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For the South Western Baptist.
The Power of Association.

We are by nature social beings; and on our associations, in a great degree, depend our happiness or misery. Every action we behold, in our intercourse with our friends, has its influence over us, though it may be small, and for the time being, may seem that it would there end. But many of those small actions have spread and been wafted, as it were, upon the wings of the wind, till they have reached the destiny of thousands. Many a steady and promising youth, the hope of his mother and the pride of his father, has been gradually led off by bad associations, till he has been plunged into the vortex of ruin and the whirlpool of death.

We see even the strong athletic farmer or mechanic, when he first enters the society of those who worship at the shrine of bacchus, walk with firm and elastic step. He is reasonably polite. He has a pleasant family and plenty around him. But watch him soon after he enters that muttering camp. He soon begins to totter as he goes; he swears and wags his head; he mocks and utters a silly laugh at passers by; he goes home and finds a desolate family, and poverty staring him in the face on every side. Think of the power of association in making the drunkard.—No one expects to be a drunkard when he sets out.

What makes the Gospel have more influence on females than males? Why are the morals of females more refined than those of the opposite sex? We answer it is because their associations differ. While boys are off gaming and engaging in every mischief they can possibly invent, girls are kept home under the guardian care of their mothers. They are not accustomed to hear the name of God blasphemed, and to hear the wild and obscene songs which fall from the polluted lips of the dissipated. Their hearts become not hardened by witnessing crime upon crime. Let the boy be kept from evil influence like his sister, and he will have fine feelings and a tender conscience, which will make his heart susceptible of religious impressions. It is the influence of association that renders it so difficult to draw a line of demarcation between the church and the world. Christians should not, in their intercourse with the world, conform to the ways of the world. Christian, if you would have your child go with you to heaven, watch its associations. If you would have your daughters retain their heavenly virtues uncontaminated, keep them away from the ball room and other places of vain amusement. Aspirants for fame, fortune, and heaven, if you would be successful, watch your associations.

A. P. C.

COMPANION.—A converted Hindoo, on being assailed with a torrent of profane and obscene words from his idolatrous neighbors, went up to them and asked: "Which is the worse, the abusive terms that you were just using, or the mud and dirt that you see lying on your dunghill?" "The abusive terms," was the reply. "And would you ever take into your mouths the mud and dirt?" "Never." "Then why do you fill your mouths with the abusive terms, which you confess the worst of the two?"—Confounded with this rebuke, they retired, saying that the "argument was but fair."—*Record of free Church.*

Close Communion.

We are surprised to see our neighbor, the Southern Presbyterian, attacking the practice of close communion among Baptists. We are prepared to hear a clamor upon this subject from persons who are only influenced by sentiment; and meeting such, we are willing to be silent, and leave them in the enjoyment of a fancied victory. But we expected something better than this from the Presbyterian, who ought to know that our close communion is not a whit closer than that of his church in principle, while it is much broader than that of his church, or of any other Pedo-baptist organization, in practice.

What objection can he have against our principle of close communion? Is it not precisely the same as his? Our principle is: that no church should invite to its communion those persons whom it conscientiously believes to be unbaptized. Is not this principle the only one upon which any Christian community can maintain its existence as a Church?—Would the esteemed Editor of the Presbyterian have us give it up? Would he recommend to his own church to give it up? The question is not whether he would have us change our views on the subject of baptism; but whether, on the subject of communion, he does not entertain the very principles which he condemns in his Baptist brethren. Under these circumstances, we enter a humble but earnest protest that he has treated us unfairly.

What objection can he urge against our practice of close communion? Why does he speak with pity of its closeness; when it is notoriously broader than the communion practiced in his own church, and in all the other Pedo-baptist Churches? The Lord's Supper is a church ordinance; and it is the solemn privilege of every member of the church to participate in it. This principle every Baptist Church concedes to all its members. While every Pedo-baptist Church denies it to many of its members, and unfrequently to a majority of them. Which is the close communion—that given to all the members of a church, or that from which many of the members are excluded? Which is the larger term—the whole, or a part of the whole?

