

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

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Communications.

For the South Western Baptist.

Spiritual Declension.

MESSRS. EDITORS:—In a former article we endeavored to notice some causes of spiritual declension by noticing the conduct of individual members. We design noticing one other cause that properly comes under that head, which is this: Neglecting to read the word of God.

Now, that this is a sad evil, none can deny. And there is nothing much more to be lamented in this day than that thing. In order that Christians may be enabled to serve God acceptably, it is absolutely necessary that they understand what God requires at their hands. They must have a knowledge of God, must be thoroughly acquainted with him, as he has revealed himself unto us.

The Bible is the only book in the whole universe of God that can give us this information. In it is contained the whole of his revelation to his creatures. There we can find what is our duty to him, and to our fellow man. We should remember that we are admonished by the Savior himself to "search the scriptures." Some, yea most scripturians, look upon that scripture as being a positive command. We are inclined to think different, and look upon it merely as an exhortation. We will not stop here to discuss that now.

It is evidently certain that it is our duty to make the Bible the man of our daily counsel. The Psalmist David, says, "his delights are in the law of his Son, and in his law, doth he meditate day and night." He felt the great necessity of an intimate acquaintance with the word of God; and at the same time, he felt it to be a great sin in the sight of God to neglect that thing. God has given us his word for a great and good purpose. He has given it to us as a blessing. There we can learn something about his everlasting love. The richness of his gospel. The complete atonement Christ made for the sins of his people, and the blessed privileges of the Christian.

But, for the word of God, many professors have substituted some other book. Many professing Christians do not seem to appreciate the Bible but little. And when they read it they do not seem to look upon it as a glorious privilege; but rather read it in a manner quite unbecoming Christians. But there are many of us who do not read it at all. How often is it the case that professors can read some frivolous novel for hours at a time with the deepest interest, that scarcely ever look within the lids of the Bible? Those who do not thus spend their time, had much rather spend their time over some political papers, or the exploits of some earthly man. Go into our parlors, and what presents itself to our view? The centre table with a pile of books that are not literally worth reading; have no tendency to instruct us in knowledge. Now such things are not only wrong of themselves, but they bring a host of other evils with them. Nothing, my brethren, will supply the place of the Bible. Let us make that the centre part and let all other reading revolve round it at its proper distance. When we become more familiar with the Bible, we will be sure to enjoy more religion. From the fact that we will learn what is our duty; and especially should

we read it prayerfully. This is one thing that we too much neglect. And may this not account for the very small amount of our understanding of the Bible? God will bless us in reading, if we read as he has instructed us.

Now, we think that it is plain that a neglect of reading the word of God, has caused, to a great extent, the present low state of religion in the Church. Let us then, as Christians, make it the man of our daily counsel; read it until we become thoroughly acquainted. Then will we be constrained to bring all of our tithes into the store house of God. Then the happy blessing will come.

E. W. HENDERSON.

For the South Western Baptist.

A Fat Fee.

The Creek Council has just adjourned, and among its most important decisions was the allowing to Capt. Pike, of Ark., one hundred and thirty thousand dollars for his services as attorney in prosecuting the claim of the Creeks against the U. S. Government. We have fallen upon strange times. If the claim was just, why did it require an attorney at such an enormous fee to obtain it? But if unjust, how did Capt. Pike succeed?

More than this, Madam Rumor says that the Capt. appropriated about thirty thousand dollars to pay Indian attorneys to prosecute his claim before the Indian Council! I do not vouch for the correctness of what rumor says, as I never attend the Council, and do not meddle in the political affairs of the nation; but a disappointed attorney told me that he offered an influential Indian five hundred dollars to make one speech in his behalf, and the Indian declined.

H. F. B.

The Soul's Birthday.

BIRTHDAYS! Who but the most thoughtful can pass these milestones on life's journey with indifference? Even to a child, whose griefs are like a summer shower, and most solemn impressions like words written upon the sand of the seashore, its yearly arrival is hailed as a most important day which often gives rise in his mind to reflections upon life and death unsuited to his age. As we advance more rapidly, and these milestones seem placed nearer, their suggestiveness increases; until, from being a gala-day in childhood, a time of quiet reflection in youth, it becomes an era thronged with solemn memories; a moment which brings the most hardened worldlying pause, and notes his rapid progress to the shores of eternity.

If so much that is impressive and solemnizing hovers about the birthday of the body which is soon to perish, how should the child of God regard the birthday of the soul? To some true Christians the manifestation of the change is gradual, like the morning dawn, so that they know not the day or week in which they were born again. But to others, it is like the bursting of sunlight into a darkened room, and is an era never to be forgotten. As years pass on, and the anniversary of that most momentous of all days arrives, how carefully and solemnly should its hours be spent by the child of God. What a heart searching, what thankfulness for a hope in Christ, what resolutions and aspirations after higher attainments in the holy life should fill its hours.

As a birthday will sometimes startle the middle-aged man whose light spirit and kindly nature has preserved a boy's heart unscathed by life's rude jostle, and make him exclaim with wonder—"Can I be so old?" so should the professor of religion who has been in the church a score of years, be startled at perceiving the selfish, worldly spirit, and want of true Christian experience, which marks his character. He should be aroused from his luke-warmness as he remembers how little his years of outward service in the cause of Christ have hallowed and subdued his inner man. He should startle with fear for his future welfare, as he reflects, "How little am I changed in thought, word or deed, since that day when I vowed in the presence of men and angels, to devote my life to God." Yet how light this calamity compared with the dwarfing of the soul, with want of progress in the Christian life, with the ignorance of God's word, and feebleness of principle which distinguishes too many whose names have been enrolled a lifetime among the born again.

Whatever you dislike in another, take care to correct in yourself.

Minutes.

MARION, July 1, 1857.

A Convention of the friends of Howard College met in the Baptist Church, and was organized by electing Hon. W. W. Mason President, and Rev. I. T. Tichenor, Sec.

After singing, prayer was offered by Rev. Dr. Manly.

On motion of Bro. S. Henderson, a Committee of three was appointed by the Chair to prepare business for the Convention. The Committee consisted of Brethren S. Henderson, A. G. McCraw, and W. P. Chilton.

After retiring for a short time the Committee on Business reported the following resolutions.

Resolved, That the Howard College, from its past success and present position, presents an object of intense interest and hope to the Baptist Denomination in Ala.

Resolved, That while an adequate endowment is made necessary by all the facts controlling educational enterprises of this kind it is our gratification to know that the Baptist denomination in Alabama has ability sufficient from the surplus revenues of its members, to make an endowment in a short time, ample for all its purposes.

