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BY

THOMAS F. MARTIN.

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God Made Them.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And ordered their estate.The purple-headed mountain,
The river running by,
The sunset and the morning,
That brighten up the sky.The cold win in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

Southern Baptist Convention.

REPORT OF THE FOREIGN MISSION BOARD.

The Foreign Mission Board of the Southern Baptist Convention presented their annual report at Louisville through Rev. Jas. B. Taylor, one of their corresponding secretaries. From this document it appears that the most encouraging progress is being made at their various stations and that the prospects of success are peculiarly hopeful. The following abstract presents a view of their operations:

TREASURY.

Balance in the treasury at the beginning of the fiscal year \$4,530 33—receipts \$31,932 29—making a total of \$36,462 62. Expenditures \$33,250 80.—Balance on hand \$3,211 73.

AGENCY WORK.

Much agency work has been performed by the corresponding secretaries. Beside these, a few efficient agents are employed in different States.

PERIODICALS.

The Home and Foreign Journal, a monthly sheet, has an issue of 14,500. Beside this, the Board have commenced a magazine entitled "The Commission," which is securing increased favor. The endeavor to enlarge the circulation of both these periodicals is urged upon the churches of the South.

CORRESPONDING SECRETARIES.

The Board, having reference to enlargement in its plans, had appointed additional secretaries, and, in their report, express confidence in the wisdom of the arrangement. They urge its continuance.

MISSIONS OF THE BOARD—CHINA—SHANGHAI MISSIONS.

Four missionaries and their wives are located in the city of Shanghai. They are employed with diligence in their work. In no former year has so much of effective influence been put forth, and never before has the prospect been so encouraging. There are five day-schools, with an attendance of 100, one-half of whom are girls. There are four regular preaching places in the city. In these the missionaries have maintained eighteen regular preaching places with an aggregate weekly attendance of 2,560 souls. Beside, numerous journeys have been made in the interior, and the gospel proclaimed to listening multitudes. Five have been added to the church.

CANTON MISSIONS.

The work in this city is conducted by two missionaries, one of whom is un-

married. A temporary interruption is at present suffered by the war between the Chinese and English, but the most cheering indications of success are enjoyed. A reinforcement at this point is demanded.

AFRICA—LIBERIAN MISSIONS.

This mission extends from Grand Cape Mount on the north, to Cape Palmas on the south, a distance of four or five hundred miles. At different points on the coast, and along the St. Pauls and St. Johns rivers, numerous stations have been established, and these are all occupied by colored men. At the different positions are flourishing schools containing about 500 scholars. The tribes in the immediate vicinity of the missions are receiving instructions, and many are obeying the Gospel call. About 160 have been baptized since the last meeting of the Convention. At one baptism on St. Paul's river, when 25 were buried with Christ in this ordinance, there was a representation from five different tribes. From the commencement of the mission in 1846, about one thousand have been baptized and united to the churches. The demand for new stations and more missionaries is loud and urgent.

SIERRA LEONE MISSION.

This mission, at the English colony on the coast, is of recent origin. During the last year twenty-nine have been baptized. Here important positions are to be found, as thousands of recaptured slaves are accessible, and if brought under the power of the Gospel they may become the preachers and teachers of their own tribes all along the coast and the interior.

YORUBA MISSION.

This mission extends from Lagos, in the Bight of Benin, a city of 10,000 inhabitants, nearly to the city of Ilorin, about 200 miles in the interior. The four cities of Lagos, Abeokuta, Ijaye, and Ogbomishaw, each containing a population of from 10,000 to 100,000, are at present occupied by eleven missionaries and their assistants. These are engaged in preaching and teaching. Much valuable itinerant labor has been performed by the missionaries as they have passed from village and town and city, on their numerous preaching excursions. A deep interest has been excited among the people. Seven have been baptized. The Board are organizing for a large reinforcement of this mission.

RECAPITULATION.

It will be seen that the Board have five missions, twenty-four stations, fifty-seven missionaries, twenty-two day-schools with about 600 scholars, a number of Sunday schools, with a good attendance of scholars. Baptized since the last Convention two hundred or more.

The Foreign Mission Board is located in the city of Richmond, Va. It is aiming at a judicious expansion of its plans, and 500,000 Baptists of the South are expected to rally around them in their labors, which are as yet just begun.

Is it True?

Is it true that there are in the world 670,000,000 of our fellow-creatures who are still bowing down to stocks and stones, ignorant of the living and true God: and all this in a time emphatically called "The age of missions?"

Is it true that in our own land the Sabbath is openly, legally desecrated by liquor and other traffic, open railways and excursion parties, with many other habitual customs?

Is it true that there are, every year, at least 3,000,000 quarters of grain used in making spirituous liquors, the bane and curse of the people?

Is it true that the issues of the infidel and immoral press are far above the religious; and that while the land is flooded with worthless and immoral publications, sound religious papers are comparatively rarely met with?

And, finally, is it true that by far the greater portion of professing Christians never effectively aid in the work of evangelization, save by an occasional subscription or temporary effort?

Reader, what are you doing for Christ? You are now entering upon the latter half of the year. Is it not well to call yourself to account for the manner in which you have spent the first? Have you lived for yourself or for your Savior? Have you got nearer to heaven or nearer to hell than you were at the beginning of the year? Answer to God and your own conscience in view of the judgment seat of Christ?

A Violent Temper.

"Anger resteth in the bosom of fools."

The month of the righteous is a well of life; but violence covereth the mouth of the wicked. * A fool's wrath is presently known; but a prudent man covereth shame. * There is he that speaketh like the piercings of a sword; but the tongue of the wise is health. * A soft answer turneth away wrath; but grievous words stir up anger. * Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith. * A wrathful man stireth up strife; but he that is slow to anger appeaseth strife. * An ungodly man diggeth up evil, and in his lips there is a burning fire. * He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. * Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife. * The beginning of strife is as where one letteth out water; therefore leave off contention before it be meddled with. * A fool's lips enter into contention, and his mouth calleth for strokes. * A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle. * It is an honor to a man to cease from strife, but every fool will be meddling. * It is better to dwell in a corner of the house than with a brawling woman in a wide house. * It is better to dwell in the wilderness, than with a contentious and angry woman. * He that hath no rule over his own spirit, is like a city that is broken down and without walls. * A man that doeth violence to the blood of any person, shall flee to the pit. * Seest thou a man hasty in his words; there is more hope of a fool than him. * A furious man aboundeth in transgression.—Solomon.

Hints to Ministers.

Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity can not be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this all your efforts to do good to others will be as sounding brass, or a tinkling cymbal. Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people. "Cleave to the Lord;" not to man, but to the Lord.

Do not fear the face of man. Remember how small their anger will appear in eternity. O, fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch on which we stand and preach the way of salvation to the perishing world. It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

Immersion.

We take the subjoined extract from the Ecclesiastical Researches of Robert Robinson. Isaac De Beausobre was a French Calvinist of great erudition. His History of Manicheism, which supplies the cited paragraph, was compiled from original sources, and has always ranked as a standard work.

Mr. Beausobre observes, that Turibius, a Spanish Bishop, charged the Manicheans and the Priscillianists with receiving as a sacred book the Acts of S. Thomas, and that the Manicheans baptized in oil; which ceremony was mentioned in that book. "No," says the learned critic, "it is a false accusation, and I will prove first, that the Manicheans never baptized in oil; and secondly, that no such practice is mentioned in the Acts of S. Thomas." He proves both to a demonstration, and adds: "the unaction of proselytes mentioned in the Acts of S. Thomas could not possibly mean baptism. The reason is, baptism was then administered by dipping; but the apostles did not plunge them in oil. There was no such thing as baptizing by aspersion, when the Acts of S. Thomas were written.—This custom did not begin in the west till the latter end of the sixth century; and in the east, where these acts were compiled, it hath never been received at all."

Socinianism strips Christ of all his glories, and religion of all her beauties; it is an evil full of deadly poison; it may do for the self-righteous, but not for a convinced sinner.

Plooding.

