

South Western Baptist

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bold Mahometanism, Popery, corrupt Protestantism, and semi-infidelity all mingling in the deadly strife. The Crescent and the Cross, two emblems of corrupt religion, wave in the breeze and adorn the banners of great armies, while corrupt Protestantism, and semi-fidelity cleave their respective embanks to the breeze, and march into the battle field to sustain their cause. Shall it be that these false systems shall prove the destroyers of each other, and that over them all a pure Christianity shall arise to bless the world? Or shall it be that monarchies and limited monarchies contending with each other and destroying each other, pure republicanism shall arise in all the beauty and loveliness of her character, and in all the majesty of her strength and drive every form of oppression from the world, and say to all the sons of men that liberty of conscience shall be guaranteed to all; that into whatever nation they may enter, whether as subjects or visitors, upon the high mountains or in the deep valleys, they may worship the God of heaven, in their own chosen way without molestation and without fear? These are questions of thrilling importance, and nothing less than divine inspiration can unveil the future and show the results of the present European war. The revolutions in China, in Spain, in Mexico and in other nations still, encourage the thought that God is doing wonders in the world. Thrones are tottering to the base, crowns are falling from the heads of kings and dynasties are wasting away. Idolaters are casting their idols to the winds and the bats, and the Bible is gaining access among the benighted of the world. Amidst these mighty changes, God is encouraging the Christian heart with the prophetic assurance that every nation shall eventually be brought under the sway of his own sceptre, and that the nations of the earth shall be given to the Son of his mediatorial empire. Yet the time when this great change shall be wrought may still be in the far distant future, and so far as we can know the present contumacious among the nations may only be a prelude to the fiercer and more terrible struggle with Gog and Magog, the last mighty enemies of God upon earth.

It becomes all Christians therefore to consider calmly the tendency of all things and improve the occasion for the furtherance of the cause of God. What effect do these things produce upon the world and upon the Church of Christ? Are not national strifes and frequent wars familiarizing all with scenes of oppression, and removing all tender emotions from the heart? Are not the changes which are going on in the Christian world leading more to the adoption of Ecclesiastical forms and power, than to the humility and simplicity of the Gospel of truth? Are we not viewing all things too much with an eye fixed upon worldly ends, rather than to promoting the cause of God? Do we regard the present state of the world as manifesting the Almighty power of God in opening wider fields for Christian benevolence? And are we preparing to take advantage of the struggle among nations, and as speedily as possible fill the whole earth with the knowledge of God? Are the abundant blessings of heaven in our own land, regarded as indicative from heaven that through our instrumentalities, God's way is to be known upon earth, his saving health among all nations? We fear that the tendency of these things through the perversion of our own hearts, is to become more and more covetous and worldly minded, and to look more to adding fields to fields and good to good, and to enjoying all that may gratify our fleshly appetites, rather than to consecrating ourselves and our all unreservedly to God and his cause.

Dear reader! Ponder these things well, and then act in accordance with God's inspired truth, and the world will bless the day in which you live.

SELECTIONS.

From the Presbyterian Witness.

Doctorate Declined

[The Central Christian Herald, contains a letter from the Rev. Thornton A. Mills, declining the honorary degree of Doctor of Divinity, lately conferred upon him, by Hanover College. It is a characteristic letter, and we cannot well resist the inclination to give it to our readers entire.]

"The Board of Trustees of Hanover College, at the late commencement, on the 21st instant, conferred the honorary degree of D. D., on Rev. T. A. Mills of Indianapolis."

By this announcement, I learn that I have a name and a place among the Doctors. For such an expression of favorable consideration, coming unsolicited and unexpected, from an institution in a different ecclesiastical connection, and prompted by no selfish motives, my most respectful thanks are due. Could I, in any case, consent to use this degree, I would in the present.

But viewing the subject in a different light from my academic friends, I am constrained to decline it.

I believe the interests of both christianity and literature require, that colleges should cease to confer, and religious men cease to receive honorary degrees. No legitimate objection can be made to degrees bestowed for actual attainments, tested by examination, such as A. B. in literary, or M. D. in medical institutions; but to the conferment of mere titles, growing neither out of official standing, nor personal character, there exist unanswerable objections. Some excellent and deserving men wear such degrees, being indifferent to them, or too modest to decline them, or considering them a folly and a burden, or believing them becoming and proper; but of the majority of titled ministers, it may

be truly said, in the language of the Psalmist, regarding a more serious matter, "surely every man walketh in a vain show."

1. I am very unfavorably impressed with their origin. The subject of distinctions of title, place and power, was once warily agitated in the so-called "College of the Apostles;" and an ambitious Jewish matron was not backward in applying for the highest degree for her two sons; but the great Master was unmistakable and peremptory in refusal and prohibition. He said: "It shall not be so among you." "The Pharisees love to be called Rabbi, Rabbi, [Doctor, Doctor;] but be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren." The only title to distinction he ever offered to acknowledge, and reward, was that of simple, sincere, self-forgetful self-sacrificing devotion to the good of others. Distinctions, political, ecclesiastical and literary, which Christ would not admit into the Church, the Pope most liberally established. Honorary literary degrees were first authorized by Papal rescripts in the middle ages, and were the natural outgrowth of Papish theology. They were used to pamper a hierarchy of "lords over God's heritage," who monopolized learning, and left the people in darkness. The unholy connection of Church and State gave them their chief value. But for forgetfulness of Christ's precepts, they could not have been instituted, and Protestants retain them as they do certain other "errors of Romaniism" laying their foundation in human nature.

2. I consider their tendency evil. They make distinction among men, where frequently there is no difference. They are anti-republican in their nature, being patents of nobility in the republic of letters; and though they do not pass by descent or entail, they are often perpetuated by methods equally aristocratic and absurd. They create an adventitious rank, where coronets are worn which were never worn; kindling ambition in the superficial and the vain, and sometimes throwing into the shade those who deserve to be prominent. Like poison among medicines, or war in certain states of society, they had a relative value in the Dark Ages, when they were instituted; but ought not to be perpetuated, under republican institutions, where no titles are conferred but those of necessary office, and no distinctions are acknowledged but those which are honestly earned.

3. The Doctor's degree, as conferred by most Colleges, is a very equivocal honor, for there is no definite and generally acknowledged standard, according to which it is given. Each denomination has a standard of its own, and a class of Doctors peculiar to itself. An individual who would be accounted but a tyro in divinity by one, is considered to be a notable Doctor by another. It is sometimes a question of interest which sect shall support the largest amount of worldly pretensions by an imposing array of Doctors. Each College has its own standard. Dignified Old Yale has, for several years past, declined giving degrees. Harvard, haughtily disdainful, confers them a second time. State institutions, like Union College, are compelled to scatter them all round, to ensure peace and confidence; and denominational Colleges are charged with the responsibilities of maintaining the standing of their respective bodies, by a plentiful dispensation of such honors. It is a title can not be had of a superior institution, an inferior may be induced to confer it. Some Colleges did in this way for the support of influential men; and some men, or their friends for them, beg or buy degrees from Colleges whose dependent circumstances do not elevate them above the pressure of such toiling and moving applications. Some who could not obtain a degree where they are known, secure it by such means where they are not known, and suddenly burst in full dignity on the astonished community. Fashionable Churches solicit the degree for their pastors, for in the prevailing low state of religion, it is of as high consequence that the minister should be a Doctor, as that the music should be operative, the windows of stained glass, and the whose concern involved in "dim religious light." It is sometimes sought for those whose decayed talents or waning popularity need such a support. Men to whom a thorough examination in theology would be a fiery trial, sport it quite consequentially.

