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By THOS. F. MARTIN.
TALIAFERRO & DAWSON,
PROPRIETORS.

From the Christian Index.
An Exposition.

By REV. S. G. HILLIER.

"Thou art Peter, &c. &c. & I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven."—Matt. 16: 19.

"Whoever sins ye remit, they are remitted unto them; and whoever sins ye retain, they are retained."—John 20: 23.

"Whoever lay unto you, whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven."—Matt. 18: 18.

But after all these concessions—and others that might be made—it is yet true, that there are cases, over which each church does have exclusive jurisdiction. There are cases of discipline arising under the laws of Christ among her members. When, therefore, she has arraigned one of her members for immoral conduct, and, upon investigation, has found him guilty and impenitent, and for that reason has withdrawn her fellowship from him, her action is, according to the teachings of the text before us, the authoritative decision of the case; and other churches are bound so to accept it. Will it be said that such decisions are binding only when they are right? If brethren will reflect a moment, they will see, that this cannot be. If the rectitude of a sentence were made the basis of its validity, then its rectitude ought to be universally known. But in the great majority of cases this is impossible. Surely I need not delay to prove this point. We have already seen that decisions may be right and yet not binding. Hence, when binding, they are so, for some other reason than because they are right. Will it be said that a principle of courtesy imposes upon churches an obligation to accept each other's decision? This may have some force under favorable circumstances. But courtesy is a bond which will yield to any degree of pressure. Let the decision be against high and influential parties; let some notions of general expediency be involved in the issue; or, let some popular dogma be, in some way, associated with the case, and courtesy is a rope of sand. The question then recurs, why is the decision binding? For this, and for no other reason—because the church has authority to make it. Here is the principle which covers the whole question, and meets every issue. A decision of a church, when sitting as a court of discipline, is expressive of the Savior's government, which he has himself set up in that church. Here, only, is the basis of its validity; and here is the source of its binding efficacy upon other churches. All are under one common sovereign. All owe allegiance to one common throne. The majesty of that throne is as sacred in one place as in another. It has pleased the King to set up that throne in church. But he who fills it is one. Therefore, decisions made in conformity with the authority conferred upon the church, as his executive, are binding upon all other subjects of that throne. Hence all other subjects are to accept such decisions as valid. What is accepted in Heaven ought surely to be accepted on earth.

The conclusion just drawn, evidently applies to decisions in cases of discipline without regard to their rectitude. It is true, they ought to be right. The church is bound, by the most solemn obligations, to use all means in her power, to ascertain what is right, in order to establish it in her decision. And the great King will, doubtless, hold each member to strict account for the least want of fidelity in this matter. We may well suppose, that the account will be the more strict, for the very reason that the authority conferred is so complete. But, after all, the church is not infallible. The Savior has left it liable to err; and it does err. What shall we do with a wrong decision? Will brethren still press this question? Well, it is much to be regretted that there ever should be a wrong decision. It is painful to think that the innocent may sometimes suffer; and that the wicked may sometimes triumph. It has been the case, however, under the administration of all tribunals, whether secular or ecclesiastical, since the formation of regular government. The evil is incidental to the imperfections of human nature. This evil is sought to be remedied in the churches, by denying the validity of wrong decisions. But this pre-supposes a power, some where, authorized to declare a decision wrong. If there be such a power, where is it? It is claimed that it is found in a neighboring church. If it be so, let the chapter and verse, in the New Testament be shown, where such a reference of a case of discipline to another church is authorized, or provided for. If this cannot be done, the advocates of such a reference must give it up, or cease to be Baptists. I deny its existence. Hence for a neighboring church to declare the sentence of another church upon questions of fact, in a case of discipline

wrong, is herself to make a decision upon a case over which she has no jurisdiction. In doing so, she is guilty of usurpation. This usurpation is greatly intensified, when such an attempt is made by an association, or convention, or any other outside assembly of men; for such bodies do not even have an existence in the eye of the Gospel, much less any authority under its provisions.

What then must be done with a wrong decision? We are now prepared to answer this question. Leave it, where Jesus has left it in the hands of the church which made it. There is one particular in which, a church as a judicial tribunal, differs from all others on earth. When a secular court, of final jurisdiction, has made a decree, it is unalterable. It disposes of life and property. If it be wrong, the wrong is irremediable. But when a church passes sentence upon an arraigned member, though no other power may interfere to annul her action, yet she is not bound. If the sentence be wrong she can rectify it. An appeal ever lies to her better judgment. Let the injured party only do right—let him patiently await the return of better counsels, and the good providence of an ever watchful, faithful Savior, and he will not long continue under the ban of his brethren. They themselves will rectify the error. This has been often verified by experience. Two such cases I myself have known. If my limits permitted me to give the details of one of these cases, the reader would be both interested and edified, but my article is already longer than I designed. Suffice it to say, in both cases the parties quietly submitted to the church. They committed themselves to the care of one who has promised never to forsake those who trust in him. Both, were in a reasonable time, freely restored by the voluntary action of their respective churches; and not a jar disturbed the peace of our beloved Zion. O how pleasantly does Christ's government work, when it is left to the legitimate processes which he has ordained for it. Better, by far, leave these wrong decisions where Christ has left them.

Mercer University, April 15, 1860.

For the South Western Baptist.
An Appeal in Behalf of German Baptists.

DEAR BRETHREN: The following earnest request from our German brethren was sent by those whose names it bears to a member of the German Baptist Church of this city. The church is well known to some of our brethren as a devoted band of disciples, and the state members are entirely reliable. The brethren everywhere will be deeply interested in the information given in this letter in regard to the Baptists of Germany, and the spirit which prevails among them. Within the past few years God has done wonderful things for the promotion of our cause in Germany. It is but a few years since Dr. Barnas Sears, now President of Brown University, while traveling in Germany, baptized the devoted Ocken and six others, who constituted the nucleus of the present Baptist churches in the fatherland. Now they have grown to over seven thousand. Will not the tender earnestness of this appeal meet a response in the hearts of many American brethren? May not the brethren in Reetz find that they did not look to us in vain?

Any money remitted to James Edmunds, Louisville, Ky., will be promptly forwarded to these brethren.

Yours in Christian love,
GEORGE O. WAGNER.

Dear and beloved brethren in Christ:

We greet and bless you who are of the household of faith; as "unknown yet well known." May your dear redeemed souls be prospered, and may you be increased in numbers, and share the joys placed before you in heaven and upon the earth.

Since we are all through one Spirit baptized into one body, where one member supplieth the other, and also are made friends, and most intimately bound together by the covenant blood of the second Adam, though widely separated by ocean and mountains, we take the liberty of bringing before you our urgent request. Indeed, impelled by necessity, we approach you with a request for help, that the love you have for all the saints may encourage us.

We were compelled last Spring to begin here the building of a meeting-house. Our dear brother, J. G. Ocken, turned to us his well-known, faithful, brotherly heart, and helped us to begin the building. Several churches here in Germany have assisted us with their charitable gifts, and we ourselves, though in a needy condition, have been able to raise our thousand dollars. Notwithstanding all this, we are in great difficulty, for the building is nearly half completed, and the treasury is already empty. We are now under a burden of care and great anxiety, not knowing what we shall do to complete our building, so as not to become a shame before the world. The Lord has directed our hearts to you, and, as sent from the Lord, we implore your charity. We

beseech you, therefore, most affectionately, very dear brethren, to exercise compassion, and gather with joy your blessed gifts, and thus remain, as you have ever been, an example to many believers, and that your "zeal may provoke very many to do good."

But we must let you know what we are, to whom we belong, and whither we are journeying. We constitute here an apostolic church, composed of believing, baptized Christians. Through the grace of God we have been, as we trust, born again, and, according to the commandment of Christ, baptized by immersion, and we seek to "continue steadfastly in the apostle's doctrine and fellowship, and in breaking bread, and in prayer." We receive the Confession of Faith published by J. G. Ocken, and acknowledged by the churches of baptized Christians, generally called Baptists, at Hamburg.

The work of the Lord began here about eleven years ago through a beloved brother from Hamburg, who came here to visit his parents and friends. Two years after the Mission Committee at Hamburg sent us our present Elder (J. Wiehler) as missionary. The blessing of the Lord was with us, so that on June 5, 1856, with Bro. J. G. Ocken in the chair, we organized a church with seventy-three members. Previous to that we belonged as a station to the church at Stettin. The hand of the Lord has been with us, and sinners have been converted particularly in the last two years, so that at the close of the last year our church numbered two hundred and twenty-six members, besides those who had died, or removed, or been excluded. The prospects for the future are bright. Around about, there is a large and beautiful field open before us; and if God, for the sake of his son Jesus, keeps us in the living faith and sound doctrine, we shall surely see great things.

