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Fifteenth Annual Report of the Southern Baptist Publication Society.

This important document is now published, though it has been delayed in order that the Board might fully mature and carry out the instructions submitted to them by the Society at its annual meeting. We are requested to say that the Report will be mailed to members and managers in a few days. We here give a brief digest of the Report, as indicating the present policy of the Society. The extracts which follow will sufficiently explain themselves:
"In the ten Annual Reports preceding the present, there is a every variety of facts and illustrations relative to the current measures and prospects, for each successive year. These reports make an important repository of information; and it is encouraging to know that the contents of these documents are familiar to many of the denomination throughout the South. Those who have followed up the gradual development of views as set forth in the previous reports, would not desire to see them here repeated. While the topics pertinent to this Report are fruitful of suggestion, it is not deemed proper now to exhibit or enforce any special ideas relative to the work of such a Society, except those which belong simply to the transactions of the past year, or which are suggested by the present position of the Society.

"It would be difficult now to say what were the specific objects and measures which were deemed of paramount importance at the outset of the Society. Some of its friends would prefer a denominational literature almost solely; some, a general variety of religious books guaranteed under the peculiar auspices of a Southern Society; others looked to Sunday Schools as deserving the main attention of such an organization; while many regarded colportage and a wide and gratuitous distribution of cheap religious books among the destitute, as the most pressing and worthy objects. All these views could be legitimately comprehended under the First Article of the Constitution, which says: 'The name of this Society shall be called the Southern Baptist Publication Society. Its object shall be to publish and distribute such books as are needed by the Baptist denomination in the South.' All of the foregoing objects have been aimed at; while certain parts of the great work have been at one time or another regarded as leading features, while other important purposes have been only indirectly accomplished, according to the limitations of the Society's resources.

A very large portion of the funds raised in the name of this Society, have been expended in direct colportage operations within the States where the money was raised. The vigorous efforts of a former corresponding Secretary were directed during a large part of his term of office, to the collection of funds in Virginia, which were at once turned back in expenditures upon that State. The same plan was followed for several years by the efficient general agent of the Society of Alabama, who was directed to employ colporteurs and supply them with outfits; and in this way nearly all of the money raised during that period in Alabama, was spent in Alabama. The same mode of effort has been in effect followed, in several of the States, at different times.

"In this manner a great amount of colportage, missionary and Sabbath School work has been performed in different sections of the country; while the Society has directly or indirectly fostered particular individual, church or associational agency, on their own grounds, in many ways.

With respect to colportage and missionary labor, the Board have for some time past found it entirely impracticable to give commissioned salaries to colporteurs appointed directly by the Board. Associational bodies or particular local societies or boards, have attended to this work, within their own bounds, so far as it has been carried on; and not a little has been accomplished. The experience of eleven years now makes it apparent that this Society must not be expected to assume the responsibility of keeping in the field a corps of commissioned and salaried colporteurs. While we would not forget the good already done, or the many urgent claims for different objects deemed so desirable by some, it seems now important to make the best of the past experience, and to inaugurate or re-enforce measures which will accomplish the best results, to the greatest number and with the least expenditure of means.

"A specific want now to be provided by this Society, is the production of a suitable Sunday School literature. It is not for this Society to form or carry on Sunday Schools, which is a work for other agents. No organization, on however great a scale, can create or keep up Sunday Schools, if the right spirit and the proper persons are not already found in each community where the work is needed. A Sunday School is either the outgrowth of a few select spirits, like-minded with each other, or it is the special charge of a church. Where there is a church of any ability, a Sunday School is its natural appendage. If a Sunday School cannot be supported in a given locality where a church is formed, there can be hardly said enough in such a church to keep it sound. Such is the simple and spontaneous nature of this service, that a good Superintendent and one or two more of first-rate teachers, will make the basis for a good Sunday School anywhere.

"It was one of the leading intentions with the founders of this Society, to produce a proper Sunday School literature. This object has not only been endorsed publicly and practically, but has been a leading feature which growing events have only tended to make more prominent. In the annual reports of eleven years, without exception, this measure has had a prominent place.

"These facts have determined the views of the Board as to the policy to be pursued with the funds collected by this Society; and especially with regard to the investment of the Endowment Fund.

"In accomplishing the foregoing objects the Board desired that the publishing branch should rise to the same level, and have facilities commensurate with the widely extended facilities which the Depository business had called into existence and secured. The endowment fund has from the first been dedicated to the purpose originally set forth, of producing a literature, which for cheapness, suitability and extent would meet the wants of our people. The funds received on the Endowment account have been invested in the appointments necessary for publishing. These consist chiefly in the payment for stereotype plates, the purchase of copy-right, and payments for purchases previously contracted for, and the indebtedness for which had materially cramped the operations both of the Depository and the publishing departments. The stock of plates, and all the materials called for in publishing, are now becoming the main investment of the Society, aside from the depository department, which will be accounted for in its place. The legitimate purposes of the Endowment Fund can be better realized by this form of investment than by investing the money in stocks, the interest of which, at the ordinary per cent., would be entirely too small for a working capital."

A man sometimes suffers himself to be lulled asleep by the agreeable voice of a flattering world, which praises the pastor for performing one half of his duty, while God condemns him for the neglect of the other.—*Quemad.*

MEN IN HOT WATER.—Somebody has said, "Men are frequently like tea—their real strength and goodness are not properly drawn out until they have been a short time in hot water."

Ninth Anniversary of the American Bible Union.

The Ninth Anniversary of the American Bible Union will be held in the meeting-house of the First Baptist Church, corner of Broome and Elizabeth streets, on Wednesday and Thursday the 6th and 7th of October, 1858. The Business Meeting will commence at 9 o'clock, A. M., on Wednesday, in the Lecture Room. Public exercises in the Church commence at 10 o'clock.

Members and visitors are requested to enter their names upon the Anniversary Register, at the Bible Rooms, 350 Broome Street, immediately upon their arrival in the city. A Committee of Reception will be in attendance at the Bible Rooms on and after Tuesday-noon to assign places of accommodation to members and delegates attending the Anniversary. C. A. BUCKNER, Recording Secretary.

Closing up the Year.

