

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

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—ACTS IV, 19.

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## The South Western Baptist

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be addressed to the SOUTH WESTERN BAPTIST, Tuskegee,  
Alabama.

(From the Baptist Watchman.)

## Sunday School Convention.

The Convention assembled in the  
First Baptist Church, in Nashville, on  
Friday, 23d inst. Introductory address  
by Wm. P. Jones, M. D., after which,  
on motion, Rev. Dr. Howell was chosen  
President, and A. Nelson and Mr.  
Scovel, Secretaries. After organiza-  
tion, on motion of A. C. Dayton, a com-  
mittee, consisting of A. C. Dayton, Mr.  
Sharp, of Ga.; Hawthorne, of Ala.;  
Keep, of West Tennessee; J. J. Toon,  
of S. C.; and Matt. Hillsman, of East  
Tennessee, were appointed on furnish-  
ing a Constitution of a Southern Sunday  
School Union.During the absence of the Committee  
on the Constitution, a resolution on the  
importance of Sunday Schools was in-  
troduced and discussed.A. C. Dayton, Chairman of the com-  
mittee on the Constitution, reported a  
Constitution for the permanent organi-  
zation of a Southern Baptist Sunday  
School Union.Matt. Hillsman, from the same com-  
mittee, made a minority report, against  
the adoption of a Constitution, and re-  
commending that the subject of perma-  
nent organization be referred to a meet-  
ing, to be held at the time and place of  
the next Biennial Convention.Elder Hillsman supported his position  
on the ground that, the call for this  
Convention had emanated from a single  
District Association, without previous  
consultation and concurrence on the  
part of Southern Baptists; that that  
call carried with it no authority, and  
bound no one to attend. There were  
only two or three individuals present  
from other States, and they represent-  
ing a few churches only, while the re-  
mainder of all the delegates were from  
Tennessee. Under the circumstances,  
he did not feel willing to assume the  
responsibility of organizing a Sunday  
School Union for the Baptists of the  
South, when he had no evidence that  
they desired it—that to form an organi-  
zation with such a name would be de-  
ceptive, conveying the idea of general  
co-operation, when the organization  
would, in fact, be only sectional. He  
thought the result of the movement  
would be to divide rather than unite,  
and he was unwilling to go into any  
sectional organization purporting to be  
general. He was willing to form a  
Tennessee Sunday School Union, with  
the present delegation, but not a "South-  
ern Union." But let the matter be de-  
ferred to the time mentioned in the re-  
port, and in the meantime, let the sub-  
ject be discussed, and the Southern  
churches impressed with the importance  
of the subject—the late delegation pres-  
ent at the Biennial Convention at Rich-  
mond, after mature consultation, and  
deliberate action, could form an organi-  
zation that would be a Southern Sunday  
School Union indeed.Rev. Dr. Howell, after calling Elder  
Sharp to the Chair, supported, a some  
length, mainly the view of the minority  
report, suggesting, however, that the  
subject might be harmonized by adop-  
ing a provisional constitution, to be  
submitted to the denomination, and if  
approved, to take effect at the time  
mentioned in the minority report.The Report of the majority was sup-  
ported by Elders Dayton, Hawthorne,  
and others, when the Convention ad-  
journed until 7 o'clock.

FRIDAY NIGHT, 7 o'clock.

Convention was opened with prayer.

The Reports on the adoption of a  
Constitution were taken up.Elder A. M. Poindexter, of Va., ad-  
dressed the Convention at length. He  
was not convinced of the wisdom of the  
present movement—did not therefore,  
favor organization—the denomination  
in Virginia were undecided, and not  
prepared to act on the subject, but did  
not desire to throw any obstacles in the  
way—would approve what was judged  
best for the promotion of the Sabbath  
School cause—but thought we had or-  
ganizations enough.Dr. Howell again urged the views he  
had presented in the morning, that  
while a Constitution might be adopted,  
it ought to be submitted to the denomi-  
nation for their approval.Elder Hillsman said, he was sorry  
his position was antagonistic to an or-  
ganization—that the circumstances  
were such as to demand his opposition;  
for he was warmly in favor of the ob-  
ject contemplated, and thought some  
such organization that would give us a  
Sunday School literature was needed.But he thought organization at present  
would defeat the object contemplated.  
He did not believe any considerable  
number of Baptists, outside of the small  
number represented here, could be en-  
listed in an enterprise organized with-  
out their consent or knowledge. Breth-  
ren spoke of the long delay proposed,  
and were in favor of immediate action.  
But he thought that haste should be  
avoided—that we should "hurry slowly,"  
—his experience had taught him that  
Baptists had lost much, and many of  
our enterprises were now suffering as  
the result of premature action. In the  
present case, he thought delay  
would secure sooner the co-operation of  
the denomination than hasty action.—  
If we precipitated an organization upon  
the denomination without consulting  
our brethren, we run the risk of enlist-  
ing their opposition, which could not be  
overcome for years, if ever. But if we  
consult them and gain their concurrence  
and co-operation in effecting an organi-  
zation, we will at once secure our ob-  
ject.He did not like the declaration of  
brother Dayton, that he had "come here  
to make an organization, and he intended  
to do it." It was unchristianlike, for a  
few brethren—because they had the  
majority of votes—to "intend to do,"  
and regardless of the feelings of their  
brethren, to do things without consult-  
ing them. (Elder Dayton explained that  
he meant the delegates present, and  
not that he, himself, intended to  
make an organization). The delegates  
present, continued Elder H., may effect  
an organization, but they cannot bind  
the Churches in the South—they may  
divide, but cannot unite them.After remarks from other brethren, a  
majority of the Convention adopted the  
Constitution as presented by the major-  
ity of the committee.On motion of Elder J. R. Graves, a  
committee was appointed to nominate a  
Board of Officers and Managers, and a  
place for its location. Adjourned until  
tomorrow morning at 8 o'clock.

SATURDAY MORNING, 8 o'clock.

Convention opened with prayer.

