

# South Western Baptist

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**THE SOUTHWESTERN BAPTIST.**  
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The Editors are prepared to do all kinds of printing, including books, pamphlets, and circulars. They also do all kinds of bookbinding and printing on order.

**THE SOUTHWESTERN BAPTIST.**  
Editorial Gleanings.

**PETER THE GREAT, ON LAWYERS.**  
While on a visit to England in 1698, he saw about West Minister Hall many very busy gentlemen dressed in wigs and gowns. "Who are they?" inquired the Czar. "They are lawyers," was the reply. "Lawyers?" said he, why, I have but two in my whole dominions, and I intend to hang one of them in the next fortnight. Lawyers in the United States should be grateful that we have no Czar. Their would be an awful slaughter if they were thinned out to one.

**H. DEAR.**  
Lord Dorset once sought an introduction to Samuel Butler, author of Hudibras, as a private gentleman. It was given, and wine was introduced also. The first bottle was used up, but Butler was dull; the second, his wit flashed, and his learning appeared; bottle third he became dull and uninteresting. "My lord," asked a friend of Butler, "what do you think of the author of Hudibras?" To which he replied, "he is like a nine pin, little at both ends, but great in the middle."

**SIR HENRY WOTTON.**  
He was a great wit, and a sagacious politician, and flourished in the reign of Elizabeth and James I. By the latter monarch, he was sent to Venice as ambassador. Some quiz after his return, asked him the definition of the word ambassador. He replied, "an honest gentleman sent to lie abroad for the good of his country."

**The following is from the pen of a young man, who remembered his Creator in the days of his youth; whose heart continues to burn for the salvation of sinners.**

**To my young brethren and sisters in Christ.**—If you desire your comrades to be saved, you must read the Scriptures more, so as to learn their lost and ruined condition before God. You must have a heart to pity them like our Saviour who died for them. And when you see or think of them, you must feel like he did, "when Jesus saw the multitude he was moved with compassion toward them." Have you such a heart as this? If not you should seek it, in prayer. Do not wait for the preachers to do all the work; labor yourselves to save a soul from death, and hide a multitude of sins. Add tears, many, to your crown of rejoicing in that day. Teach him his need of the Redeemer's atonement, how he bore the penalty of the law for them, and is now ready to be gracious. Warn them to flee from the wrath to come.

Should you find any indulging false hopes, show them their sandy foundation, and urge them to build on Christ the only sure foundation. All other foundations will be swept away, in the day of judgement, by the wrath of God. Urge upon all to use the means of grace which God has placed within our reach, such as reading the word of God, hearing the word preached by God's ministers, and every thing connected with the gospel of salvation. Warn them against companionship with the ungodly; to avoid temptation of every kind. Remember the glorious reward: "They that turn many to righteousness shall shine as the stars of the firmament, for ever and ever."

W. J. SPEARS.

**From the Examiner.**  
**The Baptist Churches.**  
NOTES ON THEIR PRINCIPLES AND PRACTICE.  
NO. VII.

I have, for the present at least, concluded my remarks on the subject of the Baptist ministry. I proceed to some other of our distinguished tenets.

The fundamental principle on which our difference from other evangelical denominations depends, is this: we profess to take for our guide, in all matters of religious belief and practice, the New Testament, the whole New Testament, and nothing but the New Testament. Whatever we find there, we esteem binding upon the conscience. What is not there, we do not deem binding. No matter by what reverence for antiquity, by what tradition, by what councils, by what consent of any branches of the church, or of the whole church, at any particular period, an opinion or practice may be sustained, if it be not sustained by the command or the example of Christ, or of his Apostles, we value it only as an opinion or a precept of man, and we treat it accordingly. We disavow the authority of man to add to, or take from the teachings of inspiration as they are found in the New Testament. Hence, to a Baptist, all appeals to the Fathers, or to antiquity, or general practice in the early centuries, or in later times, are irrelevant and frivolous. He asks for divine authority as his guide in all matters of religion, and if this be not produced, his answer is, "in vain do ye worship me, teaching for doctrines the commandments of men."

It is from adherence to this principle that our divergence from other denominations of Christians originates. We do not make this assertion in any invidious sense. Other Christians may believe as firmly as we, that they also adhere to this principle; and in fact, did they not claim such to be their belief, they would cease to be Protestants. We fully concede these to be their sentiments, and therefore we love and honor them. We cannot, however, divest ourselves of the opinion, that we have escaped some of the errors which crept into the church at the time of the Reformation, and in this respect, how much sorer we may feel in other respects, that we are nearer to the New Testament than many of our Christian brethren, whom we love as heirs with us to the glory which shall be revealed.

As I have before remarked, we agree in holding the general doctrines of the plan of salvation with the other evangelical denominations in this country, and throughout the world. The Westminster Confession of Faith probably expresses our sentiments on these subjects as nearly as almost any other document. With the thirty-nine Articles of the Episcopal Church, we should find but little at which we could take exception. With the Orthodox Friends we are, on most points, closely in harmony. From the Methodists we differ principally in our views of the sovereignty of God, and the doctrine of election. The Congregationalists of the North, in their general teachings, express our sentiments in all important particulars. With all these Christian brethren we delight to take sweet counsel, and walk to the house of God in company. We rejoice in their success. We grieve in their afflictions, and we gladly co-operate with them in every good work, just so far as we can do it without compromising our fidelity to conscience.

The difference which separates us from other denominations of Christians arises, mainly, from our views of the ordinance of baptism; and from the results which naturally flow from that difference. What our views are on this subject, it will be proper for me here briefly to explain.

First, then, as to the mode of baptism. We believe that the ordinance of baptism is to be administered by the immersion of the body in water; baptizing the candidate "into the name of the Father, the Son, and the Holy Ghost." We much prefer the simple formula as given in the Evangelists, though of late some of our ministers have here and there added a phrase or two to it, after the example of other denominations, or in explanation of their own views of the subject.

We prefer the proposition *into* in the Apostolic formula. *Into* is the proper translation of the original word. This is sufficient reason for our preference. Nor is this all. It expresses, as we believe, the meaning of the ordinance, which the other word does not. *In the name* of any one, means merely by the authority of, and nothing more. The word *name* here, however, has a totally different signification. The name "of the Father, Son, and Holy Ghost" is only the Hebrew mode of signifying "the Father, Son, and Holy Ghost." Thus, "we will trust in the name of the Lord our God." "Hallowed be thy name," that is, we will trust in the Lord our God. Hallowed be our Father in heaven, &c. The idea of the formula of baptism is, then, baptizing into the Father, the Son and the Holy Ghost. Thus, says Robinson, "to baptize, or to be baptized into any one, is, into a profession of faith of any one, and sincere obedience to him. (See Robinson on this word.) So, the children of Israel were "baptized into Moses," that is, into discipleship to him. They thus took him for their leader and lawgiver, promising to obey and follow him. Precisely thus do we understand the formula of baptism. The person baptized abjures the world and enters into covenant with God. He was an enemy to God, by wicked works, he is now a child of God through faith in his Son; he was dead in sin, he is now alive to God; the Spirit of God dwells in his heart, and to that Spirit he professes to subject every thought and purpose, every motive and action. This is what we suppose is meant to be symbolized in the ordinance of baptism, and hence the meaning of the expression, *baptized into the name of, or into the Father, and the Son, and the Holy Ghost.* The difference between the two expressions is thus clearly manifest. We could baptize anything in the name of the Father, Son and Holy Ghost.—The Episcopal service uses this expression (we think very improperly) in the ceremony of marriage. The Romanists baptize bells, standards, or anything whatever in the name of &c. We cannot, however, baptize into the Father Son and Holy Ghost, anything but a rational being, a sinner repenting of his sins, and now entering into covenant with the Father of his Spirit.

In the administration of this ordinance we immerse the whole body in water, instead of merely sprinkling water upon the face. The reason for this is briefly stated. We believe this to be the meaning of our Savior's command, when he directs us to go forth to baptize the nations. In this belief we are confirmed by the testimony of all antiquity, by the practice of the Greek Church, by all the indirect allusions to the ordinance of baptism in the New Testament, and by the almost universal consent of scholars, from the revival of letters in Europe to Conybeare and Howson of the present day.

We know it is said, Suppose this be so, yet any precept of this kind is to be modified according to the customs of the age and country in which we live. To this we reply that *we do not feel at liberty to institute such changes, in a matter which Christ has commanded.* Besides, were this so, our brethren who differ from us should abide by their principle. Among Greeks, among Orientals, and Mohammedans, where bathing the whole body is a matter of daily practice, they would certainly follow the apostolic practice. The manner of obedience to the command of Christ, would thus become a matter of climate and of public opinion. We do not feel at liberty to adopt such principles of interpretation.