We call special attention to the above announcement of the approaching Anniversary of the American Bible Union. Another year of its history is closing. Only thirty days remain to complete the account. It is a year distinguished by many mercies. No former year has witnessed so large an addition to the number of its publications of sacred Scriptures. No former year has been blessed with so great an increase in the constantly widening circle of its friends. No former period has been distinguished by so favorable an enlargement of its influence, and the diffusion of its principles, even beyond the ranks of its own friends and patrons. The preliminary publications of the Union are far advanced. Its Final Committee are prosecuting their work with ardor. Harmony has reigned in all its councils, and the blessing of God has attended all its operations. Such are some of the mercies which crown the closing year, and call for gratitude to the God of the Bible.

Nor are the trials of the Bible Union for the past year less remarkable than its mercies. It has been a year of increasing confidence in God who gave it its being in answer to prayer, and who had never failed it in other seasons of trial, the commercial distress of 1858 must have overwhelmed it. Its last annual meeting was held on the very days when many of the Banking institutions of the country were breaking. It entered upon the present year with only a few dollars in the Treasury, not enough to meet the expenses of a single week. And from that period to the present hour, there has been a perpetual struggle to meet its current expenses. The country districts from which its receipts usually came have been almost stripped of their ordinary money circulation. The oldest agent of the Union in the midst of his earnest efforts was suddenly prostrated with disease, and soon called away to his rest. The commercial disasters in Great Britain were even worse than in this country, so that the expectations from friends in that quarter failed. And even from California its usual remittances were cut short.

The noble band of brethren, however, who constitute the Board of Managers have proved themselves equal to the emergency. They have given their time to the management of its affairs, some of them spending days and even weeks in the work, and with the officers they have generously contributed to the necessities of the Treasury. Many friends, too, throughout the country have labored and given more abundantly. But now much depends upon the friends abroad for the next few days. It is during September that the Union usually receives its largest remittances. Upon these the Board is now depending. If the reader will remember this noble institution in his prayers, and immediately do something himself and seek the aid of others, and transmit the offering, his soul will be richly blessed. If the reader is a life member, or a subscriber, he is under a still stronger obligation now to work.

If every subscriber and friend of this cause does his duty at once, the receipts of the Union will compare well with those of former years, every obligation will be met, our laborious managers and officers will be cheered, the work will be materially advanced, God will be honored, the enterprise of pure versions of His word will be mightily impelled onward, and the Union will have to record among its richest blessings the trials and anxieties of the year now closing.

The first great thing in religion is, to receive Christ; the second is, to live upon him; the third is, to walk in him; the last, to be forever with him.

The Interior of Africa.

Rev. W. H. Clark, a missionary of the Southern Baptist Board, wrote from Ogbomashaw, Central Africa, Dec. 18, 1857, to Rev. R. R. Gurley: "I have just returned from a preaching and exploring tour to the eastern parts of Yoruba, the kingdom of Ijesha, the kingdom of Igbona, the Nuhi kingdom, and to the Niger. It has been the object, for some time, to form the connection between Yoruba and the Niger, and thus prove the practicability of advancing in that direction. I have taken the step with the most satisfactory result, having reached the Niger at the village of Fougou, on Friday morning, December 11. On leaving home, I had been informed by Lieutenant May, en route for Lagos, of the rather distressing state of the present Niger expedition, of which he is a member, in the disabling of their steamer, the Day-spring. I determined, therefore, to make this point of the Niger. I spent two days with the company, gathering what information I was able, and then left for home, to descend this magnificent river for twelve or fifteen miles, and re-pass over one of the finest valleys the world can boast. On my return, as I looked with so much pleasure on this beautiful bottom of light alluvial, many parts of which are burdened with grain, the fruit of the laborer, the thought entered my mind, with increasing power, What a field for American colonization of colored people! * * * Here, in the interior of Africa, runs a magnificent river, pure and clear as brook water and with a width, 600 miles from its mouth, varying from a half to three-quarters of a mile. The country at this point is high and elevated, in the valleys fertile, and with a general appearance most indicative of health. The navigation of this river is no longer a question; and to render it navigable at all seasons of the year, for a few days' journey above this point, only requires a little assistance and acquaintance with the channels. * * * From the river, turn your attention to that beautiful, elevated valley, lying on the western bank and extending for miles down the river, with a back country, open, healthy and productive; covered with the shea butter tree, and sufficiently open to admit of immediate cultivation. The settler would have but little to do, other than put his hands to the plow, and his children to the butter tree, to secure a competent support. The fertility of the valley cannot be doubted. Yams, rice, corn, Indian and varieties of the Guinea, and sugar cane, besides other grains, can be produced to an unlimited extent. The harvests of Guinea corn, here, surpass anything in richness I have seen in Africa; and a yam, weighing 32 lbs., was brought to the English encampment, besides many others something smaller. I saw in this bottom a beautiful opening, covered with grass, and containing, I suppose, a thousand acres, that would produce rice sufficient for the whole population of Yoruba. The morning I rode through it, for two hours and a half, was delightful, though biting cold, and bracing to the system. The thermometer descends as low as sixty degrees; and I doubt not, during the severest harrattams, would reach fifty. Now a colony in such a country as this could be successful, and the glorious harbinger of Africa's redemption. The mere valley itself would support hundreds of thousands of people, to say nothing of that extensive, open country lying to the westward."—*Journal of Missions.*

Thoughts from Baxter.

The great and commonly acknowledged truths of religion are those that men must live upon, and which are the great instruments of destroying men's sins and raising the heart to God!

I know that preaching the Gospel publicly is the most excellent means, because we speak to many at once; but it is usually far more effectual to preach privately, to a particular sinner, as to himself.

I have found by experience that some ignorant persons have got more knowledge and remorse of conscience in half an hour's close discourse, than they did by ten years' public preaching.

Every Christian is bound to do all he can for the salvation of others, but every minister is doubly bound, because he is separated to the gospel of Christ, and is to give up himself wholly to that work.

It is the sign of a disordered heart that loathes the relish of Scripture ex-

cency. The spiritual heart relishes the word of God, for this is the seed which did regenerate him.

Wee to him who takes up with the form of godliness, instead of godliness.

A Bold, but Beautiful Figure.