Let us illustrate the case. A Baptist Church has one hundred members, and extends the privilege of the Lord's Supper to every one of them. It does not enter into ceremonial communion with churches with which it has no ceremonial connexion; but there is not a single person in its membership who has not a place at the table. This is close communion. On the other hand, a Pedo-baptist Church has one hundred members, and denies the privileges of the Lord's table, we will say one-half of them. It offers to enter into ecclesiastical communion with churches with which it has no ecclesiastical connexion whatever, and from these churches perhaps not a half-dozen members ever accept the invitation during the year; while in its own church there are fifty persons, recognized as its own members, who receive no invitation to commune, yea, who are expressly excluded from the table. This is open communion. Was there ever, since the world began, such a palpable abuse of language? Close communion is that narrow, sectarian arrangement, which permits all the members of a church to commune! Open communion includes all; open communion excludes half. What a specimen of bigotry, close communion must be!

Our brother objects to close communion, and expresses the earnest hope that we will have done with it ere long.—We beg leave to assure him that a communion as close as that which prevails in his own church, was never practiced in any Baptist Church from the time of the Apostles, to this day. According to the public standards of the Presbyterian Church, "the children of such as profess the true religion, are members of the visible church" (Confession xxv: 2. Catechism 72), "and are to be baptized" (Confession xxviii: 4. Catechism 166). And we respectfully inquire, whether there is any argument for infant baptism, which does not also establish infant communion? and again, by what right his church excludes "the baptized members of the visible church" from their place at the Lord's table? Your catechism says that "the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's" (165). By what

right do you refuse them a part in that ordinance which the Lord Jesus commands "all" his people to observe?—(Matt. xxvi: 26. Catechism 177). And with what consistency can YOU argue against close communion, when such an exclusion has been your practice from time immemorial?

Will our brother of the Presbyterian permit a Baptist to say to him that his communion is quite too close; that it erects barriers which Jesus has not erected; and that it either shows that the rights of the Pedo-baptists who cannot speak for themselves are violated, or that such persons—catechism and confession to the contrary notwithstanding—are not members of church. If they are members, let them vote, commune, and enjoy all the privileges of membership. If they are not members, cease to baptize them as such, and thus remove the greatest difficulty that interferes with our cordial alliance. When infants are no longer baptized, immersion will not be a rite too difficult to practice, and then our close communion will trouble you no more.—*So, Baptist.*

Religion of Eating.

Few of us realize the extent of suffering inflicted by abusing the stomach in the quantity and quality of our food. The head, the nerves, and consequently the mind are the chief seat of the resulting pain. What heaviness of the head, ensues from over-eating! What painful dreams from retiring at night with an over-loaded stomach! What fits of hypochondria from the same cause! Swedenborg has quaintly said, that "vile meats and evil spirits entering a man produce depression, despondency, baseless fears, and all the horrors of a disordered mind."

The question is, whether these "evil spirits" could get into a man's head and heart, if he kept the "vile meats" out of his stomach? At all events, the stomach is the gateway through which many foolish conceits enter the mind. We advise every one who wishes to keep his soul in a quiet happy frame, to be cautious as to what he receives into his mouth and into his stomach.—The pleasure you derive from what you ought not to eat or from excessive indulgence, is more than counteracted by the pain.

These remarks have a special application to men of sedentary habits, and to ministers. Many a sermon has been rendered heavy, unimaginative, and even illogical by too much indulgence at the table. The intellect and moral sentiments cannot act vigorously through organs oppressed by excess, and stupefied by the indulgence of appetite. The remark of Robert Hall on one occasion, that he "ate like a pig, and slept like a pig, and preached like a pig," expresses the true order of sequences—eating to repletion induces sluggishness of body and imbecility of mind.

We have met with the following excellent thoughts on this subject in a late number of the *Congregationalist*, from the pen of William W. Cornell, M. D. "We," he says, "call attention to the organs of digestion, as being much more generally than is imagined, the seat of disturbance to clergymen and others. These organs are usually very much oppressed. As a general thing, all sedentary persons take more food than nature requires, and they often take such a quality as well as quantity, as is indigestible. Oppression, lassitude, hypochondria, headache, and a thousand real or imaginary diseases are the consequence; and, at the same time, any, and every cause is assigned but the true one; and every remedy is resorted to but the right one."

"Take any sedentary man who is in the habit of eating three full meals each day, and diminish the quantity of his food one-half, or cut off his suppers merely, and he will be a great gainer. From being nervous, peevish, irritable, and listless, he will become calm, patient, and active."