But it is said again, The manner is of no consequence, everything depends upon the spiritual act, the state of mind of the candidate. If he renounces sin, and submits himself to God, this is the essence of the act, and all else is "mint, anise and cummin." Here, however, it seems to us that our brethren who differ from us relieve themselves of one difficulty by plunging into a greater. If the manner be nothing, and the state of mind everything; if baptism be essentially the profession of faith in the Lord Jesus Christ, how can that be baptism which is administered to unconscious infants, who are absolutely incapable of these spiritual exercises. We well remember to have seen the father of exegetical study in this country sorely embarrassed in the lecture room, by a question of this kind. Nor have we ever been able to perceive how these two views can possibly exist together.

It may, however, be said, that a public profession by an act in itself so noticeable, is a severe trial to persons of delicacy and refinement. It is a cross which they will not take up, and if we adhere to what is here supposed to be a command of Christ, we shall keep many of the most intelligent and influential persons out of the church of Christ.

Of all this we are perfectly aware, and yet it does not move us. Men and women living in sin, are perfectly willing in the most open and noticeable way to profess their allegiance to the enemy of souls. They do not go to theatres or operas by stealth, but glory in the service which they have chosen. They do not shrink from performing dances, at which modesty must blush, in the presence of a whole assembly. And when they put off all these things, renounce the service of Satan and assume the livery of Christ, is it not proper that this should be done by the performance of a public and noticeable act? If they have denied Christ before men, is it not right that they should also confess him before men? Is it not meet, that at the commencement of the Christian's life, he should take up his cross in the presence of those, who by his example may have been led into sin? Would not a disciple in a right state of mind do this from choice, and insist upon doing it?

But this is not all. If we believe that Christ has commanded anything, be it ever so small, it is morally dangerous to decline the doing of it, because we choose to call it a little thing. This principle once admitted, where shall it end? Why shall we not repeat this plea, as often as it suits our convenience, until every precept which we wish to escape seems a little one, and therefore we may be at liberty to ignore it? With these views, whatever be the consequences, we prefer to obey the simple command of the Savior.

Few things are more impressive than the act of Christian baptism. In the sight of the whole world, the candidate is buried with Christ, with Him renouncing allegiance to the world which he formerly served. He rises from the water as Christ rose from the dead, to live a new life, the life of which Christ is the author and finisher. The act may be an offense to the world, but it is glorious in the sight of God and of angels in heaven, and of saints on earth.

I do not, however, propose to enter into this controversy. My object is merely to set forth the views which we entertain on this subject. The correctness of our opinions on the apostolic mode of baptism is now so generally conceded, that argument in its favor is almost a work of supererogation.

ROGER WILLIAMS.

**Presbyterianism.**

No view of individual influence is more striking than that of the reproduction of the peculiarities of a single person in millions. John Wesley has a resurrection in every class-meeting, circuit rider, love-feast, conference; yea, in the whole tone, temper, and cant of Methodism, from the snows of Labrador to the gold mines of Australia, and from the chapels of London to the log-cabins of the West. The hearty amen, and the more boisterous vocal demonstrations, which enliven the social meeting, are an echo from scenes a hundred years ago, in which the first and greatest of Methodists imparted his own burning spirit to congregated thousands. From him, the ministry caught its intonations, which can never be mistaken by a practiced ear; and all the distinctive features of Methodism are but a reproduction of what he was, thought, said, and acted.

So of Presbyterianism; it is as redolent of Calvin as Methodism is of Wesley. The Geneva reformer was no traveler, like England's great itinerant, but the pastor of a single church. He was never an active, bustling out-door man, but a cloistered student, with personal habits bordering on the severity of monastic life; and, indeed, he had no physical fitness to make a strong impression on the senses of exterior life of men,—being sickly and meager of person, with a limited love of animal spirits, and a habitual love of retirement. And yet, no man living ever made a stronger, or more enduring, mark than John Calvin. His was the triumph of intellectual power, of the severest and most determined religious convictions, of the acutest habits of analysis and reasoning, of an unbending will, and of great personal influence. He thought clearly, reasoned logically, ruled with a strong hand; and thus, with a sickly body, a cloistered life, in a small city and limited State, he laid the foundation for indefinite reproduction in his cast of thought, and doctrinal, and ecclesiastical convictions, giving birth to one of the most learned and influential forms of Protestant Christianity.

Not that Calvin was a bigot, or a narrow-minded man, or a persecutor. He was a man of great personal influence, and of great personal influence. He thought clearly, reasoned logically, ruled with a strong hand; and thus, with a sickly body, a cloistered life, in a small city and limited State, he laid the foundation for indefinite reproduction in his cast of thought, and doctrinal, and ecclesiastical convictions, giving birth to one of the most learned and influential forms of Protestant Christianity.

A rather flippant clergyman declared he could write a sermon in two hours, and make *nothing* of it!

Read This.

We love to recommend a good thing. As a Baptist, and a lover of intellectual advancement, we are proud of such a firm of publishers as Sheldon, Lamport, and Blakeman. The following gives some account of their "Book Business." Merchants and Booksellers going to New York to make their purchases will find it to their interests to call on that able Publishing House. Baptists who wish to obtain, and circulate their Denominational literature, can not procure it any where else on better terms. But read for yourselves.—Eos. S. W. BAPTIST.

**The Book Business.**  
SHELDON, LAMPORT, AND BLAKEMAN.  
The increased trade in books as certainly indicates intellectual advancement in our country, as that of wheat does the growing extent of its cultivation. There is a book firm in a distant city of the West, which is said to do more business than any house in the country did ten years ago. "Beginning with the raw material from which the paper is made, and following through all the processes which at length result in books of the different kinds which are published, and especially the school books for the millions of children and youth, and what an amount of labor is involved, and how much capital, mental and material, is employed. But immense as this trade already is, in educational, scientific, and miscellaneous books, it is augmenting beyond all the conceptions of those who have not examined the subject, and the day is not distant when the sales of the United States alone will exceed those of all the European countries."

This may be accounted for from the fact that there is more among us to excite thought and reading in the masses, probably, than in any other country on earth. Our Free Schools, for which such ample provision is made, bring the means of Mental culture within the reach of the very poorest; our widely prosecuted Sunday-school enterprise applies a further stimulus to thought and reading to those classes who otherwise would remain stupid and ignorant; our elections are another source of intellectual excitement as pervading as the mind of the nation; our lectures, periodicals, newspapers and light literature which are as diffusive as the beams of morning—all these are the seedling of a harvest in books and bookreaders, which bears a thousand fold. They find their way into the cottages and cabins of the West, and the site of a new city is scarcely drawn off with the line and angles of the surveyor, ere a press is introduced, and a paper is issued to excite the reading appetite, and increase the trade in books. Reading is becoming the omnipresent element of our mental being, and the number among us who are coming to feel that they cannot subsist without it, keeps pace with the march of population and the advancement of our cultivated acres.

When we turn from the demand to the supply, we find authors, writers, printers, presses, publishing-houses, paper-carriers, colporteurs, newsboys, clerks, porters, papermills, rag-gatherers, yea, even that most abject of all the appendages of the social state, the city scavenger, contributing each his share in his own way, intellectual or material, to the whole stock invested in this magnificent trade. Yes; the scavenger, with his hook, draws from the gutter the rag which forms the sheet on which intellect records its highest achievements, and poetry and sentiments their most exquisite creations. In this mighty work of supply, genius concurs with ignorance and imbecility, and which wealth poverty, to meet the carvings of mental appetite, and to feed the thousands who are starving for books and periodicals.

Some of the firms engaged in this business have grown to giant proportions; such as the *Tribune*, with its 130,000 circulation, the Harpers, with their accumulated millions, and others, without number, on the descending scale, till you reach the one which does the least business in this line. Not only is the business of the older of these firms constantly and rapidly increasing, but new houses are yearly added to the number, to take their share of the growing harvest.

Some of these, in addition to a general, have a special business, such as that of supplying the demand for music, as Mason & Brother, or denominational reading, as Sheldon, Lamport & Blakeman. The last firm, which looks especially to the supply of the

Baptist denomination, originated with Baker and Thompson, in 1835, and in the course of a few years passed into the hands of Lewis Colly, who conducted it in a safe and successful manner till 1854, when it was taken by Sheldon, Lamport & Blakeman, who have very greatly increased the business, both in publishing and in the sale of books. Their convenient location for business, 115 Nassau street, their capital invested, their experience and enterprise, the well-selected books on their own list of publications, their extensive agencies, and their abundant supply in the general trade, must ensure for them a wide extent of patronage, and a lucrative and successful career. Their works are scientific, literary, educational, moral, religious, and denominational, embracing a range as wide as the demand.

