

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

VOL. 9—NO. 24.

TUSKEGEE, ALABAMA, THURSDAY, OCTOBER 22, 1857.

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\$2.50 AT THE EXPIRATION OF THE YEAR

50 NOS. IN A VOLUME

The South Western Baptist

PUBLISHED EVERY THURSDAY MORNING, BY
THOMAS F. MARTIN.JONES, TALIAFERRO & CO.,
PROPRIETORS.

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Advertisements, under the names of ONE HUNDRED MILLION subscribers

and ONE HUNDRED MILLION DOLLARS, shall be entitled to one hundred million extra

for a single day or hour. The affairs of the world would at once stand still. The bands of society would at once become loosened, and everything would fall into irretrievable confusion.

It is true, there may be much credulity in the world, and multitudes in all professions and relations in life are imposed on. But so, also, there is much counterfeit money, and many may be injured or ruined by it. But the existence of a circulating medium is indispensable, and there is by far more genuine coin at any time in the world, and any quantity of spurious coin does not render that valueless which is genuine. So any amount of credulity does not prove that it is improper that men should ever repose confidence in one another, or that all faith is valueless.

Fault-Finding.

A criticising, carping, detracting disposition is one of the most useless and damaging that can be. It is always the offspring of depravity, and lives on it. It corrupts all it touches; it mars all beauty, and labors under the disability of enjoying or finding any good. It is a malignant emptiness, having nothing in itself, and nothing to enjoy in others. Benevolence can enrich itself, in its estimation of the good of others, it can take part in all good motions, but this leanness we are noticing is alone and looks to itself for all good. It is an eye that makes no use of seeing. Here is what a wise man says on the subject:

"There is a disposition observable in some, to view unfavorably everything that falls under their notice. They seek to gain confidence by always differing from others in judgment, and to depreciate what they allow to be worthy in itself, by hinting at some mistake or imperfection in the performance. You are too lofty or too low in your manners; you are too frugal or too taciturn or too free in your speech; and so of the rest. Now, guard against this tendency. Nothing will more conduce to your unbecomingness than living in the neighborhood of ill-nature, and being familiar with discontent. The disposition grows with indulgence, and is low and base in itself; and if any should be ready to pride themselves on skill and facility in the science, let them remember that the acquisition is cheap and easy; a child can deface and destroy; dulness and stupidity, which seldom lack inclination or means, can furnish ignorance, prejudice, and envy with a handle of reproach."

REV. W. JAY.

Spurgeon Challenged.

From the following, which we find in the N. Y. Chronicle, it will be seen that Spurgeon's Baptist sentiments are beginning to excite the opposition of those who fear his great popularity and power as a preacher of the gospel. Very likely the effort to draw Spurgeon into a controversy is designed to excite the prejudices of Pedobaptists against him, and thereby retard the progress of Baptist sentiments through his influence. We hope he will accept the challenge, if the following making it worth his notice, and demolish him, a thing very easily done, and thus put the Baptist element fully in motion.

MR. SPURGEON CHALLENGED.

One Rev. Mr. Vernon, a clergyman of the Church of England, has challenged Mr. Spurgeon, through a London newspaper, to an open discussion on the subjects of infant baptism and immersion. He says:

Rev. — Spurgeon, Sir On Sunday morning last I went to the Surrey Gardens, having been induced to do so from reading the list of persons of rank and education who had been announced as having been amongst your hearers. I had indulged in the hope that you were "doing good," and good only, to a certain extent, but I am grieved to say that, with many of your hearers, I was sadly disappointed. If the specimen I heard on Sunday morning of your pulpit exhibitions be a sample of your general ministrations, then your "days as a popular preacher are numbered." Your attack on the Church of England, on the subject of Infant Baptism and Immersion, though it excited by your jocularly the merriment of your hearers or admirers, manifested your utter ignorance of the whole question. There must be a very vitiated taste in the public mind or feeling to enable it to endure the "foolish talking and jesting" which you indulge in, and the vulgarisms in enunciation, together with the false emphasis and inflexion of voice of which you were guilty. As a clergy-

man of the Church of England, I felt a degree of indignation at your unprovoked attack upon her on a question as to which you are at issue, with all your co-dissenters; but it suited your purpose to select the Church of England as the object of your ridicule. You made a statement as to the "non-imputation of Adam's sin and guilt," as to infants, contrary to Scripture and all the old Nonconformist divines. You made various assertions—a species of argument in which you deal pretty largely—on the subject of christian ministry, all of which were anti-scriptural. You assumed, very conveniently, the entire ignorance of a large portion of your congregation as to any knowledge of christianity, and this you did it enabled you to harp upon one string from your seat or chair of "explanation, refutation and exhortation." With regard to infant baptism and immersion, I challenge you to an open discussion on these questions, though, as I have already said, you ought first to settle them with your co-dissenters.

The Freeman says Mr. Spurgeon will probably not gratify the gentleman's vanity and desire of fame by accepting the challenge.

A Well-Spent Sabbath.

A well-spent Sabbath promotes domestic affection. The members of the family have an opportunity that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrimes some of them during the week, their appearance is better fitted to beget respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is promoted by a workman being able to turn out on a Sabbath morning with his well dressed family, and fill their pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that, to be able to appear thus on the Sabbath, is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will be to prevent them from appearing at church with their children. It is remarkable how closely the loss of Sabbath-keeping habits is connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice.—The immense proportion of crimes that spring from neglect of the Sabbath is a well known fact. Many criminals while under the sentence of death, or of transportation, have confessed that their career commenced with Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice, playing marbles on a tombstone during divine service. The committee of the House of Commons, appointed in 1852, to investigate the subject of Sabbath desecration, remark, in their report, that Sunday labor is generally looked upon as a degradation; and it appeared in evidence, that in trade, in proportion to the disregard of the Lord's day, was the immorality of those engaged in it. One of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted through the Sabbath desecration required by the occupation as practised in London. The journey-men bakers in London, amounting to eight or ten thousand, are seldom in church; general looseness of moral principle is the consequence; from this very circumstance they feel that they are degraded; and not less from a regard to their character than that of their health, comfort, and spiritual welfare, petitioned Parliament in a body to devise means for relieving them of Sabbath work.—N. A. Review.

NORRIS THOUGHTS.—I never found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm, but a bush, an humble, abject

bush. As if he would by these selections check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.

FELCHAM.

FORBEARANCE.—For shame! for shame! Hasty, impatient and petulant Christian! Was David the song of Drunkards? Was Elisha the derision of children? Was Paul called a madman? And must you hold up your head and feel indignation on account of a trifling injury? Do you profess to be a follower of your meek and lowly Lord and Master, and fly off at a tangent because a slight indignity has been put upon you? Go and ponder the words, "With all lowliness and meekness, with long suffering, forbearing one another in love."—Eph. iv. 2.

Was righteous Abel slain? Was Daniel cast into the lions' den? Was Stephen stoned to death, and the Lord of life and glory taunted, buffeted, and spat upon, scourged and crucified? And can't you bear with an offending brother, without giving way to anger, hatred, malice and uncharitableness? Oh, for shame! for shame, brother; open your Bible and pray to Almighty God to instruct, and give you efficient grace to apply the following text, Matt. vi. 14-15.

"If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."—Ermans.

AN ETERNAL WEIGHT OF GLORY.—What a glorious destiny is that of redeemed man's immortality. Paul's thought seems to labor with its own vastness, in its outburst of comprehensive expression, when he exclaims: "Our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory." 2 Cor. 4:17. Numerous texts are employed to describe the future inheritance and glory of the redeemed, and the more fully they are meditated, the more exalted will be our conceptions, the more rapturous our emotions in view and hope of a blessed immortality. The Scripture here referred to is striking by its own contrast. These light momentary trials in this house of our pilgrimage are so related to us and the future, that if sanctified they increase and add to our eternal inheritance. And where else, in the whole range of our language will you find a single idea that so labors for a full expression? "Glory" is itself a sublime thought, an expressive term; "an eternal weight of glory" is grander still; but the whole expression, "a far more exceeding and eternal weight of glory," pours a flood of light upon that blessed world which the gospel reveals.

A PREACHING SAW-MILL.—A Minnesota missionary, writing in the last Home Missionary, of a glorious revival of God's work in this region, mentions the following incident:

"There is a steam saw-mill in our place, which, at that time, was doing a heavy business, running night and day; but whenever the hour for a meeting arrived, whether in the day-time or evening, the mill was stopped, and all hands were permitted to attend. Here, where money brings three per cent. a month, what rate of interest the proprietor was actually paying at that time for capital to carry on his business, this fact possesses some significance. As a brother minister remarked, this silent saw-mill may, in the providence of God, have preached more effective sermons, as to the paramount importance of spiritual interest, than any that were heard from the pulpit."

