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"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv., 19.

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For Terms, &c., see last page.

For the South Western Baptist.
Corrective Church Discipline.
THE RELATION THE PASTOR SUSTAINS TO CORRECTIVE DISCIPLINE.

NUMBER 8.

What relation does the Pastor of the Church bear to corrective discipline—and what are his duties in the premises? There is no question more important than this. Often have difficulties been aggravated, and Churches torn to pieces because Pastors did not have a clear conception of the relations they sustain to cases of discipline. The question at the head of this paragraph will be answered, 1st. Upon the supposition that the Pastor is, himself, involved in the difficulty; and 2nd. Upon the supposition that he is free from entanglement.

1. Should the Pastor be involved as one of the parties at variance, or be charged with a public offence, what should be the course of proceeding?—Ans. Precisely that which is prescribed in the case of a private member of the Church. He should lay aside his authority as presiding officer, and take his seat among his brethren; for surely no man would assert the claim to preside in his own case. If he has a private grievance against one of his brethren, he is to pursue the "Gospel steps" prescribed to others; and if, in the last resort, he tells his grievance to the Church, he is to stand aside, and permit the Church to appoint, temporarily, an officer in his place. If he is charged with a "public offence," he is to be dealt with like a private member, with the single exception that an accusation is not to be received against him except from the mouth of two or three witnesses. The question whether a minister can be dealt with and expelled without the intervention of a council or Presbytery, will be discussed in a succeeding number.

2. Upon the supposition that the Pastor is himself free from entanglement, what relation does he sustain to corrective discipline? This question will be answered, 1st. In relation to cases of "private" dealing; and 2nd. In relation to cases of "public" dealing.

1st. What is the Pastor's duty in regard to cases of variance between brethren? To this it is answered:

(1.) To instill into his members in advance, by his ministry, such principles as to prevent variances; and after their occurrence, to enlighten them with such instructions from the Scriptures, as to show them how to manage them according to the mind of Christ. Ministers of the Gospel should see to it, that their members, young as well as old, are thoroughly instructed in regard to Scriptural polity; and that in this they are perfect, thoroughly furnished into all good works.

(2.) It is his duty to see that every case of "private" dealing, if brought in to the Church at all, be introduced according to the Saviour's directions.

(3.) It is his duty to maintain the strictest neutrality as between the parties. Questions of order he is to decide—principles which are applicable to the case, he should announce in conference, and in the pulpit with boldness and plainness. But as soon as he begins to decide upon questions of fact, or to announce as to who, in his opinion, is guilty or who innocent, he trenches upon the prerogative of the Church which alone has the right to decide upon such points. He should keep profoundly locked in his breast his opinions of the facts, and of the guilt or innocence of the contestants. Just so soon as he indicates an opinion, he ceases to be an umpire between those at variance, and the moderator of the Church; and descends to be the head of one of the parties which may be formed or forming in the Church. The pastoral relation, with ministers who violate this principle, can never survive more than one serious Church difficulty.

(4.) When all believe that he is in fact, a neutral as between the contending brethren, the Pastor has it in his power to bring the pulpit to bear with telling effect upon the adjustment of the difficulty. And this he should not fail to do. In serious difficulties, he should direct his attention to the accomplishment of two objects: First, to prevent the formation of two parties in the Church, with the members at variance at the head of each respectively; and second, to make the combatants themselves ashamed and tired of their relations. In every case of variance of long standing, where both parties are wrong in feeling, and equally matched in strength, the attempt of each inevitably will be to array to himself in advance, as many partisans in the Church as possible. This the Pastor in the pulpit can prevent. It should be his purpose to isolate the case—to fence the contestants off to themselves; and, if they must fight, to make them fight it out alone. To accomplish this, he should never in the

pulpit refer directly to the case. This would be very *mal apropos*. The Scriptures abound in principles which he can so discuss as to make the pious members of the Church afraid to involve themselves, or by their act to encourage either of the parties in his course. The particular case should never be mentioned; but the remarks should be so directed as to graze along by it, and suggest it to the mind of the hearer.—When the members of the Church have been thoroughly drilled into neutrality and silence, then the case becomes more simple; and the Pastor can bring all the artillery of the pulpit to bear upon the individuals at variance. To these we should give no rest, and afford no consolation. They should not be permitted even to retire from the sanctuary without being wounded and bleeding. They should be made to feel that the Gospel has nothing for them but condemnation. To accomplish this, no little address is necessary. The Pastor should never in the pulpit refer to the case in terms. This would be a personality and offensive. But the contending brethren should be compelled to believe that some how or other, he is preaching to nobody but to them; and yet they must find nothing in his remarks to complain of him about. What he says must be in the form of principles equally applicable to both in common, so that the blow levelled may not be weakened by the suspicion that he is discriminating for or against either. In this way, if they are thoroughly convinced that the Pastor has not taken sides in the issue between them, and they are Christians, it will not be long before they become heartily sick of the position they occupy, and ready to hail with pleasure a proposition of some mutual friend to mediate between them. In the management of cases of this kind, time, prudence and faithfulness are all-important.

2. What relation does the Pastor sustain to cases of "public" dealing? The same principles that are to govern him in private dealing, hold good here.—The reader may make the application for himself. It will be enough to say that it is *never his duty to arraign one before the Church, or to charge him in private with any offence he has not confessed, unless he (the Pastor) witness the commission of the act.* In the pulpit and the chair, the Pastor bears, in many respects, the same relation to the Church in the trial of public offenders, that the judge upon the bench does to the court in the trial of criminals.—It is the duty and prerogative of others to arraign the offender, to array the testimony, and to prosecute to conviction. To the Pastor it is reserved to see that the trial is commenced and prosecuted upon gospel principles. From the beginning to the end, he is to intimate no opinion publicly or privately of the guilt or innocence of the accused who pleads not guilty; but to hold the scales of justice even. The Saviour has devolved upon His Churches and not upon His ministers the responsibility and the duty of condemning and putting away from them wicked persons. If, however, the Church permits immoralities to be perpetrated by its members with impunity, it is the prerogative and the duty of the Pastor—avoiding personalities—to give a Scriptural delineation of the crimes committed; to hold them up to public reprobation; and to give the Church no rest until it is willing to do its duty. And all this too, without saying in terms that the crime has been committed by any of his members, or tolerated by his Church.

In answer, then, to the question, What relation does the Pastor sustain to a case of discipline? it is said,

1. He has entire control of all the principles that are operative in the case; and he should announce them on all proper occasions from the pulpit and the chair.

2. He has nothing to do with the facts, or with the guilt or innocence of parties; and he should keep profoundly silent on these—giving no occasion to infer what his opinions are. By this means,

1st. He will be an umpire between the parties—and he can gain unobstructed access to them for the Gospel principles with which he would influence their judgments and their consciences.

2. He will retain an influence with all which he can wield for the good of the Church in the progress of the trial.

3. He will avoid the formation of a faction against him, which may embitter his existence, cripple his influence, and terminate in the severance of the pastoral relation.

P. H. MELL.

University of Georgia.

Man is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—*Rev. John Newton.*

It is a Latin Law Maxim: "When anything is forbidden to be done, whatever tends or leads to it, as the means of compassing it, is forbidden at the same time."

For the South Western Baptist.
Bible and Book Colportage.

NUMBER 4.

As this is, *par excellence*, a utilitarian age—an age in which every enterprise that involves our civil, social or religious interests must be shown to be both efficient and practicable—I proceed now to show by an appeal to such data as it seems to me ought to satisfy every unprejudiced mind, that the system for which we plead is more efficient for good than any which has yet been resorted to, to scatter religious knowledge. The colportage system is not an untried experiment. It was the system by which Luther and his co-laborers reached the great heart of the Germanic States with those books and tracts which resulted in the Great Reformation of the sixteenth century—by far the most important event that has occurred since the captivity of Zion to mystical Babylon. An agency that contributed so largely to the emancipation of Europe from the worst tyranny that ever afflicted our race, certainly possesses a power which Christians of this day may wield most efficiently in filling the earth with a knowledge of God.—Accordingly, some eighteen years since, it was adopted by the American Tract Society to scatter its publications throughout our country. From a recent publication of that Society, now before the writer, it is shown that within this period, (eighteen years,) nearly a million of families have been found by colporteurs who attended no place of public worship—over four hundred thousand families thus visited had not even a portion of the Holy Scriptures—and six hundred thousand of them were found to be utterly destitute of all religious books! These are solemn facts, not merely general estimates. And what gives them a painful significance is, that they have been developed, not in a foreign land, but in our own country. To these "home facts," taken from the same source,* and then let any Christian man doubt, if he can, the efficiency of this system:—Over seven millions of Christian visits have been made by these Godly colporteurs with the express view of speaking of the common salvation—between three and four millions of families have been prayed with, many of them for the first time—over six hundred thousand of these families were Roman Catholics—nearly two hundred thousand prayer meetings have been held—about six and a half millions of religious volumes have been sold—and nearly two millions given to the poor. Now, let it be distinctly borne in mind, that these facts have been developed, and these results accomplished, not by the missionary in the execution of his great work, but by the Colporteur as he goes from family to family, scattering the leaves of the Tree of Life for the healing of the nations. They constitute an argument only less authoritative than a direct revelation from God, as to the pious wisdom that devised, and the holy and persistent energy that executed so stupendous a work.—And let it be again repeated, that in urging this plan upon the serious consideration of Southern Baptists, we are urging no new, untried experiment. In beseeching them to adopt it, we are but asking them to adopt one of the most telling agencies for good known to the intelligent piety of this age. We are simply calling them to "observe the signs of the times." We are but echoing the command of our ascended Saviour, "Go, work in my vineyard to-day," and then to heed the lessons of experience and observation as to how we can most effectively obey this divine command.