Their Normal Series of Books, prepared with much care by practiced teachers, is having an extensive sale. These books have been in use but a few years, and yet they have been adopted wholly, or in part, by the Public Schools of this city and Brooklyn; also in many of the principal schools throughout this State, New England and in many points at the South. Their general adoption is said to be a matter of little doubt. This series include, in Arithmetic, Stoddard's four works adapted to different learners, from the Primary to the High School; Webb's Readers, five in number; Fitzgerald's Exhibition Speaker and Grammar Made Easy; Hazen's and Miles' Spellers; Loomis' Elements of Anatomy, Physiology, and Hygiene; Goodrich's Geographies, also Fitch's Geographies, three of each; Guernsey's Grammar Made Easy; Colt's Bookkeeping; Nelson's Penmanship, and three Music Books for Learners. Some of these books have sold the past year, to the number of 100,000 copies, and all have done well.

Among their publications besides are Baptist Library, Benedict's History of the Baptists, Memoirs of Mrs. Judson, Mrs. Mason, Ida Norman; Wisdom's, Wit, and Whims, The Pioneer Preacher; Mapleton, or More Work for the Maine Law; and too many others to be recapitulated. In addition, S. L. & B. have become Agents, in America, for the extensive Bible Publishing House of William Collins, of Glasgow and London, which takes the lead in the variety, type, style, and quality of the Bibles issued, and also in the lowness of the price for which they are offered. The works of Millard's Egypt, McIntosh's Indians and the Neapolitan Dynasty by the Berkley Men, and Lorenzo Dow's complete works, and other distinguished authors, are also included in their list.

Although, as a Baptist literary depot, S. L. & B.'s establishment is all that we can wish. To secure such a firm here, answering to the old firm of Lincoln & Edmunds, in Boston, was long a desideratum, and it has at length been secured, on a scale to meet the views of the most sanguine among us. We hope its future enlargement may equal the present promise of which we cannot doubt, from the fact that its sales, the present year, have been fourfold greater than the last, and it is fairly out upon the open sea of progress and advancement.

How to become eloquent.—"What is a preacher to do who is not eloquent?" A writer in the Christian Advocate answers. "It is his duty to become eloquent. That all men can be equally so is of course impossible; but there never was a human being born without more or less power over the minds and hearts of others. Earnestness is always eloquent; love, passionate love, is almost irresistible; awkwardness of address is, of all the difficulties of the speaker, the easiest to overcome. If he continues awkward, it is because he does not try to correct those bad habits of manner which he has formed through carelessness or imitation. A little child perfectly at its ease, talking in full glee to its mother or father, is always graceful in manner, and generally remarkably erect and forcible in its enunciation. If we want a model to help us back to nature, let us watch our children, and learn how to emphasize the important words of a sentence, and how to let the eye and face go along with the thought. We can all be ourselves if we will, and woe be to us if we try to be any body else."

Jefferson College, Pennsylvania, has educated nearly six hundred young men for the ministry, during her fifty-three years of existence; thirty-five of whom have entered the foreign field.

**Sanctification.**  
Last week we published an article on Justification from the pen of Dr. Carson, which we hope was acceptable to our readers. This week from the same author, we give an able exposition of I Cor. 1: 30. The reader would do well to open his Bible and read the passage, before he does the exposition.

The letter was written to William Tough, Esq., of Dublin, Ireland. It is extracted from the *Life of Carson* by G. C. Moore, Esq.

"TUESDAY, May 14th, 1836.  
"MY DEAR WILLIAM:  
"As you have not told me particularly what were Dr. B.'s views of I Cor. 1: 20, I will just state to you what are my views of that passage. The sanctification here spoken of, appears not to be that which is wrought in us by the Holy Spirit, which is progressive and never perfect in this world.—The sanctification here spoken of, is that which Christ is made to us, and not that which we are made by Christ. The sanctification of the Spirit is performed in us by the Spirit through the word. The sanctification spoken of in this passage we have not in our own persons, but in Christ, as one with Him by faith in His righteousness through death. It is this that makes us fit to go to heaven the moment we believe in the Lord Jesus.—We can not enter heaven, but, as having a perfect holiness, as well as a perfect righteousness. This we have in Christ; as we are one with Him, whatsoever is His is ours!"

"To suppose that the sanctification here spoken of is that which is wrought in us, would oblige me to explain the righteousness and redemption here spoken of, as that which is in ourselves. For you may observe that Christ is said to be sanctified to us, just as he is redemption and righteousness. Now, if the sanctification which he is to us is that which is personally in us, then the righteousness spoken of is not that which we have in Christ, but that which Christ works in us—that is, inherent righteousness. But the righteousness which Christ is made to us, is not the righteousness which He works in us, but which he has wrought for us. We have then, righteousness in Him, and not in ourselves."

"In the same way with respect to redemption, Christ is made redemption to us by God, not by enabling us to redeem ourselves, but by Himself paying the price. If, then, the redemption here spoken of is not in us, neither is the sanctification. God does not enable us to work a righteousness to justify ourselves, nor to pay a price to redeem ourselves; but Christ is, of God, made to us both righteousness and redemption. And, in like manner, so is He made sanctification and wisdom by His Spirit He makes us wise unto salvation; but still, we are far from being as wise as we ought to be. The meek Saviour addressed His disciples as 'foolish,' and slow to receive the things of God! How often did He exclaim—'How long shall I bear you?' But all the wisdom that God requires of us is found in Christ. We have *every thing in Him!* In short, this passage shows us how the believer stands complete in Jesus Christ. Whatever the law demands of us, it has it on our account in Him."

"In this way the Christian stands perfect before God, while in another point of view he is utterly deficient.—Who shall lay any thing to the charge of God's elect? Now if we are considered as in ourselves; and not as we stand in Christ, as one with Him, there are a thousand things to be laid to our charge. It may be laid to our charge that we are ignorant of many parts of the divine will; but the answer is, Christ is our wisdom. It may be laid to our charge that we are not perfectly holy, the answer is Christ is our sanctification."

"This view, however, you will not find in any of the commentators. I mentioned it to Mr. Haldane, when I saw him last summer, and he adopted it. Better, however, to say nothing but from its own evidence in the passage. It is quite evident that Christ is made the 'sanctification' to us, just as He is made righteousness and redemption. 'Most truly yours,'

"ALEX. CARSON."

HOLLAND.—Evangelical religion in Holland is at a low ebb. Rationalism is dominant in the government, in the pulpit, and in the universities, and the prospects are disheartening to the friends of practical piety.

SOUTH-WESTERN BAPTIST

THE S. W. BAPTIST.  
TUSKEGEE, ALA.  
THURSDAY JANUARY 24, 1856.

Agent.  
Mr. S. R. GLAZIER is our authorized agent for the South Western Baptist for Alabama, and is authorized to receive and receipt for all outstanding dues.

OUR TERMS.—Folio to the value of a large quantity of our friends, whom we have consulted, we have decided to publish a medium between the cash and subscription systems. We shall hereafter retain the name of each of our subscribers until they have paid in advance, one year, and then, if still delinquent, we shall place their names in the hands of the law.

To Subscribers.  
Complaints reach us from various parts from subscribers about getting their papers irregularly. We say once for all, it is not our fault. A paper is mailed to every subscriber, weekly, which is all we can do; and if freshets and undutiful post masters, prevent their arrival we can't help it. Brethren, be kind; give us your sympathy and your complaints.

Rev. D. BERNARD has been appointed agent for the Bible Revision Association, to labor in Alabama.

Communications.  
We can not publish a communication unless we know the authors name.—We received lately an obituary notice from Bibb County, Ala., the author withheld his name, and we maintain our rule. We say to the friend, if he will send his name, and re-write it, and make it shorter, we will willingly publish it. A long obituary is scarcely ever read.

Columbian College.  
We learn from the True Union that the above College is overflowing with students. A new house has been built to accommodate them. The Trustees lately returned to employ a full Faculty, and the students came. Their faith is turned into sight. The prayers of Luther Rice, now at rest are heard. This is a Baptist College, located in the suburbs of Washington City.

East Alabama Female College.  
The second term of this flourishing Institution has commenced in the most flattering manner. Inclement as the month of January has been, students have arrived in numbers beyond our expectation. It has a splendid corps of teachers, in every department. There is room yet in the College for more, and parents who intend sending their daughters, would do well to do so immediately. Winter months are the best months in the year for students. Young ladies are as comfortable boarding in College as at home.

"I see them on their winding way."  
Two more clergymen of the church of England, Rev. William John Roberts M. A., of Merton College, Oxford; and Rev. John Hilary Dale, M. A., of Christ Church, Oxford, have renounced Protestantism, and have been received into the church of Rome by Cardinal Wiseman.

Good bye gentlemen! We have more respect for you than you may imagine. Were we not a Baptist we would go with you. There are but two consistent, logical, resting places for the sole of a man's foot; Jerusalem, or Rome.—We prefer Jerusalem, with her Divine Head, Jesus, with her College of inspired Apostles; the above Gentlemen prefer a Human Head, the Pope, with his College of Cardinals. We, like them, are for none of your little pated Headships.—Hrs.