How many of our Christian business men are preaching with their 'saw-mills,' or other secular establishments, no less earnestly, and more powerfully than any eloquence of the lips can speak. Seek first the kingdom of God.

[Examiner.]

LIES TO CHILDREN.—Some people tell lies to children with the view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that lovely truthfulness by lies.

Be not satisfied with merely being on the Lord's side, but be zealous for God and godliness.

[APPENDIX A.]
REPORT

Of the Board of Trustees of the LaFayette Female College, to the Executive Committee of the Liberty Association.

In submitting our annual Report, we are happy to state that, during the present year, we have had the pleasure of seeing the citizens of LaFayette and surrounding country, step nobly forward and by a private subscription, and without calling on your body, raise a sufficient amount of funds to plaster and finish off the College building, or nearly so. The work is not yet entirely finished; one of the rooms below, and the two towers in front, not yet plastered.

The school has been under the control of Elder Otis Smith, as President, who has been assisted by Elder J. F. Bledsoe, and Miss Sallie O. Smith, in the literary department, and Miss S. Verden, in the music department.

In the early part of the year, the school was somewhat retarded by means breaking out among the pupils; but notwithstanding this, the annual summer examination gave abundant evidence that all the teachers had acted well their parts. We do not recollect to have witnessed any examination which was more satisfactory.

By the report of the Treasurer, made to us, the financial condition of the Institution is as follows:

Amount of indebtedness due Briton Stamps, January 1, 1858,	\$2139 82.
" " " Mrs. C. H. Chisolm " " "	1866 54.
Total	\$4006 36.
Assets, subscriptions which are believed to be good	\$867 50.
Doubtful	203 00.

One-sixth interest in the Patent for Warlick's Iron-frosted Plough in the States of Mississippi, North Carolina and Florida, value unknown; an amount also will be received at the end of the year for the use of musical instruments, which amount, we are unable to state at present.

All of which is respectfully submitted,

WAID HILL, Chairman.

[APPENDIX B.]
REPORT

Of the Executive Committee of the Liberty Association.

Your Committee in submitting their Annual Report, beg leave to state that they can but congratulate the Association upon the present condition of the LaFayette Female College.

By reference to the report of Trustees, made to us, which is herewith submitted, it will be seen that the school is now supplied with an able corps of instructors as can be found in any similar institution; and your Committee are exceedingly anxious to make such arrangements with regard to the school, as will secure the permanency of the teachers, believing that a constant change of teachers is calculated to make the number of pupils at each term uncertain, which, together with the difference of the mode of instruction by different teachers, is apt to have an embarrassing effect on the pupils. Your Committee, therefore, think that it is highly important at the present session of your body, that such instructions be given your Executive Committee for the ensuing year, as will enable them to place the school beyond the possibility of any failure. It will be seen by reference to the report of the Treasurer to the Board of Trustees, that the present indebtedness for the school edifice, two excellent pianos, apparatus, amounts, in the aggregate, to less than \$4000; and by the time the present amount of available assets are collected and applied, the sum will be reduced to near \$3000. If our former expectations with regard to the interest in the patent to Warlick plow, donated to us by Rev. H. Williams, can be realized, it will be seen that the balance to be raised will be comparatively small.

Your Committee recommend the appointment of a suitable agent directly after, or during the present session of your body, to raise the amounts necessary to liquidate the entire indebtedness. After which, we believe that such arrangements can be made as will secure permanency in the teachers as well as patronage in the school.

Soon after the adjournment of your last session, a private subscription was circulated among the citizens of LaFayette and the surrounding country, by which the whole building has been plastered, except one of the towers and the two towers, and it is thought that there will be enough realized to plaster the other room; so that the edifice will soon be finished. All this has been done by the citizens, without your Committee incurring any additional indebtedness.

It will, therefore, be seen, that while our indebtedness is less than \$4000, we have available subscriptions sufficient to reduce the amount to about \$3000. We then have the building nearly finished—have two excellent pianos which cost between 700 and 800 dollars, and the chemical and philosophical apparatus, and our interest in the patent to Warlick's plow, which is one-sixth in the States of Mississippi, North Carolina, and Florida, which is yet to be disposed of. Your Committee have been anxious to pay off the balance of the outstanding debt against the Institution, and have succeeded, as they believe, in paying off every debt against the Institution, except the debts for broomwood, which was borrowed to pay for the creation of the building. So that the whole indebtedness is reduced to two individuals, and for the payment of which, six of our brethren are individually liable; having given their notes for the money.

Since your last session, on consultation with each other, and with various brethren in different parts of your bounds, we came to the conclusion that it was not best for us to undertake to carry out the resolutions of your body on the subject of the appointment of a Domestic Missionary and Colporteur, partly on account of the small amount of funds, and partly because we thought that the field contemplated being supplied, would be supplied by the ministers within those bounds. We have, therefore, taken no action upon that subject.

All of which is respectfully submitted.

WAID HILL, Chairman.

[APPENDIX C.]
REPORT OF THE COMMITTEE ON EDUCATION.

The Committee on Education, report that from all that have been enabled to learn from different sources, they are persuaded the cause of Education is still on the advance among us as a denomination. Our people more highly appreciate, now than before, the great importance of thorough mental training for both sexes as the only safeguard (in connection with piety of heart) against the many errors, and forms of error, of the present day that are sought to be imposed upon the world; and as a consequence, quite a respectable number of Colleges, and many high schools, both male and female, are already in successful operation throughout the South, supported and sustained by Baptists. Some of the Male Colleges are endowed, others partly so, and several have a Theological Department. Our own Howard College above mentioned, has an endowment of near one hundred thousand dollars, and it is to be hoped that the Agent in the field, will soon so increase the endowment, that it shall be one of the best Colleges in the land, not only for literature and science, but theology also.

With regard to our own educational enterprise, as an Association, your Committee would refer you to the reports of our Executive Committee, and Board of Trustees. This Committee, however, would urge upon the consideration of your body, the importance of immediately placing the LaFayette Female College above embarrassment. Brethren, let the example of other Associations, and especially the importance of education to us, as a denomination, prompt us to immediate, united and vigorous action.

Respectfully submitted,

J. W. WILLIAMS, Chairman.

[APPENDIX G.]
ON TEMPERANCE.

Your Committee on Temperance beg leave to report, that they have occasionally had the subject under consideration during the year. From what they have observed themselves, and from what they have learned from others, and from the religious and secular papers of our land, they are persuaded that the Temperance Cause is not advancing now as it did a few years past. In some parts of our country it has very much retrograded. Drunkenness and drunkenness have become quite common in our villages and towns and even some Baptists have been guilty of the same. Brethren, let the example of these gross sinners—seemingly to forget the denunciations of our Master, Jesus Christ, as recorded in Mat. xxiv. 49-51; Luke xii. 45, 46.

Your committee believe that Temperance Societies have done much good in arousing the attention of the people to the evils of intemperance, and in laboring to bring about a reform; but they have come far short of what is desirable, and their work is probably done. They also believe that if the much desired reformation is ever effected, it must be through the instrumentality of the churches of Jesus Christ. The Savior says, "Ye are the salt of the earth." "Ye are the light of the world." "The Saviour says, 'Ye are the salt of the earth.' Ye are the light of the world. Therefore, recommend all our churches to occupy high ground in reference to Temperance, and let their light shine, by living temperately, and by executing promptly a wholesome gospel discipline against all offending members."

Respectfully submitted.

J. W. WILLIAMS, Cha'n.

[APPENDIX D.]
REPORT ON THE BIBLE CAUSE.

DEAR BRETHREN: Your Committee appointed to report on the Bible Cause, beg leave to submit the following:

From the evidence before your Committee, it appears that the Bible, that inestimable gift of God to man, previous to the sixteenth century, was not read mainly in the original languages; but that during the year A. D. 1607 James I. King of England, appointed a Committee of fifty or six of the learned men of his kingdom for the purpose of translating the Bible into

the English language. Forty-seven only of the fifty-four assumed the responsibility. And during the year A. D. 1610, reported the translation of the Holy Scriptures as we now have them, in the Old and New Testaments, and from a report in the South Western Baptist, of August 27th, it appears that the entire English Bible has been translated into forty-eight different languages, that more than forty three million of copies have been printed and circulated among the different nations of the earth, who speak either of the languages into which it has been translated; composing the southern field of over six hundred millions of souls, which leaves nearly five hundred and fifty-seven millions of human beings destitute of the Bible and in heathenism.

