

# South Western Baptist

S. HENDERSON & H. E. TALIAFERRO, Editors.

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**SOUTH WESTERN BAPTIST.**  
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S. HENDERSON,  
H. E. TALIAFERRO, Editors.

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## Job Work.

Printers, Stationers, Binders, etc., will find it to their advantage to send their orders to the Editors, who will forward them to the proper authorities.

## THE SOUTH WESTERN BAPTIST.

### Editorial Cleanings.

THOMAS HOBBS.

This distinguished literary man, who excited so much attention about the middle of the seventeenth century, was born in 1588. He was a stern Calvinist, and fled to France, and resided in Paris a good portion of the period of Cromwell's Commonwealth. He returned at the Restoration and Charles II. conferred on him an annual pension of one hundred pounds a year.

He was among the few great men we ever read of who professed to hold books in contempt. Whether his contempt was real or affected, is not our business to decide. Here is what he says upon the subject: "If I had read as much as other men, I should have been as ignorant as they." Some vanity, in this, we admit, but there is some sense in a great man being vain. There is some method in his vanity.

This is the same Hobbes that wrote the Leviathan, a book advocating absolute Monarchy, and rather atheistic in some of its views. This is the book that like to have overthrown the faith of the conscientious Bunyan; the account of which he has given us in his "Grace Abounding to the Chief of Sinners."

The incidental thrusts which Hobbes, in the Leviathan, gave at religion and the Clergy made him stick in the nostrils of all good men. Every little Lilliputian clergyman that took "orders" had to belabor Hobbes and his Leviathan, as a debut in the ministry, or in the literary world. It was so common that Charles II. never let any thing ludicrous escape his observation, said that "Hobbes was a bear, against whom the church played their young dogs, in order to exercise them."

In 1654 Hobbes published a small work on *Liberty and Necessity*, in which he forcibly, clearly and powerfully opposed the doctrine of the self-determining power of the will. His views were assailed by many, but his strongest antagonist was Bishop Bramhall of Londonderry. Here we would like, if space allowed, to give some specimens of the subtle manner in which he pleaded his cause.

For the South Western Baptist.

WETUMKA, Jan. 25th 1856.

**Dear Brethren:**—I was at the opening series of the Central Institute, on last Monday. The number present was small, owing to the inclement weather. The Board have however, no discouragements now. President Holmes at his post, assisted by Professors, Savage, late of Culbertson, and Smith of Dadeville, the former some thirty years a teacher of the languages, and the latter known to be an adept in Mathematics, Chemistry, and other sciences, with over twenty years experience, the Institution must at once take a high position among the best schools of the South. I hazard nothing in saying that no high school has ever opened in this State with such able and experienced teachers at its beginning. The arrangement is a permanent one. President Holmes of whose ripe scholarship, urbane manners and tact in government I need say nothing as they have long been known & admired, has with his associates taken the Institution, if I cannot mistaken for five years. Buildings are rising around at different points, to be

permanently occupied by parents for educational convenience to their children. Will you allow me to say that I begin to feel proud that the Board of Trustees done me the honor to name the place *Williamston*. For it is destined to be a considerable place some time before long. I seriously know of but few localities which equal it in health, eligibility and cheapness of living; and at the same time so completely secluded from dissipation. It is twelve miles from Wetumka one of the cheapest provision markets, on the river, near enough for convenient trade, and too far distant for the pupils to visit it. The people of the country around never have allowed Doggeries near them. It is not only a moral, but emphatically christian country.

Twenty-two scholars as I learned were enrolled the day I was present, others were on the ground waiting the complete organization of the school before entrance. Brother Hall's school closes in this place, next Thursday, after which I learn, a considerable accession will go up from here. Bro. Hall has been elected to a professorship in the Furman University S. C.

The weather has been so intolerably cold, I have not been out on my mission agency for some weeks. I have long observed, that cold days and nights, are not the favorable times, to beg for money, with most at least, the subject is too cold for frosty weather. There are however good spells for reading. It is now your time to operate; for your Baptist can go into chambers and parlors without requiring an additional log of wood, or displacing a single child from its corner, and while all are comfortable, talk over the subject of missions to the entire household, without wanting even a cup of coffee to drink, or a blanket to rap up in. But the poor stage drivers see sights in its conveyance, to their happy circles. I would that every Baptist family would at once order it. Please acknowledge for me the receipt of \$10 from Rev. W. E. Wyatt.

Yours Truly,

J. D. WILLIAMS.

P. S. May I just whisper, (for I do not intend to beg) that our Board have agreed to furnish a suitable apparatus, in a short time, for the Institute, and that I would be very much pleased to be the bearer of the \$5's 10's 20's &c. it will take for the purchase. Brethren bring them along to the convention at Lafayette in April, and don't let me forget to receive them. J. D. W.

For the South Western Baptist.

### Position of Baptists.

We would have every true hearted Baptist appreciate the advantages which his position affords him. No other denomination can boast so noble and so commanding a position as his. It rises far above that of every other sect in Christendom his enemies themselves being judges, for,

1. The Baptists have the scriptures on their side.

Open the new testament at any and at every page and you find principles inculcated that are held as articles of faith by Baptists: Jesus Christ the Mediator and Saviour—Justification by faith—obedience to all the commandments of God; and kindred principles are clearly set forth; and are as firmly held by Baptists as by any other denominations whatever. There stands also in the clearest and most forcible language, the doctrine of believers' baptism.—Upon every other point of christian doctrine, the Baptist ranks equally with any other professing christian; while upon this great ordinance of Jesus Christ and his attending consequences, he ranks far above every Pedobaptist in the land. He is trammelled by no Pedobaptist rules, and restrained by no early erroneous teaching. Accountable only to God, he makes profession for himself and submits to the ordinance of Baptism; no man compelling him, and no man forbidding him. He adopts no substitutes, but goes directly and obeys the commandments and patterns after the example of Jesus Christ securing to himself thereby the answer of a good conscience before God.

Adhering to the practice of believers' baptism, and rejecting Infant sprinkling and every tradition of men, he can boldly challenge the world to assail his position, and have no fear whatever that any attempt will prove successful. Pedobaptists are not so; but incorporating the traditions of men along with the commandments of God, they have rendered their position vulnerable at every point. As an evidence of the advantage the Baptist has

over the Pedobaptist in this particular, we beg the reader to consider the fact that after the scrutiny of centuries, the New Testament, yea, the whole Bible, is admitted by the most learned and candid Pedobaptists, to be totally silent upon the question of Infant Baptism. Even the most strenuous advocates of this practice, when challenged to produce either authority or example for it are compelled to resort to far fetched inferences, and untenable reasonings that are utterly incapable of satisfying candid minds; and are plainly violative of the correct rules of Biblical interpretation. While the Pedobaptist labors under this great disadvantage, the Baptist can point to the New Testament and produce the authority of heaven, and almost numberless examples of believers' baptism, to sustain his position; not one of which can any Pedobaptist gainsay or resist. There is then, as every one must see at a glance, a wide difference between Baptists and Pedobaptists in the strength of their positions. The one is based upon God's immortal truth; and the other upon human tradition.

2. The Baptists have the original language on their side.

Go back to the Greek verb Baptizo and its cognates which stand in the original, for the ordinance of baptism, and the primary meaning is to dip, plunge, immerse. Nearly every Greek Lexicon and every Greek writing extant sustains this meaning. Professor Stuart, and a host of other Pedobaptist writers yield up the point to the Baptists; and no scholar or critic of any note dares deny so palpable a fact. What more could a Baptist ask? But in addition to such a body of testimony, we may add also that the early translations of the New Testament, that have been preserved, bear the most unequivocal testimony in favor of immersion. The Greek church practices it exclusively; and we believe there are no denominations extant that will not at times yield to the practice, whatever may be their usual modes of administration. Scarcely a writer in ancient or modern times has had the hardihood to deny the lawfulness of immersion; while nearly the whole body of writers has fully sustained it. And to go a step beyond this, it is a fact well known to readers of early church history, that for many ages immersion was the prevailing mode, while sprinkling and pouring constitute only exceptions to the general rule.

The Baptist therefore can boast the strength of his position from all this body of testimony; but let us view the other side. The Pedobaptist takes his position in the face of this overwhelming amount of evidence, and has to bear the assaults which come from every point.