And here I pause, that the reader may ponder these facts, before I proceed to discuss a kindred topic, no less potent, upon the same point.

"JOHN BENJAMIN."

*Benevolence and Economy of American Colportage. By Rev. Russell S. Cook, for some one of the Secretaries of the American Tract Society.

For the South Western Baptist.
Chapter 1st.

And it came to pass on the first day of the week, being Sabbath, that I went up to the house of the Lord to worship, and behold, a goodly congregation gathered themselves together, inasmuch that the house was filled.

And I beheld, and saw that their outward adorning was the outward adorning of the hair, and of wearing gold, and of putting on of apparel. For I looked, and lo! the women were clad in fine clothing,—in garments of silk, which did rustle as they walked; and in ornaments of gold on their necks, and on their arms, in their ears and on their breasts.

And on their heads they did wear ornaments of gay flowers, and of lace, and of feathers gathered from the fowls of the ostrich of the desert. And on their shoulders they did wear mantles; even costly mantles of velvet, with fine needle-work; and in their hands they did carry handkerchiefs of fine linen, with embroidery thereon.

And the heels of their shoes were very high, and they did spread themselves so that some who entered in garments

ments not of silk, or of velvet, had scarcely where to sit.

And as they came into the house of the Lord—even the house which they had set apart for his service, on this Sabbath day, even the holy Sabbath, which the Lord had made, they did bow their heads one to another, for a greeting. And as they bowed their heads, their feathers bowed also; and pride and vanity were in their hearts.

And I looked upon the men also, and behold, their garments were of fine broadcloth, and satin, and of velvet.—And from their pockets were suspended heavy chains of gold, with golden devices fastened thereto, such as crosses, and seals of gold, and other curious inventions.

And in their hands they carried little staves called canes. And some of these canes had heads of silver, and some of gold. And they were not used alone to support the steps of the feeble and halting ones, but were also in the hands of those whose step was lofty, and who twirled them cunningly in their hands as they walked.

And as I gazed upon the assembly, I said within myself, who will be deemed sufficient to declare the counsel of the Lord unto this people?

And as I sat pondering these things in my heart, behold, one came in and proceeded up the aisle. And he also wore fine clothing, and carried in his hands one of the little staves called canes. And it had a head of gold. And a chain was also suspended from his pocket, and golden devices were fastened thereto.

And as he passed on, he bowed to those sitting on either side of the aisle, and he did also flourish his little cane, for his step was not weak or halting, but lofty.

And when those sitting on either side of the aisle, saw that he bowed, they bowed; and their feathers bowed also.

Then straightway when he had reached the pulpit, he ascended the steps thereof, and after he had prayed with the people, he took from his pocket a little roll which he had prepared, and began to minister unto them, reading from his pocket roll.

And as he read, he did increase as it were in size, and the veins of his face did enlarge, till they were like unto the sinews of the ox. His body also writhed and was contorted, as if pain and misery had seized upon him. His voice was lifted up like the roaring of the bulls of Bashan, and comeliness departed from him.

And when these things took place, the people looked one upon another, saying by their countenances, *see, this is the great man whom we have hired with our substance! IS HE NOT GREAT?* And I saw that their hearts inclined to him whom they had hired with their substance, more than unto God.

And while I yet looked, behold, the heads of many, both of men and women began to be bowed down, upon their breasts. Even like a bulrush were they bowed down.

And I asked myself, what meaneth this thing that I see? Do the people mourn? Have the mighty swellings, and roarings of this man, brought tears from the fountains of their hearts, that they seek thus to hide them by bowing their heads upon their breasts? For I perceived that it was not the doctrines which he taught, which caused tears to spring, that they should bow their heads to hide them; for they were *unconscious* doctrines, and pleasant to their souls. For he rebuked sin afar off.

And being troubled in my spirit at the bowing down of the heads of the people, I gave the more earnest heed, that I might understand the thing which I saw. And lo! I found that instead of weeping, *deep slumber* had fallen upon them. And I was amazed, with great amazement.

And it came to pass after the teacher of *unconscious* doctrines, had made an end of all his teachings, that the rich and the poor passed out of the house of the Lord together. And lo! the rich held aside their garments as they passed the door, saying by their acts, *stand aside for I am holier (or finer) than thou.*

I saw also, that those in the gay clothing, besieged him who had proclaimed such unctuous doctrines to them, and besought him that he would go in to their houses, and there dine with them.

And as the crowd round about him increased and grew clamorous, each one that he should go to his house, that he might be filled with the finest of the wheat, and the turkeys and fat pigs and chickens which they had slain for his repast, that I thought within myself, surely, though this man has on fine garments of cloth, and of satin, and a golden chain with curious devices across his breast, and a little cane with a head of gold in his hand, yet surely he must be withal an *hungered*, even more than they that wore the plain clothing. Else why do the people so press him to go down to their houses, that he may eat of the fat things which they have provided? while those in the plain clothing are not bidden to partake of their dainties?

And I remembered that it was written in the Book of the law of God,—When thou makest a feast, call the poor, the maimed, the lame and the blind, and thou shalt be blessed.

And he promised one in authority among them, and who had houses, and lands, and many servants, that he would go to his habitation and dine there.

And I saw also, a poor widow in plain garments, approach unto him, *trembling*. But he beheld her not. Then she became bolder, seeing that he beheld her not, and touching the sleeve of his coat, she said unto him, "though I have not even a *lamb* that I can prepare for your repast, yet I have of pulse, and of corn, and of the milk of kine sufficient for thy needs. And I have one child, a son, and he is sick, nigh unto death, and he asketh that thou wilt go down to our dwelling and talk with him of the things which concern his eternal peace. I pray thee that thou wilt hearken unto his request. And while thou talkest with him, I will prepare for thee of the pulse, and of the corn, and of the milk of kine, that thou mayest eat thereof."

But the teacher of unctuous doctrines answered her and said: "I cannot yet go down to thy house to see thy son, and eat of the pulse, and the corn, and of the milk of kine. But it may be that after the third hour of the evening, when I shall have eaten of the dinner of fat things which my brother and sister has provided for me, if my body feel not a desire to repose upon my bed,—if my head feels clear, and my stomach pain me not—it may be that I will cause my man-servant to drive me to your dwelling, that I may talk with thy son."

Then called he his servant and bade him make ready his carriage, that he might go to the house of his brother and dine.

And when his servant had made ready his carriage, he entered it, and I saw him no more.

CHAPTER 2ND.

And it came to pass on the next Sabbath that I went up again to the sanctuary of the Lord to worship.

And when I beheld, not those who wore the fine clothing, and the ornaments of gold, I marvelled greatly.

And seeing a man standing at the entrance of the sanctuary, I asked of him whither they had gone, that they came not up to the house of the Lord to worship?

And he answered me, saying, "since the eighth hour of the morning I have seen them going to and fro through town, and into the country round about."

And while he yet spake, there came up a few, both of men and women, to the sanctuary.

But they were in plain clothing, and had on the ornament of a meek and quiet spirit. And they entered, and sat down.

Now, while I looked for him who had read from the little roll to those who had on the gay apparel, behold, I saw another coming up through the aisle, and he was clothed with humility.

And when he reached the pulpit, he ascended the steps thereof. And when he had prayed with the people he stood before them to minister to them in holy things. And I looked for the little roll but he had naught before him, save the Book of the law of God, but spake as the Spirit gave him utterance. And these are some of the words which he spake: "For our exhortation was not of deceit, nor of uncleanness, nor in guile. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness.—God is witness. Nor of men sought we glory, neither of you, nor yet of others."

And while he spake, his voice was not lifted up like the roaring of the billows of the sea, but he was filled with meekness and with fear, and did proclaim the word, as it were, with trembling.

And many of those who heard it, were pierced in their hearts, and cried,— "What shall we do to be saved?"

And others who had before tasted of the good word of God, rejoiced in the manifestation of his presence.

And when the servant of the Lord had made an end of all these sayings, he gave thanks and all the people cried, Amen.

And when they had gone out from the courts of the Lord's house, he went up to the house of her whose son was sick. And she prepared for him of the pulse, and the corn, and the milk of kine.—And they did eat, giving God thanks.

Now, when I saw these things, I marvelled greatly, and said within myself, who can explain this mystery? Then I remembered him whom I had seen at the door of the sanctuary. And I went out and sought him. And when I had found him, I asked him saying, *Why are these things so?*

And he answered me saying, "this is the interpretation thereof. Behold he whom thou hearest proclaim the *unctuous* doctrines on the first Sabbath that thou comest up here to worship in these courts of the Lord, was one chosen by the people who wore the gay clothing and the golden ornaments.

And they give to him liberally of their substance, that he may stand before them in the house of the Lord. And inasmuch as they have hired him at great cost, and as he proclaimeth doctrines unto them, towards which their hearts incline, they say one to another, *surely he is great*, and doth he not *belong unto us*, seeing we have hired him at great cost?

And as for him who stood before the people in plain garments, this day in the sanctuary of the Lord, lo! he is *slow of speech* and a plain man.

And inasmuch as he proclaimeth from the Book of the law of God, without money and without price, behold, and answer me if thou canst, *why* should those who array themselves in gay apparel go up to the house of the Lord, to hearken unto his teachings? For they please not the people, because he speaketh not as pleasing men, but God, who trieth the hearts.

And they whom thou sawest in the seats of the Lord's house this day, are the "poor in spirit" who "hunger and thirst after righteousness," and who came up to eat of the bread of life.

And I went away pondering all these things in my heart.

For the South Western Baptist.
Sketches, Ecclesiastical and Biographical.