There is a circulated among the American people, nearly, or quite, twenty five millions of copies of the Bible, for which we have abundant reason to rejoice and be glad. How can we better evidence our high appreciation of this great blessing, than by using every means within our reach to place this precious volume in the hands of all the destitute? Especially when we consider that the written and preached word, accompanied by the Holy Spirit, it is the only means ordained of God for saving the lost sons and daughters of Adam's race. Wherefore,

Resolved, That this Association recommend each church to form itself into a Bible Society, and that we recommend them to have a sermon on the Bible Cause, and take a collection annually for that purpose; and that we, as Baptists, will ever use our efforts in behalf of that cause.

All of which we respectfully submit.

WM. GRAGGS, Chairman.

[APPENDIX F.]

Report of the Committee on Sabbath Schools.

The Committee on Sabbath Schools beg leave to submit the following Report:

We regard the institution of Sabbath Schools as one of the greatest instrumentalities for the accomplishment of good that obtains in the land.—It is in the Sabbath School that our children receive their most correct and definite ideas of morality and religion, the relation they sustain and the duties they owe to their Creator, and the claims of christianity upon them.

The doctrines, precepts, and duties of religion, are here explained and illustrated in such a manner as not only to bring them within the comprehension of the youthful reasoner; but to make a lasting impression upon their minds. The instructions of the teacher become more direct and personal—secure a more serious attention, and awaken a deeper interest in the mind of the youth, than the teaching of the minister as they are from Sabbath to Sabbath delivered from the pulpit. Yet, notwithstanding these things are so, and we believe them to be so, we find an unpardonable indifference and neglect of Sabbath Schools in the bounds of our Association. We are pained and mortified to have to report that very few of our churches have regularly organized Sunday Schools. Brethren, these things ought not so to be. Let us resolve, that from this time forth, we will labor earnestly to effect a change in this matter. In conclusion we would urge upon our main-tening brethren, the importance of laying this subject prominently before their congregations, inculcating the great necessity and the paramount importance of well ordered Sabbath Schools; and our fervent desire and prayer to God is, that the time may soon come when every church shall be blessed with a Sabbath School—when all our youths shall understand and appreciate the great truths of the gospel, and thus be imbued with that knowledge which makes wise unto salvation.

Respectfully submitted,

M. WILLIAMS, Cha'n.

[APPENDIX H.]

Report on Deceased Ministers.

The Committee on Deceased Ministers report as follows:

Since the last session of our body, we have lost one illustrious minister, WILEY HAVEL, who died on the 10th of April, 1857, at his residence, in Randolph county, Ala., in the full triumphs of the Christian faith. Brother Havel had been a member of the Baptist Church about forty years, and was a zealous, pious and humble christian. Not a stain ever soiled his character. His long service in the vineyard of the Lord had endeared him to many. Those who knew him, will ever cherish, for his memory, the most kind sentiments of Christian affection.

Respectfully submitted,

W. D. HARRINGTON, Cha'n.

[APPENDIX I.]

Report of the Committee on Domestic Missions.

The Committee on Domestic Missions beg leave to submit the following Report:

There is no object of Christian effort which possesses higher claims than this upon our benevolence. It is a vital subject, involving the spiritual welfare of those who are united to us by the tie of relationship, language, and a common country. The stability of our institutions depend, in a great measure, upon the virtue of the people; and the gospel of Christ is the only source of correct principles, and moral action.

As Baptists, we believe our principles to be founded on the truth of God. This increases our obligations to spread abroad the truth which we possess. Our principles and practices appeal to the Bible, and the Bible alone, without any mixture of human tradition.

We are the only people who have uniformly defended a pure spiritual Christianity—the only consistent advocates of liberty of conscience; and as a necessary result, the only uncompromising opponents of Romish superstition. The rising youth of our country, and the thousands of foreigners who are flocking to our shores, demand that every point should be occupied by faithful ministers of Jesus Christ.

While new fields of labor are constantly being opened to our efforts, and the cause of truth demands that they should be speedily occupied, your

The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, OCTOBER 23, 1857.

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

The valuable Reports on first page, are from the late Session of the Liberty Association.

The following just tribute to the memory of the father and father-in-law of the editors of this paper, is taken from the Talladega Reporter. We rejoice not in his death, but that, through the grace of God, he has left such a testimony behind him. The editor of the Reporter has not exaggerated. Eternity alone will reveal all that that good man has done and suffered for his Master. But we forbear, from the delicacy and painfulness of the subject:

DIED, at the residence of Mr. Dudley Snow, near Oxford in Benton county on the 11th instant, of congestion of the brain, Mr. JOHN F. HENDERSON, of this vicinity: aged 64 years.

The above brief notice, contains all that we usually find in the cold and careless newspaper record of deaths. But in this instance, we feel that it would be doing injustice to the memory of the good and true man whose death it becomes our melancholy duty to record, were we not to pay some slight tribute to his sterling worth, mainly christian character and unsullied reputation. We but give expression of the voice of our community, when we state, that in his death we have lost a valued citizen, the church a faithful and consistent member and the world an honest man.

John F. Henderson was born in Jefferson county, Tennessee, on the 6th of September, 1793, and resided in that State until the Fall of 1836, when he removed with his family to Talladega and continued to reside in the neighborhood of this place up to the period of his death. He brought with him the first Printing Press ever introduced into our county. It being the same which now prints this last sad tribute to his memory.

At the early age of eighteen years, Mr. Henderson made a profession of the christian religion, connected himself with the Baptist church, and remained a prominent and useful member throughout the forty-six remaining years of his life. He was in the strictest sense of the term, a true man; upright in all his dealings and intercourse with his fellow-men, bold and unflinching in the advocacy of what ever cause he believed to be just, open, free and decided, both in his speech and action, he left no room for doubt as to which side he occupied on any important question. He was a stranger to deceit, and his candor, firmness and manly bearing won for him the esteem and admiration of all who valued the character of an honest man. His earthly remains were followed to their last resting place in our public burying ground, on Friday the 8th instant, by his bereaved family and a large concourse of weeping friends. Having lived the life of the christian, may we not truly hope that with him "death is the crown of life."

The Alabama Association.

Met with the Prattville Baptist Church on Friday, the 9th of October. The Rev. C. F. STUBBS, preached the Introductory Sermon, after which the body was organized by the re-election of Rev. DAVID LEE, Moderator, Rev. I. LYON, Clerk, and Bro. W. H. HARRALSON, Treasurer. The letters from the churches exhibited a good state of religious advancement. Several of the churches, particularly those in the bounds of Butler county, reported gracious revivals.

The Alabama Association, at its meeting in 1856, adopted Bro. R. W. PRIEST and his wife, of the Central African Mission, as her missionaries, engaging to contribute annually the sum of seven hundred and fifty dollars to their support. Nearly one thousand dollars was sent up by the churches, and raised at the Association for this purpose. It was also resolved to raise a fund sufficient to erect a suitable house for brother and sister Priest, and about five hundred dollars was raised on the spot for that purpose. Every other object of benevolence was duly cared for. The brethren of this Association are not afraid of being begged. Nay, they deem it quite a privilege to be asked to do their duty.

Provision was also made to establish a colored Mission in the bounds of the body, and a committee appointed to carry out the desire of the Association. They have already, we learn, secured the services of a brother every way qualified for the position.

We have seldom seen the deliberations of a body characterized by so much of harmony and good feeling. On Friday evening about dusk, we arrived in Prattville, and learned that our bro. J. T. S. PARK, was to preach, to whom we listened with interest and

profit. On Saturday, our Agent for Foreign Missions, bro. D. G. DANIELL, preached. By the way, bro. D. met with a warm reception at this meeting. His visit among the brethren did good. Saturday night the Associational Bible Society met, and listened to a short discourse from the editor, after which a collection of, say, one hundred dollars was taken up to aid in the circulation of the sacred volume, in our own and foreign lands. On Sabbath at 11 o'clock, Elder DAVID LEE, the Moderator of the body, preached the annual missionary sermon at the Baptist Church. At the same hour, we had the pleasure of addressing a very large congregation at the Methodist Church, without violating any law ever enacted by the King in Zion. Sabbath evening at 3 o'clock, Secretary HOLMES, of the Domestic and Indian Mission Board, of Marion, preached at the Baptist Church, on the duty of, and encouragements to prayer; and at the same hour, Elder I. T. TICHENOR, preached at the Methodist Church, on the mediation of Christ. At night, father CALLOWAY, the Missionary and Colporteur of the Tuskegee Association, preached at the Methodist house—no appointment was made for the other house. During the day, brethren DANIELL and ———, preached to the colored people at the old Methodist house of worship. The Sabbath services, we trust, left a happy impression upon all.