The whole body of Baptists throughout the world, both in principle and practice, oppose sprinkling and pouring.

The Greek church denounces those modes as innovations. The most learned and candid scholars and critics regard them as perversions of the original language; while many Pedobaptist writers themselves candidly declare their convictions against those modes and in favor of immersion as the primitive mode of christian baptism.

Thus the Pedobaptist stronghold is assailed from every point and is vulnerable at every point: while the Baptist stronghold is impregnable and every attempt to destroy it recoils upon the assailant.

(Concluded next week.)

**GERMAN CHURCH IN ALBANY.**—When Mr. Ueck was in this country, he baptized eight German converts, in the presence of a large assembly, in the North Pearl Street Baptist Church. Several others were shortly afterwards baptized by Dr. Hague; and these, in due time, were constituted into a new church, and met for worship in the house rented for their use, under the ministry of Rev. Mr. Van Puttkammer. Soon a blessed revival of religion was enjoyed, and that little band now has increased so as to number nearly one hundred. The North Pearl Street Church have appropriated \$50 per month for the support of their minister.

**LONG PRAYERS.**—Speaking against long prayers elder Knapp says: "When Peter was endeavoring to walk on the water to meet his master, and was about sinking, had his supplication been as long as the introduction to some of our modern prayers, before he got half through, he would have been fifty feet under water."

## The Baptist Churches.

NOTES ON THEIR PRINCIPLES AND PRACTICE.

In my last number, I alluded to the manner in which the Baptist churches grant licenses to preach the gospel. It may not be amiss to add a few words on the subject of ordination. The license is generally given at first with limitation in respect to time. It is renewable every year, and expresses merely, that the church of which he is a member, approves of his design to preach whenever an opportunity may be offered. By ordination, a licentiate is admitted permanently to the pastoral office, and it is generally understood that he is to make this the great work of his life. A single church does not ordain. It calls a council, generally representing the churches in the vicinity, who are present by their ministers, and such private brethren as they may select. At the time appointed, these delegates meet and organize themselves by the choice of a Moderator and Clerk. The doings of the church calling the council are read. The candidate gives a narrative of his conversion, views of the ministry, and of his call to the ministerial office, and presents a brief synopsis of the doctrines which he believes, and proposes to preach. If these are satisfactory to his brethren, they resolve to proceed to his ordination. The various services are assigned to the several brethren composing the council. The candidate is set apart by prayer and laying on of hands. The minutes of the council are recorded in the church books, and thus the services is completed.

So far as the theory is concerned, we seem, in this matter, to need no change. The churches in the vicinity may be considered as the representatives of all the Baptist churches. The churches represented appear, as is proper, by ministers and private members. They obtain such evidence as satisfies them that the candidate is called, not merely to preach, but to devote himself to the work of preaching, and they set him apart to this work accordingly. I do not perceive how our custom, in this respect, can be approved. Were I to suggest any alteration, it would be in the ordination service. Following more and more closely in the footsteps of Congregationalists and Presbyterians, we have made it much longer and more complicated than formerly. And besides, it seems to be taken for granted, that a part must be assigned to every minister of the council. This seems a little puerile, and might properly be corrected.

It will be at once apprehended that the act of a council in this matter is one of no ordinary solemnity. The candidate has asked the church whether, in their opinion, the Holy Ghost has called him to publish the good news of salvation, wherever he may have opportunity. They have decided in the affirmative. After a sufficient time for trial, in the presence of the churches, a council of elders and private brethren is assembled, and of them he inquires, whether, in their judgment, he is called of God to devote his life to the work of an evangelist or a pastor. It is natural to suppose that, before answering this question, the council would take pains to ascertain the facts on which their opinion must be founded; that they would inquire into the Christian walk and conversation of the candidate; his manner of life since he contemplated entering the ministry; his character as a man of piety in the Academy, College, or Seminary, in which, if he have been a student, the few last years of his life have been passed; the impression which he has made on the churches among whom he has labored; and, besides all this, that they would hear him themselves, in order to be able to judge from his gifts whether he be called to the work. Besides, it would be expected that a company of grave and solid men would desire to ascertain the knowledge possessed by the candidate of the way of salvation, and that they would minutely and carefully examine him in some of the cardinal doctrines of revelation. The strictness of this examination would depend much on the advantages of the candidate. The greater his advantages the stricter should be the examination. No precise amount of knowledge should be specified as absolutely necessary, but the fact should be determined, that the candidate was a sober and earnest inquirer into the truth of the New Testament, and that, besides knowing what was necessary to his own salvation, he was able to teach others also. It is natural to expect that an ordination

would be a season of moral thoughtfulness, solemn deliberation, and earnest prayer for divine direction; that the elder brethren would point out anything defective in their younger brother, and unite in an effort, as far as was in their power, to render him a faithful minister of Jesus Christ. Would not such a course do much to improve the character of the ministry? Where is there a minister of Jesus Christ who would not now thank God, if such a course had been pursued when he was entering upon his work?

I fear, however, that these important considerations are frequently neglected. The council ordinarily convenes on the day that has been publicly announced for the ordination. They have no time for any such inquiries as I have suggested, and they are, therefore, never made. It frequently happens that not a member of the council has ever heard the candidate preach, or has the means of knowing anything of importance respecting his qualification. The statement of the candidate's call to the ministry, and of his views of doctrine, have almost passed into a stereotype form. An ordination, in short, is in danger of being considered merely a pleasant meeting of ministers, (the private brethren in attendance being very few,) to transact a matter of form, to be kindly entertained, and attend the ordination service in the afternoon. Is this the nature of ordination, as it is set before us in the New Testament? Is this the answer of a good conscience, when a brother solemnly inquires of us whether we believe that God has set him apart for the pastoral office?

To illustrate what I mean on this subject, allow me to refer to an ordination which I attended but a few years since, in New England. The candidate was a young man of good education and religious standing, and he had preached as a candidate for the church that called him to ordination, for a reasonable length of time. Letters were sent out inviting a council, composed of delegates from the neighboring churches, and as usual the parts were assigned to the several members in advance. The council was to meet in the morning, and the ordination services were appointed for the afternoon. At the time specified but few members appeared, but they dropped in one by one, on the arrival of the cars. A considerable period had elapsed, after the hour of meeting, before the council was called to order. When the church was called on to state to the council its action in the premises, hardly any member was present; the clerk had not yet arrived; he could not be found; and there were really no documents on which the council could properly proceed. It was determined to commence with them, and read them as soon as they could be produced. When the candidate was called upon, it appeared that he was not a member of the church over which he was to be ordained, his letter of dismission from the church in the town where he had been residing, not having come to hand. There was, therefore, no documentary evidence that he was a member of any church at all. After giving an account of his conversion, and the usual statement of his call to the ministry, and a very general view of the doctrines which he believed, the council was invited to ask the candidate any questions they thought fit. After a short pause, an elderly minister who happened to be present, began to question the candidate on some of the fundamental doctrines of the New Testament. The questions were such as any person who had studied the Word of God carefully, should be able to answer on the instant, and yet I heard them spoken of as constituting a very searching examination. They had, however, been continued but a short time, when it was evident that the business would not be completed in season for dinner, if they were much longer protracted. The question came up for admitting the candidate to ordination. The records of the church had in the meantime been produced, and found to be satisfactory. Several members testified that, to the best of their knowledge and belief, the brother was a member in good standing, and it was resolved unanimously to proceed with the ordination. It seemed to be taken for granted that the act of the council was merely a matter of form. This is, I presume, very much like a large portion of the ordinations among us, in a large part of this country. I ought perhaps, to add that, I was not a member of the council, but being present, was politely invited to a seat.

My brethren, we hear frequent complaints of a deterioration of the ministry, that our young ministers are not as brave, devout, and as well acquainted with the Scriptures as formerly. I ask, whose door shall the blame be laid? If we make the licensing and ordaining of ministers a mere matter of form; if the churches turn this duty over to the Committees of the Education Societies, and the Education Societies neglect it, because it is the duty of the churches, and if councils meet merely to record what has been theoretically done, but practically left undone by both churches and societies, what is to become of the ministry? In whatever business we are engaged, if anything is going wrong, it is always wise to ask, first of all, what part of the blame rests upon ourselves? Whatever deficiencies there are in the ministry, it is in the power of the churches to correct, and the power exists nowhere else on earth. If we agree to admit every one who chooses into the ministry, why should we turn about and complain that every one who chooses is admitted? We must all begin at home, if we would see the evils of which we complain corrected.

