

S. HENDERSON AND
H. E. TALLAFERRO, } EDITORS.

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50 NOS. IN A VOLUME.

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THOMAS F. MARTIN.

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PROPRIETORS.

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vitations, Funeral Notices, Law Bills, &c., &c., executed
with neatness and despatch and payable when the work is
done.

From the Index.

Good News from the Creeks.

MICCO, CREEK NATION, }
WEST OF ARK. MAR. 29, 1857.DEAR BRO. WALKER:—To-day I bap-
tized five at the Muskoke Church. After
sermon many came forward for prayer;
and I know you will rejoice to hear
that Esq. Marshall was of the number.
You formed his acquaintance in Wash-
ington, when he was there as a delegate
from the Creeks. You would rejoice
equally over others that came forward,
if you knew them as you know Esq.
Marshall.Last Sunday I baptized two at my
home church, fifty miles south of this;
and after sermon, about thirty came
forward for prayer.Napoleon B. Hawkins, the best edu-
cated Creek Indian, was also baptized
last Sunday, about fifteen miles west
of this, by his former old servant, Jacob
Hawkins, who is under the patronage
of the Board. N. B. Hawkins is the
only son of his mother, and she a wid-
ow—the sister of General C. McIntosh,
and one of the first women baptized in
this Nation. She has some wealth, and
has given her son fine opportunities,
by sending him to school nearly all the
years of his minority.He was educated by Bishop Smith of
Kentucky, and is a good Latin and
Greek scholar; and has a mind of the
first order. For several years he was
profligate and dissipated; but now he
rejoices in hope of eternal life. He and
his mother own several slaves, but they
liberated the good old brother who bap-
tized him soon after I came to the Na-
tion; because they had confidence to
believe that God had called him to
preach the gospel, and they were will-
ing to make the sacrifice for the cause
of Christ.Brethren of Georgia, pray for us;
that this good work may continue; and
send us another missionary, for I am
yet alone, and the work is too great for
me.Brother Walker do not cease to plead
the cause of Indian missions.

H. F. BUCKNER.

P. S.—I am at the house of Brother
D. N. McIntosh, who sends Christian salu-
tions.

H. F. B.

Pictures of Angels and Demons.

We have long thought it wrong to
pretend or attempt to paint or sketch
angels on paper. If they have the dig-
nity, intelligence and holiness which
the Scriptures ascribe to them; if they
are spiritual beings invisible to the
eyes of flesh, indefinable to us in our
present state, the best pictures must
be so far from a true representation as
to be no more than miserable caricatures;
and to us it seems bad taste, to
say the very least of it. But there is
a graver objection still. Children and
ignorant persons are led to conceive of
them from these pictures and are de-
ceived. "Spirits have not flesh and
bones," and have no more wings than
these peculiarities of mundane crea-
tures.So of devils and demons. The hor-
rible pictures of Satan—wings like
those of a bat, spurs like a game
cock, and claws like a lion—make false
impressions on the minds of the young.
It is better to confine ourselves to what
is known of these beings as revealed
in the Scriptures where they are
only described symbolically and under
different figures according to the agen-
cies ascribed to them.—*La. Baptist.*

The Christian's Song in the Night.

Not only does God give the song in
the night, because he is the only sub-
ject upon which he can sing then, but
because he is the only one who inspires
songs in the night. Bring me up a poor,
melancholly, distressed child of God;
I come into the pulpit, I seek to tell
him sweet promises, and whisper to
him sweet words of comfort; he listen-
eth not to me; he is like the deaf ad-
der, he listens not to the voice of the
charmer, charm he never so wisely.—
Send him round to all the comforting
divines, and all the holy Barnabases
that ever preached, and they will do
very little—they will not be able to
squeeze a song out of him, do what they
may. He is drinking the gall of worm-
wood; he says, "O Lord, thou hast
made me drunk with weeping, I have
often ashes like bread," and comfort
him as you may, it will be only a weep-
ful note or two of mournful resignation
that you will get from him; you will
get no psalms of praise, no hallelujahs,
no sonnets. But let God come to his
child in the night, let him whisper in
his ear as he lies on his bed, and how
you see his eyes flash fire in the night!
Do you not hear him say:"Tis paradise, if thou art here;
If thou depart, 'tis hell."I could not have cheered him; it is
God that has done it; and God giveth
songs in the night." It is marvelous,
brethren, how one sweet word of God
will make whole songs for Christians.
One word of God is like a piece of gold,
and that Christian is the gold-beater,
and he can hammer that promise out
for whole weeks. I can say myself, I
have lived on one promise for weeks,
and want no other. I want just sim-
ply to hammer that promise out into
gold-leaf and plate my whole existence
with joy from it. The Christian gets
his songs from God; God gives him in-
spiration, and teaches him how to sing:
"God, my Maker, who giveth songs in
the night."So, then, poor Christian, thou need-
est not go pumping up thy poor heart
to make it glad. Go to thy Maker, and
ask him to give thee a song in the
night. Thou art a poor dry well; thou
hast heard it said, that when a pump is
dry, you must pour water down it first
of all, and then you will get some up;
and so, Christian, when thou art dry,
go to God, ask him to pour some joy
down thee, and then thou wilt get some
joy up from thine own heart. Do not
go to this comforter or that, for you will
find them Job's comforters, after all;
but go thou first and foremost to thy
Maker, for he is the great composer of
songs and teacher of music; he it is
who can teach thee how to sing: "God
my Maker, who giveth me songs in the
night."—*Spurgeon.*

Benefit of Sorrow.

Sorrow is the atmosphere in which
real excellence best thrives. To mortal
short-sightedness, unable to fathom the
designs of Omnipotent wisdom, it may
seem strange that the weakness of an
hour should sometimes incur a more
fearful temporal punishment than the
crimes of a whole life; but if the suf-
ferings

Which patient merit of th' unworthy takes,

set forth the honor of the Creator, im-
prove the world, and sublimates the vic-
tim's faith, most certainly will this last
bear its reward with it. The ocean is
purified by turbulence; the candle
burns brighter by consumption of itself;
and thus the human mind is cleared
from evil by the agitation of sorrow,
and the martyr's faith shines most radi-
antly in the hour of physical dissolu-
tion.

A Beautiful Idea.

Away among the Alleghanies there
is a spring so small that a single ox,
in a summer's day, could drain it dry.
It steals its unobtrusive way among
the hills, till it spreads out in the beau-
tiful Ohio. Thence it stretches away a
thousand miles, leaving on its banks
more than a hundred villages and cities,
and many thousand cultivated farms,
and bearing on its bosom more than
half a thousand steamboats. Then
joining the Mississippi, it stretches a
way and away some twelve hundred
miles more, till it falls into the great
embell of eternity. It is one of the
great tributaries of the ocean, which
obedient only to God, shall roll and
rear till the angel, with one foot on the
sea and the other on the land, shall lift
up his hand to heaven, and swear that
time shall be no longer. So with mor-
al influence. It is a river—a rivulet—a
river—an ocean, boundless and fath-
omless as eternity.

The Midnight Awakening.

Rev. M. F. —, missionary to Tur-
key when, several years since, he was
returning from the Presbytery which
gave him license to preach, stopped for
a night with a younger brother who was
attending school in the town of L—.
After retiring to rest, he was seized
with a violent attack of disease, which
his physicians had told him might prove
fatal if another assault ever laid him
low. He awakened his brother, and
calmly stated the facts, desiring him to
inquire immediately for the remedy pre-
scribed in case of such an emergency.
He alluded without agitation to the
probability that the day would dawn
upon his lifeless form.This scene awakened an irreligious
young man in an adjoining room, as he
heard the calm words of the suffering
Christian. Nothing was said at the
time of the eternal realities that lie
beyond death.In the morning, after Mr. F.—
who was convalescent, had gone, the
careless youth inquired of the brother,
his classmate, "if his religion had any-
thing to do with that tranquility in
view of death so soon?" The reply
was, "It was the whole of it—the only
reason that could be given."The traveller was ere long self-exiled
on a foreign shore, for his divine Mas-
ter's sake. Upon his return, after the
lapse of years, his brother reminded him
of the scene at night when eternity
seemed near; and gave him the pleas-
ing intelligence of that young man's
conversion, who dated his saving con-
victions to the midnight waking, and
had entered college with the gospel
ministry in view. Very recently, Mr.
F.—learned farther that he had
sailed as a missionary to distant lands.
And they never exchanged a word, and
may not till they meet before the judg-
ment-throne to see their Redeemer
"make up his jewels."Life is not only more solemn than
death, but when any man a right to
be careless of his words and exam-
ple? Who dare say when the destiny
of a soul, and the blessing or curse to
follow upon the world, may not be po-
sessed upon his idlest speech, or uncon-
scious influence, in the stillness of ap-
parently solitary hours? And who can rashly
live without a faith, simple, yet so
strong that death may suddenly come
without terror in his conquest?
—*Am. Messenger.*

Neander's Conversion.