Out of the whole range of Doctors, it is extremely difficult to man or Theological schools. Prominence, ability to raise money, and certain official stations, are almost certain to be adorned with it, and quite a number who yet need the Apostolic injunction, "let no man despise thy youth," are paraded with it through the world. As the standard varies and deteriorates, the Doctors multiply. It is an affected self-decoration which leads me to say that my age and scholarship are not

such in my own estimation, as to entitle me to a degree by any just and actual standard. And as doctors are now made after such a variety of pattern, were I to use this degree, all that portion of the public unacquainted with the orthodoxy, discrimination, and good judgment of the College which has conferred it, would be at a loss to know after what pattern I had been made, and would be liable to misapprehend my true dignity.

4. Such degrees I consider inconsistent with the genius of the Gospel. Its grand design is to form an universal brotherhood of which Christ shall be the head; the members of which shall be equal in privileges, and from which worldly distinctions shall be banished. Its humble, suffering, heavenly spirit is essentially adverse to these, and its unspurring requisition of self-denial forbids them. It rewards every one for what he is and what he does, and utterly ignores any other title to favor. I shall be bold that these are not religious, but literary titles. They are conferred, however, with very slight reference to literary attainments, are not used for literary purposes, but are intruded upon our religious papers, and pulpits, and Church and Missionary meetings, ecclesiastical proceedings. They serve to give fictitious importance to very moderate men, create inequalities where all should be on a level, furnish temptations to vanity and self-conceit, which poor human nature is too weak to withstand, and constitute one of the little evils which go form the sweeping current of worldliness so characteristic of the times.

Some reader may probably say, I have now made "much a-do about nothing." I frankly acknowledge a Doctorate, after the common standard, is not very much; but I have been led to regard even little things since I apprehended the Proverb of the Apothecary's ointment, recorded Ecc. 10:1.—I have responsibilities beyond my own to consider in this matter. I decide for no one. I have written freely and candidly my deliberate impressions as gathered from extensive observation. I shall continue to address my brethren by such titles as they are pleased to use. For myself, I desire no higher designation in society, than that which belongs in common, to gentlemen, and among Christians, I wish no better than indicated by our Lord when he said, "ye are all brethren."

Thornton A. Mills.
Indianapolis, Aug. 14, 1854.

From the Periodical Literary.
Renowned Offences.
BY ELDER J. S. BAKER OF GA.

QUERY IV. How are we to proceed when a member of the church is charged, by common rumor, with criminal conduct?

This is an important inquiry, it presents before us a subject on which it is much more common to err than to act correctly, and one which involves interests in no respect inferior to those involved in our preceding articles on private and public offences. In our answer we shall speak, first, in reference to the action of individuals, and, secondly, in reference to the action of the church.

The action of individuals.—1st. It is not our duty to notice every evil report that we hear of a brother; for evil reports, of some kind or other, will ever be circulated about those who are active in the cause of Christ. The word of God declares, that if any man will live godly, he shall suffer persecution; and where persecutors are prohibited the use of fire and faggot, and the sword, by the civil law, they will never fail to resort to the "scourge of the tongue." He that will busy himself with every evil report which he hears of a brother, will find but little time to attend to any thing else, and will seldom hear any good of himself or of others. As a general rule, therefore, we would say, give no heed to reports of a vague, indefinite, unauthenticated and improbable character.—2d. But, on the other hand, beware of turning a deaf ear to every evil report. If we were to adopt the rule, never to give ear to an evil report, it is evident that offenders could never be arraigned or convicted of guilt. If report charges a brother with a criminal act of a specific character, we are bound to notice it. Our duty to the accused, as well as to the church, requires that we should notice it, and trace it, if possible, to its source.

2. We should carefully avoid giving currency to an evil report, however confident we may be of the truth of that report. Many violate this rule, unintentionally. They profess, perhaps, great regret that such a report should be circulated, and a strong desire that it should be suppressed. At the same time, they roll the ball as it were forward, give it a new impetus, and a new direction. It is sent into the neighbor's family circle, and thence into many others. They thus act, effectually as agents for the transmission of the evil which they profess to deplore. Another repeats the evil rumor, and excuses himself by saying

it is no secret; he supposes there is no harm in repeating what is in every man's mouth. We would remind such, that we are cautioned in Scripture against following the multitude to do evil, and that sin is not the less sinful because it is committed by the many.

3. It is our duty, in but very few instances, if indeed in any, to give information of the report to the individual principally affected by it; for if the report be of a comparatively trivial or of an indefinite character, it is worse than useless to apprise him of it. On the other hand, if the report contains specific charges of a criminal character to acquaint him with it, without taking previous steps to ascertain the truth or falsity of those charges, cannot fail to be productive of evil, whether he be innocent or guilty. If innocent, it will greatly harass his mind, damp the energies of his soul, embarrass his actions, weaken his efforts, and, consequently, diminish his usefulness. If he be guilty, it will serve to place him on his guard against the consequences of his guilt, and afford him an opportunity of seeking to conceal his sin and evade justice. It would be like notifying a thief before hand, of our intention to search for goods which we suspect him of having stolen. A man, it should be remembered, who is base enough to commit a grossly criminal act, will seldom be found honest enough to confess it.—These remarks may serve to prepare the way for the rule which we would recommend to be pursued, in every instance in which a brother is charged, by common report, with some criminal act.

Our rule is simply this, endeavor to trace the report to its origin, with as little delay as possible. Demand of him who repeats the report in your hearing, his authority. Go to his authority and proceed, in like manner, from individual to individual, until you are well assured that the report is false, or until you have obtained evidence sufficient to prove it. In either event, you will be rewarded with the consciousness of having discharged your duty. Yours will be the satisfaction to reflect, that you have been instrumental in vindicating the innocent, and detecting the guilty, and unmasking the hypocrite. Were this course generally pursued, the circulation of evil reports. Individuals would be led to reflect well before they gave currency to a report.

4th. Having obtained evidence of the truth of an evil rumor, it is your duty, in the next place, to bring it, or cause it to be brought, before the church; not in the form of a report, but in the form of a charge against the member implicated. When the case is brought up for trial, it will be your duty, further, to adduce the evidence upon which the charge was based.

The action of the church.—In reference to the question, as it affects the church, we have but two remarks to make. 1st. An evil report should never be brought before a church, unless brought in the way above directed, or by the individual chiefly implicated in the report. 2. Should information, however, of a report affecting injuriously the character of a member, be lodged with the church, it will be her duty, whether the case was formally or informally brought before her, to adopt such measures as may be necessary to a thorough investigation of it. She should use every lawful means in her power to obtain sufficient evidence, either to exculpate or convict the reported offender. In all such cases, however, it should be remembered, that every man is to be presumed innocent, until he is proved guilty. By this rule we expect others to regulate their conduct towards us; by the same rule we should regulate our conduct towards others.—"Let us walk by the same rule, let us mind the same thing." Phil. iii, 16, and Matt. vii, 12.

"Blissed Redeemer! how divine, How righteous is this rule of thine, Never to deal with others worse Than we would have them deal with us."

A WORTHY EXAMPLE.—An estimable sister who quit this vale of sorrow, left to an only little daughter a legacy of \$17,000. This sum, by the will, is to be kept at interest until the daughter becomes of age; one half the interest is to be appropriated to the maintenance and education of the daughter, the other half to be equally divided between the Southern Domestic Mission Board and the Indian Mission.

This sum will be sufficient to support a native Missionary among the Indians one year. Suppose it be ten years before the daughter be entitled to it, and then suppose (which is but reasonable) that there are an average of fifty conversions per year under the labors of that Missionary; the result will be five hundred Indians saved. What a treasure is laid up in heaven for the dear mother, and what a lesson of religion taught the daughter! Suppose, upon the same basis, that the sum given to the Domestic Board will support a Missionary six months of the year, and proportionate result follows. How glorious will be the reward of the donor, how great the result of a small bequest.

From the Biblical Recorder.

