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S. HENDERSON AND
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For Terms, &c., see last page.

For the South Western Baptist.

Forgiveness.

I am sometimes asked by those who believe in "Falling from Grace," and who advocate "Legalism," "How does a Christian receive forgiveness if not on the ground of Repentance?" I answer: Truly he repents—but not in view of the law alone, but of Christ. Besides, there is no virtue in repentance alone. Christ's propitiation—Christ is the sacrifice—he the atonement—he the fountain! Ah, yes! all the merit—all the approbation—all the justification—all the pardon, from first to last, that a Christian ever receives, or ever shall receive, is of Christ! He is the worthy cause of all forgiveness. Not that, for sins in the first instance only, but for all—those of yesterday—those of today—those of tomorrow! No, no!—His precious blood that living fountain for sin and uncleaness, which has been welling from Ovary for Eighteen Hundred years, and which "shall never lose its power till the ransomed Church of God are saved to sin no more"—needs not, can not be increased in efficacy by creature repentance. No, no! It is only His blood that washes away sin. God has wisely connected forgiveness with repentance; for, without repentance there would be no desire for, or appreciation of forgiveness; but no ears are pure enough to wash away pollution of sin; no righteousness, "spices," is of repentance. Repentance proves the heart for the reception of Christ, and is therefore most proper in its place; but Christ, when received, removes our sins. Christian brother, have you sinned? Go to Christ! Sinner, unwashed sinner, have you sinned? Go to Christ!

CLABORNE, April, 1859.

For the South Western Baptist.

Terms of Disposition.

Messrs. Editors: In my former articles I endeavored to show that in the first place, before any one can claim themselves to be Christ's disciples, they must be born again. I endeavored, in a brief manner, to show that change was commenced and carried forward by the agency of the Holy Spirit. I now design noticing some of the fruits that necessarily follow, verily true conversion has taken place. In doing this I shall speak plainly; and I think the Scriptures will authorize me to take the ground I expect to occupy. Conversion is a great work. It does not stop short of a thorough change of both heart and life. True conversion dives down into the deepest recesses of the heart; and whatsoever is found there that is opposed to God and holiness, and that is destructive to the soul, is turned out. Perhaps this last remark may need some qualification.—When I say destructive to the soul, I mean that there is nothing left there that has power to damn the soul—wean and draw it from God. Wherever conversion has taken place it cannot be otherwise than that the fruits of righteousness will follow. And this can be seen in the daily walk of the believer. If the heart be changed, the life will also be changed. As it is with the worldly man, so also it is with the Christian. In every individual there is some ruling motive that prompts to action. Self is the motive with the unregenerate. And this motive prompts them to such actions as tend to gratify their sinful lusts. Am I not justified in saying that the Christian cherishes within his bosom higher and nobler principles, that govern him in all his actions in life? I think that in all his actions (or at least such should be the case,) he has no other motive prompting him to action, than the glory of God and the salvation of his fellow-man. He desires to acknowledge God in all his ways. He does hate to sin against God by transgression, or by the omission of any duty. As such, he is desirous to know the will of God concerning him, which prompts him to a careful and serious examination of God's word. The Psalmist says, the delights of the Christian are placed upon the law of his Lord; and in his law doth he meditate day and night. "I will meditate in thy precepts, and have respect unto thy ways." "I will never forget thy precepts; for with them thou hast quickened me." "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." "I have inclined my heart to perform thy statutes always, even unto the end." "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." "Through thy precepts I get understanding; therefore I hate every false way. O, how I love thy law! It is my meditation all the day. The law is better unto me than gold and silver. Thy

statutes have been my song in the house of my pilgrimage. Teach me, O, Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Behold, I have longed after thy precepts: quicken me in thy righteousness. I will delight myself in thy statutes; I will not forget thy word. With my whole heart have I sought thee: O, let me not wander from thy commandments." And last, though not least, "Thy word have I hid in my heart, that I might not sin against thee." These are some of the delights of the Christian. And he does endeavor to let such govern him in all his actions.—With such desires as these in the heart, will he not act accordingly?

Yours in Christ,
E. W. HENDERSON.

From the Christian Chronicle.

A Case.—Shall we have Open Communion?

The following letter was received long ago, and has been reserved for consideration. We find no reason to doubt that the somewhat singular case which it represents is an actual one; though we know nothing about it save what appears in the letter itself. After all our deliberation, we are still at a loss how to answer the two questions proposed by the unknown writer at the end of his statement. We hope that some of our contemporaries who are in the habit of expending much labor on the question of close communion among the Baptists, will come to our help; and that we may obtain from them some light on the questions that have waited so long for our answer:

"Messrs. Editors: I am the child of pious parents, by whom I was, as they often told me, dedicated to God by earnest prayer when yet an infant; but, unhappily for me, I was not baptized, as one parent was a rigid Baptist, and the other, though holding Infant Baptism necessary, yielded the point.

More than a quarter of a century since, I felt it my duty to offer myself for communion with a Congregational Church; but previously to that, I had met with a work on Baptism which seemed to me to prove very satisfactorily that, although beyond dispute that sacrament was appointed as an ordinance of Proselytism among the heathen, both in those days and the present, it is not of perpetual obligation on the children of pious parents, or on those who have been educated under the Gospel. It was not without seeking advice wherever I could obtain it, and reading every book that came in my way that treated on this subject, and I will add not without sincere prayer for light on it, that I came to this conclusion.

In offering myself as a member of a church which held to the obligatory nature of this ordinance, I felt it my duty to state that I had not been baptized, and at the same time my views on the subject. The result was the advice of my pastor, who was my warm personal friend, that I would withdraw my application, as I would surely be rejected. A second application to another church met the same fate; and ever since that time, (though often earnestly desiring the privileges of Christian communion,) feeling that the attempts might be fruitless, I have abstained from further application.

Lately, however, I have had frequent conversations on the subject with two or three Christian friends, one of whom suggests that I might submit to baptism "under protest," and throw the responsibility on the church which will not admit me without it.

Now, Messrs. Editors, will you oblige me by your opinion whether or not I should, with my views on the subject, be justified in taking such a step;—my own impression is that I would save my life that "godly sincerity" which should mark the acts of every Christian, whether he make a public profession or not. And, next, can you point me to any directions in the New Testament which will justify the exclusion from a church of any one who entertains such a belief, but who in every other respect would be willingly admitted?

AN OUTER COURT WORSHIPER.