The Judaism in which he had been
brought up could not satisfy him. He
felt the need of a religious life. That
offered him only dead, cold forms, which
had forgotten the truths and feelings
they once expressed. His classical studies
made him acquainted with Plato, and
he became deeply interested in him.—
Here was what he had most painfully
missed in the formal religion of his
fathers, and he embraced the great phi-
losopher as a friend who had read his
soul. But when the glow of his first
love had passed away, he found that al-
though Plato had read his wants, he
had not satisfied them. The Spirit of
God had now awakened in him a deeper
want, which philosophy has no means
to supply. He demanded a voice more
mighty than that of Plato to lay the
"demons which infested his soul." In
short, he was convinced of sin. The
struggle was long. What he sought in
vain the teachings of Plato, he found
in the teachings Christ—in Christ him-
self. He embraced Christ with the
ardor of a soul that sounded the
depths of its own wants. So in latter
years he contended with a severity
quite foreign to his nature, against the
pantheistic philosophy, which would
rob men of a personal God and Savior.
Early in the year 1809, at the age of
seventeen, he joined the Christian
church, assuming at his baptism the
significant name of Neander. His moth-
er and his sister soon followed him in
professing the Christian faith.GEMS.—Nature designed the heart to
be always warm, and the hand to be of-
ten open.Use the means and trust to God for
the blessing.Pride requires very costly food—its
keeper's happiness.Society, like silk must be viewed in
all situations, or its colors will deceive
us.Every man magnifies the injuries he
has received, and lessens those he has
inflicted.Avarice lodged in the soul is usually
the last vice that capitulates to reli-
gion.

Fellowship with Christ.

Christ was obedient unto death. O,
my soul; unto death, even the death
of the cross! Unto death for me; unto
the death of the cross for me. Was he
thus obedient for you, my brother, for
you, my sister? Obedient unto death,
for you, for me? Then what shall we
do? what shall we say? what shall we
render unto the Lord for all these ben-
efits? O, shall we hesitate a moment
to do his whole will in any way, in any
place, at any time? Never! never!
Behold thy willing servant, Lord:—
"I wait thy guiding eye to feel,
To hear and keep thy perfect word—
To prove and do thine utmost will."Thine utmost will! Only reveal it!
'Tis all I ask. Let every friend be grieved,
rather than Him who tasted death
for me. O, those friends are loved a
thousand fold more than the unsancti-
fied heart can possibly love. But did
they all stand in one column frowning
upon me, threatening to desert, hate,
and yet more, saying they would be
dishonored and grieved by me; all, all
shall not deter me for one moment from
doing His utmost will. All I ask is,
that it may be revealed clearly so that
I shall not err. Christ accomplished
his greatest work in his greatest humili-
ation. So it is with his followers and
confessors. Obedient unto death.—
O, let him not see that we drink of his
cup unwillingly. Thousands are not
permitted to drink this cup. They have
piety, true piety, to a degree that He
gives them of his joys, but they are
never admitted to a fellowship of his
sufferings. They cannot say with Paul,
"I die daily. I fill up that which is be-
hind of the afflictions of Christ for his
body's sake—the church;" yet, there are
those who are offered up, truly, daily a
living sacrifice.—*Beauty of Holiness.*

A Remarkable Baptismal Scene.

We extract the statement below from
a biographical sketch of the Rev. Thos.
Baldwin, D. D., by Rev. Daniel Chees-
man.
"The second Lord's day after I was
ordained, I was called to baptize a fe-
male friend. When we came up out of
the water, Mrs. S. M. of Enfield, being
present, said, 'See here is water; what
dost thou think I should be baptized?'
I replied, 'If thou believest with all
thine heart thou mayest.' She immedi-
ately answered, 'I believe that Jesus
is Christ, the Son of God.' The mem-
bers of the church being chiefly present,
collected together, and she gave a sat-
isfactory account of a work of grace
upon her heart. And we went both
down into the water, and I baptized her.
As we ascended the bank of the
river, a young man observed, that he
could not go away without offering
himself as a candidate for baptism.—
The church consented to hear the rea-
son of his hope. His relation proving
satisfactory, he also was baptized; and
as we were about to leave the water,
another female offered herself, but her
relation not being satisfactory, and she
being a stranger, her baptism was de-
ferred to a further opportunity."

Submitting to What?

The late Ephraim Peabody, about
twenty years ago, was attacked with
bleeding at the lungs, and was obliged
to resign his pastoral duties at Cincin-
nati; his only child was laid in a New-
England grave; his young wife had
temporarily lost the use of her eyes;
his home was broken up, and his pros-
pects were very dark. They had sold
their furniture, and went to board in a
country tavern in the town of Dayton.
One day, as he came in from a walk,
his wife said to him:"I have been thinking of our situa-
tion here, and have determined to be
submissive and patient.""Ah!" said he, "that is a good reso-
lution; let us see what we have to sub-
mit to. I will make a list of our trials.
First—we have a home—we will sub-
mit to that. Second—we have the com-
forts of life—we will submit to that.
Thirdly—we have each other. Fourthly—
we have a multitude of friends.—
Fifthly—we have a God to take care of
us.""Ah!" said she, "I pray stop, and I
will say no more about submission."Chevalier Bunsen, so long Prussian
ambassador in London, has wholly re-
tired from political life, and is now busy
at Heidelberg on a new translation of
the Bible for the people, with a complete
commentary, two volumes of which will
appear in a few months, together with
an introductory philosophical work—
God in History—one volume of which
has already appeared and is making a
great sensation in Germany.

REPORT

Of Committee on the Southern Baptist Publication Society.

The Committee to whom was referred our publication interests, beg leave
to offer the following Report:
It is a matter of devout gratitude to God, that the efforts of our denomina-
tion in this respect, have been so signally blessed, whether we regard its in-
creased means of usefulness, or the gratifying results of its agencies. The South-
ern Baptist Publication Society has at length been placed in a position in
which it combines all the advantages of an independent publishing concern.
Acting in harmony with it, the system of local agencies, employing a large
number of colporteurs—the salaries of which are paid by the several Societies
and Associations by whom they are employed. The wisdom of this policy
must suggest itself to every reflecting mind. This union of these local and
this general interest, secures the advantages of all the capital wielded by all
these agencies.The Committee would assign a high degree of importance to the recent en-
dowment of this Society. The success of this movement under God, was
greatly owing to the impulse given to it by the benevolent and considerate
donation, and his timely suggestions, were at once responded to, and in
the prescribed time, an endowment was secured, amounting to the sum of
about \$25,000.
Previously to this period, the germ of this Institution had been nursed and
cultivated with a good degree of promise; but the full expansion of this
Society may be properly considered as commencing. The endowment, now
enabled the Board in Charleston, to supply all the appointments and facilities
for producing the books which are likely to be needed. All branches relating
to the manufacturing of books, can now be as successfully carried on by this
Society as by any other similar institution in the country. Your Com-
mittee learn that the Board in Charleston are now applying their newly
acquired resources, to the establishment of a complete system of book-making
facilities. This includes the providing of a suitable building, with steam en-
gine, sundry press apparatuses, and other machinery, and the securing of
the Society's publications to the lowest prime cost; and the Society can
thus compete with any similar institution in this country. A Southern and a
denominational literature is now a thing not merely to be contemplated and
desired, but is among the things possible and within our reach.It is worthy of notice, that the publications of the Society, derived from
authorship in this State, have not been without interest. The Discussion on
Methodist Episcopacy, by Messrs. Hamill and Henderson, has gone through
five editions, of 5000 copies, each within a single year. The Southern
Baptist, edited by H. E. Tallafiero, one of the Editors of the South West-
ern Baptist, entitled the "Grace of God Magnified," has been issued in a
double edition of 2000 copies, and is a book calculated to have a wide cir-
culation, and a most beneficial effect. It is adapted to promote a deeper
work of grace upon the hearts of the people, and as it is cheap book, cost-
ing but 30 cents, it should be put into the hands of all our ministers and mem-
bers, and especially into the hands of our ministers.We would also mention in this connection, that the Alabama Baptist Bible
and Colporteur Society is steadily enlarging its operations, so that its receipts
and expenditures have for the past year, averaged over \$100,000. The esti-
mated amount of the year's work, has been \$100,000. The Board have resolved to raise
this year, twenty thousand dollars as a permanent endowment. We are hap-
py to know that the most flattering success has attended their efforts up to
this time. We cannot too highly commend this enterprise to the favorable
consideration of our churches and friends.We mention, too, that efforts are being made to establish book stores
in the cities of Mobile and Montgomery. Elder K. Hawthorn has already es-
tablished one in Mobile, and it is hoped that our brethren in Montgomery
will soon succeed with the endowment of theirs.Elder Platt Stuart is the agent of the Publication Society for Alabama,
for the purpose mainly of closing up the old business—of securing funds for
the gratuitous distribution of books to indigent ministers, and to further the
Sunday School department of the enterprise.

