work has been a desideratum for many years. We, as Southern people, have been using imported moral science too long for the good of our people and cherished institutions. Students in our schools have been compelled to study the provincial Moral Philosophy of New England, either because their professors secretly sympathized with the doctrines of Abolitionists, or because they have had no text-book giving the Southside view of slavery, and at the same time adapted to the wants of the recitation room.

This last difficulty has been removed by the publication of Dagg's Moral Science, and I earnestly hope that it will be introduced into every college of the South. Written by a man of rare attainments in philosophy, and by one who has spent the best portion of his life in the lecture room, it possesses an elegance of style, an adaptation to the wants of teachers, and a maturity of thought, which the labors of a student's lifetime can alone give. The arrangement is clear and simple, the style pure and idiomatic, the discussions brief and conclusive, (an admirable quality in a text-book), and the whole work pervaded and characterized by an irresistible claim of earnestness. It is impossible to follow its arguments and not feel that we are in the presence of a strong and intensely earnest mind, which grapples with any error, and honestly desires the establishment of the truth.

As a text-book for colleges, it has all the merits without the defects of Wayland's well-known treatise. Our author, while acknowledging his indebtedness to Dr. Wayland, unsparingly exposes his theories on many points.—Among other points that might be mentioned I will refer to but one—the subject of slavery. Wayland, perhaps, has contributed more to the dissemination of wrong views on this subject than any one man of our country. All his arguments on this question have been thoroughly sifted and their false reasoning exposed by Dr. Dagg. Not only has our author answered the arguments of Wayland, but in the conclusion of his work, he has stated fairly, and successfully answered all the arguments generally advanced by abolitionists on this subject.

This single feature of the work should recommend it to the careful consideration of Southern men; and if carefully examined, I think the decision of every candid and unbiased mind will be, that it is the best treatise of Moral Science for college purposes, that has yet been published. Leaving out the consideration, that it makes an able defense of slavery, its other excellencies will entitle it to a higher rank than any similar work with which I am acquainted. Believing this, I am glad to learn that it has already been adopted by one of our best colleges, and cannot but hope that Dagg will be substituted for Wayland in all our schools and colleges. It is high time that our Southern colleges should cease to insult Southern men by placing in their course of study, books teeming with slander and rank treason."

SCARCITY OF MINISTERS.—The editor of the "Christian Index," in an article on the fewness of laborers in Georgia, well observes that, "scarcity of ministers always indicates an absence of the measure of spirituality and piety in the churches which they should possess."—Is it so?

For the South Western Baptist.  
Bible and Book Colportage.

NUMBER 1.  
If individual Christians ought to "provoke one another to love and to good works," is there any good reason why one denomination should not provoke another to the same? We presume not. We suppose it to be just as proper for a Methodist to provoke a Baptist to do right, as it is for him to provoke one of his own brethren to duty; and vice versa. And so of the two denominations respectively. Supposing the reader to admit this, then, we beg to introduce to his notice the following item, taken from an exchange, that he may see what the Alabama Conference of the Methodist E. Church, South, has done within the last twelve months, in the way of benevolence:

"The annual collection in the State, by that denomination, for missionary purposes, amounted to \$35,600—for the use of the Conference, in dispensing charities, and taking care of superannuated ministers \$9000, and for the benefit of the Methodist Book and Tract Publishing House, \$90,000. The increase in the membership of the Church for the year amounts to 1700. This is said to be a considerable falling off from that of the preceding twelve months."—*Montgomery Advertiser.*

It will be seen from the above that the Methodist denomination within the single State of Alabama has raised more money for its "Book and Publishing House," within the space of one year, than the entire Baptist denomination in the Southern States has done for the Southern Baptist Publication Society within the last ten years! Now, this cannot be accounted for on the score that Baptists are indifferent to their publication interests. It would be equally unjust to allege the carelessness of the one and the superior liberality of the other by way of accounting for this amazing disparity. Why, then, is it that the Methodist denomination in the South is so far in advance of the Baptist in the work of book and tract publication?—It is not to be denied that it is just as important that our denomination should enter with zeal into this work as it is for any other. We certainly are as deeply interested in scattering evangelical truth among the people as any other Christian community. And is it not as important for our peculiar doctrines and practices to be understood by the public as it is for those of any other denomination? Why, then, have we been so backward in furnishing the means to our Publication Board to enter with vigor upon this great work? Why have we allowed others to distance us so far in this noble enterprise? Let these questions be pondered by the thoughtful.