What minister has not experienced the truth of these remarks?

Dr. Cornell goes on further to say, "But let any one of a nervous habit, or in the least disposed to indigestion, live in a very simple manner, say on bread and water, or gruel; he will find a very sensible diminution of nervous irritability; and often in a short time those clouds of gloom and dark forebodings of the future which had hung around him will be dispersed, and he will appear cheerful and happy. Let not this remedy appear so simple that the restless, nervous invalid shall be

disposed to treat it as Naaman did that of the prophet; if he does, we may well say to him as the servant of the Syrian General to his master—if we had prescribed 'some great thing, wouldst thou not have done it? How much more when we say, abstain only and be well?'"

"A clergyman called on a physician for advice respecting a troublesome inflammation of the eye. After a careful examination into his habits and manner of living, and the character of the disease, he was advised to change some of them, and especially to curtail his diet. Not thinking much of such a simple prescription, he went to another physician who directed him to apply lotions to the eyes and nostrils to the stomach. After teasing the organs of vision with collyria, and the alimentary canal with physic, for a considerable time, and bleeding his pulse sufficiently to feel it, and getting no better, he at length concluded he would try the first named prescription. Soon his eyes recovered their accustomed health. Like the 'tenth cleansed leper, he returned' to thank him who had recommended what was so simple, and yet so effectual. 'But who would have thought,' said he, 'that inflammation of the eyes would have been caused by what a man put into his stomach?' This unfolds exactly what we mean by these remarks. Disease or abnormal action in the extremity, or the most distant organ, may be caused by irritation or disease of the stomach. Every well-informed physician knows that a twinge of the gout may be, and often is, caused by putting improper food, or stimulants into the stomach. This troublesome complaint usually arises from abusing the stomach. In the same manner rheumatic affections are caused. Nothing is more common than for lumbago, or sciatica, to arise from the use of brandy."

We may add in this connection, that tobacco is no doubt a source of much misery to ministers. Some constitutions may bear it with little injury, but the great majority suffer from it nervous debility, mental depression, and many other known and unknown infirmities. Blessed is the minister who never came under the power of this habit, which when once formed is the most uncontrollable to which our natures are subject. Let us remember that our bodies as the temples of the Holy Spirit must be kept pure. "If any man defile the temple of God, he shall God destroy."—*N. Y. Chronicle.*

High Time to Awake out of Sleep.
A man overcome with fatigue, once laid himself down under a luxuriant shade, in a distant land, to enjoy an hour's refreshing slumber. He was far away from human habitations—indeed, the spot where he lay down was the outskirts of all the Indian juggle. After a long sleep he awoke, but what was that which lay close beside him? He looked again, when, to his horror he beheld a huge serpent preparing to devour him. And, ye spiritual slumberers, how will some day be your awakening. How often have you been appealed to, to awake from your slumbers? How often have you been told of the Great Physician, who could break your death-sleep; and you looked up and said "Yes," and fell asleep again? How often have you been told of a day of judgement, and of the sound of a trumpet, and the voice of thunders, which will arouse you too late; and you said it was "very solemn," and fell asleep again? How often have you been told of hell—its utterable miseries, its everlasting burnings; and you said it was "very awful," and fell asleep again? You are slumbering where you will awake to find that old serpent the devil bearing you away to perdition, with the horrid shouts of his infernal hosts around you. Oh, ye sleeping souls, what a mad, what an infatuated part you are acting! "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life."

REVERENCE FOR SACRED PLACES.—He who can enter a church, or a chapel, or any place dedicated to the worship of God, as he does his own habitation, or that of his horses, which is a common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much edification to his own soul from attendance upon the ordinances of God.—*Dr. A. Clarke.*

DISTANCE OF THE HOLY LAND.—Such is the rapidity of travel nowadays, that the Holy Land can be reached in less than a month from Philadelphia. An exchange gives as the best route the following: "First to Liverpool, 11 days; thence to Marseilles, 4 days; thence to Alexandria, 8 days; thence to Jaffa, 2 days; and from Jaffa to the Holy City, on horseback, 2 days."

Letter from Sweden.