S. HENDERSON, Chairman.

REPORT

Of Committee on Foreign Missions.

Your Committee do not deem it necessary to enter into a detailed account
of the operation of our Foreign Board for the past year. Many of these
details have been laid before the denomination by our Religious Periodicals.
It only remains for us to present for due consideration of the Convention,
the general aspects of this department of our labors.Our Missions during the year have enjoyed a Divine blessing. Num-
bers have been added to our membership, and the hearts of our Missionaries
have been encouraged by witnessing the turning of the heathen from dumb
idols to serve the living and true God.
In China where the field presents few inducements to hope for immediate re-
sults, our labors have not been in vain. Two or three men of promise have
embraced Christianity, and others it is hoped will soon follow the example.
Our beloved sister Crawford—Alabama's first Missionary to the heathen—
was the instrument in the hand of God of leading one of them to Christ.
On the Coast of Africa, our Missionaries report a number of baptisms, not
of converts and their descendants, but of natives. On the coast of Africa,
when twenty were baptized, there were representatives of five different tribes
among them. In Central Africa, our Mission work has become intensely in-
teresting. The report of the brethren engaged in this field—of the large cit-
ies visited—of the cordiality with which they are received—of the readiness
with which thousands listen to their preaching, leads us to hope that the
seed they are now sowing, will shortly produce an abundant harvest. It is
well known that Bro. Bowen, the pioneer Missionary in this field, is now in
this country. His recent work on Central Africa, issued by S. B. P. Society,
ought to be in the house of every Baptist.The world here to dwell upon these indications of prosperity; but
these things have not been our chief objects, but the hearts of the Board,
and of many of the friends of our Missions.The large fields opened to us in the providence of God, demand more
double the number of laborers for their cultivation.
Our Mission force in China ought to be increased, especially at Canton,
where brethren Gilliland and Graves are laboring among its hundreds of
thousands. We are occupying but two points in that large empire, embracing
about one third of the entire population of the earth.From Liberia and along the Coast of Africa, our Missionaries are sending
out continually the joyful cry, "Come over and help us."—The
in Yoruba, we could profitably employ, and ought to have three times the
number now engaged in preaching the gospel. This increase is necessary to
give the highest degree of efficiency to our present operations. Every body
knows that a Missionary working alone, labors under many difficulties. The
doubling of our force in these fields would, in all probability, increase its ef-
ficiency there, perhaps, fourfold.The Board has urged the claims of the heathen upon the minds of the thou-
sands of our Baptist Israel; but few have responded "here I send me."
Another painful fact is that the state of the Treasury does not permit the
Board to supply the proper facilities to the few who have responded. The es-
timated amount of the year's work has been one-half when the Board fully con-
siders their plans, and would gladly (if in their power) make the appropriations
without deducting a single dollar. To the arguments of the Missionaries
there only reply is "our poverty admits of no remedy."The appropriations for the year have been very small, and are necessary to the
health of the very lives of our Missionaries. Let every man look at the
amount paid for building houses in Central Africa, and then remember that
good houses are absolutely necessary to the existence of white men in that
dark unfriendly country, and he will wonder that Southern Baptists are so
negligent of the lives of those whom they devote to the saving of the
pagan world in that dark land. To supply our Missionaries now in the
field with what is necessary to the highest degree of usefulness of which they
are capable, will require double the amount now placed at the disposal of the
Board.The most discouraging feature in our attempt to give the Gospel to the
heathen, is the fact that our brethren are so reluctant to contribute the
amount adequate to the wants of our field.The receipts of the Board from the Baptists of the South, ought never to
fall below one hundred thousand dollars per annum—while facts show that
it is about thirty thousand. The Board in the foreign field, might as well
be engaged in the foreign field without diminishing their contributions
for the field at home, and without the smallest injustice to themselves or their
families.When God is blessing us so abundantly—blessing us at home by prosper-
ing in our worldly pursuits, by adding members to our churches and giv-
ing us the privilege of doing good to every creature before the minds of Chris-
tians, by the press with its many voices ringing out appeals sent from be-
yond the sea—by the tearful appeals of his Secretaries—by their agents
—by the personal visits of our beloved Brethren Taylor and Poindexter, to
our State Assemblies, they have labored to impress the minds of our brethren
with the vastness of the field and the urgency of its claims. But their
efforts have too often been in vain—their appeals unheeded—their calls un-
considered.We cannot in this report, investigate the causes which have led to this
painful result. We must leave them to be sought for by the individual mem-
bers of the Convention.
Before concluding this report, we must be permitted to say that, a gleam
of morning is to be seen upon the darkened sky. The last number of the Home
and Foreign Journal brought to us the pleasing intelligence, that a brother
whose name was not given, had determined to support a Missionary in the
Foreign field. We regret to say that he was not found among the thousandsof Alabama; but that Georgia is entitled to the honor of numbering among
her Baptist citizens, the man who first felt it to be his duty to support a Mis-
sionary while he preached Christ to the perishing. We note with pleasure,
that several Associations of our own State have resolved to raise an amount
sufficient for this purpose, and we hope all of them will execute so praiseworthy
a determination. The plan of supporting men to preach Christ to others
by churches or associations of churches, is not only right and Scriptural, but
well calculated to enlist the hearts and hands of the masses of our people in
the work of evangelizing the world.We conclude this Report, by submitting the following resolutions:
1. Resolved, That our duty to God and to the world, demands of us as more
earnest and self-sacrificing efforts to spread the Gospel to all nations.
2. Resolved, That the Baptists of the South ought to raise at least, one
hundred thousand dollars for Foreign Missions during the next Conventional
year—that we invite our sister Conventions of other Southern States to join
us in the effort to raise this amount, and they pledge ourselves to try to
raise ten thousand dollars in the State of Alabama.

I. T. TICHENOR, Chm.

REPORT

Of the Board of Trustees of Howard College.

The Board of Trustees would respectfully present their annual Report of
the condition and prospects of Howard College.
Since the last session of the Convention, there has been no change in the
Faculty. No number of students connected with the college during the col-
legiate year ending July, 1856, was 150. Out of these 150 graduates and
received their diplomas, at the last annual commencement. One of this
class is now an ordained minister of the Gospel, and is pastor of one of the
most prominent and interesting churches in the State. Another is a licensed
minister, and is now a Northern University, for the benefit of a more ex-
tended course in theological studies than was afforded in any Southern
institution. Thus the College, year after year, is making its contributions
to the ministry of the Baptist church. And the Board are persuaded that
the young men who enter the ministry as graduates of Howard College, if
sustained by God, will be a great blessing to the church and the world.
The Board have done all in their power to provide suitable accommo-
dation for the College in buildings. One dormitory and the main College
building are so nearly completed as to be fit for occupancy. But before the
opening of another session, the College will greatly need a second dormitory
building. The foundation of this building is laid, and the amount of funds
in the hands of the Board, which may be appropriated to that purpose, does
not warrant them in proceeding with its erection. The number of students
who have registered their names up to this time in the present session, is
about 75—nearly as many as can be accommodated. Until this difficulty is
removed, no more students can be received into the College, so far as the
number of its students is concerned. Your Board would respectfully inquire
whether the Convention, at its present session, cannot suggest some plan by
which this want of the College may be speedily supplied.The Apparatus Rooms and Chemical Laboratory are now finished and
fitted up, and will be ready to receive the apparatus which the Board have
purchased for the use of the College. The Apparatus was reported upon at your last
session. The chief need is in Optical Instruments and a Cabinet of Minerals.
The other branches are well supplied, and all the Apparatus owned by the
College is in good order, and ready to be used.Last year it was reported that the Ladies of Marion had presented to the
College \$450 to purchase a Telescope. Since then, they have with their
usual liberality, increased the sum to \$1,000. The instrument has been
made by Clark, of Boston, and its arrival is daily expected. It will be ne-
cessary to erect an observatory building to receive it. The Board are per-
suaded that the donation is beginning to bear its fruit, and that the College
will be able to purchase a Telescope. There are only seven colleges in the United States out of one
hundred and twenty-seven, which own larger instruments.During the year 1856, the Rev. W. Wilkes filled the office of Financial
Secretary, and discharged his duties with success, and in a spirit of devotion
to the interests of the College, which has won for him the esteem and admi-
ration of its friends. The Board could not induce him to continue in his
office for another year. They are happy to state that they have secured the
services of Rev. Z. G. Henderson. He has entered upon his work with zeal
and devotion, and with a most successful result. The present financial
condition of the College is as follows: Theological and Literary fund,
\$95,528.21.The above is the results of your labors—less, it is true, than we could have
wished, and wholly inadequate to the wants of such an institution of learn-
ing, but it is a step in the right direction. Your Board are persuaded, how-
ever, that the denomination is beginning to regard the education of the
colored people with increasing favor, and that in a few years it will be their privilege
to support a sufficient amount of endowment fund to place the College beyond
all reasonable contingency.The College is in want of a Library. This want presses especially
upon the Theological department of your institution. Your Board would
respectfully solicit contributions in books or money to supply this pressing
want. It is due to the students that the Board should testify to the general
propriety of their department and to their industry and application to their
studies.The term office of the following members of the Board of Trustees (E. D.
King, W. H. McIntosh, E. Fagan, O. L. Shivers, and I. Billingslee) will ex-
pire before the next session of this body, and it will be necessary to elect
others to fill their places.