Now, there is a way to account, in part, for this striking disparity between the healthy and vigorous working of the publication enterprise among the Methodists, and the sickly and effeminate efforts of the Baptists in the same business. But it is not necessary to enter upon that subject just now. It is mortifying to confess it, but the sad truth stares us in the face that we are criminally deficient in this matter. And it is the design of the writer to call the attention of his brethren of the South to this subject. He wishes to develop, in a few articles, the importance of organizing a general system of Bible, Book and Tract Colportage throughout the Southern State, that shall more effectually reach the great body of the people.—Will our brethren give me their attention? Will the Publication and Bible Boards, located at Charleston and Nashville, lend an ear to these suggestions? I do not know of a single agent or colporteur in all the Southern States in the employment of either of these Boards. Their Corresponding Secretaries are no doubt doing all that can be done in their respective capacities. But with the exception of these two officers, no aggressive movements are being made by either. Shall this state of things continue? Shall we yield up the entire Southern field to the literature of other denominations? Do we owe nothing to our own beloved South in this hour of her extremity? Rest assured, brethren, morality and religion are as deeply concerned in the pending struggle between the North and the South, as are our political and social rights. The time has passed when the South can trust the North even for religious books. The poison of fanaticism pervades to a most lamentable extent, every department of Northern literature. We must, therefore, provide for the supply of our own market or do without. Will my brethren of the South listen to a few suggestions from one whose birth, education, interests, principles and destiny are all identified with her cherished institutions; her noble, magnanimous and benevolent population; and her growing religious enterprises? Let us enter upon this subject in the fear of God; and in the light of eternity ascertain our duty to ourselves, our children, our God, and our country.

For the South Western Baptist.  
Howard College.

The movement set on foot some eighteen months ago to complete the endowment of this institution must not be permitted to fail. At the last Convention it was ascertained that it would be necessary to raise some thirty thousand dollars between that time and the first of March to secure what has already been raised upon that proposition. It will be recollected that the proposition was to raise one hundred thousand dollars by the first of March, 1860, in addition to the present endowment fund,—the notes to be so taken as to be binding only in the event that the amount was raised within the time specified. Something like seventy thousand dollars was reported to have been secured at the recent session of our Convention. Some pledges were made at that meeting, by way of assisting agents to complete the amounts. But the subject is too important to rest upon such a contingency. What is done must be done quickly, or the whole matter fails, and Howard College is where it was two years ago. Baptists of Alabama, are we to take steps backward? Within sight of the goal of our wishes, shall we allow the exigency to pass, and thus either dwarf our great educational enterprise in the State, or add ten years more to the labors and perplexities of finishing the work? It cannot be doubted that if the whole matter could be properly presented to the denomination throughout the State, that a prompt, cheerful and liberal response would come up from every quarter. Now, is there no way to reach this object? Is there no plan that can be suggested to reach the ears, or rather the hearts, of our brethren, that shall awaken this response within the limited time yet afforded? Recollect, brethren, that seventy thousand dollars is now suspended upon the contingency of your raising thirty thousand more within the next two months. If we fail to meet this emergency as a Christian people ought to do, how it will paralyze all subsequent efforts to complete the endowment of the Howard! We must not fail. We have a membership every way equal to that of any other denomination in the State. Our Methodist brethren, within the last five or six years, have raised within the limits of our State, largely over three hundred thousand dollars for two Male Colleges—one located at Greensboro, the other at Auburn. If we succeed, Howard College will be one of the most munificently endowed Colleges in the Southern States. What Baptist—what Christian in Alabama—would not feel a thrill of unspeakable pleasure at the announcement that our beloved institution is now fully endowed? Brother! do you want to see the announcement made on the first day of March, 1860? How much will you give for that piece of news? It is impossible for agents to visit every part of the State within the time still allotted to this object—and therefore if you desire to aid in laying the cap-stone to our edifice, send on your name to bro. Talbird, the President of the College.—No time is to be lost.