Dear Brother:—Not long since I heard the following conversation between a Baptist brother and a Methodist Minister. Speaking upon baptism, the Baptist brother observed it is astonishing to me you can make three baptisms of one.

Methodist. Do you understand the Scriptures to mean there is but one way to administer baptism?

Baptist. Surely I do. The Scriptures give no account of but one way of water baptism, and that by immersion as was practiced by the Apostles.

Methodist. You cannot point out a single passage in the Bible that says anything about immersion.

Baptist. The Apostolic example proves clearly to any unprejudiced mind that the only mode practiced in the days of the Apostles was immersion. For example, Philip and the Eunuch went down into the water and came up out of it.

Methodist. True they did, but how was this done? They were both in the chariot riding along the road, and when they came to this little stream running cross the road, they drove down into the water, and Philip dipped up a little water and baptized the Eunuch, and then drove out of it. This shows clearly that they both went down and came up out of the water.

Baptist. The Bible gives no such account. What you have stated is all supposition. The Scriptures say they (Philip and the Eunuch) were together, and they came to a certain water, and the Eunuch said, See here is water, what doth hinder me to be baptized? Philip says if thou believest thou mayest. The Eunuch says I believe that Jesus Christ is the Son of God. And then he commanded the chariot to stand still, after which they went both down into the water, both Philip and the Eunuch, and after the baptism, Philip was caught away and the Eunuch went on his way rejoicing. Now according to your doctrine, neither of them left the chariot. The Scriptures teach a such doctrine.

Methodist. My dear sir, do you know that there is not water enough in that country where Philip baptized the Eunuch to immerse a man?

Baptist. No sir, neither do you know that to be so.

Methodist. O yes, history gives us such an account.

Baptist. Do you understand history?

Methodist. Yes, sir.

Baptist. Here, sir, is the map of North Carolina. Show me how many places you can find there in this country sufficient to immerse a man.

Methodist. Well, sir, here is the Chowan river. I suppose this is sufficient to immerse in.

Baptist. Is that all the water you can find sufficient to immerse in in this country?

Methodist. Yes.

Baptist. I find fifty places that history gives no account of in this country sufficient to drown you and your horse, much more to immerse in. Now, sir, away with your history, and take the Bible for your guide.

Methodist. Well I suppose it may be so, yet that don't go to prove the Eunuch was immersed.

Baptist. Where was our Savior baptized?

Methodist. At or near the river of Jordan.

Baptist. What, at or near the river of Jordan did you say?

Methodist. Yes, sir.

Baptist. Don't the Scriptures say that he came up out of the water, and how can you say he was baptized at or near the water?

Methodist. Does this prove that the Savior was immersed?

Baptist. Did not John baptize the people in the river of Jordan, and do you suppose they would go down into the river just to sprinkle or pour a little water upon the people?

Methodist. Do you know that the word into means more than one thing? It has many meanings. It means at or near the place, not particularly into the place.

Baptist. Do you state that as a truth?

Methodist. I do, sir.

Baptist. Then, sir, I can account why the lions did not hurt Daniel, for, according to your rendering, Daniel never was into the lions' den, but only was round about the den. Now, sir, if your doctrine be true, the righteous never will get into everlasting life, nor will the wicked be cast into hell; they will only be round about the places.—Such a doctrine as this is sinful in the sight of God, and I hope that you will search the Scripture and find out the right way.

The man said nothing more upon subject, and bid us good bye. I hope the old man will learn something besides what he has been taught by others before he dies. A Hezema.

From the Tennessee Baptist.

Mary Washington College, Pontotoc, Miss.

BRO. GRAVES:—The examination in this institution came off on the 25, 26 and 27 of July, and the Board of Visitors and Trustees present, all harmonize in the decision, that they have never witnessed an examination in which the students acquitted themselves as well as did the young ladies of the Mary Washington College.

Dr. Smith, who had witnessed very many examinations, three of them in Baltimore, Md., decides that this exceeds any and all that he has ever witnessed; and Elder Norris of South Carolina, a gentleman of distinction, corresponding, concludes that it exceeds any that he had ever witnessed in that old and highly literary state. And many other literary gentlemen who were present on the occasion, were hearty in saying that the young ladies of this institution were more thorough and perfect in all the branches which they had studied, than any they had ever witnessed the examination of.

Owing to the youth of the institution, and the regulation that none could graduate "except such as are duly and truly prepared," there were but two candidates for graduation, Miss Forman, and Miss Smith, both of whom graduated with honor to themselves, and to the institution.

There has been a regular increase, and growing interest in the college, ever since Dr. Slack has been its President, and the departments respectively filled by sister Slack, and Miss Ross, Mrs. Earle and Miss Brantly, and the steward's department by Elder Ball. Indeed, such is the ripeness of President Slack's scholarship, that for government, abandoning acumen, and vigilance, that an institution with him at its head, all other things being equal, cannot well fail of success. "His the man."

And no College in the whole South can boast of a healthier location, only two serious cases of sickness having occurred during the year. But should a student chance to meet with some of "those ills which flesh is heir to," Dr. Slack is at hand, and most vicariously and tenderly attends to it, and gives relief in its inception.

In a word, an incursion can be too high for Mary Washington College, and hitherto due praise has not been awarded to her merits. She truly stands equal if not prominent, amongst her sister institutions in the "sunny South."

We have given but an outline, however, and have been cautious not to subject ourselves to the charge of exaggeration or high coloring; but may, with propriety, say, in the language of the "Queen of the South," "the half has not been told."

There were in attendance during the last session ninety-four students, and we expect to say, at the commencement of the next annual session, which is to take place on the first Monday in October, 1854. "And still they come."

BOARD OF TRUSTEES & VISITORS.

From the Christian Index.

Insure the Life of your Pastor.

The future of a devoted minister is often a sad and gloomy picture. The congregation for whom he labors scarce, and for the rainy days which are to come hereafter, when sickness and age or death shall deprive him of the power to work, his only hope is in God. That hope is not, that a miracle will be wrought to give his widow bread, or his children a home, or that friends will provide for them; for bitter observation informs him that few such examples are to be found. The hope is rather, that a kind Providence will lighten the burden by cheering and comforting them in the day of trial, and by improving the adversity to their spiritual good.

But ought not the Church to provide for a more material remedy? Ought she not to secure something for the future support of the families of those who spend their health and strength in her service? Ought she not to have a fund scarcely appropriated to the poor widow and the helpless orphan? Ought not the congregations to take out policies of insurance on the lives of their pastors when they have families who would be left destitute by their sudden departure? Ought they not by a small annual contribution to secure a competence for the survivors until that good time arrives when the provision made by the Church shall be ample and ready? Until all come up to the help of the ministers and a general contribution is secured, ought not individual members who are rich and able, to provide for their own pastors? There is no better way to make the work general and universal than to legislate in single instances. One Church member securing a comfortable support for the family of his minister, by so easy, simple and practicable a method as the purchase of a policy on his life, would prompt many others to the same good and noble work.

—A.

The accounts of the destruction of the groups at the West, by the drought, are said to be very much exaggerated.

From the Tennessee Baptist.

Mary Washington College, Pontotoc, Miss.

BRO. GRAVES:—The examination in this institution came off on the 25, 26 and 27 of July, and the Board of Visitors and Trustees present, all harmonize in the decision, that they have never witnessed an examination in which the students acquitted themselves as well as did the young ladies of the Mary Washington College.

Dr. Smith, who had witnessed very many examinations, three of them in Baltimore, Md., decides that this exceeds any and all that he has ever witnessed; and Elder Norris of South Carolina, a gentleman of distinction, corresponding, concludes that it exceeds any that he had ever witnessed in that old and highly literary state. And many other literary gentlemen who were present on the occasion, were hearty in saying that the young ladies of this institution were more thorough and perfect in all the branches which they had studied, than any they had ever witnessed the examination of.