It is, therefore, no wonder that we are compelled to procure a suitable place of worship. Moreover, it is our heart's desire that many a lost sinner may be forgiven through the blood of Jesus, and may find refuge and the needful nursing in an apostolic church.

Our chapel will be in a very pleasant situation, plain, but very endurable, and will be done, at the latest, by the first of October—that is, if God will, and we live, and have the necessary help. As we have begun in the name of the Lord, we cast our trust not yet away, but wait for the reward.

Once more, dear brethren and sisters, the request—the most tender, urgent request—help us poor ones with the gifts Jehovah has given you, and thereby bear our burdens with us, as is the law of Christ; and know that God is well pleased with such offerings, for God loveth the cheerful giver. Show us for the sake of Jesus your active charity, and that the old apostolic spirit, which they had all things common, yet fills your breast. Grant us yet if possible the pleasure of those wise men who cried out, "The people bring too much for the building, more than is necessary for the work." The blessing will come back upon you, especially when you hear in His time that this house has become the birthplace of many poor sinners.

To you, beloved elders and teachers of the churches, we send an especial greeting, with the request that you will be so kind as to receive the gifts of charity and send them to us. Although it will be late before your gifts reach us, it will not be too late, for in the autumn we shall be in the greatest need. Trusting in your charity, we will, until then, seek in the best manner possible to help ourselves.

Grace be with all those that love our Lord Jesus Christ. Amen.

By order of the church,

J. WIEHLER, Elder.

KIENBAUM, Deacons.

BLOEDOO, Deacons.

LOOSE, Deacons.

Reetz in Newmark, Kingdom of Prussia, June 2d, 1860.

For the South Western Baptist.

"Restitution of all Things."—Acts iii: 21.

Having given some thoughts in my last communication on the "personal reign of Christ," I propose to consider in this whether that reign will be in the present material condition of this world, or not. Those who look for a regeneration of all mankind through the preaching of the Gospel, suppose the world is to remain physically unchanged during the millennium. They also suppose that man will be so free from the dominion of his lusts, that equality of rights will be so universal as to banish bondage, and oppression forever from the earth. They must also suppose that propagation is to go on, and contrary to Baptist notions, we are to have a world of infant Christians. But, the idea of man's equality of condition is directly in the face of the Bible's contradiction; for when the sixth seal was opened, which shows the end of the present material condition of the earth, "the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and eve-

ry bondman, and every freeman hid themselves in the dens, and in the rocks of the mountains." Rev. vi: 15. Now, whether this is figurative language, or reality, it makes no difference as to the force of the argument against the idea of the equality of mankind in his present mortal condition; for a figure not founded on a reality, similar, is a lie. As long then, as the present rocks and mountains of the earth continue, there will be an inequality of condition and even the relations of bondmen and freemen. In Acts iii: 20, 21, Peter addresses the Jews, "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." These same converted Jews were to enjoy the "presence of the Lord" when "the times of refreshing should come." Peter could not have referred to the spiritual presence of the Lord; for the day of Pentecost was past, and they enjoyed the spiritual refreshing of the Lord then. He must have referred, therefore, to some future time when these same Jews were to enjoy "the presence of the Lord." But we know that the spiritual presence of the Lord is everywhere, and that his bodily presence must necessarily be local; for "Lo, I am with you always," means his spiritual presence. It was his bodily presence, therefore, which those Jews were to enjoy. But this they could not do, unless resurrected from their graves; for "the heaven must receive the Lord Jesus, until 'the times of restitution of all things,' and in those times 'God shall send Jesus Christ which before was preached unto you.'"

"The restitution of all things," means to make the earth happy and holy. It must, therefore, include the idea of redemption from the grave; "for the whole creation groaneth, and travaileth in pain together until now," and "even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Rom. viii: 22, 23. As long then, as man remains mortal, and proceeds from a corrupt nature, it cannot be truthfully said, that "the times of restitution of all things" have come. But, "the heaven must receive Christ" until that time. Therefore, the "times of refreshing from the presence of the Lord," cannot be during the present material condition of this world.

"This gospel of the kingdom must be first preached in all the world as a witness; then cometh the end." It must witness against something. If all the world were righteous, where would be the necessity of this witness? There must be the wickedness of man to witness by preachers of the gospel, therefore, even to the coming of Christ, or the end of the earth's present condition. "The day of the Lord will come, as a thief in the night." 2 Peter iii: 10.—Not the day of death; for Peter goes on to particularize the character of that day in which the present earth and its works shall be burned up. Man will not be expecting it. That day will come suddenly, and not at the end of a thousand years of previous expectation. It must come before that time when "all shall know the Lord, from the least unto the greatest," because there will be wicked men on the earth at that day who will "call to the rocks and mountains to fall on them." The day of Christ as the Apostle Paul expresses it, "shall not come except there come a falling away first, and that man of sin be revealed," "whom the Lord shall destroy with the brightness of his coming." 2 Thess. ii: 3-8. The "man of sin," then, is to continue until "the day of Christ comes."

We infer from the words of Christ, that the earth is to grow more wicked up to the time of his coming; for he says, "Nevertheless, when I come, shall I find faith on the earth?" Few will believe it. They will be eating and drinking, marrying, and giving in marriage, as in the days of Noah." But suddenly "they see the sign of the Son of man in heaven," and "then shall all the tribes of the earth mourn." Is this a time for a converted world to mourn? Why should there be mourning? It is because "he shall gather together his elect," and the mourning ones must be left in the fiery blaze of the world. The earth is now beautified and enlarged by the consolidation of the water of the ocean into its newly crystallized rocks; for there "is no more sea." Rev. xxi: 1. In the new earth, therefore, "wherein dwelleth righteousness," we may expect "the times of refreshing from the presence of the Lord." At that time there should be no longer any painful signs of the blood-stained spots of earth—no jails—no armories—no signs of crime and bloodshed; "for the former things are passed away."

Jesus Christ is to come only once more. There is no account of a third coming. His spiritual presence is with us now. Hence, when he says, "Where I am there ye may be also," he cannot mean a spiritual presence. It must mean a personal presence. He will prepare a place for us—a natural locality; and "he will come" to earth, again, and receive us to himself." Are not the stars of heaven some of the many mansions

in his Father's house? Is not this little earth one of them? Must it be deserted as a lonely grave in creation? Shall the place of Christ's sufferings and death be given up as a habitation of devils? O, no! There must be "a restitution of all things;" and the beautiful earth, with all its lovely human associations must emerge from the emblem of purity, a fit abode for saints, and for the bodily presence of the Savior of men. WM. S. GREEN.

Brother Green says in a private note, "I hope you will be converted to our faith when you shall have investigated the subject thoroughly." This we have done long since. The investigation resulted in the utter repudiation of the doctrines he pleads. We think Dr. Green has undertaken a hard task: to resuscitate opinions that have had a downhill tendency since the days of Jonathan Edwards.—Eds.

On the Knees.

We are often shocked in leading family worship in Christian homes, or when engaging in prayer in pastoral visits, to see Christians retaining their seats, as if they felt no need of prostration, and saw no fitness in an humble position. If Christians have not sufficient reverence to kneel in prayer in the parlor, we doubt if they are likely to receive a blessing. The Religious World says:

An aged Christian woman once wrote to her sister: "Such is my debility and languor, that when I kneel down to pray, I am presently overpowered with drowsiness—so that I am like one talking in my sleep. I am sometimes assisted to pray best in my chair; but it is a heavy burden not to be able to pray on my knees."

Well might she deem that inability a heavy burden. Kneeling is the natural posture of prayer. The spirit of humility, contrition, and adoration prompts it directly and irresistibly.

We are perplexed to understand how private devotion can be sincere and fervent, where this prompting is not felt. "Under certain circumstances," says Origen, "in case of sickness, people may pray sitting or lying." He knew nothing else which could excuse the failure to offer the prayers of the closet "on the knees." Nor do we.

The posture of prayer reacts on the spirit of prayer. The spirit is checked, where the befitting posture is refused. We doubt not that many Christians pray in secret with much formality and lifelessness, because they do not pray "kneeling before the Lord our Maker." If they doubt whether their want of fervor flows in part—it may be in great part—from this source, let them subject the matter to experiment. Let them call upon God in private, during the next month, "on their knees." We propose the test with confidence. The issue is not doubtful.

These views suggest another thought. He who has been accustomed to pray "on his knees," and who is beginning to adopt a different posture—has already taken the first step in apostasy from the power, if not from the life of godliness. There can scarcely be an exceptional case where no physical necessity compels the change. The spirit of prayer has abated, and no longer seeks expression in the posture natural to it. Let such a one take timely warning, lest "sitting or lying," in the prayers of the closet, should accelerate and confirm his departure from the depth and ardor of devotion.