Another High School.  
J. H. Baker has a communication in our paper of to-day, in regard to a late act of the Canaan Association, establishing a male and female high school at Ruhama Church, Jefferson county, Ala. We are glad to see Baptists using energetic measures, everywhere, in founding and endowing Colleges and High Schools. They are a leading denomination in the United States, they are expected to lead off in every good enterprise, and they should not fall below public expectation.

At no point in our State an Institution of the kind alluded to, and now proposed to be erected is worse needed, than in Jefferson county. We heartily wish them success.

By the way, we would suggest to all College and High School builders, and all who wish to erect fine brick buildings, to see that splendid building, the best piece of work in the State, the Baptist Male High School, Talladega, Ala., before they employ undertakers. That building was erected by William Shelley and Sons. The plastering is unsurpassed in the State; it was plastered by W. T. Webb and Shelley. All these able workmen and reliable gentlemen reside at Talladega, and can be addressed at that place.

Nothing is so eloquent as the silence of a holy, consistent, and a lovely life.—Jas.

Influence of a Religious Newspaper—the Religious Herald.

About the year 1830 or 1831, a brother, Elder Collins, passed through East Tennessee and acted as agent for the Religious Herald; among the few subscribers he obtained were our two brothers, Elders Charles and R. H. Taliaferro, who subscribed for it jointly. It was a great novelty to all who saw it. A religious newspaper! a new thing under the sun, and some gravely thought no good would come of it. Our brothers were fond of it, and kept it going till every sheet was worn out. In November, 1831, it "pleased God to reveal his Son" to us, and we immediately ardently loved that new stranger, the Herald. It was then edited by the late lamented Ball and its present editor, the Nestor of all the editors of our religious journals, the laborious Sands.

The Baptist cause in East Tennessee was then weak in numbers, and more so in its ministry. Very few of them had any notoriety as preachers. The most of them were old men. Another discouraging feature was, there were no revivals. True, in a few, very few, churches there was a good state of religious feeling, revivals in embryo. The best state of feeling in the whole country was in Prospect Church, Roane county to which ourself and brothers belonged.

Somewhere in this period, 1831 or 1832, protracted meetings commenced in Virginia, and their results for good were published in the Herald. They seldom held longer than four days, and were called by some "four days meetings." Our brothers were fired with love and gratitude to God for the conversion of souls at these meetings, and resolved to hold one with Prospect Church. The proposition was made to the Church, and after much explanation as to the nature of it, and serious deliberation as to the consequences—the probability of losing fellowship with other churches for the introduction of "new measures," &c.—the appointment was made in the spring or summer of 1832. It was published, and volumes could not tell all that was said about that "new sort of meeting" which was to be held at Prospect.

Prospect had passed the Rubicon, and was much concerned for the result—success or loss of caste with other churches. The meeting was to commence on Friday, which day was set apart for fasting and prayer. And they did pray as men always pray when they have no hope but in the God of battle. The day arrived, and a vast concourse attended the first service. But the greater part of the crowd looked shy and ominous; to them there was something dangerous behind the curtain. A stand had been erected in the grove; and the preachers, whose duty it is to be more watchful than other men, would but few of them go in, though kindly invited, or near to it. There might be danger, and they were determined to keep at a safe and respectful distance. If the Tower in Siloam fell they would not be crushed.

Some one, however, we wish we remembered who, brave soul! had the boldness to preach at such a place, and the power of God attended the word at the beginning, and many were converted the first day. Day and night they met, and the work of conviction and conversion went on. The work of God was so great that all come into the faith of protracted meetings but two preachers, Ward and Turner. We saw them when they condemned it and left; and also when they returned, in twenty minutes, much excited. When they reached the congregation, at the farthest part from the stand, they commenced exhorting, going through different parts of the congregation, till they met at the stand, exhausted. They were converted—a complete triumph.

At that meeting, protracted meetings were appointed for all the churches round about. They were all successful; their fame was established. They were soon held throughout the State, and thousands were converted to God, and the churches were filled with young, zealous, and happy converts. A new generation of ministers sprung up immediately, many of them distinguished men. At that time, and in that way, the Baptist cause in East Tennessee received an impulse which has told upon its destiny for good ever since. The influence has gone into other States and territories, by the removal of ministers and members; and many men converted there are filling important posts; one only shall be named: H. F. Buckner, the Apostle of the Creek Indians.

Reader, what think you of this narrative, as illustrative of the influence of a religious newspaper? This is only one case of a thousand that might be given. Go to work, then, as you wish to do good, and never stop till your religious journals are circulated "from the rivers to the ends of the earth." "Men of Israel, help!"

They who excel in strength, are not most likely to show contempt of weakness. A man does not despise the weakness of a cold.

Latitudinarianism.—No. 2.

Time was, as intimated before, that Mr. Latitudinarian hated Baptists as freely as they hated him. Their souls mutually abhorred each other. When temporal powers and spiritual hierarchies were allowed to persecute them by acts of violence, he stood aloof from them and was as heartless as a stone. His language was, "down with them." And when the fire was kindled, the blood run, and groans and agonies were forced by the rack, he would exultingly exclaim, "Aha! so we would have it." But those fierce gestures, that harsh language, ominous frowns and scowls, are all changed to sweetness and blandness; the sweetness and blandness of Joab when he approached the unsuspecting Abner with his concealed dagger. He sets his music in a new key without a discordant note. Here him cant to the following strain:

Strain 1. "I believe you Baptist people have been persecuted without a just cause. Upon examination we find you quite orthodox in doctrine." You do? A tardy acknowledgment, truly. But hark, ye, sir, it is not universal. In Great Britain and its dependencies we are quite orthodox; and in the United States superlatively so; patent, and almost sainted. But we were the same people in the fires of Smithfield and in the Lollard Tower, as we are now; the same orthodox Baptists, but not near so "respectable." Yes, the identical people whom the church with its secular power, its bench of bishops, and understrapping clergy, persecuted with such scientific, systematic grace and dignity, which the historian Lord Clarendon slandered so heartily; and which old Presbyterian, Kedderminster, Baxter, yea, "the sainted Baxter," belabored with some of the dirtiest sentences that ever came from a sainted heart. We were heretics then? We deny it. Why this change in England? Not from love to us; not our orthodoxy; but light entered that monarchy, and public opinion will not allow it, thanks to "the earth that helped the woman."

And who imprisoned Elders John Clarke, Obadiah Holmes, and Mr. Crandle in Boston prison, and publicly whipt Mr. Holmes? Who banished Roger Williams? Puritanical New England. Were Clarke, Holmes and Williams orthodox Baptist ministers? As much so as any now living. But their great sin was, they denied the interference of a magistrate between a man's conscience and his God; denied infant baptism, and re-baptized those who come to them from other denominations. The statutes of New England against us would make a ponderous volume. And the sufferings of Baptist ministers, orthodox then if they are now, inflicted by a people who style themselves by way of eminence, or arrogance, as you please, the Church in Virginia would make another of equal size and blackness. And what has so changed things in the United States, and converted these roaring lions into sycophantic lambs? Who almost shed tears to commune with us, and complain of our being illiberal? The revolution of 1776, and its blessed consequences. "Pope and Pagan still grin" at Baptist pilgrims, but can't hurt, are chained.

Mr. Latitudinarian, we are afraid to trust pedo-baptism. We say it at the risk of being called "bigot." Look you, sir, in France, Sweden, Denmark, and the Germanic States, how Baptists are proscribed and persecuted, now, now, in the nineteenth century. They, too, are as orthodox as Baptists in the United States or Great Britain, Dr. Barnes Sears, on a visit to Germany, baptized Mr. Oncken and others, and organized them into a church, after the model of American Baptist Churches, in the "free city of Hamburg," and how have they been treated? Persecuted and denounced wherever their sentiments have spread, alike by Protestants and Roman Catholics. No, sir, our history is written in the blood of our fathers by pedo-baptism; and verdant are we, their children, if we latitudinarianize with it. Not that we should resent past injuries, but we lack confidence, believe it to be a palpable error, and its spirit essentially the same in all ages.

Next week we will have something more to say about your orthodoxy, a cant phrase manufactured by Dr. Anti-Christ to delude unsuspecting persons, and allow you to cant another strain.

Southern Baptist Review and Eclectic.

It came to our office this week in a quarterly form, for the months of October, November and December, 1855. This completes its first year. J. R. Graves and J. M. Pendleton editors.

It is a point of great delicacy for an editor, who has respect for his conscience, to attempt the business of criticism. This is an age of "puffing," as Carlyle would term it, and alas! for the man who does not fall in with the current way of praising every off-shoot that comes from the heads of fools as well as wise men.

We are glad to be able to speak well of the present number of the Review and keep a good conscience. It is evidently a great improvement upon any former issue; and from indications which it contains, the improvement will continue.

Why should we not have a Quarterly Review at the South? We cordially despise sectional distinctions, but they exist, and we must make the best of them. There is a sufficient amount of talent at the South and South-west, if called into service, to make an able Review. And what can better develop that talent than the establishment of such a work? We care not where it is located; whether at Nashville, Louisville, Richmond, Pensfield, Charleston, Baltimore or any other suitable place. We need the thing. We have not space to speak of the advantages to be derived from such a reservoir of thought; nor would it edify thoughtful men, for they all see it.