Owing to the youth of the institution, and the regulation that none could graduate "except such as are duly and truly prepared," there were but two candidates for graduation, Miss Forman, and Miss Smith, both of whom graduated with honor to themselves, and to the institution.

There has been a regular increase, and growing interest in the college, ever since Dr. Slack has been its President, and the departments respectively filled by sister Slack, and Miss Ross, Mrs. Earle and Miss Brantly, and the steward's department by Elder Ball. Indeed, such is the ripeness of President Slack's scholarship, that for government, abandoning acumen, and vigilance, that an institution with him at its head, all other things being equal, cannot well fail of success. "His the man."

And no College in the whole South can boast of a healthier location, only two serious cases of sickness having occurred during the year. But should a student chance to meet with some of "those ills which flesh is heir to," Dr. Slack is at hand, and most vicariously and tenderly attends to it, and gives relief in its inception.

In a word, an incursion can be too high for Mary Washington College, and hitherto due praise has not been awarded to her merits. She truly stands equal if not prominent, amongst her sister institutions in the "sunny South."

We have given but an outline, however, and have been cautious not to subject ourselves to the charge of exaggeration or high coloring; but may, with propriety, say, in the language of the "Queen of the South," "the half has not been told."

There were in attendance during the last session ninety-four students, and we expect to say, at the commencement of the next annual session, which is to take place on the first Monday in October, 1854. "And still they come."

BOARD OF TRUSTEES & VISITORS.

From the Christian Index.

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THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, SEPT. 26, 1854.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:
 Rev. FRANK CALDWELL, Chickasaw Co., Ala.
 Rev. D. R. W. NELSON, Wilcox Co., Ala.
 Rev. JAMES H. DEVEREAUX, Marion, Ala.
 Rev. G. B. MELANSON, Pike Co., Ala.
 Rev. N. H. DELEY, Montgomery, Ala.
 TOMLIN CASE, Montgomery Co., Ala.
 Rev. F. H. MOSE, Talladega Co., Ala.
 Rev. JOHN CALDER, Auburn, Ala.
 P. H. DRAKE, Camden, Ala.
 Rev. K. HAWTHORN, Camden, Ala.

Subscribers can also remit money to us by mail at our risk, directing their communications to the *South Western Baptist*, Tuskegee, Ala. And when the amount sent, do not appear in the receipt list in due time, we wish to be informed of it.

CLUB RATES.

We propose by the aid of our brethren and friends in the South Western States to extend our list to

10,000 Subscribers.

And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends and earnestly appeal to them to lend a helping hand.

Propositions.

I. To any person sending us ten dollars and the names of five subscribers, the *South Western Baptist* shall be sent one year in advance free of charge. Or if desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year, to be sent to whoever may be designated.

Rev. John D. Williams, traveling agent for the ALABAMA BAPTIST BIBLE SOCIETY, at Marion, Ala. Also, the authorized agent for the *South Western Baptist*.

AGENT OF HOWARD COLLEGE.

Rev. Z. G. HENDERSON has been appointed by the Board of Trustees, Agent of Howard College, and enters upon the duties of that agency about the first of July. He is commended to the Christian confidence and regard of all our brethren in the State. It is hoped that he will receive the hearty co-operation of all the friends of the College.
 H. T. LEBIRD, President.
 MARION, May 27th, 1854.

P. S.—Rev. Z. G. HENDERSON, is also authorized agent for the *South Western Baptist*.

CENTRAL INSTITUTE.

J. A. PYLANT is the authorized agent for the Central Institute located on the plank road 14 miles from Wetumpka in Coosa county Ala. He is also authorized agent for the *South Western Baptist*.

Rev. A. Van Hoose.

Honored to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also traveling agent for the *South Western Baptist*. We commend him to the confidence of the public.

Rev. James Davis, of Georgia.
 Is the agent of the BIBLE REVISION ASSOCIATION at Louisville, Ky. His agency extends to Georgia and Alabama. He is also authorized to act as agent for the *South Western Baptist*.

RECENTLY IN TUSKEGEE.—Our town has at length been visited by a most gracious outpouring of the Spirit of God. Meetings are held night and day at both the Methodist and Baptist Churches. Within the last week, not less than thirty conversions have occurred at the Baptist Church. The meeting has been in progress at the Methodist Church something over two weeks. We have not learned the number of conversions, but presume that they are equal to those which have occurred at our Church. On last Sabbath we had the pleasure of baptizing fourteen into the fellowship of the Church. Others are standing over until next Sabbath, and still others are expecting to unite with the Church soon. The meetings at both Churches still continue with unabating interest.

Baptist Churches Primitive and Apostolic.
 The sermon by G. S. Bailey of Pekin, Illinois, bearing the above title, and published in part by us last week is by some means mislaid so that we cannot go on with the publication. It may be possible that some one of our brethren during the Association, took it through mistake as it may have been mixed up with minutes of the Association. If such is the case whoever may have it will confer a favor on us by mailing it to us immediately.

Howard College.

The prospects of this institution were never more flattering than at present. The Rev. H. TALBIRD, D. D., its esteemed President, was present at the late anniversary of the Tuskegee Association, held in this place, and on Sabbath evening preached one of his best sermons in the College Chapel, to a large and attentive audience. He is much encouraged in regard to the prospects of this institution. It will be remembered that at the close of the last term, in July, the Rev. Z. G. HENDERSON, one of the Theological students, was appointed agent of the College. He was also present at our Association, and gave a good account of himself. Within the two months he has been operating, he has raised nearly eight thousand dollars on the literary endowment. It is his desire, by the first of November next, to raise ten thousand dollars. Judging from his past success, we doubt not that he will accomplish it. It is of vast importance to have this amount secured by the next meeting of the Convention, as it will at once stop the annual draw upon the permanent fund.

While upon this subject, we wish to suggest to our brethren the propriety of endowing another professorship in Theology. It is supposed that there will be not less than some fifteen Theological students in College next term. It is utterly impossible for one professor, and to be the President of the College, to do justice to such a class. It is hoped that the Committee on Education, or the Board of Trustees, if both, will bring this matter prominently before the next Convention. If we had one more professorship of Theology, with the ten thousand dollars we

hope the present agent will add to the literary fund soon, the College would be placed on a permanent foundation. This amount can be raised with comparative ease within the course of one year. Brethren, shall it not be done?

What Association will do Likewise?

We take the liberty to lay before our readers the proceedings of the TUSKEGEE ASSOCIATION which closed its session at this place last week, in reference to the *South Western Baptist*. The following report and remarks of the clerk are taken from the Minutes of the Association now going through the press, and we publish them hoping it will provoke other Associations to aid us in a similar way.
 —The Report of the Committee on Periodicals was read and adopted.

REPORT

The Committee on Periodicals beg leave to report: that they strongly recommend the encouragement of Southern Baptist Literature. There are many publications in the South West well worthy of our support. We would recommend our brethren of Alabama to sustain the *SOUTH WESTERN BAPTIST* published in Tuskegee, Ala. This paper is well published by enterprising men, and edited by two of our able Ministers of the Gospel. We would therefore cheerfully recommend it to the patronage of the Baptist Denomination.

Respectfully submitted,

MARCELLUS B. JELKS, | Com.
 JAMES D. ADAMS, | Sec.

Upon the adoption of this report several spirited addresses were delivered urging the brethren present to lend all their aid in sustaining the *South Western Baptist* and giving it a wide circulation. Nearly all present very cheerfully agreed to use their influence in its behalf, and pledges were made by brethren to get clubs of new subscribers, amounting in all to more than 200. And besides these pledges some 40 or more new subscribers were entered upon the subscription list.

Thanks to our brethren for their confidence and aid!

Central Institute, Coosa County, Alabama.