Resolved, That with such an endowment the Institution has importance enough to justify its claims upon the highest services of the ablest men that are among us,—whom the Denomination knows and loves; and that the members of this meeting are encouraged to hope and expect that such services, at the proper period, will not be withheld.

Resolved, That, with such responsibilities and encouragements, it would be both guilty and suicidal, if the denomination should fail to improve the present momentous crisis, in securing the great advantage now plainly within our grasp.

Therefore, in the spirit that dictated the declaration, "We, his servants, will arise and build," we here engage ourselves to God, to each other, and to our brethren at large throughout the State, that we will endeavor to make ample provision for the permanent endowment of Howard College; including a specific arrangement for the support and accommodation of those who may be successfully called to preside over the institution.

Resolved, That the sum of (\$100,000) one hundred thousand dollars be raised by voluntary contributions on the part of the friends of this Institution to complete the permanent endowment thereof.

Resolved, That we recommend the Board of Trustees of said College to apply for an alteration of the Charter so as to increase their number.

Pending the adoption of these resolutions, addresses were made by Rev. Dr. Manly, Rev. Dr. Talbird, Rev. S. Henderson, Hon. W. P. Chilton, and others.

On motion the Convention adjourned to meet at 3 o'clock P. M.

3 o'clock, P. M.

The Convention met. The report was again read and unanimously adopted.

An opportunity was then given for Brethren to make subscriptions to the Endowment Fund, and the sum of \$12,000 was subscribed.

On motion, **Resolved**, That a Committee of Three be appointed to prepare an address to the friends of Howard College throughout the State, and that there be three Executive Committees appointed, one in Tuskegee, one in Selma, and one in Tuscaloosa, whose duty it shall be to take measures to canvass the State in order to complete speedily as possible the Endowment of the College.

Committee to prepare an Address, A. Williams, S. Henderson, W. P. Chilton.

EXECUTIVE COMMITTEE.

Tuskegee.—W. W. Mason, W. Eckols, J. Swanson.

Selma.—D. Lamar, A. Andrews, J. Haralson.

Tuscaloosa.—A. J. Battle, J. C. Foster, J. H. Foster.

On motion the Convention adjourned.

W. W. MASON, Pres't.

I. T. TICHENOR, Secretary.

To the Baptists of Alabama.

DEAR BRETHREN:—You will see by the foregoing minutes what was done at the recent meeting of the friends of the Howard College in behalf a permanent Endowment. Could all those have been present, whom we expected, doubtless the whole or a greater portion of the proposed amount would have been raised

at that meeting. But failing to secure such an attendance, it becomes necessary to make another appeal to your Christian benevolence and Baptist principles.

We therefore affectionately submit two or three questions to your prayerful consideration. Is it important to have a Baptist College of High grade in our State? The founders of the Howard thought it highly important. Our brethren in Virginia, North and South Carolina, Georgia, Mississippi and Texas, all concur in believing it vastly important. Other Denominations so consider it; and our venerable Brother Manly well remarked in his observation at our late meeting, that Denominational Colleges were the result of the spontaneous outburst of popular feeling, and that there was an under-current moving the masses, so strong as to overcome all private or preconceived opinions and imperiously demand the building up of Baptist Institutions of the very highest character.

We might give many unanswerable reasons why this feeling exists; why it ought to exist; and why it ever has, and ever will arouse to action the great body of the Christian world. But the limits of this address not permitting us to enter so largely into the subject, we earnestly solicit every Baptist to come to an investigation with renewed zeal, with a freshness of energy and piety before unfeigned, and ask himself again and again, "should not I put forth all my strength to rear up our present foundation the strong pillars of an Institution which shall endure for all time, glorifying God, and sending forth the blessings of education and Gospel truth from generation to generation?" All we desire is, that each brother, for himself, should make this a subject of honest thought and prayer, and we are confident that he will rise up from the question convicted of his duty and nerve with new and high resolves.

Now, it being conceded that it is vitally important to have a Baptist College of the highest grade, the second question, is what the present condition of the Howard and what are its necessities? Inspeaking of the condition and necessities of our Institution, we wish to disclaim once for all any depreciation of its standard of scholarship or the abilities of its Faculty. On the contrary we claim for it the highest confidence of the Denomination and point to the attainments and self-sacrificing labors of its pious President and Professors as worthy all praise. We do not want therefore any improvement of quality in the Faculty, but of quantity—an increase of numbers with such salaries as will yield them a comfortable support.

We do not need an elevation of the standard of scholarship, but we do need facilities and appliances for making that standard more effective and extending it to the largest possible number. We need more buildings, Apparatus, Library and Professors. To procure these, we need money,—we must have an endowment. But some may ask, what is a sufficient endowment for an Institution of high character? We will answer this by stating the usual complement of Professors, with their salaries, in what are considered some of our best Southern Colleges. In the South Carolina College the number of Professors is seven, besides the President and Tutors. The salaries are \$2,500 for the Professors and \$3,000 for the President. In the University of Georgia they have five Professors besides the President and two Tutors. Salaries \$2,000 for Professors and \$2,500 for the President. Endowment about \$150,000. The Mercer University has also five Professors besides a President, with an Endowment of \$130,000, or upward, mostly invested in State Bonds, and of course all productive. Our State University has an Endowment of \$300,000; a President, seven Professors, and one associate Professor, with salaries of \$2,500 for the President, and \$2,000 for Professors. It may be seen from these examples, what is generally understood to be the least adequate endowment for an Institution aiming at usefulness and literary respectability. Other Denominations understand this, and are not satisfied until they have placed their Institution upon an equality with the best. The Methodists have obtained in a short time about \$230,000 for their College located at Greensboro' and express their determination not to stop short of \$300,000. And this too, besides an Institute located at Auburn, in a fair way for successful operation.—And yet our own Howard has been laboring for sixteen years, and cannot now claim, by several thousand, an en-

dowment of one hundred thousand dollars; its number of Professors is comparatively small and poorly paid; its Buildings are unfinished, its campus unenclosed, its library limited, and its catalogue of students meagre.