The above we clip from the New York Independent, one of the most widely circulated and influential papers in England. It looks with the eye of an able through obtruse doctrines, metaphysical difficulties in philosophy, and the great reforms of the day, but is strangely bewildered on a plain question of church communion. The Editor plainly says, that the above communion was received long ago, and they have waited till the present time in order to know by investigation and mature reflection how to dispose of it.—But it proves to be one of those knotty cases connected with Pedobaptist polity, which can receive no solution.

The individual in question was not baptized in infancy, and has not been since, though he believes without a doubt that he has become a true Christian. He has several times proposed membership in Congregational churches without submitting to this ordinance of

baptism, and communion with these same churches without first receiving that right, but has always been rejected. He now proposes to be baptized under protest, and asks if this will answer. At this the Independent stumbles, and is puzzled what answer to give. It is not strange that such difficulties arise in Pedobaptist churches, while all is simple and plain with Baptist Churches, on such matters.

In some Pedobaptist churches infants are baptized (after their form) and some are not. In some Pedobaptist churches children thus baptized are wholly members, some partly members, or members in a certain sense as it were, and some not members at all. Thus their communions, though open in opposition to close, are of a varied character, yet generally requiring baptism and faith as prerequisites, left, however, in some cases, thereby to exclude their own members from the sacramental board. We meet with a few in Pedobaptist churches who do not regard baptism as a prerequisite to communion; with such the case of the individual under consideration would afford no difficulty. The Editors of the Independent are not of that class, as their difficulty in this case sufficiently intimates. How with their ecclesiastical polity they are to extricate themselves, we are unable to inform them.

This is only one of a large number of difficulties connected with their mixed communions and unscriptural system of church polity. As they appeal to their Baptist contemporaries we shall have no hard task in giving them all the light they need, and at a single dash of the pen. Open the door of your church to all baptized believers; and then spread the table of your church at communion for the same class of persons, and no others. Do this and you stand on the platform of the New Testament, and you have no mixed church membership, no baptism under protest, and no communion with those of doubtful qualifications. One Lord, one faith, and one baptism, the scriptural motto in all cases, is a relief from all embarrassment under all circumstances.

From the Religious Herald.

Virginia in the Olden Times.

Messrs. Editors: I send you the enclosed paper, taken from the original records in the Clerk's Office of Middlesex. It will explain itself. I do not know that it has ever been published, though the facts respecting the Baptist ministers mentioned in it are well known.

"At a Court held for Middlesex county, at the Court House in Urbana, on Monday, the Twenty-Sixth day of August, in the Eleventh year of the reign of our Sovereign Lord, George the Third, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the faith, &c., and in the year of our Lord Christ, One Thousand, Seven Hundred, and Seventy-One.

"Maurice Smith, James Montague, Robert Spratt, Philip Montague, Edmund Berkeley, and James Mills—Justices.

"John Waller, Robert Ware, James Greenwood, and William Webber, who were committed to the Goal of this county, by virtue of a warrant and mittimus, from James Montague, Gentleman, one of his majesty's justices of the peace for this county, for teaching and preaching the Gospel, under the pretence of the exercise of Religion, in other manner than according to the Liturgy of the Church of England and without having Episcopal ordination to teach or preach the same, according to the Canons of the said Church of England, were brought into Court, and confessed the fact, but justified their conduct as being Protestant Dissenters: Whereupon the Court having fully heard them in their own defence, and mature deliberation being thereupon had, and it appearing that they had not qualified themselves as teachers or preachers, either according to the Laws of this Colony, or of Great Britain, or the Canons of the Church of England, It is ordered that they, and each one of them be remanded to the Goal of this county, there to remain until they shall severally enter into a recognizance, with two securities each, themselves in the sum of Fifty pounds each, and their securities in the sum of Twenty-five pounds each, upon condition that they shall severally and respectively be of good behaviour for the space of six months next ensuing."

SECRET RELIGION.—God is often lost in prayers and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." "Shut thy door about thee" means much; it means shut out not only frivolity, but business; not only the company abroad, but the company at home; it means—let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice, or he will speak thunder. I am persuaded the Lord would often speak more softly if we would shut the door.—Cecil.

Death is a conquered enemy; he cannot hurt you if he find you clothed in Christ's righteousness.

The Testimony of Standard Lexicons.

1. Baptizein—to baptize, "signifies only to immerse; not to wash except by consequences."—*Alstedius*.

2. "Baptism in strictness of speech is that kind of ablution or washing which consists in dipping; and when applied to the Christian institution, so called, it was received by the primitive Christians in no other sense than that of dipping as the learned Grotius, and Casaubon, each observe."—*Railey*.

3. Baptizo, "To dip, immerse, plunge in water; to bathe oneself; to be immersed in suffering or affliction."—*Bass*.

4. Baptizo, "Properly, to dip often, to wash often. This is the meaning of the word; for in Baptizo is contained the idea of a complete immersion under water; at least, so is Baptism in the New Testament."—*Breischneider*.

5. Baptizo, "To immerse repeatedly into a liquid; to submerge; to soak thoroughly; to saturate."—*Donnegan*.

6. Baptizo, "To immerse, immerge, submerge, sink; in N. T. to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism."—*Greenfield*.

7. Baptizo, "To dip, immerse, immerge, plunge; to wash, cleanse, purify."—*Groves*.

8. Baptizo, "To baptize, to plunge, immerse, overwhelm in water; to purify, to wash."—*Hedericus*.

9. Baptizo, "To plunge, plunge in water, dip, baptize, bury, overwhelm."—*Jones*.

10. Baptizo, "Baptize, merge, bathe."—*Leaven*.

11. Baptizo, "To dip repeatedly, dip under. Mid. to bathe, hence to steep, wet; pour upon, drench. Note.—The examples of this signification given, are worthy of notice viz: "over head and ears in debt" —"a boy overwhelmed with questions;" to dip a vessel, draw water, to baptize, N. T."—*Liddell and Scott*.

12. Baptizo, "To baptize, to immerse, to wash."—*Passor*.

13. Baptizo, "To dip, immerse or plunge in water; to baptize, to immerse in or wash with water."—*Parkhurst*.

14. Baptizo, "To baptize, immerse, wash."—*Robinson*.

15. Baptizo, "To dip in, to sink, to immerse, to dip in a vessel, to draw water. In N. T. 1, to wash, to lave, to cleanse by washing, in Mid. to wash oneself, perform ablution. 2, to baptize, to administer the rite of baptism."—*Robinson*.