During the delivery of a sermon in St. Patrick's Catholic Church in this city, the eyes of the congregation were suddenly riveted upon the speaker, Rev. Francis X. Boyle, by what, for the moment, seemed to be a digression to the all-absorbing topic of conversation and conjecture throughout the civilized world—the Atlantic Telegraph. The eloquent divine spoke in terms of glowing panegyric of this wonderful triumph of human science, and dilated upon the revolutions which the grand achievement will accomplish in the commercial and social condition of two hemispheres thus successfully united by means of electric wire. "What is it, after all, exclaimed the speaker, 'when compared with the instantaneous communication between the Throne of Divine Grace and the heart of man? Offer up your silent petition for grace. It is transmitted through realms of unmeasured space more rapidly than the lightning's flash, and the answer reaches the soul ere the prayer has died away upon the sinner's lip. Yet this telegraph, performing its saving functions ever since Christ died for us on Calvary, fills not the world with exultation and shouts of gladness—with illuminations and bonfires and the booming of cannon. The reason is, one is the telegraph of this world, and may produce wonderful revolutions on earth; the other is the sweet communion between Christ and the Christian's soul, and will secure a glorious immortality in Heaven."—*Washington Union.*

What Fame Costs.

Lowliness has its comforts, and greatness is subject to sore trials. If the ambitious could forecast the future, and know the sacrifices which must be committed to, and difficulties which must be surmounted on the high-road to fame, they might often lay aside their aspirations, and covet an humble and happy home. The *N. Y. Observer* has an amusing account of some of Dr. Judson's trials when visiting this country:

When Judson, the great pioneer of American missions, was in this country, I chanced to meet him in N. York, one day, coming out of a densely crowded church, whether he had come to attend a missionary convention. Laying his hand on my shoulder, he said, "Do your shoulders ache?"
I replied in the negative.
"Well, mine do. Every bone in my body aches. I have hands nearly shaken off to-day. It costs something to be the subject of needless attentions. I wish I was back in Burmah at my work. I cannot steal into the remotest corner without hearing 'there's Judson! there's Judson!' I am brought before the public when I do not wish to be; and passing his hand over the back of his head, (he had but little hair,) 'shortly I shall have no hair left on my head!'

We were still standing in the vestibule of the church, and looking about me for the cause of this somewhat singular remark. I beheld a crowd of ladies, the foremost one holding in one hand a pair of scissors and in the other a lock of Judson's hair, which she had taken, it seems, without 'leave or license.' At this moment, Judson turned on me a look which I shall never forget, and added with emphasis and deep emotion, 'Yes, and these same people would let the cause of Missions die!'

The Maddening Draught.

It must have been remarked, by even the most careless readers of our secular journals, that cases of violent assault, often attended with murder, have increased, of late years, to an alarming extent, and it is further noticeable that, almost without exception, the most fierce and brutal of these affrays are traceable to the excitement of intoxicating liquors. This fact may be connected with another, which may prove, in some measure, explanatory of it.

In former times, when genuine liquors were accessible, the consumption of them was less frequently attended by the violent effects now so often observable. Then men, who will not say women, were often merry drunk and foolish drunk, and we often heard the song of the drunkard. Now phreny and fury seem to be the type of drunkenness. All the fierce and uncontrollable passions of a corrupt nature are let loose, so soon as reason is impaired by drink.

The consequences are as have stated. Murders most foul are perpetrated. May not this in a large degree be attributed to the villainous compounds which are now sold and imbibed as genuine liquors? We have heard that it is extremely difficult even for the connois-

seurs in these matters, who have money at command, to procure genuine wines and brandies. What with the adulterations carried on abroad and at home, and the extraordinary skill acquired in imitating liquors of all kinds, even good judges of the true article may be deceived. What then is the composition of the vile compounds sold at the grog shops under the names of brandy, gin, whiskey, and wine? They are utterly innocent of all contact with the juice of the grape; they are impregnated with poisonous and maddening drugs, which not only inflame the brain and stomach, thus curtailing the life of the drunkard, but stimulating him to the most grievous excesses, and inciting him to murder!—*Presbyterian.*

Apostolic Succession.

Within the present century, the king of Holland appointed his Chaplain, Dr. J. J. Dermont, and Dr. Ypelg, Professor of Theology at the University of Groningen, both of the Dutch Reformed Church, to draw up a history of the Dutch Baptists for the use of the government. In the authentic volume which they prepared and published at Breda, in 1819, they arrived at the following deliberate conclusion:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times, Mennonites, were the original Waldenses, who have long in the history of the church, received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the reformation brought about in the sixteenth century, was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient."

The record would be incomplete, did facts arrived at in this remarkable report, the government of Holland offered to Mennonite Churches the support of the State, a compliment which they firmly but politely declined as being inconsistent with their fundamental principles.—*Baptist Almanac.*

A CHANGE OF HEART.—Every man's life, practically speaking, is shaped by his love. If it is a downward, earthly love, then his actions will be tinged by it, all his life will be as his reigning love. This love, you perceive, is not a mere sentiment, or casual emotion, but is the man's settled affinity; it is that which is, to his character, what the magnetic force is to the needle, the power that adjusts all his aims and works, and practically determines the man. It only must be either a downward love, or an upward love; for, being the last love and deepest of the man, there cannot be two, last and deepest, it must be one or the other. And then, as this love changes, it works a general revolution of the man. Hence it is that so much is said of the heart in the gospel, and of a change of the heart; for it is what proceeds out of the heart that defileth the man. The meaning is, not that Christianity proposes to give us a new organ of soul, or to extract one member of the soul and insert another, but that it will change the love of the heart. A man's love is the same thing as a man's heart.—*Dr. Bushnell.*

THE CHURCH.—We see in a jeweler's shop, that, as there are pearls, and diamonds, and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the work-house, they are continual neighbors to them, and come often unto them. The church is God's jewel; his work-house, where his jewels are polishing for his palace and house; and those he especially esteems, and means to make most resplendent, he hath oftentimes his tools upon.