For the South Western Baptist.  
Messrs. Editors.—Allow me through the columns of your paper to call the attention of my brethren in the ministry to a valuable reprint, recently issued from the press of Warren T. Draper, Andover, Mass. It is entitled "The book of the Twelve Minor Prophets, translated from the original Hebrew, with a commentary, critical, philological and exegetical. By E. Henderson, D. D."

Dr. Henderson was for many years a teacher of Theology in England, and enjoyed a high reputation for industry and learning. He is the author of "Biblical Researches and Travels in Russia," of Commentaries on Isaiah, Ezekiel and Jeremiah, and also of various other works.

The commentary before us deserves a place in the library of every minister who wishes to study the prophecies of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi. It has evidently been the author's aim to give the English reader an exact transcript of the Hebrew original, that he may distinctly understand what were the teachings of the Holy Spirit, as imparted by the inspired prophets. He strives to carry his readers back to the times when these writings were penned, and to elucidate their meaning. Although familiar with the works of the German Commentators, and freely availing himself of their labors when useful. Dr. Henderson is not misled by them. He has wisely avoided the course of some recent English writers, who have clad in an English dress and presented as worthy of admiration the rash speculations and crude theories of the rationalists of Germany.

Dr. Henderson discriminates justly between the true and the false, and the result of his labors is a work which is well worthy of the attention of the Biblical student.

The American publisher deserves the thanks of the reading public for the neat manner in which he has gotten up this valuable reprint. T. W. T.  
Howard College.

For the South Western Baptist.

MESSRS. EDITORS.—In compliance with a request made by Horeb church, near Grove Hill, Ala., I visited them Monday after the third Sabbath in last month—arrived at brother R. M. Thomas' who is the pastor of the church. After meeting that night had closed, learned from him that brothers R. Hickson, Jno. G. Williams and Wm. Hill (ministering brethren) were aiding him in the meeting and that the prospect for a good meeting was quite promising. At church next day the prospect was still more flattering, and that night in town the Lord was evidently with us, so the meeting continued to increase in interest, from day to day, until its close on the fourth Sabbath, being the ninth day of the meeting. It is not often we are permitted to witness such mighty displays of God's love and power, in the conviction and conversion of sinners, and in the upbuilding of his church as was manifest during this meeting. All that were present at its close can say "truly God is good to Israel." Twenty three were added to the church by baptism, twelve by letter, and one by restoration—36 in all.

In conclusion I will say I never have preached to a kinder people than those

Horeb and Grove Hill. May the Lord continue the good work.

Yours truly, H. ADAMS.

Pine Hill, Ala., Dec. 5th, 1859.

N. B. I neglected to give you an account of our meeting at Pisgah church in August at the proper time. My membership is with this church, and I am also preaching for them as pastor. One meeting continued nine days, nineteen baptised.

Also my meeting at Forrest Spring church, Clark county, on the 2d Sabbath in October last continued nine days, twenty-two added by baptism. H. A.

For the South Western Baptist.  
Howard College.



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THANKFUL for the liberal patronage extended to me since commencing business in Tuskegee, and hoping by strict attention, and an earnest desire to please, to merit your future patronage, I would again call your attention to my

**NEW AND BEAUTIFUL STOCK OF  
GOLD AND SILVER WATCHES,**

of the best English and Geneva manufacture; FINE JEWELRY of all kinds; beautiful CORAL NECKLACES and SETTS; DIAMOND RINGS, PINS, &c. (all warranted).