Seeing God.

To impure, selfish and sinful natures, the true God must remain forever invisible. No external vision or revelation can ever disclose to them his true character. In the language of an eminent Scotch divine, "they might be taken to heaven and stand before the everlasting throne, yet would the lustrous purity of its great Occupant be all dark and unapparent to them. Divine Being, in its wondrous manifestations, might play around the unenraptured mind, but it would be as luminous atmosphere bathing blind eyes, or sweet music rippling around deaf ears; the heavenly effluence would not pass inward—could make no thrill of appreciation, no sympathetic delight within the soul. There must, in short, be something God-like in us, before we can see and know God; we must be like him before we can see him as he is." "Blessed are the pure in heart, for they shall see God."

We may have whatever theory we choose about the person of Christ—we may adopt whatever philosophy we please of the Incarnation—we may use whatever solemn phrases, or with the lips apply to him whatever titles we will, Redeemer, Saviour, God, Divine, Humanity—but if there has been no inward revelation of Christ to us, if we have not experienced the mighty power of his love working in our hearts to vanquish self and deliver us from the thralldom of sin and hell, then we have not truly known him as Redeemer and Saviour—then we have not seen "God in Christ reconciling the world unto himself." But the pure in heart have seen him here—have been with him and learned of him—have experienced the all-conquering power of his love. They have come out of great tribulation; they have seen the cunning snares and felt the fiery darts of Satan; they have been with Christ in the wilderness; they have suffered with him in the garden; they have followed him up that memorable hill, bending beneath the cross; ay, have descended with him into hell, and with him have risen triumphant over the powers of darkness. And all this, through the wisdom, love and power of Christ, the great Captain of

their salvation. He has given them the victory over selfishness and sin, made them meek and gentle and pure and loving like himself. Verily, then, the pure in heart see God in Christ, as others can not, for they see and have felt the redeeming power of Divine Love.—They know their Redeemer from inward experience of this redeeming grace.—Rev. B. F. Barrett.

Stupid Preaching.

Sydney Smith thus comments on the dead and formal style of preaching, common in English pulpits, and not altogether unknown on this side of the water:

Why are we natural every where but in the pulpit? No man expresses warm and animated feelings anywhere else with his mouth alone, but with his whole body; he articulates with every limb, and talks from head to foot with a thousand voices. Why this holophrasia on sacred occasions alone? Why call in the aid of paralysis to piety? Is it a rule of oratory to balance the style against the subject, and to handle the most sublime truths in the dullest language and driest manner? Is it to be taken from men as Eve was from Adam, by casting them into a deep slumber? Or from what possible perversion of common sense are we to look like field-preachers in Zembla, holy lumps of ice numbed into quiescence, and stagnation and mummification? There is I grant, something discouraging at present to a man of sense, in the sarcastic phrase of "popular preacher," but I am not entirely without hope that the time may come when energy in the pulpit may be no longer considered as a mark of superficial understanding; when animation and affection will be separated; when churches will cease (as Swift says), to be public dormitories; and sleep be no longer looked upon as the most convenient vehicle of good sense.

A PHARISEE DESCRIBED.—A native New Zealand preacher defines a Pharisee as follows:

"A Pharisee," he said, "is like a bag tied half way down. The bag is open at the top, but anything put into it would not reach the bottom. So it is with the Pharisee. When the heart prays, he opens wide his mouth, but he keeps his heart close shut. He asks with his lips for things which his heart cares not for. Besides, he always talks for effect—for even if God were to grant him the things he asks for, it would only be a waste of good gifts, for they could not get to the bottom—his pride, like the string that is tied round the bag, preventing them; they would therefore do him no good, as they would reach no further than his throat."

ZINZENDORF'S LETTERS TO CHRIST.—Zinzendorf, when a boy, used to write little notes to the Saviour, and throw them out of the window, hoping that he would find them. Later in life, so strong was his faith in the friendship of Christ, and in his own need of that friendship as a daily solace, that once, when traveling, he sent back his companion, that he might converse more freely with the Lord, with whom he spoke audibly. So do we all need friendly converse with him whom our souls love. "He alone is a thousand companions; he alone is a world of friends. That man never knew what it was to be familiar with God, who complains of the want of friends while God is with him."—Prof. Phelps's "Still Hour."

NO COMPLIMENTS IN PRAYER.—We have heard some prayers which were designed to affect the hearer rather than to reach Heaven. The following characteristic anecdote of John Randolph is a keen rebuke of the practice:

In one of his spells of repentance and sickness, he was visited by a minister who, at his request, prayed for and with him. The minister began on this wise: "Lord, our friend is sick. Thou knowest how generous he was to the poor, and what eminent services he has rendered to this country, and how he is among the honored and great men of the earth."

"Stop, stop," said the impatient Randolph, "no more of such stuff, else the Lord will damn us both."

HE WENT AWAY SORROWFUL.—The sorrow experienced was connected with going away from Christ. No one was ever made sorrowful by coming to Christ. Sooner shall the traveler, whose eyes have rested for many days on the barren, burning sands of the desert, be made sorrowful by reaching the oasis with its refreshing waters, its green herbage, oleanders and olives; sooner shall he who has been long in exile in foreign lands, be made sorrowful by approaching his native shores, and by crossing the threshold of his home to find all his heart-treasure safe, than a guilty, wandering, outcast, condemned sinner, shall be made sorrowful by coming to Christ.

SEVERE, BUT TRUE.—Macaulay, in his History of England, in reference to the character of those who often become converts to Popery, remarks, "We frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to worship a woefer."

The philosopher Frazer says that, "though a man without money is poor, a man with nothing but money is still poorer."

A MONUMENT OF MERCY.—The Baptist Standard, June, publishes the following: On last Sabbath, Elder W. B. Walker, pastor of Locust Grove Church, baptized 21 colored persons, among whom was a servant of Wm. Sterco, who is now in her 105th year. She was led to seek the favor of God last Fall, during a protracted meeting at that church. Her kind-hearted mistress brought her from day to day to the meeting in her carriage, and brought her in the same way to the place of baptism. This aged woman seems to be in full possession of her mental faculties; she responded freely and fully to all inquiries; and seemed to be very happy in the love of her Saviour. She is indeed a monument of Divine mercy.

Disciplined for Gossip.

Our Baptist fathers in this commonwealth had high views of Christian character. They cherished a sacred regard for the purity of the churches, and would tolerate no moral frailties in the membership. If men of business failed, committees of examination were appointed to inquire if the failure was the result of misfortune or of dishonesty. Any public reproach was subjected to a strict scrutiny.

A friend read to us recently from the records of one of the best regulated churches in the State, a striking illustration of this fidelity. A sister of the church was inordinately fond of visiting her neighbors and indulging in small talk. She was, in fact, a recognized village gossip; and, like the tribe in general, not over cautious in learning the precise truth of her reports, or in restraining the freedom of her comments. Such a character was felt to be a reproach to the purity and good order of a Christian church. She was cited to give account of her trespasses of tongue, and one or two offenses of the kind were clearly established against her. She was then publicly reproofed, and admonished of the penalty that must follow the repetition of the offense.

The record states that the resolute course of the church was effectual. The erring sister was humbled, professed sincere repentance for the reproach she had brought on the cause of Christ by sins of the tongue, and promised a radical reform in future. Possibly some churches at the present day might gain in peace and harmony by reviving the strict discipline of our fathers.—Watchman & Reflector.

Fountain of Blood in a Cavern.

E. G. Squier's Notes on Central America describes a wonderful effusion of a fluid resembling blood near the town of Vitul, in the State of Honduras. It appears that there is continually oozing and dropping from the roof of a cavern there a red liquid, which, upon falling, coagulates so as to precisely resemble blood. Like blood, it corrupts, insects depart their larvae in it, and dogs and buzzards resort to the cavern to eat it. Attempts have several times been made to obtain some of this liquid for the purpose of analysis, but in all cases without success, in consequence of its rapid decomposition, whereby the bottles containing it were broken.

The small cavern or grotto during the day is visited by buzzards, and hawks, and at night by a multitude of vampire bats for the purpose of feeding on the unnatural blood. It is situated on the borders of a rivulet, which it reddens with a small flow of the liquid, which has the color, taste and smell of blood. In approaching the grotto a disagreeable odor is observed, and when it is reached there may be seen pools of the apparent blood in a state of coagulation.

The peculiarities of this liquid are considered due to the rapid generation in this grotto of some very prolific species of infusoria. The Californian State Journal remarking on the above, observes that the stero of the town of Monterey contains a species of blood-red infusoria, (the larvae of water insects,) which at certain seasons of the year smell precisely like fresh fish, or, on exposure in vessel, like putrid fish. In some season it has been found dried in flakes, and of the intense color of vermilion.