Elder M. Hillsman offered a resolu-  
tion to the effect that the constitution  
which had been adopted by this Con-  
vention be submitted to the Baptists of  
the South for their ratification, rejection,  
or amendment; and that churches,  
Boards, Sabbath Schools and Associa-  
tions, be requested to send delegates  
expressive of their views to a meeting  
to be held at the time and place of the  
meeting of the Baptist Convention of  
Georgia, in April next, at which time  
the constitution should go into effect.Elder J. M. Pendleton objected to the  
resolution as intended to defeat the ob-  
jects of the Convention.Elder Graves expressed himself as  
feeling sad at the opposition the objects  
before the Convention had met.Elder Hillsman said there was cause  
for sadness he confessed—he felt sad  
that brothers Pendleton and Graves  
should attempt to place him and others  
who acted with him, in a false position,  
and that they should insinuate that he  
had any concealed motives and ends.—  
He had avowed himself in favor of an  
organization for the promotion of Sab-  
bath Schools, and if what he had said  
was not sufficient to make his position  
plain and unequivocal, then there was  
no meaning in language. He felt sad  
that brethren should resort to such  
means to carry their measures. He  
was as much in favor of the objects of  
the Convention as any other—he onlyopposed the measures proposed for its  
accomplishment as calculated to defeat  
rather than gain it.Dr. Howell said he was incapable of  
double dealing, and brethren must not  
intimate that while he professed to ad-  
vocate objects that he was at the same  
time trying to defeat. He was first in  
this movement, and only differed as to  
the manner of effecting the objects of  
the Convention.Elder Kimbrough said he did not un-  
derstand brethren to be opposed to the  
objects of the Convention, but to the  
measures proposed. That persons might  
be opposed to a thing in two ways—he  
might oppose it with the view of de-  
feating it altogether, or he might oppose  
the measure by which a thing was pro-  
posed to be accomplished. If brethren  
did not approve the measures, let them  
suggest amendments.Elder Hillsman said he found it use-  
less to propose amendments—Bro. Day-  
ton had said that he and those who ac-  
ted with him had come here to do a par-  
ticular thing, "and intended to do it." Let  
them do it, he only wished to place  
himself right before the denomination—  
he objected to precipitate organization  
without consulting the denomination—  
to that extent he was opposed to this  
organization.Elder Keep, from West Tennessee,  
moved an amendment to brother Hill-  
sman's resolution, to the effect that  
"nothing therein contained should pre-  
vent the appointment of a Board, and  
their action to carry out the designs of  
the organization." Amendment agreed  
to and the resolutions adopted.Elder Graves, chairman of the com-  
mittee to nominate a Board of manag-  
ers, reported A. C. Dayton, President,  
with a vice President in each Southern  
State. J. R. Graves, Recorder, Secretary;  
S. C. Rogers, Treasurer; A. B. Shank-  
land, Scovel, A. Nelson, Beach,  
Fish, and others, as the  
Board of Managers, and named Nash-  
ville as the place of location.Dr. Howell entered an objection  
against the composition of the Board  
and its place of location, and proposed  
to give his reasons at a subsequent  
time.Dr. Jones objected to the nomi-  
nations on the ground of peculiar senti-  
ments known to be held and propagat-  
ed by some of them, and favored by a  
majority.The Convention adjourned in order to  
give place to the General Association  
to the call of the chair.The report nominating a Board of  
Managers was taken up.Elder Poindexter, of Va., said his  
name had been reported as one of the  
Vice Presidents, and as he did not wish  
his name to be associated with any  
thing which he could not cordially sup-  
port, he requested his name to be stricken  
out, which was done, and that of B.  
Manly inserted in its place.A. Nelson requested that his name  
be stricken out as one of the Board,  
which was done. A similar request  
was made by A. B. Shankland.Dr. Howell then proceeded to urge  
his objection to the Report of the com-  
mittee on nominating a Board and fix-  
ing its location. He said he had no  
concealment on the subject—that he  
would plainly meet the question, and  
state his objections.1. We have one Board in Nashville,  
and ought not to have another. It had  
been the policy of the denomination in  
its operations, to locate its Boards in  
different States. Nashville had the Bi-  
ble Board; Richmond, Va., the Foreign  
Mission Board; Marion, Ala., the Do-  
mestic Mission Board, and Charleston,  
S. C., the Publication Board. If we  
were to have a new Board, he thought  
Georgia was entitled to it—at least  
some other place besides Nashville.2. Most of those present are from this  
city and vicinity. To vote this Board  
to ourselves, is not delicate. Other  
places were more entitled to it than  
we are, and ought to be consulted.3. Fixing the Board here, without  
consulting our brethren elsewhere, will  
make the Society local. We can not,  
therefore, hope to receive the necessary  
funds.4. The composition of the Board,  
seems to point to the pecuniary inter-  
ests of private individual enterprise.—  
If he was not mistaken, a quorum of  
the Board was connected with the office  
of the Tennessee Baptist, and the  
Chairman of the committee had appoint-  
ed himself Secretary. He would not  
say that the brethren were conscious of  
intending to use the Board for such a  
purpose, but the circumstances left  
ground for the suspicion.5. Some of the members of the com-  
mittee appointed to nominate a Board,  
had not been consulted on the subject  
of these nominations.6. There are other brethren in this  
neighborhood, whose opinions in the  
procurement and character of the Books  
to be published, ought to be consulted.  
Two of the brethren appointed in this  
report, had requested to be left out of  
the report, because they felt incompe-  
tent. Dr. Winston, Professor in the  
Medical College, had declined to have  
his name inserted in the place of one of  
those brethren, because he doubted his  
competency for the work. The Board  
was not the best that could have been  
selected. There was Dr. Eaton, brother  
Bayless, and others, who had pre-  
tensions, and possessed ability for such  
a work—why were their names left out?  
Dr. H. said he was a North Carolinian—  
was born in the Old Rip Van Winckle  
State, and was proud of his birth-place;  
there was one thing for which North  
Carolinians were noted for, great sag-  
acity—they are always able to tell a  
gourd when they see the handle. He saw  
the handle of a gourd, &c. Those nam-  
ed, are known to represent peculiar  
theological opinions. The whole paper  
has the appearance at least, of partizan  
proscription for interested purposes.Elder J. R. Graves, Chairman of the  
committee, making the report, said: in  
replying to Dr. Howell, he would begin  
where he closed, taking up his last pro-  
position first, and would briefly reply to  
his remarks. His object in selecting  
the Board, was not to proscribe others,  
but to secure a working Board—a Board  
that would harmoniously co-operate in  
carrying out the objects for which they  
had been appointed. If Dr. H. would  
consent, they would be willing to have  
him on the Board—as to Dr. Eaton,  
and brother Bayless, they were not in the  
city, and it was necessary to have a  
Board in the city.If some of the committee had not  
been consulted, it was because they had  
not met at the appointed time—he had  
announced the time for their meeting.He denied that there was any inten-  
tion to advance private interests. He  
was in favor of having work done  
where it could be done the cheapest.—  
If it could be done cheapest at Charlot-  
ton, he was in favor of having it done  
by our Society there; if the Methodist  
Publishing House could do it the cheap-  
est, he was in favor of having it done  
at the Methodist House; but if it could  
be done the cheapest at the office of the  
Tennessee Baptist, he could see no ob-  
jection to having it done there.He thought, that instead of its being  
indicated for us to vote the Board to  
Nashville, it would be more indicated  
to vote it to another place, without its  
being asked for. The objection that  
Nashville had one Board, he did not  
consider as of force.Elder M. Hillsman, said he regretted  
to have to speak to a question in which  
men more than measures, seemed to be  
involved. The question was upon the  
reception or rejection of men, but he  
must meet the subject as it presented  
itself. He did not expect to change the  
minds of brethren on the subject before  
them—but must, in order to define his  
position, enter his protest against the  
adoption of the report. He concurred  
in the views of Dr. Howell, and would  
offer two other reasons why he should  
vote against it.In the first place, the Constitution  
turned out to be the organization of a  
Publication Society. We had already a  
Southern Baptist Publication Society,  
with many friends in the South. With  
the Board named in the report, and it  
located in Nashville, it would be re-  
garded as antagonistic to the Southern  
Publication Society, and would at once  
produce a conflict between the two So-  
cieties.In the second place, it was a fact, and  
need not be concealed, that there is a  
division in the denomination on theo-  
logical questions. The Board nominated,  
occupied one side of the question at is-  
sue, and it would be considered as their  
intention to publish books promotive of  
their views. The large body of South-  
ern Baptists disagreeing with the Board  
will not consent that they shall publish  
the books by which their children are  
to be instructed. To adopt this report  
is to defeat the object of this meeting.  
Brethren may make a local organization  
purporting to be general, by its adop-  
tion, but will surely enlist our breth-  
ren in the South against it.Elder Poindexter, from Va., said he  
felt it to be his duty to explain his po-  
sition, which had been very well stated  
by brother Hillsman—he thought theBoard would be antagonistic to the  
Southern Publication Society. It was  
unfortunately the case that there was a  
controversy between the Corresponding  
Secretary of the Southern Baptist Pub-  
lication Society, and the editor of the  
Tennessee Baptist, and his good brother,  
the editor of the Baptist had said that,  
"it might become necessary to re-  
move the Publication Board from Charle-  
ston." He thought to organize a new  
publication board and locate it at Nash-  
ville, would be regarded as connected  
with that threat. He did not think  
there was any necessity for another  
publication board. The Board at  
Charleston was composed of as devoted  
Baptists as could be found in the world;  
and while he would not say they were  
more competent, he thought them as  
competent as brethren in Nashville to  
select and publish Sabbath school books.He thought the adoption of the report  
would be to divide rather than unite the  
Baptists of the South.Elder Williams, of the Bethel Asso-  
ciation, said, after the protests that  
had been entered by Dr. Howell and  
bro. Hillsman, and the objections urged  
by brother Poindexter, he thought it  
would be suicidal to adopt the report; if  
he had no other reasons, the fact that the  
protest against it entered by these  
brethren would go forth with the an-  
nouncement of its adoption, rendering it  
a nullity, he should vote against it,  
and claim the privilege of entering his  
protest also.Elder W. H. Bayless said he intend-  
ed to have made a speech on the report  
before the Convention, but the argu-  
ments had all been urged by others. He  
merely wished to define his position as  
against the adoption of the report.—  
He was a warm friend to the objects  
contemplated in the organization, but  
he thought the appointment of the Board  
named in the report, and its location in  
Nashville would defeat that object, and  
should therefore protest against the  
adoption of the report.Elder Hawthorne, of Ala., said he was  
in favor of the report—did not think it  
would produce the effect feared by those  
who opposed it. When he had propos-  
ed to his Association to send a repre-  
sentation to this meeting, they asked  
him who had called the meeting—if it  
was the editor of the Tennessee Baptist  
—that he told them no, it was Dr. How-  
ell—upon which they said it was all  
right then. He was, however, in favor  
of adopting the report—if the location  
and board did not please Southern Bat-  
tists, they could change them at their  
next meeting.Elder Sharp, of Ga., addressed the  
Convention at length in favor of the  
report, but being called from the house,  
we did not hear his remarks.J. J. Toon, of S. C., made a short  
address against the report—it would  
conflict with the Southern Publication  
Society, &c.After several motions and remarks  
from brethren on both sides, the Con-  
vention adjourned until Monday morn-  
ing 8 o'clock.

MONDAY MORNING, 8 o'clock.

Convention opened by prayer.