RESPONSIBILITY.—I confess (said a faithful servant of God) that I seldom hear the bell toll for one that is dead, but conscience asks me, What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity, what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee?—*Baxter.*

"I never was fit to say a word to a sinner except when I had a broken heart myself: when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity."—*Payson.*

EVERY MAN'S LIFE, A PLAN OF GOD.—Every human soul has a complete and perfect plan, cherished for it in the heart of God—a divine biography marked out, which it enters into life, to live. This life, rightfully unfolded, will be a complete and beautiful whole, an experience led on by God and unfolded by the secret nurture of the word; a drama cast in the mould of a perfect art, with no part wasting; a divine study for the man himself, and for others; a study that shall forever unfold, in wondrous beauty, the love and faithfulness of God; great in its conception, great in the Divine skill by which it is shaped; above all, great in the momentous and glorious issues it prepares.—What a thought is this for every human soul to cherish! What dignity does it add to life! What support does it bring to the trials of life! What instigation does it add to send us on in every thing that constitutes our excellence! We live in the Divine thought. We fill a place in the great everlasting plan of God's intelligence. We never sink below his care—never drop out of his counsel.

ELOQUENCE OF ACTION.—When Eschylus, the great poet, was condemned to death, his brother, an orator and hero, was summoned to plead his cause.—While the audience were gazing with intensity of interest to hear what he said, he silently lifted up the stump of his dismembered arm, which he had lost in the service of his country, and said not a word. The multitude burst into shouts of applause, and the poet was saved. The dumb eloquence of that limb spoke more powerfully than 'words that burn!'

THE DAILY LIFE.—For my part, I am not so much troubled about my future state, as about my present character in the sight of a holy and heart-searching God. To live a holy, self-denying life, I conceive to be of the first importance. It is by the daily lives of Christians, as *Martha Whiting*.

Let your religion be impressive by its consistency, and attractive by its amiableness. A word fitly spoken is valuable; but in general it is better for persons to see your religion than to hear it; it is better to hold forth the word of truth in your lives, rather than in your language, and by your tempers, rather than your tongues.

HOW TO TEACH.—Instruct your families from the Bible—the Church by your gifts and graces—the world by your own example and influence—and yourself by observation and meditation. But attempt nothing without first sitting at the feet of Jesus, and seeking the help of the Holy Spirit.

SPEAKING FOR CHRIST.—Reader, have you never yet spoken one word for Christ? Have you never invited one sinner to the Savior? Then I fear that though you may at last reach the New Jerusalem, you will tread those golden pavements wearing a starless crown. A single sentence may save a soul from perdition.

No man can be a gentleman who would wound or mortify another. No matter how refined, how cultivated he may be, he is in reality coarse, and the innate vulgarity of his nature manifests itself here. Uniformly kind, courteous and polite treatment of all persons, is the mark of a true gentleman.

CONTENTION.—An old divine, cautioning the clergy against engaging in violent controversy, uses the following happy smiles: "If we will be contending, let us contend like the olive and vine, who shall produce the most and the best fruit; not like the aspen and the elm, which shall make the most noise in the wind."

TRUE POLITENESS.—As to politeness many have attempted to define it. I believe it is best to be known by description; definition not being able to comprise it. I would, however, venture to call it "benevolence in trifles," or the preference of others to ourselves in little daily, hourly occurrences in the commerce of life. It is a perpetual attention to the wants of those with whom we are, by which attention we either prevent or remove them. Bowing, ceremonies, formal compliments, stiff civilities, will never be politeness—that must be easy, natural, unstudied, manly, noble, and what will give this, but a mind benevolent and perpetually attentive to exert that amiable disposition in trifles to all you converse and live with.—*Lord Chatham.*

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, September 16, 1858.

East Alabama Female College.

The reader will see a new advertisement of this flourishing institution. The Faculty is full and able, and everything is ready for the reception of students, at the appointed time. Of the character of this College we shall say nothing, as it is so favorably known to the public. With WILLIAM F. PERRY, former Superintendent of Education in Alabama at its head, assisted by such a competent Faculty, the patrons of the Institution may rest assured that their daughters will receive proper mental and moral training.

Howard College.

In another column may be seen the new advertisement of Howard College. The Faculty is full and able. The resignation of Professor DAVIS is regretted by all. His place is filled by N. FRIEND, M. D., who will give, no doubt, entire satisfaction. Professor Davis has accepted the editorial department of the Alabama Educational Journal, soon to be issued at Montgomery, Ala.

We are gratified to see in the Baptists of Alabama a growing determination to endow and sustain their College. Professor BARNES, the agent, has met with greater success this year than its most sanguine friends expected. Why should it not be announced soon, that Howard College is amply endowed?—This can be proclaimed, if our brethren will resolve, it shall be done. But while ample endowment is a thing indispensable, a College is a poor affair without students. Let, then, the friends of the Howard send their sons to it, to receive its wise discipline and able instruction. Why should Baptists send their sons to other institutions, in other States? or in their own State, when they have a College of their own every way worthy of esteem and confidence.

Another evidence of the increasing popularity of the Howard is, the increasing number of Theological Students that wish to enter its halls. Shall they be turned away? Our brethren must sustain them entire or aid them with means, else they cannot obtain that kind of training which will qualify them for greater usefulness. Brethren, we do not ask pardon for bringing this subject often before you. Its vast importance demands it. Act, will you?—Re at the Convention.

We learn that a larger number of students is expected at the Howard next session than usual.

Talladega Male High School.

The late principal of this institution, Prof. R. P. LATHAM, having resigned his position to take one in the Central Female College, at Tuscaloosa, Ala., the Board of Trustees have succeeded in securing the services of brother J. N. SHEPARD, a gentleman of superior abilities as a teacher, who comes with the highest commendations from the most creditable sources—such as Dr. Crawford, President of Mercer University, Geo. Bro. SHEPARD is a graduate of the Virginia University, and has been engaged some years as a teacher in that State. From our best information, we are satisfied that the Board have made a judicious selection, and that the high position which that school has attained under the administration of Bro. LATHAM will be sustained by his successor.—This institution, in point of location for health, and all other advantages ought to be second to no other similar one in the State.

CHEROKEE COLLEGE.—This young Baptist College is located at Cassville, Cass county, Ga., and commenced its exercises in 1856. Rev. THOMAS RAMBART is President, and is assisted by a competent Faculty. The Catalogue for 1857-58 shows 78 students in the various departments, including "Academics."—This Institution is founded in the Cherokee portion of Georgia, and can be endowed and sustained by that portion of the State.