PRATTVILLE is one of the most thriving, enterprising villages we have ever seen. It is said there is not a loafer in the town, nor can the oldest inhabitant remember to have seen such an animal there. Its population is now about one thousand. DANIEL PRATT, for whom the town is named, is doubtless the most enterprising citizen of Alabama. His Gin, Cotton and Wool Factories are unsurpassed by any establishments of the kind in the Southern country. There are no less than eight hundred Gins annually manufactured here, all of which find a ready sale. Mr. PRATT's income from his Gin Factory alone is upwards of one hundred and twenty-five thousand dollars. Seldom have we shared the hospitality of so generous, social, and enlightened a population. Mr. PRATT is a worthy and pious member of the Methodist Episcopal Church, and entertained quite a number of the delegates. We shall long retain a lively remembrance of our sojourn in that pleasant and hospitable village.

The next Session of the Association will be held with the Damascus Church, near Greenville, Butler county, at the usual time.

Columbus Association.

I left Tuskegee, on the 9th inst., by Railroad; and without informing the reader, like some tourists, that the "iron-horse" went "toot! toot!" several times on the way, and drank a good deal of water, and fed on wood; and, further, without detailing any sickly incidents on the way, I landed in Columbus on the same day. That good and kind man, W. C. Gray, furnished me with a conveyance, and I set out with the Delegates of the Columbus Church, and that laborious minister, T. U. Wilkes, of Atlanta, Ga., the evening of the same day, for the Association, distance 25 or 30 miles, at Bethlehem Church, Harris county, Ga.

The first night we stayed at the house of, and enjoyed the hospitalities of Sister Granberry, wife of the late much lamented Elder Granberry, of Harris county. Next day we passed through the handsome town of Hamilton, where there is a flourishing Baptist church, under charge of the laborious Atkinson, and a little past eleven we reached the place of the Session. I soon heard a voice, like one preaching in earnest; went to the door, stood most of the time, and listened to the remaining part of Elder J. Perryman's pointed and energetic introductory sermon.

After an intermission, the Association was organized, by electing Elder Durham, Moderator, and Elder Murphy Clerk. Most of the letters read, indicated a gratifying increase in the Churches. From their various documents, I gathered that the Association is in a healthy, prosperous condition. It has a Domestic Mission in its own bounds, to supply the "waste places;" Colportage united with it, which is doing much good. It has, also, a Missionary, brother Phillips, in Central Africa, who is supported by the churches. All these claims were met in dollars and cents, promptly. And feeling able to do more, they raised \$100 to support a native Indian preacher, and intend to sustain him annually. Seldom have I seen monied responsibilities more promptly met.

Preaching was kept up at the stand, to good effect, during the Session. On Sabbath, J. H. DeVotie, of Columbus, preached the Missionary Sermon, in his usual felicitous manner, and H. E. Tallafiero, preached in the evening. My acquaintance and interview with the brethren of that Body, will not be forgotten on my part. With such ministers and members it will always be

"an heavenly place in Christ Jesus."

The Session began on Saturday, and closed on Monday evening, at a late hour. Then "every man to his tent, O, Israel!" H. E. T.

Banks.

Our exchanges come to us, announcing Bank Suspensions in every direction. We presume all of them will suspend, in self-defense. It is probably best for the present for them to do so. The people will have to use the money of suspended Banks, that are good, as a circulating medium. It is a singular state of things; but we must make the best of it. The Banks will soon adjust themselves, and then confidence will be restored, and things will move on again.

Send on, all who are indebted to the S. W. Baptist, bills on any Southern suspended Bank that has been considered good, and we will take it as gold and silver, till further notice is given.

Judson Female Institute, and Howard College.

Letters from Marion inform us that the "Judson" has opened even better than usual, there having been registered the first day of the term one hundred and sixty-three pupils. This number has since been increased to two hundred. The new building is occupied in part, and will be entirely finished in a week or two. About one hundred and twenty of the pupils are boarding in the Institution. We sincerely rejoice in the prosperity of this school. Its honored Principal, bro. S. S. SHERMAN, is eminently worthy of the position he fills.

We learn also, that the "Howard" has opened much better than usual. This is also a source of high gratification to us. Brethren, send your sons to the Howard. Let us not only endow it with money, but endow it with pupils.

The Convention.

The following was sent us by Prof. R. P. Latham, of Talladega, last week, but too late for insertion. We hope there will be a full attendance. We pledge that town and community to be liberal and accommodating:

Notice.

Delegates to the Alabama Baptist State Convention, to be held Friday, Nov. 6th, are informed that on Thursday, Nov. 5th, vehicles will be in readiness at the head of the Railroad track, on the Coosa river, to convey them to Talladega.

H. G. BARCLAY, G. T. McAFEE, S. WHATLEY, P. MORGAN, JOHN HENDERSON, W. S. McGEE, Com't. of Reception.

Declined.

We decline publishing the "Caution" sent us by the Clerk of Fellowship Church. In such cases, we publish Ministers of the Gospel, because their characters belong to the public, and on account of their capability of doing mischief. But private members, we think, should not thus be published. Private letters should be sent, cautioning the Churches against them.

J. C. Curry, of Newbern, wishes us to continue our articles on the "Efficacy of Prayer." This we will do, the Lord permitting, at an early day. We have been busy attending Churches and Associations, of late, which interrupts regular editorial articles.

Vexatious.

A few weeks since we received the following note from a subscriber in Mobile:

"This is to inform you that my paper has not been received in six weeks. I do not know why it is, but I suppose it is either lost on the way, or in Mobile. Please send it with brother K. Hawthorne's bundle, and I will be sure to get it."

We have received more complaints from that office than from any other in the bounds of our circulation. We unhesitatingly say, we send a paper to every subscriber at that office, weekly. We send them in a large package, except a separate bundle to K. Hawthorne, and if the large package gets there, there is a paper for every subscriber. And that it does reach its destination, we infer from the fact, that some do not complain. Those who do not get their papers regularly, may charge it to mismanagement in the Post Office, somewhere. This we regret to say, but must say it in self-defense.

The \$10 sent by Samuel Turner, for brother Hunter, was received and published in our paper.

There will be a Session (not the annual one) of the East Alabama Baptist Convention held with Mt. Zion Baptist Church, Talladega county, Ala., to commence on Friday before the 1st Sabbath in November. As one of the editors will be present, we hope our brethren in that section, who are indebted to this office, will then make payment. The same is requested and expected at the Baptist State Convention in Talladega the week following.

A Word of Caution.

It is generally conceded, that a church without the "Spirit of Christ is none of his." Baptists began in the Spirit, and they should watch lest they end in the flesh. Prosperity is dangerous to Churches, as well as to individuals. Nothing is more evident than the ultimate triumph of Baptist sentiments. Their views are growing rapidly, every day. Of course, they are necessarily engaged in hot controversy. They are both opposed and attacked; and these have made them expert in combat, and some to love it. There is great danger, then, of Baptists, even in contests for truth, losing the Spirit of Christ. Nations that have been successful in conquests have become tyrannical and vain, and have fallen. So of religious sects and political parties. Is there nothing in these "Pillars of Salt" to learn Baptists a lesson?

"The glorious future" predicted for Baptists, is dawning upon us; and happy will it be for them, if they do not turn that glory into shame. If, in their success, they should lose the Spirit of their Master, God will raise up another people—other habitations—for the indwelling of his Spirit. There must be a Temple for the Holy Spirit. And, so far as instrumentality is concerned, it is for Baptists to decide, whether they shall be that Temple. If they allow themselves to be puffed up by their success, they will be left with the form of godliness, without its power.

Let both ministers and members cultivate spirituality of mind, and speak the truth in love. The truth as it is in Jesus, should be maintained fearlessly; but all ultraisms should be carefully avoided. Ultraists have never succeeded for any length of time, in any cause. Truth has often been wounded in the house of its friends, by extreme men. Brethren, one and all, imbibe and maintain the Spirit of the Master, and soul prosperity and denominational prosperity will follow.

Canaan Association.