16. Baptizo, "To plunge or immerse; also to dye, as we immerse things in water for the sake of dyeing or cleansing them; to dip, submerge, overwhelm in water; to cleanse, to wash."—*Scapula*.

17. Baptizo, 1, "Properly, to immerse, and dip in, to plunge into water; then because a thing is customarily immersed and dipped into water, that it may be washed hence, 2, it signifies to cleanse, to purify with water."—*Schlesinger*.

18. Baptizo, "To plunge, immerse; to cleanse, to wash."—*Schottgenius*.

19. Baptizo, "To baptize, plunge, wash, bathe."—*Schrevelius*.

20. Baptizo, "To baptize, to plunge, to overwhelm, to dip into; to wash by plunging; sometimes sprinkle, besprinkle, to pour upon; to purify and consecrate to God by plunging."—*Schwarzius*.

21. Baptizo, "To plunge or immerse; to plunge under, or overwhelm in water; to cleanse, to wash."—*Stephanus*.

22. Baptizo, "Generally, and by the force of the word it has the sense of dipping and immersion. Specially, it is properly to immerse or dip into water. Metaphorically, by metalepsis, it is to wash, to cleanse; because it is customary to dip and immerse anything into water, that it may be washed or cleansed."—*Stokius*.

23. Baptizo, "Immerse, wash."—*J. C. Suicer*.

24. Baptizo, "To plunge, immerse, dip, dip in, to make wet, to wash, to cleanse, to purify."—*Suidas*.

25. Baptizo, "To baptize, to dip into water, or to plunge one into the water."—*Wilson*.

26. Baptizo, "Immerse."—*Waldersius*.

27. Baptizo, "To dip all over, wash, baptize."—*Ysaac*.

REMARK. Only one of the above 27 give the definition "to pour upon," and this is not to be found in the late editions. This definition has been abandoned as untenable. Only one inserts the definition "to sprinkle," and adduces no instance in support of such usage. It therefore goes for nothing. We will place opposite it the following concession from Prof. Robinson, Professor of Biblical Literature in the Union Theological Seminary, which is to be found in a note under Baptizo.

"In Greek writers as above exhibited, from Plato onwards, Baptizo is EVERY WHERE TO SINK, TO IMMERSE, TO OVERWHELM, either wholly or partially." Lex. Page 118.—*Christian Secretary*.

Noon Prayer-Meetings.

NEW YORK—FULTON STREET.

A number of conversions have been reported during the last week, in connection with the prayer meetings.—Some of the most hopeless have been brought nigh unto God "by the blood of his Son." The requests for prayer are now often from those who are concerned about themselves. They come, too from villages and towns and parishes, and some of these are very earnest for the blessings of God's grace and Spirit to be poured out upon them. From some of these we receive glad tidings of the revival of religion.

GOOD NEWS FROM THE CITIES.

In a late meeting, encouraging intelligence was given of the revival in our large cities.—Boston, New York, Philadelphia, Baltimore, Washington, and others. A gentleman stood just within the door, and spoke of the state of religious interest in Boston. He said wherever he went it was the same great, blissful theme,—Jesus Christ, and Him crucified. He was in Boston yesterday, and he heard it there. It was in all the prayers and exhortations. He had stood and listened to all that has been passing here, and here again Christ was all the time. He had listened to these Philadelphia brethren who had been addressing us. And again he found that they of Philadelphia dwelt upon the wonderful story: the story of the once crucified, but now risen and ascended Redeemer. It is a theme that never wears out, never grows old, is always new, always fresh.

Another remarked that now it seemed as if our cities were to become the great centres of religious influence, as they once had been of irreligious, moral pestilence. He believed that this revival was to go on, sweeping away the flood gates of sin in our cities, and sending abroad, from them, the streams that should gladden all the land and world. The religious mind and faith and prayer of the whole country are taking strong hold of the cities, and they are remembered, with hope and expectation, that God will make them a power for demoralization and crime. The new movements which are going forward, are providential indications that God has great designs to accomplish and that he is leading his people in the measures to accomplish them.—Obs.

BOSTON.

Globe Hall, March 31.—A precious season of prayer and praise was experienced here to-day. There was scarcely a dry eye, or heart unmoved, through the entire assemblage.

ASKING PRAYERS.

A young lady arose and asked for prayers. She had been an unbeliever in the Bible, but feared she was wrong, and was now willing to receive the light—would they pray for her? She had often been advised by her friends to come to those services, but until now she had treated them with contempt. She hoped God would pardon her.—Prayers were asked for an eminent lawyer, who held infidel views; also for an aged father, and for sons and sisters. Several of the recent converts gave their experience, and related what they had done the past week among their former companions. The service was one of surpassing interest. Several clergymen were present.—W. & Ref.

MEN, NOT ANGELS.—When the French ambassador visited the illustrious Bacon in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels of whom we hear and read much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher, and language not unworthy of a Christian.—"If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

BRONCHITIS.—Rev. F. L. B. Shaver, President of the Alabama Conference of the Methodist Protestant Church, in an account of his winter tour through the district, says: "I smoke a composition of sawdust of fat light wood and ground coffee, for the benefit of my throat, and it has done me more good than anything I have tried for years. It is here given to all who are afflicted with bronchial diseases. Try it, and if it does not do you good, it will be the first failure, in my knowledge, after a good remedy." "I was not then Christ invites you to come and receive."

Mr. Calhoun's Religious Feelings.

Some of Mr. Calhoun's friends, with singular recklessness for his good name, have endeavored to represent him as a confirmed skeptic, having no faith in a Divine revelation, or in the Christian system. But a correspondent of the *Southern Baptist*,—furnishes a correction of all such statements. He says: "A distinguished and pious statesman of Georgia, who was a contemporary of Mr. C.'s in Congress for some twenty-five years, and who was the profound admirer, as he was the intimate friend, of our illustrious Carolinian, concerned for his spiritual welfare, proposed on several occasions (as he informed the writer) to draw his mind to this important subject. Mr. C. always evinced more or less of reserve on such subjects, but remarked to my friend as follows: "I am a believer in the Christian religion. At the same time I know no one church with which I am entirely satisfied.—There are things objectionable and unobjectionable in every organization.—I think that an eclectic church might be made, which, by retaining the excellencies which are common to many, and discarding the exceptionable features, would be preferable to any existing denomination." I mention only the substance of the remark—the language escapes me. The friend from whom I received this statement is the Hon. Wilson Lumpkin, of Georgia, who to the highest honors which his State could give him, has added to higher honor of being an humble disciple of Jesus for nearly sixty years.