The report of the committee to nomi-  
nate a board called up.Elder J. M. Pendleton moved to lay  
the report on the table. His object in  
making the motion, he said, was to  
move a reconsideration of the resolu-  
tions of brother Hillsman amended and  
adopted on Saturday. His object was  
to amend them by striking out the  
amendment of brother Keep, and adopting  
them as originally offered. The motion  
prevailed, and the resolutions were ta-  
ken up, brother Keep's amendment strick-  
en out, and the resolution adopted refer-  
ring the whole subject to a meeting to  
be held at the time and place of the  
next Baptist State Convention of Ga.Elder Dayton, moved that the report  
be again taken up—said that he wished  
an opportunity to reply to the charges  
of Dr. Howell, alleging mercenary mo-  
tives to the Board proposed, and to him  
as President—if he was not allowed to  
reply there he would ask to be heard in  
the General Association, and if he could  
not be heard before the Association, he  
would reply through the Tennessee Bat-  
tist.Dr. Howell, said it was not true that  
he had charged Elder Dayton with mer-  
cenary motives; brethren had better  
not make threats; if brethren had any  
thing to say about him, he would be  
heard from in reply.Elder B. Kimbrough thought the  
whole subject had been disposed of by  
the adoption of brother Hillsman's resolu-  
tions, and was opposed to again open-  
ing a discussion on the subject—no  
good could result from it.The report was taken up by a vote of  
27 to 22.Dr. J. H. Eaton, moved an adjourn-  
ment to the call of the chair, to give  
place to the General Association. Car-  
ried.

From the Tennessee Baptist.

A majority of the committee reported  
the following preamble and

CONSTITUTION:

WHEREAS, it is evident from the indi-  
cations of the Providence of God, that  
the time has come when there should be  
a great, wide spread, and united effort  
made, by Southern Baptists, for the  
building up of Sunday Schools among  
our Churches, and this can not be effi-  
ciently and systematically done, with-  
out some organization, through which  
the combined energies of the denomina-  
tion may be exerted, therefore,Resolved, That we, the members of  
the Convention assembled for that pur-  
pose, are hereby constituted such an  
organization, with the following

CONSTITUTION:

ARTICLE I. This body shall be called the  
Southern Baptist Sunday School  
Union.ART. II. The objects of this Union  
shall be to call the attention of the  
Baptists of the South to the importance  
of Sunday Schools; to provide and re-  
commend to them suitable books and  
other publications; and by whatever  
means we can, to advance the interests  
of Sunday Schools among our brethren.ART. III. Any person may become an  
annual member of this Union by the  
payment to our Treasurer of the sum of  
one dollar.Any person paying thirty dollars at  
one time, or in three annual install-  
ments of ten dollars each, shall receive  
a certificate of Life Membership. The  
payment of one hundred dollars at one  
time, or in five annual installments of  
twenty dollars each, shall constitute  
one a Life Director and Honorary Mem-  
ber of the Board of Managers. Any  
Church, Association, Sunday School,  
Missionary Society, or other organiza-  
tions of the sort, that shall contribute  
to the funds of the Union, shall be en-  
titled to one member for every five dol-  
lars contributed within the year pre-  
vious to any regular meeting; and any  
such body contributing, as above spe-  
cified, thirty dollars, shall be entitled to  
a perpetual representation by any one  
whom they may select from year to  
year. See also article VII.ART. IV. The officers of this Union  
shall consist of a President, fourteen  
Vice Presidents, Corresponding and  
Recording Secretary, Treasurer, and  
seven Managers, who shall be members  
in good standing of some Baptist Church  
of Christ. They shall be elected every  
two years at the Regular Biennial meet-  
ing, held at the same time and place  
with the Southern Baptist Convention,  
and shall hold their places until others  
are chosen.ART. V. It shall be the duty of the  
President, Vice Presidents, and Record-  
ing Secretary, to perform such services  
as usually devolve on such officers.—  
The Corresponding Secretary shall con-  
duct the correspondence, visit Churches,  
Associations, &c., to present the claims  
of the Union, and by all means within  
his power, advance the influence and in-  
terest of the organization, and report  
his work as often as required by them  
to the Executive Board. The Treasurer  
shall take charge of all moneys, and  
keep accurate accounts of the receipts  
and disbursements of the same. He  
shall pay out no funds except upon an  
order of the Union, or the Executive  
Board, attested by the President and  
Recording Secretary, and shall report  
the state of his accounts as often as re-  
quired by the Board.The Managers with the other officers  
shall constitute the Executive Board of  
this Union, and in the intervals of its  
meetings shall have power to manage  
all the business which properly belongs  
to it. It shall be authorized to fill all  
its own vacancies in the intervals of  
the meeting of the Union; to establish  
a depository of Sabbath School books  
in the city of Nashville, with branches  
wherever it may be thought necessary,  
make contracts with authors, publish-  
ers, agents, and do whatever else may  
be necessary to the efficient accomplish-  
ment of the objects of this organiza-  
tion as specified in Article II.ART. VI. The Union shall hold its regu-  
lar meetings at the same time and  
place with the Southern Baptist Con-  
vention every two years, but it shall also  
hold a meeting in the intermediate year,  
at such time and place as may be de-  
termined by vote.ART. VII. Any Baptist Sunday School,  
Church, or Association, which shall pur-  
chase our books or publications, direct-  
ly from our Agents, or the Depository,  
shall be entitled to a representation in  
the next annual meeting of the Union;  
thereafter, of one member for every  
twenty dollars thus invested.ART. VIII. This Constitution may be  
altered or amended by a vote of two-  
thirds at any regular meeting, provided  
notice of the proposed alteration be  
given and recorded at the previous an-  
nual or biennial meeting.Two members of the Committee, viz:  
Hillsman, of East Tennessee, and Toon,  
of South Carolina, made a minority re-  
port as follows:The minority of the Committee ap-  
pointed to report a Constitution for this  
Convention, beg leave to make the fol-  
lowing report:The minority of the Committee, is not  
only impressed with the importance of  
Sabbath Schools, and the necessity of  
an organization to foster and build up  
the Sabbath School enterprise; but are  
impressed with the necessity of form-  
ing an organization that will secure the  
hearty co-operation of the whole denomi-  
nation in the South. Unless this  
object is obtained, we will have organ-  
ized only a local institution with a name  
deceptive in its character, and calculat-  
ed to retard rather than advance the in-  
terest of Sabbath Schools.The minority of the Committee are,  
therefore, of the opinion, that it is not  
expedient for this Convention to effect  
any permanent organization. In their  
opinion the advantages of a present  
organization would be more than coun-  
ter-balanced, by the difficulty of bring-  
ing the Baptists in the South to a hearty  
co-operation in it. An organization  
to be effective must be created by the  
denomination in the several States well  
represented, and not by a body so nearly  
local as is this Convention. The ob-  
jections to organization might be mul-  
tiple and elaborated, but we have only  
time to hint at them, and recommend  
instead of the adoption of a Constitu-  
tion, that we adjourn, and appoint a  
meeting to be held with the next Biennial  
Convention, for the purpose of the  
adoption of a Constitution, and a per-  
manent organization.MATT. HILLSMAN,  
J. J. TOON.

OFFICERS:

President—A. C. Dayton, of Tennes-  
see.Vice President—B. Manly, jr., of Vir-  
ginia, J. H. DeVotie, of Georgia, H.  
E. Taliaferro, of Alabama, J. T. Free-  
man, Mississippi, H. Lee, Louisiana, R.  
C. Burleson, Texas, T. A. Comper, of  
Arkansas, Wm. Crowell, Missouri, Wm.  
M. Pratt, Kentucky, J. W. M. Williams,  
Maryland, A. Jones, jr., Tenn., J. Q.  
Pritchard, North Carolina, Ever-  
ett, Florida.Recording Secretary—J. R. Graves,  
of Tennessee.Corresponding Secretary—J. E. Sharpe,  
Georgia.Adjourned to meet at Americus, Ga.,  
on Thursday before the



## The S. W. Baptist.

TUSKEGEE, ALA.:  
THURSDAY, NOVEMBER 26, 1887.

Elder Z. G. HENDERSON, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

## Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1888, and continue their subscriptions, we will receive TWO DOLLARS a year for all past liabilities. Those who do not comply with this proposition, will be charged at the usual rates—two dollars and fifty cents per annum. It seems to us that this is as liberal a proposition as we could be expected to make; and we do hope there will not be a single delinquent on our list at the expiration of this volume.

## Revision.

Elder A. C. WHEAT, agent of the Bible Revision Association, Louisville, Ky., is now in Alabama collecting funds from those who favor the cause of Revision. He paid our town a visit recently, delivered some lectures on the subject, which we learn were well received by the audiences. Mr. WHEAT has been in our State before on the same business, gave the Association satisfaction, else they would not have returned him. In this connection we say to our friends that brother WHEAT is fully authorized to solicit subscribers for the S. W. Baptist, and to receive payment from those who are in arrears. Will our brethren avail themselves of such an opportunity to pay us?

The Montgomery Daily Mail bears the following testimony to our most excellent Institution:

EAST ALABAMA FEMALE COLLEGE.—An advertisement in our columns announcing the commencement of a new term of this popular and flourishing school. It is now, we are glad to know, one of the largest and most prosperous female high schools of the South—having rapidly won its way to popular favor and secured great and deserved success.—Through a late period of extensive and unusual sickness at Tuskegee, the boarding pupils of this institute enjoyed remarkably good and uninterrupted health, and sickness has at no time interfered with its regular course.

## It won't pay.

An author, whose name we shall conceal, sends us an advertisement of his books to publish; and sends as a great bundle of communications of pay of payment. No doubt they are good articles if we could read them; but the task is too great to undertake. We therefore say to him (if he should ever see this) that it won't pay. The S. W. Baptist don't advertise on that book. We must have dollars and cents for all such work. Besides, if we publish his articles we must have pay for deciphering such horrid manuscript.