This Institution is located about fourteen miles from Wetumpka, on the Plank Road, in a very eligible position and upon a beautiful site, in a healthy country and in the midst of the very best society.

It has been established by the Central Baptist Association as a Male Institute and is expected to continue under the patronage and control of that body. The corner stone of the building was laid on the 7th inst, with appropriate ceremonies in the presence of some 2500 or 3000 persons. The building is now in progress by competent workmen and in charge of a very efficient and prudent building committee, and the whole superstructure will in due time be completed so as to combine utility and economy in all the arrangements. The requisite funds for the completion of the building and the outfit of the Institution have not yet all been secured and the confident appeal is made to the denomination of the State that a ready response will be given to meet its necessities. It is expected that arrangements will be made sometime during the next year to commence the School under the most favorable auspices possible.

The enterprise we regard as an important one for East Alabama and shall rejoice at its prosperity.

Mr. J. A. PYLANT is now actively engaged as agent in endeavoring to raise the requisite amount of funds, and he contemplates extending his visit to different portions of the State, and wherever he goes we trust he will meet with good encouragement and with a ready response from the liberal minded.

The Health of Marion.

In a postscript appended to a letter received from Bro. Jewett of Marion, we are informed that Marion is now entirely healthy, and presents no reason why pupils should not at once fill the schools in that place.

The Liberty Association.

Having returned to Tuskegee from the Liberty Association just as our paper is going to press, we have time only to say that during our stay the business of the body moved on harmoniously, and a good degree of prosperity was reported by the Churches.

Hymn Books.

In visiting several of the Churches around Tuskegee, we have been somewhat surprised to find such a diversity of hymn books in use. In one we find the Psalter, in another the Baptist Psalms, in another Dossy's Choice, in another Mercer's Cluster, and in still another the Baptist Hymns.

We had hoped that ere this time, the Churches contiguous to each other, would adopt some Hymn book, that there might be uniformity in our singing. It is considerably inconvenient for ministers to change their hymn books every successive Sabbath when they happen to visit different Churches.

Revivals.

The Rocky Creek Church, Jasper Co., Ga., has recently held a meeting of fourteen days continuance, during which thirty-three persons were saved by baptism.

The Greenville and Antioch Churches, in Meriwether county, Ga., have recently had accessions, amounting in the aggregate to seventy-one.

At Ebenezer Church, Camden county, N. C., twenty-eight persons have been baptized, and at Lambertons, twenty-three.

The Tennessee Baptist reports revivals in Georgia, at Pleasant Hill, at which seventeen were baptized;—at Noon-day, thirty-three;—at Kingston, sixteen;—and at Concord eleven.

The Rev. John G. York, writing in the Christian Index, states that during eight weeks here in the vineyard of the Lord, he has heard nearly six hundred persons united to the Church, and has baptized seventy-eight of that number.

We understand that the revival is still in progress in the City of Montgomery. Several have been added to the Church there since our last issue.

Items of General Interest.

DEER NOTICE.—We find on our list ninety-three subscribers, whose bills in the aggregate to Jan. 1, 1855, will be \$1,817, or an average of \$14 00 each. These we shall strike from our list on or before the first of January, and shall forward them, without further notice in this form, to the officers of the law provided, for immediate collection.

The above we clip from the Journal and Messenger of Ohio. Now how can a paper give that does business in this way? And how can that man be honest who lets his subscription run on for several years without payment? No, brother, do as we have done, strike all such from your list and send your paper only to those who pay for it in advance and you will prosper.

WHAT A SALARY!—Rev. Wm R. Nicholson of St. John's Church, Cincinnati refuses to accept a call from a distant congregation of \$3000 a year, preferring to stay with his own people at a salary of \$3000.—*Journal & Messenger.*

What self-denial! But could a Christian man have the conscience to receive such a salary for his preaching any how?

An Association has been formed in Columbus, Ga., for the purpose of sending chickens, butter, eggs and vegetables daily to the indigent sick of Savannah.

There are three Baptist Churches of Swedes in Iowa, all very small indeed in numbers, but what is best of all, every member appears to be alive unto God.

Rev. Cephas Bennett of the Barman Mission is understood to be on his way home to this country for the restoration of his health.

THE NEW BIBLE HOUSE, N. Y. was opened on Monday 11th inst., with appropriate ceremonies. From the N. Y. Recorder we learn that the ground on which the building is now standing was purchased in January, 1853, at \$35,000. The building was erected at an expense of about \$75,000.

Rev. Ebenezer Knowlton, a Free will Baptist minister of some eminence in political life, has been elected to Congress from the State of Maine. The entire Anti-Nebraska delegation were elected.—*N. Y. Recorder.*

We learn from the Christian Index, that G. W. Butler was ordained to the work of the ministry, at Shady Grove Church, Simpson Co., Ky., and that he expects soon to remove to Texas.

The N. Y. Chronicle states that a rumor has reached that city of the death of the Rev. J. G. OSWICK. Several days had elapsed, however, and the rumor had not been confirmed. We hope it is unfounded.

Elder R. E. C. Howell of Richmond, Va., has been called to the pastorate of the Beale St. Church, Memphis, Tenn.

The Yellow Fever is making fearful ravages in Charleston, Savannah, and New Orleans. In Charleston, there is an average of twenty deaths a day. In Savannah, for the week ending 12th Sept. there were 210 deaths;—of which 129 were from Yellow Fever. In New Orleans, for the week ending 10th Sept. there were 284 deaths from yellow fever. It has also appeared in Mobile.

OUR BOOK TABLE.

THE RICHMOND FEMALE INSTITUTE.—We have received a neat pamphlet of 12 pages besides the cover, including a handsome engraving of the buildings of the Richmond Female Institute, in Virginia, also the list of instructors, description and general outline. This newly established Institute is now under the supervision of Elder BASH MAMLY, Jr., formerly of this State, and we doubt not it will enjoy a growing prosperity.

MINISTERS OF THE SAN FRANCISCO BAPTIST ASSOCIATION, CALIFORNIA.—Bro. J. L. Shuck has sent us a copy of the above named minutes, also a copy of the minutes of the first meeting of the CALIFORNIA BAPTIST STATE CONVENTION, both neatly printed and bound up in the same pamphlet. The people of that State are going to work in earnest and we bid them God speed in their noble endeavors. Fifteen Churches were represented in the Association, and the general scale of membership shows 3 baptized, 23 received by letter, 2 received by experience, 2 restored, 28 dismissed, 2 excommunicated, 3 dead, 444 total.

THE AMERICAN COPPER PLASTER FOR SEPTEMBER.—We have nothing to say of its merits this time, as it speaks best for itself, and we recommend our readers to subscribe for it and judge for themselves. Sent \$1 00 to Montgomery, Ala.

CHRISTIAN REPOSITORY.—The August No. of this valuable publication is on our table. The following are its contents:—Easy on the moral "Church."—Rev. Jeremiah Varden—Bethel, or the House of God.—Letter to a Young Convert. This publication deserves a place in every Baptist family. Address Christian Repository, Louisville, Ky. Terms, \$2 00 in advance.

COMMUNICATIONS.
 For the South Western Baptist.

An Apology.
 Brethren Editors:

The Lord knows that I love the truth, and desire to promote it, and that I love my brethren and would by no means purposely offend them. But whether owing to natural temperament or to the want of modern polish, to the blighting effects of some sixty odd winters upon my mind; or to all these causes combined, so it is, there is something in the manner of my communication, so plain and blunt or rough, as sometimes to afflict my brethren. This, together with a knowledge of my deficiency, both in language and argumentative powers, have rendered me both on many occasions, to engage in religious discussion, lest the truth of God should suffer in my hands through these defects.