We have not had time yet to read critically every article in the Review. One we could not help reading after we commenced it: "Pendleton's Review of Dr. Sumners on Baptism." It is impossible to place an estimate, in dollars and cents, upon the production of an able pen. But this much we can safely say, that the article referred to is worth the subscription price of the Review. Pardon us, Bro. P., for underrating your article in that manner.

The editors and publishers are making vigorous efforts for another year. They have submitted a proposition to their patrons: whether they shall have a bi-monthly or a quarterly in future. Feeling an interest in everything that promises to do good, we give, unhesitatingly, our judgment in the matter. We are for a quarterly.

Interesting subjects are announced for the present year; to be discussed by able writers.

Those who wish to subscribe for the Review will address Graves, Marks & Co., Nashville, Tenn. Terms \$2, in advance.

Editorial Accession.

The Rev. H. E. Taliaferro, late Pastor of the Baptist church at this place, and for many years a highly esteemed townsman of Talladega, made his debut in the South Western Baptist of the 10th inst., as Junior Editor of that paper.—Mr. T. is a man of great labor, and possesses a strong and vigorous intellect.—He is moreover a genuine Talladegan and as such, is destined to make his mark. We hope that he may find his toil, both pleasant and profitable, and his sanctum, just the model of a place which he has doubtless pictured in his imagination.

The above is from the Alabama Reporter, Talladega, Ala., M. H. Cruikshank, Editor.

Well, "Mark," you are the first man who had the good hard sense to give us the first puff. Now set that down, you are a gentleman and a scholar.

We take every thing with a good grace that you say "Mark." After living twenty years in Talladega, we defy any man to sustain a charge against us unworthy of a Christian or a gentleman. We say this with gratitude to God.

We thank the Reporter for his good wishes. We have not seen the elephant yet. Sometimes he comes almost in sight. We are determined to make our "mark," as you think it would disgrace a Talladegan not to do it. We intend to make the South Western Baptist one of the first exchanges you read.

Revival Intelligence.

We condense some of the news from the churches in regard to the good cause.

Chestnut Hill 22 baptized, Pennsylvania, Riceville, New Jersey, 20 baptized.

W. W. Fosce informs the Western Recorder, that the Baptist church at Simpsonville, Ky., had received 20 persons by "experience." From the same paper, we are informed by Wm R. Combs, that thirty were baptized into the fellowship of Mahomet church, Ill., of which he is pastor. To the same J. Armstrong writes that eleven were baptized at Willis' Mills, Ky., at a late meeting.

The Religious Herald informs us that thirteen persons were lately baptized at Lower Northampton Church, Va., M. T. Bibb, writing to the same paper states that "Brother Margrave and myself closed a very interesting meeting with Sink's Grove church on Christmas day. Thirteen were baptized.

From the Baptist Watchman we learn that ten were bapti ed at Mill Spring Church, Tenn. Dec. 30th, also that twenty persons were baptized at Tazwell, Tenn. Dec. last. To the same N. H. Baldwin writes that eleven believers were baptized in Washington County, Va. late in December.

The New York Chronicle announces the baptism of six at Cold Spring; fifteen at Pisgah, Orange County, Va.; twenty at Carmi, Ill.

D. H. Murphy writes to the Journal and Messenger under date of Dec. 24th

1855, "during my two visits to this place (Bethlehem, Ind.) I have witnessed 14 baptisms and five have been received for baptism."

J. W. D. Creath writes to the Texas Baptist, that sixteen were received into the Madisonville Church Texas, in Dec. last; and eighteen a few days before into the Huntsville Baptist Church. To the same paper, J. V. Wright, Dec. 10th announces a revival at Danville, Texas, at which eighteen were baptized.

We learn from the Christian Chronicle that thirty-nine persons were baptized in the different Baptist Churches in Philadelphia, on the first Sabbath in January. Also that the revival still continues at Phoenixville, Pa., and seven were recently baptized.

Associational Notices.

The thirty-first annual meeting of the Bethel Baptist Association, was held with the Union Baptist Church, Clark county, Alabama, commencing on Saturday, Oct. 6th, 1855, Elder Jeremiah Reeves, Moderator; G. B. Jones, Clerk. Baptized during the year 176; net increase, 199 members. The whole number cannot be given, as all the churches were not heard from.

This is a very efficient, intelligent and working body of christians. In addition to the common enterprises of associations, it has a Bible and Colporteur Society. With this society they are doing incalculable good; they give their money freely.

We are pleased to record the fact, that the South Western Baptist is warmly supported in that Association.

Bethlehem Baptist Association held its thirty-ninth session with the Montgomery Hill Baptist Church, Baldwin county, Alabama, commencing Saturday, September 22d, 1855; Elder A. W. Jones, Moderator; A. J. Seale, Clerk. Baptized during the year, 122; net increase, 24; whole number 2421.

This also is a sound, healthy, intelligent, working association of Baptists. The whole Missionary enterprise finds favor with them, such people know how, also, to appreciate a religious newspaper; some of the best agents we have for our paper belong to that association.

I. B. Vaiden.

This brother, in a well written article to the Religious Herald, bearing the date of December 21st, 1855, from Rock Hill, Perry county, Alabama, alludes to our paper, and matters connected with it in the following manner:

"You have, no doubt, been reading a discussion which has recently closed between the able editor of our State paper and the Rev. Mr. Hall, of the Methodist Episcopal denomination, on Methodist Episcopacy." The debate was conducted in a manner which greatly pleased me; I mean by that, in a calm and christianlike spirit. The argument on the part of Brother Hall's son, our editor, was linked so closely and made of material so powerfully strong, that, laying aside all prejudice, if I have any on the subject, I do not think Brother Hall has traced a single link. He tried them by polling with might and power in every direction, and among the things he stumbled on in passing from one side to the other of the chain, were Robert Hall, close communion, disordered bodies of Baptists, &c.: being thus driven to every rock for refuge from the main subject which he could not substantiate, viz: that the government of the Methodist church is republican. So much pleased are the Baptists of this state at the ability displayed by brother Henderson, in said discussion, that several associations, and among them our, have called upon him to publish it in book form for distribution. This he will do.

The South Western Baptist, our paper, has been on the decline for many years; but, recently, it has increased wonderfully in subscribers, and promises to live without so much pain. I think we now have hold of it the right kind of men—men who are not afraid to defend truth and expose error. If, however, they should fail to do this, they will find it a very difficult thing to sustain the paper by Baptist support.

Tignal W. Jones.

We publish the following resolution with pleasure. We have known brother Jones for many years; and a purer man we seldom see. As a gentleman, lawyer, and a christian, he has kept his garments unspotted from the world. This is not a mere puff; he merits every word of it.

He leaves Talladega for Henderson, Rusk County, Texas. We thank God, that the Baptist Church in Talladega have licensed him to preach the Gospel. "A great and an effectual door" will be opened for him in Texas. We commend him to our Texas brethren as every way worthy of their confidence.

At a called meeting of Good Hope church in the town of Talladega. It was Resolved, That in the opinion of this church our brother Tignal W. Jones is qualified for, and we believe called to be a minister of Jesus Christ, and that we hereby grant unto him full liberty to exercise all the functions of the ministerial office, so far as appertains to a license, and commend him to the churches of Christ generally as a pious, consistent christian, worthy alike of their confidence and esteem.

JOHN WILMER, Mod. Pro. tem.  
J. H. JOINER, Ch. Clerk.  
TALLADEGA, Jan. 17th, 1855.

Ministers Removed.

Eld. J. M. Watt has removed from Tuskegee, Ala., to Columbus Georgia, and wishes his cor respondents to address him at that place.

Wm. E. Wiatt from Hickory Grove, Ala., to Gloucester, Va., and wishes his correspondents to address him at Gloucester Court House, Va.

Gold is worshiped in all climates, without a single temple; and by all classes, without a single hypocrite.

For the South Western Baptist.

Domestic Mission Board.

Receipts from the 3d Dec. 1855 to the 8th January 1856.  
December 3d, 1855.  
Received of Rev. J. O. Scriven agent. \$285.00  
A. W. Beckford treasurer State Line Association. 8.00  
Baptist Church, Lumpkin. 75.50  
Baptist Church Albany, by D. A. Vaporn. 20.00  
Received of C D Mallory. 25.00  
James H Kilpatrick for New Orleans Baptist Church. 50.50  
Dr. W H Turpin. 200.00  
Total. 664.00

VIRGINIA.

December 10th, 1855.  
Charles T. Wortham and Lady, by Rev. J Walker, 20.00  
Mrs. Shelton, by T Sidnor. 1.00  
S N Creath. 5.00  
Mrs. Mary Slaughter. 5.00  
General Association of Virginia by draft to Rev. R. Ford. 100.00  
By Draft to W R McDonald. 17.70  
Total. \$148.70

ARKANSAS.