The third question is, do we intend, as Baptists, to let our College remain in this condition? Whatever may have been our former opinions as to the expediency of establishing a Denominational Institution in the State, it is now too late to discuss that point. We already have the College established.—It has struggled on bravely through many difficulties; the men to whom we have entrusted its interests have discharged their duties faithfully; and they loudly call upon us now, as other Institutions outstrip us in their facilities, to rally around the Howard, and by one noble effort, to place it at the head of the list. Let us not think that the Howard can languish and die, and yet no injury be done to Baptist interests in Alabama. Brethren we are identified with our Institution. We must share in its honor or participate in its disgrace; and if we stand coldly by and see it starve for the want of patronage and endowment, we would deserve the same blighting curse that the inhuman parent world, who could see his child perish while imploring him for bread. If the Baptists of this country do not maintain their own cause, who will do it for them? The majority are against us; and we have to contend with the combined forces of the Pedobaptist world. They are anxiously looking on at our movement and would doubtless rejoice to see the day when we should not only give up the Howard, but when every Institution claiming to be Baptist should die out, and perish from the land. And now Brethren, look at this subject, soberly, calmly, in the light of Christian duty, of Baptist Christian duty, and when you arise from the perusal of this brief address, if you are warmed up with the determination to endow the College at all hazard, wait not for a second thought; suffer not the holy ardor of the moment to be cooled by delay, or trammelled by the cares of life; but now, while the heavenly voice whispers, and before the tempter interpose, make large the contribution, and send it forward at once to the agent.

May God bless you, and help us all, each for himself, to be able to say in our last moments, "Whatever else I may have neglected, I have done my whole duty to the Howard College."

W. P. CHILTON,
SAMUEL HENDERSON, } Com.
ALBERT WILLIAMS.

CHERRIEF PHILOSOPHY.—The following truthful passage occurs in one of Fredericka Bremer's books: "There is much goodness in the world, although, at a superficial glance, one is disposed to doubt it. What is bad is noised abroad, is echoed back from side to side, and newspapers, and social circles find much to say about it, while what is good goes, at best, like sunshine, quietly through the world."

The Hand that saves us.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose, some forty feet from the floor. One of them was so intent on his work, that he became wholly absorbed, and in admiration, stood off from the picture gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had reached the edge of the plank upon which he stood. At this critical moment his companion turned suddenly, and almost frozen with horror, beheld his immediate peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, it was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush flung it against the wall, splattering the beautiful picture with unsightly blotches of coloring.

The painter flew forward and turned upon his friend with fierce upbraidings; but started at his ghastly face, he listened to his recital of danger; looking shudderingly over the dread space below, with tears of gratitude blessed the hand that saved him. * * * * Just so we sometimes get absorbed upon the pictures of the world, and in contemplating them step backward, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us, at the same time we are complaining of his dealing, into his outstretched arms of compassion and love.

A COMPETENCE.—Ministers do not preach for money, but this is no reason why they should receive none. When the churches shall afford to their ministers a competent support, the cry for men—the destitution of the ministry—will cease to be heard; and when ministers are enabled to lay by a little something for the dark day, the "thorn" will be removed from the "pilgrimage" of the dying pastor, and his heart saved from the "pang" of absolute poverty.

Bigotry.

When the Baptists of Hartford began to hold public services, an over zealous member of Dr. Strong's society called upon him and asked him if he knew that John Bolles had started an opposition meeting?

"No," said he, "when—where?"

"Why, at the old court house."

"O! yes I know it," the doctor carelessly replied, "but it is not an opposition meeting. They are Baptists, to be sure, but they preach the same doctrine that I do. You had better go and hear them."

"Go!" said the man, "I'm a Presbyter-ian."

"So am I," rejoined Dr. Strong, "but that need not prevent us from wishing them well. You had better go."

"No," said the man with energy, "I shan't go near them. Dr. Strong ain't you going to do something about it?"

"What?"

"Stop it, can't you?"

"My friend," said the Doctor, seriously, "John Bolles is a good man, and will surely go to heaven. If you and I get there, we shall meet him, and we had better, therefore, cultivate a pleasant acquaintance with him here."

Southern Baptist.

Dangerous Preaching.

Three men were recently hung at St. Louis, Missouri, and each expressed his strong conviction on the gallows that he was immediately going to heaven, and that the crime he had committed had been the means of bringing him to his Savior. The minister who filled them with this idea no doubt did it with the best intentions, but the propriety of such teachings may well be questioned. Men are usually taught that it is living virtuously and religiously which gains immortal happiness; but if men are to reach the same reward through the commission of crimes, and the greatest of all crimes be the immediate instrument of their salvation, the question arises, where is the merit of a good life in respect to the hope of the future? If it is preached that crime may be the means of saving, is not a very strong inducement held out to commit it, and may not murder come to be regarded by the reckless as the readiest means of obtaining it, at the end of life ill spent? Such preaching seems to be dangerous to society and promoting of crime.—*Religious Herald.*

Tears of Luxury.

"What is the matter with that young man?" was the thought of many, one Sabbath at the Mariner's church, as a well appearing young man wept much during the service.

"What was the matter?" O, they were tears of joy! joy! for what? He shall tell his own story: "I am steward of a ship; I am on my way home to Baltimore from Boston; I have not had the privilege of meeting with the people of God for twenty months; I feel that it is good to be here."

How does this correspond with the feelings of those who live along side of a church, and seldom, if ever, visit it? *Christian Observer.*

WORTH HEEDING.—"Do all the good you can in the world, and make as little noise about it as possible," was one of Dr. Nettleton's excellent maxims.

It is stated in Hall's Journal of Health that of two hundred Baptist ministers in Massachusetts, only twenty receive a salary exceeding \$50 dollars. Our Yankee brethren would do well perhaps to come south and go to raising sugar and cotton.

Apothegms of St. Augustine and others.

In the eternity of God there is nothing so past as to have quite ceased to be present; and nothing so completely future as though it did not already exist.

The greater portion of our knowledge is the least part of our ignorance.

He who loves that which may be loved without God, loves God the less.

Whatever good you do is God; whatever evil, is hell.

To commiserate is something more than to give; for money is external to a man's self; but he who bestows compassion communicates his own soul.

Prayer that is pure pierceeth Heaven, and returns not empty.

"Prayer, ardent, opens heaven."

Let him learn to fear who does not wish to fear.

Through His promises the Deity designs to be debtor.

Unless God waited long for the impious, there could no pious man be saved.

AN IMPORTANT TRIAL.—The public will be pleased to hear the following suit; and the judgment which has been given in favor of the defendant. We think that the plea set up was a good one, and we hope for the future, that Mr. Hart will either be compelled to change his quarters, or the most effectual steps be taken to reform him from his bad habits; we have long been of the opinion, that he has had much to do in inciting to mischief this otherwise innocent personage. And that the principal should be held to a strict accountability for the numerous evils which this agent has done and is doing. We call attention to him, and would warn the public to be on their guard, as we have reason to believe that of late, he has been particularly busy in his deceitful work.