Increase of Baptists.

On the authority of the *Cyclopedia* the following statistics and statements are given: "In 1762 there were in this country 56 Baptist churches. In 1858 there were 12,000 churches of regular Baptists, and members 1,000,000; or, including nine minor bodies of Baptists, of members 1,500,000; and a population of 7,500,000. In London there are of Baptist churches 140. In England of Particular Baptists, 2,000 churches, 200,000 members, and a population of 1,000,000.

On the continent of Europe, during twenty-five years past, 10,000 converts to Baptist principles have been baptized. They have 70 churches in the principal cities of France, Germany, and Denmark; and 30 in Sweden, with 1,500 members baptized in the last two years. Of these converts many have suffered fines and imprisonments; have been denied the liberty of marriage; their children have been torn from them, to be sprinkled in the national church; others have been perpetually banished.

Recent information from France and Switzerland—says this same authority announces the gradual abandonment of infant baptism by the free evangelical churches; also, by some in the Protestant and national church.

Thus Baptist principles have spread, and are spreading. Soon, probably, will they engirdle the world.—*Witness*

REMARKABLE REVIVAL IN WALES.—The London Record says: "A valued correspondent informs us of a powerful religious awakening in the country of Cardigan, embracing also a considerable part of Carmarthenshire. The weekday and Sabbath-day services at the churches and chapels are crowded.—Hundreds are coming over to the Lord's side. Many grey-headed and notorious sinners have already been converted, and a deep and genuine work of grace is going on. It is said that no less than 4,000 have already become decided in Cardiganshire alone, and the movement seems to be making rapid progress. There is no excitement, but a deep, silent, and awfully solemn impression prevails everywhere. Our correspondent mentions one instance in which fifty persons became church members within a fortnight. We shall be glad to hear more of this remarkable movement, which is, we hope, a sign of good things to come."

CATHOLICISM IN ENGLAND.—The London Times represents the boasted progress of the Catholic church in England, as amounting to little or nothing; they have gained a few noted converts, but are constantly losing the slight hold they have had on the people, and do not now constitute one per cent. of the people of England. In Ireland, too, Protestantism is gaining so rapidly from the Catholics, as to excite the alarm of the Pope.

DEACON'S OFFICE.—Dr. Hiscox, in his "Baptist Church Directory," says: "Too much care cannot be given to secure the right kind of men, when we consider that the permanent influence of a deacon for good or evil in a church is scarcely surpassed by that of the pastor himself."

THE OLD TESTAMENT.—The last words of the Old Testament are a fearful threatening: "Let us come and smite the earth with a curse." The last words of the New Testament are a benediction: "The Lord Jesus Christ be with you."

For the South Western Baptist.

Foot-Washing.

Messrs. Editors: Allow me to say to your readers, that, among the last and most important commands of our Savior was, "If I, your Lord and Master, have washed your feet, you ought to wash one another's feet." This command the Mount Olive Baptist Church observed on the 4th Sabbath in April, after a Sermon by brother COOPER. I have been in the church thirteen years, and I never enjoyed myself better at any meeting. God will bless his people when they obey his commands; and I regard this as one of the Old Landmarks of the Baptists, which should be kept up. I do not wish to censure, but I fear fashion and pride have kept this command from being generally obeyed by Baptists. I hope to see the whole Baptist family observing this great command of our Savior.

HANSEL DICKEN.

Publications of Gould & Lincoln.

A letter in the Boston Transcript, date New York, April 2d, says: "Of exclusively religious books, there is no Boston house whose supply is more appreciated here than that of Gould & Lincoln. Their recent issue of a new collection of Sermons by Dr. Wayland is regarded as a most valuable permanent contribution to the special theological department it represents. As a thinker and expounder the author is justly regarded as the head of his denomination; in many essential particulars, he is to the American what John Foster was to the English Baptists.

In the way of religious biography this class of Christians acknowledge their indebtedness to the same house for Hovey's "Life and Times of Isaac Backus," and, among the elder members, a favorite contemplative work is Chaplin's "Evening of Life"—full of pious aspirations and faith; Nebelin's "Great Day of Atonement" is another standard addition to the library of orthodox religious literature; while the erudite and perspicuous little historical treatise of Usher, called the "New England Theocracy," is one of the most interesting foreign contributions to American ecclesiastical history that has yet appeared; the general reader and student, not less than the theologian, will find it a candid and copious digest of the essential facts of the Puritan emigration to and organization in New England. It is ably translated and edited by Mr. Conant. The "Harvest and the Reapers" is a seasonable work appropos to the course and characteristics of the late Religious Revival—to the last year's subjects of which it is appropriately dedicated.

Besides these and such as these publications, Messrs. Gould & Lincoln are not less faithful in their selection of literary and scientific works—most of which, from their press, are also of standard merit and value. We have only to instance Chamber's *Cyclopedia* of English Literature, and Hugh Miller's writings. Two books lately issued, however, should not be passed by, although we have already called attention to them—the "Annual of Scientific Discovery," (which is a complete catalogue raisonne, of what has been demonstrated, invented and achieved in the sphere of Mechanics, Chemistry, Natural Philosophy and the useful arts during 1858,) and "Life of Milton." The new and suggestive facts in regard to the childhood, school and college life—the travels etc., of Milton herein gathered—the parallel references to historical events and contemporaneous literature—in a word, the fullness, research, particular and personal details, broad illustrative glimpses, with the sympathy and the insight of the author in his subject, make this biography unique, fresh, and invaluable.

LUCID EXPLANATION OF DEATH.—"You do not die, you only change your state of aggregation. It is true, your nitrogen, your hydrogen and your carbonate separate; they are distributed through the atmosphere, penetrate plants and animals, or are absorbed by the earth; but as no atom perishes, you continue to exist; the only difference is, that you find yourself reduced to a more simple expression."

A VERY COMMON MISTAKE.—Many Christians imagine that now since they have believed, they must draw their comfort from some other source, or in a different way from what they did at first; they turn their whole attention to themselves, their experiences and their graces. Forgetting that the true way of nourishing this is by keeping their eyes upon the cross, they turn it inward, and try to nourish them by some process of their own devising.

The income of the Pope is said to be \$8,000,000. Of this \$600,000 are appropriated to his private affairs; \$2,192,000 to pay interest; \$2,700,000 to support the army and police; \$600,000 to support prisons, and \$200,000 to support schools.