I. W. GARROTT, President.

REPORT

Of the Committee on Home Missions.

Your Committee beg leave to report that Home Missions, viewed from any
given point, seems to have claims upon us, equal if not superior, to any other
object fostered by our Body.
Millions of our countrymen yet remain in darkness and sin. Many of them
are outwardly extended frontiers, destitute of the means of salvation.—
The Gospel of Christ ought to be heard by the heathen, and the heathen
man's axe. Our frontier is not alone destitute. In every State of this con-
federacy, missionaries of the cross are greatly needed. There are many
thousands of foreigners amongst us—many of whom have become citizens.
They have brought with them every species of infidelity, and almost every
evil of the heathen. And we are called upon to give them the Gospel of
our own doors. History tells a sad tale of the

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, MAY 21, 1857.

Elder Z. G. HENDERSON, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

WHO ARE YOU?—A brother writes us from Benton county, Ala., and requests us to send him the S. W. Baptist to Hoke's Bluff, Cherokee county, but does not give us his name. Give us your name and we will send it.

We publish this week some able Reports which were read at the late Baptist Convention at Marion, Ala., and hope they will interest and instruct our readers. They plead the cause of the various objects of benevolence cherished by the Baptists of Ala., and should be responded to in a cheerful manner, by every reader.

How Changed.

We knew a family in North Carolina among whom there was not a professor of the religion of Christ; nor were we at the time of our acquaintance. We have just received a letter from one of them, residing in Missouri. He now says of his family:

"Two of my brothers, three of my sisters, and myself are Baptists. Besides, 33 of my nieces, and nephews, by relationship and marriage belong to the Baptist Church."

A GOOD START.—Elder W. L. COCHRAN, of Perryville, without private solicitations, sent us a good list of subscribers. A few more and he will meet the proposition of the correspondent who proposes to be one of one hundred to get one thousand subscribers for volume nine. We tender him our thanks.

BROTHER ASHCRAFT is informed that we have not the work, "Lives of the Virginia Baptist Preachers."

A correspondent sends us a clipped piece from a secular paper, in which is given the age and statistics of some of the leading denominations in the U. S., and requests us to correct the statement in regard to the Baptists. Here is the way Baptists are figured up:

The Baptist Church was organized in 1639, and is now 217 years old in the United States. It had 8,791 church buildings, valued at \$10,931,352, and accommodating 3,130,876 hearers.

When Governments and secular papers interfere with ecclesiastical affairs, they are sure to commit egregious blunders. The above is a sample. The statistics were taken from a Census Report, by order of our Government. Congress, in its superabounding piety, passed an act to ascertain how many Church edifices each denomination had, the value of their Church property—how many hearers their churches would accommodate &c. We do not suppose a single denomination is satisfied with the Report. It certainly betrays a degree of ignorance in regard to Baptists, not surprising, but amusing.

The Baptist Church was organized in 1639, and is now 217 years old in the United States. "Organize the Baptist Church!" As though it was a ponderous Episcopal or Presbyterian affair. Baptists have no "Baptist Church," but they have Baptist Churches. Their Church government being Independent or Congregational, they cannot be called "Baptist Churches." Had it been said that the first Baptist Church in the United States, was organized in 1639 it would have been correct. Such erroneous statements make an impression upon the public mind, that Baptists had no existence before; whereas their existence according to Moseheim, by no means a friend to them, "is hid in the remotest depths of antiquity."

"The proper study of Mankind is Man."

This adage is now as familiar as household words. Men do study men; but for what purpose? Their objects in that study are as various as their pursuits. The money maker studies man to make money out of him; the swindler to swindle him; the humbugger to humbug him; the demagogue to demagogue him; and so on to the end of the chapter of men's pursuits.

But the Christian, the true one, studies man to reach his heart with the word of Truth, and to lead him to Christ, the Savior of sinners. This is a noble motive, worthy of the ambition of an intelligent, immortal being. To save a soul from death, is to glorify God, and magnify the Grace of His Son, and to honor the Holy Spirit.

Christian! as you love an immortal spirit, look round you, see sinners on the road to death. Study their various capacities and prejudices, and decide upon the best method of approaching each one, to influence him to accept of Salvation. Ask the aid of the Divine Spirit. Never make an effort without Him. If you should, you will fail. It is His work "to guide into all truth." You are but His instrument. It is an honor unspeakable to labor for the salvation of sinners.

East Ala. Female College.

It has been very recently reported that in Tuskegee there has been a great deal of sickness, and that in the above named College, the pupils were dying almost daily.

It has been also reported, that the President, unwilling to have this state of things known to parents, had intercepted all letters from the pupils to their parents.

For the information of those who are not now, but who may hereafter become patrons of the College, we beg leave to state a few facts by way of exposing the falsity of these reports.

It is a fact, well known to patrons, that they have the most unrestricted intercourse with their children through the channel of letter writing.

It is also true, that in cases of sickness, when the symptoms are such as to cause the least uneasiness, the President invariably communicates to the parent the exact condition of the patient; and in cases when speedy information is at all necessary, it is his invariable custom to send the same by private or telegraphic dispatch.

There has been considerable sickness in Tuskegee as there has been over the length and breadth of the land, (principally from measles,) and that the measles have, to some extent, prevailed in the College, we freely admit. It is proper to state however, that out of the 110 boarders in the College, there has not occurred more than three cases which created any alarm, and not a single death. And, out of the whole number, including boarders and day-scholars, making in all 180 pupils, but one death has occurred. The cases of measles have, in general, been mild and easily managed. There are now no new cases and all who have had them, seem to be doing well. At no time, has the operations of the College been interrupted, and we hope that nothing will ever occur to mar the peace and good order which has always characterized its proceedings. We hope to be able in our next issue to announce the speakers for the approaching commencement.

Editorial Correspondence.

LOUISVILLE, May 4, 1857.

On Tuesday 27th ult., we left home to attend the Southern Baptist Convention, to meet in this city on Friday next. Arriving at Murfreesboro, Tenn., on Wednesday 3 o'clock, we concluded to spend the night, and make the acquaintance of some brethren connected with the Union University. This institution has been in successful operation for several years, under the efficient management of President Eaton. It has now reached a high degree of prosperity. The recent addition of Elder J. M. PENDLETON to the chair of Theology has contributed greatly to its efficiency. Bro. P., in many respects, is eminently fitted for such a position.

For more than twenty years he has honorably filled the pastoral office, and the experience thus accumulated qualifies him in a high degree to train our young ministers for this position. His ability, too, in other respects, we believe is doubted by none. We have always thought that our professorships ought to be filled by men, who have had a somewhat extended and varied experience in the practical details of the pastorate. It has ever been an objection to Theological schools, among many serious minded Christians, that the current course of instruction has been too didactic and not sufficiently practical—that our young men have been too much abstracted from the business of preaching during their continuance in these schools—that the preaching of the Gospel is regarded as a mere profession, rather than as a duty and a privilege—and that all this is mainly owing to the fact, that their instructors have been those who themselves are destitute of an adequate practical acquaintance with the heat and burden of the sore calling. We are much mistaken, if the young men placed in charge of bro. PENDLETON will not enjoy many rare advantages in these respects. We were truly happy in making the acquaintance of that "good minister of Jesus Christ," whose modest worth, rich experience, varied learning, strong practical sense, and above all, whose elevated tone of piety, most conciliate the confidence and affection of all the friends of the University. We understand that there are about eighteen young men in the institution preparing for the ministry. We bid our Tennessee brethren God speed in this noble enterprise.