We see in the last Christian Secretary, Hartford, Conn., a letter from Dr. WAYLAND in which he gives it as his opinion, that the Constitution of the American Tract Society will allow the publication of Tracts and works on Slavery. The letter is an able one, of course, but as sophistical as any the Doctor has ever written on that subject. "This painful to see so great a man as Dr. WAYLAND in every other respect, prostituting his great mind to the foul, restless spirit of abolitionism. Frank, honest, open on every other subject, in this he plays the contemptible demagogue. And this is the man who is writing on the 'Principles and Practices of Baptism!'"

Rev. J. L. SHUCK—The Tennessee Baptist and the Domestic Mission Board.

Several months ago, the Tennessee Baptist published a letter from a correspondent in regard to bro. Shuck, the missionary of the Domestic Mission Board in California, calculated to prejudice his claims upon the benefactions of his brethren. The Domestic Mission Board opened a correspondence with bro. S., with a view to ascertain the true state of the case. The Board received in due time the following letter, which they have issued in the form of a circular, with a request that Baptist papers generally should copy it. In complying with this request, we shall offer no comments upon the letter; but will barely suggest that editors ought to be a little careful as to how they attack the character of our missionaries who are laboring thousands of miles from the sources of their support, and the scene of such attacks. We thought at the time, it was a small matter, and are a little surprised that the Board should have treated it so seriously. As they have seen proper, however, to take this course, we feel it due to them and to bro. Shuck, to publish the circular:

SACRAMENTO, Sept. 17, 1887.  
Rev. Mr. McIntosh, Pres. B. D. M. S. B. C.  
DEAR BROTHER: Steamer before the last, I received your official letter enclosing an article from the Tenn. Bap., in reference to my fraternal visit to the Methodist Conference, stating that it was calculated to prejudice your Board as well as myself, and asking for information as to the circumstance. The previous articles of the same kind in that paper, I only heard of, but did not see; nor did I learn of the dissatisfaction among you until after the meeting

of our Association in San Francisco in May last. A word of explanation:

When the matter of fraternal messengers to three other denominational bodies was proposed, (I really know not by whom,) at the Association in Oakland, Rev. E. J. Willis, Moderator, the subject was agreed to without a dissenting voice. Some months after I had visited the Methodist Conference, I met a Baptist Minister who strongly disapproved of the action of the Association, but who was not at the Association in Oakland. For the first time it then occurred to me that the matter might be misunderstood and misrepresented.—The Association for this year met in San Francisco, I being Moderator, and Mr. Gober, from the Methodist Conference South, presented himself in good faith on Monday, as a fraternal delegate. He was objected to by an intruding brother, not a member of any particular church, on the ground of his being a Southern man. Others did not wish to receive him as a Methodist. A number of us saw at once that the whole matter was likely to be misapprehended, but as the unanimous act of the previous Association had virtually invited Mr. Gober to the present meeting, it was deemed right and proper that he should now be received with becoming christian courtesy, and then all such matters to end for the future. On the final vote 44 out of the 47 delegates voted to receive him. Mr. Gober declined, and very properly too, under the circumstances, to take a seat with us, and the impression seemed to be unanimous, that the Association at the Oakland meeting, and by the Peco-Baptist bodies, that our intercourse was to be purely fraternal, and had nothing whatever to do with denominational matters. The writer of the letter from Santa Rosa knew when he wrote that letter that the division of the Association had not the remotest connection with this "fraternal delegate" matter.—For more than two years we have been discussing the expediency of having more than one Association in California in order more largely to promote our denominational interest. A new one was formed a month ago at this same Santa Rosa; and five days ago delegates from nineteen Churches met in this city, and in harmony and love organized the Sacramento Valley Baptist Association.

This new Association contains eleven ordained and four licensed ministers, and we are all entirely agreed as to the inexpediency of having anything to do with this feature of which you complain. I know of no minister in our Association who has the slightest sympathy for Peco-Baptist views, as it regards baptism, communion or church government. As to myself, I could, I am sure, have no possible motive for any such sympathy. Any harm, therefore, that has been done in this matter, has been done by those who have tried to make harm out of it.

In regard to what Mr. Graves and others insinuate about my "committing" or "prejudicing" the Board and the Churches in this matter as their "missionary and representative," I will just, with all kindness and frankness, say, that I am in California against my individual wishes, and solely as a matter of duty, and the very moment the Board and the Churches feel that it is not their duty to sustain me here, my commission is respectfully at their service, and most joyfully shall I retire from this hard and thankless field, and give place to others. Let some of those who are so ready to find fault, and taking advantage of the press to inflict personal injury, leave their quiet homes and occupy in person, some of the many rough out-posts that I have been called to occupy during these twenty-two years past, and they will learn something of the heart-sadness caused by those newspaper attempts designed to rob them of the sympathies and prayers and co-operation of their brethren, who send them forth to distant and trying fields.

With fraternal regards to the membership of the Board,  
Believe me faithfully,  
J. LEWIS SHUCK.

## Sunday School Convention.

To the exclusion of almost every thing else, on the first page, we publish a full account of the proceedings of this body. We did not see how it could be condensed, and preserve the entire spirit of the Convention; and we desire our readers to have the whole of the facts before them so as to make up a proper verdict.

We have chosen to publish the proceedings as reported in the Watchman, first, because it develops the spirit of the movement, by chronicling the speakers and speeches upon the vital points discussed in the Convention; and secondly, because we have conversed with a highly respectable and intelligent bro., who was present not as a member of the body, but as a friend to its objects, and who corroborates fully the Watchman's account.

J. M. C. BREAKER, pastor of the Baptist Church, Beaufort, S. C., has baptized during this year 554 persons, of whom 8 were whites and all the rest colored.

## Efficacy of Prayer.

An esteemed correspondent inquires: "Have we any command or example to pray to Christ? Should not our prayers be directed to God through Christ, by the Spirit?"

It has ever been admitted by serious minded men, that an apostolic example is as binding as a precept or command; hence we answer this compound question affirmatively. That the apostles and disciples in their age, prayed directly to Christ, can be clearly proved. We will establish it by the "mouth of two or three witnesses."

1st. The apostles did it while Christ was on earth, and he forbade them not. "Lord increase our faith." Other passages the reader can supply.

2. On an account of praying directly to Christ, mainly, the great persecution was raised against the disciples, headed by Saul of Tarsus. Here is the testimony: "Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." Ananias is here appealing to the Lord Jesus who had captured and was subduing the persecutor, Saul. And after Saul's baptism, he commenced preaching Christ, and here is the people's wonderment. "But all that heard him were amazed, and said, Is not this he that destroyed them that called on this name in Jerusalem, and came hither for that intent, that he might bring them bound up to the chief priests?" From this it is evident that the disciples prayed to the glorified Lord Jesus; the Jews were Unitarians, regarded Christ as a mere man, to pray to him was with them idolatry, hence their persecution.

3. Stephen in the most critical moment of his existence prayed to Christ. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Stephen made his speech that preceded this, by the Holy Spirit, nor had he forsaken him when he commended his soul to the exalted Messiah, in such a solemn manner.

4. Prayer to Christ is included in the apostolic benediction. Take some examples: "The grace of our Lord Jesus Christ be with you." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." "The grace of our Lord Jesus Christ be with you all." The latter seems to be the common form of benediction. And by it, surely the personality of the Son of God is clearly proved, and that prayer was offered to him.

5. It is implied clearly in the ceremony at baptism. Believers are baptized "into the name of the Father, and of the Son, and of the Holy Spirit." "And when they heard this, they were baptized in the name of the Lord Jesus."

We suppose the above proof is sufficient to establish our position. In former numbers we have shown that the general method of offering prayer was to the Father, through the Son as mediator, by the aid of the Holy Spirit; but to prevent the idea of inferiority in any person of the Trinity by this arrangement, there is proof sufficiently clear in the sacred oracles, that each person of the Divinity has been addressed in prayer, which proves their equality.

In our next, we will search for the proof, whether prayer to the Holy Spirit has precept or example.

## The Rev. A. T. Holmes.

It will be seen by a recent issue of our paper, that this estimable brother has been compelled, from ill health, to resign his position as President of the Central Institute. We had the pleasure of a few moments interview with him, on our way from the Convention, and were glad to find that his health is gradually improving. It is the intention of brother Holmes, should God spare his life and restore his health, to devote himself entirely to the ministry of the Gospel. This will be a source of gratification to his numerous friends. It has been a burning shame to our denomination, that so many of our ministers have been compelled to follow some worldly avocation for the means of support. This evil, however, is being gradually corrected. And we must add, that if our ministers would "declare the counsel of God" as fearlessly upon this, as they do upon most other subjects of revealed truth, it would not be long before a reasonable provision would be made for all our pastors and evangelists. God would as certainly bless this part of his Word to the accomplishment of this object, as he does the doctrine of repentance and faith to the salvation of sinners. Try it.