I would call especial attention to my fine assortment of PLATED WARE, consisting, in part, of

Magic Castors,                    Revolving Butter Coolers,  
Bell                    "                    Egg Stands with gold lined  
Basket                    " &c.                    Cups and Spoons,  
Egg Boilers with time glass attached,  
Toast Racks with Egg Cups,  
Syrup Cups with Salver,  
Parlor and Chamber Candle-sticks,

Salt Cellars, Salt, Mustard, Tea, Dessert, and  
Table Spoons and Forks,  
Cake Baskets. Butter Knives, &c.  
Silver Cups, and Children's Sets of Knives  
and Forks, (*rearranged pure coin.*)  
ALSO,

A fine assortment of CLOCKS, in all the different kinds of frames.  
PISTOLS, SHOOTING APPARATUS, and other things too numerous to mention.

You are respectfully solicited to call and examine for yourself.

E. W. AVERELL,  
TUSKEGEE,  
Formerly with T. OWEN & Co., Montgomery, Ala.  
November 17th, 1889. 28

**NEW BOOKS--NEW BOOKS.**

**LIFE THE METHODIST:** or Incidents and Characters from  
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Together with all the other recent publications, for sale	
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# HAT AND SHOE STORE.

## GREEN & PERRY

**A**RK now receiving their new stock of **HATS** and **SHOES**, and would respectfully invite the citizens of Tuskegee and surrounding country, to call and examine the different styles of goods in their line, all of which have been purchased with great care to suit the wants of the community.

We latter ourselves that there has never been such a complete stock in this market.

Gentlemen's Boots and Shoes of every description :

Fifty different styles of Ladies' and Misses' Shoes ;  
Ladies' and Gentlemen's India Rubber Over-shoes ;  
Trunks, Carpet Bags, Valises, Casingles, Saddles,  
Bridles, Martingales, Worned, Girths—Carriage,  
Buggy and Wagon Harness—Wagon and Plow  
Bridles, Collars, stirrups—Mule and Horse  
Harness, Bridle Bits, Harness Leather,  
Russett do., Lace do., Tanned Deer  
Skins, Calf, Goat and Kid Skins,  
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Boot Jacks, Shoe Lasts,  
Buggy Rug, Foot  
Mate, Horse Blankets,  
Saddle do., Walking Canes.

Umbrellas, Hats and Caps, Gins  
Bands, Carriage, Buggy and Wagon  
Whips, Shoe Pugs, Shoe Thread,  
Leather and Web Halsters, Gentlemen's and Ladies'  
Cord Shoes, Negro Hats, Box and French Blacking.  
Russet Brogans made here, double soled, and warrant-  
ed; no wet shaving, nor string used in making.  
And everything usually to be found in a first class Hat  
and Shoe Store. Our friends are invited to call.  
*Tuskegee: Ala., Sept., 29, 1850.*

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THE ONLY ARTICLE  
UNRIVALED IN MARKET,  
WITH IMMENSE  
**HOME AND EUROPEAN**

**DEMAND.**

THE reason why, is that by Nature's own process it removes the natural cold, permanently and for the last, becomes gray; supplies the natural fluids, and thus makes it grow on solid bases, removes all dandruff, itching, and heat from the scalp, quiesces and soothes the nerves, and thus cures the itching, head-ache, and all the other evils upon to cure all diseases of the scalp, and it will stop and keep it from falling off; *make it soft, glossy, healthy and beautiful*, and if used by the young, the three lines of hair will never fall or become gray; then read, read the following and judge for yourselves:

NEW YORK, January 8, 1868.

MESSRS. O. J. WOOD & CO.

Gentlemen: Having heard a great deal about Professor Wool's Hair Restorer, I gave my hair being quite gray, I made up my mind to be aside the prejudices which I, in

The result has been so very satisfactory that I am very glad I did so, and in justice to you, as well as for the encouragement of others who may be as gray as I was, but who may have my opinion, that the use of this hair restorer is able, are unwilling to give your Restorative a trial till they have further proof, and the best proof being ocular demonstration, I write you this letter, which you may show to any such, and also direct them to me for further information, and to get out of the N. Y. Wire Hailing Establishment every day.