TRIAL OF MR. TONGUE.—Mr Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge the law-book was produced, and a passage cited from James 3: 8. The defendant replied, that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbors, Mr. Nose or the Messrs. Eyes, and in support of his position, he cited a passage from the same law-book, Matthew 15: 18. The Court decided the defence was a sound one, and that nothing really good could be expected from Mr. Tongue, until a radical change should take place in his neighbor Heart.

As the payment of a great sum, all at once, and at a day, is a better payment, than by a penny a year, until a thousand years be out; so Christ's satisfying the Father at once, by one sacrifice of himself, is a better satisfaction, than if we should have been infinite days in paying that which his justice requires, and his indignation to sin doth expect.

When the thunders roar and the lightnings flash; when the clouds pour down water, and an horrid storm comes on; all that are in the open air, retire under the branches of a thick tree, or fly to some other commodious shelter. So the blood and righteousness of Christ are a covert. Hither we may fly, and be screened; hither we may fly, and be safe. Safe, as was Noah, when he entered the ark, and God's own hand closed the door, and God's own eye guided its motions.

KNEELING AT WORK.—A clergyman observed a poor man by the road breaking stones with a pickaxe, and kneeling to get at his work better, made the remark, "Ah! John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." The man replied, "Perhaps, master, you do not work on your knees."

The obedience and atonement of Christ are as sufficient to secure perfectly all sinners that fly by faith under the covert of his wings, as the immeasurable circuit of the sky is roomy enough for a lark to fly in, or as the immense brightness of the sun is light enough for a laborer to work by.

BE KIND.—Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into dews.

LONG PASTORATES.—Of the Baptist Church in Carter Lane, London, Dr. Gill was pastor for 54 years. He was succeeded by Dr. Rippon, who filled the office 63 years. That church, therefore, had but two pastors in 117 years.

To be a great man requires only courage enough to support adversity.

The silent eye is often a more powerful conqueror than the noisy tongue.

LISTENING.—Were we as eloquent as angels, we should please some more by listening, than by talking.

If once we are sure God hath done a thing, there is no room left to dispute its iniquity.

Satan and the world may ask us, "How can ye be justified by a righteousness which is not your's?" We answer, "The righteousness of Christ is our's and our's by as great a right as anything we possess, to wit: By the free gift of God, for it hath pleased him to give us a garment, who were naked; and to give us, who had none of our own, a righteousness answerable to justice."

As water, falling on a rocky way, glides off, as fast as it falls; hence the way is as hard, as before the rain fell, and a man may stand as firmly there as before: so all our sinfulness, while we are in the way of Christ, as thick as it falls, passeth off from us to him, and from him also, by virtue of that satisfaction which he hath made to the justice of God.

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, SEPTEMBER 10, 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.

Apologetic.—The Senior editor requests us to say, that, being called off suddenly to attend a protracted meeting, he will not be able to give the proceedings of the Mass Meeting at Eufaula, Ala., till next week.

By the way, there is now sufficient demands for ministerial labor in Ala., in protracted meetings alone, to employ day and night, all the industrious preachers; the "Do-nothing" and "In-the-way" ministers thrown in for good measure. Wake up brethren, one and all, and work. The Lord is at work, and you should labor for the salvation of souls.

Three letters from D. P. Bestor, on reading Sermons in the pulpit have been published. If he sent another, it never reached us.

Mr. Keesee, of this place, has just received a fresh supply of books; many of them School books. Call and examine.

Howard College.

The reader will find on first page a "Circular to the Baptists of Alabama," which we hope will be read. It speaks for itself. Could we say anything to profit, additional, we would say it. We learn that Rev. J. C. Foster, a graduate of the Howard, has been appointed agent for the remainder of the year. We now have two efficient agents in the field, Henderson and Foster, whom we hope our Churches will receive, and forth with complete the endowment.

Elder K. Hawthorn, the laborious and useful pastor of the African Baptist Church, Mobile keeps a Book Store of every variety of useful books, and, also, the best of our denominational works. Mobile is quite an accessible point to many of our brethren, and they would do well to patronize him, for he is worthy.

How a Protracted Meeting Did.

Our "Primitive Baptist" brethren are quite sticklers about the use of terms. They won't appoint and hold a protracted meeting; that would be like the "Missionaries." But they will let a meeting "protract itself."

The "Missionary" Baptists had a revival, in the usual way, at Milltown, Ala., at which several of our "Primitive" brethren's children were converted. At their own church, Mount Hickory, they received their children, and such was the joy produced that they were compelled to carry on the meeting for six days. They invited mourners, prayed for them, and shouted not a little. They baptized twenty persons. Their apology for holding a meeting in the usual way was, "that the meeting protracted itself." We love that kind of meeting ourselves; in that respect we are quite "Primitive." We do not love to see a protracted meeting spurred on; let it "protract itself." If the Spirit of God is in it, it will lead the people; Ministers and members being only instruments.

Efficacy of Prayer.

What is prayer? It is making our wants known to God, and beseeching him to grant them. "It is that converse," says Dr. Watts, "which God hath allowed us to maintain with him above, while we are here below." First, requests are made known in words and sentences, and then Jehovah is implored to grant them. Words are used, not to inform God of our wants, but to suitably affect the person asking; and because "He will be sought unto for all his blessings." God has ordained that to find we must seek; to have the door of mercy opened unto us, we must knock. He was sovereign in ordaining the medium, and he is gracious in granting the blessings sought.

But is there any efficacy in prayer?—Not in the mere words and action of prayer. Words and attitude may be used without success. Nay more, it is sometimes sin. Mere vociferation is not always, nay, seldom, prayer. Nor are pretty words and fine turned periods. To be effectual and prevalent, prayer must come from a broken heart and a contrite spirit—from one that trembles at God's word. Indeed there is no efficacy in prayer, as an abstract question, however devoutly and fervently uttered. On this point there is much error. Many think the efficacy of prayer consists in the fervency and earnestness with which it is uttered. Hence they use much "bodily exercise." That fervor and earnestness are in efficacious prayer, we allow; but they are effects, not the cause.

Has the Spirit of God anything to do with efficacy of prayer? Much every way. For chiefly unto it are committed "the preparation of the heart and

the answer of the tongue," in the supplicant. Let Christians never lose sight of this arrangement in the Divine Plan. The Holy Spirit is given to aid our infirmities, and to make intercession for us. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

There is no division in the Trinity in regard to answering prayer. All efficacious prayer is prompted by the Holy Spirit; and the Spirit never prompts to prayer unless it is in accordance with the whole Trinity. Let there be no confusion on this point. The Divine Spirit is to glorify the Son, for he is to take of the things of Christ and show them unto us. Hence no man ever prays a fervent, effectual prayer until the Spirit regenerates him, and prompts him to prayer. Nor is a Christian's prayer ever answered unless it is prompted by the Holy Spirit. What would be the result if every prayer that is offered were answered? Would not creatures rule instead of the Creator? Evidently God's plans, some of them, would be frustrated, or infringed upon. All prayer that is answered, glorifies God and chimes in with his purposes.—Hence the poet has well said:

"When God inclines the heart to pray,
He hath an ear to hear."