General HAYLOCK, the hero of India, whose name is now on every Englishman's tongue, is a member of a Baptist Church, and is known to be firmly attached to his denominational principles. He is married to the daughter of the late Dr. MARSHMAN, the eminent Serampore Baptist Missionary. It is gratifying

that a Christian heads the British army in India; for it is expected that such a man will mingle mercy with justice in conducting the war.

The Southern Dial: A Monthly Magazine devoted mainly to the Discussion of African Slavery, and the Interests, Moral, Social and Political, which it involves. Edited by Wm. F. SAMFORD. Published by Rev. J. D. Williams. Office of the Montgomery Advertiser & Gazette.

The proprietor of the above Magazine has placed the first number upon our table. It is handsomely executed, ably edited, and each number is to contain 48 pages, at the very reasonable price of \$2 per annum.

The object of this Magazine is to discuss the Scriptural theory and moral and political aspects of African slavery. It must be apparent, at least to every Christian, that there are questions involved in the institution of slavery, which ought to be discussed, but which cannot be trusted to other than our own people. In the providence of God, more than three millions of the descendants of Ham have been thrown upon Southern Christians for their moral and religious culture. And unless it can be shown that this is the only subject within the whole range of Christian ethics, upon which the truth is intuitive, then it becomes as necessary to instruct the popular mind upon it, as upon any other question. Christian masters will hail any properly conducted discussion of their duties to their servants, which may tend to better their condition, with as high a degree of satisfaction as they would a treatise upon any other branch of Christian obligation.

Mr. SAMFORD is extensively known as one of the most able men of our country. He is to be assisted by quite a number of contributors, whose names, are extensively known throughout the United States. We commend the publication as eminently worthy of general patronage. The editor and proprietor have determined that the enterprise shall not fail.

## Better Times.

The Christian Chronicle, Philadelphia, of Nov. 18th, speaks quite encouragingly of a better state of things in this city. We hope the panic will soon be over, and that things will go on as formerly, with an improvement suggested by our late painful experience. The Chronicle says:

"The banks are opening their doors and aiding those in need of aid, who can offer the securities. This very day money at the bank may be said to be plenty and easy, and more good paper is wanted than is proposed. This is a step in advance. Besides; money is to be had from the banks generally, and diffused over the country in sufficient amounts to bring the abundant crops into the market, and thus supply the wants of all. There is no famine in the land, and cannot be while God opens his hand and lavishes so liberally as in the harvest of the present year."

## An Incident.

Not long since a man who had been publisher and editor of a widely circulated religious news paper, mentioned in company how many thousands of dollars he had lost by delinquent subscribers; that such subscribers had broke him, and in his old age he had to depend upon his exertions for a living.

There happened to be present one of those delinquents, who had neglected to pay till his name was struck off the list; and time had sped on and he never had paid. But this was unknown to the old Editor. The brother was an honest man, but one (and there are many such) who had neglected his duty towards his former editor. His conscience was aroused; he sent the Editor a sum sufficient to pay principal, interest—an indemnity for all his delinquency.

MORAL.—Should this meet the eye of any more such delinquents, to any paper whatever, will they do likewise?

The following from the Southern Baptist shows the success of fanaticism. Ultraisms are always short lived:

The American Baptist (Free Mission), says, "painful as the fact is, it is our duty to inform the friends of brother Beecher, Vincent and Bayton, that no remittance has been sent them for the last two months. Unless a considerable amount is forwarded before the present month ceases, our brethren at Rangoon and Bassein will be reduced to actual want."

This is the Society which separated itself from the Northern Baptist Missionary Union, because the Boston Board was not sufficiently anti-slavery, even at the time when that Board succeeded in separating the North from the South. As may be well supposed, such a fanatical organization as the "Free Mission" Society, would not be likely to have a compact and reliable system of sustaining their business operations. The missionaries who have so stultified themselves as to leave the Union, for the "Free Mission," are now meeting the consequences.

SPEAKERS and writers are much pestered with the fear of egotism. To avoid it they commit many blunders. After all, common sense is the best rule; but as all men have not that article, we give the following from Zions Advocate, to assist in adjusting the difficulty:

## I and We.

There is sometimes a very immodest use of the pronoun "I." A speaker or a writer tells you "I have done," or what "I intend to do," till he sickens others with his apparent, if not his real egotism. Scarcely anything is more disagreeable to one possessed of true modesty and refined taste, than the prominence which is thus given to one's self. It is hardly safe for one who wishes to obtain a fair hearing to make himself the hero of his own story. To avoid this, some have resorted to the expedient of the pronoun "we," and this they use so frequently and so boastfully that they disgust persons of more delicate tastes and refined dispositions. There is really nothing to choose between egotism and egotism; if they both produce the same effect. It may be necessary sometimes for one to refer to himself in speaking or writing, and this

may be done in such a way as not to offend good taste. But in such cases it is better if one means "I," to say "I." There are instances, we admit, where one who is the representative of a class, or where he acts on behalf of others in doing a principle or doctrine which they mutually have faith in, when it is proper that the plural should be used. Examples of this kind may be found in the writings of Paul, which are forcible and appropriate. But as a general thing it is better if one refers to himself alone, to say I not we, for then he does not violate the rules of language, and by attempting to avoid egotism, run into egotism which is equally bad if not worse.

## Book Notice.

EXCLUSIVENESS OF THE BAPTISTS: A Review of the Rev. Albert Barnes' Pamphlet on "Exclusiveness." By H. J. RIPLEY.

We acknowledge the receipt from GOULD & LINCOLN, Boston, of the above work of 51 pages. East, West, North or South, if a Peco-Baptist writer, however able, attacks Baptists or their doctrines, there rises up a man instant to repel and refute the assailant. It is successfully done in the case before us. The clearness and logical power of Pro. Ripley is unsurpassed in argument; and this "Review," he has clearly refuted his antagonist. Let Peco-Baptist Goliaths know, whenever they enter the field, there will be a Baptist David to meet them.

CHURCHES CONSTITUTED.—A Baptist church was constituted at Clarksville, Illinois, Oct. 31st.

A Baptist church was constituted at Hillsboro, N. H., Oct. 29th.

Two churches have been recently constituted in Kansas—one at Topeka, and one in Brownville.

A Baptist church was constituted at Orange, N. Y., Nov. 5th, to be known as North Orange Baptist church.

## Revivals.

The Christian Times reports the addition of 38 members by baptism to Johnson's Grove Church, Illinois.

The Mississippi Baptist reports the baptism of 20 converts at Coldwater church, Miss., the result of a protracted meeting.

The Bethel Association, Geo., at its recent annual meeting, reported an addition of 454 by baptism.

## Communications.

For the South Western Baptist.

## The Past.

How like an ocean seems the mighty Past  
With deep, strong current eddies flowing on  
And washing from the crumbling shore of time  
Earth's sunlit gems. The evanescent hours—  
Those which alone may fit the living Soul  
For converse with its high Original—  
Those moments, which are the Present termed  
Clasped hands with others, and together plunge  
Beneath the rushing waters as they pass.  
The mystic future, with its spirit tread,  
Advances like the march of destiny—  
Takes a few brief moments—then speeds on  
And leaves above us dream or memory.  
All things are passing like the rapid flight  
Of thought through the broad realms of space. We gaze  
Upon a thing of beauty, and as one  
Of yore, fancy that it may be to us  
A lasting joy; but like the fairy forms  
To visions seen, at the calm midnight hour,  
A wondrous dream—may break the opening spell,  
And the too lovely fantasy depart.  
We pluck with lavish hand, life's opening flowers,  
And as their fragrance fills the ambient air,  
They turn to ashes in our eager grasp.  
To some bright gem, amid the starry train,  
Roaming with Luna, through the tranquil sky.  
The eye is upward cast, yet as the Soul  
Fleets kindly by the electric light of light  
A shroud like cloud, doth veil it from the sight.  
Pleasure, with sirens song, doth lure the soul  
To join the feast where revelry prevails,  
And taste the foam-cup of human mirth.  
But even while sunny smiles wreath joyous lips,  
A woe-stricken thought is changed to bitterness:  
And the o'er-wearied mind, as conscious made  
That such is very mockery.  
Then cometh Love with that bewitching tone,  
And look of melting tenderness which steals  
Upon the heart, like far-off melodies  
Of Eden's beauty, ere the shadow fell—  
Of moments, which may break the opening spell,  
A chapel thronged from Hope's enchanted bowers.  
And sweeps so cunningly the fine-tuned lyre  
Whose chords are the affections. But not wise  
Or safely worn is the magic spell;  
Though beautiful as dream of Paradise,  
And seemingly enduring as the Soul.  
The chrysalis, faded, may be, and the lyre  
Some note of discord—a trembling tone  
Which arrests rudely on a sensitive ear,  
Like the loud plaint of sorrow. There is not  
A higher, hollier image of Heaven  
Than scenes enshrined within the joyous heart  
That month by the touch of Human Love.  
And yet the veil which guards the sacred trust  
Is oftentimes rent in twain, and falsehood stands  
Embroidered in the habiliments of Truth.  
And what is earthly Fame? A meteor flash—  
A bubble bursting on the wave of time.  
And soaring proud ambition hath a brow  
That sooneth strangely sweet to mortal ear,  
But echoes in a hollow memento—  
And Pride which cometh of a princely name  
And gorgeous trappings. Is there ought on earth  
Unworthy, unholier than this?  
All have their dreams of pleasure and pursue  
Each's lying phantasms till the mighty Past  
With sweeping surge, hurrys alike  
The idol and its worshipper. The Past!  
The tomb of sorrow, and the tomb of joy—  
Of grandeur, and of glory; all that claims  
A smile—a tear—a place in memory.  
And yet, all is not lost! A hopeful voice  
Shall speak of resurrection, and the true,  
The beautiful do not die, but lie in wait  
To be reborn by decay, shall rise again.  
Is love a mockery? Oh name it not!  
For the eternal principle is pure  
And though on earth its harmony be marred,  
It is the soul of music in heaven.  
The Present pointseth ever to the Past  
For its most sacred lessons, and prepares  
To teach with hope the Future's untold ways.  
And thus would I, in this our parting hour  
Be "true to teachings" that must ever seem  
With sweeping surge, hurrys alike  
Like living legends, which the Past  
Treading these classic, and familiar haunts,  
I've timely learned that the immortal mind  
May not feed selfishly on paganism.  
There is a latent spark in every Soul  
That waiteth only for a touch of fire  
From Wisdom's altar, to awake and burn  
With such resplendent lustre, that the rush  
Of many waters may not quench its glow.  
The rising flame. There is a voice within  
That speaketh from an echo, that voice  
Which maketh such rich ministry in Heaven.  
There is an inner life, of which the type  
Is found in all things pure and beautiful  
That faded not with time, and the Soul  
With all its eagle-eyed, and swift-winged thought  
That goeth forth to meet and recognize  
The eternal form of Truth, however guided  
In blessed light. What matters it to him  
That the rich working-walks the other side  
Of the low roof, wherein he huddles  
With such respectful lecture, that the rush  
That others love and worship as God?  
The matter-spirits of the mighty Past  
Come in to dwell with him, and walk pale lips  
Teach him deep mysteries of ancient lore.