The Philosopher leaves the fashion of his clothes to the tailor; it is as great a weakness to be out of the fashion as to affect to be in it.

Whenever you speak any thing, think well, and look narrowly what you speak; of whom you speak; and to whom you speak, lest you bring yourself into great trouble.

The greater part of men live by faith in powerful men. A small number of individuals lead the whole human race.—Vine.

It is in vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back upon half of the world.

Men are always murmuring at the hardships of this world, yet how they hate to leave it!

Choose which you shall have; this world, or the world to come? You cannot have both.

Thoughts on Preaching.

He who "needed not that any should testify of man; for he knew what was in man," has ordained the preaching of the gospel as the great means of saving souls. We may well suppose that he who had all agencies at command, would select that one best calculated to accomplish the grand purpose. Without presuming to assign reasons for the conduct of Infinite Wisdom in this respect (for "who hath known the mind of the Lord? or who hath been his counsellor?") we may nevertheless see the adaptiveness of the institution to its ends. Living instruction will always have advantages over all other forms of instruction. The establishment of academies and colleges illustrates this. Nothing so fixes the truth upon the mind as the living voice. Nor is it to be supposed that any other method of popular religious instruction ever can supersede the pulpit. The press may greatly augment this influence; nay, it may reach a class of minds which the pulpit cannot; but the highest results of preaching among the great mass of mankind, never can be realized otherwise than by living tongues, inflamed by the Divine Spirit.

The social nature of man adapts him, also, to this kind of instruction. When large multitudes of people meet together, they seem to be more readily operated on by the truth. The subject which brings them together seems magnified. This augmentation appears to be in the proportion to the number present. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Why?—Because, "thither the tribes go up, the tribes of the living God to the testimonies of Israel." . . . There the Lord commanded the blessing, even life forever more."

It also economizes the labor of preaching. "One mind, at one act," says John Foster, "disseminates ideas into a multitude of minds, like a shower." What a vast expense of the teacher's labor it would have been to have said so much to so many persons taken individually, or in families. An immeasurable labor which must have worn months and years away! The vast assemblage that was addressed on the day of Pentecost by the Apostle Peter and the happy result, show the wisdom of this appointment. Perhaps Peter was not longer in delivering the address recorded in the second chapter of Acts on that occasion, than Philip was in instructing the Eunuch. Yet in the one instance there were three thousand converted; in the other there was but one. Of course we do not use this illustration to disparage private labor and instruction, for that is also commanded. We simply wish to show how public preaching economizes the labor of the ministry. And this is an item of no little importance, when we consider that "the harvest truly is great, but the laborers are few."

It is also to be recollected that a large portion of the human family are dependent upon this method of instruction for all their religious knowledge. Some cannot read, our colored population for instance—in some families there is no religious influence whatever—in others there are no religious books. If persons thus situated are ever made wise unto salvation it must be by the preaching of the gospel. And this single consideration should plead, trumpet-tongued for all our missions, domestic and foreign. We suppose that nine-tenths—perhaps nineteen-twentieths—of the converts added to our churches, are awakened and led to Christ by this simple agency. "It pleases God by the foolishness of preaching to save them that believe."

The effect of the stated ministry of God's word upon public morals for good cannot be adequately estimated. A public acknowledgment of the divine reality of the Christian religion does more to suppress crime and mature every virtue that can adorn human character than all other causes combined. And how else can this be secured than by maintaining the public worship of God?—Can this be done otherwise than by keeping up regular preaching in our churches? Imagine the effect upon the churches and the morals of the country if every minister were suddenly withdrawn from our pulpits, and the people were thrown upon other resources for their moral and religious instruction! We have been so long accustomed to some of the blessings of God, that we have forgotten how to estimate them. Let Him but withhold "this rain" for a single season, and what dire results follow! So would it be in the moral world, were He to recall all his ministers, and give up the churches and the country to "a famine of the words of the Lord." When that King of England, Charles the Second, was restored, the famous Act of Uniformity was passed by the British Parliament, (August 24, 1662,) by which two thousand dissenting ministers, such as Flavel, Bunyan, Howe, Baxter, &c., &c., were expelled from their positions; and the result was, that for profligacy and vice in every possible form, the history of England has never furnished a parallel to that of this reign. Remove this bulwark which guards our noble institutions, and what is there to limit and restrain that tide of iniquity which, like the northern hordes that swept the plains of Italy in the dark ages, would not leave one stone upon another of our natural superstructure, to commemorate the wisdom, the patriotism, and the prowess of our noble ancestry!

We had intended to offer some thoughts upon another branch of this subject, but we shall reserve them for our next.

Peace Prospects.

The following from the Baptist Standard of the 4th inst.:

THE MEDIATING COMMITTEE.—The good offices of the mediating committee, appointed by the Mississippi Baptist State Convention, have been cheerfully accepted by the First Baptist Church, upon the basis under which they were appointed. A communication from Bro. Teasdale, acknowledging the receipt of the acceptance of the Church, states that the Committee will be in Nashville on the 15th of August. May their coming be directed by the Savior to the promotion of the best interests of his Kingdom.

This is a movement in the right direction. Our views on this subject have been misunderstood and perverted. We have been charged with urging division in the denomination on account of Nashville difficulties, and that we wished to crush Mr. Graves and his friends. Not so; we did insist that division was preferable to the ruin of the time-honored Polity of Baptists. We still maintain the same. We urged "a return to first principles." We still urge it. We have insisted and still insist, that the difficulty could not be settled outside of Nashville, and until it was settled there, confusion and virtual division every where would be the consequence. But we see in the above move a returning "to first principles"—an effort to settle difficulties in the old Baptist way. This Committee does not go as a council, or an appellate court, but as friends of both parties they offer their services as mediators to assist in settling the difficulties. Mediation Baptists have always accepted, dictation and unlawful interference they have uniformly repelled. If Mr. Graves and those who are connected with him in Nashville settle their difficulties with the First Church, then the Old Landmarks of the Baptists are honored and preserved. For this we have contended, and should there be an amicable settlement we shall cheerfully acquiesce and heartily rejoice. From our hearts we love the Baptist Church Government and have no desire to survive the day of its ruin. May God grant a speedy settlement of our painful and embarrassing difficulties!

Professor Hillyer's Articles.

With this issue we finish the series. From our heart we thank the Professor for them. Light on those passages has long been needed. The exposition refutes the Roman Catholic dogma, and presents plainly and forcibly the Baptist view of the reception and expulsion of members, and the finality of disciplinary action. What a useful tract they would make! They are so plainly written that all can understand them. Will not the Southern Publication Society get the consent of the author and publish them?

The truth that has been elicited and the light emitted by the recent discussions on Baptist Church Polity must tell upon the denomination for good in the future. The events which called forth these discussions have been painful and alarming, yet the time will come when they will be regarded as a part of the "all things that work together for good." Baptists professedly had a Polity, but their ignorance of its extent, powers and relations is humiliating, and often in the exercise of discipline they blundered and failed to carry out their theory. But with the lights now before them, there will be in the future more uniformity in Church action. Their departures in the past from the old Landmarks of discipline will make them adhere to principle in the future. The least deviation from principle to subserve a purpose for the present will be brought up in the future as a precedent, and by repeated precedents of the kind the best theoretical Polity in the world may be destroyed or rendered inoperative. Baptists must not depart from principle.

Duelling in the Past.

A single duel in this age, even if the parties are so badly alarmed that they miss the ground, goes the rounds of the papers. While it is painful to know that this beastly practice is yet in existence, it is a gratifying fact that there are but few affairs of honor now compared with the past. Impetuous, hot-blooded France has the honor (?) of giving more eclat to this practice than any nation in the world. The best moral act that Louis XIV ever did was to abolish duelling. This he did in 1663 "making it death, without the benefit of clergy, to send or accept a challenge." Before Louis abolished this barbarism, it had prevailed to such an extent in France that Voltaire, who is not accustomed to exaggerate in such matters says, "It had done as much to depopulate the country as the civil and foreign wars, and in the course of twenty years, ten of which had been disturbed by war, more Frenchmen perished by the hands of Frenchmen than by those of their enemies."

Modern duelling is not so murderous. The Press is now the medium through which men fight. It is the "field of honor," and the pen is the choice weapon. Ink is spilt instead of blood, and character is defamed instead of life taken. Instead of a small party, the seconds and physicians, the more partisans the better. Now and then two old barbarians will meet in the field and shoot at one another in an obsolete way, but the pen is fast becoming universal.

The communication handed us from Mr. Crossland, returning his thanks to the citizens of Cross Keys, has been mislaid.

For the South Western Baptist. A Thought.

POSTULATE.—The power that restores a person to Church and Christian fellowship is precisely equal to the power that excludes.