My hair is now its natural color and much improved in appearance every way, being glossier and thicker and much more healthy looking than I am.

Yours Respectfully, HENRY JENKINS.

Cor. Columbia and Carroll Sts. Brooklyn.

LIVINGSTON, Ala., February 14, 1858.  
**PROF. WOOD—Dear Sir:** Your Hair Restorative has done much good in my case. My hair has been slightly diminishing for several years, caused, I suppose, from a slight burn when I was quite an infant. I have been using your Hair Restorative for six weeks, and I find that I have been able to grow my hair, and that all the other remedies known to me, do not effect it. I think it the most valuable remedy now extant and advise all who are afflicted that way to use your remedy.  
 You can publish this if you think proper. Yours &c.,  
 S. W. MURKINSON.

PHILADELPHIA, September 9, 1857.  
**PROF. WOOD—Dear Sir:** Your Hair Restorative is proving itself beneficial to me. The front, and also the back part of my head almost lost its covering—was in fact bald. I have used but two half pint bottles of your Restorative, and my hair is growing again. I have no more to say.

ing crop of young hair, and the front is also receiving its benefit. I have tried it on preparations without any benefit whatever. I think from my own personal recommendation, I can induce no one to use it.

Yours respectfully,  
D. R. THOMAS, M. D.  
No. 464 Vine Street.

The Restorative is put up in bottles of 3 sizes, viz: large, medium, and small; the small holds 3/4 of a pint, and retails for 25 cents; the medium holds at least 20 ounces, and costs more in proportion than the small, retails for two dollars; per bottle; the large holds a quart, 40 per cent. more in proportion, and retails for \$3 a bottle.

For Sale by J. P. Smith & Co., Wholesale and Retail, Broadway, New York, (in the great New York Wire Railing Establishment) and 114 Market St., St. Louis, Mo.

**And sold by all good Druggists and Fancy goods Dealers.**  
November 3, 1859.

**FALL CIRCULAR, 1859.**

**ISEBELL, AMOSS & CO.,**

**R**ESPECTFULLY announce to the citizens of Tuskegee and vicinity, that their Stock of Merchandise for the **Fall and Winter** trade is now complete. They will say little for the friends in Tuskegee, but invite all to examine it thoroughly, and judge themselves of the comparative merits; they will, however, say that, every article will be sold at prices that defy competition.

I. & Co. are satisfied from the unprecedented sales of the past season, that the friends of the **Low, Correct**, and to which system they intend to adhere strictly—convicted that large sales with small profits are more profitable, and gives the customers better satisfaction.

The custom and history of trade in Tuskegee heretofore.

This Stock of Goods has been purchased on the most favorable terms in the best Markets, from Manufacturers and Importers direct.—no pains has been spared in getting the very best Stock, possessing every advantage possible in the purchase of it, having one of the firm—an experienced buyer—in Market more than six weeks, who watched the Market closely, thereby enabling him to select the most desirable styles as they appeared in Market.

SMITH, AMOS & CO. solicit an early call from all, confident that their elegant Stock will meet the approbation of the most fastidious.—The gray and the sedate—and in price, the pocket and the dinner jacket.

Tuskegee, Ala., Oct. 20, 1859.



We were returning from our spring meeting of Presbytery, one gentleman and two young ladies—in a "rockaway" and the roads none of the best. Night, cold and damp, overtook us eight or ten miles from home, but only a short distance from Judge Blank's. Knowing that we should find outside the Judge's door the latch-string, and inside a warm welcome, a warm fire, and a warm supper, beside beds which we could warm for ourselves—for he was a good Presbyterian—he unhesitatingly consigned ourselves to his hospitality.