There are various opinions about exhortations, or rather, exhorters; but the general idea seems to be, that these are talks of loose construction, without reference to any particular point; and those who make them are esteemed in proportion to their faculty for amplifying, or spinning out. In this view, as in several others, brother Schroebel might have been, indeed was, highly regarded as an exhorter; differing, however, from the class in this, that what he said was pointed. I recollect one night, during a protracted meeting which he attended at our church, after he removed to Mobile, he preached a very warm and able sermon; and at the conclusion, came down from the pulpit, and finished the services with an exhortation, which for power, and eloquence, I never heard surpassed, but none came up "to be prayed for."

Brother S. was "completely cowed," to use his own words in speaking of the effort afterwards, and remarked that, "of Claiborne, he was in despair." I always thought that our lamented brother, on that occasion, relied too much upon his tried and well-known talents, and not enough upon the alwise Giver of the "increase"—but these were only my own surmises. At any rate, it must ever be remembered as an effort most masterly; for it came like an overwhelming deluge, or some mighty crushing avalanche from his lips—a torrent of eloquence. Yes!—I think every one who knew him, will sustain the declaration, that Brother Schroebel was a good exhorter. "EARNEST."

Claiborne, Dec., 1859.

Spurgeon on J. A. James.

The first of Mr. Spurgeon's letters appears in the *Watchman & Reflector*, of last week. It is not in any respect remarkable, but is simple and hearty in style, and as coming from the distinguished preacher will be read with interest. Speaking of the death of Rev. John Angell James, he says:

"It will be a long time before the church can fully estimate the loss of that prince and great man in Israel.—He was to the Independent denomination a standard-bearer around whom its members delighted to rally, and to all of us he was a bright example we longed to imitate. During a most violent controversy which threatened to rend the Congregational body in twain, his firm but most affectionate testimony had a manifest effect for good. Had it not been for the 'sweet influences' of this star, I fear the waters would long since have been tossed by tempests. It was the holiness of his character which added such weight to his words. His reverend head commanded respect, and his speech always repaid it. The papers will long ere this have given you copious accounts of his life, writing, and his death. I shall, therefore, content myself with giving a few notes from my own personal observation.

In an early year of my ministry, while but a lad, I was seized with an intense desire to hear Mr. James; and although my finances were somewhat meagre, I performed a pilgrimage to Birmingham solely with that object in view. I heard him deliver a week evening lecture in his large vestry, upon that precious text, 'Ye are complete in Him.' The savor of that sweet discourse abides with me to this day, and I shall never read the passage without associating therewith the quiet but earnest utterances of the departed man of God."

SOCIAL RETRIBUTION.—Society is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldst thou have thy social scenes to resound with music? then speak ever in the melodious strains of truth and love. "With what measure ye mete, it shall be measured to you again."

ure ye mete, it shall be measured to you again."

The Lord's Presence.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment, when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near; and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovah-shammah, "the Lord is there," inscribed on many a cottage hearth and on many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage by the brink of Genesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel nestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-sides where the Man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing place of mercies, because the starting-point of prayer.

Misapplied Texts.

In the first epistle of John, chapter third, verse third, we read, "And every man that hath this hope in him purifieth himself, even as he is pure." This verse is very commonly understood, and read, and quoted, as if the word "him" referred to the believer, and not to the Saviour, in whom he believes. The last is undoubtedly the true reference. This reference, which is very plain in the original, is required by the context, and especially by the last clause of the verse,—"*even as he is pure.*" The believer in Christ strives to be pure, that he may be like Him in whom he trusts for salvation. Whoever has hope in Christ, wishes to be like Christ. He not only adores and trusts, but admires and loves and imitates. The true sense of the passage is made very plain by emphasizing the words "him" and "he," "Every man that hath this hope in *Him* purifieth himself, even as *He* is pure."—*Watchman & Reflector.*

Clergymen.

Churches in the United States kill their clergymen, but the death is not all inflicted in the same way. It is a slow, sweet, sure love, which accompanies them in delightful instances; it is a sorrowful, mean neglect in others; it is a dull indifference on this side; it is by an exacting, relentless, unceasing task on the other.

The great mass of those who have taken on the hearts life's greatest and severest duty, go from one place to the other, criticized, misjudged, overworked, underpaid, the life of an angel demanded of them, but the food of a fast day given them. If they are imprudent, they are put aside; if they are independent, they are put down; if they sin, "and there is no man living that sineth not," the rack and the fagot, in words of censure, are their fate; and whoever essays to forgive them, must expect to find that virtue economically administered to him.

THE GREATEST HERESY.—In one of his letters to his life-long friend Dr. Hall, the late Dr. Alexander said: "The greatest heresy is want of love. Oh! for a cycle of peace. Oh! for a breathing spell from these unnatural contentions! I feel as if I could join with any who would humbly unite in direct and kind efforts to save sinners and relieve human misery. Cannot a poor believer go along in his pilgrimage heavenward, without being always on military duty? At judgment, I heartily believe, that some heresies of heart and temper will be charged as worse than heavy doctrinal errors. I hold not only that the tenets of our church are true, but that they are very important. But I see how easy it is to 'hold the truth' in rancor and hate, which is the grand error of depraved human nature."

"NO FAITH; NO RELIGION."—A converted Indian once said, "If I haven't got any faith, then I've no religion.—And if I think I have, and don't show it, then I'm no Christian, and ought to cry to the Lord Jesus, to have mercy upon me."

We wanted to say, "Amen," and did in heart. O, let us as believers show to the world the power of that religion we profess to love. Then shall anthems of praise be heard throughout our land, to Him who hath bought us with his blood, and made us kings and priests unto God.—*Ibid.*

It is the part of wisdom to do great things without a fuss. When Solomon, the wisest of men, built his wondrous temple, no sound of saw or hammer was heard therein.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, February 2, 1860.

Forwarding Accounts.

We commence sending our Accounts this week, and will continue forwarding till we are through the delinquent list. Will not our brethren respond forthwith?

MY APPOINTMENTS.

I will preach, the Lord willing, at Oxford, Ala., on Sunday, Feb. 12th; Monday 13th, at Mt. Zion, Calhoun county; Monday night at Jacksonville; Wednesday, 15th, at Cold Water; Thursday, 16th, at Salem; Friday, 17th, at Blue Eye; Saturday, 18th, at Pleasant Grove; Sunday, 19th, at Talladega Town; Monday, 20th, at Talladega City; Tuesday, 21st, at Kynalga; Wednesday, 22d, at Talladega; Thursday, 23d, at Mt. Zion; Friday, 24th, at Fayetteville; Sunday, 25th, at Big Spring Church, near Harpersville; Monday night, 26th, at Columbiana; Wednesday night, 29th, at Montevallo.

Will my brethren and old acquaintances make these appointments known, and meet me, as I wish to see them?
H. E. T. PERKINS.

N. B. Watchtower and Reporter please copy.

Baptist Usages.

"But if any man seem to be contentious, we have no such custom, neither the Church of God." 1 Cor. 11:16.

It is manifest from the above passage that some persons, even in that day, were disposed to introduce customs which were unusual and offensive. The object of the Apostle was to correct these irregularities and to defend the practice of the churches; he also intimates that persons contentious about such innovations were unworthy of membership. But we proceed with our argument.

It is conceded that when the word of God prescribes a rule of conduct it is paramount—there can be no amendment, substitution or repeal. It is the law, and the ONLY law in the premises. Usages relate to matters not provided for in the written law, hence the necessity of great particularity in judging of them, and hence, too, the importance of some proper criteria by which to test their claims to consideration.

No sane man can hold a usage to be right simply because Baptists practice it; and yet Baptists have usages which they have observed from time immemorial; if these are wrong they ought to be abandoned, but if not, although they have not the authority of written laws, they ought to be respected; and union loving, peace-seeking individuals and churches will observe them. How else can we have concord? How else can we maintain a distinct denominational existence?

In many cases out of ten infractions upon these usages result from misguidance or designing men. What was said of the common law of England has been well illustrated in our history, viz:—“Whenever a standing rule of law, of which the reason, perhaps, could not be remembered or discerned, hath been wantonly broken in upon by statutes or new resolutions, the wisdom of the rule hath in the end appeared from the inconveniences that have followed the innovation.”

It may not be amiss, in this connection, to allude to what has seemed but too obvious in much that has been written and said upon this subject; we mean the utter exclusion of Christ from the government of the Churches. We reason and assert theories just as though the whole subject was comprehended by us and as if Christ took no part and felt no interest in the discipline of his Churches. It is very much on this account that many persons esteem exclusion so lightly—and it is mainly on this account that men so easily defy the authority of their Church. They seem to think of the Church as a voluntary society, and its government as confined to a set of by-laws, the mere result of expediency or convenience. Hence, too, we so easily glide into the habit of explaining Church government by our political institutions. This whole idea is wrong, radically wrong, ruinously wrong. Christ is a living King—a real reigning King—not an automaton—and he has read his Testament to but poor advantage who does not see that even the inspired Apostles recognize his authority in every thing. “These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor,” &c. Rev. 2:1, 2. Nor are we to contemplate the Holy Spirit as a distant, inert agency to be brought into requisition on special occasions; but as a real, living, abiding Deity ever present in the Churches of the saints. No other theory consists with the doctrine of a converted Church membership. “The Spirit of God dwelleth in you.” “God dwelleth in us.” “Ye are the temple of God.” “Your body is the temple of the Holy Ghost.” “Full of the Holy Ghost.” “Filled with all the fullness of God.”

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Eph. 4:14, 15. These and similar passages indicate a present God in a converted membership. This view gives significance to the words of our Saviour:—“Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be

loosed in heaven.” Mat. 18:18. See also 1 Cor. 5:4, and 2 Cor. 2:10.

But to return, how shall we form a just opinion of these usages, so as to reject the spurious and retain such as are entitled to respect, and which seem to be necessary to the maintenance of a consistent polity. The subject is a delicate and difficult one, and to prevent being misunderstood, we again repeat what we have said: That the Churches of Christ are not legislative bodies—that in all cases where Christ or his Apostles have prescribed a rule of action it is paramount—it can not be repealed or substituted. The usages of our Churches bear a striking resemblance to the common law—they may be called the common law of the Churches; without possessing the authority of the English common law, which, of course, they can not.