ILLUSTRATION.—The Baptist Church at Tuskegee excludes A to day;—the Baptist Church at Montgomery restores him to-morrow. Now, the question arises, Is there anything to prevent the church at Montgomery arraigning a member of the church at Tuskegee, and excluding him if she chooses? According to our postulate, the power that restores is precisely equal to the power that excludes. Montgomery Church restores a member excluded from the Tuskegee Church. Cannot Montgomery Church, therefore, exclude a member from the Tuskegee Church? Is there any flaw in this argument?

MESSRS. EDITORS: Will you please forward a reader of your paper with the information you possess upon the following query: What is the general practice of Baptist Churches with reference to dancing—is it tolerated by them, or is it a subject of discipline? ERASTUS.

Baptists have never tolerated dancing, and it is to be hoped that they will ever have a sufficient amount of good sense and piety to continue in the repudiation of so senseless and so wicked a thing. Alas for the day! If Baptists should tolerate, or even encourage dancing. It would show a sad decline in their piety and a greatly increased conformity to the world.

Our querist wishes to know whether Baptist Churches have made it a matter of discipline when any of their members have been guilty of dancing. It has ever been the usage of Baptists to remonstrate with, or arraign such, and if they persisted they were uniformly expelled. We have answered Erastus briefly. Were we to pen another sentence we should enlarge to a considerable extent. We desire to say a word on the subject. Our dislike to so senseless a thing as dancing is so strong we are apt to express ourselves too severely on the subject.

Dr. M. R. Delaney's Return.

We received, says the Commission, by the mail from England, about the 20th May, a letter from Dr. Delaney, dated in March, informing us of his return from the interior of Yoruba, and his hope of getting a passage from Lagos direct to the United States. We now learn that, with his companion, Mr. Campbell, he has arrived in England on his way, and will spend several weeks there in giving testimony about the condition of Africa. A London paper has the following notice of them:

"AFRICAN EXPLORING EXPEDITION.—Messrs. Campbell and Delaney, who left this country a year ago for the purpose of selecting a location in Central Africa for an industrial colony of American people of color, have reached London on their return. They have brought with them a treaty on parchment, entered into with the King and chiefs of Abokuti, which promises to admit them and their associates into all the rights and privileges which they sought for. They expect to remain in England for several weeks. Mr. Delaney visited several of the Liberian towns, and was favorably impressed with what he witnessed. Speaking of Liberia and her people, he remarked: 'It is a glorious country, and I regret that we of America so long remained unacquainted with this noble band of brothers, who have always loved us with a heart's warm zeal, and, though coldly and indifferently treated by us, ever bore it with patience, anxiously waiting and hoping that the day might come when we would look on them with favor, and approve their struggling efforts for liberty and an African nationality.' I pledge them the heart and hand of a brother to stand by them in one common cause."

Missions Commenced.

Missionary efforts were made, previous to the present century, by the church of Geneva in 1556; by Swedish Christians, in Lapland, near the end of the same century; by the Dutch, early in the century following; by Jno. Elliot and the Meyhews and others in Massachusetts; by the King of Denmark in 1705; by Sargent, Edwards and Brainard among the North American Indians about the middle of the last century; by the English Society for the Propagation of the Gospel in Foreign parts in 1701; by the Moravians in 1743; by the English Baptists in 1792; the London Society in 1795; the Edinburgh and Glasgow Societies in 1796; and Netherlands Missionary Society in 1797.

A Missionary by Compulsion.

We find the following paragraph in a secular paper. If correct in its particulars, it is certainly a strange story. If Mr. Brubaker had been disposed to get away, we should suppose he might have found an opportunity in less than thirteen years to have done so:

"Mr. George Brubaker, a citizen of Lancaster county, Pa., reached St. Joseph, Mo., last Wednesday, on his way home. He was captured by a band of Comanches while on his way to California in 1847, thirteen years ago, and had just escaped from them. After becoming acquainted with the language and habits of the Indians, he was made a medicine man, and in that capacity, did a great deal of good among them, and has succeeded in converting over two hundred to the Christian religion. It was only after the most solemn promises that he would return that they allowed him to depart, and he will go back as soon as he has seen his family, who have mourned him for years as dead."

BAPTISTS IN CALIFORNIA.—The force consists at present of fifty-three ministers, ordained and licensed; fifty-four churches, and eighteen hundred and fifty communicants. Several new churches are to be organized soon.—Bap. Circular.

Editorial Correspondence.

RED SULPHUR SPRINGS, VA., July 27th, '60.

DEAR BRO TALIAFERRO: The arrival of the S. W. Baptist and the Index was a real god-send to me. I had not heard one word from home, and began to conclude that I should not. Your last issue, bearing certain articles signed "D.", is a significant one. Could our people but see this peculiar claim to peacefulness is but a passport, and those most clamorous for it, indicate as little, if not less of the true spirit, than those whom they so unparadingly denounce. A manly and undignified defence of truth is so far above the strata of some men, that they attribute to some an incapacity of imitating. There are those, too, who have not the moral courage to decide a question or take a position, and escape the responsibility by shoveling the good and bad into a common grave, and writing upon the tombstone, "Peace." Our bro. BOXER, of the Index said everything, in one of his last issues, that need be said on this subject, and with all my heart I respond, *principle first, peace next.* I am glad you republished the letters of brethren HOWARD and TALIAFERRO; they show up the true spirit and intent of radicalism.

I have read with much interest Professor HILLYER'S expose of Matt. 18: 18, published in the Index of the 11th ult.; it is written in his usually clear style, and, in my judgment, a correct view of the subject. I only regret that the Professor had not extended his exposition so as to have included the 20th verse. I hope you may find it convenient to re-produce this article; such productions are calculated to correct error, and to bring our people to proper conclusions upon the subject of discipline. This passage contains the germ, indeed lies at the foundation of gospel churchism, and, if Bro. H.'s construction is just, ought to settle some of the questions which have so much engaged public attention. It is admitted on all hands that the churches are not legislative bodies—that Christ alone is the law-giver in Zion, and yet, strangely enough, some of our wisest brethren claim this high prerogative for them.

If to create a court of appeal, or to institute the right of appeal, by whatever name designated, is not an act of legislation, I am at a loss to know what would be. I know that brethren evade this by insisting upon the independence of the churches, but it seems to me they are met here by the fearful words, "Whatsoever ye shall bind on earth shall be bound in heaven," &c.; and the question comes up, *has any church the right to loose on earth that which is bound in heaven?* Let it be remembered that the loosing and binding relates to individuals, and succeeds the final action of the church; and most clearly involves the idea of church fellowship and privileges, as indicated by the words, "let him be unto thee as a heathen man and publican." What I have insisted upon throughout this discussion is, that those who claim the right of appeal should show some Scriptural warrant for it.

Some most excellent brethren have, as I think fallen into error by confining their thoughts too much to what they call church comity and church independence; and by reasoning upon the subject as if a church was nothing more than a voluntary society. To me the subject presents a very different aspect, and I much mistake the import of Matt. 18, if it does not teach a very different doctrine. If you will notice this whole context with care, you will see how the whole process of discipline expands and rises as it advances to the culminating point. It discloses the harmonious unseparability of the human and divine, proceeding from the lowest to the highest until the action of the church reaches the ratification of Heaven. And, do notice, dear brother, that from first to last this right to discipline is a delegated trust, and that the trust can not exceed the limitation of the Master. The human authority terminates with the sentence, "let him be unto thee as a heathen man and publican"—here the Master fixes his ratification and takes the case into his own hands. Just at this point our troubles commence; we seem unwilling to trust the Master with the management of unjust decisions and hard cases, and either from infidelity or a misguided benevolence, attempt to perfect a government instituted by Jesus Christ. Baptists have always been strict constructionists, and when they give up this principle they are at sea without chart or compass. They will prosper most who adhere most rigidly to the simplicity of the Gospel. I am truly sorry that my health compelled me to suspend the series of articles I had commenced upon this subject, as also those in behalf of our Boards; but He who disposes of all such purposes knows what is best. I have no report to make as to springs, health, &c., &c., but I have to say, that this thing of killing time, and deliberately calculating how you shall kill it, is the hardest job I have ever undertaken.

Until the next, adieu. J. E. D.

Missions—Tuskegee Association.

It may be encouraging to state the amounts raised during a week's labor in the Missionary cause by a few brethren in a part of the Tuskegee Association. Some cash was collected, the other sums were pledged to be paid at the approaching session of the Association in September. All the churches named had many local wants to be supplied, else their figures would have been higher. The Tuskegee church will, we think, double her amount by the session of the Association.

Cubitts Church, \$164; Ebenezer, \$64; Union Springs, \$100; Sardis, \$50, in addition to the \$40 she had pledged to Brother CRAWFORD; Cotton Valley, \$50; Antioch, \$13; Tuskegee, \$325.