Here, as I have had occasion so often to observe, we have been led astray by following the example of other denominations. We believe that a man is moved by the Holy Ghost to enter the ministry, and that when he is thus moved, the mind of the Spirit is made manifest to him and to his brethren. A great part of our Pedobaptist brethren consider the ministry merely as a profession, which any church member of sufficient education may enter. The two views are entirely dissimilar. They have constructed their system of preparation for, and entrance to the ministry on their own views. We, while holding radically dissimilar opinions, have, I had almost said, servilely adopted their system in almost all of its parts. Hence our doctrine and our practice are at variance with each other, and there is danger lest our practice undermine and subvert our doctrine altogether. Would it not be better to reverse this order, and conform our practice to what we believe to be according to the mind of the Spirit?

In conclusion, let me ask, First, would it not be better for no church to grant a license, or semblance of a license, until they have taken all reasonable means to ascertain that the applicant was designed by the Master to be a preacher of the gospel? 2. Is it not incumbent on a council, in a corresponding manner, to satisfy themselves that the candidate possesses the qualifications required in the New Testament for the office of a pastor or an evangelist? 3. Ought ordinations ever to be held on the day of the meeting of the council? 4. Should not the council, besides fully examining the candidate, hear him preach themselves, at least so often that they may be able to form a judgment concerning his qualifications for the work? 5. Would it not be well to render ordinations and meetings of councils, seasons of solemn and united prayer for the blessing of God on the candidate and the church?

This, it is said, will take much time. I have, however, found that the very shortest time in which it is best to do any thing, is just so much time as is necessary to do it well.

A Methodist and a Quaker having stopped at a public house, agreed to sleep in the same bed. The Methodist knelt down, prayed fervently, and confessed a long catalogue of sins. After he rose, the Quaker observed, "Really friend, if thou art as bad as thou sayest thou art, I think I dare not sleep with thee!"

CALIFORNIA.—PETALEMA.—We learn, says the *Pacific Recorder*, that sixteen converts have been baptized, as the result of the recent protracted meeting in the vicinity of Petaluma. An excellent state of religious feelings prevails, and the young converts maintain a weekly prayer meeting amongst themselves. The meeting has resulted not only in the conversion of souls, but in establishing a new center of religious influence.

NEW MEXICO.—The Rev. Mr. Read, missionary in New Mexico, writes to the Independent: "We have now twelve baptized Mexican members of our little church. For them, just escaped from Romanized paganism, and for others still groping along amid its pitchy darkness in this country, I beseech the fervent prayers of all the faithful children of God."

BE SHOWN.—Said a distinguished city pastor to a young member of his flock: "Brother —, we are always pleased to hear you speak in the prayer-meetings, and we hope, that you will continue to do so; but I would advise you to be as brief as possible, and if the brethren think you are too brief, they will tell you of it." This was spoken in love, and had the desired effect.

## Rev. C. H. Spurgeon.

We had a notice of this young pulpit orator, two weeks since. He was born at Kildynton, Essex, June 19, 1814. His grandfather is the venerable R. C. J. Spurgeon, Independent minister at Stambourne, Essex. His father, Mr. John Spurgeon, minister of an Independent church, Taffsbury, Essex. Mr. Spurgeon was educated in Colchester, and then spent a year in the Agricultural College, Maidstone, Kent. He then removed to Newmarket, where he abode one year as an usher, and commenced speaking in the Sabbath school children, at which service, numbers of grown up persons attended to hear the boy preach to the children. He next removed to Cambridge, where he became usher in an establishment. Here he again spoke to the Sabbath school children, and was thus, at sixteen and a half years, thought competent to preach in the villages. This he did every Sabbath evening for six months, and then accepted a call to the pastoral charge of the Baptist Church, Waterbeach, Cambs. Here the chapel was always crowded to excess. The small church progressed from thirty members to sixty. The school flourished, and while living in Cambridge as a center, he preached continuously in eleven village chapels, which he supplied on week evenings; and in one year he preached three hundred and sixty-four sermons. In January 1834, he first came to New Park street chapel, the pulpit of which had been occupied by Rev. Dr. Gill, of polio fame, and by Dr. Brown, of Exeter Hall (taken for sixteen Sabbaths during the enlargement) they were always crowded, whatever the weather might be; and in the evening of twenty minutes before time, the doors were generally locked, and a plaid put up on them, "The hall is out of fault; no more room." The crowd in the Strand before opening the doors reached across the road and obstructed the thoroughfare, until the police were compelled to keep a lane between the people on either side of the road to allow omnibuses, &c. to pass. Park street chapel is now crammed to suffocation—many hundreds never arrive near the door. The doors are shut till ten minutes before time, and police employed to see that none but seat-holders enter at the side entrance. "Mr. Spurgeon reached his majority only a few months ago."

## Anecdote of Dr. Staughton.

We publish this week the following anecdote of Dr. Staughton, pastor of Sanson street Baptist Church, Philadelphia. Dr. S., during life stood deservedly high in his denomination. It is taken from Dr. Beldier's *Edgemoor Denominations in the United States*; a volume of which can be seen on the inside of our paper.

"When tempted to be ostentatious in writing or speaking, we think of an incident related by Rev. Dr. Welch, of Brooklyn, and are greatly benefited."

"Dr. Welch states that when his former pastor, Dr. Staughton, lived in Philadelphia, an old fashioned Baptist minister visited that city and was invited to preach by Dr. S. in the Sanson street meeting house. The old gentleman dressed in sheep's pelt, and buttons to match, went through the preliminary exercises very accurately; but when he came to the preaching, feeling that he must be particularly true, he was in danger of making an entire failure. The intelligent audience could hardly restrain their laughter. Dr. S. was sitting on nettles, and inwardly asked what should be done? Knowing that the old gentleman was 'A good deal of a man when he was himself,' the Doctor nervously pulled the speaker by the coat, and hurriedly whispered, 'Brother! brother! give it to them bush fashion.' The old gentleman swung off into the same style in which he preached in the woods of Western Pennsylvania, and was perfectly irresistible. The audience which had commenced with laughing ended with praying; and 'Give it to them bush fashion,' grew into a proverb which is doing its work of profitable admonition even to this day."

Be SHOWN.—Said a distinguished city pastor to a young member of his flock: "Brother —, we are always pleased to hear you speak in the prayer-meetings, and we hope, that you will continue to do so; but I would advise you to be as brief as possible, and if the brethren think you are too brief, they will tell you of it." This was spoken in love, and had the desired effect.



THE S. W. BAPTIST.

TUSKEGEE, ALA.  
THURSDAY FEBRUARY 7, 1856.

AGENTS.  
MR. S. B. GLASSER is our authorized agent for the South Western Baptist for Alabama. and authorized to receive and receipt for all out-standing dues.

OUR TERMS.—Subscribers to the wishes of a large majority of our friends, whom we have consulted, we have decided to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such subscribers as may not promptly pay in advance, over and over, and then, if still delinquent, we shall send them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if they are delayed beyond that period, we shall charge 25 cts.

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 un-dutiful post masters, prevent their arrival we can't help it. Brethren, be kind; give us your sympathy not your complaints.

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

New Advertisements.  
See the following, N. R. Keeling, B. S. Johnson, Dr. J. R. Hand, Radway & Co., John Howard & Co.

No speaker for the House, in congress, elected yet. Does not such a Congress need a Cromwell to go in, order them out, and tell them "that the Lord had no more need of them?"

The correspondent who addressed us last week through the Auburn Gazette, is, in much humility, referred to "Mr. Roger Williams," of Providence, Rhode Island, for the solution of his difficulties. Whether "Mr. Williams," alias Dr. Wayland, will notice the gentleman, we will not promise, but we certainly put him on the trail of bigger game than ourselves, and he can raise the yelp as quick as he pleases.