BAPTIST WATCHMAN.—Among all our Baptist exchanges we have seen no paper so much improved of late in appearance and matter. The Watchman still lives and flourishes inspite of all opposition. It is published in Knoxville, Tennessee, and ably edited by brethren HULMESMAN and SMITH. Baptists in that section must have a paper, and they are showing their high appreciation of the Watchman.

The Junior editor will preach at County Line, near Dudleyville, Ala., on Friday before the Session of the Liberty Association.

We take the following from a letter written by Rev. A. J. Seale, of Buena Vista, Miss.:

"Our churches in this section are experiencing gracious revivals. The Lord is doing great things for us, whereof we are glad."

I have recently had the pleasure of baptizing 18 happy converts."

A. J. SEALE.

Southern Publication Society.

For many years past it has been the opinion of those who have taken the deepest interest in the above Society, but more especially within the past year, that its interests should be identified and consolidated with the Southern Baptist Convention. This general sentiment and wish have ripened into action, as may be seen by the following:

"The Southern Baptist Publication Society, at its last annual meeting, held in Hampton, Va., on the 3rd and 5th of June last, unanimously sanctioned the proposed measure, as will appear by the following extracts from the minutes:

At the meeting held on the evening of June 3rd Rev. A. E. Dickinson offered the following resolution:

Resolved, That a select Committee of Five be appointed to take into consideration the expediency and practicability of tendering this Society to the Southern Baptist Convention, to become a Board of that Convention, or to sustain such relation to it as may be practicable; which resolution on motion was adopted, and the following Committee appointed by the Chairman, viz: W. A. Baynam, A. Bagby, B. Manly, Jr. Wm. F. Broadus and T. G. Keen.

A special meeting of the Southern Baptist Publication Society was again called on Saturday afternoon, June 5, when definite action was taken in regard to consolidating the Publication Society in the Southern Baptist Convention, as will be seen by the subjoined report, which was unanimously adopted:

The Committee to whom was referred the resolution in respect to the propriety of merging the Southern Baptist Publication Society in the Southern Baptist Convention, beg leave to report the following resolutions:

1. That the present meeting approve the merging of the Southern Baptist Publication Society in the Southern Baptist Convention.

2. That the Board of the Publication Society be requested to ascertain the wishes of the constituency of the Society.

3. That if the constituency approve the course recommended in the first resolution, the Board will adopt such measures as will secure this end.

Having brought about this important result, the Society then adjourned, leaving it with the Board to carry out the details of the measures proposed."

We heartily concur in the proposed consolidation. Many reasons could be given, we shall give but one, which alone would influence us. The proposed plan would make the Officers and Managers of the Society responsible to the Southern Baptist Convention for its publications. A private Publishing House is not responsible to any body of Baptists whatever. We care not how efficient and energetic an individual or they are not responsible to the Denomination for their publications. Public opinion may be against some of their issues; but public sentiment cannot be intensified so as to act promptly and efficiently without an organization. Such a Publisher may print the Book of Mormon, and other works that jeopardize the souls of men, if he can find purchasers, and there is no body of men to call him to account. Not so with the Southern Publication Society, if the proposed consolidation succeeds.

The Officers and Managers of the Society will be elected by the Southern Baptist Convention, and their acts and publications will be inspected by that Body. This will protect the Denomination from unsound and unbaptistic publications, and will secure public confidence. This advantage cannot be successfully gainsayed nor refuted.

A late Circular sent to the constituent members of the Society by the Board at Charleston, to get their views of the plan, says:

"While the charter of this Society is to be maintained, so as not to alienate its property and its rights, it is now proposed to amend the Constitution and By-Laws by the next annual meeting, so as to delegate to the Southern Baptist Convention the power to elect the Officers and Managers of this Society."

We trust there will be a general acquiescence in the plan proposed, and let the consolidation be effected at the next Southern Baptist Convention.

Since writing the above we have received a communication on this subject from Prof. H. H. TUCKER, of Mercer University, which shall appear next week.

Baptist General Association of Missouri.

The twenty-third Annual Session of this Body was held with Mt. Nebo Church, Cooper county, Mo., commencing Friday, May 21st, 1858. The objects promoted by this Association are mostly Missionary and Educational. In these they appear to be active. Most of the funds raised have been expended in the destitute territory of the State in Domestic Missionary labor. Much destitution has been supplied, and many souls converted through the instrumentality of the Ministers of this Association. William Jewell College, at Liberty, Clay county, is fostered by this Body, and appears to be, for a young institution, in a flourishing condition. Several Female Colleges and Male High Schools, also, receive its attention. Our old friend, Rev. J. E. Welch, appears in the Minutes busy as ever in doing good. Dr. Crowell, editor of the Western Watchman, was Modera-

tor. Brother Crowell's influence is rapidly growing and enlarging in Missouri. His paper is doing a great work in that rapidly growing State.

Where are They?

A correspondent of the Edinburgh Witness, edited by Peter Bayne, in speaking of Ministers of the gospel at the South, says:

"Of the 6,000 ministers in the slave States, not more than twenty of them preach against slavery; the rest justify the system as ordained of God."

Where are those "twenty" that preach against slavery? We suppose they must be in some "dark corner" at the South. They had better remain in their hidden recesses. They might have a merry time of it if they were to show their officious heads.

This same writer expresses great astonishment that the Great Revival should reach the South—"How religion and slavery can form so paternal a union." Fortunate for the South, Abolitionists have not the power of dispensing pardon—of sitting in the judgment seat. See how they complain at Jehovah for blessing the South with a gracious revival. Would not such people dethrone the Most High?

Some time past another perplexed Abolitionist, writing in the New York Examiner, accounted for the fact that Southern churches increased more rapidly than Northern churches, "that there were more of the elect at the South." That was a clever reason, nevertheless one will inquire, why did Jehovah elect more Slaveholders than Abolitionists? He certainly foresaw slavery; and, being left to His own volition, if Slavery was such a "damning sin" as Abolitionists make it, why did he elect so many of them? We feel quite inclined to the opinion of the writer in the Examiner; for when God elects to salvation he never reverses his election, and as more persons are converted at the South than North it is evident He has elected a greater number.

Query: would He elect a people who He knew would continue in such a "damning sin?"