From which it would seem that the Pope is a very busy man.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, May 12, 1859.

Brother PLYANT is travelling in the bounds of the Tuskegee Association as colporteur. We trust brethren will receive him cordially and patronize him liberally. Remember, he is acting under the Executive Committee of the Association.

Revivals.

With gratitude to the Lord Messiah we announce the fact that he is reviving his work in many portions of the world. Many of our exchanges give cheering accounts of the conversion and baptism of hundreds weekly. The cities, towns and villages, as last year, appear to be the greatest sharers of the Divine favor. The work is evidently on the increase. We shall publish from time to time the triumphs of the Spirit in subduing rebel sinners to the obedience of faith.

We urgently request brethren to engage in prayer that God may visit our State, refresh his saints and convert sinners. Earnest prayer should be offered, and labor bestowed to effect this great end.

How to Prosper.

Elder W. M. COLLINS, of Wheeling, La., in a private letter, says:

"If Baptists would read the Bible more and pray more they would prosper more as a denomination."

This is true, and well said. Truth needs no varnish; it is content to appear in its native strength. Reading the Bible and praying will influence to peace and to action in every good work. Baptists have truth, the great weapon of conquest; and if they will "speak the truth in love," and act the truth in the same way, prosperity is certain. The letter of truth without its spirit will not insure permanent prosperity; but unite both, letter and spirit, and the "gates of Hell shall not prevail against them." We would ever insist upon an orthodox creed, but spirituality, which can alone be procured and kept alive by reading the Word of God and prayer, must not be lost sight of at the peril of great injury to the denomination. Alas! for Baptists, should they ever see the day that they shall turn to be a set of pugilistic theologians. As we are God blesses the man that reads the Word and prays, so will he prosper and prosper the denomination that pursues the same course of well-doing.

The venerable JOEL LEE, of Burnt Corn, Ala., is still the field against the Universalists. His last production is, "The Word Everlasting and Eternal as Used in the Scriptures." It is an excellent pamphlet for distribution; as it contains a well written article from Universalist in favor of their views, and a reply from brother Lee. The reader has both sides of the question, and can judge for himself. The cause of truth will lose nothing in the hands of Joel Lee.

The Earnest Man.

Let a man be under a strong conviction that God is with him—at his right hand—a definite work for him to do—a work that must be done, else God is dishonored and his purposes frustrated—in which work God's jealousy of his honor moves him to assist in its performance—such a man will be earnest in all his efforts. Maybe, perhaps, and it is—he will none of them. Every thing is of reality, forming a part of God's purposes and plans. "This must be done; it is God's work; he has commanded it; I am his agent, and he will assist in the performance. It is God's work, and my work; it must be done, as Jehovah's honor is involved in it." He firmly believes that Jehovah has given him a work to do, as clearly defined and as definitely marked out as the work of the Messiah. And as the Master was earnest in his work, so is he. Was not Paul an earnest man, and why? He believed that he was God's instrument, and that Jehovah was "working in him, to will and to do." All earnest Christians have such a conviction. Faith and action correspond. A weak faith will produce a weak and powerless action. But let a man believe with the whole heart, "I am God's servant, He has commanded, I must obey," and sycamore trees will be plucked up, hills levelled valleys exalted, and mountains thrown into the sea. He will put the impress of majesty and greatness upon all his efforts. A man of strong faith—an earnest man—will perform prodigies while a man of weak faith is debating the probabilities of success. May God give the Church men of strong faith! It is the great need of the age.

American Tract Society.

Some advance slips sent us from New York show that Rev. S. Cook has undertaken the defence of the Society against the foul and malicious attacks of the Abolitionists. These political and moral excesses, after being defeated at the annual meeting of the Society in 1858, rallied at Boston, and have waged a continual war upon the New York Society up to date. Their last attack has been against the Colporteur Association.

Society would be swept away by Abolitionists, but since its noble stand in favor of its constitution and conservatism it has had our sympathies. It is one of the great conservative elements of our common country, and should be sustained and encouraged as long as it maintains its peaceful and conservative ground.

Here follows an extract from the *Journal of Commerce*, New York, referring to this matter:

We will just add that we regard the Colporteur system, against which the shafts of the assailants are more especially directed at this moment, as precisely the best and most efficient means that has ever been put in operation for the religious instruction of the frontier settlements, and other sparsely populated districts where there is no regular preaching of the Gospel. Withdraw the army of colporteurs, who, by the help of the American Tract Society, are now going from house to house throughout those desolate regions, with tracts in their hands and the love of God and man in their hearts, and what friend of either God or man would not feel that a heavy calamity had befallen the country and cause of religion?

Below may be seen the Report of M. T. Sumner to the late Georgia Baptist Convention. It gives the most gratifying evidence of the success and prosperity of the Domestic and Indian Mission Board. A pleasing feature of the Report is the annual increase of liberality in most of the States. Well done good and faithful servants, Virginia, Georgia and Alabama. Observe, also, the per centage of expenditures of the Board since April 1st, 1846. I will be seen that there has been a decrease of per centage for several years past, last year only 12 per cent notwithstanding the croaking about "expensive machinery." See in the concluding paragraph the amount of labor performed by the Missionaries, and the vast amount of good done. Who can get it into his heart to say, after reading these stubborn facts, and figures, "dissolve the Convention, and dissolve its Boards." Here are the facts and figures. Read them: thank God and take courage, and go to work more vigorously!

Domestic and Indian Mission Board, S. B. C.

Rev. M. T. Sumner, Financial Secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention, said that, during the past year ending April 1st, there had been contributed to Domestic Missions \$21,610.73; and to Indian Missions \$17,223.54; add to this \$4,821.81 balance in the Domestic Treasury at the commencement of the year, and \$4,042.48 balance in the Indian Treasury, and we have \$47,698.67, the amount of funds at the disposal of the Board for Mission purposes.

Of this amount, Georgia Baptists contributed \$3,906.68 for Domestic Missions and \$4,927.39 for Indian Missions, making a total of \$8,834.07.

The Southern Baptist Convention was organized in the city of Augusta, Ga., in 1845. Since that period there has been contributed for Domestic Missions whose Board is in Marion, Ala., the sum of \$204,715.39, and for Indian Missions since 1845, the time of the transfer of this Mission from the Louisville Society, \$61,641.74, making a total of \$266,357.13. Of this amount the Baptists of Georgia have contributed the sum of \$55,018.15.