H. F. BECKNER.—This modern Apostle, not to others, doubtless to the Indians, has arrived at his cherished home in the Creek Nation, and is doing what he has ever done, giving a good account of himself. Thank the Lord for his good Providence towards his servant. Read his interesting letter in to-day's paper, addressed to the senior editor.

A Model Agent.

A few weeks since we published a letter from a lady agent in Georgia. We have another agent, equally as good, at Greenwood, Florida. Our Georgia agent is a Mrs. Our Florida agent is a Miss. Two letters we have received from Miss H—, each letter with several new subscribers, and that necessary article, the money. Will not other sisters do likewise? If our Florida brethren will only act like this young lady, our paper will soon sweep over their State.

One thing must not be forgotten, Miss H— was educated at the East Alabama Female College; and from that noble Institution we expect to see many such young ladies go out, a blessing to the world.

New Books.

THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES: THEIR HISTORY, DOCTRINE, GOVERNMENT &c. BY JOSEPH BELCHER, D. D. PHILADELPHIA: PUBLISHED BY JOHN E. POTTER.

This is a large, neatly bound, handsomely printed, volume of 1024 pages. Dr. Belcher has extensive and good fame as an author, and periodical writer. There is nothing crotchety in his productions. He is at home, in facts and truths. He has struck his talent in writing and compiling history. The work before us is an evidence of this.

Dr. Belcher has performed his task like but few historians: in an impartial manner. We think no denomination will have just cause of complaint.

Some attempts have been made before to give such a work to the public; but we believe have signally failed.—The work has been a herculean one, but a strong hand had hold of it.

To relieve the dryness of detail, Dr. Belcher has judiciously interspersed interesting anecdotes throughout the work; many of which we intend to extract for our paper, giving him due credit for the same.

We cheerfully recommend it to our readers. The terms we know not; nor how they are to be procured. But as soon as we are informed, we will advise our readers.

THE LADIES' PULPIT OFFERING. BY REV. A. C. DUNCAN, Pastor of the Coliseum Place Baptist Church, New Orleans. Sheldon, Lamport & Co., N. Y. pp. 324.

This is a neatly printed volume of thirteen sermons, published at the request "of some of the ladies" of the author's congregation. It also contains an Appendix of some twenty-five pages of quite interesting matter. Those who desire the work may address Smith & Whilden, Depository Agents, Southern Baptist Publication Society, Charleston, S. C.

Church Government.

CHURCH GOVERNMENT, AS CONTRASTED WITH EPISCOPAL GOVERNMENT, INTERPOSES AN INSUPERABLE AND PERPETUAL BARRIER TO THE UNION OF CHURCH AND STATE.

As American Theology and politics have both branded the Union of church and State as an unmitigated religious and political evil, it would be a work of supererogation to pause at this point, and enter upon a serious argument upon that subject. However such a union may serve to strengthen the pillar of a monarch's throne, it is evident that our revolutionary sires saw nothing in it which would sustain or beautify the temple of American liberty. Among the first things they did, therefore, when they assembled in Convention, was to divorce the unhallowed alliance, and declare the conscience free to worship God according to its own dictates. The doctrine of "soul liberty," promulgated nearly a hundred and fifty years before the era of '76, by Roger Williams, and his little Baptist colony in Rhode Island, at length triumphed, and became a part of the great civil jurisprudence of the New World. We shall therefore take for granted that in the estimation of every right minded American citizen, the union of church and State is essentially and always an evil. Now, we design showing that the independent and democratic form of church government, peculiar to Baptists, renders such a union a simple impossibility.

In order to effect such a union the parties must mutually desire it. The sovereign authorities of each, or their representatives, must meet in convention to agree upon the terms of compact. For the sake of argument, we will suppose the Baptists are willing, nay, even anxious to become allied to the government; and the government is equally anxious on its part to effect the union. The question recurs, *where among the Baptists is there a body competent to act in the premises?* If the government desired to make a similar overture to the Presbyterians, there is the General Assembly, exercising all the powers of an ecclesiastical judicatory. If to the Methodists, there is the General Conference of Bishops and traveling preachers, who "are in a governmental sense, the church,"—who "have no constituents"—and who possess all power "ecclesiastical and temporal," known in their organization. So far as power is concerned, these bodies are fully competent to act in such a case. But where can there be found a similar ecclesiastical body among Baptists? Suppose the overture to be made to our General Conventions. In looking over the Constitutions of these bodies, we find that they are the mere almoners of the benefactions of our churches, societies, Associations, &c.—that they have not even the authority of "advisory councils" in questions of doctrine or discipline. To apply, therefore, to such bodies as these to negotiate a union between church and State, would be as absurd as to apply to a convention of one of our national parties to declare war against some foreign power. And what has been said of our General Conventions is equally true of our State Conventions. Not a modicum of ecclesiastical power has ever been delegated to them.

Where, then, could such an overture be made? To our district Associations? Well, let us look into the chances of success before these bodies. In the first place, there are between six hundred and fifty and seven hundred of these bodies in the United States. Of course, our civil government would have to appoint at least one "Envoy Extraordinary and Minister Plenipotentiary" to each of these Associations—for it cannot be supposed that they would be treated with less of respect, than our national authorities are wont to treat at least the smallest of our political neighbors. Think, then, of adding six hundred and fifty or seven hundred "Envoys" to our present "civil list"—of providing them with suitable "out-fits" and salaries—and scattering them over the continent from Maine to California, and from Florida to Oregon—to form political compacts with as many distinct religious bodies! But granting that all this comes within the range of credibility, that each of these "Envoys Extraordinary" has reached his respective destination, and that the body to whom he is appointed is duly assembled; what then? After the business is presented in proper form, the question recurs as to the power of the body to negotiate in such an affair. On looking into their constitution, they find, that "no act of this Association shall be binding upon the churches—that it shall have no authority to lord it over God's heritage"—that it shall give its advice to the churches in matters of difficulty, when properly sought—and thus endeavor to preserve the union of its members." So that, even supposing that these bodies were inclined to listen favorably to such a proposition, the utmost they could do, would be to "advise" the churches, in their sovereign capacity, to consider the subject, should it be presented to them by the proper authorities.

Well, the only alternative now is, to apply directly to the churches. There are more than twelve thousand of these bodies in the United States. Need we stop to illustrate the utter absurdity of sending civil commissioners to each of these churches, and opening a separate negotiation with each, (for they are all independent bodies,) to effect their union with the State? The thing is so utterly absurd, that the reader would question our sanity, if we were to undertake it.

But then, back of all this, there lies another obstacle, more formidable if possible than the foregoing. It is this: Every Baptist is, by profession and practice, an uncompromising foe to such an unhallowed alliance. All his antecedents are in eternal hostility to any such measure. He comes of a generation, whose fathers have, in every age, since the days of Constantine, entered their solemn protests, often written in blood, against the polluting hand of State's ever touching the Ark of God. They have ever believed, that He who has "all power in heaven and in earth" was competent of taking care of his own cause—that the kingdom which He established on earth was "not to be given to other people," but was to remain in possession of "the people of the saints of the most High"—that for the State to sit in judgment upon the right of man to worship his Creator, and to determine the manner in which it shall be performed, is as impious and blasphemous as if it were to sit in judgment upon the right of God himself to demand that worship, and the manner in which He should require it—and that to surrender this principle to the State, would be to yield up the highest, holiest, and most inalienable right which God has ever conferred, and by consequence to submit to the last gradation of vassalage. Is it even supposable, that a denomination, in the very heart of which, such principles as these have been the growth of so many centuries, could pay even a common respect to such an overture? It is not, therefore, at all astonishing, that when the King of the Netherlands, in 1820, offered to recognize our denomination "as a State religion," and to secure to it "government support," they declined the bounty on the ground that it was contrary to their oldest and most settled principles.—*Progress of Rep. Prin., by Prof. T. F. Curtis, p. 30.*

We close with a single reflection: How admirably has Christ adapted the *practical details*, with the *theory* of his kingdom. Having declared in so many words "My kingdom is not of this world," it leaves no room for conjecture, that in settling the details of that kingdom, he would so have adjusted it, in all its parts, as to have rendered its union with the kingdoms of this world, so long as his reputed friends recognized the pattern shown them, a matter no less absurd than impossible. As he came not to interfere with the civil affairs of men, so, in the construction of his kingdom, he did it on such principles as to isolate it forever from all alliance with civil governments, so long, at least, as his will was respected. And every distinct church is so organized, that if, by the disasters of the times, every other church on earth should be blotted out, Christ would still have a properly organized kingdom in the world, depending for its existence, not upon the decrees of councils, synods, conferences, &c., but upon the "foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone." Nay, further: if every organized body on earth should be dissolved, and there should remain but one family, an "Aquila and Priscilla," Paul would still say, "Greet the church that is in their house." Rom. 16:5. The promise is, "Where two or three are gathered together in my name, there am I in the midst." Our Lord could have said nothing more than this, in regard to the most august assemblage of learned and pious divines that ever convened; and he has not said less to the most unpretentious, obscure, and meagre company of his saints that can meet.