Elder A. C. Thomason sends us a handsome list of subscribers; and we publish his reference to the above Association. His letter is dated Oct. 10th: "DEAR BRETHREN: I am just home from the Canaan Association, which met with the Rock Creek church, Jefferson county. Elder A. J. Waldrop was elected Moderator, and E. E. Moore, Clerk. The business of the Association was very harmonious. Elder Hezekiah Moore, was employed as the Domestic Missionary, who entered upon his labor at once. On Monday night the Lord manifested his glorious presence in the conversion of about twenty, and when I left Tuesday morning, Elders H. G. Smith and H. Moore, had consented to continue the meeting. Should no one report the final result of the meeting, I will do so, when I learn it. I hear much complaint of a spiritual declension, but thank God, we know nothing of it amongst these mountains, but on the contrary, every thing is on the advance. I see much said in the "S. W. Baptist" concerning the cause of a spiritual dearth. The main secret spring of the cause of it in my humble opinion, is vanity and human pride which the Devil has infused into the human heart, and it will never be any better until the Churches frown down formal religion and foolish extravagance, and learn the whole duty of man: "to fear God and keep his commandments."

A COLLEGE ENDOWMENT COMPLETED.—Rev. Dr. Campbell, President of Georgetown College, has been laboring for some months past to secure an endowment of one hundred thousand dollars, in addition to the buildings, library and other property of the institution, the annual income of which is to be appropriated to the payment of Professors salaries, &c. The President of the Board has issued his certificate that that sum has now been secured in good and collectable notes, and that all the conditional subscriptions, payable when that sum was secured, are now due.

Well done for Kentucky Baptists! In a short time they have done for their Georgetown what we have been, trying shall we say? to do for our Howard for years. When shall it be proclaimed that Howard College is fully endowed?

We publish the following from an esteemed brother. We do not wish, for the present, to give any opinion on the subjects proposed. Our readers can form their own opinions in the premises:

ABERFOIL, MACON CO., ALA., Oct. 12, 1857.

DEAR BRETHREN EDITORS:—Please give in the columns of the South Western Baptist your opinions as to the propriety or impropriety of Baptist Churches adopting affirmatively, as a rule of Government, the following queries:

1st. Are Baptists holding letters of Dismission amenable to the Church? 2nd. If amenable, are they entitled to vote in conference? 3rd. If entitled to vote in Conference while holding said letters of Dismission, is the Church authorized to require their regular attendance at Conference

meetings, and for failure on their part to deal with, and excommunicate them?

Your brother in Christ,

N. B. I do not wish my name to appear in print, but want light on the government of a Baptist Church. I have heretofore been taught to believe that a church had no right to allow the second, nor to require the third position; and in the first, that a dismissed member was only amenable so far as moral conduct was concerned; but they were all adopted in the last Salem Association, and I wish your opinion.

We extract the following from a private letter written by a Southern Baptist sojourner in Valparaiso Chili:

VALPARAISO, CHILI, Aug. 13, 1857. There is not much of any thing going on here at present. The papers are still discussing the subject of free toleration in religious matters. An incident occurred here about two weeks ago which caused some talk among the advocates and opponents of the measure: this was a funeral which took place under the following circumstances: a French Catholic, a mechanic and a member of the fire department, died without confessing; his friends on applying to the Cure for a licence to bury him in the Catholic cemetery were refused, on the ground that it was unlawful to grant the rites of burial to any one who had not received absolution; but others say that it was out of revenge for not having received the fees they usually get in such cases. The friends of the deceased, highly indignant at the conduct of the priest, applied to the Protestant Church, (Episcopal) and obtained leave to have their friend interred in their burying-ground. The funeral took place on Sunday; on the same day there was a great Catholic celebration in honor of St. Peter. The funeral was attended by two French fire companies in uniform, and about 400 other people of all nations. The ceremony was conducted by the English clergyman. As soon as he was through, a Frenchman, a friend of the deceased, and also a Catholic, stepped forward, and standing over the grave, delivered a short discourse in the way of an apostrophe to the soul of his departed friend, in which he bitterly denounced the conduct of the Cure and of the Catholic priests generally, and concluded by saying that if our Savior should visit the earth, "with his whip, he would drive out the mercenary hypocrites who pollute his temples, and who with all their pride, avarice, tyranny and exertions, do not blush to declare themselves the ministers of Jesus Christ." In the "Mercurio" of the next day, there was an account of the funeral in which the writer spoke very highly of the Protestant clergyman, calling him "the minister of a religion which, however heretical and erroneous it might be in theory, was nevertheless in practice, a religion of charity, Christian benevolence and toleration, which he was sorry to confess, was more than could be said of that which he had been taught from his infancy to consider as the only true and apostolic church."

The winter here is about over, and I am very glad of it, for as we have no stoves or fire-places of any kind here, except to cook by, though the winter is not so cold as in any part of the United States, north of the southern part of Louisiana, it has been any thing but pleasant.

Yours affectionately, T. B. F.

For the South Western Baptist.

Notice.

The adjourned meeting of the Alabama Baptist State Convention, will be held at Talladega, commencing on Friday before the second Sabbath in November next. The appointments are as follows:

Introductory Sermon, Rev. J. S. Abbott.

Missionary Sermon, Rev. S. R. Freeman.

Education Sermon, Rev. J. K. Barry. Reports will be expected from the various standing committees, viz: On Education, A. J. Battle, Chrm. On Temperance, R. Holman, " On Dom. Missions, W. Howard, " On For'n missions, D. P. Bestor, " On Sab. Schools, L. L. Fox, " On S. B. P. Soc. I. T. Tichenor, " A. G. McCRAW, President. SELMA, Oct. 12, 1857.

It is a peculiar kind of expression, Eph. iii: 19, where the apostle prays, that they might "know the love of Christ, which passeth knowledge." We may know that, experimentally, which we can not know comprehensively; we may know that, in its power and effects, which we can not comprehend in its nature and depths. A weary person may receive refreshment from a spring, who can not fathom the depth of the ocean from whence it proceeds.

THE SIX OF COVETOUSNESS.—We read in the Bible of persons falling into gross sins, and yet being restored and saved; but not of the recovery of one who was guilty of the sin of covetousness. Baalam, Gehazi, Judas, and Ananias and Sapphira are awful examples.

Communications.

For the South Western Baptist.

Good News.

SKIPPERSVILLE, Sept. 25, 1857.

MESSRS. EDITORS: Elders Wm. Lee and Daniel Cumble have just closed an interesting meeting at Antioch church, which continued seven days, during which time there was 12 received by baptism, and one by letter. This is indeed, to many, good news, especially to the brethren and young converts. Besides the accessions to the church, there is a work wrought upon the hearts of many of the congregation, that no doubt will lead them to salvation, whilst there are many of the citizens of this vicinity, that from the expression of their countenance, one may judge that they have been made to feel that they were sinners before God. Brethren, it has been a revival time with us indeed, for we have been permitted at many different times during the meeting to set in Heavenly places in Christ Jesus. A BENEFICIARY.

For the South Western Baptist.

DEAR BRETHREN: I have the pleasure of announcing to you, that I closed a protracted meeting of five days and nights duration, on the last day of September, at Big Hurricane church, Tuscaloosa county, at which the good Lord manifested his presence in the conversion of about forty sinners. Seventeen connected themselves with the church, and doubtless many more will do so soon. I was without any ministerial aid except Elder Wm. Moore, (C. Presbyterian,) preached once and brother Price assisted me much in exhortation and prayer.

Your bro. in Christ, A. C. THOMASON. VALLEY HOME, Oct. 2, 1857.

For the South Western Baptist.

CROSS KEYS, Oct. 12, 1857. BRO. TALLAFIERO: Will you please announce that Bro. McDaniel, of LaFayette, Chambers county, will preach at Cubahatchee Church, Macon county, on the 2nd Sunday and Saturday before in November, on the 12th of November (Wednesday) at Mount Meigs, Montgomery county, and the third Sunday in November, and Saturday before at Pine Level church, Montgomery county, where he will remain several days—on Thursday, and Friday before the 4th Sabbath in November at Panther's Creek Church, Montgomery county, and the 4th Sunday and Saturday before, in November, at Greenwood, Montgomery county. Yours,

J. M. NEWMAN.

For the South Western Baptist.

We request subscribers to the Home and Foreign Journal, and the commission, in remitting sums less than \$5 to send specie or Postage Stamps. Small notes are usually at a heavy discount here, and now cannot be sold at all. For sums of \$5 and over, South or North Carolina bills are greatly preferable to any other Southern or Western money.