Virtue, and godliness, and charity—all practical Christian excellencies, need patience for their development. "Confidence," said a British statesman, "is a plant of slow growth." True, consistent piety is also such, and needs long and meek study of God's providence and word to refine and perfect it. "Patient continuance in well-doing," is urged by the Apostle. In the shape of perseverance, it is a most important element in national and individual character. How much is possible to this, the missionary history of Carey and Eliot may show. We see the latter in his old age reducing to letters a barbarian language, before unwritten, and after having mastered its seemingly intractable elements, at the close of his Indian Grammar writing, "Prayer and pains through faith in Jesus Christ can do anything." In nations we see how the Celtic races have suffered compared with the Teutonic, from their lack of persevering and patient energy in active enterprise. In the patient persistence in matters of sentiment and hereditary custom, they are indeed not defective, but eminent. In active effort, however, those of the other race have outrun them, by more resolute perseverance in following up the course of exertion, upon which they have once entered. Carey said, modestly, in his old age, when his grammars and versions of Holy Scripture were almost a library in themselves, "I can do one thing—I can plod." Men, families, nations, have plodded and dwindled because they could not plod. They were ardent, impulsive, and adventurous, but lacked the persisting patience that mocks at difficulty, and that, under God, commands success. A want of patience, in the slow, toilsome study of truth, preferring the discovery and announcement of mere novelty, as a more compendious road to fame, has been the secret origin of many of the extravagancies of German Neology. And, in the mart, as in the schools, "a making haste to be rich," the impatience that spurs slow gains, and sneers at plodding industry, has kindled in individuals, and in whole communities a rage of speculation, that, like some fiery fever, has ruinously exhausted, whilst it most fiercely excited its victim. And even thus it is, in the highest interests of the Christian.

In the soul's struggle heavenward we do well to recollect that he "who endureth to the end" shall be saved, and that by faith and patience we inherit the promises.—W. R. Williams.

Interesting Baptism.

A lady in our city, who had been educated in the faith of the Romish church, had for months been seeking to know if her hope was founded upon the rock of ages. She sought the pearl of great price "carefully and with tears," amid the rubbish of error and superstition, but found it not. Anxious and oppressed, she turned to Him who is the Way, the Truth and the Life, and found peace in believing. To be baptized was the next command, and she made haste to obey.

The Sabbath came, but with it dark clouds and a cold, drizzling rain; and as we went down to the banks of the beautiful Ohio we thought, so must the Christian ever follow the Savior, in clouds as well as sunshine—so must he walk in his footsteps to the Jordan of death even, though the passage be dark, cold and stormy. The scene was truly one almost passing description; a thick fog hung over the river, entirely concealing the opposite shore, and large masses of ice were floating down on the swift current. On the shore, a crowd had assembled, many of them the blind devotees of Popery, who had come down to see her drown, for the Priest said, "if she went into the water to follow such heresy, she would never come out alive." The candidate had never witnessed the ordinance, yet with firm trust she was led by the man of God into the dark, cold, water, and "baptized in the name of the Father, Son, and the Holy Ghost." She came up out of the water with a countenance radiant with faith and hope, and the astonished Papists gazed and turned silently away. I could not help wondering if their faith in the truth of an erring priest would not be shaken, after proving the falsity of his assertion, or their misguided zeal be less ardent as they beheld one of their number turning away to walk in a new path!

The Witness.

Christianity is trading with Christ, and is the best business.

[Appendix A.]

The Committee to whom was referred the propriety of organizing a General Association, have had the same under consideration, and the limited time allowed them forbids an elaborate exposition of the reasons which impel them to a favorable conclusion. Suffice it to say, that existing institutions fail to combine a vast amount of influence, piety, zeal, ability and property, that ought to be conserved to the Lord. Another organization, not hostile or antagonistic to existing religious organizations, but having the same benevolent purposes in view, is demanded to supply a felt want. A large and populous territory is unoccupied. Potent inducements are held out to go elsewhere, and eager resists exist against confederation with sister bodies in other States. We need more of a home society.

This organization will concentrate scattered influence and divided effort. The obligations to aid in all the enterprises for the amelioration of the world and for the salvation of the perishing, rest upon us with fearful weight. How can these obligations best be discharged? By such an effort as now made. We therefore recommend that immediate steps be taken to declare in a more formal manner the object we have in view, and to adopt a constitution for our own future government.

[Appendix D.]

ARTICLE 1st. This organization shall be known by the name of the Baptist Convention of East Alabama; and shall be composed of individual members of Baptist Churches, messengers from Baptist Associations and Churches; and from Bible and Missionary Societies, or other benevolent bodies composed of members of Baptist Churches in good standing.

ART. 2nd. The officers of this Convention shall be a President, two Vice Presidents, a Secretary and Treasurer, together with a Board of Managers consisting of nine, who shall be elected at each annual meeting from its own body, who shall hold their offices until the election of their successors.

ART. 3rd. The President, or in his absence, one of the Vice Presidents, shall preside over the deliberations of the body, and discharge the duties usually assigned to executive officers of deliberative bodies.

ART. 4th. The Secretary shall keep a correct record of the proceedings of this Convention, and as soon as practicable after the adjournment of each regular meeting of the body, shall attend to the printing and distributing of the minutes of the same, of which he shall preserve a file, and receive a reasonable compensation for his services.

ART. 5th. The Treasurer shall hold the funds of this Convention subject to the order of the body, or of the Board of Managers during the recess of this Convention, and shall make annual report of all receipts and expenditures, which shall be audited and published with the minutes.

ART. 6th. The officers of the Convention with the Board of Managers shall transact any business of the Convention during the recess thereof, and shall report their proceedings to each annual session of the body. The President or one of the Vice Presidents and five of the Board of Managers shall form a quorum.

ART. 7th. The President shall have power to call a meeting of the Board whenever circumstances, in his judgment, require the same.

ART. 8th. The objects of this Convention shall be to encourage and promote by all Scriptural means the following causes, viz: Bible distribution, Missions, Foreign and Domestic, Ministerial education, when satisfactory evidence is obtained that indigent ministers are called of God to this work, Sabbath Schools, Religious periodicals, and book and tract distribution.

ART. 9th. The Convention may receive funds from such individuals, or Churches, or Associations, or other benevolent bodies as may be disposed to aid the objects of the Convention by their contributions, and it shall faithfully apply all funds to the objects designed by the donors.

ART. 10th. The Convention shall be at liberty to employ Agents whose duty it shall be to visit Churches and Associations, make collections, solicit subscriptions, and counsel Associations to unite with this body. All contributions shall be proportionally taken from the general fund sent up annually to this body, when the general fund shall be insufficient for that purpose.

ART. 11th. The Convention shall have power to send delegates and corresponding messengers to any other Baptist religious bodies with which, in its wisdom, it may wish to communicate.

ART. 12th. The Convention shall hold its meetings at such time and place as it shall from time to time appoint.

ART. 13th. Any Baptist organization or society contributing any sum to any one of the objects of this Convention, shall be represented as follows, viz: Associations shall be allowed ten delegates, and Churches or other bodies, five each.

ART. 14th. The funds of this body shall be raised by voluntary subscription and not otherwise.

ART. 15th. This Convention wholly disclaims any right of exercising any authority over any Church or Association, believing that every Church is independent, and within its own sphere, is accountable to no body of men on earth.

ART. 16th. This constitution may be altered or amended by the concurrence of two thirds of the members present at any annual meeting of the body, so as to keep and preserve inviolate the 14th Article.

[Appendix E.]

The Committee to whom was referred the 13th Article of the constitution of this body, have instructed me to report that they have had the subject under consideration, and recommend the adoption of the following, in lieu of the 13th Article.

ART. 13th. Any member of any Baptist Church in good standing, may become a member of this Convention by the annual contribution of one dollar or more, a life member by the contribution of twenty-five dollars or more in five annual installments, life director by the contribution of fifty dollars or more in five annual installments. Any Baptist Association in good standing, may become a member upon the annual payment of ten dollars or more, and shall be entitled to five delegates, any auxiliary society composed of members of the Baptist Church in good standing may become a member upon the payment of five dollars or more, and entitled to five delegates.

[Appendix F.]

The Committee raised to report on the contemplated objects of action of this Convention, beg leave to make the following report:

Your Committee have reason to rejoice that we live in an age of improvement and progress—the march of civilization and internal communication is onward. A few short years ago, our people occupied only thirteen weak and independent colonies, now they spread over thirty-one free and independent States—then their territory extended only from Maine to Georgia, now it stretches from the St. Lawrence to the Rio Grande on the South, and the Atlantic to the Pacific. Then we numbered only three millions of people, now our country's flag waves over the homes of 20 millions of freemen. Then we transported our products with great difficulty, but now we travel with the velocity of the locomotive, and intelligence is disseminated with the lightning's flash. Notwithstanding these improvements in our national and religious world have fallen far short of their true destiny, while 40 millions of dollars have been expended in putting in successful operation 20,000 miles of Railway, but a small amount comparatively, has been appropriated in propagating the truths of Christianity to the benighted heathen. Why is this? It cannot be that moral and religious improvement is of less importance to the human race than improvement in the physical world, for, as Heaven and eternal things excel transitory objects, so Christianity excels the ways of man.