Supper being over, and our persons disposed according to our several tastes in a semi-circle before an old-fashioned blazing fire, we were just in the mood to enjoy the entertainment of our host's conversational gifts. Among other things he narrated the following uneventful tale, which we unanimously agreed to put in print. This, however, I believe, he has not done, and hence I volunteer to send it to you, for insertion in the *Presbyterian*, if you so please. Though writing from memory, and, not being a Pope, fallible at the best, yet the deep impression made by the story upon my mind will prevent my going astray except in minutiae.

Said the Judge substantially as follows: "Years ago, we had in our house a sweet little child about four years old, the object, of course, of a very tender affection. But sickness laid his hand upon it. Remedies promptly resorted to, all proved in vain. Day after day the roses faded from the cheek, and the fire in the eyes burned low; and at length death closed those eyes, and sealed the lips forever; and we learned, by trying experience, how intense a darkness follows the quenching of one of these little lights of life.

"The time rolling sadly on, brought us at length to the hour appointed for committing our treasure to the ordinary safe custody of the grave. The friends assembled, the customary services were held, the farewell taken, and the little form securely shrouded beneath the well-served coffin-lid, and in due time the grave received its trust. We looked on and saw the earth thrown in, the mound raised above, and the plates of sod neatly adjusted into a green sheltering roof, and then wended our way back to our desolated home. Evening came on and wore away. My wife had gone into an adjoining room to give some directions to a servant, and I, unfitted by the scenes of the day for aught else, had just laid my head upon my pillow, in our room upon the lower floor of the house, when I heard a shriek, and in a moment more my wife came flying into the room, and springing upon the bed behind me, exclaimed,

"See there! our child! our child!"

"Raising my head, my blood froze within me, and the hair upon my head stood up, as I saw the little thing in grave clothes, with open, but manifestly sightless eyes, and pale as when we gave it the last kiss, walking slowly toward us! Had I been alone—had not the extreme terror of my wife compelled me to play the man, I should have leaped from the window and bed without casting a look behind. But not daring to leave her in such terror, I arose, sat down in a chair, and took the little creature between my knees—a cold sweat covering my body—and gazed with feelings unutterable upon the object before me. The eyes were open in a vacant stare. The flesh was colorless, cold, and clammy; nor did the child seem to have the power either of speech or hearing, as it made no attempt to answer any of our questions. The horror of our minds was the more intense as we had watched our child through its sickness and death, and had been but a few hours before, eye witnesses of its interment.

"While gazing upon it, and asking in my thoughts, 'What can this extraordinary providence mean? For what can it be sent?' the servant girl having crept to the door, after a time suggested, 'It looks like Mr. Blank's child.' Now, our next neighbor had a child of nearly the same age as ours, and it constant companion. But what could bring it to our house at that hour, and in such plight? Still the suggestion had operated as a powerful sedative upon our excited feelings, and rendered as more capable of calm reflection. And, after a time, we discovered in truth that the grave clothes were night clothes, and the corpse a somnambulist! And it became manifest that it was the excitement attending the loss and burial of its playmate, working upon the child's mind in sleep, to which we were indebted for this untimely and most startling visit.

"Wiping away the perspiration, and taking a few long breaths, I prepared countermand the little intruder back to its forsaken bed. Back we went, it keeping at my side, though still asleep. It had walked quite a distance across the damp grass. I found the door of its home ajar, just as the fugitive had left it, and its sleeping parents unconscious of its absence! The door creaked as I pushed it open, and awakened the child, who looked wildly round a moment, and then popped into bed!

"Now, had it not been for my wife, as I have said, I should, on the appearance of this apparition, have made a leap of uncommon agility from that window, and after a flight of uncommon velocity for a person of my age and dignity I should have been ready to take oath in any court, either in Christendom or heathendom, that I had seen a ghost!"—*Presbyterian*.