But here we pause for another week.

Decline of Infant Baptism.

We take the following statistics of the Congregational churches of Vermont and Massachusetts from Pedobaptist papers:

The statistics of the Massachusetts General Association shows as follows: 560 ministers, 75 vacant churches, 575 churches, 67,656, the whole number of members, 3,558 total admissions in 1856, 1,81 deaths, 1,849 dismissions, 155 excommunications, 795 adult baptisms, 1,370 infant baptisms, 70,187 Sabbath School pupils.

The Vermont Chronicle publishes the Report of the Congregational ministers and churches for the year ending June 1, 1857, of which the following is a summary:—193 churches, 70 pastors, 69 stated supplies, 315 added to the churches by profession, 301 added by letter, 326 members dismissed, 16 excluded, 205 deaths, 16,857 church members, 147 infant baptisms.

It has been shown that the proportion of infants baptized in each year, ought to be about 69 to every one thousand members. From these tables it will be seen that among the Massachusetts Congregationalists, the proportion was only 20 to the 1000 members, or about three to each church; while in Vermont, it was about 9 infants to each 1000 members, or not quite one to each church! Verily this ordinance is dying out rapidly in New England!

Plain Talk.

Samuel Church, in the August number of the Harbinger, speaks thus of the Campbellite Elders:

Few of our Elders are paid and but few of them deserve to be paid, for while they nominally hold such an office, they are neither qualified for it, understand or discharge its duties. To appoint such men is to wrong them and the cause of God. To pay them for minding their own business would be to wrong the church. Such men in such an office do a positive injury by standing in the way of men qualified by the Spirit of God to fill the office profitably at once to both the church and the world.

"How are the mighty fallen, and the weapons of war perished!" But a few years ago they were the people, and wisdom seemed to have taken up her abode with them. They once had an art of transforming ignorant preachers who joined them from "Sects," into Greek, Latin, and Hebrew scholars forthwith. For instance, if a Baptist preacher joined them, who could not speak a grammatical sentence unless it were by accident, he became a scholar by their magic power, and then stunned every body's ears with Greek, Latin and Hebrew criticisms. But alas! for the "current Reformation." Has it lost that power? Has its glory departed? So we gather from Mr. Church; and Mr. Campbell calls him, "Our very judicious and sensible and highly esteemed correspondent." O Waller! O Jeter! this is some of your work.

From the Mississippi Baptist.
"The Grace of God Magnified."

MY DEAR BRO:—Have you read "The Grace of God Magnified?" It ought to be prayerfully perused by every Baptist minister in Louisiana. It is a little book, published at Charleston, S. C., price 30 cents, but it is of priceless value. Such books make me love the Baptist name. Yes! I am a Baptist, and I glory in the "sonbrigue," not from any great excellence I have seen in the denomination in Louisiana, but I have mingled with the Baptists, in their glory and prosperity in other States. There are some choice spirits here, and may their number be greatly increased. The above book, and Spurgeon's sermons, with (Wayland's) Judson's Memoirs, exhibit the true genius of Baptist sentiments. I joined the Baptists from principle alone, and not from family influence, and come persecution, the overshadowing, domineering power

and pressure of one man-power,—come what may. I am a Baptist, and I glory in the name.
A. W. P.
WOODLAND, LA.

The above is a specimen of the many notices of my little work. I have just learned that the first edition will soon be sold, and a second edition will be ready at an early day. I feel grateful to my Master for the favorable reception it has had among my brethren. It details His work of Grace, which will always be interesting to His people. It can be procured, by mail, of Smith & Whilden, Charleston, S. C., S. W. Baptist, Tuskegee, Ala., F. M. Law, Selma, Ala., for 30 cents per copy.
H. E. T.

Social Visits;

or, A Few Chestnuts for the Children, and A Dinner for the Old Folks. By UNCLE CHARLES.

The above is the title of a small volume of 229 pages, just issued by the Southern Baptist Publication Society. It is one of the neatest jobs that has ever been issued by the Society.

As to the matter, it is unsurpassed for children; and the "Dinner for the Old Folks," is unequalled in kind. The kind heart, quaint humor, and the wisdom of "Uncle Charles," will ever engage the attention of children, and he will make them wiser and better. And when the "Old Folks" have eaten his "Real Dinner," and feasted upon his "Allegorical Dinner," they will never forget that they have dined with a wise man. It is one of those curious, quaint books, that will live and flourish when many ponderous volumes are dead and buried.

Magazines

Russell's Magazine, for Sept., has able, rich, and varied articles. This is the most promising Magazine at the South. Indeed it is inferior to no literary Magazine in any section. It is published monthly in Charleston, S. C.

Knickerbocker, an able monthly, of long standing, sustains itself well in this fastidious age. The Sept. number is received. It is published in New York.

Mothers' Journal and Family Visitor, edited by two distinguished women, is a valuable Monthly. It is published by Sheldon, Blakeman & Co., New York, at one dollar a year, in advance.

Revivals.

The good work is progressing. Eld. W. Wilkes, of Independence, Alabama, writes under date of Aug. 28th:

"I ought to have written you some account of my recent meeting at Plantersville before now, as we are always encouraged by hearing of the conversion of sinners and the advancement of the gospel truth and practice. Our meeting continued 9 days, closing on the 3d Sabbath inst. Fifteen received by experience and baptism, and one by letter. Bro. W. H. Carroll was with me and did most of the preaching."

Elder B. Goss, of Roan Oak, Ala., gives us in a letter an account of his labors for some time past, which we condense as follows:

He attended a meeting at Siloam, Pike county, with the Pastor, 3d Sabbath in July. Six were baptized, and fourteen received by letter.

He then went to Pine Level, Montgomery county, and labored with "good brother Fonville," the pastor, in a meeting embracing the 4th Sabbath in July; seven were received for baptism, and several by letter.

From that place he came to Shiloh (Milltown) where they commenced a protracted meeting, at their regular time of holding meetings. He labored with their "good pastor, D. H. McCoy," three days. Other ministers present were G. Leverett, J. Falkner and D. Moon. Some thirty two were baptized and several received by letter.