The English common law grew out of the mere customs “usages,” of the people, and constituted originally the only code of laws. Without intending to intimate that customs however sacred or ancient can be made authoritative over Baptist Churches by any form of legislation, or by any ecclesiastical tribunal; we may, nevertheless, learn some valuable lessons, even in Church Polity from the principles adopted for the interpretation, &c., of these common customs. All truth has a common origin, and hence no two truths can conflict, so as to make either an untruth. We propose, therefore to suggest some general principles not with the expectation of their being adopted, but for the purpose of eliciting investigation that we may the better protect ourselves against the innovations of aspirants. “Criticism,” says Dr. Carson, “can never be a science until it finds on canons that are self-evident. When controversy is conducted on both sides in this way, truth will soon be established.” This principle applies with equal propriety to the matter under consideration.

We suggest,

1st. That the written law of God is the highest authority, and that no usage can conflict with it. “Nothing that Christ has appointed, can be innocently neglected. To suppose that schemes of general usefulness ought to take the place of the commandments of God, is a direct affront to the wisdom and power of Jehovah.”—Carson. “Thus have ye made the commandment of God of none effect by your tradition.” Mat. 15:6. “Every plant which my heavenly Father hath not planted, shall be rooted up.”—15:13.

2 When an exception to a general rule is made, whether it be to a written or unwritten rule, the exception must have the same authority as the rule itself.

The authority to sprinkle a cleric must be commensurate with the command to immerse believers.

3 A rule prescribing a particular duty or addressed to, or embracing a particular body or class of persons—operates as a prohibition to all other bodies or classes of persons and to all conflicting conduct.

A command to immerse believers, is a positive prohibition to sprinkle infants. Again, if the exclusion and restoration of disorderly Church members is committed exclusively to the Church of which the offender is a member, then all other Churches and bodies are prohibited from participating authoritatively in the disciplinary process. Besides, a church can not delegate a delegated trust, not even to a committee of its own members; if to discipline its members is such a trust, then must its decisions be final, unless equal authority can be shown for the intervention of others.

4. Usages should, at least, have sufficient force to allow the Churches to test their soundness and practicability. The maxim of the common law is, “that the memory of man runneth not to the contrary.”

Many local churches adopt practices peculiar to themselves, and these have a certain kind of authority in the society; but no one church can establish a practice for others; the approval and practice of the Baptists is essential to constitute a “Baptist Usage.”

Many of our usages come up fully to the common law maxim. Intercommunion, interchange of pulpits, the recognition of baptisms, concert in works of benevolence, &c., in relation to all these and others “the memory of man runneth not to the contrary.”

Usages should be “peaceable, and acquiesced in.” The reasoning of the law upon this point is conclusive and appropriate. “Customs owe their origin to common consent, their being immemorably disputed, either at law or otherwise, is a proof that such consent was wanting.” This principle is peculiarly applicable to what is now denominated “exceptional cases.” They have always been “roots of bitterness.”

6. “Usages” must be reasonable, or rather, taken negatively, they must not be unreasonable. As a legal maxim this has been defined to be “legal reason, warranted by authority of law.” Of course this definition can not apply to church usages; but such usages should be reasonable as adjudged by the letter and genius of the gospel.

7. Usages should be “certain.” Fittingness in any form of law is to be deprecated and in nothing more than in the customs which prevail among the churches of Christ. If customs will not bear the ordeal, let them be entirely abandoned, if they do let them be uniformly observed.

Finally, usages “must be consistent with each other.” Blackstone furnishes a very apt illustration of this principle, he says, “if one man prescribes that by custom he has a right to have windows

looking into another’s garden; the other can not claim a right by custom to stop up or obstruct those windows; for these two contradictory customs can not both be good, nor both stand together.” We have introduced these common-law maxims, not because we claim any authority for them, but because, being self-evident propositions, they may be instructive and assist us in forming correct opinions upon a subject of great interest. We wish to elicit intelligent investigation and we must think that the result would be if not radical reform, greater uniformity in our Church polity and intercourse.

But let us not be misunderstood. The word of God in all matters written, and the principles and spirit of that Word in all other matters are the only standards, and to them must all usages conform to be entitled to credit among the Churches.

And furthermore, we disclaim the right of any church or combination of churches to establish usages for any other church or churches, or even for themselves if they involve new tests or are not the legitimate results of the last stated proposition. The candid reader will see that we have not contemplated the churches as isolated independent bodies, but as constituting a family of churches, having common interests and aims, and as exercising towards each other an enlightened Christian comity.

Editorial Correspondence.

NEW ORLEANS, JAN. 15th, 1860.
BROTHER DAWSON: In my last I gave you some historical facts and statistics of this place. New Orleans is a world of itself, and to give your readers a detailed account of it would require a volume. This being Sabbath night, it is proper I should give you some information as to the religion of the place.

Heretofore New Orleans has been noted for its immorality, which was no slander; but it has evidently greatly improved. Once there was but little Sabbath here. Shops and stores were open; military parades, &c., but now there is a comparative quiet on the Lord’s day. If there were more places of worship, the morals of the place would improve at a greater ratio. Including all sects of religionists, there are but 39 places of worship, capable of seating 41,000 persons. Thus, Roman Catholics 26 churches, 20,000 sittings; Presbyterians, 9 churches, 5,000; Episcopalians, 7 churches, 4,000; Methodists, 8 churches, 4,300; Baptists, 2 churches, 1,500; Lutheran, 3 churches, 700; Unitarian, 1 church, 120; Swedenborgian, 2 churches, 300; African Baptists, 4 churches, 2,000; African Methodists, 3 churches, 2,500 sittings. Thus, you see, out of a population of 200,000, but 41,000 can be accommodated, and the rest must run at large.—This must be painful to every Christian heart. It also makes New Orleans a vast field for missionary labor in which Christians should most zealously engage. Mark this fact in the above: the Romanists have as many sittings as all the rest of the religionists, and, additionally, how few evangelical Christians are in this estimate. I am glad to see an evangelical church here, if it is “not called after our name.”

Of course I attended a Baptist Church to-day, the Coliseum Place Church. In the morning I attended the Sabbath School, under the supervision of brother Carpenter, late of Jackson, Miss., and found it in a very flourishing condition. In addition to the Sabbath school at this Church, Baptists have two other schools in other sections of the city, where children are taught the word of God. The members of the Coliseum Place Church are a noble band of Christians, and are doing all they can to promote the Redeemer’s kingdom.—Baptists who assisted in building this house of worship never made a better investment. Could they but see these brethren worshipping God in their noble edifice, and behold a very large, intellectual and attentive audience, they would thank God that they assisted in such a noble enterprise, and would willingly assist in erecting others in this great city, so destitute of the means of grace.

The learned and accomplished W. C. Dawson, D.D., owing to an utter failure in health, resigned this church, at the beginning of last year, I believe, and the services of Wm. G. Howard, D.D., of Chicago, Ill., were secured, and during his ministry for last year, 60 members were received, of which number 36 were by baptism. The congregation is steadily increasing, and will continue to increase under such an able and godly minister. Dr. Howard is a deep and sound theologian, a fine classical scholar, and a finished orator, and better than all, he appears to be a pious and godly man.—When Baptists visit New Orleans, they have a church and a minister of which they will not be ashamed, if they will search for the Coliseum Place Baptist Church. Why should not Baptists have several such houses of worship here?

I attended two of the African Baptist churches, and found large audiences, and neat meeting houses. Negroes will shout in any part of the world.—More to-morrow evening. H. E. T.

Commerce of New Orleans.

NEW ORLEANS, JAN. 16, 1860.
Bro. Dawson: The judgment of Bienville in founding New Orleans, and of LaSalle St. Louis, as commercial emporiums, is to us astounding. They knew but little of the surrounding territories, yet they selected the best points on the Mississippi river. They are now great cities, and rapidly increasing. New Orleans can be reached by water from every part of the world. There is an

outlet through the mouth of the Mississippi, and through Lake Ponchartrain to the Gulf of Mexico, and from thence to the Atlantic Ocean; and then upon the Mississippi and its tributaries, with the aid of short lines of Railroads to the Lakes, pouring into her bosom the commerce of all sections. On the Levee you can see ships and steamboats far as the eye can take in an object, and they are still far beyond your vision.—At a distance the shipping looks like a forest in the brink of the River, and the steamboats and steamships like painted mansions. It is believed that the whole line of vessels visiting this place extend ten or twelve miles. All these vessels come heavily loaded, and leave in like manner, importing and exporting. And on the Levee, every day, there is an immense amount of produce, of every variety. It must be seen to be fully realized. If one did not know that it was consumed somewhere, it would be incredible to believe that it would be needed in the world. This is the impression which is made upon the mind of one, who, like myself, never saw a large commercial city. It overwhelms and confounds him.

Of course there is a lively time among the draymen here. Competition is truly “the life of business” with them.—Every fellow among them moves with a surprising energy. Money, the god of this world, is in their trade, and they drive their business like earnest worshippers. The streets are paved with rock, and their John driving is stunning to nervous mortals. Let a man take his stand on the Levee, near the river, and listen towards the streets of the city and the noise of drays and omnibuses, and other vehicles, is like the roaring of a coming tornado. And to give some variety to this endless roaring, they pop their whips and shout to their fatigued horses and mules at the top of their voices. All this is confusion to a wondering stranger, but I suppose there is system in it.

The number of business houses is equally bewildering. The numerous sign-boards and business cards show that every fellow is driving a business of some kind. But who are their customers? and where do they come from? The customers of dram-shops you can see; they are numerous and always on hand. I have been amused at a good many clap-trap signs which are to be seen over some business houses. It is one of the many ways men have of gullying one another. There is certainly some money made by it, else it would not be followed.