Next morning we took the cars for Nashville, and by 11 o'clock were aboard the "Alida," en route for Paduca, Ky., where we arrived at about twenty-four hours. About 9 o'clock at night, the "Fashion," one of the best boats on the Ohio, touched at P., and we were "all aboard" with due dispatch. The distance from Paduca to Louisville is about 350 miles—we made the distance in some thirty-six hours, and arrived at the latter point on Sabbath morning in time to attend divine service. The Revision Association had just closed its annual

session the day before, and quite a number of delegates were still in the city. The Rev. Dr. CHURCH, editor of the New York Chronicle, was present, and preached at the Walnut street Baptist Church at 11 o'clock. At 3 o'clock the Lord's supper was administered, and at night Elder A. M. POINDEXTER preached. The Walnut street brethren, worship in one of the finest and most capacious meeting houses we have ever seen.—The Church, under the pastoral care of Elder W. W. EVERTS, D. D., appears to be in quite a prosperous condition.—Some idea may be formed of the capacity of the edifice, when we say, that in addition to the main audience room, it has a lecture room in the basement sufficient to accommodate say five hundred persons, rooms for the Revision Association, for editorial offices for the Western Recorder, Pastor's study, and a private residence for the Sexton. We shall hereafter furnish some account of the other Baptist Churches in this city.

This week the Kentucky Baptist Anniversary met—the ministers Conference and the General Association.—Quite a number of delegates have already arrived. A very large gathering is anticipated. We have seen nothing as yet in the "Great West" more particularly striking than is to be found in the "Great South." Perhaps, however, we had anticipated too much. We are pleased, decidedly pleased with our Kentucky brethren. Properly roused, they can do whatever they choose.—They ought not to be behind any State in the Confederacy, considering their numbers and resources, in works of faith and labors of love. We shall hear a good account from this State in the future.

But the hour for the meeting of the General Association is at hand and we must close.

"ERASTUS" will accept of our thanks for the following communication; and especially do we thank him for the \$32 he and others sent, whose names shall appear at the proper time, for the relief of brother HUNTER and the Trenton Baptist Church. We hope it will prove of some aid to him.

MESSRS. EDITORS: Among the many gifts with which we are blessed, there is at least one which we do not, I apprehend, esteem as we ought to: viz: a sympathizing heart. Without this feeling of sympathy, the woes and sufferings of others would stand forth like the rugged glacier amid the ice-bound regions of the Polar Sea—unaffected by the circumstances with which it is surrounded. Cold, O cold indeed, would this world be if it were not for this rich endowment of the author of all things. Let us not then repine too much at the causes which seem to evolve this truly admirable quality of the soul, for, by them we are furnished with opportunities of evincing that spirit, which, like our great exemplars, can be touched by the sorrows and infirmities of others. I would, therefore, urge the importance of cultivating and fostering this feeling of sympathy, and of doing as little as possible to blunt it.

Will you, my brother, read in connection with this, the letter of "Fr. Rice," and then tell the editors of our paper how much sympathy you have for that poor and almost destitute Bro. Hunter? Don't wait to be reminded of your duty by your Pastor.

ERASTUS.

Rock Hill, May 9th, 1857.

Funeral Preaching.

A correspondent says: "I wish you to give your opinion upon the subject of preaching funerals—say after the person or persons have been dead for several months. Sometimes they are preached when the person has been dead for years."

This is an age in which proof is required for everything—everything is investigated. The long-established and popular custom of funeral preaching is not allowed to escape the searching inquiries of this active-minded epoch.

But to answer our correspondent.—We are not an advocate of funeral preaching in any form, particularly after the person is buried. It is not amiss, and indeed would be well, to have religious services at the house of the deceased—at the Church or at the grave yard. The hearts of the relations and friends of the deceased are susceptible of impressions for good then, that might be improved to their spiritual advantage. But to have set, formal, lengthy sermons on such occasions, we by no means advocate. In giving our opinion thus, we feel admonished as to how we touch cherished and time-honored practices; and we think it unwise to pull down without good reasons, customs which have been established by the common sense and experience of mankind, often prompted by their piety and affection.

But customs that originate in dark ages and in times of a corrupted Christianity, should be scanned and called in question. There is no doubt as to the fact, that the Protestant world is indebted to Roman Catholicism for the custom of funeral preaching. The Roman Priest pretended to benefit the dead by funeral services, but Protestants always modify their services, by disclaiming the least hope of benefiting the

dead, but the living are to be benefited. We, Baptists, declaim against Infant Baptism, sprinkling and pouring, and other Pedobaptist practices, and say they got them from Rome, and why not investigate the grounds upon which funeral preaching rests, and if it is from the same source, why not abandon it?

It has been pleaded that good has been done by it. No doubt of it; but how much harm has been done? Which would preponderate, the good or the evil? It is pleaded that Infant Baptism has done good in many cases. Suppose we grant it for argument, look at the evil it has done. It has substituted itself in the place of the true ordinance of the Church of Christ—has filled the so-called Church with an unconverted membership—has united Church and State and has introduced other corruptions too tedious to mention. Now while we do not attribute to funeral preaching such a catalogue of sins, yet their origin is the same, and if we keep up one, why not the other?

Space will not allow us to pursue this subject further. The Junior editor is only giving his opinion. He had rather be called upon to do any part of what is considered the work of a minister than to preach a funeral sermon. Let this subject be prayerfully investigated.

A MANUEL FOR SOCIANS. By TIMOTHY FORD, Esq., late of Charleston, S. C.

A neat Tract of 25 pages, just issued by the Southern Baptist Publication Society. We have never read a clearer, and a more Scriptural argument for the Divinity of the Lord Jesus Christ. One may think that he is fully satisfied and confirmed in the faith that Christ was "God manifest in the flesh," but this little tract will increase both his knowledge and faith in that doctrine. Let them be widely circulated; for of all the doctrines that ever cursed the Christian world, Unitarianism and Socinianism must have the palm. Every Baptist should be grateful to God, that those soul blasting doctrines have never found favor in the Baptist family.—We are pleased to see the Publication Society is—issuing so many valuable doctrinal and practical books and tracts. Truly publications have not found their way into that Society, and we trust never will.

AWARD.—The Committee appointed to award the premium of one hundred dollars, offered by the Fourth Congregational Church in Hartford, Ct., for the best tract on American Slavery, suitable to be published by the American Tract Society, have received and examined fifty-seven manuscripts.

From this large number, several of which are written with much ability, and are worthy of publication, the Committee selected the one entitled, "Slavery and the Bible," as on the whole the best meeting prescribed conditions. Accordingly they adjudge the premium to its author, the Rev. Professor Pond, of the Theological Seminary, Bangor, Me.

J. HAWES,
J. C. HORNBLLOWER, } Committee.
ROBERT TURNBULL.

The thing is born then, and when it is dressed up, whether by the American Tract Society, or some other Publishing House, we shall see it. If it is such a document as one may expect from Hartford, Conn., or Bangor, Me., the Tract Society will be fully tested. We sincerely hope that it may not depart from its time-honored practice upon the "Vexed question"—ignore it. Should it take ground with the Abolitionists, the South will abandon all connexion with it. We hope our brother BURE, of the Christian Secretary, as his paper seems to be the organ of the movement, will send us a copy of the work when published.

Revival Summary.

The Christian Times reports a revival at Mt. Carroll, Ill., 62 baptized.

The True Union reports the baptism of 4 candidates by Dr. Fuller; by Elder G. F. Adams 2, and Elder Philips 1.

The Witness reports a revival at Bethel church, Ind., 22 added by baptism and experience; and one at Westville, Ind., 37 baptized, and a church constituted.

The Christian Era reports the addition of 30 members, recently, to the church in Boston and vicinity. Twenty-six candidates had been baptized at Worthen street church, Lowell, the past month.

The Car. Baptist reports revivals at Grassy Creek church, 33 converts baptized, and Roan Mountain church, 21 baptized—both in Yancy county, N. C.

The Christian Chronicle reports the baptism of 24 candidates at the North Baptist church, Troy, N. Y.