And when I complied with the request of Bro. Welch, and defined my position as a Calvinistic Baptist, I neither intended nor expected to draw down upon myself the responsibility of defending the doctrine of election, but still expected that discussion to be conducted by the man competent Bro. E. F. first designated, and above, excepting the Saturday and Sabbath when Bro. A. Hamcock was with us, and preached, three times—timely aid, as all the brethren were engaged in their respective fields, gathering in the gospel harvest.

We preached twenty-three times, besides addresses at the water, exhortations, &c. Fifteen

were baptized during the meeting, and some six more expected to be in a few days. Some men of first influence in the community found Christ.

The brethren are to have a meeting house finished by Christmas next, and judging by the inquiries instituted for truth, I hope a large useful Church may be built up there. God grant to hasten it. O for more laborers! For the lauds released of those whose life would be identical with proclaiming salvation by faith in the blood of Jesus!

Fraternally yours,
 JESSE N. SEELEY.
 Tennessee Baptist please copy.

For the South Western Baptist.
Bible Distribution.
 Messrs. Editors:

I suppose that a few facts that I have collected will not be uninteresting to your readers. Many poor persons appear very grateful for the Bibles I give them. But great apathy, and want of love to the Bible is exceedingly manifest everywhere. Is it not exceedingly strange? Is it not astonishing beyond measure, that any human being—any one born below the skies—any one that has a soul—should purchase tobacco in preference to a Bible? And yet almost all the poor people that are destitute of Bibles use tobacco! I asked a poor man if he had a Bible! He said he had not. I asked him why he had no Bible? He said he was not able to purchase one. I asked him if he were not able to give me a cigar, supposing that to be my reason for asking him that question. But I wished to know how much his tobacco cost him. I do not recollect his answer. But I told him it appeared to me very strange that any one that was "very desirous" to get a Bible as he had professed to me was and had been for years, should not take a small part of the amount he gave for tobacco and get him a Bible. I told him it looked very suspicious that he did not want a Bible as much as he thought he did. He hung his head and seemed thoughtful for a moment, and then said, "Well, it seems so."

But should not many who give liberally (?) to the Bible cause, take this as a dreadful rebuke to themselves? They waste their time and their money, injure their health, and destroy their lives by the perpetual use of that filthy stuff, while the world is sinking to hell by millions for want of the word of life, which might be supplied by that very money which they give for tobacco! If all the money that is given for tobacco, and all the time that is spent in making, vending, and using it, &c., were devoted to the Bible cause, I suppose there need not be a family in the world without a Bible in two years.

For the South Western Baptist.
Rock West Protracted Meeting.
 CAMDEN, SEPT. 18th, 1854.

Brethren Editors:
 A protracted meeting of some six days continuance, was recently held with the Rock West Church, some four miles west of this place.

Quite a respectable number of ministers, to wit: Brethren Hammon, Hare, Stout, Langmeier, Hickson, Talbert, Carroll and Jones, were in attendance, and participated more or less in the exercises.

Without intending any disparagement to other ministers present, it is nevertheless due to Bro. Carroll, to state, that he made a very favorable impression here, both upon the Church and community. Indeed, it has been suggested that if the HOWARD could send round among the Churches, some half dozen such preachers as Bro. Carroll, with his agents in train, that the endowment of the College would be both speedily and certain.

Our congregations were large and orderly. Brethren labored faithfully, and members were anxious. Six were added to the Church by baptism (experienced mostly of long standing) and one backslider was reclaimed. Four were baptized at the close of the meeting by brother Hawthorn, former pastor, and two yesterday by present pastor.

The baptismal scene on yesterday elicited unusual interest. Vast numbers were present to witness the solemnities of the occasion. Upon the close of the solemnities at the water, the congregation repaired to the house, the right hand of fellowship was given to the newly added members, and the waiting audience was solemnly addressed by Bro. Jones, upon the awful realities of a future judgment. May God give efficiency to his word.

S. WRIGHT.
 For the South Western Baptist,
 MARION, SEPT. 20th, 1854.

Bro. Hammon:
 I have just closed a meeting of 12 days continuance with the Fellowship Church, Bush Creek, embracing the second and third Sabbath of this mo.

The Lord was with us and abundantly revived his work. The spirit of fervent prayer was graciously poured out upon his people. The word was preached in demonstration of the spirit and in great faithfulness.—and the Lord confirmed the word with signs following.—Amen.

Bro. Cruise, with the exception of two nights, labored with us all the time. Had the aid of other ministering brethren occasionally. We received by baptism 33, 1 by letter and restored one.

Yours truly,
 JOHN S. FORD.

As Atlanta is one of the most thriving cities in the South, we doubt not our brethren will be interested in knowing how the good cause prospers there. We take the liberty, therefore, of transferring to our columns from the *Christian Index* the following letter from Bro. BOSTAR, pastor of the first Baptist Church in that city:

Atlanta Baptist Church.
 Dear Bro. Dugg.—The Rock Mountain Association has just closed its Session with our Church. We had a harmonious meeting, some of the Churches reported quite a number as baptized. Two new Churches were admitted to membership, one the Second Baptist Church in this city, and the other a Church nine miles off, built up under the anxious and faithful labors of brother S. Bryant, a member of the First Church here.

Committees were appointed on Missions, Sabbath Schools, Publications, Deceased Ministers, and the widows and orphans of the deceased ministers, all of which reported fully, and those present could not but be impressed that the Association was making progress in support of all the benevolent objects of the day.

We have just closed in our Church an interesting meeting, which resulted in the addition of five by baptism. It is to be hoped that our cause in this city will now rapidly advance for a while.

In 1851 the Baptist Church here, reported in membership to the Association, 107, with the First Church numbers 211, and the Second Church, 13, so that the strength of the denomination is more than double what it was then. No other Church in this city has gained more in point of numbers, considering what they then claimed; and in fact the city itself, so loudly applauded for its growth by every stranger who visits it, has in the same time, from 4500 been able to reach only about 7000 inhabitants. Thus, brother Editor, your venerable father, the only surviving member of the Presbytery who aided in the constitution of the First Baptist Church here, and every Baptist in the State who feels the least interest in the progress of our denomination, will rejoice that our prospects are at least fair and promising, and will pray in hope that God will yet bless and save many sinners through its instrumentality.

I have nevertheless felt it my duty to resign the charge of the Church, which I have held for three years, and hope and devoutly pray that its progress may still be onward. That God will give to this people a man more after his own heart, who will be to them a faithful under shepherd; and who, as I have been, will be much blessed in his labors and instrumental in gathering into his kingdom very many precious and immortal souls.

Yours in gospel bonds,
 W. H. ROBERT.
 Atlanta, Sept. 13th, 1854.

Death of Connecticut.
 From a meeting by the walls and predictions of the numerous prophets of Ligonier, since the first of August, at which time our proslavery temperance law went into operation, one might be tempted to believe that Connecticut was about to be no more; that the confederacy would soon be called to attend the funeral of one of its members, and to utter its lamentations over a dead State; dying because it could not get enough of intoxicating drink to sustain its social and commercial organization.

Soul-ruining have become the symptoms, that even our harbor-shops are feeling the great prostration of the public interests, (if we may give credence to their frightened testimony) for I was told the other day by a proprietor of one of these hair cutting and shaving establishments, that his income had fallen off greatly since the introduction of our stringent temperance laws. So you see, from this disclosure, that the effect of the law is so violent that it is stopping people's hair from growing, and keeping them from being shorn; which last result, we think, is very probable. But if their hair has ceased to grow, it must be on account of their almost ungodly intemperance.

Again, we have heard it predicted that this oppressive law will be repealed, if there does not such a great number of the liquor license move out of the State as to leave the temperance men in an excessive majority? What an exultant shout would be! Think of a State nearly depopulated of rousers and rum-drinkers!—What would become of the remaining a fortunate sober residue? Would not the charities of the United States build us an asylum? And where will the emigrating run tribe go? I hope you will soon be prepared, if they should cross over into New York, to have a torrent of cold water plunging out of your legislative reservoirs, in which, if like the host of Pharaoh, they may not be drowned, they may, at least, be tremendously scalded, and may find such cold water treatment very successful for recovering them into reasonable men.