I have found a good many men here without employment, much as there is to do, and without the means of getting home. They had heard of New Orleans, and came here expecting money could be picked up on the pavements, but they have not found it, and some have committed suicide, rather than make their condition known. If a man comes here, he must be willing to work hard at something; if he can not live in an easier way, he must take it after the fashion of an Irishman. A man must have money or he can not “shine” in the plainest relations of life. H. E. T.

Alabama and our Missionary Interests.

The harmony which prevails among our churches in relation to our Missionary organizations, must be gratifying to every lover of the cause. Throughout the State our Conventions and Boards have met with favor and received an almost unanimous endorsement. The result is an evident increase in interest, contributions; indeed, in every thing. We doubt whether these interests ever before occupied so high a position in the affections of our people as they do now, and we look forward to our next July meetings with constantly increasing solicitude. It is true that there exists amongst us some differences of opinion on some questions, but these are gradually narrowing, and will never cause division among us so long as the spirit of forbearance prevails.

The feeling prevails very generally, that union at home is more important to our prosperity, than the success of any man or party, away from home. By common consent brethren think for themselves on certain questions, while in the main they cultivate Christian affection for each other, and gladly cooperate in giving the gospel to the destitute. We do not know one writer in Alabama who has taken ground against the Convention and its Boards. While this is true, we have never seen Baptists more decided in maintaining our good old Church Polity; so that, union in the work of missions has not cost even the compromise of one principle. There are exceptions, no doubt, to these general remarks, but they are not numerous or formidable, and are daily diminishing. We are not accustomed to speak of the commendations of our friends; but if the scores of letters which we have received and are daily receiving from every part of the State, to say nothing of new subscribers, is any indication of public sentiment, there can be no mistaking the facts.

Let us go on, brethren, calmly to investigate those great questions which are now, so much interesting the Churches; not in the spirit of partisans, not for the sake of victory, but simply to know the truth and pursue it, and the bonds of our union will be daily strengthened—our efficiency greatly increased, and our prosperity much more abundant. We are sorry, in this connection, to allude to the sale slander that the S. W. B. is a party organ, and that its columns are closed to all others. We have no defence to make; the slander gives us no pain, nor in the least discourages us—your principles, dear brethren, are dearer to us than our

personal comfort or prosperity, and, at all hazards, we intend to defend them to the best of our ability. But, brethren, do not understand us as claiming for the S. W. B. the results alluded to; we are but co-laborers; we ask no higher position than to work, side by side, with the most laborious; and, next to the approval of our Master and our conscience, we ask no greater reward than your approval.

We propose, if our health will permit, to notice some missionary reminiscences in connection with the new phases which the subject is assuming.

Carson on the Burden of Proof.

“It is self-evident that in every question the burden of proof lies on the side of the affirmative. An affirmation is of no authority without proof. It is as if it had not been affirmed. He who denies has nothing to do till proof is advanced on the other side. Can he refute evidence till it is advanced? If, then, there is absolutely nothing in the opposite scale, can it be necessary to fill the other scale to outweigh nothing?”

“This may be brought to the most decisive test. Let the combatants disagree as to the side on which lies the burden of proof, and both refuse to commence the encounter; the person who affirms, in every instance, loses his case. If he submits no argument, in proof, there is no evidence of its truth, and it cannot be rationally received. The negative, without speaking a word, has all it needs; if nothing is alleged in proof, there can be no necessity to disprove.”

If one side remains safe as long as the other proves nothing, it cannot be necessary for that side to undertake proof. For if neither attempts proof, the negative is proved. If I assert a doctrine, I must prove it; for until it is proved it can have no claim to reception.” (Carson on Baptism, p. 3.)

The above rule applies to all cases, when a general proposition is denied, but if the parties agree on the general proposition, although he who asserts it is bound to the proof, if required, yet the proof may be waived until it is demanded.

To the Champion.

We have noticed for some time your pranks over what you are pleased to call “love letters”; and have been a little amused at the ecstasy you manifest; but, dear sir, such “letters” are so common with us, that, while we file them as kind testimonials of confiding friends, we look for them as a matter of course.

What would you do, Mr. Champion, should you be so fortunate as to receive just one such as the following—from a lady too—an accomplished lady—a Georgia lady? Could you survive it? Read it, dear sir, until your ambition is provoked to loftier aspirations.

—Jan. 20, 1860.
MESSRS. EDITORS: Enclosed is five dollars for the continuance of the S. W. Baptist to Mrs. M. F. and S. C. F.

Its fearless independence in the advocacy of truth, and bold opposition to all encroachments of error, must doubly commend it to every true Baptist. Particularly interesting is it in its present connection, since on its pages I can trace almost as if face to face, the lines of lofty thought and holy emotion which ever ennobled the features of an honored friend. May the good Lord favor it, and make it instrumental in propagating Truth in its purity, is the sincere desire of a friend and sister. S. C. F.

THE CHRISTIAN REVIEW, for January, 1860. E. G. ROBINSON, Editor. SHELDON & Co. New York.

The present number is peculiarly interesting. The following table of contents will show the range of subjects discussed: Art. I. Sir William Hamilton’s Lectures.—II. Rives’ Life of Madison.—III. India: Part Second.—IV. Sprague’s Annals of the American Baptist Pulpit.—V. Thompson’s Logic.—VI. Relations of Romans 1: 18–23, to the General Argument of the whole Epistle.—VII. Early Baptist History.—VIII. Notices of Books.

The opening article is a model production of critical acumen. Indeed, all the articles are written with decided ability. Messrs. Sheldon & Co. will spare no pains to make the Review just what it ought to be. It should be extensively patronized.

“SOUTHERN PROSPERITY.” By C. D. MALLARY D.D. Southern Baptist Publication Society.

This interesting and instructive volume was originally published in a series of articles in the Christian Index and S. W. Baptist, and is now given to the public in book form at the request of numerous brethren. Like everything from the pen of the gifted author, it is full of rich thought expressed in a most fascinating style, and breathing throughout the spirit of the Master. Every colporteur should supply himself with this work, and every Christian who desires to grow in grace should read it carefully and prayerfully. The publications of the society are gotten up in excellent style.

WM. S. HANSELL & SONS.—The firm of Hansell & Sons is well known both in Philadelphia and New Orleans. Purchasers will find them fair dealers and reliable gentlemen. See their card and give them a call.

To the Baptists of the South.

The Board of Domestic and Indian Missions of the S. B. C. has been engaged in a single work, leaving all else to others, the supplying of the destitute at home with the bread of spiritual life. Through the blessing of God upon the liberality of the brethren it has been enabled to plant the truth in every Southern State and Territory; in our towns and villages, in our large cities, and throughout our rural districts.—Churches have sprung up under its culture, and others have been aided till they have by a healthful growth found themselves self-sustaining. Though much has already been accomplished, and some \$300,000, expended in the execution of this work, still much remains to be done. Our labors are not completed. Land uncultivated lies spread out before us like the noble country which we inhabit. The blacks upon our plantations, the red men of the western forest, the people of foreign birth found in all our large towns and cities, and our own American population, have made their demands upon our sympathies and prayers, and upon our money too, they must have the word of God to instruct them, the voice of the living preacher to call them to repentance, and point them to the healing waters of salvation, or they must perish forever.—Brethren, shall this appeal be unheeded—shall this call be disregarded? No. Constrained by the motives of the Cross, like your Divine Master will you go forth to act another part in the great drama of life.

The Board are almost entirely without an agency force in the field. It has been trying to encourage the churches to do their own work, collect their own funds, and forward them direct to the Treasurer of the Board, or through the agency of their respective Associations. Ball, of Mississippi, is no more.—Kirtley, of Kentucky has been stricken with partial paralysis—and Hardwick, of Virginia, alone remains to enforce abroad the claims of Domestic and Indian Missions. You see, then, that our dependence must be upon the individual agency of the members of the churches. Will not the Pastors and Deacons, as well as all, interest themselves in our behalf?

The last quarter of the year, ending April 1st, is our most pressing season. By this time we have well nigh consumed the contributions of the past year and the Treasury runs low. Let not its credit suffer for want of fidelity and liberality on your part. Friends of Jesus, we need your aid. Shall we have yours, reader? Send your contributions to the Treasr, Wm. Hornbuckle, Marion, Ala. Yours in Christ, M. T. SUMNER, Financial Secretary.

Fruits of the Revival in Ireland.

A correspondent of the Philadelphia Chronicle says, “I do not feel prepared to give you anything like a conjecture as to the numerical results. Some say about a hundred thousand in the North have been converted. I do not think any one knows at present, or is competent to say. I have no doubt the number is great. The influence on the churches and ministry is mighty. The preaching, the social meetings, the general spirit of the whole membership are healthy. There is a revived ministry and a revived church. I have returned from my visit to Ireland with impressions of the most solid kind as to the genuineness of the great work, with deeper sympathy with my brethren and their trials, and with a spirit of more earnest and continuous prayerfulness for the revival of God’s great work everywhere.”

Scotland too is presenting the most delightful and manifold evidence of the spread of Christ’s work. From her mountain sides and her lovely dells, from her secluded hamlets and her marts of commerce, the sound of awakening is heard. Crowded prayer-meetings, many physical prostrations, in some towns, special services, and great numbers of awakened sinners, is the intelligence which reaches me from various sources. Scotland appears to give promise of as rich a harvest as Ireland. So in the North of England the work is spreading, and in the South there are signs. Upon many churches the blessing is descending.”

VERANDA HOTEL.—We add our testimony to the following from the True Witness, published in New Orleans: “THE VERANDA HOTEL.—Those who wish a place near to the business part of our city, quiet and pleasant, with a landlord who will make them feel at home, can find it at the above hotel. Mr. J. Stinson is a pleasant gentleman, who will make his guests comfortable while with him, and send them away satisfied. Call and see him at the corner of Camp and Lafayette square.”