The whole denomination co-operated with the American Baptist Home Mission Society in its organization in 1832 till the division between the Baptists North and South in May 1845. The thirteen States and the District of Columbia then contributed to that Board. The sum total contributions by these States for Domestic Missions during the above specified period, \$38,656.40. Since the organization of the Southern Baptist Convention, these States have contributed \$204,715.39 for Domestic Missions, and \$61,641.74 for Indian Missions.

It may be gratifying to see the advancement of the States. We give three examples. The contributions of Virginia, from 1832 to 1845 \$9,182.56—ditto from 1845 to 1859 \$40,474.71. From Georgia from 1832 to 1845 \$9,629.33; from 1845 to 1859 \$42,461.09. From Alabama from 1832 to 1845 \$4,935.56; from 1845 to 1859 \$44,269.58.

We give the per centage of expenditures of the Board since April 1st, 1846

1846 to 1847 22 per cent. 1847 to 1848 22 per cent.
1848 to 1849 22 " 1849 to 1850 22 "
1850 to 1851 22 " 1851 to 1852 22 "
1852 to 1853 22 " 1853 to 1854 22 "
1854 to 1855 22 " 1855 to 1856 22 "
1856 to 1857 22 " 1857 to 1858 22 "
1858 to 1859 12 " 1859 to 1860 12 "

Labor performed during the year ending April 1.

One hundred and four missionaries have been employed in the Domestic field, and 35 in the Indian Territory. They labored for a time equal to 3,577 weeks; supplied 12,765 sermons; traveled 1,474 miles; made 10,959 family visits; baptized 2,027 persons; constituted 31 churches; commenced the building of 31 meeting houses, and finished 29; distributed thousands of religious tracts, Bibles and Testaments; organized sabbath schools, and performed much other valuable service not embraced in this estimate. For all this we offer thanks to the Great Head of the Churches.

RUSSELL'S MAGAZINE for May loses nothing by comparison with former issues in mechanical execution; the matter is the production of the best intellects.

The May number of the "Young Reaper," one of the best and neatest Sunday-School papers in the world, has reached our office.

New Book Announcements.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

In addition to the originally published by the S. B. P. S. are now in press, and ready for delivery. As recent issues, are

our best "on the subject of the Sabbath."

at the S. B. P. S.

at the S. B. P. S.

cal execution, and the price of these books, will compare favorably with any similar works published in the country.

WILLIE HUARD; or, The Influence of one Life, one Thought, one Act. By Rev. W. J. Hard. Principal of the Female Institute, Augusta, Ga. 16mo., cloth. 25 cents.

THE GOOD SHEPHERD; or, the Savior of Sinners. By a Sunday School Teacher. 18mo. 97 pp., cloth. Price, 25 cents.

THE INEXHAUSTIBLE MINE; Ever Producing, yet never Spent. By the author of Edward Hall's visit to Tiverton, Child Christian Matures, Pious Mother and Dutiful Daughter, Lost Found, and other Tales. 17mo. cloth. 182 pp.

Other original works are being prepared for the press, and will be announced at an early period.

Orders for the above, or other books, addressed to the "Southern Baptist Publication Society, Charleston S. C.," will be promptly attended to.

Editorial Correspondence.

CHATHAM Co. N. C., May 2, 1859.

BRO. T. W. arrived in this county on last Friday, where we met many, many relatives and friends, with whom we have been spending the time most agreeably, and I hope profitably. Nothing of any special interest occurred on the road, except that I fell in with quite a number of brethren on their way to the Convention, and who, like myself, had started a few days in advance for the purpose of reviving the memory of other days with kindred and friends. At our own depot, I met our venerable brother Welch and his excellent lady and Mrs. H., clad with the prospect of gazing once more upon the "Old Dominion," and our relative, Maj. HEDDER and his lady from Talladega. We soon overtook our brother T. W. TOWSE, of Sumpterville, and Bro. AWTRY, of these constituted our company up to this point.

On yesterday, (Lord's day,) I met a very large congregation at "Reeves' Chapel," to whom, I tried to preach "the glorious gospel of the blessed God." This is one of the oldest churches in this part of the State, and is a constituent member of Sandy Creek Association, a body, by the way, that celebrated its one hundredth anniversary last fall. Bro. PINEY, of Chapel Hill, I understand, delivered the sermon on the occasion, which was ordered to be printed. I have not as yet seen it. It is spoken of quite favorably. "Reeves' Chapel" has had but few pastors. Two of them, HAMMON and RICHMOND, served the church in that capacity, upwards of forty years, about twenty years each. Those churches where the fewest changes in this respect are made, always have been, and always will be most prosperous, happy, and stable. These frequent changes have been borrowed from the Methodists, and it was a sad day for us when we attempted to incorporate this feature of Episcopacy into our policy.

I have heard much of old North Carolina hospitality; but I must confess that the half had not been told. Through my "better half," I find that I am related to no inconsiderable portion of Chatham. I do not think I ever spent three more pleasant days in my life than those among the people around "Reeves' Chapel." My only regret is, that Mrs. H. is not with me.

I must not forget to mention that I made the acquaintance, yesterday, of Elders LINDBERRY and YARBOROUGH, the former of whom has been, the latter now is pastor of the church here. Bro. YARBOROUGH and Bro. JONES are building up a fine school at the Mineral Springs. I hope they will be abundantly prospered.

Wheat crops are quite promising. There is likely to be quite a large quantity of fruit. Indeed I have not seen any country since I left home bearing more marks of enterprise and industry than this portion of the old North State. But I must close. I have an appointment to-night at Pittsburgh, the county town of Chatham, and must get ready to leave. We are sharing the hospitality of our relative, WILLIAM HEADEN, Esq., whose kind attentions we shall never forget.

Yours truly, S. H.

American Baptist Publication Society.

This worthy Society appears to be in a very prosperous condition. From a letter to this office by the Depository agent, J. S. Dickerson, we select the following:

"We have just completed our annual statements and gratefully acknowledge the extraordinary mercies of the past year. Our Total Receipts in the two Departments, Business and Benevolent, are \$80,249.16, being \$19,663.64 over last year, and making the most prosperous year the Society has ever known."

Below we publish for the benefit of writers, some "Premiums" offered for the best productions of their hearts and brains on topics proposed. Now brethren, go to work; three important things are involved: doing good, making money, and fame.

"PREMIUMS.—The American Baptist Publication Society wishing to increase their already large list of superior books, are making arrangements to publish a new Sunday School series."