We sincerely hope that every church in the bounds of the body will send liberal contributions at the approaching session.

For the South Western Baptist. CROSS KEYS, AUG. 8th, 1860.

MESSRS. EDITORS: Enclosed you will receive a statement of very important information, if true, and as one whom you know has been relieved from a Malignant case of Bronchitis, we may very naturally hope that a remedy has at last been discovered, which is a cure for that malignant disease, Consumption, with all its kindred ailments. The person alluded to who has been cured by this remedy, is bro. PITTS, near Union Springs. Bro. HANDEY is now using it—I had occasion to write to the gentleman whose name you will see, to get the remedy for a poor lady who was suffering with consumption, who before the medicine reached me was relieved by the hand of death, and is now, as I trust and believe, in heaven, far from the reach of all disease.

You will perceive that Mr. COSGROVE does not design keeping the remedy secret, but is himself publishing it in the medical journals—this gives me confidence in the man, as he seems to have for his object the relief of the suffering.

Yours truly, J. M. NEWMAN.

The Japanese Recipe.

For the cure of Consumption, Bronchitis, Throat Complaints, Coughs and Colds, and the Debility of Constitution which these Disorders bring on.

RECIPE.

The Bark of the Re-Killa Arborea, in powder, four drachms; The Bark of the Bonghi

Nepeuthes, in powder, three drachms; Extract Gelatin, half a drachm; Extract Veronica Galatina, two drachms; Extract Pyritus, one and a half drachms; Sugar, three quarters of a pound.

DIRECTIONS.—Mix these ingredients well together, and moisten them with four table spoonfuls of hot water, then pour on one pint of cold water; stir the mixture, and then pour it into a bottle, and add half a pint of sherry wine or brandy. Cork the bottle tight, and keep it in a cool place. The medicine will be ready for use in two hours after it is mixed. The bottle should be shaken each time before taking a dose.

DOSE.—One table-spoonful every four hours, at first; if the pain and cough are very severe, the dose may be taken a little oftener. If the cough is troublesome, and the patient restless at night, half a table-spoonful may be given every two hours until the patient sleeps.

All orders for the medicine should be sent by mail, and the money sent will be at my risk.—Any one sending for the medicine and failing to receive it by due course of mail will please notify me promptly of the fact, so that any error of the mail may be rectified. I am more particular about the medicine, because in urgent cases delays are dangerous. All orders to me, or letters for information, should be addressed, REV. W. W. COSGROVE, 439 Fulton Avenue, Brooklyn, N. Y.

For the South Western Baptist. LA FAYETTE, CHANDLER CO., ALA., Aug. 8th, '60.

As the time has arrived for our churches to make up their contributions for missions, I hope they will contribute liberally to foreign missions. There are millions in heathen lands that want the Gospel, and it is our duty to give it to them. I have succeeded well here for missions, and there is an interesting state of things among the churches in this county. Brethren J. FALKNER and S. M. PERRY have had quite a number of accessions to their churches recently. I have been in the county more than two months, and have preached every day.

Yours in Christ, S. A. CRAWFORD, Agent F. M.

For the South Western Baptist. UNION SPRINGS, ALA., August, 3d, '60.

MESSRS. EDITORS: The church at Mount Zion, Macon county, commenced a meeting on Saturday before the fourth Sabbath in July, which continued nine days. The church was greatly revived. Fourteen were added to the church, twelve by experience and two by letter. Several others professed conversion, and will unite soon we trust. We had the valuable labors of brethren P. M. CALLOWAY and T. W. TOBEY. Much good was done.

In gospel bonds, F. H. MOSS.

Rev. J. H. COLLY writes us that the church composing the first district of the Central Association failed to meet with the Liberty church on Friday before the first Sabbath in August nor did any minister attend. He adds:

"But I hope that the good Lord was with us in the meeting. We received five by experience and three by letter. We closed the meeting on Sabbath evening, in consequence of having no ministerial help."

For the South Western Baptist. CHARLESTON, AUG. 6th, 1860.

MESSRS. EDITORS: In your very kind notice of the present made to me by friends in Galveston, I notice a slight error, which may serve to wound feelings. You say, "The church and community of Galveston presented him, &c."—The church had nothing to do with the donation. Not a single member was allowed to put his name to the subscription. Some of them would have done so most cordially, but were not permitted. It was gotten up and carried through by the citizens, and was designed by them as a token of their affection for me. No Baptist, directly or indirectly, had anything to do with the affair. Will you have the kindness to publish this, for I desire to give the honor solely where it belongs. The Baptists in Galveston are doing nobly for their poor pastor, and are a liberal band of brethren. They have my heart and my prayers. They are my own children in Christ, and I can never cease to love them.

Truly yours, &c., JAMES HUCKINS.

*The "slight error" was committed by following the exchange from which we copied.

For the South Western Baptist. FAULT-FINDING.

Why reader, bless your soul, it is the easiest thing in the world to find fault with others. It does not even require an actual wrong in the person, or any defect in the thing with which fault is to be found. Only let there be a fault-finding disposition in you, and imagination will supply the balance. Is it not so? HINTER.

Holding Letters of Dismission.

It has been too common with church members to obtain letters of dismission, and hold them six months, a year, two years, and sometimes ten years before joining a church. This is all wrong. Churches should require that their church members, when dismissed, should connect themselves in six months after they receive their letters with some sister church in good standing. Positive harm grows out of this holding over letters. The churches established in places whither these dismissed persons go are injured in public estimation so long as they retain their letters. It is desirable that every brother or sister should join the church of their faith and order, in the place to which they remove, immediately upon their arrival, even if they do not remain two months in the place; and then they could never complain, justly, of a want of attention. It is the duty of all members to make themselves known before they complain of a want of Christian fellowship.—La. Baptist.

For the South Western Baptist. CROSS KEYS, AUG. 8th, 1860.

MESSRS. EDITORS: Enclosed you will receive a statement of very important information, if true, and as one whom you know has been relieved from a Malignant case of Bronchitis, we may very naturally hope that a remedy has at last been discovered, which is a cure for that malignant disease, Consumption, with all its kindred ailments. The person alluded to who has been cured by this remedy, is bro. PITTS, near Union Springs. Bro. HANDEY is now using it—I had occasion to write to the gentleman whose name you will see, to get the remedy for a poor lady who was suffering with consumption, who before the medicine reached me was relieved by the hand of death, and is now, as I trust and believe, in heaven, far from the reach of all disease.

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A Heaven of Murderers.

The nearest approach that the world has lately seen to total depravity is the case of Rev. Jacob S. Harden, who administered poison to his wife in the most loving and affectionate manner, who witnessed with great composure her agonizing death struggles, and who up to his last moments showed no evidence of such an attribute as conscience or compulsion in his nature. This man, who, according to his own confession, has been engaged in deceiving and betraying woman from an early period of his life, and who used the advantages of his position as a spiritual advisor and counselor to ruin the souls of those committed to his charge, capping the climax of depravity by one of the most cool, deliberate and devilish murders recorded in the annals of crime, passes away from earth with the sweet composure of a saint, and, bidding his friends good-bye, piously tells them, "We shall meet in Heaven."

If that be true, Heaven must be the last place that an honest man should wish to go to. Not one murderer in a hundred is swung from the scaffold, who by some spiritual necromancy, is not brought to declare that he is going to Heaven, a declaration in flat contradiction to the words of inspired writ, which tells us that murderers shall be cast into the lake of bottomless fire. It was the custom among some ancient nations to give strong drink to him that was about to perish for his crimes, to stupefy the victim and diminish his sufferings. Such a practice would be less injurious to society than to intoxicate criminals upon the gallows with the conviction that they are going directly to Heaven, and thus produce the impression upon villains and murderers that the shortest way to the Society of angels is from the scaffold. There may be cases of repentance and forgiveness, after a life of crime, like that of the thief on the cross; there are, no doubt, young, undepraved natures, which, in a moment of violent passion, have shed human blood, who truly repent and are pardoned above, but, in all its aspects, it is demoralizing and ruinous to hold out to such deliberate and callous reprobates as the majority of murderers, that they can wipe out by an imaginary repentance in an hour, the judgment that is recorded in Heaven against years of wickedness; that they can bring blight and ruin upon our happy hearths; that they can deposit youthful innocence of their choicest jewels, and deprive it of all hope and happiness in life, or send it perchance to a bloody sepulchre; that they can bring down the grey hairs of parents in sorrow and dishonor to the grave, and then soar upward from the scene of all this misery and disaster to that Heaven, where nothing that defileth can enter in, and severely look down upon the hearts it has broken, and the life-blood it has shed, from the peaceful shelter of Abraham's bosom.