The following deeply interesting letter for which we are indebted to the *Examiner*, was received from Rev. C. Mullersvard. It is addressed to the Mariner's Baptist Church, in N. Y., of which Rev. Ira M. Steward is pastor. Mr. Mullersvard, is a missionary appointed and supported by the Church to which he thus writes:

"I will tell you of the outpouring of the Pentecostal spirit, which is poured out in this part of the country, so that many are inquiring the way that leads to everlasting life. In January I started on a tour through the Northern Province of Dalarna, visiting on my way some of the southern districts, especially the town of Herman, and the neighboring parishes of Grytnes and Garpenberg. In these places heretofore great darkness has prevailed. But praised be the Lord for the riches of his grace! Within the last year, the voice of the Turtle Dove has announced the coming of a spiritual springtime. Many have been brought to a sense of their lost condition, while others have been made to rejoice in the assurance that their sins have been forgiven. I was received with great cordiality by a distinguished gentleman by the name of Kimep, the owner of extensive iron works, who has lately been brought to the knowledge of the truth. I hope he may be instrumental in doing much for the salvation of others. In Scovia there have recently been about three hundred baptized, where there was not a single Baptist last winter.

From this southern part of Dalarna, I continued my journey to the northern parishes of Mora Orsa, and Elfdalen.—Here, also, there has been a great revival. The most of the converts have been organized into Christian churches, according to the New Testament rules. I remained in these parishes during the month of March, preaching every evening, and great multitudes came to hear the gospel. In Orsa, the priest of the parish warned the people from the pulpit to beware of me as a heretic who would lead them astray, but it did not hinder them from coming to hear. Ever the court-house Hall was opened for the preaching of the Word. The priest did all he could to hinder it; but when the farmers in a united body of friends and foes came out and asked for the Hall, he could not withstand their earnest request. Thus I was permitted to preach in the great Hall where judgment had often been passed on the dear Christians of Orsa. But when on Sabbath evening we intended again to meet in the same place, we found the doors nailed up. This trouble, however, might have been saved, for the people assembled in such vast numbers that the room would not have contained them. We then assembled in a large yard, but were obliged to give it up also, and finally convened in a large public square, in the middle of which stood a high May-pole. Near to this, we erected a temporary pulpit. The ground was covered with deep snow, and the darkness of the evening was very great; but so perfectly calm was the atmosphere around us, that our candles continued to burn through the entire evening. The number of persons present was estimated at 2,000, but there was not the least disturbance or noise, though several evil-disposed persons had come expressly for that purpose.

In my journeyings, I have observed that the work of the Lord goes on with greater success and power in the poorer regions. Dalarna is a very poor Province, as to temporal things, but the truth has gained astonishing victories there. About five hundred believers have been baptized while very many more have been brought to the knowledge of the truths in regard to the ordinance of baptism, notwithstanding the intolerant spirit of persecution which has been kept up.

From Dalarna I went direct to the Province of Medelpad. There also the Lord has many precious plantations, where the truth progresses with great power. The priests, however, keep themselves very busy, through the medium of the newspapers, in circulating lies, but the truth bears testimony of itself, and must conquer. Again, in the town of Sundswall, the Lord gave the most powerful testimony to his Word. Persons who had never before attended church, came to our meetings, and listened to my discourses attentively; especially of the (so called) higher classes, some of whom were deeply affected and convinced of the truth as it is in Jesus. The subject of religion here has become the general topic of con-

versation. In the region also adjoining Sundswall, there is quite a movement. People are beginning to see more and more the hollow, unsatisfying quality of mere name of religion, and the necessity of true repentance and a living faith. After this, I visited the Province of Angammonland and the city of Her-nosand. In the last place I attended several meetings, which were very numerous attended.

A young surgeon, who is celebrated throughout Norrland as being possessed of superior natural endowments and intelligence, became convicted, seeking for mercy at the feet of Jesus. He came to me, on one occasion, after the meeting, contrite in spirit, and mourning over his guilt and misery. After some conversation, we knelt down together before the Lord in prayer, and supplicating the Divine mercy, it was given to him to exercise faith in Christ's atoning blood, and feel his sins forgiven through Him. Shortly after, filled with the deepest emotions of gratitude and praise, he made a public satisfactory profession of his faith in Christ.

During these tours, I have traveled over 840 miles, and preached once and twice almost every day.

Baptism of a Methodist Minister and his Wife.