How it Works.

Within our recollection the present Baptist movement in Europe commenced in Hamburg, Germany, in the baptism of Mr. Oncken and a few others by Dr. Sears, of Newton Theological Institution, while on a visit to that country.—Mr. Oncken was ordained pastor over the little band of disciples whom Dr.

this "handful of corn in the top of the mountains" many of the kingdoms in Europe have heard the word of the Lord. They have found, too, that in every city bonds and afflictions awaited them. Bishops, Priests, Ecclesiastics of every kind, have done all they could to check them. But the work has gone on, opposition only increasing its velocity. Many learned men of the various religious establishments have become Baptists, and have suffered nobly for the cause. Probably in Sweden and Denmark opposition has been greatest, and success most apparent. Here follows a late account from Denmark.—Infant Baptism finds no resting place for the sole of its feet where Baptist sentiments go:

BAPTISTS IN DENMARK.—In the Primitive Church Magazine, London, A. P. Foster, under date "Copenhagen, June 23, 1858," says: "Many who several years ago, were our bitterest enemies and opponents, the church believers, now approach us, and designate their former preaching of infant regeneration, the preaching of Satan. Many of them are baptized and added to our churches. Some preach publicly against infant baptism, and others write against it.—You see from this there is a great agitation, and that the truth is brought forth to the light."

Not Uncommon.

We admit that the Bible first, and preaching on Baptism and the circulation of Baptists books and tracts on that subject next, have been the main instruments of the increase of Baptist views in the world, yet we claim for "overshooting" a very prominent agency. When ever you hear of a Pedobaptist minister preaching a "series of sermons on Baptism," Baptist ministers may expect to baptize some of his people soon. Some of his members are dissatisfied and he wishes to "convince" them, which he seldom does, or he will unsettle the faith of others by his necessarily poor efforts. Here is a case in point:

OVERSHOOTING.—An independent, of many years' standing, who was recently baptized in London, had his attention fixed upon the subject "by the continued declamation of his minister against the Baptists."

Why is it?

We hear from many sections of our State of the outpouring of the Spirit upon our Churches and of the conversion of souls, and why do not our brethren report the glad tidings through our paper? Let us have the facts, briefly detailed. Long communications on the subject are not desired, but the facts that sinners have been converted and baptized are always refreshing to

God's people. The lepers who went into the deserted camp of the Syrians and found plenty, said, "This is a day of good tidings, and we hold our peace. Let us go and tell the King's household." Withhold not the good tidings from the "King's household." They love to hear it. We ever afford space promptly for such intelligence.

Profitable Study.

It is the custom of some unfledged Tyros in Theology to speak with disrespect and pour contempt upon "Old Divines," "Old Puritans &c." Such persons have much to learn, and do themselves great injury, to say nothing of the injustice of their course. If such censors will act like the author of the extract below, they will find their stock of intelligence and piety vastly improved, and their censoriousness rapidly waning.

STUDIES.—After some whiles meditation, I walk up to my masters and companions, my books; and sitting down amongst them with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven, and craved favor of him to whom all my studies are profit referred; without whom I can neither profit nor labor. After this, after no over great vanity, I call forth those which may best fit my occasions, where I am not too scrupulous of age; sometimes I put myself to school to one of those ancient worths the church hath honored with the name of fathers; whose volumes I confess not to open without a secret reverence of their holiness and gravity; sometimes to their later doctors, which want nothing but age to make them classical; always to God's book;—that day is lost, where of some hours are not improved in those divine monuments; others I turn over out of choice—these out of duty.—Bishop Hall.

Changes.

We chronicle but few of the many "changes" in the ecclesiastical relation of Pedobaptist ministers. Among the number who have joined the Baptists of late, we publish the following:

An Ohio exchange says: "We learn that on last Sabbath, the Rev. J. C. Bonham, Mrs. Bonham, and Miss Harrington, all of the same family, were baptized into the fellowship of the Baptist church at Rising Sun, Ind. Mr. Bonham is a graduate of Oxford College and Lane Theological Seminary, and for eight years he has sustained a very high reputation as a Presbyterian minister."

An Attempt to Enlighten.

A certain Reverend Dr. Grundy, a Presbyterian minister, in some late attempts to enlighten the world respecting the true form of baptism, was understood to assert that immersion is not the true baptism. He says that his position is not understood; but he holds "that immersion is an unscriptural and unauthorized irregularity, but not of such a character as vitally to destroy the baptism."

To this the Presbyterian Herald says: "Dr. Grundy's position is that of ninety-nine hundredths of all Presbyterian ministers. It is, however, one which immersionists seem incapable of understanding and representing correctly. When Presbyterians admit immersion to be baptism, they do not admit that it is right as to the mode of its administration, but they simply say that it is not so far wrong when administered by a properly authorized person, as to invalidate it. For one in a thousand of them will admit that immersion is the proper mode of baptism, and yet it is asserted all over the country that they do, simply because they will allow it to be baptism. Their theory is that immersion is baptism administered in a wrong mode, but not invalidated on that account."

Here, then, is the latest radiation of Presbyterian light, in respect to their real meaning, when they say that immersion is baptism, and yet is not baptism.

Still, the matter is very dark to an 'immersionist.' Will the Presbyterian Herald answer a few questions, in condescension to our darkness?

1. If neither the Saviour nor his Apostles commanded nor practiced immersion as baptism, is it not an invention of men?

2. If it is human invention, how can it be valid, as the ordinance of Christ?

3. If immersion is not "the proper mode of baptism," how can it be any baptism at all? To illustrate: Presbyterians claim that baptism takes the place of circumcision. Was there a valid circumcision which was not "the proper mode of circumcision?" Would the cutting a piece of skin from the lip, nose, or forehead have been valid circumcision?

4. How can an ordinance of God be "unscriptural," and yet "not be invalid?"

We hope the Herald will condescend to throw some light on these questions, for it must be very easy to do it, if "ninety-nine hundredths of all Presbyterian ministers" understand the matter so clearly.—Western Watchman.

A SAD STATE OF THINGS.—A brother in South Western Missouri writes:

"Our churches are all in a cold, lifeless state. They have starved their ministers, till they have betaken themselves to secular employments for a

temporal support, and worldly minded as Demas himself."