We learn from the N. Y. Examiner, that at the Pastor's Conference of New York, 128 baptisms were reported for the previous month, by the churches in that city and its vicinity.

Southern Baptist Convention.

This body, composed of delegates from all the Southern and South-Western States, convened in the Walnut Street Baptist Church of this city yesterday morning, at 10 o'clock. Rev. R. B. C. HOWELL, D. D., of Virginia, the former President, in the chair. A hymn was sung a portion of Scripture read, and prayer offered by Rev. B. Manly, D. D., of South Carolina. The morning was principally occupied in effecting an organization which was done by electing the following officers, viz:

President.—R. B. C. HOWELL, D. D., Virginia.
1st Vice President.—J. B. JETER, D. D., Virginia.
2d Vice President.—W. C. BUCK, D. D., Mississippi.
3rd Vice President.—B. MANLY, D. D., South Carolina.
4th Vice President.—Hon. THOS. STOCKS, Georgia.

Secretaries.—Rev. W. CARY CRANE, Mississippi, and Rev. GEORGE B. TAYLOR, Maryland.
Treasurer.—J. J. TOON, South Carolina.

Pending the casting of ballots, and the announcement of the result of the election, some time was pleasantly spent in religious exercises. Messrs. Rev. J. H. CAMPBELL, of Ga., W. C. BUCK, Wm. Vaughn, of Ky., and Jas. B. TAYLOR, of Virginia, led in prayer; and Messrs. Rev. Jeter, Dillard, of Ky., and B. Manly made interesting and deeply affecting addresses.

The Convention fixed the hours for its sessions as follows: Morning session from 9 o'clock until 1; and afternoon session from 3 o'clock until 6.

Louisville Courier, May 9th.

Communications.

For the South Western Baptist.
To the Baptist Church at Montgomery.

DEAR BRETHREN AND SISTERS: I have just returned from a missionary tour up the North of the Canadian; about fifty miles west of my station; and it affords me pleasure to state to you that with the assistance of Hiloche Islands, I organized a Baptist Church of eighteen members.

After the organization a question arose about the name by which they should be known and distinguished from other Baptist churches of the Creek nation, and the name MONTGOMERY being proposed by one of the brethren, as an humble acknowledgment of your liberality, in supporting their missionary, it was unanimously resolved that the church be called by that name. The names of the members are as follows:

Brothers.—Ekunchata, (Red Dirt); Daniel Fisher; Suppeoka; Jimmy; Wilketa; Doctor. Sisters.—Nafa; Nakka; Faklote; Liza; Sallie Choe; Mary; Eme; Nannie; Mary Bear; Euille; one unknown.

On Sunday April 11th, I baptized one sister, who was added to the Montgomery church, and the same evening I united her in marriage to her husband according to the form observed by white people.

The same day I assisted in ordaining Ekunchata, alias Brother Red Dirt, as Deacon of the Montgomery church, he having been long tried by the North Fork church and "found blameless."

I hope, dear Brethren and Sisters, that you will pray for this little Indian namesake, which is a colony planted according to your own instrumentality.

It is a noble little band of full blood Indians joined together according to the Gospel of Jesus Christ. I will conclude by giving you a list of the names of all the Creek Baptist churches, according to their ages, beginning with the oldest and ending with the youngest:

Tookabache; Muskoke; North Fork; Big Spring; Second (Ark) church; Choseka; Broken Arrow; Hurricane; Second Tookabache; Little River; Montezuma; Montgomery.

Very Gratefully,
Your Brother in Christ,
H. F. BUCKNER.

For the South Western Baptist.
American Sinners worse than Heathens.

When we wish to find the worst of sinners, we are apt to turn our thoughts toward the dark parts of the earth.—But we shall not find what we seek in those places. In all probability the worst sinners on this earth are in our midst—some of them in our churches every Sabbath day. The untutored heathen is guilty before God it is true. Nor can he, without elevation of mind and change of heart, ever enter heaven. But he is vile without a knowledge of Jesus Christ.

Here in this land of freedom and light are multitudes of men just as much given to vice as the most degraded savage; nor are they less idolatrous than he. The wooden god of the heathen is not more sincerely venerated and trusted in than the silver god of our own land. If the Hindoo sacrifices comfort, ease, and life itself, to win the favor of his deity, sacrifices just as great are made by men among us for gold.

But if we contrast the purposes of

these two classes of heathens in their worship, the savage towers like a Goliath above his civilized brother. It is for the benefit of his soul that the Hindoo suffers in his worship, but in the devotion of the idolator here, the soul is entirely neglected. Which of the two is more guilty?

W. M. DAVIS.
ALBANY GA., May 13, 1857.

Telescope of Howard College.

This instrument was presented to the College by the Ladies Benevolent Society of Marion. It is one of the many valuable gifts with which this society has enriched our apparatus. The cost was one thousand dollars.

It was manufactured by Alvan Clark and Sons, of Cambridge, Mass. Mr. Clark has won for himself the reputation of a first class artist among scientific men. His Telescopes compare favorably with those of the best European manufacturers, and one which he made for an eminent English observer has been pronounced "unsurpassed if not unequalled." With his own instruments he has discovered at least seven new double stars, a valuable contribution to astronomical science. Three of these were discovered with an instrument smaller than ours. Amherst, Williams and other Colleges have been supplied with Telescopes from this factory, and one has been sent to Canada. I was recommended to secure Mr. Clark's services for our College by Mr. Wm. C. Bond of the Cambridge Observatory, whose discoveries rank him as one of the first astronomers of the age. The result, so far as can at present be judged, is most happy.

Our Telescope is a refractor, having a clear aperture of 6 inches, and a focal length of 5 ft. 5 1/2 inches. It is mounted equatorially on a cast iron stand weighing over 300 lbs. A driving clock is attached by which the instrument is made to follow the motions of a star or other object. The machinery is beautifully finished. The declination circle is 10 inches in diameter and reads by verniers to 30 sec. of arc. The right ascension circle is 8 inches in diameter and reads to 2 sec. of time. As to the quality of the glass of the instrument it is impossible finally to judge, until a series of observations have been made. Mr. Clark pronounces it, (and his statement may be fully relied on) "the most perfect thing imaginable. It will be in efficiency for micrometrical work, very little inferior to the larger instruments, for objects equal to a seventh, or even an eighth magnitude star."

There are but eight Colleges in the U. S. out of some two hundred that claim the title, having larger Telescopes than ours. There may be a very few others, but the statement cannot be far from correct. I give below the dimensions of these, and other instruments.

Harvard University, Aperture, 15 in. Focal length, 22 ft. 6 in. ... 17 ft. 6 in.
Michigan University, ... 12 in. ... 17 ft. 6 in.
Alabama University, ... 8 in. ... 12 ft. 6 in.
Sibley College, Ky., ... 7 1/2 in. ... 10 ft. 6 in.
Williams College, ... 7 in. ... 8 1/2 ft. 6 in.
Amherst College, ... 6 in. ... 8 1/2 ft. 6 in.
Dartmouth College, ... 6 in. ... 8 1/2 ft. 6 in.
Bowen College, ... 6 in. ... 8 1/2 ft. 6 in.
U. S. Army West Pt., ... 6 in. ... 8 1/2 ft. 6 in.
Phi. High School, ... 6 in. ... 8 1/2 ft. 6 in.
Yale College, ... nearly 5 in. ... 6 ft. 6 in.
Shelby College, N. C., ... nearly 5 in. ... 6 ft. 6 in.

Shelby College should not be counted as it is not yet in possession of its Telescope. West Point Academy has recently acquired a larger instrument.

Of other Colleges many have none, others have small portable instruments. There are other large Telescopes in the U. S. as at the National Observatory near Washington. Some are owned by societies, others by private individuals.

It is to be regretted that this elegant instrument cannot at once be mounted for the benefit of our present graduating class. It must be mounted permanently, and will require a separate building for its reception, with a revolving dome &c. It is the intention of our Board of Trustees to erect this observatory as soon as they can command the means. I fear it will not be completed before fall.

The possession of so large a Telescope it will be observed places us, in this particular, in the front rank of Colleges in the Union.

It is but right to remark that none but a practised observer can appreciate the superiority of larger instruments. No class of College boys could even perceive it, and hence no particle of advantage would accrue to our course of instruction were the Telescope larger.

Our fine Chemical and Philosophical Apparatus, continues to receive accessions. In this also we claim a place in the front rank. A superior Sextant, by Grunow, is on its way. I hope very soon to be able to communicate another instance of the zeal and liberality of our Marion ladies.

N. K. DAVIS.
MARION, May 6.

Why don't Methodists buy the Discussion?