MACHINERY.—See Mr. RICHARD F. HARRISON’S advertisement. We saw his large machinery establishment, and would say that purchasers will find it to their interest to give him a call.

SEWING MACHINES.—Every body is interested in Sewing Machines. ALFRED MCNEBE & Co., of New Orleans, have an advertisement in our paper. I was in their large clothing establishment, saw their machines, and found them to be of the right stamp. Give them a call.

PINCKARD, STEELE & Co.—This is one of the largest Houses in New Orleans, and in the United States. They keep on hand every article belonging to their line of business. Their building is of mammoth size, and filled with every thing needed in families and on plantations. See a brief synopsis of their articles set forth in their advertisement.

A writer in the Texas Baptist states that Mr. J. Smith, of Brazoria county, has built a church for his blacks, costing nearly \$2000, with this sign over the front door.—“The African

Death of Lord Macaulay.

The Europa has brought the startling intelligence of the death of Lord Macaulay, the brilliant essayist, the profound historian, the able writer, without a peer in his mastery of the English tongue. He died at London, on the 29th ult., from a disease of the heart, in the 57th year of his age. He had been unwell for two weeks, but was considered out of danger by his physicians, and his death, therefore, was very sudden and unlooked for.—The tidings of his death will carry sadness to every part of the world where the English language is spoken or read, for no writer of our age had so many readers and admirers. The work of his life, the History of England, remains unfinished, but two volumes more are ready for the press, and these, with his previous volumes, will make his immortal. Death, in the past few months, has gathered a great harvest from the foremost literary men of the world.—The sky has lost its most brilliant constellations. There are no living names to compare with Humboldt, DeQuincy, Irving and Macaulay.—Watchman & Herald.

AN ANCIENT CUSTOM.—The Penitential of Egbert, Archbishop of York, A. D. 750, enacted: “If a priest should travel in his own province or in any other, and if in the course of his journey baptism is requested of him, and he refuses lest he should be detained in his journey, if the child should die a heathen, let the priest be despoiled of his order.” And Archbishop Dunstan’s Penitential, A. D. 960: “If, through the negligence of a priest, a sick child die a heathen let him forfeit his orders, and carefully make satisfaction.”

It is edifying to learn that, in those “good old times,” children died heathens who died unbaptized. Do they keep up that custom still? Who of our opponents will inform us?—Religious Herald.

Items and Incidents.

MINISTERIAL EDUCATION.—Rev. Dr. Pim, of the Southern Methodist Church, holds the following strong language, in the Nashville Christian Advocate: “Until the M. E. Church, South, adopts and fully inaugurates a plan of educating many of our young men, called, as we believe, to preach, but as it relates to mental culture, wholly unfurnished for the mighty work, we shall remain devoted to duty, in my judgment. This is a common sense necessity. No one can teach what he does not understand. And I affirm, no one can understand the Gospel, for far as it is a system of Divine truth and doctrine, except it is by careful, close application and study. And to send a man out to preach, and to be supported as a preacher, before he is prepared to preach—and by preaching, I mean teaching the truths and doctrines of Christ, as to intellectually cultivate mankind in the knowledge of God, and in the obligations of duty—is to do both him and the people to whom he is sent a palpable injustice.”

UNITY IS DIVERSITY.—Dr. Benedict, in his statement of the measures adopted to render a “History of All Religions” as complete as possible: “Having attended as far as practicable the religious services of the different parties, I, of course, became somewhat familiar with the doings, both at their altars and their synods, and on the whole I found my clarity in some cases enlarged by this operation; and while my attachment to my own people was not at all diminished, I became more and more convinced that amidst the various forms which I observed there was not so much difference in the feelings and purposes of good men of every name, as many suppose.”

PERSONAL RIVALRIES.—Dr. Edward Thomas traces the numerous divisions among the English Methodists to the personal rivalries and antipathies of their great men. We suggest that Baptists dispute with great men and be content with good men.

THE BIBLE FOR THE WORLD.—An exchange estimates that “it would require only \$100,000, to place a Bible in every home under the sun. But probably one-tenth of the world may be considered as well supplied, so that the requisite is reduced to \$90,000,000.”

When Hon. Mr. Branch, of N. C., challenged the Hon. Mr. Grow, of Pa., for war spoken in debate, the latter declined acceptance on the following noble grounds:—“If you are to be considered of a hostile character, then have this to reply: Regarding dueling as a variance with the precepts of the Christian religion and the sentiments of a Christian people and it being prohibited and declared a crime by the laws enacted by the body of which we are members, I cannot recognize it as a justifiable mode of settling difficulties among men, even in cases of unwarrantable provocation. But personal rights, and the freedom of debate guaranteed by the Constitution, I shall defend wherever they are assailed.”

EDITORS’ DUES.—The Mississippi Baptist says: “In looking over our books we find \$600 due us.” If facts are eloquent, “figures do not deceive,” will not those who owe the Baptist feel and respond?

Tobacco.—In “Soul Prosperity” Dr. Miller says: “I once heard a pious female say that she came near losing her soul from her insatiable fondness for tobacco. With many such insatiable appetites of the flesh that insatiable temper, and in the case of thousands of the professed followers of Christ, at a pecuniary expenditure quite beyond their contribution to the support of the gospel at home and in lands. It is to them an idol-lust, dear as right hand, dear as a right eye. Is not such indulgence dangerous to the soul?”

The Deutsche Allgemeine Zeitung, a paper which enjoys a deservedly high reputation in Germany for the general correctness of its information, and the caution it exercises in the issue of any startling or doubtful intelligence, states in one of its recent numbers, that a powerful religious movement is now taking place in the Northern parts of Bohemia, where it is believed from disgust with the oppression exercised under the Concordat whole villages are going over to Protestantism.

In the Theological Seminary, at Geneva, Switzerland, are some thirty young men in course of instruction for the ministry. The past of them spent the long summer vacation in laboring in different parts of Europe to promote evangelical religion. A few were in the army of Italy, devoting their pious energies to the troops.

A writer in the Texas Baptist states that Mr. J. Smith, of Brazoria county, has built a church for his blacks, costing nearly \$2000, with this sign over the front door.—“The African

SECULAR INTELLIGENCE.

Baptist Church.—He collects his servants in this house each Sabbath morning, reads and expounds the Scriptures, joins with them in prayer, and calls on the pious of them to join with him. His wife also teaches children the catechism prepared for their benefit.

The Georgia Methodist Episcopal Conference lately reprimanded a minister for attending a circus, and subsequently unanimously resolved that a minister or layman who attended a show of any description should be excluded from the church.

A person named Roger Larges recently died at Paris, at the age of 100 precisely. It was at one o'clock in the afternoon of the 10th of December, 1759, that he was born, and on the 10th of December, 1859, that he died. He excelled as an engraver, poet, and musician; he would never consent to exhibit or publish any of his productions.

Secular Intelligence.

The Separation.—Up to the 27th ult., no Speaker had been elected.

Texas Items.—New Orleans, January 26.—A regiment of one thousand mounted dragoons has been raised in Texas for the protection of the frontier. The new regiment passed through this city on Thursday for Washington, with the offer of their services to Government, and to ask for their equipment at Point Isabel.

On Sunday morning, with two hundred and sixty men, was above Matamoros, plundering the town. The Federal troops have returned to Brownsville. The rangers at Rio Grande city are of opinion that a frontier war with Mexico is inevitable.

Tennessee Wheat Prospects.—The Tennessee wheat prospects represent the wheat crop of that State to be unusually gloomy. The Chattanooga Advertiser is informed by the farmers throughout the country, that the present state of wheat is seriously and hopelessly damaged; so much so, that acres upon acres will be plowed up, and sown with spring grains.

We have conversed with a gentleman recently returned from a prospecting expedition to Tennessee, who believes that the farmers are creating an unnecessary alarm in regard to the wheat crop. It is his opinion, based upon actual observation and experience, that a more than ordinary crop will be made and harvested.

Cotton Markets.—New Orleans, January 27.—Sales to day of 7000 bales cotton; middlings 107 to 107 1/2. Sales of the week sum up 22,500 bales, and the receipts 32,500 against 27,500 in corresponding period last year. The receipts at this port are ahead of last year 10,500 bales. The stock on hand is 247,380 bales.

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New York, January 27.—The cotton market was steady, with sales to day of 1500 bales. Flour was quiet; sales of 5000 barrels. Wheat was heavy, and 12,000 bushels were disposed of at 78 to 80c. Turpeentine was dull at 44 to 45c. Rosin was held at \$1.55. Rice was firm at 4 to 4 1/2c.

Stock of Cotton at Liverpool.—The account of the stock of cotton on hand in Liverpool, on 1st of January, stands as follows:

	Actual.	Estimated.
American	30,920	339,222
Brazil	30,635	36,787
Seylan	14,200	11,771
West India	920	512
East India	94,880	84,261
Total	411,710	472,604

This statement shows that the actual stock on hand is 39,220 bales less than was estimated.

On the 1st of January, 1859, the total stock of actual cotton stood 349,400 bales—exceeding the estimate by 35,000 bales. Of American the stock was 25,000 bales, showing an increase of stock on hand the year of 33,920 bales. The total consumption of cotton in the Kingdom of Great Britain for the year 1859 was 2,293,500 bales, or 41,321 bales per week—being the largest ever before known. The receipts consumed, it is estimated, that 1,908,400 bales were raised in America, leaving for the balance of the world to supply 385,900 bales.—*Savannah Herald.*

Items of News.—The total number of Indian natives within the borders of the United States, is stated at 356,000.

The total number of emigrants who arrived at New York last year was 73,322, against 75,859 in 1858.