He next went to Roan Oak Church, G. Leverett, pastor, and labored nine days with the pastor; the result of which, twelve were baptized and four received by letter. His membership is in this Church, and he solicits ministering brethren to visit them, and preach the Word of Life.

Elder C. A. Stanton, of Loachapoka, Ala., writes thus:

"We have just closed one of the most interesting meetings at Chewackly Church, in this county that I have witnessed for a long time. In the beginning of the meeting which was Saturday before the third Sabbath in this month, the indications for a revival were good. I have never seen Christians engaged more earnestly at a throne of grace than they were in the meeting, and in answer to prayer the good Lord poured out his Spirit upon his people.

Sinners were made to inquire with streaming eyes what they must do to be saved. Mourners found peace and comfort in believing in Jesus, and Christians were made to rejoice and praise God. I had the pleasure of burying five willing converts in baptism—four were received by letter, making nine accessions during the meeting.—

Several others professed religion which we expect will join the Church at some future time. Elder R. Thornton was with us two days, and Elder T. Granberry was with us most of the time.

May the good Lord bless them for the efficient services they have rendered. Bless the Lord for his goodness."

Elder Wm. Campbell, of Bladen, Springs, Ala., Aug. 25th, writes that a nine days meeting was held with the black Creek Baptist Church, of unusual interest, which resulted in the addition of 31 by baptism, 5 restored and 3 by letter. Others will, no doubt, be baptized soon.

Brother James Gary, of Barbour county, Ala., writes Aug. 20th, that a meeting was held with Ramah Church last of July, at which 8 were baptized, 2 received by letter, and the Church much revived. E. Y. Van Hoose, pastor.

The American, Troy, Ala., of Sept. 2d, says:

"For the last seventeen days there has been progressing in the Baptist Church, of this place, a protracted meeting of no ordinary interest under the superintendence of the Rev. Messrs. Bishop and Worthy. Some 15 or 20, white and black, have been added to the church, and the meeting still continues. We trust that much good has already been done, and that a continuance of goodness may be the result of the further prosecution of the work."

Elder W. H. Carroll, of Columbiana, Ala., under date of Sept. 3d, says:

"We held a meeting of a few days, with the Baptist Church at this place, embracing 4th Sabbath in June, at which I baptized 3.

At a meeting, embracing 3d and 4th Sundays in July, held with the Baptist Church at Montevallo, Shelby county, Ala., I baptized 2, and one of whom, never had witnessed an immersion.—Brother Robertson, of Howard College, was with me all the time and did the cause good service, though unwell.—Bro. W. Wilks, of Autauga, Ala., was with us part of the time. He exhibited in a many way, Baptist peculiarities, and argued scripturally and powerfully their correctness. It was all done in the spirit of the gospel and in the love of the truth.

I joined Bro. W. Wilks in a meeting at Plantersville, Ala., on Monday after 2 Sabbath in Aug., which continued till the following Sabbath. Bro. W. baptized 14; some joined at a neighboring Church; others expressed the determination to unite with the church at Plantersville the next meeting. I leave the particulars for the Pastor to report, and close by saying it was one of the most gracious meetings I ever was in. Moreover, a better set of disciples, I never met with."

Communications.

For the South Western Baptist.

Bro. TALIAFERRO:—The following is an extract from a private letter just received by me from one of the Deacons of the Baptist Church, near Pigeon Creek, Butler county, Ala., and as it contains so much good news, I thought I would send it to you, and if you think proper, you can give it a place in your columns.

Yours &c.,

C. A. STANTON.

Sept. 2d, 1857.

"We have just closed a protracted meeting of eleven days. I have seldom witnessed just such a meeting.—There was but little excitement during the meeting, but a deep, heart-searching work appeared to be going on all the time. On last Sabbath morning I saw seventeen willing souls led down into the water, mostly young persons, and they were buried in baptism like, I think, our Savior was. After baptism, the congregation was so large they could not get in the house, we seated ourselves as best we could in the woods, and heard a farewell sermon.—The gospel was preached in its purity, and the power of the Lord was present to heal the people. A man who had been in the habit of hunting on Sundays joined us, and two of his sons, and several Methodists. One of them a man who had been a Methodist for forty-two years. Truly the Lord "hath done great things for us, whereof we are glad."

Twenty-six were added to the Church during the meeting by baptism."

For the South Western Baptist.

Central Institute,
COOSA COUNTY, ALA.

MESSRS. EDITORS:—It was my lot some time since to pass by this young and flourishing Institution, and duty as well as personal gratification, prompted me to call and spend a few hours within its walls. This I chose to do unexpectedly, that I might observe the proceedings of the various departments in their ordinary way when no "company was expected."

The Central Institute, as is now pretty well known, is situated on the plank-road about twelve miles above Wetumpka. The founders were certainly very happy in their selection of a location. Far removed from the din of business, the student is not exposed to the temptations incident to a town or city. Save the Boarding house, Store, and a solitary Blacksmith-shop, the woods are its only surroundings. Having seen these, the visitor has been all over town. He has seen all the curiosities—he has attended all the places of amusement, and is then ready to go about his business if he has any.

Does the wealthy man—the refined and educated man wish to send his son to such a place as this? No theatres—no balls—no circuses—no billiard tables—no races—no bar-rooms! Will any man select such a place to educate his son, where he will "learn so little of the world?" Yes, some of the most intelligent, wealthy and respectable citizens of Coosa and adjoining counties, are among its patrons. Their sons are there, dressed in plain clothing and are still occupying the old-fashioned position of being boys. It is a sight no less strange than pleasing. There are large boys there as well as small ones (a sight rarely seen,) plain in their dress and manners, respectful in their deportment to their seniors, and are learning to become men instead of fops, drunkards and cut-throats. But I must say something of the internal arrangements of the Institution, into which I slipped slyly and unexpectedly. Perfect system and order seemed to pervade every department. Pres't. Holmes, in addition to the general supervision, occupies the large study room in which are congregated those whose studies are prepared under his immediate oversight. The larger boys (I think this term more respectful than "young gentlemen") occupy other rooms during the preparation of their studies. Here is to be seen rather an anomaly—the President devoting so much of his time to the discipline and training of the little boys. It is a wise arrangement. An educated man, with ordinary communicative abilities, may lead on a student whose mind has had an early training in the right direction. But how few can do anything with a mind crippled and dwarfed by a cobbler, in its first efforts to expand? Begin right in any thing, and the work is half done. Begin wrong, and the half will never be done.