On Friday, Sept. 4th, Rev. A. Harley and wife, of the Methodist denomination, were baptized on the Eastern Shore of Virginia, by Rev. Mr. Walton.

Mr. Harley was a minister of the Virginia Methodist Conference and was laboring on the Eastville Circuit, Northampton Co., Va. He is represented to be a very promising young man, of good education, studious habits, and fine preaching talents.

His change of views has created a great sensation among his old friends. And as is apt to be the case under such circumstances, "many hard things are said against him. But his associate, the preacher in charge, Rev. Mr. Dogget, endorses him as "a good and promising young man."

Perhaps his defects would never have been discovered—at least not made public—had he remained in the Methodist connection. It is quite remarkable that such glaring defects are seen in Methodist Ministers (by their old friends) so soon as they become Baptists. They ought to be cautious how they denounce their ministers as soon as they change their church relation.—For all their preachers have to stand an examination of their character every year before their conference. Consequently the charges they bring against them, (especially if they run back any length of time, as it some times is the case,) must either be false, or their examination of character must be very superficial, or they must knowingly keep unworthy men in their ministry.—*True Union, Balt.*

Mr. Wesley Refusing to Sprinkle or Pour.

A Baptist minister writes to us that he preached, some time ago, a sermon bearing on baptism, in which he stated that Mr Wesley baptized by immersion, except in case of sickness. His 'Methodist friends,' he adds, 'wish him to prove, or retract the statement' The former, of course he prefers; and requests us to call attention to the following citation from Mr. Wesley's Journal, under date "May 5, 1736." It may be found on page 24, of Volume III of his Works, as "published by J. Emory and B. Waugh, for the M. E. Church, New York, 1831."

I was asked to baptize a child of Mr. Parker's, second child of Savannah; but Mrs. Parker told me, 'Neither Mr. P. nor I will consent to its being dipped.' I answered, 'If you certify that the child is weak, it will suffice (the rubric says) to pour water upon it.' She replied, 'Nay, the child is not weak, but I am resolved it shall not be dipped.' This argument I could not confute. So I went home; and the child was baptized by another person.—*Religious Herald.*

PUNCTUALITY.—A committee of eight gentlemen had appointed to meet at 12 o'clock. Seven of them were punctual; but the eighth was a quarter of an hour behind the time, and came in full of apologies. "I had no idea of its being so late," he said, "no idea."—"Friend, I am not sure we should admit thy excuse," said one of the committee men, who was a Quaker. "It were a matter of regret that thou shouldst have wasted thine own quarter of an hour; but there are seven besides thyself, whose time thou hast also wasted, amounting in the whole to two hours, and one-eighth of it only was thine own property."

"WHOM THE LORD LOVETH, HE CHASTENETH."—I participate largely in your sufferings; I perceive by these sufferings that God is watching over you with paternal care; he does for you, what you cannot do for yourself; he removes the obstacles you place in the way of your soul's progress. The severity of these blows are afflicting, but they are proofs of love. If God, with his own hand did not cut the bonds that bind you to earth, who would loosen them? The more God loves us, the more he draws from us, what separates the soul from himself. Nature cries; the objects to which we are most strongly attached costs us most dear to lose.

Time will come when you will realize, that this severe touch was full of love and tenderness. There is no one, who has not an Isaac to surrender.—Some beloved object or inclination to which it clings, dear as a right eye.—Let God retrench with unsparing hand, all that separates your soul from himself. I am certain, this is the desire of your heart, although nature suffers. Let it suffer. It costs something to be the Lord's. But God is infinitely worthy of the sacrifice of all, and without this total surrender of self he cannot become our all. Self must be displaced, before God can take full possession of the soul. Doubt not of my tenderness and attachment to you in our Lord.

Selected Gems.

With many readers, brilliancy of style passes for affluence of thought; they mistake butter-cups in the grass for immeasurable gold mines under the ground.

If God has chosen your way, depend upon it, it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

How TO MOVE AN AUDIENCE.—Chrysostom, speaking of the composition of a sermon says, as in a reverie, "I had a vision, I thought I saw the communion-rails crowded with angels listening to the sermon. When a man speaks as in the sight of God, with an open heaven—with Christ an angels before him—he catches the true prophetic fire; he offers a present salvation from a present Savior; the spirit of glory and grace descends, and the flame communicates to his auditory, and accompanies them to their houses."