The failures in business in the United States last year were 2143, involving liabilities of \$4,294,000. This is a decrease in the number of failures since 1855 of 312, and in liabilities of \$2,145,667.

A discovery of great importance has just been made by the State geologist in Texas, who has been making a geological survey of the State. The survey has developed the existence of vast deposits of good workable iron ore, which will exercise an important influence on the fortunes of the State.

Our Treaty with China.—The Boston Advertiser has received a circular dated Shanghai, 27th Decr. 1859, which says: "We just learn that the American treaty goes into force at the same time as the other ports in China on the 24th day of November, 1859, by proclamation of Mr. Ward."

A resolution has been introduced into the Virginia House of Delegates, inquiring into the propriety of taxing bachelors, past 30 years of age, at 10 per centum for the education of poor children.

In Wisconsin, the papers are agitating in favor of abolishing all laws for the collection of debts, on the ground that courts and juries are so corrupt or ignorant that the worst always wins.

The Charleston Courier states that the wholesale grocery dealers in that city are adopting measures to secure and promote the direct importation of coffee. In Richmond this trade has been carried on for years, and with success—Wholesale, or their agents, have been in the cities North and South, to attend the coffee sales.

The Montgomery Mail says that there are 150 hands at work on the Montgomery end of the railroad route from that city to Union Springs, and 75 near Union Springs. This looks like pushing the work vigorously.

Death of an Editor.—The Augusta Chronicle and Sentinel comes to us in the mourning for the death of its editor and publisher, Mr. James W. Jones. He died on Friday, after six days' illness from pneumonia. He was a native of Georgia. He had been married for about six weeks, leaving a young and interesting wife.

Kansas, at this time, the paradise of ill-matched couples; a residence of twenty days in that blessed territory entitles any tired of matrimonial bondage to citizenship, and the right of petitioning for a divorce, which according to the laws of that State, is granted at the expense of the petitioner. Some of the judges are constantly engaged in granting divorces, which is done at the rate of a divorce or two daily.

The Mexican Gulf and San Antonio Railroad will in a short time be complete to Victoria, from Laredo, and the balance of the route from Victoria to San Antonio was being contracted for. The Texas railroads generally are in a flourishing state, and bid fair to increase the trade and commerce of Texas, as well as her commercial interest, to a degree that must make the rank of the State in the Union one of the most flourishing States in the Union.

American Colonization Society.—The annual meeting of the American Colonization Society was held at the Smithsonian Institute, Washington, Tuesday night. There was a large attendance. Addresses were delivered by Hon. Wm. L. Chapin, of Tenn.; Dr. Styles of Georgia; and Rev. Mr. Plimley, of N. Y. The receipts of the past year were nearly \$100,000, and the expenditures \$84,000. About three hundred immigrants were sent to Africa during the same period.

Receipt List.			
Paid to Volume No.		Amount	
Rev J B Cottrell	12	40	2 00
Rev J H Foster	12	40	2 00
Wm Edwards	12	40	2 00
Wm C Long	12	40	2 00
Miss Lavina F Robertson	12	40	2 00
Miss A. Eubanks	11	9	5 00
Rev W G Howard	12	40	2 00
Sam'l Walker	12	40	2 00
Wm M Perkins	12	40	2 00
Simoon Oliver	10	47	5 25
Wm E T Marshall	12	40	2 00
Rev V D Harrington	12	40	2 00
Henry Holmes	10	44	2 00
R B Young	11	23	2 00
Roben Maxwell	11	48	2 00
O P Day	12	35	2 00
Mrs N Ferrell	12	35	2 00
Mrs S F Ferrell	12	27	2 00
Mrs Mary Atwell	12	6	2 00
M Haygood	11	32	2 00
Wm S E Lloyd	12	33	2 00
Wm E T Marshall	12	40	2 00
M J Harrington	11	46	2 00
D Thornton	12	34	2 00
N Thornton	11	46	2 00
M P Franklin	10	50	1 00
E M Miles	12	39	2 00
J M Cox	12	11	1 00
A T Maxwell	11	18	2 00
Mrs V B Welch	12	35	2 00
M McGee	12	2	2 00
John H Smith	12	37	2 00
George Felder	12	35	2 00
W B Talbot	12	38	2 00
Maj N W Cooke	12	1	2 00
Thomas Allman	11	33	3 00
John E H Hunt	12	33	2 00
J P Cross	12	38	2 00
John Henson	11	33	2 50
Mrs W N Crook	12	35	2 00
J T Toney	12	33	2 00
J T Toney	12	29	2 00
S York	12	1	2 00
Mrs A P Hill	12	47	2 00
J R Sanders	12	49	5 00
Wm W Wood	12	39	2 00
W H Wood	12	39	2 00
Rev Wm Spencer	12	35	2 00
J M Poole	11	3	3 00
W P Laniel	11	37	2 00
Robert Williams	12	36	2 00
George Humphreys	12	22	2 00
Mrs C E Moreland	12	22	2 00
James A Lloyd	12	33	2 00
G Goode	11	42	7 50
Rev J M May	12	5	0 00
C Barnes	11	50	4 00
William H Hamilton	12	35	2 00
H Gots	12	50	7 00
Wm W Harrington	12	35	2 00
J M Wilkinson	11	1	2 00
Rev D B Bester	12	50	2 00
D P Burt	12	13	2 00
Mrs A Perrin	12	35	2 00

Arkansas Lands.—We offer for sale 1733 acres of land in one body lying in two counties, Arkansas, on Holston's Creek, within the limits of the State of Arkansas. The land is situated on the left bank of the Arkansas River, about twelve miles northwest from Monticello, and about five miles from the Railroad from Camden to the Mississippi. The land is of the best quality, and is well adapted for the raising of cotton, wheat, and other crops. It is also well adapted for the raising of stock. The land is situated in a healthy and fertile section of the State, and is well adapted for the raising of cotton, wheat, and other crops. It is also well adapted for the raising of stock. The land is situated in a healthy and fertile section of the State, and is well adapted for the raising of cotton, wheat, and other crops. It is also well adapted for the raising of stock.

Law Library for Sale.—On Monday the 6th day of February next, I will sell to the highest bidder, the LAW LIBRARY of the late SHERMAN WELSH, Esq., consisting of a complete set of Alabama Reports, United States Digest of Alabama Reports, Meeson & Welsh's Reports—15 vols., Law Library—44 vols., English Ecclesiastical Reports—7 vols., Mr. SHERMAN WELSH'S Reports—11 vols., Johnson's Reports—4 vols., The Elementary Works—And several other good and valuable books, too numerous to mention.

S. M. BARTLETT, M. D., Wholesale and Retail Druggist, Tuskegee, Ala.

Burnett's Cocaine.—The following testimonial is conclusive of its efficacy in the case of Dandruff.

Messrs. Joseph Burnett & Co., Boston, October 30, 1859.

Dear Sirs:—I have used your Cocaine for six weeks, and its effect is so marked and extraordinary that I deem it my duty to state it to you. I have been troubled with dandruff for several years, and have tried every remedy, but without success. I have used your Cocaine for six weeks, and its effect is so marked and extraordinary that I deem it my duty to state it to you. I have been troubled with dandruff for several years, and have tried every remedy, but without success. I have used your Cocaine for six weeks, and its effect is so marked and extraordinary that I deem it my duty to state it to you.

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NEW CLOTHING EMPORIUM.—GLASS & BROTHER. WOULD respectfully announce to the Citizens of Tuskegee and Vicinity, that they are now opening, and will continue to receive monthly, from New York, Extra fine and stylish OVERCOATS, Black, Brown and Blue Cloth COATS, Black and Fancy French, English and American Cassimere PANTS, Silk, Velvet, Cassimere and Plush VESTS, (all styles.) A general assortment of BOYS' CLOTHING, FURNISHING GOODS—an endless variety of styles and prices to please and fit all.

Alexander's Kid Gloves.—Water-proof, Double and Pump-sole BOOTS and SHOES. Silk, Cassimere and Wool HATS and CAPS—fine and fashionable assortment on hand. Sole Leather TRAVELING TRUNKS, VALISES and CARPET BAGS, of superior qualities, UMBRELLAS and WALKING CANES—a well selected stock from the Best Manufacturers.

GLASS & BROS.—In connection with this, we will shortly have an extra assortment of FINE CLOTHS, CASSIMERES, VESTINGS, &c., and a FASHIONABLE TAILOR. We would invite all who visit Tuskegee to call and examine our Stock, before purchasing elsewhere, as we can and will sell Goods at VERY LOW PRICES.

FELT'S NEW BRICK STORE, next to Isbell, Amoss & Co. September 22, 1859.

Collegiate Institute, Tuskegee, Ala. Next term begins 1st Monday in January. THIS Institution is the result of an attempt to combine the advantages of a College and private School, without the usual disadvantages of either. So far, it has proved eminently successful. The Faculty of the next year have held the highest rank in the best institutions of the country, and what, at present, is not an unimportant consideration, they are all Southern men, raised and educated in the South.

THE FACULTY.—WM. F. PERRY, President, Mental and Moral Philosophy and Classics. GEORGE W. THOMAS, Ancient Languages and Higher Mathematics. MISS S. G. FOLLSAHEE, English Literature and Classics.

MISS CAVILLA C. LEACH, Governess, and Teacher of Young Ladies. Mrs. A. F. FORD, Penmanship and Book-keeping. MISS MARIE SCHALK, French and German Languages. WM. W. SHARPE, Penmanship of Musical Instruments.

MISS A. A. SHARPE, Assistant. MISS LOU UNDERWOOD, Assistant. MISS F. J. DUNBAR, Assistant of Young Ladies.

THE FACULTY is made up of experienced and able teachers, and by an efficient and well-managed, and an experienced house-keeper. Teaching is done in a degree, for the health of his pupils, he studies to be in a position to receive his pupils in the best manner possible. His exercise and amusement will constitute an essential part of the daily routine of life.