It cannot be that we are under a more lasting obligation to advance the works of man than of God, for we are under the most solemn scriptural injunctions to "go and preach the Gospel to every creature," while our contributions for worldly objects are not obligatory, but purely voluntary. How can we explain this? Perhaps "the children of this world are wiser in their generation than the children of light."

Your Committee would gladly, if they thought it practicable, recommend to this body to send out the minister of the cross to every dark and benighted spot in distant lands, and there plant the standard of our risen and glorified Messiah. Those in heathen lands should receive much of our sympathy and commiseration. They are far removed from the light of Christianity—they know not its life-giving truths and precepts, and know world, your Committee have to regret and lament that the truest and noblest of their conditions—some of them have left the endearments of friends and home, and consecrated themselves entirely to their Master's work—they "have their reward."

Your Committee would make mention of the Indian Tribes on our western borders, and we trust that the day is not far distant, when we may be able to afford them "living water," such if a man drink thereof he shall not thirst again.

They now occupy the ground from which these wandering tribes have been removed—these beautiful valleys and mountain slopes were once held sacred by them as the burial places of their ancestors. They have said to us in their newly acquired homes, "Come over into Macedonia and help us;" our brethren have gone to their assistance and taught them more perfectly to adore the "Great Spirit."

Your Committee are compelled to make mention of the alarming extent of ignorance and destitution within the bounds of our body. Even in the enlightened and populous counties of Talladega and Benton, the statistics show that there are more than one thousand persons over the age of twenty-one years that cannot read and write—persons who are unable to peruse the sacred pages of scripture and receive consolation therefrom.

We believe there is an imperious necessity resting upon us to select, send out, and support one or more domestic missionaries in the bounds of this body. True we are in our infancy, we have not yet concentrated our energies. But let us in the outset take a bold stand—let us make manifest the faith that is implanted in us—let us convince outsiders that we will disseminate the truths of the gospel, first at home and then abroad.

In connection with the missionary wants of our section, and the world, your Committee would respectfully commend to the prayerful consideration,

of the Convention, the cognate subjects of common and theological education, and the establishment of a denominational literature, worthy of the intellectual and pecuniary prowess of our beloved Zion. The agencies already established for the consumption of these wise and conservative purposes, though in their infancy, seem to be well predicated and if properly sustained by the denomination, promise a widely extended sphere of usefulness.

Your Committee in these respects allude to our own Howard College, the Southern Baptist Publication Society, and the Theological University (proper) established at the late session of the Biennial Southern Baptist Convention, at Louisville.

A denominational paper as the organ of intercourse and communication in our State, is of prime and absolute importance, and your Committee are very happy in being able to bring to the notice of the Convention the South Western Baptist at Tuskegee, Ala., under the Editorial conduct and supervision of our highly esteemed, able and pious brethren, Henderson and Taliaferro.

This weekly visitor should find a home in every Baptist heart and house in Alabama. As a literary and Theological exponent, it has but few, if any superiors in the Union; and is justly entitled to the support and patronage of our brethren throughout the State.

In conclusion, your Committee would respectfully recommend the adoption of the following resolutions:

Resolved, 1st. It is the only and true mission of the Churches of Jesus Christ to conserve their mental, moral, physical and pecuniary energies for the Evangelization of the world, and of consequence it is alike the best of faith in Christ and duty to God to establish and sustain Foreign and Domestic Missions.

Resolved, 2nd. That the infancy of this Convention, and the present paucity of its material means, precludes the pleasure of an active participation in all the Foreign Missionary labors of the Southern Baptist Convention, and that the funds sent up for Foreign Missions should, in order to be effective, be concentrated, for the present, upon a single field of labor, and that Central Africa be that field.

Resolved, 3rd. That this Convention will endeavor to sustain two Missions and Colonizers in our own destitute section, one on each side of the Coosa river.

Resolved, 4th. That the Convention ought to institute some means of practical religious instruction for the conversion of our negro slaves, for they are heathen in our midst, around our fireside and altars.

Resolved, 5th. That the Convention heartily concur in the present organizations for the conversion of the Indian Tribes, that we will do all in our power to promote so desirable an object.

Resolved, 6th. That the Convention will do all in its power to aid the objects of Bible distribution, Colonization and Sunday Schools.

Resolved, 7th. That the Southern Baptist Publication Society be recommended to the Christian confidence and hearty support of our brethren throughout the State.

Resolved, 8th. That the past and present conduct of Howard College, both in the Literary and Theological departments entitle it to the confidence and regard of this Convention, and we commend its interests to the just and prayerful consideration of our brethren throughout the State.

Resolved, 9th. That the South Western Baptist at Tuskegee, Ala., be sustained by this body as the denominational organ of the State, and that our brethren throughout our bounds be earnestly solicited to subscribe for, and extend its circulation.

[Appendix G.]

LETTER OF CORRESPONDENCE.

OXFORD, BENTON CO., ALA.

The present adjourned session at this place to perfect the organization of the Baptist Convention of East Alabama, is about to close. It has been determined to offer a correspondence to the following bodies, viz: The Baptist State Convention of Ala.; the Cherokee Baptist Convention of Ga.; and following Associations, viz: Cherokee, Canaan, Tuscaloosa, Unity, Shelby, Coosa river, Central, Jackson, Saluda, Enola, Tuskegee, Liberty, Araba, Coaches, Carey, Ten Islands, and Tallahassee. For the names of our delegates, we refer you to our minutes. The objects of this Convention are to develop, consolidate and direct to right ends the intellectual, material and moral influences of this part of the State in the circulation of the Bible, the spread of the Gospel at home and abroad, and such other objects as are sanctioned by the Scriptures.

We hope if you accept this expression of fraternal co-operation in the cause of the Master, you will reciprocate the correspondence by the appointment of delegates to our adjourned session to meet with Mount Zion Church near Sylacauga, 20 miles S. W. of the Town of Talladega, Friday before the 1st Sabbath in November 1857. Also with the Church at Jacksonville, on Friday before the fourth Sabbath in May 1858.

W. W. MASON, President.

J. J. BULLINGTON, Secretary.

PREACHING AND VISITING.—A good sermon is a good thing; pastoral visitation is also a good thing. You may preach, if you please, with great pathos and eloquence, but if you don't preach in your daily walk, the amount of good accomplished by you will be very small. Do not visit a few families only; do not visit simply where you think you will enjoy yourself best. Visit all your members—talk with them, not about the color of the sky or the market value of corn; but talk with them about religion, and pray with them, and let them know that your heart is as their heart, that your sympathies go out for them, and that you are laboring for their good, and then you will do good and be happy. Will you try?

Wm. Chris. Ains.

END OF SABBATH BREAKING.—John Moores, twenty-two years of age, executed at Chester for breaking into a house and robbing it, said as he was about to be hung: "My friends, you have come to see a man die. I would advise you to take warning by me. The beginning of my ruin was Sabbath-breaking; it led me into bad company; and from bad company to robbing gardens and orchards; and from gardens and orchards to house-breaking; and that has brought me to this place. Many of you are young, and I in a special manner warn you to beware of Sabbath-breaking."

THE GERMAN BAPTISTS IN THE TIME OF THE REFORMATION.—The historian Baucroft, who cherishes no sympathy with Baptist doctrines, thus writes of the German Baptists. "With greater consistency than Luther, they applied the doctrines of the reformation to the social positions of life, and threatened an end to priestcraft, and kingcraft, spiritual domination, tithes and vassalage. They were trodden under foot, with foul reproaches; most arrogant scorn; and their history is written in the blood of martyrs of the German peasantry; but their principles, secure in their immortality, escaped with Roger Williams; to Providence and his colony, to witness, that naturally, the paths of the Baptists are paths of freedom, of pleasantness and peace."