But if they should go, and our States should on that account, become extinct, will not Congress make an appropriation to build us an honorable national sepulchre, with this inscription to be chiseled upon the great monument:—"The first martyr-State that died for the want of liquor." Before such an entombment we might almost hope that the two temperance vetoing governors of Connecticut and New York would shed tears. If such a *desolation* should happen, may history write a *praising obituary*, and chronicle the death upon the most massive piece of sandstone which can be quarried.

resting meeting, which resulted in the addition of five by baptism. It is to be hoped that our cause in this city will now rapidly advance for a while.

In 1851 the Baptist Church here, reported in membership to the Association, 107, with the First Church numbers 211, and the Second Church, 13, so that the strength of the denomination is more than double what it was then. No other Church in this city has gained more in point of numbers, considering what they then claimed; and in fact the city itself, so loudly applauded for its growth by every stranger who visits it, has in the same time, from 4500 been able to reach only about 7000 inhabitants. Thus, brother Editor, your venerable father, the only surviving member of the Presbytery who aided in the constitution of the First Baptist Church here, and every Baptist in the State who feels the least interest in the progress of our denomination, will rejoice that our prospects are at least fair and promising, and will pray in hope that God will yet bless and save many sinners through its instrumentality.

I have nevertheless felt it my duty to resign the charge of the Church, which I have held for three years, and hope and devoutly pray that its progress may still be onward. That God will give to this people a man more after his own heart, who will be to them a faithful under shepherd; and who, as I have been, will be much blessed in his labors and instrumental in gathering into his kingdom very many precious and immortal souls.

Yours in gospel bonds,
 W. H. ROBERT.
 Atlanta, Sept. 13th, 1854.

Death of Connecticut.
 From a meeting by the walls and predictions of the numerous prophets of Ligonier, since the first of August, at which time our proslavery temperance law went into operation, one might be tempted to believe that Connecticut was about to be no more; that the confederacy would soon be called to attend the funeral of one of its members, and to utter its lamentations over a dead State; dying because it could not get enough of intoxicating drink to sustain its social and commercial organization.

Soul-ruining have become the symptoms, that even our harbor-shops are feeling the great prostration of the public interests, (if we may give credence to their frightened testimony) for I was told the other day by a proprietor of one of these hair cutting and shaving establishments, that his income had fallen off greatly since the introduction of our stringent temperance laws. So you see, from this disclosure, that the effect of the law is so violent that it is stopping people's hair from growing, and keeping them from being shorn; which last result, we think, is very probable. But if their hair has ceased to grow, it must be on account of their almost ungodly intemperance.

Again, we have heard it predicted that this oppressive law will be repealed, if there does not such a great number of the liquor license move out of the State as to leave the temperance men in an excessive majority? What an exultant shout would be! Think of a State nearly depopulated of rousers and rum-drinkers!—What would become of the remaining a fortunate sober residue? Would not the charities of the United States build us an asylum? And where will the emigrating run tribe go? I hope you will soon be prepared, if they should cross over into New York, to have a torrent of cold water plunging out of your legislative reservoirs, in which, if like the host of Pharaoh, they may not be drowned, they may, at least, be tremendously scalded, and may find such cold water treatment very successful for recovering them into reasonable men.

But if they should go, and our States should on that account, become extinct, will not Congress make an appropriation to build us an honorable national sepulchre, with this inscription to be chiseled upon the great monument:—"The first martyr-State that died for the want of liquor." Before such an entombment we might almost hope that the two temperance vetoing governors of Connecticut and New York would shed tears. If such a *desolation* should happen, may history write a *praising obituary*, and chronicle the death upon the most massive piece of sandstone which can be quarried.

J. P. J.

Texas Correspondence.
Proceedings of the State Temperance Convention at Huntsville.
 According to adjournment at Austin, in November, 1853, the State Temperance Convention met at Huntsville, June 29, 1854, in the Baptist Church.

On motion of Rev. A. McShan, from Bastrop, the Convention was organized by calling Rev. J. W. Phillips of Travis county to the Chair, and the appointment of Mr. James Burks, of Harris county, Secretary.

The names of the several delegates present were enrolled, and the Convention proceeded to business.

Messrs. J. Boon of Austin county, W. Chambers, of Liberty, and Henry Moore of Harris, were appointed a committee to nominate permanent officers for the Convention. The committee nominated Rev. J. W. Phillips for President, and James Burks Secretary, whereupon they were duly elected.

The following gentlemen were appointed a committee to draft resolutions for the action of the Convention:

Messrs. McShan, Foote, McClenny, and Kendall. The Chairman having adverted to the proceedings of the Convention at Austin, explained what he supposed to be the object of its adjournment to this place.

On motion, the Convention adjourned until 2 o'clock, P. M.

2 o'clock, P. M.
 Convention met.
 On motion, resolved, that the future sessions of this Convention be opened with prayer; whereupon, at the invitation of the President, the Rev. Mr. Small led the devotions of the Convention.

The committee on resolutions made their report, and the following were adopted:

1. Resolved, That while the recent act of the Legislature on the "sale of spirituous liquors" is not all that some of the friends of temperance may desire, and ultimately look forward to in the judgment of this convention it is one step forward in the great temperance reform in Texas.

SOUTH-WESTERN BAPTIST.

East Alabama Female College.

TUSKEGEE, MAISON COUNTY.

OFFICERS.

LITERARY DEPARTMENT.

HENRY H. BACON, A. M. President. Rev. ARCHIBALD J. BATTLE, A. M. Professor of Ancient Languages, Natural Philosophy and Chemistry.

MUSICAL DEPARTMENT.

Dr. S. M. BARTLETT, Principal, and Professor of Vocal and Instrumental Music. HERR STAVUS GIESLER, Instructor on the Piano and Violin.

ORNAMENTAL DEPARTMENT.

Mrs. E. R. F. THOMPSON, Instructor in Drawing, Painting in Oil and Water Colors, Engraving, Embroidery and Fancy-Work.

STEWARDS DEPARTMENT.

Mrs. and Mrs. ALEXIS HOWARD, Principals.

REMARKS.

I. The number of pupils in the College during the past year 1854, was two hundred and four. Even for a larger number than this, the Trustees have made ample provision.

II. The Mathematical Department is now reaping the benefits of the constant and exclusive labors of an efficient Professor. The President, on whose behalf the faculty is acting, has requested that the President, on his regular visits, will devote much of his time to the general supervision of the College.

CALENDAR.

Autumn Term, from September 1st to January 31st. Spring Term, from February 1st to June 30th.

EXPENSES.

PRIMARY CLASS, per term \$10 00. SECONDARY CLASS, per term \$15 00. COLLEGE COURSE, per session 25 00.

Great Southern Remedy.

JACOB'S GORDIAL.

CHOLERA. FOR ALL CHOLERA MORBUS. DYSSENTERY. BILIOUS COLIC. DIARRHEA. BOWEL DISEASES. (CHOLERA INFANTUM.)

Also, ADMIRABLY ADAPTED TO MANY DISEASES OF FEMALES; Most Especially Painful Menstruation.

The Virtues of Jacob's Gordial are too Well known to Require Enumeration. It cures the worst cases of Cholera. It cures the worst cases of Dysentery.

FLATT AND GILHAM.

WAREHOUSE AND COMMISSION MERCHANTS, Reynolds Street, Augusta, Georgia. Possessing every facility, will devote their personal and undivided attention to the sale of COTTONS and OTHER PRODUCE.

SOUTHERN MARKETS.