On Wednesday evening fourth week, the following will be read, viz: completed, English Sunday School, the distinctive

of the S. B. P. S.

at the S. B. P. S.

at the S. B. P. S.

at the S. B. P. S.

\$250 For the best Narrative for Children, illustrating and commending the distinctive principles of Baptists. The book must contain not less than 350 to 400 pages. 18mo.

\$100 For the Sunday School book best adapted to lead a child to Christ.—This should be a small book not exceeding 150 pages. 18mo.

The Board have also felt the want of a small book, which shall answer, in a masterly manner, the popular charges now urged against Baptists; such for instance as, "Narrowness of Views, Closeness of Communion, Newness as a Denomination, etc."

For the best answer to this class of objections, the Board offer a premium of \$100 The book must not exceed 72 pages. 18mo.

Those who compete for these premiums, must have their Mss. at the office by the 1st of Sept., 1859. Each Mss. must bear a fictitious signature, and be accompanied by a sealed envelope bearing the same signature, and containing within the real name of the author.

In behalf of the Pub'g Com't, BENJ. GARRITY, Cor. Sec. 530 Arch Street, Philadelphia.

To the Friends of Baptist Convention of East Alabama.

BRETHREN: One of the main reasons urged in favor of the organization of this Convention was the fact that a large amount of material, intellectual and religious resources lay in the rough, that if an organization was formed in the midst of the people in this section which they could see and feel, these resources could be developed, combined and directed to right ends—a result which existing organizations had failed to accomplish. To this it was replied by opposers, that the failure to unite heartily and generally in the cause of benevolence was not a want of a medium but the absence of an interest in the work, that the results proposed could not be brought about, and that, therefore, the Convention was useless—and that we would go into some faction, and thereby impair the integrity, harmony and strength of the denomination. To this we rejoined, (after disclaiming any design to factionize, and claiming only to be recognized as co-laborers in the Master's vineyard by the sisterhood of similar bodies) that the people of East Alabama love Christ like other Christians; that a Convention within their reach, would secure the confidence, affections, and rouse them up to consecrate these means to Christ.

It remains to be seen whether we or they were right. Your attendance was good last year, though the amounts sent up were small: this year excused on the ground that the body was young and unestablished in your affections. I have just completed a tour around one half of our territory, and the great body of our giving brethren with an exception here and there, express an increased interest in this enterprise. Too many complain of busy times—the great distance, want of public conveyance, &c., as if they had been accustomed to ride on Railroads.

Every male Jew was required by the law to go up to Jerusalem three times a year; and occasionally, too, in a busy season. The philosophy of this requirement was, it is presumed, to educate them in that most difficult doctrine of sacrifices, which formed such an important part of that economy; but to relieve their weak fears, God stood sponsor during their absence, and the angel of the covenant stood guard to prevent intrusion. Self-denial was an essential condition of discipleship under the new covenant, and he forsakes all "for the gospel's sake shall receive an hundred fold in this life, houses and lands, &c. and in the world to come eternal life." Who ever heard of a political meeting being thinly attended. Verily the children of this world are wiser (and more zealous) than the children of light. How vain to talk about following Christ and imitating the Primitive Christians when we know so little of their self-denial—possess so little of their spirit. See that devout Jew wending his way to Jerusalem, driving his lamb, his goat, or his heifer—with his basket of fruits—with his shekelle of the sanctuary and free will, and other offerings—his wife and children all on foot, or riding the rude camel, a journey of several days—Joseph and Mary and the God-child, for instance. Let their cheerful sacrifices improve your cold delay.

Several strong reasons exist why we should have a full representation: 1st. The body is young and inexperienced—consequently need the counsel and support of its friends. 2nd. The constitution is under advisement for amendment. 3rd. The boundaries of its local habitation is in a measure to be settled. 4th. The public mind is excited almost to fury, and we need all the wisdom and grace to hold us to our original purpose. 5th. If the cup of iniquity is full and we are turned over to the tender mercies of denominational fury we all ought to be there, so we can bite and devour one another in quick time, so as not to remain as a stench in the nostrils of the next generation. 6th. Our present plan of spreading the Gospel—our whole denominational policy is passing the ordeal of criticism, and we should all be there to amend or abolish all that is contrary to the commands of Christ and the examples of the primitive Christians, if any, and to find out, if possible, the most scriptural, the most efficient, and the cheapest plan of preaching the Gospel to every creature. This must be done, and if there be a more excellent way we should adopt it, if not we should be there to give efficiency to the present mode until the better way is made plainer to us. And conclusively, we should be there to present our offerings to the Lord and to the work of faith, the labor of the patience of hope." No

proxy in the army of Christ, nor in the service of the sanctuary. No, brethren, we need your counsels, your prayers and your means. Let churches send their best men and largest gifts, and thus avoid distraction, and save the expense and trouble of an agent.

Yours fraternally, JESSE A. COLLINS, Fin. Sec. Bap. Con. East Ala.

The Paper Enlarged.

It is with no ordinary interest that I read your last editorial and witness the enlargement of your sheet. You say: "We have concluded to make it the size of the Christian Index and Baptist Standard. This will be equivalent to the addition of between three and four columns of matter each week." And yet there is to be no increase in price. You issue fifty papers in a year. Allowing an addition of even three columns by the enlargement—the subscribers enjoy a net gain of one hundred and fifty columns of reading matter; enough to make a good sized book. This is more than we bargained for, and somehow it seems to me it brings us in debt a little. Well, what I was going to say is: Let all the beneficiaries discharge this little debt by working to extend its circulation. The South Western Baptist ought to be better appreciated than it is, and ought to have at least ten thousand subscribers. And what if the proprietors should make a little money out of it? Is that any crime? Former proprietors have lost money by it, and the present ones have waited patiently for their reward. But even if they do make money out of it, it costs us nothing, for we get the worth of our money, and more.—Reader, is it not so? HINTER.

Revival News.

ILLINOIS.—The Times of last week, has as usual, a number of revival items to report. At Amman, Henry County, forty were baptized during the progress of a series of meetings. The church in that place are numerous and strong, and Baptist principles are gaining ground.

At Tiskilwa, thirty-seven have been baptized at intervals. A church of forty-three members has been gathered within the last two months.

At Farmington, Ill., ten were added by baptism during the month of March. A good revival is going forward in the Baptist Church in Perry, Pike county, Ill. Rev. William Hawker has been preaching there some six weeks, and near thirty, at last accounts, had been baptized.