THINK—SPEAK—ACT.—Would that every one could realize the vast importance of these little words: think, speak, act. In this world, where character is continually in a state of formation, and scarce ever reaches a climax, it is no little thing, but it behooves us that we reflect how to speak, think and act. In our lives is not visible the effects of our actions, but their influences will show themselves when our bodies are laid beneath the sod.—The influence of many words and actions never dies, but like circles in water when a stone is cast into its bosom, keeps widening till we can scarce define it, or our eyes reach its boundaries. Many times our words and actions may touch a chord in the harp of humanity, the influence of which will vibrate throughout eternity; and it is the same if the influence be for good or evil. Not a thought is in our mind, not a word escapes our lips, not an action is performed, but that God is witness of. How important is it, then that our every endeavor be for the good, and that we weigh well every thought, word and action. If we do this, our influence will assuredly be good, and such that we shall never cease to regret.

ENGLISH BAPTISTS IN CROMWELL'S TIME.—Dr. Williams, in speaking of the times of Cromwell, and the events of that period says: "The share which the Baptists took in shoring up the fallen liberties of England, and in infusing new vigor and liberality into the constitution of that country is not generally known. Yet to this body English liberty owes a debt it can never acknowledge. Among the Baptists Christian freedom found its

The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, JULY 23, 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.

On first page will be seen some documents from the Minutes of the late session of the East Alabama Baptist Convention, which our readers will find interesting.

At HOME.—The present issue was nearly ready for the press when, through God's mercy, I reached that place called, "Home," first in the heart of every good mortal. Next week the reader shall hear something more about my N. Carolina trip. H. E. T.

Among the many good friends who labored to circulate our paper in our absence, we must not omit the name of our friend C. S. EASLEY, of Jackson Co., Missouri, who sent us thirteen new subscribers; three of the number in California, and one in Oregon. Many thanks to him and to all our friends.—Our paper is gradually extending its influence. H. E. T.

HOWARD COLLEGE.—Do not fail to read the advertisement of the College in another column—and furthermore, do not fail to send that son to the Howard.

See advertisement of DILLARD, POWELL & Co. It is a strong firm, all of them farmers, with any amount of money power to transact business.

See, also, Hillsville Academy, Va.—We know the President, B. F. THOMPSON, and can testify that he is a gentleman every way qualified for his profession. Besides, the location is one of the most healthy in our country, and one of the cheapest.

LAND AGENCY IN TEXAS.—Read the advertisement of LAWRENCE & BROWNING, Houston and Austin, Texas. Those having land claims in Texas, or lands to dispose of, cannot entrust the business with gentlemen who will attend to it with more ability and promptness. They have been engaged in that business for several years.

We call attention to the advertisement of TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE of which Mr. W. JOHNS is Principal. No similar institute is more worthy of public patronage.

Southern Female College, La-grange, Ga.

The fifteenth annual report of this Institution has been received. JOHN A. FOSTER, A. M., and Rev. HENRY E. BROOKS, A. M., are its Proprietors. It is enjoying a high degree of prosperity, numbering upon its Catalogue for the past year 157 pupils. An intimate acquaintance with the able and enterprising proprietors enables us to say that they are eminently worthy of public patronage. Such institutions are an honor to the Southern country. We doubt not that the prosperity of the College will steadily advance.

American Baptist Almanac, for 1858.

This Annual issued by the American Baptist Publication Society, Philadelphia, has been received. It abounds with an unusual amount of interesting matter. The statistical tables are of especial interest. We give the sum total of a few of these tables.—There are in the United States forty-nine Baptist Periodicals. In the British Provinces there are six. There are thirty-three Baptist Colleges, eleven of which have Theological departments attached to them. The grand Total of "Regular Baptists in North America," is 962,580, of other denominations who practice immersion, such as Anti-mission Baptists, Free-Will, Six Principle, and Seventh day Baptists, Disciples, Mennonists, &c., there are 375,839. These added to the foregoing give an aggregate of Baptists in North America of 1,338,419. A very significant fact suggested by these tables, is, that the Baptist cause is advancing much more rapidly in the Southern than in the Northern States.

Address American Baptist Publication Society, No. 530 Arch Street, Philadelphia.

Objects to Methodism.

BY J. F. SOUTH, D. D.
Bowling Green, Ky.

Such is the title of a tract of 15 pages, issued by GRAVES & MARKS of the "South Western Publishing House," Nashville, Tenn. Bro. J. M. PENDLETON has furnished quite an appropriate "Introduction."

Toward the latter part of the last year, Mr. SORIN, who had been a member of the Methodist Church for more than twenty years, and a minister for about fourteen years, withdrew from that Church and connected himself with

the Baptist Church at Bowling Green, Ky., and was baptized by the then pastor, Elder J. M. PENDLETON. Being satisfied that a man of Dr. SORIN's standing and talents could not take such a step as that without subjecting himself to much unmerited censure, the Church at Bowling Green called upon him by resolution to publish his reasons for the change in his ecclesiastical relation, as he was more competent to task than any other person. The pamphlet before us is his response to that resolution. It is written in a respectful spirit. The style is terse, argumentative, and nervous. We quote the following as a sample: speaking of the "degradation of the laity," he says:

"The clergy have assumed the exclusive right to interpret the Scriptures for the laity. They have proscribed in the 'discipline,' what must be the faith and the practice morally and virtually of the members of the societies. And if a member should imagine that he has found in the Bible any teaching which is in conflict with it, he has no power to modify the 'discipline,' may he has to be expelled for inveighing against it. For what purpose then shall a layman read the Bible? Not surely to understand and obey it. It is understood for him by the General Conference, and with authority too, and what he must do to obey it is also dictated by the same body *ex cathedra*. If he would be an orderly member of the society, then he may close his Bible and open his 'discipline.' * * * * * The natural tendency of the disfranchisement of the laity is to reduce them ultimately to total ignorance of the Bible, to abject dependence upon the clergy and to superstitious veneration of the priesthood and the rites of the church. May not the time come (startling as this announcement may be) when the Methodist clergy may cease to exhort the laymen to read the Scriptures?—They have already indirectly forbidden them to interpret the Bible as I have shown. And they have the same reason to fear its reading by laymen that the Roman priesthood have. That old democratic book is a staunch foe to aristocracy and monarchy, in the Church as well as in the State. It has many a time produced trouble in the dominions of popes and prelates and of kings and lords."

This is strong language, and yet who will controvert it? Dr. SORIN speaks from an experience of many years. How long will the "laity" of that hierarchy submit to such degradation? They are said to be in the Methodist Episcopal Church, and yet, says Judge NELSON, "they have no part or connection with its governmental economy, and never had."

Again, speaking of the Bishops, he says: "The earthly monarch, with a seared conscience, may sit easily upon his royal throne, built of the blood and bones of the murdered heirs to the legal sceptre which he has usurped; but can a pious Bishop sit composedly in his elevation upon the usurped rights of the disfranchised ministers and members of our Lord Jesus Christ?" Pretty tight question this.—We hope some of the Bishops will undertake to answer it.

We hope to see many thousands of these pamphlets scattered over our country. They will accomplish a vast amount of good in inculcating the true theory of "Church government" in contradistinction to "Episcopal government." Send your orders to Graves & Marks, Nashville, Tenn.

Spiritual Declension.

From the best sources of information which we can command, it is believed that our churches are experiencing a more general spiritual dearth than has been realized for many years. Almost every letter we receive from every part of the country, speaks the same thing in this respect. It is deplored alike by ministers and private members. So general an evil must have a common origin; and it is but natural that we should enquire into the causes which have led to this state of things, so detrimental to the piety of Christians, and so perilous to the souls of men. Let us in the fear of God, look at some of these causes.

And, first, we suppose all must agree that one principal cause of this sad decline in religion, is found in a want of attention to its *private duties*. The time has been with every Christian, when the duties of the closet, and private meditation, were regarded as the most sacred privileges he enjoyed. How sweet the memories of those happy hours, when "the candle of the Lord shone upon his earthly tabernacle!"—How readily the lips uttered forth the emotions of a grateful heart! How joyfully did the feet run in the way of his commandments as the Lord enlarged the heart! But now these duties—all the duties of religion—are performed rather as drudgeries than as privileges. The warmth of the religious element is wanting at the fountain of all action and enjoyment—in the very citadel of the soul; and this paralyzes all our powers, and dwarfs those graces of the Spirit which are to bear the fruits of righteousness. A revival of religion must begin here, before it can extend any where else. If the secret history of all revivals of pure and undefiled religion could be written, it would doubtless be seen in every instance that they

originated in the closets of the spiritually minded in every church where they have been enjoyed.