Such are the wretched fruits of worldliness, and neglecting God's commandments. They who starve the ministry in carnal things are sure to be starved in their turn, in spiritual things.

[Western Watchman.

For the South Western Baptist.

MESSRS. EDITORS: Our Camp-meeting held at WESKA, has just closed; and after a day of rest I proceed to give you a brief sketch of it. A large section of country, embracing some five or six churches in our end of the county, have been in a very cold state of religious feeling for several years; and we fondly hoped from the zeal with which our Church engaged in this meeting that much good would result from it, especially in the conversion of sinners. However, in this warmly cherished hope we have been disappointed. The word was preached with great earnestness and power, much seriousness prevailed, and at times encouraging feeling, but no outburst in the great assembly of, "What must we do to be saved." Under this disappointed hope, we fall back upon our Father's precious Word, "It is good to hope and quietly wait for the salvation of God."

Much good, we think, was done in the edification, and the promotion of high spiritual feeling among God's people. Those who have been engaged in those annual festivals for twenty odd years remarked, that they did not remember ever to have seen more Christian enjoyment, more fervor of spirit, or more enthusiastic anticipation of the glories that await the righteous.

We rest in hope that the prayers, the exhortations, the private conversations, and the preaching of God's blessed Word, will not be lost upon the unconverted: that the fruit will be seen after some days.

We were much blessed by our heavenly Father sending to our help the precious ministers of his Word. Brother S. Henderson, who has been identified with us in these meetings for twenty years, was on the ground, as he has always been, at the beginning of the exercises, ready to hear the first blast of the Gospel Trumpet, and to follow it up with his warm exhortations and a zeal in preaching the Gospel, which well becomes a messenger of God.

Brother McCraw, also, was a laborer, early in the morning of this festive occasion. He has attended with us for four consecutive years. We begin now to look upon him, not only as being one of us, but as having enlisted heart and hand in Camp-meetings. He has delivered the farewell address for us for four years.

Besides, brethren Bullington, and Renfro, who reside in our vicinity, who done good service: we had also brethren Law and Mattison, who manifested much spirituality of mind, and interest in the meeting. We had besides these veterans, three Theological students; two from the Howard, brethren Watson and Mynatt, and one from Murfreesboro, bro. Renfro. It always does me good to bear testimony in favor of our dear young brethren preparing for the ministry. I always feel glad when they visit us. Here we had them from Alabama and Tennessee, and hope they may often visit us, and cheer us in our old age with the heavenly tidings of Gospel grace. Beside these we had a visit from a veteran soldier from dear old Georgia, brother Vandiver. I wish I could describe the pleasure it gives me to be associated with such a man of God. The measure of his days being nearly filled up, and yet his soul burning with heavenly zeal for the salvation of immortal souls.

The close of our meeting was peculiarly interesting. O! the parting hands, the streaming eyes, the rejoicing heart, the shouts of praise, when the last song was sung!

"Happy people ever yonder," &c.

O. WELCH.

For the South Western Baptist.

ATTAGUAVERA, Sept. 6th, 1858.
DEAR BROTHERS:—I have examined the Greek Lexicons, and all the authors I could find, relative to the definition of the word Baptizo. The following is the result of that examination:

DONNEGAN.—To immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate.

SCHREYER.—Mergo, abluo, lavo.

GREENFIELD.—To immerse, immerge, submerge, sink, to wash, perform ablution, cleanse.

GROVES.—To dip, immerse, immerge, plunge, to wash, cleanse, purify, to baptize, to depress, humble, to overwhelm.

LIDDELL AND SCOTT.—To dip, to dip under, to dip in dye, color, steep.

MILTON.—"I saw The prophet do him reverence; on him, rising Out of the water. Heaven above the clouds, Unfold the crystal doors; thence on his head A perfect dove descend." &c.

From the above it will be seen, that this word BAPTIZO, from which we get the word Baptize in English, never means to pour or sprinkle, as asserted by some of our Pedobaptist scholars. As to the character of all these as standard authors no classical scholar can bring them into question, for every school boy who studies Greek is supplied with one or the other of these Lexicons, whether his teacher be a baptist or pedobaptist.

TEACHER.

For the South Western Baptist.

PRINCETON, ALA., Sept. 1, 1858.

PRO. H. E. TALIAFERRO: I have just returned from a tour to our native State, North Carolina, to visit our sister, Mrs. Pollie Franklin, and to see the burial ground of our parents. It was my design, also, to hold a protracted meeting at the White Plains, in old Surry county. When I reached my sister's, I was told by her and others, that Religion was at such a low ebb, and so few professors of religion, that it was almost useless to hold a meeting longer than three days, that I would be so much disheartened I would quit Monday, if not sooner. I reached my appointment on Saturday, it being the second Saturday and third Sunday in August. I found a new arbor built, some 50 feet by 20, with about 150 hearers. The first day my subject was on prayer. I tried at the close of my discourse to know of the 150 persons present, having no respect to Order or Sects, to see how they stood in regard to the Master. Thirteen rose declaring themselves on the side of the Lord.—By what I could learn it was a fair test of the county (our old Surry in which we were born and raised) I will now give the result: On Monday the good work commenced. We continued there day and night. I was absent one day till Saturday night. Sunday morning I had to leave by stage to my other arrangements. Brethren York and Lewis were to close the meeting on Sabbath. On Saturday evening I baptized six; and 8 others professed to have met with a change of heart. I think I left near 50 persons interested. The Lord bless old Surry with a faithful ministry! It has been so long under the withering influence of the old Antinomian doctrine of stand still and do nothing, or rather unconditional Election that there has been but a few of the Elect in the old county. During the meeting I approached an old lady of about 85 years, who has been raised up under that sleepy doctrine. Said I: Mother Creed, have you got religion? "No!" was the reply. She then inquired, "How are crops in your county?" Of course I soon left her. I promised the people to return next summer, and hold another meeting.

I now close. I have mentioned many interesting scenes that occurred during the meeting but I forbear further remarks.

God bless you, my brother, R. H. TALIAFERRO.