Mr. Holmes has also some of the advanced classes. The Mathematical and Philosophical Departments are in the hands of Prof. Smith. Ample facilities are afforded the student here also. The extensive black-board arrangements indicate a daily drilling before the eye of the teacher; and the apparatus is quite sufficient for all practicable purposes. Prof. S. and his estimable lady have also charge of the Boarding Department. Their art in serving up things in a nice way, is known to all who have ever partaken of their hospitality. The board however, (\$12.00 per month) is too low to warrant them in providing very liberally.

Prof. Savage fills the chair of Ancient Languages, and here, as in the other departments, may be observed thorough drilling, coupled with good discipline and a spirit of kindness. In my visit to the recitations, I saw what I am accustomed to see,—some hesitating—some real missing—some failures as they are called. But I saw what I would like to see more frequently—a large number of well-behaved boys, whose aim seemed to be the acquisition of knowledge and the cultivation of their faculties. The quiet and good order of the students, their respectful deportment and their confidence in their teachers, evinced a training and a feeling which are the legitimate results of a sound and wholesome discipline. In concluding this already too protracted article, I would urge upon the good citizens of the growing county of Coosa and those of counties adjoining, to seek their own interest by patronizing this Institution. While it is the creature of the Central Association, it is by no means sectarian, nor does it in any way militate against the interest of any similar school or College.

May it continue to be an honor to its founders and a blessing to the rising generation.
H. H. B.

For the South Western Baptist.

SUMMITTOWN, ALA., Aug. 28th, 1857.

BRETHREN:—On Saturday the 22 inst., I came to this place, for the purpose of attending my monthly church meeting. I found the Methodists carrying on an interesting meeting in their meeting house. Mr. Ramsey, the presiding elder, requested me to join with them. This request was seconded by the Presbyterians and Baptists who were much interested in the meeting.

Mr. Ramsey and myself have preached alternately for the last six days, to large and attentive congregations. The number on the mourners' seats, has generally been from thirty to sixty. The number hopefully converted appears to be about twenty-five. Last night, at the close of my sermon, the interest seemed not to be abated, and fifty presented themselves, begging for mercy and asking for our prayers. This morning the rain has prevented our meeting, and business compels me to return to my family.

On the first Saturday in Sept. begins our meeting at Jones' Creek, on the second begins our protracted meeting at Summittown. O! that some of our brethren would come and help me. I willingly go into the pulpit with any preacher who sustains a good character, and preachers evangelical doctrines.—I have no sympathy with the efforts that are now making to exclude all, except Baptists, from our pulpits. It is not a sacred desk. It is a mere rostrum, erected for convenience; and I see no more impropriety in sitting in a pulpit, with a preacher of another denomination, than I do in sitting at the dining table with him. I once preached an effectual sermon, standing on the fiddler's platform in a ball room.

We shall do well to obey all the commandments in the Bible, before we hunt for religious instruction out side of it. There is more danger in erring from prejudice than from charity.

Yours truly,

D. P. BESTOR.

For the South Western Baptist.

Scolding.

I presume we all know the meaning of this one word; but for fear my conjecture is wrong, I will quote Webster's meaning, which is "vociferous, noisy, rude language, etc." I trust none of my readers (and women especially,) have ever fallen victim to it. For what is worse than a scolding wife, fretful husband, and noisy children? But I shall not speak of the latter, for if scolding parents did not rear them, you would find but few out of a hundred.—I shall then refer you to a scolding wife. Oh! the very sound sends a chill and shudder to our frame. A scolding wife. The tongue will fail to give utterance to the contempt that these words imply. See her in her home, around her family fire-side (where woman should be most cheerful,) a fretful, clamorous woman. None are happy around her—all peevish and sour. The moment you enter the family circle, you can see that a shadow is resting over them, and that a scolding woman is the cause of it.

Her children have learned to treat her disrespectfully; and for what? Because she is a scolding mother; and if her husband is not a scolding man, he too will treat her with indifference—her servants will tell you that they cannot love her: for it is the same thing even day after day, month after month, until it becomes as necessary as a daily meal. And then there is her friends; they will never feel easy in her presence, for they will be expecting an outbreak on them every moment.

It always put me out of patience to see a woman wasting time, and I may say strength in scolding, when a word spoken cheerfully will answer every purpose; and besides, it gives rise to so many evils, and one of the greatest is an irritable temper; that itself is enough to destroy all domestic peace and home pleasures. A woman should set for her family, an example of patience, gentleness, and last of all, firmness—then there will be no need of scolding. But this she cannot do with her mind distracted with her own noisy words.

When I see or hear of a family with scolding parents to govern them, I pity them—yes, from the depths of my heart I pity them; for I know they are unhappy. But show me a family with good, gentle, and firm parents at the head of them, and I will point to you a happy family; her children love and respect her, and every person of her acquaintance (whether they be limited or not,) will tell you she is a perfect model of a mother. These mothers never fail to elicit the warmest admiration, and highest praise of all.
HATTIE.

For the South Western Baptist.

MESSRS. EDITORS:—Permit me, for the encouragement of your readers, to give you a short account of the success of my missionary labors, since Elder A. Andrews and myself were appointed by the Unity Association to take the field on the third day of July. Since that time, we have had in our bounds some five meetings, and refreshing seasons from the presence of the Lord. Twenty have been added to the church in all, at Newhope, 1; Bethel, 2; Bethesda, 10; and at Mt. Hebron, 7; besides many other conversions which may yet come in, in due season; and of convictions, not a few, and withal, I may safely venture to say, that the Church in general, has an upward tendency; and benign influence is being exerted among those who constitute the promise of future prospects, both to church and State. We have some efficient aids in our protracted meetings, among whom, permit me to name Brethren J. Wilks, W. Wilks, Elder Sprivy, B. B. Smith, J. W. Long, J. A. Mullins, J. D. Williams and last but not least, J. R. Sarter.

We have held only two protracted meetings, one at Bethesda which commenced on the fifteenth inst., and lasted nine days; and the other at Mt. Hebron, (both in Autauga county) which commenced on the twenty-second, one day before I reached there and lasted six days.

With all due respect,

J. C. RAY.

For the South Western Baptist.
Baptists should Circulate Baptist Literature.

1. Among their own denomination there is a large class of Christians who are not reached and moved to action by the soul stirring influences of a good Christian literature. From various reasons they have lived in almost perfect ignorance of a world of such knowledge. It is rather difficult to interest such people, and get them to read; but with the proper efforts it can be done in most cases. Only let one make it their business, and strive as earnestly as if they were paid to act in that capacity, and success will almost invariably crown their exertions. If a brother will not buy, then loan him good books. If he will not read large works get him to read small ones. They are frequently the most effectual weapons used. If a brother will not buy or works, nor is disposed to borrow, then present him occasionally with a tract. In this way he may be drawn out. Especially should an effort be made to get such persons to take a religious paper. If, however, it is impossible to induce one to subscribe, let the person throw into the hands of such his papers, occasionally calling his attention to select pieces best calculated to interest them.