Again: Another cause of our present spiritual declension, is, the *worldly spirit* which has extended itself into the churches. The principles and maxims of the world are becoming far too current in the Churches. For illustration: we are quite apt to recognize the elements of worldly prosperity as being equally essential to the prosperity of our several churches. When men of wealth, or influence, or talent, become connected with them, we assign them quite a prominent place among those agencies which are to contribute to their prosperity. Thus, supposing that "gain is godliness," it is not to be wondered at that our expectations should be blasted, and that we should be taught by experience the supreme folly of trusting in an arm of flesh. Churches are quite apt to suppose, also, that the success of the Gospel depends far more upon the mental qualifications of those who preach it, than upon the inherent virtue of the Gospel itself. Transferring the maxim, "That every effect is the result of an adequate cause, to the divine conduct in matters of religion, they cannot see how men of ordinary intelligence in other respects can be "mighty through God to the pulling down of strong holds." They seem to forget that after all it is "THE GOSPEL" that is the power of God unto salvation to every one that believes; and not the man that preaches it. True, he ought to be a holy man; and if he is not, while his sermons may be sanctified to the salvation of others, they will be but so many bills of indictment drawn up by his own hand against his own soul. God is determined, that the excellency of the power shall be of Him, and not of us, "that no flesh may glory in his sight."

Once more: Sanctuary privileges are too lightly esteemed. Members have become indifferent to their "Church covenants"—covenants in which they have solemnly agreed to meet together at specified times to maintain the worship of God, and to watch over one another for good. In many of the churches, perhaps, the prayer meeting is totally neglected. In others, it is so lightly esteemed as that few attend it. The great body of the church seem to regard one hour each week as too much time given to the socialities of religion. "Conference meetings" are, also, held in about the same repute. In a word, every meeting of the church which conflicts with our worldly interest—that is, every meeting that occurs in the week, in practically regarded with sheer indifference. And it is not at all surprising that persons who estimate their religious privileges thus lightly in these respects, should soon come to regard "the Sabbath a weariness;" and instead of spending it in the house of God, should spend it perhaps in lounging at home, or in feasting at the house of a friend. Reader! do these things exist in your church? If so, cease to wonder at your "Spiritual Declension."

Communications.

For the South Western Baptist.
Examinations of the Judson.—Report of the Visiting Committee.

The undersigned, having attended the recent annual Examinations of the Judson Female Institute, cannot withhold a public expression of the gratification they felt in the progress of the exercises. We are well apprized of the fact, that reports upon examination are understood to be a part of the established routine of things, to be looked for, as a natural sequence of the examination. We are also aware, that these reports are too often clothed in the language of fulsome and disgusting panegyric.

While we frankly admit that a statement of our impressions, on the occasion in question, is expected of us by the public, it is truly grateful to us to be able to satisfy this expectation without exaggeration or empty compliment.

The exercises, which it was our privilege to attend, were creditable in an eminent degree. The most commendable energy and industry, and the most eminent ability were evinced in the conduct of the various departments of instruction. We were pleased to observe the proficiency of the pupils in the solid branches of education, showing that careful attention had been bestowed upon these, as well as the more showy accomplishments.

The examinations were conducted with the utmost fairness, and were as rigid as could be desired. The young ladies, for the most part, gave proof of having carefully studied and comprehended the subjects upon which they were examined. We have not time, nor would it be proper to particularize; indeed any discrimination would be unjust to many who acquitted themselves with great credit.

Several spicy *divertissements*, ingeniously contrived and skillfully executed, gave interest and variety to the programme. Among these, we would mention, as especially excellent and pleas-

ing, the French Dialogues and the Floral Exhibition. The prize reading and essays were remarkably good performances, evincing superior instruction both in elocution and composition.—These branches cannot be too highly valued, and we are happy to testify to the efficiency with which they are taught in the Judson.

The Concerts were grand displays of musical skill on the part of the young ladies of the Institute. The second, on Wednesday night, was particularly brilliant, reflecting honor upon the Professor and his assistants, in music.

The exercises were concluded with the performances of commencement day. Twenty-one young ladies, having completed a full course of study, appeared to discharge their last duties, and to receive the honors of graduation. It was a most beautiful scene—a most impressive occasion. The original essays were well written, and were generally read with distinctness and good judgement. The Valedictory Addresses, by Miss Shivers, were gracefully and impressively pronounced.

The Judson Female Institute is truly an honor to the Baptist Denomination. With all its past successes and triumphs it never was so popular, nor so worthy of public confidence and favor as at present. Under the judicious administration of its accomplished Principal—Prof. Sherman—it presents claims to public regard, with which few can compete. We cordially unite in recommending it to all, who desire, for their daughters or wards, the very best educational advantages.

A. J. BATTLE, University Ala.
J. B. SMITH, La.
JOHN BURDEN, Ala.
JOHN E. BROWN, Ala.
B. W. EARL, Miss.
D. J. FOX, Ala.
S. M. BRIAN, La.
W. A. LANE, Ala.
I. B. VAIDEN, Ala.
C. PERKINS, Miss.
W. H. MCINTOSH, Ala.

Louisiana Baptist and Texas Baptist please copy.

For the South Western Baptist.
"I Love my Pastor."

1st. I love my Pastor, because I believe he preaches the truth and labors for my good—and not mine only, but for the good of souls, and the general advancement of the Redeemer's Kingdom on earth.

2nd. I love my Pastor well enough to consult him freely and fully on all matters which relate to my soul's best interest, and as all men are more or less fallible, I intend to cover with the mantle of charity any little deficiencies of my Pastor.

3d. I love my Pastor, yes, well enough to speak kindly to others of him, and if I see or know a fault in him, to tell him of it, and him alone.

4th. I love my pastor, and I will prudently protect his reputation and good name; believing his character to be his capital, and when the shafts of calumny are pointed at him, my heart, my life, and influence shall ward off the blow. When he is compelled to vindicate unpopular doctrines and rebuke and admonish, I will then testify my love to him by holding him up by the strength of prayer and faith.

5th. I love my Pastor—and as an evidence of the fact, I will not permit myself, and think it wrong in others, to interfere with his private, or family arrangements in any many whatever; believing that he has the same rights and responsibilities in the government of his family that other men have and think that the people who would pry into his domestic affairs, or attempt to thwart him in any endeavors, to think and act for himself, show two great defects—1st, a want of good breeding.—2nd, a narrowness of spirit which will be apt to render uncomfortable all who have intercourse with them.

6th. I love my Pastor—and therefore will be punctual with him. I will pay him his dues without being asked for it, for God loves a cheerful giver, and an honest debtor. I intend to pay my Pastor as an honest debt due him, and not as an act of charity towards him—for if any one earns the little pittance due them, it is the minister of the gospel. Some excuse themselves from the payment of this debt because their Pastor has a competency of his own. So might they reason with the Doctor, Lawyer, and Mechanic who already had a competency, and therefore get all their doctoring, and lawing, and smith bills for nothing. I think our Pastor earns his wages, be he rich or poor, and the Church member who would call a minister to preach for him a year, and who would sit stately during the year under his ministry, and then refuse to pay anything, would if their was no law to compel them, refuse to pay Doctors, Lawyers, and Blacksmiths, too. XYZ.

For the South Western Baptist.
Notice.

This is to notify our ministers and friends in general, that from unavoidable circumstances, we, as a church, have concluded not to hold our annual Camp-meeting at Weokee campground this season.

Done by order of the church in conference, July 11th, 1857.
O. WELCH, Mod.
S. MORRIS, Clerk.
TALLADEGA COUNTY, ALA.

Strange Inconsistency.

And what is so strange? Let me illustrate: Suppose, dear reader, that I owe you one hundred dollars and I present you three bank notes, each one hundred dollars, the first, I tell you is doubtful, indeed it is not current money with a great many persons, the second note I tell you is in the same situation—doubtful, but the third I tell you is current money anywhere for it is universally acknowledged as good, and you yourself have no doubt about it. Would it not be strange for a sensible man like yourself to receive, in preference to the good note, either of the doubtful ones?