MESSRS. EDITORS: Being engaged in the sale of books for the Association, I have been struck with surprise at the manner the Methodist treat the "Discussion on Episcopacy." I have represented to them, time and again, that it contains "both sides"—that it was endorsed by many "Conferences,"—that it displays a noble Christian spirit, &c., it is all "no go" they will not buy it,

and indeed I have never found a copy in any Methodist house in the country. I can sell them other books, some of them will even by the "Great Iron Wheel," "but our Episcopacy" they will not touch, I am bound to believe that the Bishop's ban is upon that book, in other words, there has been a slight movement of that great "outer view." This fact is to my mind very suggestive.

Will some Methodist brother explain? LADY.

For the South Western Baptist.
Messrs. Editors: I was deeply mortified to find in your issue of the 23rd ult., an article upon the "Old Landmark" question over the signature of J. A. Parker, containing severe strictures against two distinguished individuals, justly looked upon by the main body of our denomination as zealous advocates for the truth as it is in Jesus. Candidly speaking, the article would better grace the columns of any Pedobaptist sheet, than the organ of the Baptist of Ala. With the writers strictures upon the two brethren, I have but little to do, confident of their ability to pay off all such feeble blows; but I think every candid reader should mark well some of his sentiments touching the policy of Baptists. After dealing out his blows upon the author of "Old Landmark" and his historian, he begins a long parade upon Baptist Consistency, in which if there is any point I cannot find it, unless it be this, that Baptists contending for purity of faith, purity of ordinances and purity of practice are not consistent in the truth. The writer does not wish to be misunderstood, he uses no homi.d palaver, but like one bred in conflict and accustomed to success, he comes right to the point. "I do not admit," says he, "nor do I believe that the Baptists are inconsistent in the instance referred to by Mr. Pendleton." What is the instance to which Bro. Pendleton refers? It is simply this, "That we do recognize Pedobaptists as gospel ministers, whenever we invite them into our pulpits, receive their immersions as valid, or offer them seats in our Associations, Convention &c." These are the very things in which J. A. Parker can see no inconsistency. I might here add, this same blindness upon the part of other Baptists has well nigh wrought their ruin in many places. I do not fault Bro. Pendleton for any syllable he has written on this subject, and I verily believe, he might have gone even farther and shown by the practice of many so called Baptists, that they not only recognize their preachers as gospel ministers, but virtually indorse all the numeraries Pedobaptists have imbibed from their near relationship to Popery.

Let us examine these things closely and see whether we shall come to the same conclusion with Mr. Parker, or come out firmly planted upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. When Baptists invite Pedobaptists into their pulpits, they declare to the world by their actions their equality so far as the ministerial office of preaching the gospel is concerned; but many who practice this would stand against should a Pedobaptist minister offer his services around the Lord's table. I would here ask, which of the two acts, abstractly considered, is fraught with the most imminent danger to the prosperity of Baptists; the permission to disseminate views at variance not only with the faith of every well taught Baptist, but contrary to the word of God itself, or the simple act of administering the Lord's Supper? For my own part I could soon decide. So far as the second specification is concerned, I hardly know upon what ground any Baptist can build a plausible argument. If the immersions of Pedobaptists are valid, and I could be convinced of that fact, I would no longer hesitate to commune with one thus baptized, though he might have his name upon a class paper, Presbyterian Church Book, or even among Catholics themselves. The question arises in my mind, how can they confer upon another what they have not themselves? Can a Fellow Craft Mason legally confer the degree of Master upon his brother or Fellow Craft? Every mason will answer, nay; no more can a sprinkled minister confer legal immersion upon a penitent believer. And should the day ever arrive when the Baptists as a denomination will receive them as such their glory will depart, and many will hang their harps unstrung upon the willows refusing to sing one of Zion's songs in a strange land. I now close for the present, by saying if we yield the point in the above named particulars let us give up the ship. At another, and I hope a more favorable opportunity, I will endeavor to point out some of the evils resulting from such affiliations and admissions.

JOHN B. APPLETON.
VAN BUREN, Ala., May 9th, 1857.

God's mercies make a multitude; each pleads for us, and all stand directly opposed to our miseries.

Repent or you will be forever lost.

SOUTH WESTERN BAPTIST.

The Family Circle.

The Boy on the Witness Stand.

Judge Grosh, of Pennsylvania, communicates the following to the "Ambassador":

After the plea "not guilty" was entered, and the jury was sworn or affirmed, a small, very intelligent looking boy was called to the witness stand. The defendant's attorney objected to his testifying, on account of his age, &c. The attorney for the Commonwealth said the boy was unusually intelligent, and requested the Court to examine his competency, and I proceeded accordingly, very mildly.

Judge—What is your name, my son?

Boy—(giving his name very distinctly, which I do not now remember.)

Judge—Where do you now reside, my little man?

Boy—In this city, sir.

Judge—Have you a parent or parents alive, and residing here?

Boy—One only, my mother.

Judge—Do you attend school my son?

Boy—Yes, sir.

Judge—I presume from your intelligence and praiseworthy conduct here that you will soon be allowed to attend the High School, and become a useful man, and (if necessary,) assist your good mother.

This drew tears of pleasure to his eyes, and he replied that by the favor of the School Directors he had attended the High School for the last six months.

Judge—How old are you, my good boy?

Boy—My mother says that on tomorrow I will be thirteen years old.

Judge—Are you here to give evidence to the Court and Jury in this case? (naming it.)

Boy—Yes, sir; if required so to do.

Judge—Do you know the solemnity of the obligations of a judicial oath, my son? Reflect before you answer.

Boy—(Very modestly.) I think I do.

Judge—What will be your punishment, my dear boy, if you swear falsely, or speak a lie on oath?

Boy—I will be sent to the penitentiary, (weeping,) and thus break my dear mother's heart. (There were other eyes besides his in that house overflowing with tears.)

Defendant's Attorney, (frowning.)—Boy, don't you know that if you tell a lie on your oath, when you die you will be endlessly tortured in a fiery pit?

Boy—That would be an additional inducement to speak the truth; but that punishment can be avoided by a timely repentance; but repentance will avail nothing to keep me out of the penitentiary.

Judge—You are a noble boy! Who gave you these excellent instructions.

Boy—My mother, sir.

Judge—Such a mother deserves such a son! May our Heavenly Father bless you both! Mr. Clerk, qualify the witness. He has in this examination, given us more common-sense information on the binding nature of judicial oaths than all the musty books in the court room could do. Repeat your laws for the punishment of perjury, and false swearing will be as common as it is now rare. An honest person will speak the truth under an oath; but a dishonest one, were it not for fear of immediate punishment, would never testify truly, if a lie would, in his estimation, benefit him more than truth.

The Infidel and the Christian Child.

"Uncle Bob," was a great scholar. He had taken degrees of both "physics" and "divinity," and was a student of many books besides those handed in colleges. He could quote texts from the Scriptures as well as from the infidel writers. I am sorry to say that he preferred reading the infidel.

His little niece, Nettie, about twelve years of age, was a Christian, and she felt truly sorry for her Uncle Bob, and for all the people who did not love God.

She said to him one day, "Uncle, why don't you love God?"

"I do love my God," said the infidel.

"Who is that, Uncle?"

"It is the Beautiful—beautiful objects in nature and art."

"Do you mean the Falls of Niagara and the Crystal Palace?"

"Well—yes."

"Who made the Falls, Uncle?"

"I don't know, Nettie."

"If you could see the One that made the Falls, Uncle, could you love him?"

"If that could be, I should adore him."

"I love him, Uncle," said the little girl, "just as well as if I could see him, and I love all who love him. You must read about him in my new Bible, Uncle."

"I know the Bible, Nettie. It is nothing but a piece of Jewish mythology. You might as well believe in any other mythological history."

"Are there any prophecies in other mythologies, Uncle?"

"Well—no."

"All the world knows, Uncle, that the Bible prophecies have been fulfilled, and I should like to know if any kind of mythology has been spread all over the world, and created love and peace and joy in people's hearts like the history of our Savior?"

Uncle Bob made no reply.

While you disbelieve God's word, you cannot enjoy his love, nor walk comfortably in his ways.

God only carries his people when they cannot walk; he pities our weakness, but not in our sloth.

Hints to Parents Correct Speaking.

Parents, never allow your little ones to indulge in vulgar or slang phrases, unclean, foolish, clownish, outlandish, ungrammatical expressions, never; they will cling to them for life! Begin early to teach them correct language in their conversation, proper, useful, forcible, courteous, modest, gently.