A Suggestion.

Elder Jordan Williams, of Talladega County, who began to preach when over fifty years of age; and who now preaches and labors with all the energy of youth, suggests to us that we devote a part of our paper to the family circle, adapting it to the youthful mind. We thank him for the suggestion; and to show the similarity of our views, for the last two or three issues it will be seen by the reader, that the 4th page, under the head "FAMILY CIRCLE," we have been devoting to that object.

The other suggestion which brother Williams makes, we beg him to consider, the *game* he recommends us to pursue is so poor, and so scarce, that it is not worth the labor. We think he will agree with us upon reflection.

Bro. Williams is one of our agents.—We expect the Lord willing, to hear a good account of him as agent, Colporteur, and as Pastor during this year.—He differs from most men, he can do several things at once, well.

Latitudinarianism.—No. 4.

Our friend ever disposed to be agreeable, compliments us in another polite strain:

Strain 4. "In reflecting upon the persecutions through which the Baptists have passed; and the prejudices that have heretofore existed against them, I am inclined to think it has nearly all grown out of that Munster affair. But the world is better instructed now, and no one holds you responsible for the fanaticism of Storrick, John Buckhold, of Leyden, and others of the same tribe."

Justice then, has long been withheld, and even now tardily acknowledged. The testimony is the same; nothing new has come to light. We can assign but one reason for this remarkable change in public opinion: *we have in spite of all slanders grown respectable*; and it is against the creed of the orthodox sects to slander a denomination after it has become respectable in the eyes of the public. Long before we became respectable our writers refuted clearly all the slanders brought against us in the Munster affair, but it did no good till we got into the ranks of respectability. We were a long time getting there, but we succeeded better than some, who, to our certain knowledge have never reached that point. The Campbellites complain of slander and misrepresentation, but they will have to bear it until they shall share our good fortune, if that should ever be the case.

But Mr. Latitudinarian, after all the consolation you would give us, isn't it decidedly edifying to hear a few small pated fellows keep up an eternal croaking; like frogs at midnight, when dead silence prevails every where else, "Munster! Amsterdam! Buckhold! Storrick!" Sometimes a Baptist writer to amuse himself, or to stop such senseless croaking, throws a boulder into the swamp of Little-pate-don, and all is mute for a while.

Tom Carlyle in his admirable essay on Dr. Francia, Dictator of Paraguay, tells us that the two brothers Robertson, Englishmen, who wrote a history of their travels in that locked-up country, hated Francia, and in their work kept up what he, in his quaint style, calls "a running shriek," the endless repetition of "Tyrant! Tyrant!" Now we are no writer for the stage; but as they, said stage writers, take the liberty of shifting their scenes, so will we, from a frog pond to Carlyle's essay, from a slow, monotonous, dull, hoarse croaking, to a running shriek. Surely our readers will have no objections to a livelier piece of music.

Now it comes to pass, that whenever a luckless adventurer in controversy, a man who a Gall or Spurzheim, after a week's examination of his pate, would term a forty-ninth rate man, enters the field with a Baptist on a mooted question, and the Baptist thrusts at him, not with "a sharp stick," but with a sharp quill, he thinks discretion (wise thought) better than valor, retreats, and as he flies raises the "running shriek" of "Munster! Amsterdam! Buckhold! Storrick! Ana-baptist! The Devil!" Said running shriek is quite convenient when one is idly pursued. A sort of Xenophon to protect the Greeks from the Barbarians. Or a Jewish city of refuge from the manslayer. He has this additional advantage also, the masses do not know but what there is something in that shriek; it is repeated so often and so earnestly.

Wishing these numbers to do every one a justice, and to give no offence, we readily concede that many grave historic heads, none of your simlin heads, who would be ornaments to the noble and distinguished science of Phrenology, have proved to the entire satisfaction of Buncombe, that modern Baptists are in direct bee-line genealogical descent from said Buckhold and Storrick. They have set the music for Buncombe after the fashion of an old field singing master, and say to their pupils, "take the sound, sol, la, fa." The pitch is readily caught, and the music proceeds smoothly till more valient hearted Baptist attacks the concert and converts it into a "running shriek."

Strange indeed! That we, the Baptists of the nineteenth century, begotten by John Buckhold, and Storrick in Amsterdam, Munster and Leyden, in the sixteenth century, and born in said cities like locusts, should now be orthodox, and never to be forgotten, respectable. Come on "fisherman and genie," and "Aladin and the lamp!" But our Latitudinarian friend explains the mystery thus: "You began in the flesh but have ended in the spirit." Thank you, sir.

Strange things will never cease. Said Buckholders and Storrickers are now courted, wooed and flattered by their old traducers; they are now orthodox, and, cap in hand, they wish to "commune" with them. But we are still sceptical, and cannot believe that they love us now a whit better.

RELIGIONS OF THE EARTH.—The latest estimate of the religious conditions of the earth, is as follows: Pagans, 670,000,000; Christians, 320,000,000; Mohammedans, 140,000,000; Jews, 14,000,000. Of Christians there are 170,000,000 Catholics; 90,000,000 Protestants; 60,000,000 of the Greek Church.

To Correspondents.

But recently connected with the Baptist no former correspondent can justly accuse us of reflecting in the following upon their communications. Nor have we any one before our mind now. All this we disavow. Our object is the future; as we expect our correspondents, and wish it, to increase in number, room must be made for all to have "a showing," as lawyers say. Gentlemen, you all wish to be read, of course, and if so, you must observe,

Rule 1. Be short. Don't occupy as much space as you are entitled to in telling your readers what you are going to say, and what you are not; dart into your subject at once, like an arrow, and give us your best thoughts. Learn that important art of every good essayist, condensation.

2. Choose the right subject. This you will find a more difficult job than writing. An old theological hack, is as rickety, unsafe and uninteresting, as an old broken down, bedridden political hack. You will succeed, mark it, if you select themes suited to the times.

3. Write in your own style. Don't parrot it, nor ape it. Give us more nature and less art. Dare be a man, and have a style of your own. If you have any heat and light in you, let it burn and shine; don't smother your fire and eclipse your light with stiff artistic rules. Let us have it warm and gushing from your heart, and we will feel its power, and rejoice in your light.

More rules might be given, but if the above are observed they will ensure you success. We are aware that some articles are necessarily lengthy. But they can be made short, the longest of them. How? By observing the above suggestions, with this addition, stuff them fuller of thought than short ones. Paradoxical as it may seem, we venture to write it, we have read many long articles in words and sentences, that were quite short, and regretted the fault.

Ed. P. E. Collins.

The editors did not know certainly that brother Collins had left Wilcox county to take charge of the St. Francis Street Baptist Church, Mobile. Rumors had reached them, but they had never been duly informed.

They are rejoiced to find him in a field so well calculated to call forth the energies of his strong mind. It becomes us not to speak in a flattering manner of our ministering brethren; but we can safely say that brother Collins is every way worthy of the important position he occupies. The St. Francis Street Church lost a valuable Pastor in the resignation of brother Keene, but they have made, we hope, a wise choice in the settlement of Mr. Collins.

All letters and papers intended for him should be sent to Mobile, Ala.

THE PRIVATE CORRESPONDENCE OF HENRY CLAY. Edited by CALVIN COLTON, L. L. D., Prof. of Public economy, Trinity College, New York: A. S. Barnes & Co., 1855.