A well Theologically informed church member is almost invariably a good and useful member. He becomes a pillar in the church, a light in the community, and an honorable, dignified representative of his denomination.

2. Baptists should circulate their literature among other denominations. It is not reasonable to suppose that other sects would know much more about our literature if we did not inform them. Some pains should be taken to get them to read, and learn our theological views, and the ground of our faith. If a doctrine claims our support we verily believe it to be true. If it is true, all persons should believe it. If it is prudent to strengthen the faith of any adherents to that doctrine, it is essentially right and proper to try to inform others who are altogether in error, and induce them to receive the truth. The larger part of us are pupils, and we generally believe as we are taught.—If truth can be first implanted in the mind, it can't be easily rooted out by error. Error can be uprooted by truth, and when once truth exposes error, it will effect a change for the better. Baptists would circulate their books and papers more among other sects they would accomplish much more for they do. The circulation of such literature would begot investigation of the word of God, and would frequently we doubt not, lead to a discovery and reception of the truth.

3. Baptists should circulate their literature among non-professors. The best time to make correct impressions is when a person is not committed to any particular faith. Churches must be supplied with members from this class, when converted, if they would perpetuate their existence. If the popular mind was rightly informed and if the truth was correctly and forcibly impressed on it, there would be astonishing results for good even within a very few years. Let Baptists go to work in the right way, by getting the young and non-professing members of their communities to read their most excellent literature.

It is seldom that a person who is well informed on Baptist Theology becomes anything but a Baptist. Now a great deal can be done in this way for the cause of truth. Then, in addition we have the influence of such personal views upon society.

The best way of reaching and informing such people, is to get them to take a good religious paper. This will naturally induce the reading of certain popular denominational works, and thus by both means, they will become tolerably well posted up, and conversant with the doctrines and proofs of the denominations whose works they read.

Creeks.

DEAR EDITORS:—I send you a letter from our esteemed bro. Buckner. It makes an appeal which I trust will be heard, and refers to some discouraging circumstances which should lead the friends of missions to a throne of grace. "These payments" or annuities of the government are a great curse to the Indians. It is gratifying that this is the last the Creeks are to receive. We have already greatly injured the moral and religious improvement of the Nation, and it will require much time to fully recover from it.

Bro. B. needs the sympathies as prayers of God's people. He makes an earnest call for aid. He needs it. Bro. Morrow of Ga., will go out so soon as he can make his arrangements. One ing to his youth and want of experience he will be associated with brother H. We need also a man to locate near the Creek agency with the Muscogee Church. This is an important post. To fill it will require a man who is competent to fill almost any position in the

Dry-Goods Emporium

Dry-Goods Emporium

IMPORTANT INTELLIGENCE.

I WOULD most respectfully offer my sincere thanks to the citizens of Columbus, and surrounding country, for their patronage, so liberally bestowed on me last season, and take pleasure in again informing me that ATKINSON is in the market, with the largest stock of goods, and, as the Ladies say, the handsomest display ever before in the city. My stock has been selected with care, and under the most favorable circumstances, from the best and the most favorable sources, and will prove as cheap or its equivalent to the entire stock of any other establishment.

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EITHER IN QUANTITY, QUALITY OR CHEAPNESS.

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 I especially call attention to my stock of goods in
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 Parasols, Fans, Bonnet Ribbons
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Large stock of handsome Bonnet Ribbons
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Ladies' Black tipped Gaiters at \$1 25
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And a great many other styles, too numerous to
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INHALATION IN CONSUMPTION.
BRONCHITIS, Laryngitis, and other Diseases of the
Throat and Throat successfully treated by the Inhalation
of Chloroform.

The *unprecedented success* which has attended this mode of treating diseases of the Lungs and Throat, has induced us to depart from our usual course, and avail ourselves of the Press, in order to bring it to the knowledge of all who may be laboring under, or predisposed to such affections.

The dawn of a brighter day has at length arrived for Consumption. The doctrine of the incurability of Consumption has at length passed away. We have within the proofs in our possession, that Consumption in all stages can be cured; in the first, by tubercular inflammation; in the second, by the transformation of tubercle into lime and calcareous concretion; in the third, by calcification.

Those who died in the past, may assert that no Consumption is incurable; such are behind the age. To all this great truth must be apparent, viz: that the fine dust inhaled in the form of Vapor or Powder *does* go into the Lungs, must be much more effectual than that into the Stomach where the disease does not exist.

The advantage of Inhalation in Consumption and Pulmonary Diseases is, that medicines in the form of Vapor are applied directly to the Lungs where the disease exists, the stomach is thus left free to aid in restoring health, by administering to it healthy, life giving food.

There is no Case so Hopeless
that Inhalation will not Chase it. The **most** dis-
tressing and dangerous of all the **asthmatic** dis-
eases being so simple that the **administering** takes
leave home, where the hand of **friendship** and **skilful**
tends so much to aid the physician's efforts.

The **Inhaling** method is **soothing, safe and** **simple**, and
consists in the **administration of medicine in vapor** such
that they are conveyed into the **Lungs** in the **form**
vapor, and produce their **action** at the **seat** of the **disease**.
Its **practical** success is destined to **revolutionize** the
loss of the **medical** world, and **establish** the **entire**
curability of **consumption**.

I earnestly appeal to the **common sense** of all **men**
with **Lung** diseases, to **embrace** at once the **advantage**
Inhalation, and **no longer** apply **medicine** to the **unhappy**

process gifts that nature and art hath given us, that "days may be long in the land," and as the only

Ark of Refuge for the Consumptive;

A method not only rational, but simple, safe and efficacious.

Such of the profession as have adopted Inhalation, will find it efficacious in the highest degree, arresting progress of the disease, and working wonders in manyperate cases; in verity, a triumph of our Art, over the fell destroyer of our species.

NOTE.—Physicians wishing to make themselves acquainted with the details of this method, will find

valuable, we can only reply as to ingredients used, that the letters that contain a fee. The fee in all cases of ordinary affections will be \$10, on the receipt of which the necessary medicines and instrument will be forwarded. In cases in other cases will be from \$5 to \$10.

Applicants will state age, sex, occupation, married or single, how long affected, if any hereditary disease occurs in the family, and symptoms generally. Let the name of town and State be plainly written. Postage for return answers must be enclosed. Letters when registered by postmaster are at our risk. All letters must be addressed

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S. M. Institute, New York City

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