The stars bend from their lofty orbits down  
And whisper secrets to their angels  
While spirits from the unexplored  
Tell him of wonders in the coral grove.  
And with such ministers the hours pass on  
Unheeded, like the silent flight of time.  
Much knowledge is there hid from human ken  
And though the fact is known, yet the Soul  
Is earthly-winged, and therefore, prisoned still.  
A misty cloud comes floating evermore  
Between the fettered spirit, and its goal—  
And e'en the step of Reason may not dare  
To tread the vestibule of the Most High.  
The earth seems one great garden of our God  
And by the way-side, many flow'ers bloom  
To guide the weary wanderer on his course—  
And offer incense—odors up to Heaven.  
Cheered by Hope's promises, with trembling hand  
A few stray buds we've gathered by the way  
And of more value, far, than orient pearls,  
Will be remembered in life's coming hour.  
Upon the starlit heavens the eye has read  
Graven in characters of living light  
That an electric chain is binding worlds  
To countless worlds, and all things to a God.  
The secret chambers of the mighty Deep  
Have opened, been from their rocky halls  
A mystic voice hidden in the breeze  
And with a muffled foot-step and a Soul  
Awe-stricken have we caught the burning words  
Of omniscience that reign. With wearisome love  
Science has led the way to the deep fount  
Philosophy, that by a cooling draught  
The fainting heart might be revived, and gaze  
With joy upon the glorious mystery  
From realms unknown, that lift in shadows there.  
And bright-winged Poetry has hovered near,  
And calmed with sweet and plaintive melody  
The spirit's troubled depths, until the Soul  
Has felt as Angels feel upon the breeze  
And heard angelic music in the breeze.  
The whispering tree, and the low ministry  
Of silver waters gliding to the sea,  
Our waking dreams are not more silent.  
The beautiful is a rich boon from God,  
And nature seemeth a reflected Heaven.  
There is a calm beauty in the peopled leaf—  
The delicate tinted flower, the misty cloud  
That floateth in the azure sky at even.  
And a majestic beauty in the storm  
When light affrighted, trembling shrinks away,  
And darkness holds an undisturbed sway.  
The radiant life, like ocean's waves, flows on  
Fills the vast world with purifying joy—  
And unseen fingers, in the misty air  
Weave lines of brightness all about our way.  
Ay, ours may be a noble heritage  
The future lies untrodden, but the voice  
Of God is heard, throughout the universe  
And in the solemn silence of our hearts  
Calling in tones of love, to meet the need.  
The Past is sealed against the coming day,  
And though strange shadows darken earthly hours,  
Yet from its majestic depths, bright forms of grace  
Come living to press the weary brow  
And whisper hope—and strength—and lasting joy—  
And the, who, from these scenes, have learned  
To bow in love and reverence—doeth well.  
JERSON, OCTOBER 10TH, 1887.

The following is sent us for publication. It was written for the Alabama Baptist in 1846, and addressed to Dr. HARTWELL:

ACTS XII, 1-7.  
DEAR BRO. HARTWELL: Your favor has been received, requesting an exposition of the above passage of Scripture; and you intimate that you had made a previous request on the same subject. It was miscarried, or I should have promptly complied.

The question involved in the passage is whether these twelve disciples were re-baptized by the Apostle Paul or not. It is a question of fact, the decision of which, cannot in any manner influence the controversy between us and Peco-Baptists. Some able writers on both sides have affirmed, and others denied their re-baptism. It is not a sectarian question, but one purely of Biblical criticism. We assert that they were re-baptized; for the grammatical construction of the paragraph proves it.—To exhibit this more clearly, let us copy the dialogue and use the proper noun for every pronoun. Luke the historian: "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, (twelve in number, verse 7,) Paul: have ye (twelve) received the Holy Ghost, since ye, (twelve) believed? Twelve: We (twelve) have not so much as heard whether there be any Holy Ghost. Paul: Unto what then were ye baptized? Twelve: Unto John's baptism. Paul: John verily baptized with the baptism of repentance, saying unto the people that they (the people) should believe on Him which should come after him (John) that is, on Christ Jesus, (explains Paul). Luke: When they (twelve) heard this (explanation of Paul,) they (twelve) were baptized in the name of the Lord Jesus. And (continues Luke) when Paul had laid his hands upon them, (twelve) the Holy Ghost came on them, and they (twelve) spake with tongues and prophesied."

You will observe, that in the 5th verse, it is Luke, relating what Paul did to the twelve, and not Paul, what John did to the people, when he says, they were baptized in the name of the Lord Jesus. This, John never did; but the Apostles did it repeatedly: Acts ii: 38, vii: 16-48; xxii: 16; Gal. iii: 27.—The change of speakers must occur at the beginning of the 5th verse, and can take place no where else with propriety.

Some reader will say, does not the re-baptism of these disciples invalidate the baptism of John. By no means.—John's baptism was valid until the commission was given by our Lord. Prior to the commission, not only John, but the Apostles also, baptized in the name of Him who was to come, until his death and resurrection proved him to be the Messiah. He then authoritative commanded this same act should be performed, definitely in his own name, or that of the Holy Trinity. After this, to baptize in the name of him who was to come, when He had already come, established his claim to Messiahship, and given his commission directly otherwise, was certainly wrong, and must be corrected; therefore these twelve disciples were re-baptized.

But how did you know that their first

baptism was administered in the manner described, after the commission was given? All the circumstances show it. The preceding chapter teaches us, that Paul brought two christians, Aquila and Priscilla from Corinth to Ephesus, and left them there, while he traveled Eastward. During his absence, Apollos, a native of Alexandria, in Africa, who had been baptized some years before, by John the Baptist, came to Ephesus. Having lived a great way off, he knew not the religious occurrences in Palestine, but only knew the baptism of John, which he taught at Ephesus diligently, eloquently, and successfully.

When Aquila and Priscilla heard him preaching the antiquated doctrine of John's baptism, "they took him and expounded the way of God more perfectly." But before this exposition of Divine Truth to him, he had baptized these twelve disciples. Apollos soon left Ephesus and went to Corinth, and while there, Paul returned from his tour to Ephesus, found these twelve disciples and re-baptized them. Why were they re-baptized, when Apollos only received better instruction? Because his baptism was administered by John, anterior to the commission, "according to Heaven's plan, therefore, right. This was administered by him, (Apollos) posterior to the commission, not according to Heaven's plan, or Christ's directions, therefore, wrong.

Affectionately yours,

EDWARD BAPTIST.

For the South Western Baptist.

MARION, ALA., Nov. 12, 1887.  
BRETHREN: I presume you will give a detailed account of the Convention, I will therefore, leave that subject to your pen. When, on Thursday, we came to the end of the Railroad at the Coosa river, we found carriages in waiting to carry us to the abodes of our friends, whose hospitality and social intercourse, chased away the thought of the bad weather, and the fatigues of traveling.

The scenery around Talladega, is enchantingly beautiful. The fading tints of autumn, amidst the deep green of the pine, adorned these high elevations, half way between hills and mountains, which undulate above the limits of vision. The clouds broke, the sky swelled over the mountains, the sun dipped his axle in the horizon, giving promise of a goodly day to-morrow; but like many a promise, was not fulfilled.