December 11th, 1855.  
White River Convention, by Draft to Rev. T V Vanhorn. 25.00  
Total. \$25.00

TENNESSEE.

December 11th, 1855.  
Received South Western District Association by draft to Rev. Thomas Morrison. 50.00  
A stranger, Memphis. 10.00  
East Tennessee Association by draft to Rev. E Strude. 25.00  
Total. \$85.00

MISSOURI.

December 11th, 1855.  
Received of Southern Baptist Convention, by draft to W W. Suttle. 37.50  
By H B Graves. 75.00  
Total. \$112.50

MARYLAND.

Received of Union Association by draft to Rev. Noah Davis. 37.50  
To Rev. Gustavus Brown. 37.50  
Total. \$75.00

ALABAMA.

Received of Talladega Association, by draft to Rev. J. Williams. 12.50  
Mount Pleasant Church, by draft to Rev. J. Williams. 12.50  
David Gordon (for New Orleans) 10.00  
Bethel Association, by draft to Rev. J. Reeves. 45.85  
Big Bear Creek Association, by draft to Rev. W. Phillips. 12.50  
St. Francis Street Church, by draft to Rev. B Conen. 150.00  
Total. \$243.35

SOUTH CAROLINA.

Received of Rev. W. B. Johnson agent. 141.50

MISSISSIPPI.

Received of M. W. Phillips Treasurer of the Baptist Convention. 90.00  
Baptist Convention, by draft to Rev. W. M. Slantrough. 100.00  
Total. 165.05.

W. HORNBUCKLE, Treasurer.

B. D. M. S. B. Convention.  
Receipts for Indian Missions, from December 3d, to the 8th of January 1856.

MISSISSIPPI.

December 3d, 1855.  
Received of Zion Association, by Rev. Thomas Lockhart. 45.78  
Mount Pleasant Church, Pontotoc, by J. G. Ratliff. 3.00  
Total. \$48.78

VIRGINIA.

December 10th, 1855.  
Received of M V P, by J Walker. 2.00  
Received of Charles T. Wortham. 2.00  
Received of C L Lacy. 84.50  
Received of Friend of Missions. 5.00  
Mrs. Mary Slaughter. 5.00  
Total. \$98.50

NORTH CAROLINA.

December 10th, 1855.  
Received of David Lawrence Treasurer Greenville Baptist Church. 11.00

ALABAMA.

December 11th, 1855.  
Received of Dennis Dykons. 11.00  
Rev. H F. Buckner, by Rev. J H. DeVotie. 105.00  
M. W. Oliver, by Rev. J Walker. 5.00  
Total. \$121.00

KENTUCKY.

December 19th 1855.  
Received of Mrs. Elizabeth Evert two and three installment on life membership, by S R Forgy 10.00  
Received of T Carter, by Rev. S. L Summat. 1.00  
Total. 11.00

SOUTH CAROLINA.

Received of Friend of Missions, Society Hill. 5.00  
Total. 295.29

W. HORNBUCKLE, Treasurer.

B. D. M. S. B. Convention.

The bill which has been before the Legislature for some time, authorizing a loan of two hundred thousand dollars to the "Alabama and Tennessee Rivers Railroad," passed the House of Representatives last Thursday, by a hand some majority. The location of the "Commercial Bank," came up on Friday. Selma and Esauola were put in nomination, and in the House Selma was victorious by some thirteen majority. There is no doubt, we presume, but that the Senate will vote likewise.

For the South Western Baptist.

ELYTON, Jan. 4th 1856.

Messrs. Editors:—I have resigned my place as principal of the Elyton Male and Female Institute, and accepted an agency from the executive board to procure funds to establish a high school under the supervision of the Canaan Association, both Male and Female.—For every five hundred dollars contributed by any congregation of christians our preacher's son or daughter, or young men preparing for the Ministry is to be educated gratis. The largest donor to give name to the Female, the second largest to the Male school, the third largest to the library. At the meeting of our next Association, first Sunday in October next at Salem church, Jefferson county (when and where we hope to see you,) the name will be given to the schools, that time being sufficient for our brother's or sister's liberality in this greatest of good works. The schools will be located at Ruhama church, Jefferson county, one of the best locations in the State for a school of this kind, for several reasons; 1. its location will be one of surpassing beauty, dry at all seasons of the year, with the purest springs of perennial limestone water, and a bold and beautiful mountain scenery hard by. 2. A populous and religious community, and the most fertile and durable land in the county, in the center of a section of our State destitute of high schools, and free from all local vices such as are inherent in, and about towns and villages. This school will afford advantages to one sixth of the State, nearer than any other to their home, board will be permanently fixed at six dollars per month, and tuition low, so that this school will furnish advantages in these respects that all can be educated who desire it. And such schools do more in creating a desire than any and all other agencies together. Able and experienced teachers will be employed in these schools.—Our brethren on the East and on the South have established schools of high order, and are doing incalculable good, but the nearest of these, except Talladega, is over one hundred miles from us, and being in wealthy and liberal communities, not only board, but dress puts it entirely out of the power of our people to educate at these schools, a few only excepted, the distance too is a great barrier. It is well known too, to educators that an institution located in the midst of a community has a decided effect in developing the intellectual character of the country. From fifty to seventy-five are nearer to us than any other school of the same order, and to benefit this large number a school must be located in their midst. The Free school law in our State has given in this section of our country a mighty impulse to the cause of education, and now, more than any other time, should the friends of education, and especially our brethren build up a good school, that we may supply every township with a good teacher, which is a good drawback upon our educational advancement. Will not our wealthy and liberal brethren East and South of us who well know the advantages of good schools, assist us? Brethren, enlighten us with good schools, and we shall have a better paid, better educated ministry, more liberal supporters of the gospel in foreign lands, and instead of sending up annually to the State Convention our tens, we will send up our hundreds to assist in this great work of our denomination, in helping to evangelize the world. We design to prepare good buildings and other appliances, and give the use of them to able and faithful teachers for the beneficiary tuition of ministers. Will not all ministers of the gospel nearer to us than any other schools, interest themselves and their congregations for our cause, and share with us its advantages. I will visit as many churches and Associations as I can this year for this purpose. Brethren who have once resided in our county, and have removed South and West, or East of us, and who have grown rich, will find this a good opportunity for their christian liberality. Our donations are payable in one and two years.

J. H. BAKER,  
Agent for the Board.  
BOARD OF DIRECTORS.  
A. J. WALDROP, Chairman.  
W. WOOD.  
O. W. WOOD.  
Z. HAGOOD.  
J. TRUSS.  
J. WILSON.  
W. H. McNATH.

SCHOOL FOR CHINESE IN SACRAMENTO.—The Rev. J. L. Shuck asks for "an ordinance establishing a public school for the Chinese people, in which their youth may receive instruction." We heartily wish him success. Our own school has not afforded so much encouragement as some other departments of missionary work, on account of the unsettled habits of the Chinese, and their extraneous cares and excitements.—But we have thought before, that those in Sacramento were more favorably situated in some respects for the exertion of a good influence over them. Again we wish our brother much success.—Oriental.

Many a man blows the bellows of the organ that sounds his praise.

To Pastors and Evangelists.

Who are the most intelligent men of the churches?  
Who are the most spiritual?  
Who are the most active and useful?

Who are the most liberal and benevolent?

Who are the most energetic, working Baptists?

Who are the most successful in their efforts to win souls for Christ?

Who are the most faithful in their service to the church?

Who are the most devoted to the cause of the poor and the oppressed?

Who are the most zealous in their efforts to spread the Gospel?

Who are the most diligent in their study of the Bible?

Who are the most fervent in their prayers?

Who are the most patient in their service to the church?

Who are the most cheerful in their service to the church?

Who are the most faithful in their service to the church?

Who are the most diligent in their study of the Bible?

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Who are the most fervent in their prayers?

Who are the most patient in their service to the church?

Who are the most cheerful in their service to the church?

cheerfulness (which I have no doubt you will) just set down and write a few lines to Bro. Henderson about it, (not too long or prosing) and he will print it, and some other brother will be encouraged to go and do likewise.

Deacon Todd—What he said to his Little Niece, Sue.

It was the hour of twilight; the deacon's favorite hour for conversation free and unrestrained. All had been sitting in silence for some time around the large cheerful fire that was blazing on the hearth. At length Sue suddenly spoke as though roused from a deep meditation, "Uncle, I wish you would tell me what is meant by God being our Creator and Preserver? I know the meaning of the words very well, but yet I cannot have as many thoughts about them as I think I might." "Well," said the deacon, "my child, I am always willing to help you especially on such subjects, but I have a notion that the best possible way to help people is to put them in a way to help themselves. 'That is just what I want,' said Sue. 'I want to have more of my own thoughts. Now, when I try to think of God being my Creator, I just think He made me and that is all the thought I can have about it.'"