This is a large octavo volume of 642 pages Mr. Colton was engaged ten years in preparing the work for publication, a portion of time under the supervision of Mr. Clay himself; and after his death, by permission of his family, he made a new examination of all the papers at Ashland culled from that large collection of "some three thousand documents," the correspondence which is contained in the volume. Such a contribution to the diplomatic and political history of our country must be invaluable. Of course the many admirers of Mr. Clay will embrace the first opportunity to possess themselves of this book. We are requested to state that the work is sold only by subscription, at \$2.50 in muslin, and \$3.00 in sheep. Agents are wanted to whom liberal terms will be given. Address the publishers, A. S. Barnes & Co., New York, 51 & 53 John Street.

Anecdote of Rowland Hill.

Nowadays, there are many persons who come in church at a late hour, and it may be for a similar reason to that of the good Mrs. Hill. If they have a wish that their fiery should be seen, they had better request their Pastors to act the part of the eccentric Rowland Hill.—True, Mrs. Hill had a heavy load on her head, but it was not all she had. Some people, like an animal vulgarly called the "Terminator," carry their entire portion on their backs. Enos.

"At the time when the style of Lghorn hats for ladies was introduced among the fashionables of London, Mrs. Hill became very desirous of purchasing one for herself. She applied to Mr. Hill for the money, but when he learned for what purpose it was intended, he replied, saying it would 'feed one of his poor families.' But Mrs. H. was determined not to be behind her associates in the acquisition of dress, and having in the house a very old fashioned oaken bureau she did not fancy, sold it, and with the proceeds bought the desired article. When it was brought home she showed it to her husband, asking him if he 'did not think it beautiful?'"

"Very pretty, Mrs. Hill, and pray where did you get the money to buy it?"

"O, you know the old chest of drawers that stood in the way so long? I sold that, and took the money for my hat."

On the next Lord's day, Mrs. Hill made her appearance in church wearing her new and tasteful hat. It was somewhat later than usual, and her husband was 'living' the hymn. In the midst of it he stopped as he saw her enter, and said:—'the hymn and sister, make room for Mrs. H.—she's coming in, with a 'shed of diamonds on her head.' Make room for Mrs. Hill.

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The right kind of Man.

The following from the Baptist Watchman, Knoxville, Tenn. We wish Bro. Hillsman had many such friends, and that the Baptist ministry had thousands of them. Are there no such men in Alabama?—If so we would like to hear from them. If there are not fifty ministers in our State who should receive the S. W. Baptist gratis, more than that number of poor widows can be found. Enos.

THE WATCHMAN GRATIS.—A friend of our paper, and of the Baptist ministry, has made arrangements with our publisher, by which we are authorized to send the Watchman to fifty Baptist ministers free of cost, for one year. By this arrangement we can supply a large proportion of the Baptist pastors in East Tennessee and Western Virginia and Western North Carolina, who are not subscribers with our paper. Let those who desire to take the benefit of this liberality send in their names without any reserve. We do not know to whom to send, or how to discriminate, and shall send to those whose names first come in.

For the South Western Baptist.

Bro. McCraw's Proposition.

MEASRE. EDITORS: I have received with satisfaction and approval the suggestions of our esteemed Bro. McCraw in relation to the abandonment of fictitious signatures. In addition to the several excellent reasons he has submitted on the propriety of underwriting the author's own name instead of a Non De Guirre, there are at least two other reasons which our brother has not given, why every communication should have the writer's own name appended:

First, the *identity* of names. There are quite a number of T's, and J's, and M's, and W's in this world of ours, and not a few of them in the State of Alabama; consequently, there is some danger that the paternity of the article—whether good or bad—might be located by the reader in the wrong place, and ascribed to the wrong name. Now, even if it were not sinful, I would not be so ungenerous as willingly to make my W the means of attributing the crude discussions of any man to some other brother, and I confess I would not like to stand godfather for his W. To save us the trouble of "whispering" into each other's ears that we have or have not written certain articles, let us honestly sign to our communications our own proper and full names.

Secondly, pieces bearing the author's own signature, especially if controversial, would be entitled to more regard and respect than anonymous productions usually are. A writer, screening himself with an assumed signature, does not deserve as much consideration or courtesy as might be accorded to him under different circumstances, nor does he receive the deference he is entitled from age, experience, talent or piety, nor does any one trouble himself to inquire. The article is out—before the public—over a fictitious signature, and is, therefore, a target for the first beligerent polemic who may be impatient to speed his poisoned arrow through its centre. The man behind the screen is often made to bite his lips under the agony of irony or ridicule, but dare not show himself, lest the sarcasm of his adversary, like the bursting of a bomb-shell over his head, react upon him from all the readers to whom he has been discovered, with multiplied power. But such a spirit among Christians is wrong—sinful. It would be in a great measure avoided, or at least greatly modified, were every man to write over his own name.

For my own part, I shall act on Bro. McCraw's suggestion, and hereafter, whatever communications I may have occasion to write for the Baptist, will be signed

JOS. WALKER.

P. S. The *Howard College*, and the *Judson Female Institute* are doing finely—never have done better. Our good Bro. Wilks, a graduate of the Howard, has accepted an agency with the view of completing its endowment. BAPTISTS, now is the time to stand by your Institution.

J. W.

For the South Western Baptist.

Notice.

A brother who subscribed for the Home and Foreign Journal at the Alabama Association writes me that it has not reached him. It just occurs to me that possibly I may not have sent on the names of those who subscribed, though I am almost certain that I did. If the persons who subscribed to me have not received the paper, I must ask them to please inform me of that fact at once—give me their names, post office address, and the amounts in cash they paid me.

JOSEPH WALKER  
Cor. Sec.

P. S. It may be gratifying to the friends of the Greek Mission to learn that Bro. H. P. Buckner has reached the field of labor in the Indian country. He and his wife had to travel three hundred miles in a wagon and camp out at night having been unable to find a stage or a low water in the Arkansas river. The Indians were delighted to welcome him back again. But he found his house much out of order and his well caved in, and asks of the Baptists the necessary funds to make repairs. I invite donations for this special object. Who can spare twenty dollars, ten dollars or five dollars to make a missionary and his wife comfortable, who for the sake of the Indians left home and friends and travelled three hundred miles in a wagon? J. W.

For the South Western Baptist.

Dear Brethren Henderson & Taliferne.

It is still our privilege to report cheering news from our different missions. Our brethren at Shanghai feel that the prospects of that mission are of peculiar interest; and while they are unable to report much progress in the conversion of the Chinese, they are beginning to reap the reward of their long continued and patient toil. You are aware that it is only since the fall of Shanghai that they have baptized any—except one who came from Canton. Now, some four or five have been "baptized with Christ," and the opening prospect causes our brethren to become urgent for an increase of laborers. Brother Gailhard is patiently and hopefully working on at Canton. Oh how much we need additional laborers at that point! Brother Graves will, provisionally, permit, sail for Canton in the spring. But what will two men be among the thronging hordes of that great city and the adjacent regions? Young men of God! Help for China, and for Africa.

In Central Africa the work is rapidly progressing. Brother Bowen has been in Obomishaw, where he will probably remain until we can strengthen our force in the mission, when he expects to go to Horon. We need at least fifty or twenty additional men in Central Africa, and if we are to sustain them, I doubt if we have a more inviting or encouraging field of missionary labor was presented to the occupancy of the churches. If we had a hundred men there we could, I think, find suitable locations for them all. We hope to send over several brethren to this mission during the year. We shall need an increase of funds to sustain them. But we would that the number were greatly increased. Trusting in God, and to the piety of the churches, we are determined to send out every well qualified young brother who will go. Surely our brethren are not praying as they ought for the coming of Christ's kingdom, or more of them would feel it to be their duty to carry the message of salvation to those who have it not.

From Liberia our latest news is highly cheering. Bro. John Day writes that a revival has occurred in the church at Monrovia, and that on the 1st Sunday in November, he baptized twenty—the 10th of October. "Of these four were natives of this dark land, except four," writes our brother. Brother Richardson has enjoyed a revival in the church at New Virginia. Brother Day writes: "Your Liberia Mission stands high in this Republic, and occupies an enviable position." God grant them more of his presence and blessings!

Will not our brethren rejoice with us over these tokens of the divine blessing and by their prayers and liberality aid to carry on the good work?

Yours fraternally,

A. M. POINDEXTER, Cor. Sec.

F. M. B. S. C.

The Christian Review.