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The Family Circle.

Logic of the Christian Life.

A writer in the *British Standard*, under the above heading, has some interesting thoughts, ably put. He aims to show that while every kind of influence is educative—tends to form character and decide destiny—that which comes of action and example is altogether the most powerful. He says:

Men are not influenced by words so much, or by books, or lectures, or sermons, or prayers; all these have their places and their importance. A man exerts an educative influence not according to what he says, but according to what he is. If we have to choose between a bad man as schoolmaster, with good books, or a good man with bad books, without a moment's hesitation we should prefer the latter. Bank notes are valued because they represent gold, but if the issue of the notes exceeds the amount of gold possessed, the excess, for commercial purposes, will be valueless; so a man's words, in moral teaching, are valueless to the extent they exceed the measure of embodied moral worth in the man's life. The wealth of a bank is not in its issue of notes, but in its gold; so the power to do good among Christian people lies not in the ability to make speeches, or write tracts, or hold meetings, or in loud talking, or bluster or vehemence, but in a solid and good life. If the wicked community speak evil words but live good lives, their influence will be according to the standard of the latter; and if the Christian community speak good words, preach good sermons, write good tracts, offer good prayers, but live bad lives, their standard of influence will be according to the latter also. People will not do as we say, but as we do. Example is better than precept—we are sorry to say it. Example and precept ought to be equal. If a man with a bad life should attempt to reprove badness in another man, the person reprov'd would repel the authority, and at once say, "Thou hypocrite, first cast out the beam of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye." There was a perfect equality between the public teaching of Jesus Christ and His own embodied life; His public teaching was based upon His own example and seconded thereby. It is with public teaching as it is with motions—a mover and a seconder are necessary; if there is no seconder, the motion falls to the ground. Public teaching is like the mover—good living is the seconder and supporter. The ability which this Christian community has to Christianize the wicked community does not lie in the eloquence, or genius or scholarship of their religious teachers, nor yet in their embodied goodness, but in the embodied goodness of the whole community. They are a great moral partnership; and the wicked community hold each other in the Christian community responsible for the deeds of the others, and each distinctive section responsible for the other sections. The measure of power they possess to Christianize the wicked is according to the measure of power which God deposits among them—God deposits among them as much as they consent to receive—they receive as much as they embody. Of course there will be a moral oscillation. When by a powerful representation of truth in a speech, in a sermon, in a series of sermons, in meetings, in agitative efforts, a deep impression is made upon the wicked—probably numbers of them come over to the Christian ranks—but if there be not among the Christian order an amount of embodied Christian worth to sustain that representation, the impression will soon moderate down to its former level. A large stone thrown into a lake will occasion a swell on the banks, but if there be not an influx of the watery element to sustain that swell, in a little time the lake will find its former watermark. We are pleased to hear of crowded meetings, abounding prayerfulness, churches and chapels well attended, baptisms, confirmations, increase of membership to churches, religious interest and excitement, and all the other characteristics of a popular movement; but the Kingdom of God, after all, comes only in proportion as wickedness is diminished and holiness a decided increase.

The Morning Commeth.

What Christian heart does not beat high at the thought of the mild but piercing radiance of divine light now glimmering visibly along all the borders of heathenism? The thick clouds are edged with white, and seem, after a long night, to be stirring on the mountain side, as if to collect themselves for rolling up, and opening the valleys to the day. It has been said that "beside every group of wild men in the Ethnological department of the Crystal Palace, the missionary could place a contrasting group of their Christian countrymen." Again, "The Old Book, the book of our Redeemer's gift and our father's faith, * * * has been gradually ascending; taking to itself new tongues, spreading open its page in every land—printed in Chinese camps, pondered in the red man's wigwag, sought after in Benares, a school book in Fecjee, eagerly bought

in Constantinople, loved in the kloofs of Kafirland; while the voices of the dead from Assyria to Egypt have been lifted up to bear it witness." Among the millions of India there is a listening and a surmise; amid the strange, fascinating roar of civilization, advancing from the west, is heard the deep still music of the Gospel; a quivering here and there, a faint ruddy flush, as of life, seem to announce that the swoon of superstition, unbroken for a thousand years, may ere long pass away. The all important preliminary victory that had to be won over anti-Christian prejudice on the part of the new lords of India, is no longer doubtful. Still father east than India, China has heard tidings of a true celestial empire from the lips of apostolic men, who have cast behind them all the refinement and social pleasure of Europe, as Paul cast behind him the philosophy of Greece and the lordliness of Rome. Beautiful is this return of the Christian morning from the west to the east. Christianity does not now go forth against heathenism, as in the old crusading days, clad in visible armor, and bearing an earthly sword. It steps gently like the dawn, its weapons the shafts of light, wearing the breastplate of faith and love, and for a helmet the hope of salvation. Clothed thus in the armor of God, if faith does not waver, and love continues to burn, it will conquer.—*Bayne's Christian Civilization.*

Living Fast.

This phrase is applied frequently to certain young men who are following a fashionable course of life, attended with more or less dissipation and extravagance. But with great propriety this term may be applied to all those who are hurrying through life—overworking the brain and giving but little rest to their body or minds. Carlyle very truly remarks, that "the race of life has become intense; and the runners are treading upon each other's heels; we go to him who stops to tie his shoestrings." What a fearful amount of "wear and tear" to the nervous system is there in every department of life! What a continual strife there is in every community for wealth—for distinction and pleasure! How much disappointment and envy may be found raving in the breast of many persons! Dr. Arnold, of Rugby, used to say, "it is not work that injures a man; it is vexation that does it." It is this "fast living" in our country, which produces so many of the ills that flesh is heir to—it undermines the constitution—breaks down the nervous system—produces premature old ages and shortens life.

Two Poisons.

"Papa," said Arthur Wilson one evening, "will you give me the key of the bookcase in your study?" "Why, my boy?" "I wish to take out a book." "Which book?" "A book from the high shelf." "That is not answering my question." "A scarlet book, papa; I am not sure of the name. I wish to read it this evening." "Who gave you that book, Arthur?" "One of the boys at school. He said there were nice stories in it, and I began one of them. Was it you, papa, who locked it up?" "Yes." "Why did you do so?" "Because I did not wish you to read it. I have not read it myself, but I know the name of the writer well—he is a Frenchman, and a very bad man, who writes things that it would be very wrong in me to allow you to read." Arthur looked much vexed. "I am sure, papa, that was a very nice story which I began last night, and I wish very much to finish it. Will you not give it to me just for this evening? I will pass over all that is wrong." Mr. Wilson smiled. "And how will you know what to pass over till you have read it?" "But, papa, I am sure just reading it once, quite quickly, would do me no harm."

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Arthur why is your mother always so careful to keep the bottle of laudanum locked up?

"Because it is poison of course." "Is laudanum the only poison in the apothecary's shop?" "No, papa, there are many others." "Yes, and of many kinds, which may hurt a man in various ways. Some will bring a deadly sleep upon you, others violent pains and convulsions, or allowing another to touch an open scratch and so get into your blood, or by breathing another kind into your lungs. A sensible man will handle them all most cautiously; a sensible child will not touch them at all. But there are worse and more deadly poisons than any kept by the apothecary. Which is of most importance, my son, to me and our soul or our body?" "The soul, of course." "Why?" "Because it must live forever, in heaven or hell." "Then, is not the poison which would destroy our soul to be more dreaded and avoided than what would merely injure our poor mortal bodies?" "Yes, papa."

"Well, I believe that fatal poison is contained in your scarlet book, which I

SOUTH WESTERN EXPRESS

FOR SALE.

Having purchased another residence, I offer for sale the House and Lot from which I have just removed, situated on the corner of the 1st and 2nd streets, near the depot, in the city of St. Louis. The lot is 150 feet wide and 100 feet deep. The house is a two-story brick building, with a large front porch, and is in excellent condition. It is a desirable residence for a family, and is well adapted for business purposes. The price is \$10,000.00. For particulars, apply to J. H. HOWARD, 1100 North 1st St., St. Louis, Mo.

Notice to Creditors.

LETTERS TESTAMENTARY on the estate of Sebastian Williams, deceased, having been granted to the undersigned, he hereby gives notice to all persons having claims against said estate, to present them within the time allowed by law, or they will be barred. JAMES A. WILKINS, Executor.

THE STATE OF ALABAMA—Macon County.

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THE LIVER INVIGORATOR!

PREPARED BY DR. SANFORD.

Compounded entirely from GUMS, IS ONE OF THE BEST PURGATIVES AND LIVER MEDICINES now before the public, that acts as a Cathartic, and cures all Liver troubles, such as Biliousness, Constipation, Indigestion, Headache, etc. It is not only a Cathartic, but a Liver remedy, acting first on the Liver to expel its morbid matter, then on the stomach and bowels to expel that matter, thus accomplishing two purposes effectively, without any of the painful feelings experienced in the operation of most Cathartics. It strengthens the system at the same time that it purges it, and when taken daily in moderate doses, will cure any Liver complaint, and keep up the natural purity of the system.

The Liver is one of the most important of the human body, and when it is diseased, the power of the system to resist disease is greatly weakened. The Liver is the source of the blood, and when it is diseased, the blood is impure, and the system is weakened. The Liver is the source of the bile, and when it is diseased, the bile is impure, and the system is weakened. The Liver is the source of the gall, and when it is diseased, the gall is impure, and the system is weakened. The Liver is the source of the urine, and when it is diseased, the urine is impure, and the system is weakened. The Liver is the source of the sweat, and when it is diseased, the sweat is impure, and the system is weakened. The Liver is the source of the tears, and when it is diseased, the tears are impure, and the system is weakened. The Liver is the source of the saliva, and when it is diseased, the saliva is impure, and the system is weakened. 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