Notwithstanding, the delegation was rather small, and the weather was unpleasant, yet the visit to Talladega was agreeable. I was surrounded by men long since dead to me. The Convention sustained its character for dignity, good sense, urbanity, and Christian character. Brother McCraw, presided with his usual impartiality. Brother Welch, on whom time trends so lightly, cheered us with his hearty welcome, and the citizens generally, received us with great hospitality.

The Judson, at Marion, is an ornament to the State, and to the denomination which claims it. I dined with the students to-day in the new hall: the neatness and regularity of the department, deserves all praise. The cheerfulness and healthiness of the girls, made me rejoice with their fathers. As they came pouring into the hall, I thought Alabama might be proud of her beautiful daughters.

I heard the Geology class recite. Specimens were exhibited, their peculiarities pointed out, and their composition explained. This modest instruction lies at the foundation of all correct teaching. I hope our Judson carries this practical plan into every department of science.

The improvements in enlarging the more retired parts of the grounds, will promote the health and happiness of the students. It is painful to hear young girls taught, that it is lady-like to exercise freely. They should run, jump, romp, and be encouraged to develop their physical constitution.

This school may be safely recommended, for moral, refining, Christian atmosphere of Marion, is also a motive not to be overlooked, in selecting a school.

Yours truly,

D. P. BARNES.

For the South Western Baptist.

MESSRS. EDITORS: The following Resolutions and Resolutions were unanimously adopted by Good Hope Church in Talladega, at a special Conference, on Wednesday night, Nov. 10, 1887.

WHEREAS, Death has invaded our body, and by order of the Supreme Ruler of the Universe, has removed from us our late brother and son in this Church, JOHN F. HENDERSON, who departed this life on the 7th October, 1887, the death of our brother, we have much to lament, for great is our loss; but there is life in us as his legacy, of which we cannot be deprived, and the record and remembrance of his virtues and sterling worth; the evidence of his devotion to Christianity, to morality, and to public weal—the recollections of his faithful examples and instructive precepts, and in doing good—his name and deeds are identified with the most trying, as well as the cheering times in our Church's history. It is but the echo of the people's voice to say, the death of bro. Henderson, is a public calamity.

Resolved, That in his death, we have lost an excellent and consistent member, and a worthy Deacon, society a valuable member, and his family a kind husband and father.

Resolved, That we weekly bow to the will of the Omnipotent, for while his body slumbers in the tomb, so confidently believe his soul is with God at Paradise.

Resolved, That the Clerk of this Church be requested, to furnish the family of our deceased brother, a copy of these resolutions, and to forward a copy to the Editors of the S. W. Baptist, for publication.

Resolved, That these resolutions







## The Family Circle.

Masses, Editors: In thinking over the obligations which parents are under to their children, I have taken for some time an interest in the juvenile department of your good paper, and thought of it and mine were to some extent benefited from the same, that it was not right still to continue to do so, without contributing a mite to make others feel as happy. With your consent it has been suggested to my mind (as I have a good many juvenile books written by good men—men of God—who eschew evil and do good) to write you, from time to time, one of those good stories, as by that means they will reach many children which they will never do in book form.

So to begin I send you the Rymed Alphabet, from the Tract Primer, which I hope all the little boys and girls whose fathers take the Baptist will commit to memory, and I will give them something better next week or very soon.

A Is for Adam who was the first man,  
He broke God's command and sin began.

B Is for the Bible, which to guide us is given;  
Though written by men, the words came from heaven.

C Is for Christ, who for sinners was slain;  
By him O how freely Salvation we gain.

D Is for the Dove, with an olive leaf green,  
Returning to the ark in peace she was seen.

E Is for Elijah, who by the brook's side,  
Died with food the wild ravens supplied.

F Is for Felix who sent Paul away,  
And designed to prevent some future day.

G Is for Goliath, stretched on the plain,  
By the sling of young David, the giant slain.

H Is for Hannah, who happy was she,  
Her son, little Samuel, who holy to see.

I Is for Isaac, like Jesus he lived,  
Strained out on the wood a meek sacrifice.

J Is for Joseph, who trusting God's word,  
Was lifted from prison to be Egypt's lord.

K Is for Korah, God's wrath he defied,  
And lot to devour him he did provide.

L Is for Lydia, God opened her heart,  
What he had bestowed, 'twas her joy to impart.

M Is for Mary who fed on Christ's word,  
And Martha her sister beloved by our Lord.

N Is for Noah, with God for his guide,  
Safely he sailed o'er the billowy tide.

O Is for Obadiah, who the prophets to save,  
Twice fifty concealed and fed in a cave.

P Is for Peter, who walked on the water,  
But sinking he cried, Lord, I perish if you leave.

Q Is for the Queen, who from distant lands came,  
Altered by the sound of King Solomon's name.

R Is for Ruth, who goes forth mid the sheaves,  
Gleaning the ears the husbandman leaves.

S Is for Steven, Christ's martyr who cried,  
To God for his murders, then calmly he died.

T Is for Timothy taught in his youth,  
To love and to study the Scriptures of truth.

U Is for Uziah, in rashness and pride,  
Profaning God's altar, a leper he died.

V Is for Vine, a green branch may I be,  
Bearing fruit to the glory of Jesus the tree.

W Is for the Widow, her two mites she gave,  
And trusted in God to sustain her and save.

X Is for the Cross, that our dear Savior bore,  
O think of this sorrow and grief him no more.

Y Is for the Youth who killed by the fall,  
By a miracle wrought, was recovered by Paul.

Z Is for Zor, where Lot prayed to be free,  
It reminds me of Christ, a refuge for me.

Uncle Peter.

## Overtaking Children's Brains.

We find in the Boston Journal, some remarks, most valuable and timely, on this subject. Mr. Bradshaw, one of the Charlestown School Committee, delivered a lecture upon his experience and observations, to the citizens of the town He said:

"He had lately been chosen one of the School Committee. Soon after entering on his duties, he called on the teachers of three schools and made inquiry concerning the ability of their pupils. One said she had had six bright children under her charge, but three of them had recently died—one of consumption, one of scarlatina, and one of brain fever. The season was so cold that the speaker had soon to leave the school in question, but not until he had seen children shivering with cold, and in a condition very inconsistent with the preservation of their proper health. There was among the children some whose appearance denoted great intellectual capacity, but whose minds were manifestly overwrought. The overworking was a common thing in schools, especially among smart children, who became so overtaken by the tasks imposed upon them, that they were frequently overwrought, merging into semi-idiotcy were very frequently produced. Various instances were related in which the health and lives of children were sacrificed to the ambition of teachers to make a fine show at exhibitions. Consumption was a common result of this overworking of the mind, along with the consequent neglect of physical exercises. These instances were numerous and startling; and the effects that, exemplified were described to be so insidious that parents did not know what was the cause, and were, generally, in ignorance of the abuses of the system having anything to do with their children. Of sixteen who entered a certain high school, only nine graduated, the others had to leave, to save themselves from being educated to death. 'Early ripe, early rotten,' was a fact too little known to parents.

"Quotations were read from a work

by Dr. Brigham, of New York, showing the peculiar construction and consistency of the brain in children, and the tendency which the most trifling strength of its functions had to generate diseases of the nervous description; that a premature and mental capacity in children was very commonly, a symptom of physical disorder; and that the intellectual faculties which were overstrained were short-lived in activity, and rarely resulted in the constitution of a solid thinking man. A child that understood too many things, as a man generally had no more than a very superficial description of intelligence. Biographical instances were pointed out in proof of this fact.

"A little girl at a school in that neighborhood ten years of age, was studying French, Latin, and Greek, and had three hours' exercise on the piano per diem. She was made sick, and when she recovered was so querulous and unhappy, and so unchild-like, that it was pitiful to see her.

"A boy similarly overworked had grown now since he was ten years of age, and now was over twelve; and this solely on account of the neglect of Dr. Jackson's rule that one-third of a child's time should be spent in the play-ground. Sheridan, Sir Isaac Newton, Goldsmith, Gibbon, David, Dryden, Milton, Swift, and Sir Walter Scott, besides many other eminent men, all were dull scholars; and the lecturer professed that he was partial to a boy who was somewhat to blame in this particular.

"In the case of pupils of high schools, the demands made on their memory, in the shape of study, were such as to entirely preclude exercise. Along with this demanded study other accomplishments had to be studied by young girls, and to these they had to devote themselves in the moments which accident might present for a little exercise. The doctor is called in and recommends fresh air, and a removal to the sea beach takes place, where the maiden of 17 partially recovers her health, to enter upon her matrimonial destiny—a thing all brain and no physique. Prematurely old, she never enjoys a feeling of youth. Nervous herself, and giving birth to weekly constituted progeny, her strained education has made itself the grave of her health pleasures, and affections.

"A strong appeal was made to parents to set their faces against stuffing the brain and starving the physical system; for no fact could be more plain than this—that death and disease and sorrow, and guilt, were involved in the system of management of the public school. Five years more of such mismanagement and school houses might be called slaughter houses, and the skull and cross bones placed over the doors.