The January number of the Christian Review comes to us enlarged to 128 pages, printed with new type, on very handsome paper. The following is its table of contents:

—The Ethic Influence; The Unicorn; Spencer H. Coxe, D. D.; General view of Theological Science; Origin; Council of Trent; Program of Baptist Principles; Notices of Books; Theological and Literary Intelligence.

This is not only one of the most Catholic and Christianlike, but one of the ablest and most scholarly periodicals with which we are acquainted. If its conductors would leave the discussion of the slavery question entirely, as they do for the most part, to the newspaper press of the North which are not likely to neglect it, the Review would present irresistible claims to the support of the Baptist denomination of the whole Union.

The Review is published quarterly: terms \$3 per annum; remittances to be made to J. Woolsey, 157 Nassau street, New York.—Screened Journal.

The war between Russia and the Allies has brought over one million of men in the field, devoted to the humane purpose of cutting each other's throats and blowing out each other's brains.



VALUABLE

Sept. 12. 1916. **WILLIAM**  
**EDICARD**—20 months old has come of his 55th  
 tooth. Forwards 2000. Healthy—no signs.  
 M. J. LARSEN, M. D.



## THE FAMILY CIRCLE.

## The Law of my Mother.

"Here is the parcel, George, take it to Mrs. Gray before school, and ask her to have the mending all done for me in a week."

"Yes mother. I'll tie it on my new shirt, on my swift Reindeer's back, and dash it to draw it; just let me find stronger cord for reins."

"No, my son, you cannot take Dash this morning. There is only time enough for you to do the errand, and reach school in season. Dash would want a great frolic if he were to go—wouldn't you, good fellow?" said George's mother, turning with an affectionate glance to the noble Newfoundland that stood by her side, listening so knowingly to every thing that was said.

"Oh, Mother," pleaded the little boy, "do let me take him. There's plenty of time, and I won't play with him, to make me late."

"No, dear, you had better leave Dash at home this time, was the mother's gentle and firm reply. But George put on a very sour face, and jerked the parcel out of her hand, refusing her kind offer to adjust his school books, and replying to her sweet "good morning, dear," with only a sullen "—morning," that was but little better than no reply at all.

"It's too bad," he muttered to himself as soon as he was out of hearing; Dash might go just as well as not, but mother is always so afraid of something or other. I know I shouldn't be late, and I see real mean he can't go." So the little boy trudged along, fretting and moping, making himself certainly no very agreeable companion for his walk.

"I wish I didn't have to mind," he continued—"men don't have to; it's too bad that little boys must. I'll be glad when I'm a man, big as papa;—then I can do just as I please, always;—and from this soothing soliloquy George went on to consider the great privileges that manhood would bring him, when, as he imagined, all restraints would be removed, and he might do precisely as pleased. "That's what I shall like; won't I have grand times then?" and the anticipation really quickened his step and brightened his face as he hurried along on his way.

The errand done, George soon found himself among the school boys, and in the ordinary interests of his studies and his sports, he quite forgot the ill temper that had clouded his morning sky, and the impatient, rebellious feelings he had permitted to work unrestrained in his breast. But his mother remembered it all, sorrowfully.

School closed early that fine afternoon, and groups of merry boys started for Bare hill, to coast. George hastened home in high spirits, and bounded into the parlor, almost out of breath, asking eagerly, "may I go, too, mother, and Dash?" His mother put her arm around him, and drew him tenderly to her side, kissing the glowing cheek which the air had tinted so richly. "Yes my dear boy, I am especially happy to give you my full consent to enjoy this pleasure, and to take Dash too!"

Something, George could not tell what, caused him suddenly to remember the incident of the morning, and a pang of self reproach accompanied the thought. But he was eager for his play, and stopping only to return his mother's kiss, he went in search of Dash.

At tea, that evening, and for an hour afterward, George's father and mother were engaged with company, and he and his cousin Will stayed by themselves in the library, telling stories and playing quiet games. George was tired after his afternoon's play, and had taken off his boots, wet and heavy with the snow water, to which he had carelessly exposed himself in coasting, and now he sat in his wet socks, not because he didn't think, but simply because he did not feel like taking so much trouble as to rub his feet and change his socks, and to put on his slippers. And so he was willing to disregard his duty and the oft repeated directions of his mother, by thus exposing his health.

Presently his father had occasion to pass through the room, and asked with surprise, "are you sitting all this time without your slippers? and your feet wet too? How is this George?"

"Oh, father, I'm not cold, and my feet are 'most dry now."

"Why my son, how can you be so careless? I could not do such a thing without feeling that I was sinning against the injunctions of my mother, who taught me, it is wrong thus to expose my health. Go immediately and tend to yourself."

The words were emphatic and seriously uttered.

"My father still minding his mother"—thought George; "why he's a man, growing, and old enough to have some gray hairs—and his mother died years and years ago, when father was not much older than I am. Father loved her, I guess, a good deal"—and then he hunted all through the closet for a missing slipper.

"Sinning against the injunctions of my mother."—Again the words returned to George's mind, as he laid his head on the pillow for the night, and again his thoughts went back to the morning, when he had so rebelled against his mother's directions, and suffered so many wrong feelings and wishes to possess his mind. "I thought men didn't have to mind their mothers, and could always do as they like, but father minds his mother, now, tho' he's a man, and she's been dead a very long time. That's strange! I never thought it could be so. Father's a good man, and Grandma must have been good too."

"And isn't my mother good and wise and kind?" asked conscience. Wasn't she right and I wrong this morning when I felt so cross and disobedient?"

Just then he heard a step in the hall. It was his mother come to give her good night kiss and blessing. She observed the serious, troubled look upon George's face, and before she could speak the sobs broke forth. "Mother I'm sorry I was so naughty this morning. I will try to mind you better—father always minded his mother, and he minds her still"—and then George told her what his father had said, and all he thought about it afterward.

"Yes, my child, said his mother, in low earnest tones, your father was an obedient son, and that is what has fitted him to be now a wise and faithful parent. I have many times heard him say that the remembrance of his mother's teachings come up to him with undiminished authority in the daily duties of life, and his obedience to those teachings formed, long ago, many habits that are now too strong to be broken. Her precept and her example still influence his life; they will never cease to do so, and as you have heard him say to night, he could not violate any obligation that she had taught him, without feeling that he was sinning against his mother, as well as against God."

"My son, hear the instruction of thy father, and forsake not the law of thy mother."—Exam.

## Gleanings from old Authors.

By THE EDITORS—WITH REMARKS.

## A Tree Full-Blossomed.

A pious man can make anything a preacher to his heart and conscience; Joseph Hall, bishop of Norwich, who died in 1656, upon the sight of a tree full-blossomed, makes the following beautiful reflections:

"Here is a tree overlaid with blossoms; it is not possible that all these should prosper; one of them must needs rob the other of moisture and growth; I do not love to see an infancy over hopeful; in these pregnant beginnings one faculty starves another, and at last leaves the mind sapped and barren; as, therefore, we are wont to pull off some of the too frequent blossoms, that the rest may thrive, so it is good wisdom to moderate the early excess of the parts, or progress of over forward childhood. Neither is it otherwise in our christian profession; a sudden and lavish ostentation of grace may fill the eye with wonder, and the mouth with talk, but will not at the last fill the lap with fruit."

Let me not promise too much, nor raise too high expectations of my undertakings; I had rather men should complain of my small hopes than of my short performances.

## The Red-Breast.

No less beautiful, touching and sentimental are his reflections, upon the occasion of Red-Breast coming into his chamber. Hear the kind hearted, benevolent man, talk to his welcome visitor:

"Pretty bird, how cheerfully dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make thy next meal; and at night must shroud thyself in a bush for lodging! What a shame is it for me, that see before me so liberal provisions of my God and find myself sit warm under my own roof, yet am ready to droop under a distrustful and unthankful dullness."

Had I so little certainty of my harbor and purveyance, how heartless should I be, how careful; how little should I have to make music to thee or myself! Surely thou comest not here without a providence. God send thee not so much to delight, as to shame me, but in a conviction of my sullen unbelief, who, under more apparent moods, am less cheerful and content; reason and faith have not done so much in me, as in thee mere instinct of nature; and if foresight makes thee more merry if not more happy here, than the foresight of better things maketh me."