In the following table we give to our readers a statement of the prices of all the leading articles of consumption, as these prices range in cities where they feel the greatest interest.

Table with columns for various commodities and their prices. Includes items like Flour, Oats, Rice, Coffee, Sugar, etc.

GREAT BARGAINING.

AT POMROY & GREGORY'S fashionable Clothing Store on the corner of Court and Market streets Montgomery Ala.

WILL BE SOLD.

On the plantation, the crop of Corn, Fodder, Shucks, Potatoes, Hops, Sheep, Cows, Oxen, Wagons, Ploughs, Furniture, &c. &c.

FOR SALE.

600 ACRES OF LAND, (11 miles South of Talladega Town, on the Plank Road.)

JOHN H. MARTIN, Printer.

Printers, or other Correspondents, will send address on as above. I am now prepared to attend to all orders for TYPE, PRESS, PAKE, &c.

Land for Sale.

THE subscriber offers 200 acres of oak and hickory land for sale on good terms. It is improved with log buildings, gin house and screw.

Administrator's Notice.

BY virtue of an order of the Probate Court of Macon county, I will sell at public outcry to the highest bidder in the town of Talladega, on the 30th Saturday of October next.

Administrator's Notice.

LETTERS of administration upon the estate of Mrs. MARY A. STERNHAUER, late of the County of Macon, Ala., on the 22d day of August, 1854.

NEW GOODS.

TAKE pleasure in tendering thanks to their numerous patrons for the patronage heretofore bestowed on them and would respectfully call to the attention of the citizens of Macon county.

Fall and Winter Goods.

They are now receiving a general assortment of Ladies and Gents' French Goods, Hats, Shoes, Caps, Gents' Ready Made Clothing, Hardware and Gun and wood ware.

NEW GOODS.

BARGAINS in Fall and Winter Style Clothing. We would invite the attention of the public to our very large and complete assortment of Clothing which we will sell as cheap as any ever offered in this city.

NEGRO CLOTHING.

ELIGANT AND FASHIONABLE GOODS that can be bought in this country, and all manufactured expressly for our trade.

Central Baptist Association, Ala.

The 10th annual session of this body will be held with the Baptist Church in Wetumpka, commencing on Saturday before the first Sabbath in October.

DRUGS! DRUGS!!

FRESH arrivals of Drugs!! Fine, Large Black Bottles. The sign of the large Black Bottle.

TEAS! TEAS!!

BLACK and Green Tea just received a fine article, at the sign of the Black Bottle.

BOOK AGENTS WANTED.

THE Subscriber publishes a number of most valuable Tracts, Books, very popular, and of such a moral and religious influence that while good men may safely engage in their circulation, they will confer a public benefit, and receive a fair compensation for their labor.

A New Association.

A Convention of Churches will be held at the Baptist Church at Eufaula on Saturday before the first Sabbath in November next for the purpose of organizing a new Association.

OBITUARY.

Died in Auburn, Macon Co., Ala., on the 21st of August, 1854, of cholera, ELIZA M. PEABODY, wife of Edmund D. Peabody.

CELEBRATED ARABIAN LINIMENT.

This beautiful and fertile region skirted the desert of Arabia, abounded with rare plants and odorous woods, whence are procured those aromatic gums and balsams of which this Liniment is composed.

LETTERS RECEIVED-VOL. 6, No. 22.

Letters received and business attended to: J. L. Simpson. Clubs furnished H. P. Slaughter 6 subscribers.

RECEIPT LIST.

Table listing names and amounts received for subscription and other purposes. Includes names like J. Penick, Hugh Johnson, O. A. Anglin, etc.

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SEPTEMBER 17.

Total interments 23, of whom only 12 died of fever—4 natives and 8 foreigners.

SEPTEMBER 18.

Total interments for the day 24, of whom only 18 died of yellow fever—only 10 foreigners and 8 natives.

SEPTEMBER 19.

Total interments for the day 27; 23 deaths by yellow fever; 13 foreigners; 10 natives. Weather unsettled and frequent showers during the day.

SEPTEMBER 20.

Total interments 28—by yellow fever 18. Deaths for the week ending 19th, 183—by yellow fever, 131.

SEPTEMBER 21.

Total interments for the day 16, of which 12 died of yellow fever. Wind north, northeast and east; weather rainy during the day; towards evening cool and bracing.

SEPTEMBER 22.

Total interments 19, of which 15 died of yellow fever.

The following despatches have been received from the President of the Benevolent Association:

SAVANNAH, Sept. 24.

There were twenty deaths yesterday. Arnold is much better. Continue the bread a few days longer. New cases are decreasing very fast.

SEPTEMBER 25.

There were only 16 interments yesterday. Arnold is improving rapidly and will soon be convalescent. The health of the city is improving rapidly.

Three days later from Europe.

HALIFAX, Sept. 12.—The steamer Niagara arrived here at 12 o'clock to-night bringing dates from Liverpool to the 21st inst. The Arabian had not arrived out.

PROGRESS OF THE WAR.

Lloyds has authentic news that Marshal St. Arnaud will leave Constantinople on the 31, to take charge of the expedition to Crimea which by that time, would have reached its destination.

VIENNA, Friday.—Yesterday Prince Gortschakoff made a confidential communication to Count Buol, and requested similar explanations; also, notified him, that he had communications to make to the emperor in person.

BERLIN, Friday.—Russia will not accept Austrian invitation to commence negotiations upon the basis stipulated by the Western Powers.

THE Baltic.—France and England have decided to dismantle and abandon Bomsund. It is said that they offered it and the Aland Islands to Sweden on condition of her declaring war against Russia, but Sweden refuses to accept.

On the 26th Napier and Marshal D. Hilliers proceeded to Hango, in sight of the Russians, who blew up their fortifications and then retreated to Abo where 5,000 men are in garrison.

A small engagement without loss of life occurred at Abo on the 18th, between eighteen Russian gun boats and some steamers.

Reports about the Crimea expedition have but to August 21. Nothing was known of the embarkation.

The cholera continues at Varna. Stormy weather prevail in the Black Sea.

Private despatches from Varna to the H. upst. state that five ships with troops sailed on the previous day, and on that day, the destination of which was unknown.

The opinion gained currency that the destination of the expedition would be Anapa, and that the fleets would winter there.

Marshal St. Arnaud will hold a general military council at Varna to inquire whether the army is fit for service during the present sickness on the coast.

The Turks continue to occupy Brestani are strengthening all strategic positions, and are re-fortifying George-

Portions of the Turkish forces are moving upon Galatz Abnal.

The Russians, on Sept. 30, would be jassy, their head-quarters. The overall force still holds Galatz for hospitals and magazines.

SPAIN.—Queen Christina's property has been all confiscated, and she has been expelled from the country.

NEW YORK, Sept. 19. The Collins steamer Atlantic has arrived here, bringing dates from Liverpool to the 6th instant, four days later than the accounts by the Niagara. Her crews embrace the following commercial intelligence:

Messrs. Brown, Shipley & Co., in their circular of the evening of the 5th report a moderate demand for cotton in the Liverpool market, with prospect for the three days of 20,000 bales and 2000 taken for speculation.

Prices had ruled in favor of buyers, but closed, without any quotable change. The stations of Brown, Shipley & Co., follow: Fair Orleans 6 1/4-1/2; selling Orleans 5 1/4; Fair Uplands and Middling Uplands 5 1/8-1/4.

Messrs. Richardson & Bros. state that market for breadstuffs opened with fair appearance, and that prices in favor of buyers, but improved towards the close. Flour had declined 15 c. per bbl., but closed at 27s.

MARRIED.

At LaGrange, on the 14th instant, by the Rev. Oth Smith, Mr. BEZ, D. BAVIS of Montgomery, Ala., to Miss MARY E., daughter of Rev. Wm. A. Callaway, of the former place.

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