"I have found, my dear," said the old man, "that some subjects cannot be thought on profitably without being divided into parts. If, for instance, I think of God as my Creator, I feel just as you express it, *He made me and that's all*, but now if I think of his making my eye, and all its curious arrangements of parts; and then my ear, and then my hand, and my organs of speech, and then of his putting all these together in that perfect order which we see in the human frame, I immediately see that there is a great deal in *'He made me.'*"

"You have helped me very much," said Sue, "and I am thankful for it, but do not tell me any more just now, for I want as I said to think my own thoughts, and I believe I shall have a good many started in my mind by what you have said."

Revival.

EVERGREENS, Ala., Dec. 8, 1855. *Messrs. Editors:* It may be pleasing to the friends of Zion to hear what the Lord is doing in his vineyard. I commenced a meeting with the Pilgrim's Rest Church, in the Southern part of Conecuh county, third Lord's day in November, which continued four days, and had quite a revival season. The church was greatly revived, sinners made to weep, and mourners were comforted. I had the pleasure on the last day of baptizing nine professed believers; one aged father came in at the eleventh hour of 84 years of age. It was delightful to see the aged father coming forward and telling what the Lord had done for him, and to see what anxiety he manifested for his children, grand-children and servants. Another aged man of 55 years who had been very wicked was converted. I was under the necessity of closing the meeting, to attend to other engagements. Leaving the above place I commenced a meeting at Andalusia, county site of Covington, on the fourth Lord's day in November, and continued five days, and the Lord greatly revived his cause, and O what a time there was among the brethren and the sinners. I had the pleasure of baptizing 12 persons. One more joined and her father informed her if she was baptized she would have to leave his house and look for a new home, and she declined for the present. May God help him to see his error. And may he continue that good work which he has commenced in our section of country.

D. GIDDENS.

The Baptists in Alabama.

BIBLE AND BOOK DEPOSITORY, Selma, Jan. 14, 1856.

Dear Brethren—One year ago the Board of the Ala. Bap. Bib. Soc., adopted a plan by which it was thought the Bible destitution in our own State could be supplied; and also religious—practical and experimental, and denominational books might be circulated.

Now the importance of this work was not doubted by any, but there were a few good brethren who seemed to doubt its practicability, and therefore, did not give the enterprise that encouragement that it really deserved. A twelve month, however, we believe, has convinced all these sceptical of their error. We have this Bible and Book distribution now fully at work in seven of the Associations; and our expectations are being realized. More is learned of the great necessity for this particular work, and its adaptation to the end desired. Now, brethren, one thought—it is an important one—as the Colportage work is extended, the business of the Depository is largely increased, so much so, that it will require most of the time of your General Agent to superintend this department.

Thus, you see he will not be able to go out and visit the churches in person, for the purpose of getting funds to carry on, and extend this work. Hence, brethren, pastors, deacons and laity, this work, much of it, devolves on you.

You want the good enterprise carried on—prospered with all haste. Then build up a State Depository that will be adequate to the undertaking. Will you, each one, do this? Send

funds through the mail to me at Selma; and do not forget the State Depository and Bible and Book distribution, when making up your contributions for the Convention that is to meet in April.

Now reader, brother I mean, will you stop one minute and decide whether you will help? Do so.

Yours, in hope,  
F. M. LAW, Agt.

THE BAPTIST CHURCHES.

No denomination of evangelical Christians encountered so much opposition, both in the North and in the South, at the hands of the Established Churches in those portions of the country, in the colonial era, as the Baptists; and certainly not more than one church has had greater success during the last fifty years. A few figures will prove this. In 1707 there were but 17 Baptist Churches in the United States; in 1740 there were 37; in 1762 there were 56; in 1792 there were 1,150 churches, 891 ministers, and 65,345 members; in 1812 there were 2,433 churches and 1,922 ministers; in 1854 there were of "Regular," or "Associated" Baptists, 500 associations, 10,131 churches, 6,175 ordained ministers, and 508,754 members. If we include, as we ought, the anti-mission, (hyper-Calvinists), Free Will Baptists, "General Baptists," "Seventh Day Baptists," (71 churches, 77 ministers, and about 6,500 members), Tunkers and "Disciples of Christ," (often called "Campbellites," we must add at least 5,000 churches, 2,350 ministers, and 270,000 members making the total of Baptists in the United States to be 15,131 churches, 8,525 ministers, and 1,078,754 members.

SECULAR INTELLIGENCE.

ARRIVAL FROM EUROPE.

HALIFAX, January 17.—The British and North American Royal Mail Steam Ship *America* has arrived at this port, with advices from Liverpool to the 5th inst.

Commercial Intelligence.

THE LIVERPOOL COTTON MARKET has declined 18d. The sales during the week comprised 24,000 bales, of which 2500 bales were taken for export and on speculation, leaving 21,500 bales of all descriptions to the trade. *Fair Orleans* was quoted at 61-8d. *Middling Orleans* at 5-8-8d. *Fair Uplands* at 5-3-4d. and *Middling Uplands* at 5-3-8d. The market closed dull.

THE LIVERPOOL BREAKSTUFFS MARKET was dull. *Western Cotton* was quoted at 41s. and *Ohio* at 43s 6d. *Messrs. Richardson's Circular*, however, says that *Floer* had declined 6d. per bbl, and *Ohio* at from 42s. to 42s. 6d. per bbl. of 196 lbs.

THE LIVERPOOL PROVISION MARKET.—BEEF was lower but active. PORK was quiet. LARD was quoted at 65s. per cwt.

THE LIVERPOOL NATAL STORES MARKET.—ROBIN was unchanged. *Spirits of Turpentine* was quiet.

THE LONDON MONEY MARKET was tighter. Consols closed at from 87-1-8 to 87-1-4. The Bullion in the Bank of England had decreased 70,000 pounds *sterling*.

General Intelligence.

The peace prospects are not improved. The Car's answer to *ISTERNIAZ* was expected on the 18th of January. *NESSERLORE*, in a previous circular, puts an interpretation on the third point not satisfactory to the Allies, namely: that Russia and Turkey should mutually agree relative to the strength of the Black Sea fleets.

Appearance indicate that Austria will not take the field, unless she be assured of the active support of the German Bund. Russia was displeased at the Baron *SEREBACK*'s mission to St. Petersburg, and sent his Baron *MATTHEW* to Dresden, to enquire to what extent Bavaria and Saxony had engaged themselves to the Allies.

The advice from Sweden are very warlike. The military commanders have received orders to have their respective corps in the highest state of efficiency before spring, when it is probable that Sweden will take the field. Denmark has consented to the establishment of depots for the English fleet at Kiel, as it will rendezvous there in April.

The latest advices from the Crimea state that the Russians had been reinforced to some extent, and that large parties of Russian troops were marching from the Crimea into Bess-Abadia.

There was no intention, however, to evacuate their position, as the places of the troops that had marched were supplied by the reserves.

Prince *GORTSCHAKOFF* has announced that on the 16th ult., a detachment of Cossacks had defeated a strong squadron of General *VIVIAN*'s cavalry near Kertsch, and that the English commander had been made prisoner. The Russian Government had advertised for contracts for the supply of immense quantities of artillery, stores and new rifles, &c., for the Regiments being enrolled.

The gun boats of the Allied fleet were frozen up at Kiburn. *ONAR PASHA* has renounced his intention to attack Kertsch.

Advices from China state that a serious difficulty had occurred at Hong Kong, the American Consul had been imprisoned by the British authorities for attempting to rescue the captain of the ship *Reindeer*, who had been fired for an assault upon the carpenter of his ship. Commodore *MCCLENNY* of the *Paqueta*, declared the action of the force illegal, and stated that he would resist by force any attempt to exercise jurisdiction over American citizens on board American ships.

Two hundred and fifty Coolies had died from suffocation at Manila, on board the American ship *Waverly*. The mate and crew were imprisoned.

SUPREME COURT JUDGE.—HON. GEORGE W. STONE, of Lowndes county, was yesterday elected to fill the vacancy on the Supreme Court Bench occasioned by the resignation of Hon. GEORGE GOLDTHWAITE.

Ansver a fool according to his folly, lest he be wise in his own conceit.

Modern Preaching.

A writer in the Christian Chronicle thus happily hits off one of the silly customs of the times, which we are sorry to see prevailing so extensively:

BRILLIANT COURSE OF SERMONS.—Mr. Editor: I like the idea; several of our ministers have gone into it. It takes amazingly; I am going into it myself. It is an improvement on the old worn out style of preaching. Some narrow-minded, slow-motioned, vinegar-nosed folks may insinuate that it's pulpit clap-trap, and speak about Paul and the apostles, and the fathers, who planted the churches; but ours is an age of steamboats and progress. Man is going ahead. We must be up with the times.