"O God, thy providence is not impaired by those powers thou hast given me above these brute things; let not my greater helps hinder me from a holy security, and comfortable reliance on thee."

## Mother told Me not to go.

Allen was sent to the city when quite a lad. The new scenes and new objects which met his eye, so unlike the quiet and unchanging life of his native village, filled him with interest and excitement. He never felt tired of looking and walking about in the time spared from his employment. Amongst other places of which he had heard much, was the theatre. Some of his associates went, and there was no end to the wonderful stories they told of what they saw and heard. Allen felt a rising desire to go too. He manfully resisted it, however.

"Come," said one of his companions, "go with us to-night."

"No," answered Allen, "not to-night."

"So you always say, not to-night; come, decide at once to go."

"No, not this time. Not to-night," still replied Allen, walking away.

"You shall have a ticket if you'll only come," again urged his companions.

Allen shook his head, "No, no," said he, "no, no, keep it yourself. I cannot take it."

"How obstinate," rejoined the other; "Why, what can be the reason?"

Allen hesitated for a moment. "My mother told me not to go to the theatre; therefore I cannot go," he said at length firmly. His companions ceased to urge him longer; they beheld in Allen's face a settled purpose to obey, and they left without saying a word more. That was one of his mother's last injunctions. "My son do not go to the theatre." Under such circumstances, some lads might have said: "why I see no harm in the theatre; why should I not go? I see no reason why I cannot. My mother, I fancy, did not know as much as she thought she did; she, away off home, cannot tell what is what; besides other young men of my age go." I say some lads might have reasoned thus and disobeyed and gone. Not so with Allen. His mother bade him not to go—that was sufficient for him. He trusted in her knowledge and confided in her judgment, and he meant to obey her; yea, and what was better, he was not afraid to say so. It was a wise decision; and if every youth away from home had moral courage enough to decide doubtful questions in the same way there would be many better men for it.

Allen is now an excellent clergyman.—Christian Witness.

## The Polite Boy.

Mrs. Leslie was writing at her table. It was evening. The three boys were in George's room. The two elder were reading. Eddy was looking at pictures in George's Magazine. Pretty soon he came to his mother, and laid his book upon her table. In a moment he raised his eyes to her and inquired: "Do I disturb you, mother?"

"Not at all," she replied.

Occasionally he asked questions about the pictures, and Mrs. Leslie herself became so much interested, that she laid down her pen and read to him. This delighted him, for he cannot read rapidly himself, in any book more difficult than "Susy's Six Birthdays."

"I am going to bed now," said Eddy. He then closed the book, and seated himself for a few minutes in his mother's lap. He put his arms around her neck, and gave such a loving embrace that I fear her collar did not look quite so smooth afterward, as it did before.

Mrs. Leslie was particularly happy to hold Eddy and talk to him, because he had been so truly polite in inquiring if he disturbed her. No one ever loses anything by politeness. Even little children are great gainers when they treat others with courtesy. Eddy's mother loved him more than ever that evening, and kissed him with increasing affection, when she bade him "good night." He was very happy too, for he had been mindful of his mother's convenience. True politeness is benevolence in small things.

If Eddy had been selfish he would not have feared he should disturb his mother, but would have thought only of his own pleasure.

**Lazy Boys.**

A lazy boy makes a lazy man, just as sure as a crooked twig makes a crooked tree. Who ever yet saw a boy grow up in idleness, that did not become a shiftless vagabond, when he became a man, unless he had a fortune left him to keep up appearances? The great mass of thieves, paupers and criminals that fill our penitentiaries and almshouses, have come up to what they are by being brought up in idleness. Those who constitute the business community, those who make our great and useful men, were trained up in their boyhood to be industrious.

**MATERNAL INFLUENCE.**—Governor Briggs, of Massachusetts, recently related the following incident: After reading with great interest the letters of John Quincy Adams' mother, he one day went over to his seat in Congress and said to him, "Mr. Adams, I have found out who made you?" "What do you mean?" said he. "I have been reading the letters of your mother," was his reply. With a flashing eye and glowing face he started up, and in his peculiar and emphatic manner said, "Yes, Briggs, all that is good in me I owe to my mother."

## Select Sentences—Time.

Time is like a verb that can only be used in the present tense.

Time never sits heavily on us but when it is badly employed.

Time is a grateful friend; use it well and it never fails to make suitable requital.

Time well employed, gives that health and vigor to the soul, which health and retirement afford the body.

Time is like a creditor which allows an ample space to make up accounts, but it is inexorable at last.

D'Aubigne, in his History of the Reformation, says: "The gospel triumphs by the blood of its confessors, not by that of its adversaries."

It is a very true remark, that praise of the dead is often intended as censure of the living.

**CHAPPEN HANDS.**—From personal experience we know the following compound is an effectual remedy for the affliction which many suffer at this season:

"Scrape into an earthen vessel 1 1/2 ounces of spermaceti and half an ounce of white wax; add six drachms of powdered camphor and four table spoons-full of the best olive oil. Let it stand near the fire until it dissolves, stirring it well when liquid. Before retiring, put the ointment on the hands also before washing them; use soap as usual."

**ALL IS VANITY.**—The following is from the diary of the late Amos Lawrence:

"I have been extensively engaged in business during the last two years, and have added much to my worldly possessions, but have come to the same conclusions in regard to them that I did in 1818. I feel distressed in mind that the resolutions then made have not been more effectual in keeping me from this over engagedness in business."

Property acquired at such sacrifices as I have been obliged to make the past year, cost more than it is worth, and the anxiety of protecting it is the extreme of folly."

What would be said if an advertisement like the following, which we clip from a late London Journal should appear in an American newspaper? Yet they frequently appear in English Journals, as there is considerable business done in sermons in that country:

**ORIGINAL MS. SERMONS.**—The widow of a clergyman is willing to dispose of the remainder of her husband's Discourses, which are sound and practical, and adapted to any class of hearers. Address "Clericus," Biechingley Reigate, Surrey.

The patriarchs, Abraham, Isaac and Jacob, wherever in their pilgrimage, they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that as for him and his family, they would serve the Lord, that is, worship him.

Job practiced family worship. He sent and sanctified his children, and rose early in the morning, and offered burnt offerings, according to the number of them all. "Thus did Job continually."

**INFLUENCE OF SIN.**—Just in proportion as the mind is debased and polluted by sin, does the idea of immortality lose its desirableness, and the idea of annihilation lose its terror. Thousands would drink gladly the Lethargic cup of oblivion—forgetting that they have been the degraded and vicious.

## TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The eighth annual session of this institution will be commenced on the first of January next. It will be divided into two terms of twenty weeks each. The Academic term, commencing on the 1st of January, will terminate on the 15th of February, and the Scientific term, commencing on the 15th of February, and closing on the 15th of May, will be a session of twenty weeks.

**RATES OF TUITION PER TERM.**

Boarding, Rooming, Washing, Primary Arithmetic, Modern Geography, and the Natural History of Birds and Quadrupeds, \$10.00  
 The foregoing, including Grammar, Civil History, and Practical Arithmetic, \$20.00  
 The Latin and Greek languages, with any of the following branches of the Preparatory, or in the ordinary College course, \$25.00  
 Tuition fees payable in advance. No deduction for the funding will be made for absence; not in cases of expulsion, suspension, or dismissal.

**COLLEGE OF STUDY.**

While this institution does not claim, or even aspire to the position of a College, the course of study is extensive, adapted to the condition, and adequate to the wants of those young men who wish to acquire a scientific and liberal education, but who do not contemplate taking the regular College course. It is at the same time, designed to afford the student an opportunity of pursuing a course of study in any of the various branches of science, and to prepare him for the study of the Latin and Greek languages, and for the study of the various branches of the College course.

The student is not to be considered as a student of the College, until he has completed the course of study in the Preparatory, or in the ordinary College course. The student is not to be considered as a student of the College, until he has completed the course of study in the Preparatory, or in the ordinary College course. The student is not to be considered as a student of the College, until he has completed the course of study in the Preparatory, or in the ordinary College course.

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 HAVES on hand a large and general assortment of goods, and will be receiving additional supplies daily. All goods sold by us will be warranted, and stock advanced paid to all orders.

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