Then is it not equally strange and very inconsistent for persons to receive sprinkling and pouring for baptism, (which are so doubtful, instead of dipping when it is universally acknowledged to be valid, scriptural.) But again, dear reader, suppose you and your family with all the community in which you live, should be sorely afflicted, I, however, in the Providence of God escape, your child dies, you ask me as a friend and gentleman to bury your child, I consent—I take your child and bury it on the ground and sprinkle or pour a little dirt on its head, I return and tell you that I have buried your child. What would you think of me? Could I treat you with greater contempt or indignity than to treat your offspring in this manner? You would consider me one of the most unprincipled wretches in the world, not worthy to be called human or to have a place among the living. And do not those who sprinkle and pour a little water upon the heads of God's children for baptism treat him with still greater contempt and indignity, when he expressly says: "Know ye not that so many of us as were [are] baptized into Jesus Christ, were [are] baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3-5. Alas! "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

Dear reader, I will not attempt to paint the character of that guilt which those incur who treat Christ and his ordinances with such indignity. I leave you to draw the conclusions. Search the Scriptures.

S. W. BARTLEY.

For the South Western Baptist.
Serve God.

MESSRS. EDITORS:—In the South Western Baptist of June 4th, wrote under higher calling, I notice where the Rev. Dr. Plumer was called on to fill the high station of U. S. Senator, that he declined from the fact that he considered a person should go up higher instead of coming down from an ambassador of Christ to even that high station of U. S. Senator. Now, Messrs. Editors, I do wish some of our preachers in Dale county could feel the worth of dying men and women at heart as did Dr. Plumer. I think if they did, we should not see it announced, and hear it said so often, that they are candidates even for the low office of Tax Collector, an office my brethren, that only pays about two hundred and seventy dollars per year in our country. No they had better exclaim with Paul, "wo is me, if I preach not the Gospel," better I say, (considering the worth of one precious soul) than to be promoted to great worldly honors, for I consider if a man is called to preach the gospel, that there is but one higher station and that is heaven. I for one believe that there is no man that can mix with worldly affairs, (as a man must do that holds an office) and be a profitable minister, for no servant can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. A man cannot collect the taxes in this county and preach the gospel in its purity.

PHILANTHROPIST.

June 27th, 1857.

For the South Western Baptist.
Premiums to Ladies.

I will give the following premiums to ladies who will furnish for publication in the South Western Baptist the best articles on the subjects named below. The articles are not to exceed a column in length each, and are to be sent Post paid to the editors who are to be the committee of award. All articles furnished to be published if the editors so desire; but the names of the writers may be withheld if preferred.

A gold dollar for the best article on scolding.
A gold dollar for the best article on female extravagance.
A gold dollar for the best article on the use of snuff.
When the editors award the premiums they may draw on me for the amount. Now ladies, here is a chance for you to make something by writing. That is what I fail to do. HINTER.

For the South Western Baptist.
THOMASVILLE, GA., July 13, 1857.

The Church of Jesus Christ, (known as the Baptist Church at Thomasville), in special Conference Assembled.

It is with no ordinary feelings of regret that we learn the various causes which seem to render it imperatively necessary for the Pastor to sever existing relations, whereby the church and community will be deprived of the society and invaluable services of one who, with much self-sacrifice, has for years labored acceptably with and for them in the Savior's cause. Be it therefore

1. Resolved, That the resignation of our Pastor, Elder D. G. Daniell, be accepted with the humiliating consciousness that our consent cannot, in justice to him, be withheld. Bro. Daniell has been solicited to take an Agency for the Foreign Mission Board, promising that the office of Pastor, for the present year, be kept open, subject to the acceptance of Bro. Daniell with the possibility existing, that, (by the occurrence of some however remote contingency) in the providence of God, brother Daniell may be induced to re-consider his present determination, and resume the duties of the pastoral office hitherto so faithfully discharged.

2. Resolved, That in parting with our brother we feel that we and the community have sustained a great loss, his departure amongst us and the people, having always been as becomes the gentleman, the Christian and the faithful minister of the Gospel. He has stood long, and firm, and well, being fervent in spirit, diligent in business, serving the Lord. While we are convinced he tenderly regards us as the people of his charge, we assure him that we cherish the kindest remembrance of his labors of love, and we sincerely recommend him to our brethren, where ever his lot may be cast, as a good minister of Jesus Christ. But he needs not, in Georgia, letters of commendation from us. His praise is in all the Churches. We only add, may the blessing of God rest on him and his, and those to whom he goes.

3. Resolved, That the action of this Conference be forwarded by our Clerk to brother Daniell, and that a copy also be forwarded to the Editors of the South Western Baptist, and one to the Editor of the Christian Index, for publication.

ROBERT FLEMING, Mod. pro tem.
JAMES M. GRAY, Clerk pro tem.

For the South Western Baptist.
MESSRS. EDITORS:—By previous appointment yesterday, young Bro. J. J. Cloud delivered at LaPlace Institute, a discourse on the subject of Christian Baptism. We had the pleasure of being present;—we were delighted, and somewhat astonished to find that so young a man and yet one who so recently engaged in the ministry, should have presented such an array of proof to sustain his positions. There was no effort for mere display and bluster, no dogmatical assertions unsupported by proof; but the points were well sustained by Bible quotations, supported by a lucid and clear exposition from the original language, and still more to the great discomfiture of the Pedobaptists. He adduced from their own ranks such an array of witnesses in support of his cause, that the victory to all unprejudiced minds was complete, and a decided triumph over his adversary, the great Sanctifier, who but a short time since delivered a discourse (as we are informed) on the same subject to try to gull his people with the importance of having their babies sprinkled, (I suppose to save their souls, I know not for what else), in case they die in infancy, or to make them members of the society by constraint. Suffice it to say, that the great Goliath, with all his bluster and parade, was slain by our little stripling David with his string and a few pebbles, so you see brethren editors, the race is not always to the swift, or the battle to the strong; but by the power of the eternal truth of God, our victories will ever be decisive on every contested field.

CITIZEN.

For the South Western Baptist.
Ordination.

At the call of the Baptist Church at Good Hope, Coosa county Ala., a Presbytery assembled on Saturday 9th of May, for the purpose of setting apart brother Benjamin H. Timmermon to the full work of the Gospel Ministry.

Reading and expounding of the scriptures, by Elder A. T. Holmes.

Examination of the Church and candidate, by Elders A. T. Holmes and Joel Nichols.

Ordination prayers, by Elder Y. D. Harrington, charge delivered by Elder A. T. Holmes.

Presentation of the Bible, by Elder J. Nichols.

The right hand of fellowship extended by the Presbytery and Church.

Benediction by the candidate.

Resolved, That we request the publication of the above in the South Western Baptist.

By order of the Church in Conference, June 13th, 1857.

W. D. HARRINGTON, Mod.
E. H. WARD, C. Clerk.

For the South Western Baptist.
BETHLEHEM EDITORS:—I have just returned home after an absence of more than two weeks, filling the appointments published in your paper. I commenced at Panther Creek on Saturday before the 4th Sabbath in July. This Church is under my pastoral care, and on Sabbath I received, and baptized four into their fellowship. The other Churches visited were in the Salem and Alabama Associations, and I regret to say that I found them all, with one exception, in a lukewarm state, and in some of them derisions and strife among the members. The exception I have referred to, is the Mt. Lebanon Church, Montgomery Co. Here I found a good state of religious feeling, and the Church seems to be in a healthful condition. I believe the Lord has a rich blessing in store for this community.

In my tour I did not forget the interests of our PAPER, and I herewith send you the names of five new subscribers for the South Western Baptist, with the money in advance.

The crops of corn and cotton generally, where I have been, are very unpromising, in many places they were suffering for want of rain; other sections through which we passed, had been favored with good seasons.

Yours, in Gospel bonds,
JOHN ROBERTSON.

Mississippi Correspondence.

HOUSTON, July 8th, 1857.

Starkville, the county seat of Oktibeha, and Houston, the county seat of Chickasaw, are pleasant villages, surrounded by productive land and a prosperous population. The naming of places after illustrious heroes, where the association is imperceptible, is followed, even by Congress, which named a Territory Washington, the very existence of which, must have been unknown to the old General.

The poverty of invention, is no more more conspicuous than in coinage names. We have Philadelphia in the woods, Boston at the cross roads, and Paris built of logs. We have Jackson and Jefferson; Mount this and Mount that, until the locality of the places become confusion worse confounded.—Why not select the beautiful local names, which are so abundant in all our country. There are euphony and propriety in such names as Tuscaloosa, Cahaba, Tuskegee, Talladega. But alas! my own Suver is not the battle field of the old hero.

Yours truly,
D. P. BESTOR.

For the South Western Baptist.
PONTIAC, July 9th, 1857.