The moment you perceive the least deviation from what is strictly proper, courteous, grammatical, stop! place your finger on the spot; stop, never for once suffer even the slip of the tongue in this matter to pass unnoticed.

Teach them, most assiduously from early infancy, this happy, correct, proper, polite enunciation, and very soon the habit is fixed as firm as a rock; you reap a rich reward, unspeakable. A little patient, continued perseverance just here, will save you much toil, trouble and expense. It costs more to unlearn, root up old evil habits, than to learn new ones and good ones.

The following ideas sketched from "The Home," are exactly in point.—Parents, will you read them?

"Speak to and in the presence of children in correct phraseology and grammar. Never employ a single slang or loose expression. Let the sounds, the emphasis, the diction, be all as they ought to be. Accustomed to speak correctly from infancy, the child, as a matter of habit, will avoid errors of expression, and scarcely require any instruction in the dry rules of grammar."

One of the most serious errors in education, is in habituating children to speak ungrammatically; not from any deliberate intention, but from mere carelessness, and more particularly from leaving them almost exclusively in the hands of servants. By this sort of tuition, children are compelled to learn two dialects instead of one—the ungrammatical form of speech in use among the lowest of the population, and that which is seen in books. Unfortunately, the former becomes their vernacular; and so little do they acquire of correct speech, that school-masters spend years in trying to impart to them a proper knowledge of grammar. If children are taught to speak correctly from the first, they will be saved from the drudgery of learning grammar by rule. The practice of requiring children to be instructed to speak and write correctly by school-masters, is by no means creditable to intelligent parents.

She Wouldn't Marry a Mechanic.

A young man commenced visiting a young woman, and appeared to be well pleased. One evening he called when it was quite late, which led the girl to inquire where he had been.

"I had to work to night."

"What! do you work for a living?" she inquired in astonishment.

"Certainly," replied the young man, "I am a mechanic."

"I dislike the name of a mechanic," she turned her pretty nose.

That was the last time the young mechanic visited the young woman. He is now a very wealthy man, and he has one of the best women in the country for his wife.

The lady who disliked the name of mechanic is now the wife of a miserably poor—a regular vagrant about grog-shops; and she, soft, verdant, silly, miserable girl, is obliged to take in washing in order to support herself and children.

You dislike the name of mechanic, eh? You whose brothers are but well-dressed loafers. My pity any girl who has a little brains, who is so verdant, so soft, as to think less of a young man for being a mechanic—one of God's noblemen—the most dignified and honorable personages of heaven's creatures. Beware, young lady, how you treat young men that work for a living, for you may one day be a mental to one of them yourself.

Far better discharge the well-fed pauper, with all his rings, jewelry, brazenness, and pomposity, and take to your affections the callous-handed, intelligent, and industrious mechanic.

Thousands have bitterly regretted their folly who have turned their backs on honesty. A few years have taught them a severe lesson.

Spurgeons the Revivalist.

Spurgeon, the Baptist revivalist of London, still retains his hold on public interest. A churchman writing in the London Times, tells how he went to hear Spurgeon with a strange sensation of wrong doing, and as the result of his hearing of the dissenter, thus addresses his own archbishop:

May it please your Grace here is a man able to preach eloquently, able to fill the largest church in England with his voice, and what is more to the purpose, with people. And may it please your Grace, here are two churches in this metropolis, St. Paul's and Westminster Abbey. What does your Grace think of inviting Mr. Spurgeon, this heretical Calvinist and Baptist, who is able to draw 10,000 souls after him just to try his voice some Sunday morning in the nave of either of those churches? At any rate, I will answer for one thing, that if he preaches in Westminster Abbey we shall not have a repetition of the disgraceful practice, now common in that church, of having the sermon before the anthem, in order that those who would quit the church when the arid sermon begins, may be forced to stay it out for the sake of the music which follows it.

A burdened porter longs for the end of his journey, and a burdened Christian longs to reach his happy home: if our trials make us long for home and evening, then do us good.

Caution to the Young.

Beware of the card-playing circle! Beware of the gambling-table! Beware of the ball-room! Beware of the dram-shop! Beware of the billiard-saloon! Beware of the theater! Yes, young friend, beware of such resorts. You can find sufficient recreation elsewhere. There are amusements enough, without recourse to any of these. Be on your guard against the seductive influence of all of them. Direct your footsteps into wiser and safer paths. "Avoid them, pass not by them; turn from them and pass away."

None of these are necessary to your respectability or happiness, to your health of body or purity of mind, to the education of the intellect or the salvation of the soul, to your prosperity through time or welfare in eternity. They are positively dangerous to your peace of conscience, future, if not present; dangerous to habits of industry; and dangerous to your morals. They all pervert the dearest interests of your immortal nature. In the hour of sober conviction, on the bed of death, and at the judgment of the great day, you will be ready to acknowledge it, if not before. There is no need of thus risking your good name in the estimation of the best part of the community; and, what is worse than all, risking the possession of an unsullied character and virtuous principle in your own and God's estimation.

Remember, that while "the way of transgressors is hard," and while sin at the last "biteth like a serpent, and stingeth like an adder," it is also true, for encouragement, that "religion never was designed to make our pleasures less," and that "wisdom's ways are ways of pleasantness, and all her paths are peace."—*Am. Messenger.*

Selected Gems.

The guilt of one sin is a greater misery than the burden of a thousand crosses.

He that lives in sin and expects happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat or barley.

One leak will sink a ship, and one sin will destroy a sinner.

A sense of God's presence in love is sufficient to rebuke all anxiety and fears in the worst and most dreadful condition.

Better to be a lost sheep than a goat or swine.

He that thinks to draw saving graces out of natural principles, but spins out to die in his own web.

A believer's heel may be bruised but his vital parts are out of reach.

Praying only for carnal things, shows a carnal heart, and leaves it carnal.

Sanctified afflictions are spiritual promotions.

There is no affliction so small, but we should sink under it, if God uphold us not; and there is no sin so great, but we should commit it, if God restrained us not.

Modesty is the appendage of sobriety, and it is to chastity, to temperance, and to humility, as the fringes are to the garment.

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The Beauty of Heaven.—A little Swedish girl was walking with her father one night, under the starry sky, intently meditating upon the glories of heaven. At last, looking up to the sky, she said, "Father, I have been thinking if the wrong side of heaven is so beautiful, what will the right side be."

TEMPER.—Too many have no idea of the subjection of their temper to the influence of religion, and yet what is changed if the temper is not? If a man is passionate, malicious, resentful, sullen, moody, or morose, after his conversion as before it, what is he converted from or to?

LIFE'S IRREVERSIBILITY.—What's the use of it? Don't worry yourself to death of what other people may say of you, as long as you know that it is not true. Take care of the truth; that's your business. A falsehood goes to the bosom of their father, the devil, and the framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.

NOTORIETY.—This is an age of wonderful accomplishments and strange undertakings. People will often adopt some very singular methods to gain notoriety, and frequently succeed, where there is no merit or desert in the undertaking or accomplishment.

"Many," says Newton, "have puzzled themselves about the origin of evil. I observe there is evil, and that there is a way to escape it; and with this I begin and end."

DYING PROFITABLY.—To die profitably is a step beyond dying comfortably. I mean to, die so as to do good to those that are about us in dying—to die so as to convince them of sin and convert them from it; which is to die like Sampson, when he slew more Philistines at his death than in all his life before.—We die profitably when our natural death is a means of spiritual life to any. Now this will not, cannot be, but in the way of believing. He that doubts, droops, desponds, calls in question, and dies so as rather to frighten than allure to the love of religion and godliness.

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SUPERIOR COTTON GINS.

MANUFACTURED BY DANIEL PRATT, PRATTVILLE, AUTAUGA COUNTY, ALA.

WITH an experience of twenty-six years in the Gin Business, during which time he has made and sold nearly Eleven Thousand Stands, together with a large number of gins, thoroughly provided with new machinery, the best of material and work, and to be equal in workmanship, and to perform as well, with proper usage, as the best made by any manufacturer.

The gins are all TRIP WITH SEED COTTON before leaving the Factory, and none sent away that will not perform well. He could produce many hundred certificates from planters in the cotton growing States, testifying to the superiority of his gins, but they are so well known that he deems any further reference unnecessary.

He has been his custom to employ traveling agents, who, in a great measure, with such agencies, and rely upon him, who may feel disposed to patronize him, to order their gins direct from his Factory. He has been his custom to employ traveling agents, who, in a great measure, with such agencies, and rely upon him, who may feel disposed to patronize him, to order their gins direct from his Factory.

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