We cannot forbear making some observations on the above. Last year we visited the same section, and found things, religiously, in a deplorable condition. My good, laborious and useful brother is correct in attributing the cause of the irreligious state of that section to the "stand-still and do-nothing doctrine of Antinomianism." But he must allow me to say, that it is not just to confound the doctrine of "Unconditional Election" with the rotten doctrine of Antinomianism. All the Baptist Churches in the county he visited are Antinomian, or "Primitive," as they have it, except one, near Mount Airy. All these "Hard-shell Churches" have standing resolutions against allowing Missionary Baptist preachers to preach in their houses of worship; yet they will allow my brother and I to occupy their pulpits without restriction. We were raised there, and our dear and honored father was a prominent member among them. I hope it will be in the power of my dear brother to visit them, and win many souls to Christ.

For the South Western Baptist.

RICHMOND, ALA., August 24, 1858.

MESSRS. EDITORS: Permit me through your widely circulated paper to inform the friends of Zion of a gracious work of religion, at Sardis Church, Henry county, Ala. The Church is situated 4 miles above Abbeville, 4 miles from Lawrenceville, in a pleasant and beautiful country. We commenced a protracted meeting, Saturday before the 2nd Lord's day in August. The meeting continued seven days. Ten were added to the church; among that number was senator James Ward and wife. He was an old Representative of said county; had been living there over 30 years, and had been many years in the House of Representatives in Alabama Legislature. He was afterwards elected to the Senate, he never had in all his Public life become a member of any Church. During our meeting he expressed a hope in Christ. Bro. Davis and I went to see him, and found him calm but not ready to be baptized. I urged the necessity of attending to the injunction of the Gospel of Christ, in holy baptism. He then consented to be baptized the next morning. Where we met to baptize him the hills were covered with old friends, to see this old citizen follow his Lord and Master into the watery grave. When he came up out of the water he thanked God, and said, "this is what I have desired for some time." He looked like a man clothed in his right mind.

May the God of all Grace sustain him and all that were baptized with him.

WM. T. SHANKS.

For the South Western Baptist.

VINTON, MISS., Sept. 5th, 1858.

MESSRS. EDITORS:—We saw in your paper of the 2nd inst. an article signed Punch, showing the characteristics of seven fools. We wish to inform Mr. Punch, that there is a character in our part of the country, which will constitute an eighth fool. The character is as follows: Visiting Tipping Shops; riding by respectable houses in a sweeping gallop; hollering and yelling like an Indian; shooting pistols, &c. on the Sabbath. Friend Mr. Punch will please recollect this character in his next issue.

Respectfully,

FELIX & PETER.

You are right, gentlemen. We accept him as the eighth fool, a big one, too. As the Foolkiller is idle in your pants, hunt about and see if you can find a "cool dozen."

PUNCH.

A Correspondent of the Christian Advocate, writing from Rome, says the inscription on a church in that city, taken from Hebrews iv. 16, has been changed so as to read, "Let us come boldly unto the throne of the Virgin Mary, that we may obtain mercy, and find grace to help in time of need."

OBITUARY.

Died, at the residence of his father, six miles east of Clayton, Harbours county, Ala., Mr. JAMES E. ELLER, Jan. 25th.

The subject of this notice was born in Clayton, on the 30th of October, 1828, and never lived more than three months from the place of his nativity, until the time of his death, which took place August 21st, 1858, aged 19 years, 8 months, and 22 days. He made a profession of religion some time during the year 1850, and was baptized into the fellowship of Cowhee Church, which was held in the expository member till it pleased an old wise man to remove him from earth. He was noted through his integrity, love of truth and willingness to render obedience to the will of his parents; and though very young, he was a true and simple worshiper in the sanctuary, and, especially by the young, he was held in great father and mother, and many brothers and sisters mourn their loss. But their loss is his gain.

A Friend.

Business Department.

Receipt List.

	Paid to Volume No.	Amount
E. H. J. Mobley	11	\$2.00
Mrs. J. M. Andrews	11	6
Miss M. Murphy	8	40
W. P. Sparks	11	8
Mrs. P. B. Hasty	11	20
Lewis S. Britt	11	16
John C. Arnold	11	16
Mrs. K. B. Bury	10	44
J. W. Suttle	10	33
Gen. John Milton	10	33
Miss Mary Bates	10	12
Rev. A. D. Seale	12	6
Miss M. F. Seale	10	36
S. W. M. M. M.	11	25
M. W. Beavers	11	19
Mrs. Martha Wilson	10	17
Mrs. Mary Wilson	11	27
Wm. R. Stone	11	15
Mrs. E. B. Samuel	11	19
R. R. Carter	11	22
Nathan Welch	12	25
Mrs. Fort Hargrove	11	1
Mrs. E. B. Sawyer	11	10
A. D. Bell	11	20
Col. Wm. Mallory	12	1
Rev. O. Welch	13	7
H. S. Darby	11	35
J. B. Bullington	11	20
Mrs. Susan Morton	11	20
Mrs. V. Welch	11	45
Rev. J. E. Welch	10	49
J. C. Griggs	11	4
Mrs. F. A. Burt	11	46

Special Notices.

Associational Meetings in Alabama for 1858.
Sardis Church, Henry county, Saturday, September 18th.
Tuscaloosa: Calabash Church, Macon county, Saturday, September 18th.
Tuscaloosa: Salem Church, 20 miles north of Tuscaloosa, Saturday, September 18th.
Tuscaloosa: Union Church, Barbour county, Saturday, September 25th.
Tuscaloosa: Evergreen, Conecuh county, Saturday, September 25th.
Tuscaloosa: Liberty: Antioch Church, Chambers county, Saturday, September 25th.
Tuscaloosa: Liberty: Rehoboth Church, Bibb county, Saturday, September 25th.
Tuscaloosa: Liberty: Pine Creek, De Kalb county, Saturday, September 25th.
Tuscaloosa: Liberty: Enon Church, Pickens county, Saturday, September 25th.
Tuscaloosa: Liberty: Concord Church, Dallas county, Saturday, September 25th.
Tuscaloosa: Liberty: Mt. Zion Church, Coosa county, Saturday, September 25th.
Tuscaloosa: Liberty: Muscle Shoals: Town Creek, (county not known) Friday, Oct. 1st.
Tuscaloosa: Liberty: Pike county, Saturday, Oct. 2d.
Tuscaloosa: Liberty: Rabbit-Town, Calhoun county