We trust that all who are in arrears will pay up, and that the brethren will exert themselves to extend the circulation of these papers.

A. M. POINDEXTER, Cor. Sec. RICHMOND, Oct. 8, 1857.

For the South Western Baptist.

Whose adorning let it not be the outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.—PAUL.

It is a glorious Sabbath morning. And the sun just returned from his errand of love to our benighted antipodes, casts on all around his alchemistic glance. The songsters within their jeweled homes have not ceased to pour forth their joyous note of praise to Him who careth for the sparrow.

Within your room of your stately mansion, with blinds almost closed, and double curtains that reach the floor, and prove impervious to the sun's invigorating rays, sits one whose every hair is numbered, save those which lie upon the bureau. The maiden's mind seems busy while she swings to and fro in her large cushioned rocking-chair, with her wrapper thrown around her. She arises, kneels upon the soft yielding carpet, and opens her trunk, and spreads robe after robe upon her bed, the first delicately embroidered and of snowy whiteness; the second a glittering silk with ever varying shades, then another equal in beauty with the first, and another in richness with the second. She gazes silently upon them with lips compressed, for she too must endure the toil of thinking and of judging.

She makes her way across the room, confronts a mirror, and there admires in herself the beauty of a cellular plant. "Now the inferior priestess trembling, begins the sacred rites of pride." The dark, luxuriant hair is faultlessly arranged upon her marble brow. Then the unnumbered hairs woven into a beautiful braid are placed where one would look for the organ of reverence. By means of rouges cosmetics, the fair cheek moment rises in her charms. And now with smiles repaired and

toilet complete, she stands arrayed in such apparel, with ornaments of gold and plaited hair, beside you darkly curtained carriage with beautiful horses, whose crimson drapery is floating in the breeze.

In an ancient forest whose giant arms have been knit together by the hand of time, stands a temple dedicated to the true and living God. Beside whose sacred desk stands a minister with solemn majesty; his hands are raised towards the heavens, and the voice of prayer and supplication is wafted through that hall and up to the throne of God.

Here are assembled the followers of the meek and lowly Jesus—the man of sorrows, and acquainted with grief; and while the minister is thus engaged, they sit with their reverential heads erect, and gaze vacantly (perhaps) upon the magnificence by which they are surrounded. Among this assembly sits that maiden with her silk of ever varying shades, and those around are attired with equal splendor. These are they who have crucified the flesh, and are crucified unto the world, and who the Apostle commands to adorn themselves with good works which become women professing godliness.

Now the air is stirred by the breath of music with its low majestic modulations, faultless to the ear of a perfect amateur, and now with its grand reverberations, loud enough to reach the highest heavens, if golden notes could pierce the atmosphere of love which surrounds the New Jerusalem.

Look within that stately mansion once again for every window is thrown open to it in the breath of life. The maiden wrapped in a brodered gown reclines upon a bed of sickness. The mirror is taken from the bureau and placed beside her, that she, and she alone may see the "light of beauty wane away." But the ravages of disease cannot long be veiled by the hand of art, for the sunken eye, the faltering voice and the drop upon the brow, like the night-dew, speaks of death. (But) "Can this be death? there's bloom up on her cheek, but now I see it is no living hue."

For death claims his painted bride, who has so carefully arrayed herself for the bridal chamber, the dark cold grave. But where is the ornament which is of great price, even the ornament of a meek and quiet spirit. REUBEN.

For the South Western Baptist. Ten Islands and Tallasatchee Association.

MESSRS. EDITORS: I do not intend writing a detailed account of the recent session of these two bodies. This you will see, as both of them determined to have their minutes printed at the office of the S. W. Baptist—something they never did before. I will state, however, that they were interesting meetings. Harmonious meetings—such as will prove a great blessing to the work in which they are engaged. The Ten Islands Association met Saturday before the fourth Sabbath in Sept., with Mt. Gilead church. And Tallasatchee Saturday before the first in Oct., with New Hopewell church. My principal object in writing, is to mention the zeal and unanimity with which these bodies took hold of, and resolved to co-operate with the "East Alabama Baptist Convention."

The Ten Islands resolved to turn their funds all over to the Convention, and a large delegation volunteered to attend the next session of the Convention. Tallasatchee did the same, and more. After she turned her funds into the hands of the Convention, she raised one hundred dollars more to be sent by her delegates to the Convention.

God is in this work! It is sure to succeed! It is what this part of Alabama has needed for fifteen years. And dear brethren, let no ordinary reason keep us from its approaching meeting at Syllacogga. I speak to those who are friends of the Convention. Remember, brethren, God has a work for you personally, at Syllacogga.

Respectfully, TYRO.

For the South Western Baptist.

Book Notice.

ILLUSTRATIONS OF SCRIPTURE SUGGESTED BY A TOUR THROUGH THE HOLY LAND by H. B. HACKETT, Boston, Heath and Graves.

The press, as far as I have seen, have been silent in reference to the true merit and value of this work. Why it is, I do not know. One thing, however, I do know—I know it is a work that throws light on Scripture, and hence it is worthy of a personal and investigation by all persons that desire to understand the word of God. The style of the author cannot be surpassed. His manner is easy, simple and interesting. Dr. Hackett, traveled through the Holy Land, in the Spring of 1852. But in the place of writing out a full history of the manners and customs of that country, he has given us facts to illustrate passages of Scripture referring to the manners and customs of the people. The author has not only availed himself of the advantages of the customs of the people in that land, but he has also

The Family Circle.

Gems From old Authors.

None can make a Christian but he that made the world.

Be willing to want what God is not willing to give.

The best of Christians are found in the worst of times.

Complaining of God, is one thing; complaining to God, is another.

I had rather be a means of comforting one of God's dear children, than gain the applause of a nation.

Better is it to go with a few to heaven, than with a multitude to hell, and be damned for the sake of company.

Divine consolations are then nearest to us, when human assistances are furthest from us.

Contentment without the world is, better than the world without contentment.

Of all created comforts, God is the lender. You are the borrower, not an owner.

If comfort fails, God's faithfulness does not. What though your pitcher is broken? The fountain is still as full as ever.

Creature comforts are often, to the soul, what suckers are to a tree; and God takes off those, that this may thrive.

Christ is ever present in and with his people; and while he is on board the ship cannot sink. He may, indeed, seem to sleep, for a time; and to disregard both the vessel and the storm.—Do you awake him, by prayer and supplication.

Even when a believer sees no light, he may feel some influence; when he can not close with a promise, he may lay hold on an attribute and say, "Though both my flesh and my heart fail, yet divine faithfulness and divine compassions fail not. Though I can hardly discern, at present, either sun, moon or stars, yet I will cast anchor in the dark, and ride it out, until the day break, and the shadows flee away."

Have you any reason to believe that you have, at any time, had communion with God, in private or in public, in your closet, or in the family, or in the house of God, under any ordinance, either the ministry of the word, or prayer, or the supper of the Lord?—Then you may be assured Christ has made satisfaction for you, or you would never have enjoyed such communion.

Sometimes, perhaps, thou hearest another Christian pray with much freedom, fluency, and movingness of expression; while thou canst hardly get out a few broken words in duty. Hence thou art ready to accuse thyself, and to admire him. As if the gilding of the key made it open the door the better.

If I had the righteousness of a saint, says one, O how happy should I be! If I had the righteousness of an angel, say another, I should fear no evil. But I am told to say, that the poorest sinner, who believes in Christ, has a righteousness infinitely more excellent, than that of either saints or angels. If the law asks for sinless perfection, it is to be found in Christ, my divine surety. If the law requires an obedience, that may stand before the burning eye of God; behold, it is in Jesus, my mediator. Should the strictest justice arraign me, and the purest holiness make its demands upon me; I remit them both to my dying and obedient Immanuel. With him the Father is always well-pleased; and in him, the believer stands complete.—*Hervey.*

Persons who make a peculiar profession of godliness, should be peculiarly circumspect in their moral walk else they hurt, not only their own character, but, above all, the cause of religion itself; and resemble a man who carries fire in one hand and water in the other.

God's comforts are no dreams. He would not put his seal on blank paper, nor deceive his afflicted ones that trust in him.

Slanders.

Yes, pass it along, whether you believe it or not; that one-sided whisper against the character of a virtuous female. You say you don't believe it, but you will use your influence to bear up the false report, and pass it on to the current. Strange creatures are mankind! How many reputations are lost by surmise! How many hearts have been chilled by a whisper! How many benevolent deeds are chilled by the shrug of a shoulder! How many individuals have been shamed by a gentle mysterious hint! How many chaste bosoms have been wrung with grief by a single nod! How many graves have been dug by a false report!