We have had "The Women of the Bible," "The Daughters of the Bible," and many other things in that line; and now we are having from one of the pulpits in New York, "The Mothers of the Bible," with the usual varieties. Please announce through your valuable columns, that I propose commencing a course of sermons on "The Men of the Bible" among the subjects of which will be the following:—

Adam, the Grandfather of all.  
Noah, the First Sea Captain.

Esau, the Man with the Hairy Beard.  
Goliath, the Original Kentucky Giant.

Absalom, the Fast Young Man.  
Nebuchadnezzar, the First Pure Vegetarian.

Felix, the Free-Lover, &c., &c.  
The above is going the round of our exchanges. We are in for it. Let us have the subject amplified. We, at the South suggest the following topics:—

Ham, the First Nigger.  
Jephtha, the First Progressive American.

But the most popular theme for this nation of orators is the following:—  
Balaam's Ass, the First Orator.

MARRIED.

In Montgomery, on the 17th Inst., by the Rev. J. T. Tichnor, Mr. RICHARD STRATFORD, Jr. of Macon co. to Miss FANNIE A. WARE, daughter of Maj. R. J. Ware of Montgomery.

Marriage to make is like war to men: The battle causes fear, but the sweet hopes Of winning at the last, all draws 'em in.

OBITUARIES.

A Tribute to Respect.

CHUMBERSVILLE, Va., No. 75, S. O. P., December, 24th, 1855.

Another arrow from the quiver of the insatiable archer has sped, and a brother, true and faithful to all the obligations of our Order has fallen. Another victim has been demanded, and our venerable friend and brother John Beverly has been called from among the living to swell the innumerable hosts who have crossed the flood. Gradually, one by one, the links of our shortening chain are being lessened in number, and another name is stricken from the roll of membership. How solemn and imperative the warning which comes from the grave of our brother to us to watch and be ready. How forcible the example he has left us, in that well lived life he has lead in our midst for many long years. How beautiful, now that he is gone, that unvarying consistency, which ever characterized all his conduct, and gave us a charming specimen of that highest order of character, an honest man—God's noblest work. In all the relations of life he was faithful to duty, and never unmindful of the obligations he owed to his God, his country and to his fellow man. Such an one dying cannot but be greatly missed by the living, and but for the consolation found in the fact that "our loss is his eternal gain," our hearts would be inconsolable. Conscious of having spent his life in an honest effort to do his whole duty, no palor blanched his cheek when the certainty of his death was communicated to him; unmoved, and with the composure which the christian alone can feel in that heaviest hour when time is receding and eternity, with its dread realities, is drawing near, he calmly met the great leveler Death, and like one who

scapes the grasp of his couch but him and lies down to peaceful slumber."

he sweetly fell asleep in Jesus. Brothers, let us show our high appreciation of his virtues by walking, as he did in the path of duty, and illustrating in our lives the beauty of a consistent devotion to principle. Thus bereaved of a brother and friend, as members of this Division and community it is very fitting and appropriate that we should give expression to our feelings under the sad circumstances which surround us, therefore

Resolved, That we have heard with deep regret of the death of Brother John Beverly, long a faithful and consistent member of Chummersville Division, No. 75, of the Sons of Temperance.

Resolved, That a copy of the foregoing be presented to the bereaved family, and also be entered upon the Journal of this Division.

Resolved, That as a further mark of respect the members of this Division will wear the usual badge of mourning for thirty days.

Subscribed in L. P. and F.

R. H. POWELL.  
THOS. PULLEN.  
E. T. RANDLE.

On motion, it was

Resolved, That these proceedings be published in the Southern Times, South West Baptist and Macon Republican.

THOS. PULLEN, R. L. Pro. Tem.

POLITICAL CHANGES IN CHINA.

Dr. Parker, in an address delivered by him, makes the following statement:

"The spirit of republicanism is, in fact, not more ripe in the United States than in China itself. On one occasion this remark was made by a man who was a staunch supporter of the imperial government; it was in reference to one of the articles of a treaty, in respect to which there was great difficulty in carrying it out:—that it was not binding upon the people, and the people were not obliged to conform to it, because they had not been consulted in the negotiation of the treaty," and adding,—The emperor is for the people, and not the people for the emperor? This is the sentiment of tens of thousands of people in China at the present day. They no longer regard the emperor as the 'Son of Heaven.' There is hope for China, that it will yet arise and be brought under the influence of Christianity."

BUSINESS DEPARTMENT.

RECEIPT LIST.

Persons making payment for subscription or mailing us the amount, and not receiving their papers or seeing the amounts acknowledged in due time, are requested to inform us.

Prof N K Davis, 8 35 2 00  
Isaac Parks, 8 33 2 00  
Homer T Crowder, 8 37 2 00  
A Wolley, 8 33 2 00  
John T Gibson, 8 17 2 00  
Y D Harrington, 8 31 2 00  
A W Colley, 8 9 2 00  
E Miles, 7 34 1 00  
J A Goodwin, 7 34 1 00  
James Thompson, 7 34 1 00  
M D Kinebrew, 8 5 2 00  
Joseph H Baker, 8 45 5 00  
Mrs M J Prestidge, 8 34 2 00  
Mrs S H Prestidge, 8 45 2 00  
W T Wright, 8 33 2 00  
P H Swanson, 8 34 2 00  
John H Echols, 7 48 2 00  
Rev W J Mason, 8 34 2 00  
Rev Wm Williams, 8 35 2 00  
P H Drake, 7 50 2 00  
Alexander Frazier, 8 43 2 00  
Thomas Keating, 8 34 2 00  
Thomas Slaton, 8 34 2 00  
Joseph C Sale, 8 41 2 00  
Mrs K A Herrick, 8 35 2 00  
John D Quarles, 8 43 2 00  
Mrs Jas D Lowe, 8 35 2 00  
I B Vaiden, 8 50 2 00  
Mrs Sarah E Beck, 8 33 2 00  
W D Gilmore, 8 23 2 00  
M M Connell, 8 50 2 00  
L A Daniel, 8 35 2 00  
G B Nuckolls, 8 39 2 00  
G P Crowder, 8 17 2 00  
Gordon Adcock, 8 21 2 00

Election Notices.

We are authorized to announce SAMUEL LAMIER as a candidate for Probate Judge of Macon county, at the election in May, 1856.

We are authorized to announce SPENCER M. GRAYSON, ESQ., as a candidate for Probate Judge of Macon county, at the election in May, 1856.

RESIDENCE OF ORANGE HILL FOR SALE.

The subscriber being surrounded by circumstances making it necessary, will sell very cheaply, his present beautiful and well improved residence. There is a small garden, a two story frame building 20 by 30, for a store, a barnyard of 22 x 24, set of stables 20 by 60, and all other necessary out houses, with a good garden and fruit trees, and choice grapes. The place is probably healthfully situated, and the view is beautiful. The water, and fully enjoys the delightful sea breeze, being only 30 miles from St. Andrews Bay.

Any one desiring to see the best of schools may be kept up here, and a small mercantile business, be done to the amount of \$500 to \$1000 dollars. The land and buildings are situated on the shore of the sea, and are very healthy. Applications, personally, the most certain will be considered until the 20th of February next.

ST. J. H. HONOR, Orange Hill, West Indies.

ALABAMA FEMALE COLLEGE.

THE first session of this College will commence on the 1st of January, 1856.

THE FACULTY.

J. S. RAY, President, Professor of Languages and Mathematics.  
Rev. C. THOMAS, Professor of Natural Sciences.  
Rev. J. M. ALKINSON, Professor of English Literature.  
J. MARSHALL, Professor of Music.  
Mrs. S. J. RAY, Professor in Drawing, Wax Work, &c.

Primary Department per year, \$20 00  
First Class, 20 00  
Second Class, 15 00  
Latin Course 20 00  
French Course 20 00  
Languages, Drawing, Embroidery and Needle Work, 10 00  
Each, per year, 1 00  
Half of a year, 50 cts.  
It is very desirable that the pupils should enter at the beginning of the term.

Board in the college, per month \$10  
Clothing, 22 1/2 1/2  
Total, \$22 1/2

NOTICE.—Our text is CASH.

We have been heretofore in the habit of collecting our money, by means of the Cashier, and have now decided to receive the same in cash. We cannot pay our bills, and we cannot collect our money, and we cannot live without cash to pay for something to eat, drink, or wear. We will therefore request this notice to be given to all our friends, and to all our creditors, that we will receive no more money by means of the Cashier, but that we will receive all our money in cash.

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BRITISH PERIODICALS.

AND THE FARMER'S GUIDE.

GREAT REDUCTIONS IN THE PRICE OF THE LATTER PUBLICATION.

1. SCOTT & CO., New York, continue to publish the following leading British Periodicals, at the following prices:

1. THE ENGLISH QUARTERLY (Quarterly).  
2. THE ENGLISH REVIEW (Whig).  
3. THE NORTH BRITISH REVIEW (Free Church).  
4. THE WESTMINSTER REVIEW (Liberal).  
5.