MESSRS. EDITORS: This place has not fulfilled expectation. Little improvements are made, and the old ones are rusty. The Baptist Female School, once flourishing and full of promise, has now but a feeble and sickly existence. The Presbyterians have one, in a noble building, highly creditable to the teachers and the denomination. The examination of this school is now in progress. I fear that our primary male schools, are little calculated to qualify the young men, intellectually or morally, for companions to the Female Academies.

Here I meet ladies, once my pupils, who are prospering in all the good things of the world, who are intellectual, pious and benevolent. These recognitions, are flowers along my path of life, and shed a perennial fragrance.

They bring, from the vivid traces of the memory, groups of happy girls, whose expanding intellects and developing virtues, I sought, with sleepless efforts, to cultivate and improve. They prove to me, more than all things together, that my life has not been useless.

Yours truly,
D. P. BESTOR.

For the South Western Baptist.
Southern Baptist Publication Society.

"All have felt for years," says the Illinois Baptist, "that this Society was not doing a tithe of the work it should do." No Society established for the evangelization of the world, has ever done a tithe of its proper work. The guilt of insufficient performance attaches to every organization for religious ends, alike of past and present times. There is not, nor ever has been one, whose constituency has not cried out for "withholding more than was meet." Those who are familiar with the history of the Southern Baptist Publication Society, who take account of the difficulties embarrassing its operations, and who pass sentence in the case without bias, unanimously acquit the Society, when arraigned upon the charge of special inefficiency. It has done the best its circumstances allow. If we mistake not, the American Baptist Publication Society at Philadelphia, did less within the same number of years after its inception. Be this as it may, however, the Southern Society has struggled through the uncertainties incident to a new enterprise, and obtained a sure footing beyond them. With the funds previously diverted from the denomination to the American Tract Society at its command, it would soon put to silence the unreasonable censure of those who have expected it to "make bricks without straw."

Religious Herald

SOUTH WESTERN BAPTIST

For the South Western Baptist.
BAPTIST EDITORS:—The Lord has again visited us with the outpouring of his Spirit, and we are glad.
I closed a meeting on the fourth Sabbath at this place, which had continued for over two weeks; during which God was pleased to meet with us, and we trust his power has been displayed in the salvation of souls.
There were thirteen added by baptism, and two by letter, and one taken under the watch care of the Church, making in all sixteen. To God be all the glory.
May God bless you in your labor of love.
Yours affectionately,
E. Y. VAN HOOSE.
CLAYTON, ALA., July 17, 1857.

Spurgeon Junior.

A younger brother of the Rev. Charles H. Spurgeon has commenced preaching, with high prospects of success, according to the representations of the *Lincolnshire Times*. He had preached to large audiences in the Corn Exchange Hall, Boston. The above named paper remarks that the younger Spurgeon's style of preaching possesses nothing in common with that of his brother, but in command of language and choice of words, he is, though still a student, at the very least equal to his brother.

While Israel marched through the wilderness, the blackest night had a pillar of fire; and the brightest day a pillar of cloud. So in this world, things never go so well with God's Israel, but they have still something to groan under; nor so ill, but they have still comfort to be thankful for. In the church militant, as in the ark of old, there are a rod and a pot of manna.

ITEMS.

NORTHERN TESTIMONY.—The Rev. Irenaeus Paine, of the New York Observer, giving the conclusions reached by means of a visit to Kentucky, says: "Our testimony is that the intercourse between master and slave is kinder and more considerate than between master and servant at the North; that the servant here acts more freely and lives with less appearance of servility, anxiety, and depression, than a laborer on a farm in the free States. So far as physical comfort and moral privileges are concerned, they are better cared for than most laboring people in many parts of the world."

UNITED BAPTIST MISSIONS.—Several missionaries of this denomination have selected a location for a Mission Station in Western Africa. It is about 35 miles from Freetown, on a beautiful cape, swept by sea breezes; the land breeze also reaches it after passing over a wide bay. From the account given of Shanga, it is thought that the important and perplexing question respecting the location of their first mission station in Africa, has been wisely determined.

We like the anecdote of old John Leland.—He was according to the custom of his day, a tri-colored hat. A good brother took him to task for following such a fashion. The old man took off his tri-colored, and extending it to the reverend, simply remarked: "Brother, if there is any more religion in your hat than in mine, I'll swap with you."

INFANT BAPTISM.—Servetus denounced infant baptism as "a detestable abomination, an extinction of the Spirit of God, a desolation of the church, a subversion of the whole profession of Christianity, an abolition of that regeneration which Christ had instituted, and the annihilation of his kingdom." Whether this had anything to do with the course of Calvin in consenting unto his death, who shall say?

ENGLISH BAPTIST MISSIONS.—A writer, in the Methodist Protestant, from England, says: "One of the best of our missionary organizations is the Baptist Missionary Society, which, for the last half century, has won some of the highest laurels."

WELSH BAPTISTS.—A valuable history of the Welsh Baptists has been found in manuscript in the Museum of Bristol College, England.—Orridge, the Baptist historian, is now studying it. In a letter to the editor of the Tennessee Baptist, he speaks of the manuscript as follows: "The work on Wales by Mr. Thomas, consists of four volumes, quarto, and contains nearly ten thousand pages of very closely written matter."

I have nearly gone through one volume, but find it a tiring work—the writing is so small, and particulars so minutely detailed. Since I am here, I intend going through the whole, so that no reference to the Baptists, as they are in Wales, shall pass unnoticed.

REVISION.—The Rev. Dr. Leland, formerly Moderator of the Old School Presbyterian General Assembly, has recently written to Dr. Spring a letter, in which he says: "It is my settled belief, that the time is not distant, when, in all cases where the inspired original is translated into our language by words which are wholly obsolete, or which convey a false meaning at all—it may be esteemed lawful and proper to change our common version, so as to convey the plain, unquestionable meaning of the original."

"WHICH OF THESE TWO, THINK YE?"—The following are two scenes from a drama of real life:
Sexton.—"Do you come in a carriage?"
Stranger.—"No, sir."

Sexton.—"Then take one of those benches under yonder tree."

Sexton.—"Another church, in another part of the town."

Stranger.—"Can you tell me where I shall find your free seats?"

Sexton.—"Certainly; they are all over the house, sir. Walk in."

Journal and Messenger, Cincinnati Ohio, of July 10th reports, that Dr. F. H. Jennings, an able and efficient minister in the Methodist Episcopal Church for twenty years, was baptised by Rev. F. W. Handall.

BAPTIST LIBERALITY.—We stated recently that a Southern Theological Seminary was to be established at Greenville S. C., on condition that \$100,000 was raised in this state for this purpose. The papers say that \$75,000 of this sum has already been subscribed in Greenville alone. The Furman University subscribed its theological fund of \$30,000, V. Mcbee, Esq., \$10,000, Rev. Mr. Boyce \$10,000, and the balance is in smaller amounts.

CHURCHES IN PHILADELPHIA.—There are 283 churches in Philadelphia, and counting those in an unfinished state. They are divided among 25 sects, the Protestant Episcopalians being the most numerous, having 25 churches. The four different schools of Presbyterians altogether have 67 churches, the Methodist 28, the Baptist 35, the Roman Catholics 27, the Lutherans 15, the Quakers 11.

Secular Intelligence.

BY TELEGRAPH.
ADVISED FROM EUROPE.
Arrival of the America.

LAUNCH OF THE GREAT EASTERN.
Insurrection in Italy—Markets, &c.

Commercial Intelligence.
Cotton and woolen exports 6,000 bales; to speculators 7,500, and to exporters 6,000 bales. The market had generally undergone no change during the last four days. Some descriptions of Cotton had slightly advanced. The sales on Saturday 6,000 bales, with market closing quiet. Breadstuffs quiet. Consols 92 1/2.

Accounts from Manchester are favorable.—There was no change in breadstuffs and the weather was still favorable.
Wheat stood firm. Flour dull and declining. Corn steady. The brokers' circulars quote R. Hull and with 6d decline. Rosh was heavy, common grade at 4s 2d to 4s 5d. Spirits Turpentine 43 to 44d. Nothing doing in Tar and Turpentine. Rice firm. Sugar dull at nominal rates. The money market was quiet. Consols at 92 1/2 to 93 for opening. The bullion in the Bank of England had increased £206,000.

General Intelligence.
The America does not bring news of any extra exciting nature. Revolutionary movements had occurred in Naples. The insurgents had liberated three hundred prisoners. Many new arrests had been made. An insurgent steamer had been captured.