Probably few reflecting and intelligent persons are deceived by such shocking delusions as generally take hold of the minds of murderers at their last moments; but, unfortunately, the world is not made up of reflecting and intelligent persons. There are thousands who do not perceive that the reformation of character is a work necessarily gradual, and when bad habits have been formed, not only a slow but painful process, an alternation of victories and defeats, which may occupy a score of years before the poisonous weeds are eradicated, and the exotics of virtue take root in a nature which, from long habits of vice, has become like a rock, where the seeds of good have to struggle with a thousand enemies and uncongenial soil, with briars and thistles, and with birds of the air. But it is so difficult to remodel a man who has given way to ordinary vices, what shall be said of one who has given way to ordinary vices, what shall be said of one who has become so depraved as to liberally and maliciously to take human life? Is it likely that he can become a good man in a month or two after he has perpetrated that greatest of crimes? Shall he who, from malice premeditated, and with the cool cruelty and deliberation of Jacob S. Harden, has sent another unprepared to its account, be received into Heaven, while his poor victim is perhaps in a world of torment? Yet, this is the stereotyped absurdity we hear from the scaffold of every murderer. It is time that the religious performances of these criminals were kept to themselves, and that the scaffold should no longer become a regular pulpit, from which culprits of the deep dye shall preach to the community that a man may commit such crimes as they commit, and yet, after a week's imprisonment, be conveyed by angels into the bowers of Paradise. If it is thought advisable by their spiritual attendants to permit them to suppose that the miracle of the penitent thief has occurred in their case, let them, we again say, keep their blissful assurance to themselves; let them die with at least some outward semblance of humility, reserve, and respect for the morals and common sense of the public.

We are in receipt of a Circular of the fifth year of the Mossy Creek Baptist College, Jefferson county, Tennessee. This young and flourishing college is located in a healthy and beautiful country, and must prosper under its present able and energetic Faculty. Rev. N. B. GORRITH is President.

The Crops.

In our last report we reprobated the panic which had influenced some to send North West to engage corn. From a continued examination of our exchanges, we are confirmed in the views then presented, that an abundance of grain would come into Southern markets and all we had to do was to raise the money to purchase it. We do not believe that grain will be higher than it was last season, if as high. We give below some extracts. The first is from the Columbus Enquirer of the 7th inst. It is from a letter written from Louisville Ky., dated July 31st, to a gentleman in Columbus. He says: "Now I regard all this excitement as entirely premature in regard to grain. My recent trip to the east, through Cleveland, Buffalo, Albany, Boston, returning through Canada, via Grand Trunk Railroad through Michigan, a part of Ohio, Michigan, Wisconsin, Illinois and Indiana can breed the world, if they had the Railroad transportation. Georgia need not fear having to pay present prices."

Take the following from the Chicago, Illinois, Press: "We dare not repeat the estimates soberly made by competent men, of the surplus corn which Illinois can spare out of the crop now maturing; but this year's exaggeration would be difficult. We can only say that there will be no famine in this or any other land which our commerce will reach."

COLISEUM CHURCH, N. O.—This church now numbers over two hundred members; and it might be supposed that they would be satisfied to work together

for five years. But that indefatigable worker, brother James H. Low, with a few others, have already determined to form another interest the coming fall. A hall is secured, a minister well known throughout the South, of much eminence, of profound scholarship, and the most effective pulpit talents, together with much pastoral experience, added to no ordinary self-sacrificing piety, has been engaged, who will, God willing, be at his post early in the fall. We bid these brethren God speed in the name of our common Master.—Christian Index.

The Latest News from Syria.

The Kangaroo brings the news that peace has been concluded between the Maronites and Druses; that the Porte was using its best exertions to bring the fanatics who had taken lead in the insurrection to justice, and had protected against the intervention of the European Powers. Meantime, however, intervention had been undertaken by the French, but report said the troops would be recalled. There is strong reason for believing that the Janissars have been stirring up the insurrection, in the hope of destroying the Protestant Christians; but if so, "this violent dealing" had fallen upon their own heads. So far as can be ascertained, not less than 50,000 Maronites (the Maronites are Roman Catholic) have been butchered in the strife, while but few of the native Christians have suffered death.

Whether any treaties can bind such furious fanatics as the Druses and Maronites, and whether the Porte has the ability to enforce peace, may well be doubted; but there is ground for suspicion that the intervention of France and Russia had reference rather to the overthrow of Turkish power, than to the interests of either of the conflicting forces.

altogether, and dispense altogether with the priests. Their number is rapidly increasing, and it is confidently predicted that in a short time the Protestants will be numerically in the ascendancy.

Rev. J. S. Shuck was to the Goshen Association Va., by whom he is sustained as Chinese Missionary at Sacramento, Cal., that he has baptized more converts than all the Baptist missionaries at Shanghai combined during the same time. This fact shows that our Chinese immigrants were more easily evangelized than the people of their native land. It is, it should be said, to the presence of these heathens on our own shores.

The Texas Baptist announces the name of the following Pedagogical ministers as having lately become Baptists: Rev. J. W. Ballou, Presbyterian; Rev. Mr. Williams, Methodist; Rev. J. A. Dull, Methodist; Rev. Dr. P. McMenie, Presbyterian; Rev. J. D. Bono, Presbyterian; Rev. C. C. Shaw, Methodist; Rev. David Gostelow, Methodist; Rev. J. W. Cora, a Catholic priest.

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The Rev. James Hopart of Berlin, Vt., is probably the most remarkable preacher in New England. He is now about entering the ninety fifth year of his age, and the seventieth of his ministry; and still he is vigorous and active, preaching every Sunday when and wherever he can engage himself.

For the South Western Baptist.

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Grand total, \$2324 45

W. HORNBUCKLE, Treas'r.

Secular Intelligence.

Items of News.

A PRINTER'S TOAST.—The printer's master of trades. He beats the farmer with the fastest of trades. The carpenter with his rule, and the mason in setting tall columns; he surpasses the lawyer and doctor in finding cases, and beats the pastor in his management of the devil.

ZOUAVE.—The word "Zouave" is generally pronounced as a word of two syllables. It should be spoken as if written *Seave*, the a having the Italian sound as in "fau." The name is derived from the Arabic *Zouan*, a confederacy of Kabyle tribe who live on the mountains back of Algiers. The original Zouaves in the French service were composed of Arabs from the country near Algiers.

An exchange says, that the present method of shoe-manufacturing is rapidly becoming out-dated. There is a steam shoe factory in Saxony, Germany, where all the hand labor used about a shoe is in lasting on the uppers. The soles are cut, rolled, leveled and then shaped by machinery. They are blacked, polished and pegged by machinery. They are also bound, laced and stitched and supported by machinery. The establishment contains room for four hundred hands, none of whom require any of the old familiar tools, or the shoe-maker.

CORN AND COTTON CROPS.—A gentleman of our city, just returned from a tour through Montana, Lower California and Pike county, reports that the corn crop will be much more plentiful than it has heretofore been represented, most planters having made an ample supply, and a great many of them will have corn for sale. The cotton crop, though the same season, and the weather is a very short one, averaging not more than one half of last year's crop.—*Montgomery Post.*

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The first fruit of the treaty with Japan has ripened in the shape of large importations of an excellent quality of tea and an amount of raw silk, estimated to be worth \$1,000,000. The whole amount of the purchases from this country of Japan productions is estimated to exceed five millions of dollars. This, for six months, is a pretty heavy business. Of course Japan will need something that the country can furnish to exchange with this country.

There are a class of people in the world, that we feel a genuine sympathy for, and for which they go about with a spruce "don't look well enough" air, when all who see them are laughing at their appearance. We refer to the "dyed in the wool" men and women, who have been converted by the hands of John A. Young, the paper says—a regiment may be encountered any fine day on Broadway, with that dead shoe black look which hair dye gives. Nobody is deceived by the quantity of their hair, and the dye is sold most abundantly. That's a fact, and yet the poor devils think they are all right.—Now we will say to our readers who have gray hair, to leave dye alone and use only some reliable restorative, like Heilmann's, and then they will have a color fresh and vigorous, like that of youth.

MARRIAGES.

Married on the 7th day of August, at the residence of the bride's mother, of Auburn, Ala., by Rev. M. B. Hardin, M. R. SWANSON, and Miss MANDA F. JORDAN, all of the former place.

Married, in Talladega county, at the residence of the bride's father, on Tuesday evening the 24th, by the Rev. O. Welch, Dr. S. M. McALPIN to Mrs. H. G. WALSH, daughter of Col. Wm. Malloy, all of this county.

Obituaries.

Died, in Talladega, on Sunday morning, the 29th July, JACOB THOMAS, son of J. L. M. and Ann A. Curry, aged nine months.