"It should be the duty of every one to seek fewer studies, shorter lessons more exercise, and more thorough knowledge of what children ought to be taught. Teachers should not be urged, as they were now to push children through the primary schools, but to cultivate the physical, as well as the mental qualities of their pupils. Until this was done, Mr. Bradshaw said the greatest and most fearful social evils would continue."

"The Famished Wanderer." "I should like very much to hear a story," said a fickle and thoughtless youth to his teacher. "I hate serious instruction; I can't bear preaching." "Listen, then," said the teacher. "A wanderer filled his traveling pouch with savory meats and fruits, as his way would lead him across a wide desert. During the first few days he journeyed through the smiling, fertile fields. But instead of plucking the fruits which nature here offered for the refreshment of the traveler, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying onward for a few days his whole store of food was exhausted. He now began to wail and lament, for nowhere spouted a blade of grass, everything was covered with burning sand. After suffering for two long days in torments of hunger and thirst, he expired.

"It was foolish in him," said the youth, "to forget that he had to cross the desert."

"Do you act more wisely?" asked the teacher, in an earnest tone. "You are setting forth on the journey of life—a journey that leads to eternity. Now is the time when you should seek after knowledge, and collect the treasures of wisdom; but the labor affrights you, and you prefer to trifle away the spring time of your years amid useless and childish pleasures. Continue to act thus, and you will yet, upon the journey of life, when wisdom and virtue fall you, fare like that hapless wanderer."—Student & Schoolmate.

A Curious way to get Rested. It is a custom in Berkshire, England, among woman-workers in the field when their backs become much tired by bowing low down while singling turnips with short shanked hoes, to lie down upon their faces to the ground, allowing others to step across the lower part of their backs, and the lumbar region, with one foot several times, until the pain of fatigue is removed. Burton, in his "First Footsteps in East Africa," narates a very similar custom of females who lead the camels, on feeling fatigued, and who "lie at full length, prone, stand upon each other's back, tramping and kneading with their toes, and rise like giants refreshed." This custom is called "jogging" in Africa; in our country it is "straitening the back."

Notes and Queries.

## Mary and her Mother.

"Mother, why do you read the Bible so much?" said little Mary; "haven't you read it all through?"

"Yes, my dear, a great many times," said her mother.

"Well, then, you must know all there is in it by this time; and yet you read it every day."

"Do you remember, last Summer, Mary, when you were away at Miss Brooks' school?"

"Yes, mother."

"You told me that when you got a letter from home, you used to read it over and over till it was almost worn out."

"And so I did, mother."

"Well, what made you read that letter so often? You knew all that was in it."

"Because it seemed a pleasure, and made me think about home, and you and father."

"So, my dear, I read over some part of the Bible that I have read hundreds of times before, for the same reasons that it reminds me of my home, of my heavenly Father, and my Savior, and of what he wishes me to do; and therefore I love to read it."

"Is heaven my home too, mother?" said little Mary; "shall you take me with you when you go?"

"I cannot tell you, my dear; I cannot give you leave to go to heaven, but I know who can."

"Ah, you mean Jesus Christ, mother."

"Yes, my dear, you must ask Him; and you must read and learn to understand this Book, which is like a letter from Him to us, to tell us all about Himself and heaven. When you can, I hope you will love to read the Bible as I do."

Aunt Mary's Book. "Aunt Mary, why don't you write a book?" said a young girl to a meek-eyed, intellectual looking woman of thirty. "I do not think it is right for a person of your abilities to confine her efforts to her own home circle; remember that much will be required from those to whom much is given."

"Why, my dear Lena, I am now writing two books, and noble ones I hope to make of them too."

"Are you, Aunt? O, I am so glad! What are the subjects, characters, and so-forth? Can I see them?"

"O, yes; you can see them. Come here Charles and Mary," said she, calling to two intelligent looking children, who were playing in the garden, beneath the window. "Here are my Books, Cousin Lena," said she pleasantly, as she entered the room. "Is not here a fine beginning for two glorious works?"

Lena looked disappointed as she replied, "There certainly is, Aunt, but I do not see that your being the mother of two fine children is a sufficient reason for your burying your talents in obscurity."

"I do not intend to bury my talents, Lena. I intend to engrave upon the fair talents of these children's minds all that is good, and true, and beautiful in my own soul, hoping and believing that the inscription that I shall thus trace upon the books of their lives, will be fair brighter and more enduring than any contributions I could make to the passing literature of the day. While I was writing what would be of comparatively little real use to any one, some foreign influence might be tracing upon the pages of these precious books that which, in after years, I might vainly wish could be erased."

Lena was silent and convinced, and she thought within her self, "How much better it would be for the world, if there were more mothers like Aunt Mary." And so it would. There are but few mothers who realize the importance of the trust committed to them.

O, what a responsibility rests upon you who are mothers! The moment an immortal being is committed to your care, that moment you are placed under the most solemn obligations to bring into exercise all that is noble and true within you, and to strive to keep your own minds pure and spotless that you may faithfully discharge the great duties incumbent upon you. Let no mother, however humble and obscure, from too low an estimate of the importance of her actions, for every woman to whom God has given a child capable of intellectual and moral development, has a far greater and more important work before her than that of writing books. The young infant now nestling in her arms may live to exert an influence for good, far greater than those of the romances of the day, if she is faithful to the trust committed to her care. MARY LOVEALL, in Lady's Home Magazine.

Resolution is almost omnipotent. It was well observed by a heathen moralist, that it is not because things are difficult that we dare not undertake them. Be bold then in spirit. Indulge no doubts—they are traitors. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance; for it is more by disregard of small things than by open and flagrant offences that men come short of excellence. There is always a right and a wrong, and if you ever doubt, be sure you take not the wrong. Observe this rule, and every experience will be to you a means of advancement.

If in Sparta a young man purchased an estate upon advantageous terms or made what is termed a 'good bargain,' he was rendered accountable to the State and fined for being unjust, in buying a thing under its value. Our practice is the reverse; the young man who can make the best bargain is the smartest.

## Educational.

## JUDSON FEMALE INSTITUTE, MARION, ALABAMA.

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

Faculty.

S. S. SHERMAN, Principal.

S. C. SWEET, Mathematics, and Natural Philosophy.

Prof. H. AUGUSTUS POND, Vocal and Instrumental Music.

Miss MARY E. SHERMAN, Teaching Teacher; English and Latin.

Miss LOUISA DEWEY, Botany and English Literature.

Miss ELLEN L. BAKER, French.

Miss AMELIA H. MINER, Drawing, Painting, etc.

Miss FANNY H. HARRIS, Music.

Miss R. ELIZA TUCKER.

Miss ELIZABETH ANDERSON.

Miss EUSTACE P. PIERSON, English.

Miss MARGARET J. SHERMAN.

Miss ELIZA C. INGLETON, Paraphrase.

Governess, Miss E. PIERSON.

Matron, Mrs. ELIZA BOLTON.

The new building will be finished and ready for occupancy by the 1st day of October.

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## K. HAWTHORN,

Bookseller and Stationer,

NO. 37 DAUPHIN STREET, MOBILE, ALA.

(Successor to L. M. Irvine.)

Invites 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, Pencils, Gold and other Pens, Ink, Pencils, etc. All of which will be sold on the most reasonable terms.

4. That the books of the Mobile Bible Society will be kept by him and sold at a full and fair price.

5. That the books of the American Sunday School Union will be kept constantly on hand, and sold at Publisher's prices.

6. That the religious community in general, and particularly the Baptist Denomination, will find it to their advantage to supply the wants of Church, Sabbath School, Bible Classes, together with those of the Religious and Literary public generally, by calling on him.

7. That he is enabled to continue the business, acceptably to them and agreeable to himself.

K. HAWTHORN,

Mobile, June 11th, 1857. No. 37 Dauphin Street.

WILLIAM A. BUCK,

ROBERTSON & BUCK,

COMMISSION MERCHANTS,

NO. 33 COMMERCE STREET,

MOBILE, ALA.

November 20, 1856.

Alabama Warehouse.

KING & SORSEY,

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MERCHANTS,

Columbus, Georgia.

PARTICULAR ATTENTION GIVEN TO THE

RECEIVING AND SELLING OF COTTON.

LIBERAL ADVANCES MADE.

Bagging and Rope supplied at the lowest market prices.

J. W. KING

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FACTORS.

G. PATTEN,

J. COLLINS,

G. HUTTON.

August 12-17

W. C. PERRYMAN,

DR. S. PURYEAR & SIMMONS,

SURGEON DENTIST.

HAVE associated themselves together

in the practice of Dental Surgery.

Their office is located in the City of Mobile, and they are prepared to execute work with dispatch and in a neat and durable manner. They are prepared to mount teeth on front and back plates, and to fill and root out decayed teeth, and to give entire satisfaction. Work warranted to stand.

One of our Account Books being destroyed during the fire, we hope those who are indebted to us will come forward and renew their accounts, or give notice of non-payment, to the undersigned, at the office of J. R. Mitchell, new brick Building, June 18, 1857.