A SCRIPTURAL SUM.—Christian readers, here is a sum in Addition for you to work out. It will require diligence and care, and admit of no wasted time;

Add to your faith virtue;
Add to virtue, knowledge;
Add to knowledge, temperance;
Add to temperance, patience;
Add to patience, godliness;
Add to godliness, brotherly kindness;
Add to brotherly kindness, charity.

The Answer: For if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter, i, 5—8.

PREMATURE DECISION.—I have been in the studio of a painter. He had an unfinished sketch in hand. Did I judge of his merits as an artist by that unfinished sketch? No. To have done so would have been quite unfair, and he might properly have complained, that I did him injustice. "Wait," he would have said, "till the piece be completed, till I have exhausted upon it all my skill, till it has received the last touches of my pencil?"

Thus God tells us relative to His works—"Judge nothing before the time." And yet we act very differently. We pass sentence upon his proceedings while they are yet in a state of progression. Wait till His designs are accomplished. Wait till His plans are fully executed. Wait "till the period of the restitution of all things." Wait till God has done, till the divine limner has finished; and then the production of infinite wisdom and benevolence will speak for itself.

STRONG CONFIDENCE.—When Valens, the Emperor, sent messengers to win Eusebius to heresy by fair words and large promises, he answered, "Alas, sirs! these speeches are fit to catch little children; but we who are taught and nourished by the Holy Scriptures, are ready to suffer a thousand deaths rather than suffer one title of the Scriptures to be altered." When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he answered, "He needs not fear confiscation, who has nothing to lose; nor banishment, to whom heaven only is a country; nor torments, when his body will be destroyed at one blow; nor death, which was the only way to set him at liberty from sin and sorrow."

SOUTH WESTERN BAPTIST

Tribute of Respect.

Whereas Death has smitten down, in the bright spring-time of youthful promise, WILLIAM HENRY HORA, who was one of the founders of our Club, and (while his health permitted) its Secretary; we deem it proper to declare this formal expression of our grief, after the demise of one who possessed large, but unassuming literary attainments. He won the esteem of all by the urbanity of his manners and the noble and generous impulses of a rich and cultivated mind. He was gentle, almost to timidity, yet firm and resolute in all that he knew to be right. His mind was polished by a complete classical education, and richly stored with the treasures of learning. He was prompt and punctual in the discharge of all the duties assigned him by the Club; and with feelings of bereavement we have been called upon to witness his departure.

Not only his death is a loss to the Club, but to the South Western Baptist, and to the cause of the Christian Church. He was a man of high character, and his death is a loss to the Church. He was a man of high character, and his death is a loss to the Church. He was a man of high character, and his death is a loss to the Church.

Therefore resolved, 1st, That we deeply sympathize with the parents and friends of the deceased, and unite with them in deploring the loss of one in every respect so amiable.

2d, That the members of the Club wear the usual badge of mourning thirty days.

3d, That the foregoing resolutions be published in the Tuskegee Republican, True Union and South Western Baptist, and that a copy be furnished the friends of the deceased.

W. F. CHILTON, Jr., Chas. B. CLARK, W. H. HOWE, D. M. SAYRE.

Special Notices.

Extract of a letter received from Rev. B. G. Thomas, Taylor, Mo., dated June 1st, 1887. The Rev. B. G. Thomas, Taylor, Mo., dated June 1st, 1887. The Rev. B. G. Thomas, Taylor, Mo., dated June 1st, 1887.

Yours sincerely,
J. L. CARROLL, Calcutta.

ALABAMA ASSOCIATIONAL MEETINGS.

Business Department.

Receipt List.

Religious Affairs in Naples.

Obituaries.

Obituaries.

Obituaries.

Obituaries.

Obituaries.

Obituaries.

Obituaries.

Obituaries.

Obituaries.

Obituaries.

AN IMPORTANT WORK.

Southern Baptist Publication Society.

THIS DAY PUBLISHED.

LIFE OF JAMES MONTGOMERY.

THE POOR BOY.

Arrival of the Canada.

General Intelligence.

Business Department.

Receipt List.

Religious Affairs in Naples.

Obituaries.

Obituaries.

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BAPTIST BOOKS.

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Tuskegee Millinery Emporium.

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