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**Exhaustion of Talk.**

How long the lamp of conversation holds out to burn, between two persons only, is curiously set down in the following passage from Count Gontfalon's account of his imprisonment: "Fifteen years I existed in a dungeon ten feet square! During six years I had a companion, during nine I was alone! I never could rightly distinguish the face of him who shared my captivity in the eternal twilight of our cell. The first year we talked incessantly together; we related our past lives, our joys forever gone, over and over again. The next year we communicated to each other our thoughts and ideas on all subjects. The third year we had no ideas to communicate; we were beginning to lose the power of reflection. The fourth, at the interval of a month or so, we would open our lips to ask each other if it were possible that the world went on as gay and bustling as when we formed a portion of mankind. The fifth year we were silent. The sixth he was taken away—I never knew where, to execution or liberty. But I was glad when he was gone; even solitude was better than the pale, vacant face. One day (it must have been a year or two after my companion left me), the dungeon door was opened, whence proceeding knew not, the following words were uttered: 'By order of his Imperial Majesty, I intimate to you that your wife died a year ago.' Then the door was shut, and I heard no more, they had but flung this great agony upon me, and left me alone with it."

Justin Martyr, who lived in the second century, suffered martyrdom in Rome, about A. D., by being sawn asunder. Hence he received the surname of Martyr.

He was educated from early youth, in one of the Greek schools of philosophy, and afterwards became acquainted with the doctrines and ceremonies of various sects, seeking ever, by the most intense application to study, and the practice of all manner of austerities, to obtain lasting peace of mind; but in vain.

At length, when on the verge of despair, he wandered one evening on the sea shore, and there met an aged Christian with whom he entered into conversation. This Christian told him of Jesus, the fountain of peace, and besought him to cast aside his vain creeds and austerities, and come simply and earnestly as a poor, guilty, helpless sinner, to the all-sufficient Saviour, and in him find rest.

This was indeed "good news" to the weary, heavy-laden sinner, and from that hour the whole tenor of his life was changed. Peace flowed over his troubled soul as a river; he found blessed employ in pointing other sinners to the Saviour; and though in early life timid and fearful, he was now brave as a lion. When called to die for the Master he served, met death with rejoicing that he was accounted worthy to bear pain and shame for his honored Lord, and blessing God that he was permitted to seal his testimony with his blood. What cannot God's grace accomplish!—*Bellefonte Era*.

**SERMON ON MEAN MEN.**—Rev. W. R. Alger recently preached a discourse in Boston on "Mean Men," of whom, it is said, there are a number of specimens about. The sermon was founded on the following text:

"The mean man boweth down."—Isaiah 2:9.

The preacher divided mean men into four classes:

1. Aristocrats, who inherited wealth and position acquired by their ancestors, and who wish to appropriate all their resources to pampering themselves.
2. Beggars, who get a subsistence by wearying with their importunities, too mean to earn it themselves.
3. Knaves, consisting of fast livers, gamblers, barkeepers, &c.
4. Men of good standing in society, who forget to pay the printer.

**BENEDICT ARNOLD AND THE LAW OF LABEL.**—Mr. Everett, in the 39th number of his Mount Vernon Letters, says of Arnold:

I cannot refrain from repeating another anecdote of him, recorded by Mr. Sabine, which throws a dismal light upon the reputation in which he held where it might have been kindly viewed. After the Revolutionary war, he established himself in some sort of business at St. Johns, New Brunswick, which was principally settled by American loyalists. His warehouse and the merchandise in it, being fully insured, were destroyed by fire—and Arnold was charged in new papers with having himself set fire to the building, in order to get the insurance, which was largely beyond the value of the property. He prosecuted the publisher of the paper for libel, laid the damages at thousands, and recovered by the verdict of the jury two sixpence! Such was the estimate formed by a St. John's jury of his probity.

**The Names of the Months.**

The names of the months were given by the Romans.

January, the first month, was so called from Janus, an ancient King of Italy, who was deified after his death, and derived from the Latin word Januarius.

February, the second month, is derived from the Latin word Februus, to purify; hence Februarius, for this month the ancient Romans offered up expiatory sacrifice for the purifying of the people.

March, the third month, anciently the first month, is derived from the word Mars, the god of war.

April, so called from the Latin Aprilis, i. e., opening; because in this month the vegetable world opens and buds forth.