Yet you will pass the slander along! you will keep it above the water by a wag of your tongue, when you might sink it forever. Destroy the passion for telling a tale, we pray. Lisp not a word that may injure the character of another. Be determined to listen to no story that is repeated to the injury of another, and as far as you are concerned the slander will die. But tell it at once, and it may go on the wings of the wind, increasing with each breath till it has circulated through the State, and has brought to the grave one who might have been a blessing to the world.

If the eye of your faith is fixed upon God's Christ, the eye of his love is fixed upon your person.

A Garden Overrun with Weeds.

Harry. Father, I don't like to go to school. I wish you would let me stay at home this morning. Charles French's father does not oblige him to go to school.

Father. Give me your hand, Harry. Come with me. I wish to show you something in the garden. See how finely these peas are growing! How clean and healthy the vines look! Do you think we shall have an abundant crop?

Harry. Oh yes, father. There is not a weed about their roots; and those little poles, or bushes, stuck in the ground hold them up, so that they have a fine chance to grow.

Father. Now, go with me across the road, to look at Mr. French's peavines, through a large opening in his fence. Well, my son, what do you think of Mr. French's peavines?

Harry. Oh father! I never saw such poor-looking peas in my life! There are no sticks for them to run upon, and the weeds are nearly as high as the peas themselves. There will not be half a crop of them.

Father. Why are they so much worse than ours, Harry?

Harry. Because they have been left to grow as they please. I suppose Mr. French just planted them, and never took any care of them afterward. He has neither taken out the weeds nor trained them to grow right.

Father. Yes, that is the truth my son. A garden will soon be overrun with weeds and briars, if it is not tilled with the greatest care. Children's minds are like garden-beds, and they must be more carefully tended than the choicest plants.

If you, my son, were never to go to school, nor to have good seeds of knowledge planted in your mind when you become a man, it would resemble this weedy bed in Mr. French's land, rather than the beautiful one in the garden! Would you think me right to neglect my garden as Mr. French has neglected his?

Harry. Oh no, father. Your garden is a fine garden, but Mr. French's is all overrun with weeds and briars. It will not yield half as much as yours.

Father. Do you think, my son, it would be right for me to neglect my child as Mr. French neglects his and allow him to run wild, and his mind to become overgrown with weeds?

I send you to school, in order that the garden of your mind may have good seed sown in it, and that these seeds may spring up and grow, and yield a good crop. Now, which would you prefer, to stay at home from school and let the garden of your mind be overrun with weeds, or to go to school, and have this garden cultivated?

Harry. I would rather go to school. I will never again ask to stay at home from school. But, father, is Charles French's mind overrun with weeds?

Father. I am afraid that it is. If not, it surely will be, if his father does not send him to school. For a little boy not to be sent to school, is a great misfortune, and I hope you will think the privilege of going to school a very great one indeed.

The Child's Gospel.

A very little girl had been early taken to church, and taught to behave reverently there. She was told that public worship had been appointed by God, and that she must attend seriously to its several parts, till she should be able to comprehend them. So she would fix her eyes attentively on the preacher, and listen to all he said, though able to understand but little.

But once a smile of joy was observed to pass over her expressive face. Her eyes grew bright, and her red lips parted as if to speak. She had been repaid for her docile listening. In the midst of his discourse, the minister had repeated the Saviour's invitation, "Suffer little children to come unto me, and forbid them not."

She had learned this passage by heart in her lisping infancy; but in the voice of the clergyman, whom she revered, it came to her with force and authority. It was like an old friend in a new garment—the shining garment of heaven.

Hastening home to her mother, who had been detained by indisposition from the public service of the Sabbath, she threw her arms around her neck, exclaiming with great animation, "O mamma, dear mamma, I have heard today the child's gospel!"

Who is to blame for the INCREASE of BACHELORS?—PORT EDWARD, N. Y. June 8.—Editors Evening Post:—A few days since an article appeared in your paper under the heading of "Who Marry and have children in America?" The article in question certainly gives a correct view of the state of society, so far as it goes, but it only goes half way. It is the blame for the extravagance of the female portion of the community, in carpets, pianos, wet nurses, &c., but it does not mention Fifth Avenue places, costly horses and vehicles, and splendid chaises. Certainly the women are not to blame for these. Look at the expenses of our young men in fashionable dress, brandy, cock-tails, mint juleps, oyster suppers, Spanish cigars. I think that if the account were balanced, it is doubtful which side would be preponderate. I apprehend that the fault in extravagant living pervades the whole community, both sexes being equally to blame. Even our funerals here become so costly that one can hardly afford to die. You may be sure that our young women are so careful about entering into matrimony as the other sex, and quite as unwilling to make themselves wretched by marrying thriftless and dissipated young men.

Reading Aloud.

There is no treat so great as to hear good reading of any kind. Not one gentleman or lady in a hundred can read so as to please the ear, and send the words with gentle force to the heart and understanding. Indistinct utterance, whines, drones, nasal twangs, guttural notes, hesitations, and other vices of elocution, are almost universal. Why it is, no one can say, unless it be that either the pulpit, or the nursery, or the Sunday School, gives the style, in these days. Many a lady can sing Italian songs which considerable execution, but cannot read English passably. Yet reading is by far the more valuable accomplishment of the two.

In most drawing-rooms, if a thing is to be read, it is discovered that nobody can read; one has weak lungs, another gets hoarse, another chokes, another has an abominable sing-song, evidently a tradition of the way in which he said Watts' hymns when he was too young to understand them; another rumbles like a broad-wheel wagon; and another has a way of reading which seems to proclaim that what is read is of no sort of consequence, and had better not be listened to.

A Chapter on First Things.

The oldest book known to be extant, which has the name of the place where it was printed, and that of the printer, together with the date of the year when it was executed, is a beautiful edition of the Psalms in Latin. It was issued at Mentz by Faust & Schœffer, in 1457, just four hundred years ago. The most perfect copy known is that in the Imperial library of Vienna. It is printed in folio on vellum, and is a superb specimen of printing. A second edition of the work was issued in 1459, under the patronage of the St. Albans and Benedictine monks, which contained, probably, the first printed text of the Athanasian creed.

The earliest printed book, containing text and engravings, is called the *Historie of Joseph*, Daniel, Judith and Esther, printed by Joseph Pfister at Bamberg, in 1462. It is among the rarest typographical curiosities in existence, there being only two known copies of it—one at the royal library at Paris, and another in the collection of Earl Spencer. The entire text of the Bible, with similar embellishments, appeared in 1473.

Gutenberg invented and first used separate letters or movable types in 1424. As early as 1423 he had printed with lines cut in wood, but this was only a small mechanical advance on what had been done for many years.

The first engraving on wood, of which there is any record in Europe, is that of the ancient "Actions of Alexander," by the two cunos, executed in the year 1285 or 1286. The engravings are eight in number, and the size about nine inches by six.

Stereotype printing was introduced into London, by Wilson, in 1804. The first tragedy in English was "Gorboduc, or Ferrex and Porrex," in 1561, and the first comedy the "Supper," in 1666.

The first recorded novels are the *Milesiad* tales of Aristides.

The first almanac in the English language was printed at Oxford in 1503.

The first printed music was in 1503. No more than forty tunes had been published in any one book before 1594.

The first printing press set up in America was "worked" at Cambridge, Massachusetts, in 1629.

The first book printed in America was the "Bay Psalm Book," published in Cambridge.

The first books of music published in America were issued in 1714 and 1721—the former by the Rev. John Tufts, of Newberry, and the latter by the Rev. Thomas Walter, of Roxbury.

The first paper mill erected in America was at Elizabethtown, New Jersey, which Wm. Bradford, royal printer of New York, New Jersey, and Pennsylvania, purchased in 1728. In 1730, the second went into operation at Boston, the Legislature of Massachusetts granting aid.

The first newspaper printed in the New World was published in Boston, under date of September 22, 1690. A copy of this paper is preserved in the Colonial State Paper Office, London. It is about the size of a sheet of letter paper, and one of the pages is blank.

Good Society.