Died, on the 22d ult., near Natusola, Ala., of a short but painful illness, MARY JANE, eldest daughter of Sam'l and Jane L. Reid, in the 16th year of her age. The deceased was one of the many excellent virtues won the love and esteem of all her associates. Another flower in all its freshness has been plucked from its stem. 10 the many bereaved friends and relatives we would say: "The words of sympathy we know, the struggle was a great one. But we would say, weep not, her spirit has bid a final adieu to its earthly habitation, and has winged its way to that 'shore from whence no traveler returns.'"

WEST POINT, GA., Aug. 11th, 1860.

Galveston (Texas) papers place copy.

Business Department.

Receipt List.

Paid to Volume No. Amount

John A. Gay, 13 43 2 00

Thompson Kendall, 13 11 2 00

Wm. H. Thornton, 13 12 4 00

Thos P Smith, 13 12 4 00

Rhoda B Whately, 13 2 2 00

W J Rickershaft, 13 45 5 00

Chapman Dickson, 13 12 2 50

Dr J M Ford, 13 12 2 50

Josiah Hawkins, 12 7 4 00

Leroy Jenkins, 12 4 1 50

W M Lynn, 12 4 1 50

John Cunningham, 13 2 5 00

Mrs Jane B Dugger, 13 2 5 00

H E Hardin, 12 15 2 00

E S Prince, 12 26 2 00

M B Everett, 13 2 2 00

W A M. Mercer, 13 13 2 00

Sarah Hale, 13 8 2 00

A B Hughes, 13 12 2 00

B C Bates, 13 12 2 00

Balmer, 13 12 2 00

Rev G H Chitt, 13 12 2 00

James Stanford, 13 12 2 00

W L Kirkpatrick, 13 12 2 00

W C A R Pace, 13 12 2 00

W Susan N Conner, 13 19 2 00

Elvira Moncrief, 13 13 2 00

Mrs C Eley, 13 14 2 00

Rev J Watt, 13 14 2 00

Rev Asa Dugger, 13 13 2 00

Associational Meetings in Alabama for 1860.

ALABAMA: Hopewell Church, Mount Village, Lowndes county, Friday Oct. 12th.

BETHLEHEM: Shiloh Church, Marengo co., Saturday Oct. 6th.

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CHESAPEAKE: Mount Calvary Church, Perry co., Friday Oct. 19th.

CAROLINA: Mount Calvary, Tallapoosa co., Saturday Oct. 13.

CONTRACT: Shiloh Church, Coosa co., Tuesday Oct. 21.

CHESAPEAKE: Cedar Bluff, Cherokee co., Friday Sept. 7th.

CHESAPEAKE: Coosa Valley Church, St. Clair county, Saturday Sept. 15th.

CHESAPEAKE: Greenville, Barbour co., Saturday Sept. 22d.

JERUSALEM: New Church, Dale co., Saturday Oct. 5th.

LIBERTY: Rock Spring Church, Chambers county, Saturday September 22d.

PINK BLOSSOM: Allenton Church, Wilcox county, Saturday September 15th.

PROVIDENCE: Salem Church, near Waynesboro, Saturday October 12th.

SALUD: Troy, Pike county, Saturday October 6th.

SHILOH: Union Church, Shelby co., Saturday Oct. 13th.

TALLAHASSEE: Liberty Church, Friday Oct. 5th.

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TENNESSEE: Spring Hill Church, Tuscaloosa county, Saturday September 22d.

TENNESSEE: Good Hope Church, Russell county, Friday September 14th.

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There are a class of people in the world, that we feel a genuine sympathy for, and for which they go about with a spruce "don't look well enough" air, when all who see them are laughing at their appearance. We refer to the "dyed in the wool" men and women, who have been converted by the hands of John A. Young, the paper says—a regiment may be encountered any fine day on Broadway, with that dead shoe black look which hair dye gives. Nobody is deceived by the quantity of their hair, and the dye is sold most abundantly. That's a fact, and yet the poor devils think they are all right.—Now we will say to our readers who have gray hair, to leave dye alone and use only some reliable restorative, like Heilmann's, and then they will have a color fresh and vigorous, like that of youth.

MARRIAGES.

Married on the 7th day of August, at the residence of the bride's mother, of Auburn, Ala., by Rev. M. B. Hardin, M. R. SWANSON, and Miss MANDA F. JORDAN, all of the former place.

Married, in Talladega county, at the residence of the bride's father, on Tuesday evening the 24th, by the Rev. O. Welch, Dr. S. M. McALPIN to Mrs. H. G. WALSH, daughter of Col. Wm. Malloy, all of this county.

Obituaries.

Died, in Talladega, on Sunday morning, the 29th July, JACOB THOMAS, son of J. L. M. and Ann A. Curry, aged nine months.

Died, on the 22d ult., near Natusola, Ala., of a short but painful illness, MARY JANE, eldest daughter of Sam'l and Jane L. Reid, in the 16th year of her age. The deceased was one of the many excellent virtues won the love and esteem of all her associates. Another flower in all its freshness has been plucked from its stem. 10 the many bereaved friends and relatives we would say: "The words of sympathy we know, the struggle was a great one. But we would say, weep not, her spirit has bid a final adieu to its earthly habitation, and has winged its way to that 'shore from whence no traveler returns.'"

WEST POINT, GA., Aug. 11th, 1860.

Galveston (Texas) papers place copy.

Business Department.

Receipt List.

Paid to Volume No. Amount

John A. Gay, 13 43 2 00

Thompson Kendall, 13 11 2 00

Wm. H. Thornton, 13 12 4 00

Thos P Smith, 13 12 4 00

Rhoda B Whately, 13 2 2 00

W J Rickershaft, 13 45 5 00

Chapman Dickson, 13 12 2 50

Dr J M Ford, 13 12 2 50

Josiah Hawkins, 12 7 4 00

Leroy Jenkins, 12 4 1 50

W M Lynn, 12 4 1 50

John Cunningham, 13 2 5 00

Mrs Jane B Dugger, 13 2 5 00

H E Hardin, 12 15 2 00

E S Prince, 12 26 2 00

M B Everett, 13 2 2 00

W A M. Mercer, 13 13 2 00

Sarah Hale, 13 8 2 00

A B Hughes, 13 12 2 00

B C Bates, 13 12 2 00

Balmer, 13 12 2 00

Rev G H Chitt, 13 12 2 00

James Stanford, 13 12 2 00

W L Kirkpatrick, 13 12 2 00

W C A R Pace, 13 12 2 00

W Susan N Conner, 13 19 2 00

Elvira Moncrief, 13 13 2 00

Mrs C Eley, 13 14 2 00

Rev J Watt, 13 14 2 00

Rev Asa Dugger, 13 13 2 00

Associational Meetings in Alabama for 1860.

ALABAMA: Hopewell Church, Mount Village, Lowndes county, Friday Oct. 12th.

BETHLEHEM: Shiloh Church, Marengo co., Saturday Oct. 6th.

BETHLEHEM: Bethel Church, Conecuh county, Saturday September 22d.

CHESAPEAKE: Mount Calvary Church, Perry co., Friday Oct. 19th.

CAROLINA: Mount Calvary, Tallapoosa co., Saturday Oct. 13.

CONTRACT: Shiloh Church, Coosa co., Tuesday Oct. 21.

CHESAPEAKE: Cedar Bluff, Cherokee co., Friday Sept. 7th.

CHESAPEAKE: Coosa Valley Church, St. Clair county, Saturday Sept. 15th.

CHESAPEAKE: Greenville, Barbour co., Saturday Sept. 22d.

JERUSALEM: New Church, Dale co., Saturday Oct. 5th.

LIBERTY: Rock Spring Church, Chambers county, Saturday September 22d.

PINK BLOSSOM: Allenton Church, Wilcox county, Saturday September 15th.

PROVIDENCE: Salem Church, near Waynesboro, Saturday October 12th.

SALUD: Troy, Pike county, Saturday October 6th.

SHILOH: Union Church, Shelby co., Saturday Oct. 13th.

TALLAHASSEE: Liberty Church, Friday Oct. 5th.

TALLAHASSEE: Graceland Church, Calhoun county, Saturday September 22d.

TENNESSEE: Union Church, Marshall county, Friday Oct. 19th.

TENNESSEE: Spring Hill Church, Tuscaloosa county, Saturday September 22d.

TENNESSEE: Good Hope Church, Russell county, Friday September 14th.

TENNESSEE: Church, Bibb co., Saturday Oct. 2

SECOND SERIES.

past Cotton Gin is far the best now in use.
For past patronage, we solicit an interest in
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Minj. Menefee Tatum, Warrior Stand; Dr. T. F.
M. Johnston, Tuskegee; Col. J. F. White, Auburn;
Abbe, Pike co. Dr. James Royd, E. Crawford,
G. A. T.