May, the fifth month, is derived from the Latin word Majores, so called by Romulus in respect towards the Senators; hence Maius or May.

June, the sixth month, from the Latin word Junius, or the youngest of the people.

July, the seventh month, is derived from the Latin word Julius, and so named in honor of Julius Caesar.

August, the eighth month, was so called in honor of Augustus, by a decree of the Roman Senate, A. D., 8.

September, the ninth month, from the Latin word Septem, or seven, being the seventh month from March.

October, the tenth month, from the Latin word Octo, eight, hence October.

November, the eleventh month, from the Latin word Novem, nine; being the ninth month from March.

December, the twelfth month, from the Latin word Decem, ten; so called because it was the tenth month from March, which was anciently the manner of beginning the year.

**Colds Cured.**

It would be to the saving of human health and happiness, and life itself, if the periodical press would never publish a recipe for any human ailment, which involved the taking of anything into the stomach.

Some scrap cuttings characterize it as an excellent remedy for a cough caused by a common cold, to soak an unbroken egg for forty-eight hours in half a pint of vinegar, then add as much honey, break up all together, and take a teaspoonful for a dose several times a day.

If the writer of that recipe had possessed the smallest amount of common observation, he would have known that if a man begins to cough, as the result of a common cold, it is the result of nature herself attempting the cure, and she will effect it in her own time, and more effectually than any man can, do if she is only let alone, and her instincts cherished. What are those instincts? She abhors food, and craves warmth. Hence, the moment a man is satisfied that he has taken a cold, let him do three things: 1st, eat not an atom; 2d, go to bed and cover up in a warm room; 3d, drink as much cold water as he can, and in three cases out of four, he will be almost entirely well within thirty-six hours.

If he does nothing for his cold for forty-eight hours after the cough commences, there is nothing that he can swallow that will, by any possibility, do him any good, for the cold, with such a start, will run its course of about a fortnight, in spite of all that can be done, and what is swallowed in the meantime in the way of physic, is a hindrance and not a good.

"Feed a cold and starve a fever," is a mischievous fallacy. A cold always brings a fever; the cold never begins to get well until the fever begins to subside; but every mouthful swallowed is that much more fuel to feed the fever, and, but for the fact that as soon as the cold is fairly seated, nature, in a kind of desperation, steps in and takes away the appetite, the commonest cold would be followed by very serious results, and in frail people would be almost always fatal.

These things being so, the very fact of waiting forty-eight hours, gives time for the cold to fix itself in the system, for a cold does not usually cause cough until a day or two has passed, and then to wait two days longer, gives it its fullest chance to do its work before anything at all is done.—*Hall's Journal of Health*.

**LAND-MEASURE.**—Every farmer should have a rod-measure—a light, stiff pole, just 16 1/2 feet long—for measuring land. By a little practice, he can learn to step just a rod in five steps, which answers very well for farm work. Ascertain the number of rods in the length and width of the lot you wish to measure, and multiply one number by the other, and divide by 160, and you have the number of acres, as 160 square rods make one square acre. If you wish to lay off one square acre measure thirteen rods one side, by twelve and a half on the other. This gives two and a half rods over a full acre.

**WANTS TO KNOW.**—A "Farmer's Boy" in Kentucky, advertises for a wife. He says:

He wants to know if she can milk, and make his bread and butter, and have a meeting with him, to make a "show and butter."

He'd like to know if she would hurt her heart to take up stitches; or sew the buttons on his shirt; or make a pair of breeches.

A holy heart labors to exalt Christ in the whole life.

**THE LIVER INVIGORATOR!**

PREPARED BY DR. SANFORD.

Compounded entirely from GUMS.

IT IS ONE OF THE BEST PURGATIVES AND LIVER MEDICINES, and more efficacious than any other medicine known. It is a powerful cathartic, and acts as a powerful purgative, and is especially adapted to the treatment of the Liver, and all the diseases of the digestive system. It is a powerful cathartic, and acts as a powerful purgative, and is especially adapted to the treatment of the Liver, and all the diseases of the digestive system.

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