Outbreaks of a revolutionary nature were transpiring in various parts of Italy. There were large numbers of arrests being made, as well as seizures of arms and ammunition.
Difficulties of a serious nature had arisen between Belgium and Turkey, and they promised help of diplomacy to the more serious. All the diplomatic corps in Turkey were deeply engaged in them.

A further reduction in the Bank rates in France was anticipated. The affair between Spain and Mexico was unchanged. No further news from China.

The Tehuantepec Route.
WASHINGTON, July 15.—The United States government has instructed Mr. Forsyth, our Minister to Mexico, to secure the right of way on the Isthmus of Tehuantepec.

TREATY WITH JAPAN.—The Washington correspondent of the Baltimore Sun says: "The treaty lately concluded by Russia with Japan, is a crowning triumph for the policy of Russia to be highly advantageous to Russia and important to the commercial world. What the terms of the treaty are it would be a matter of some interest to the commercial world, and to the United States in particular to know. We know that our boasted treaty with Japan is a complete nullity so far as it is to be viewed as a commercial treaty. It does not permit, but expressly prohibits commerce. The treaty with Japan, on the other hand, is a treaty of commerce, and they obtained the same and no greater privileges than we had done—the privilege of sailing and supplying vessels in distress in Japanese ports, but not for the purpose of trade. A consul is appointed, but only for the purpose of taking care of shipwrecked and destitute American sailors, &c. No commercial privileges are allowed by Japan to any nation except the Dutch, who have a small trade establishment at Yokohama. Their trade is limited to one ship a year. If Russia has obtained these great advantages, they may be extended to other nations. Russia, it is said, never publishes her treaties. Her treaties with China, made within the last few years, have been promulgated. The same distinguished and able man, Admiral Portolano, who negotiated the Japan treaty, has now been dispatched on an embassy to Peking."

LATER FROM THE WEST INDIES.—We have later advice from the West India Islands. A planter in Barbadoes calculates the excess of the value of the sugar crop of that island for the year of last, owing to the advance in the price, at not less than \$750,000. There were disturbances at Dominica, arising out of public dissatisfaction at the legislature on the subject of the rum duty. The Governor had been requested to dissolve the assembly, and a riotous mob, armed with stones and some blood was spilled. In Granada, a colored man had been elected to the House of Assembly. At St. Vincent, the cane crop already reaped reached ten thousand hogsheads.

THE FLORIDA WAR.—We had the following items in the Jacksonville News of the 11th inst: "Capt. W. H. Kendrick's Company Mounted Volunteers, United States Service on Saturday, the 27th ult."
Capt. E. J. Mickler's Boat Company left this place on Friday last, for Fort Kissimmee, at which place they will take the boats used by Maj. William's command, and proceed to Fort Centre, near the United States Paymaster, arrived at this place on Monday last, with \$100,000 in specie, and will forthwith commence the payment of volunteers who have been discharged unpaid. We learn there is about \$72,000 in New Orleans subject to his order.

WEATHER AND CROPS IN NORTH ALABAMA.—The Huntsville Advocate of the 9th inst, says: "For several nights during the past few days there were so cool that fires were even necessary to comfort. Such weather in July is something uncommon in this latitude. Planters complain that the corn is doing badly, and that the cotton is late in coming in. The plant is very small and the prospects for a good crop are not, in this region, flattering. The weather is now warmer, but still too cool."

The British Government has granted to the widow of the late Hugh Miller, a pension of £70 per annum, in consideration of Mr. Miller's services to literature.

MARRIED.
On the evening of the 4th inst, by Rev. E. B. Tenney, at the residence of the bride's father, Mr. WILLIAM H. COCHRAN, of Chambers county, Ala., and Miss COCHRAN, daughter of Dr. J. Green, of La Grange.

Christian Union and Temperance Crusade paper copy.

Obituaries.

Departed this life, at the residence of his father, in Perryville, Perry county, Ala., on Saturday the 11th day of July 1857, after a short illness, Mr. JESSE G. COCHRAN, son of the Rev. William L. Cochran, in the 18th year of his age. He was born the 8th of September, 1839, was one of the few that were spared among the survivors of the late war, and was a devoted and useful member of the church. He was a Christian Union and Temperance Crusade paper copy.

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Departed this life, in full assurance of the Christian's hope, at 8 o'clock P. M., on the 4th of July last, Mr. SARAH BRIDGES, P. M., daughter of Benjamin Bridger, Esq., of Jackson county, Ala., and daughter of the late Rev. Hermon Mercer, in the 48th year of her age.
The church of which she was, humbly speaking, the main spiritual life, an extensive neighborhood in which she was an object of every form of devotion, and a large circle of devoted relatives and admiring friends, left the bereaved and heart broken band in expressions of the most unfeigned sorrow. This unfeigned sorrow, of an Alabamian Providence, the bereaved and heart broken band, and of love, forcibly remind us of the great love we have sustained. May her example and end yet speak to the living, and influence us to "Prepare to meet God," ourselves.

A FRIEND.

Business Department.

Receipt List.

Paid to Volume No. Amount.		
G W Thomas	10	3 22 00
Mrs E E Watts	10	33 2 00
Wm G Robertson	10	9 2 00
Wm H Myrick	10	9 2 00
Mrs Cindia Foxhall	10	9 2 00
George Deas	10	9 2 00
Elias Evans	10	9 2 00
J F Shields	10	9 2 00
M J Freeman	10	9 2 00
Rev John Robertson	10	37 2 00
John H Gary	10	9 2 00
Jas A Garland	10	9 2 00
Rev H W Ware	10	46 2 00
H L Rowell	10	9 2 00
Mrs C J Childs	10	10 2 00
Dr R F Stuart	10	36 1 00
Mrs M Hunter	10	10 2 00
F Rand	10	50 2 00
Henry Riggs	10	46 2 00
Mrs J F White	10	46 2 00
Dr K Thompson	10	36 2 00
Mrs Polly Franklin	10	50 2 00
B W Nowlen	10	35 1 00

Special Notices.

JOHN L. RABIN, Tax Collector.
The friends of JOHN L. RABIN, announce him as a candidate for Tax Collector for Marion County, at the ensuing election, subject to any action of the Democratic party in connection.

THE BENEFIT.—The benefits I have received from the use of your invaluable remedy, the Pain Killer, induce me to pen a word of praise for it. Experience has convinced me that for Headache, Indigestion, Pain in the Stomach, or any other part of the system, Serravallo's Compound is the best remedy. It is a true and reliable remedy, and I have used it with great success. I have used it with great success. I have used it with great success.

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HOWARD COLLEGE,

MARION, ALA.

FACULTY.
H. TALBOTT, D. D., President and Professor of Theology.
A. C. GORDON, A. M., Professor of Mathematics.
R. C. HARRIS, A. M., Professor of Natural Sciences.
R. A. MONTAGUE, A. M., Professor of Languages.
COURSES OF STUDY.
There are three courses of study pursued, the Classical, the Scientific and the Theological. The classical course, embracing Latin, Greek and English, is pursued in the College in the country. The scientific course embraces the study of the natural sciences, and is pursued in the Department.
ADMISSION.
Candidates for admission to the Freshman Class are examined in Greek, Latin, English, and Mathematics. The Greek Reader, and Davies' Elementary Algebra through the end of the first chapter, are required.
The College has an excellent Apparatus, and modern and commodious buildings, and in short, offers all the usual facilities for acquiring a collegiate education.

EXFERS.
Tuition per term of 4 1/2 months, \$25 00
Board and room in college, charged to the student, 2 00
Room and servant hire per month, 2 00
Washing and mending, 1 00
Board, 12 00
The expense of school and lights varies with the season.
Students are forbidden to contract debts in the town.
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Board, 12 00
The expense of school and lights varies with the season.
Students are forbidden to contract debts in the town.
Students are forbidden to contract debts in the town.

ADMISSION.
Candidates for admission to the Freshman Class are examined in Greek, Latin, English, and Mathematics. The Greek Reader, and Davies' Elementary Algebra through the end of the first chapter, are required.
The College has an excellent Apparatus, and modern and commodious buildings, and in short, offers all the usual facilities for acquiring a collegiate education.

EXFERS.
Tuition per term of 4 1/2 months, \$25 00
Board and room in college, charged to the student, 2 00
Room and servant hire per month, 2 00
Washing and mending, 1 00
Board, 12 00
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