It should be the aim of every young man to go into good society. We do not mean the rich, the proud and fashionable, but the society of the wise, the intelligent and the good. Where you find men that know more than you do, and from whose conversation you can gain information, it is always safe to be found. It has broken down many a man by associating with the low and vulgar, where the ribald song was inculcated and the indecent story to excite laughter, and influence the bad passions. Lord Clarendon has attributed success and happiness in life to associating with persons more virtuous than himself. If you wish to be wise and respected—if you desire happiness and not misery, we advise you to associate with the intelligent and the good. Strive for mental excellence and strict integrity, and you will never be found in the sinks of pollution, and on the benches of retailers and gamblers.—Once habituate yourself to a virtuous course—once secure a love of good society, and no punishment would be greater than by accident to be obliged for half a day to associate with the low and vulgar.

Walk, believing God's word, when you cannot see the light of his countenance.

Educational.

JUDSON FEMALE INSTITUTE, MARION, ALABAMA.

THE JUDSON INSTITUTE will commence its twentieth annual session on the 1st of October.

Faculty.
S. S. SHERMAN, Principal.
S. C. SWEETZ, Mathematics, and Natural Philosophy.
Prof. H. AUGUSTUS POND, Vocal and Instrumental Music.
Miss M. E. SHERMAN, Teaching Teachers, English and Latin.
Miss LOUISA DEWEY, Botany and English Literature.
Miss ELLEN L. BAKER, French.
Miss AMELIA H. MIXER, Drawing, Painting, &c.
Miss LUCY A. MASON, Music.
Miss FANNIE INGERSOLL.
Miss R. ELIZA TUCKER.
Miss ELIZA SANDERSON.
Miss ESTHER F. PIERSON, English.
Miss MARGARET J. SHERMAN, Latin.
Miss ELIZA C. INGERSOLL, Preparatory.
Governess, Miss E. F. PIERSON.
Matron, Mrs. ELIZA BOLTON.

The new building will be finished and neatly and comfortably furnished. The Principal will move into the institute and assume the general management of the Boarding Department; his Lady will also devote to her personal attention. The arrangements of this department will be all respects greatly improved.

Prof. H. AUGUSTUS POND, an experienced and successful Teacher, and eminent Musician, will have charge of the Music Department. Prof. P. is an American and enjoys a high reputation in Cincinnati and New York, as a Vocalist, Pianist, and Organist, and is also an accomplished Composer. He is also the author of many popular melodies.

For further information, or catalogue, apply to S. S. SHERMAN, Principal, Marion, August 31, 1857.

EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, MACON CO., ALA.

LOCATED in Tuskegee, a village far famed for its beautiful climate, and its proximity to the Montgomery and West Point Railroad, which passes at the distance of four miles, and from the upper and lower ends of the college, the public may feel assured that the high standard of education here adopted will never be lowered. It is our determination to present at all times an institution whose facilities for instruction shall justify claim to its position as the best of all in the South, and one which will be a source of pride and honor to the State.

The college is a large and comfortable building, well situated, and well equipped with all the modern appliances of education. It is a well-ventilated and airy building, and is supplied with all the modern appliances of education.

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K. HAWTHORN,

Bookseller and Stationer,
NO. 37 DAUPHIN-STREET,
MOBILE, ALA.
(Successor to L. M. Hoane.)

NOTICE: The attention of his friends and the public to the following facts:

1. That he designs keeping constantly on hand the Publications of the Baptist Denomination. Also, the Publications of other Denominations. He desires to make the leading feature of his business A RELIGIOUS BOOK-STORE.

2. That he will keep a general stock of Literary and Miscellaneous Books.

3. That he will keep School Books, Blank Books, Paper, Envelopes, Gold and other Pens, Ink, Pencils, &c., all of which will be sold on the most reasonable terms.

4. That the Books of the *American Sunday School* will be kept constantly on hand, and sold at Publisher's prices.

5. That the religious community in general, and particularly the Baptist Denomination, have long felt the want of such a Book Store in the City of Mobile, and as I shall endeavor to supply the wants of my friends and the public, as well as enable me to continue the business, acceptably to them and agreeable to myself.

K. HAWTHORN,
Mobile, June 11th, 1857.—No. 37 Dauphin Street.

JAS. G. ROBERTSON, (WILLIAM A. ROCK, Successor.)
GAINESVILLE, ALA.

ROBERTSON & BUCK,
COMMISSION MERCHANTS,
NO. 33 COMMERCE STREET,
MOBILE, ALA.

November 20, 1856.

Alabama Warehouse.

KING & SORSEY,
Warehouse and Commission Merchants,
Columbus, Georgia.

PARTICULAR ATTENTION GIVEN TO THE STORAGE AND SELLING OF COTTON. LIBERAL ADVANCES MADE.

Bagging and Rope supplied at the lowest market prices.

W. KING, B. A. SORSEY,
August 12—m

PATTEN, HUTTON & CO.,
SAVANNAH, GEORGIA.

PATTEN, COLLINS & CO.,
MACON, GA.

COMMISSION MERCHANTS.

AND FACTORS.

August 12—m

DR. S. PURYEAR & SIMMONS,
SURGEON DENTISTS.

HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute all kinds of dental work in a neat and durable manner. They are prepared to mount teeth on plate, from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

One of our Account Books, being destroyed during fire, we have the pleasure to announce that we have now on hand and ready for sale, a new and complete set of our Account Books, and we are prepared to give them on the most liberal terms.

For particulars address us at the new building, June 18, 1857.

CLOCK, WATCH, And Jewelry Repairing

THE subscriber respectfully announces to his friends and the public, that he has just received from the City of New York, a large and complete stock of Clocks, Watches, and Jewelry, and is prepared to execute all kinds of work in a neat and durable manner. He is prepared to mount teeth on plate, from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

For particulars address us at the new building, June 18, 1857.

Dr. E. S. BILLUPS

WORLD respectfully informs the citizens of Tuskegee and vicinity that he is permanently located in Tuskegee, Ala., and is prepared to execute all kinds of dental work in a neat and durable manner. He is prepared to mount teeth on plate, from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

For particulars address us at the new building, June 18, 1857.

JOHN HOWARD & CO.

WORLD respectfully call the attention of their friends and the community generally, to their new stock of Choice Family Groceries, comprising nearly every article in the Grocery trade.

For particulars address us at the new building, June 18, 1857.

NOTICE.

WE have to employ two additional workmen at our establishment, for the purpose of fitting and repairing Carriages; the other Workmen that understand painting and varnishing, and are willing to work for a reasonable salary. None need apply but the applicants. As we are now in the process of building a new and commodious stable, and will say that our Township has a School Fund of money, and that the School is in successful operation at this time. For particulars address us at the new building, June 18, 1857.

DAVID GORDON & SON.

To the Traveling Public.

THE undersigned having bought the HOTEL, known as the *Traveling Public*, and which is situated in the City of Mobile, and is prepared to execute all kinds of work in a neat and durable manner. He is prepared to mount teeth on plate, from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

For particulars address us at the new building, June 18, 1857.

NEW LIVERY STABLE.

Dr. E. S. BILLUPS

Dr. E. S. BILLUPS

Dr. E. S. BILLUPS

Dr. E. S. BILLUPS

Dr. E. S. BILLUPS

Business Cards.

CHILTON & McIVE,
ATTORNEYS AT LAW & SOLICITORS IN CHIEF,
Tuskegee, Macon Co., Ala.

WILL practice in the various Courts of Macon, Russell, and Tallapoosa Counties.

CULLEN A. BATTLE,
ATTORNEY AT LAW,
TUSKEGEE, ALABAMA.

Practices in the 9th Judicial Circuit.

GUNN & STRANGE,
Attorneys at Law and Solicitors in Equity.

WILL practice in the Courts of Macon, Chambers, Row, and Tallapoosa, and in the Supreme Court of the State, and in the United States District Court at Montgomery.

Office over Adams & Gunn's Shoe Store.
Gibson W. GUNN, J. D. STRANGE,
Tuskegee, Ala., Nov. 20, 1856.

IVEY & YARINGTON,
Attorneys at Law,
CLAYTON, ALABAMA.

WILL practice in the several Courts of Harbour, and the adjoining Counties of the 8th Judicial Circuit.

C. FOWLER,
DEALER IN
Drugs, Medicines, Chemicals, Paints,
Oils, Glass, Brushes, Perfumery, Fancy
Articles, &c., &c.

Jan. 5, 1857. TUSKEGEE, ALABAMA.

Hall, Moses & Roberts,
Dealers in Hardware and Iron.

HAVE removed to the new store, Commerce street, nearly opposite the Exchange Hotel, where will be found a heavy stock of Iron, Blacksmith's Tools, Farming Tools, Building Materials, &c., &c.