At Mound, twenty-two by baptism since the 1st of January. Among them are children from thirteen to fifteen years, young men and women, the middle aged, and those whose heads are silvered over with the frosts of many winters. A number are heads of families, and in two instances both husband and wife were buried with Christ in baptism, at one and the same time. One of these was a household baptism, and both were put under the water as one. In one instance we have almost lived to see the demagogue of Gadara re-enacted in our midst. This was a most miserable inebriate, literally dwelling among the tombs; since for whole weeks together he lived in the cemetery, and even slept among the graves. But he is now sitting at the feet of Christ, clothed in his right mind, and devoted to the cause of his divine Master. Verily, the Lord has done great things for us whereof we are glad.

WISCONSIN.—The Times contains good tidings concerning the church at Fond-du-Lac. Meetings were commenced sometime since, and have continued every evening without intermission for five weeks. During this time there have been nearly fifty conversions and the work still continues with unabated interest. There have been twenty-one baptized, and ten or fifteen stand ready for the ordinance.

At Onalaska, forty-three were added by baptism. Among the baptized are twenty-five heads of families. Eight who were formerly Methodists, and among them the class-leader, are included in the addition.

Memphix.—Thirty have been recently added to the church at Saline, nineteen of them by baptism.

Onto.—The Journal and Messenger brings intelligence of revivals in Zanesville, McConnellsville, and in Clinton county. At Zanesville upwards of one hundred have been added to the Sixth-street Baptist church, most of them by baptism. The other Baptist churches of the place also received accessions. At McConnellsville six were baptized during March. In Clinton county, the pastor of the church at Cowan's Creek baptized two.

The western correspondent of the Christian Secretary writes cheerfully. He says:

"My impression is that more persons have been received into Baptist churches in Minnesota west of the river, by baptism, within the last four months, than during four years previously."

MARYLAND.—The following baptisms are reported by the Union: "In Baltimore, three at Dr. Fuller's church; five at the Franklin Square church; one at the First church, and two at the German church. At New-ton, eleven recently professed conversion."

ARKANSAS.—The Arkansas Baptist reports the organization of two Baptist churches in that State—one in Johnson county, called the Bethlehem church; the other at some other place and under some other name, but of which particulars the correspondent of the Baptist

gives no information. Some were baptized in connection with the Bethlehem church.

VIRGINIA.—A writer in the Herald states that the Hebron church, Frederick county, have enjoyed a delightful meeting. Six have been baptized, and eight or nine more are candidates for the ordinance.

At Manchester, a meeting was still in progress on the 11th of April. Up to that time, twenty-five had professed to be converted.

MASSACHUSETTS.—The Christian Era, published at Boston has the following: "The spirit of religious progress is still developing itself in several of the churches of this city. Nine more persons were baptized at Tremont Temple last Sabbath. The meetings still continue with unabated and even increasing interest. Among those hopefully converted are some very marked cases."

The great revival at Rye, Mass., has brought all the churches together as one body. One hundred and fifty souls have been hopefully added.

NORTH CAROLINA.—A writer in the Baptist Telescope reports an addition of eighty-four by baptism in Jackson Co. The most of them were young people, and some of them were of the drunken and profane class. There was one household baptism. This family consisted of eight persons, and there was not one baby in the family. I reckon Lydia's family had none too.

Falling from Grace.

Several years ago, when the Rev. Abel Pearson, D.D., was travelling on a preaching tour through East Tennessee, he stopped to spend the night with a relative in Sevier county.

"Cousin John"—the name he familiarly applied to his kinsman, was a Methodist, and it was not long before the Doctor and Cousin John were conversing very earnestly upon the subject of religion. Cousin John remarked that he was a Methodist from experience—being himself a living witness of the truth of Mr. Wesley's great doctrine of falling from grace. And he proceeded to relate to Dr. Pearson that part of his history which he regarded as conclusive on the subject in question. He had, he said, experienced a change of heart many years previous—and although he had run well for a season, enjoying the undoubted presence of God, yet he had unhappily fallen—lost the last vestige of religion. By and by the grace of God sought him out again, and he was converted a second time, and then he was confident he was a child of God. Thus, in his own experience, he had the clearest proof of the truth of the doctrine of falling from grace.

Having concluded this triumphant argument in favor of his favorite doctrine, he paused for Dr. Pearson to reply; but the Doctor only looked solemn, and ejaculated, "What a pity!"

Silence ensued for some minutes. At length Dr. Pearson asked: "Are you perfectly sure that you experienced a change of heart that first time?"

Cousin John was quite sure. There could be no mistake. He believed in a religion that he could feel. He always knew when he had religion, and when he had not; and he always knew where he got it, and just when he lost it. There was no room for mistake.

"And are you quite sure," continued the Doctor, "that you lost the religion that you got that first time?"

"Yes, quite sure," replied Cousin John. He was perfectly conscious of having lost his religion—indeed he had become worse than he had ever been before.

"What a pity!" again sighed Dr. Pearson. "What a pity!"

For the second and third time, the same questions were put, and the same answers given. Dr. Pearson only responding, "What a pity, Cousin John, what a pity!"

By this time Cousin John was thoroughly nervous, and asked impatiently, "Why do you say so, Dr. Pearson, why do you say 'What a pity?'"

"Because," replied the Doctor, in that peculiarly solemn manner which so distinguished him, "because if you are not mistaken, you are a lost man, a lost man! Paul says, 'If a man fall away, it is impossible to renew him again; and if you once had religion, and have lost it, it is a hopeless case with you—there remains nothing in your case but certain fearful looking for of judgment and fiery indignation, that shall devour the adversaries. A lost man! A lost man!"

Cousin John sat silent for some time, evidently in no very enviable state of mind. At length a ray of hope beamed upon his countenance. "Dr. Pearson," said he, "I hadn't thought of the subject just in that light before, and on reflection, I may have been mistaken about having had religion that first time; but I thought I had."—Record of O. S. P. S. by the Church.

LET BAPTISTS BE BAPTISTS.—In response to the refusal to ordain Mr. Lywell in Boston, because he said he "would admit to communion any Christian, whether baptized or not," the *New England Christian Advocate* says: "The refusal was just—we hope they will not ordain him. If a man is a Baptist, let him be one, say we—and so of all other denominations."

GERMANY.—Pure religion is striking its roots more deeply in the Germanic States. The Rationalist movement has quite spent its forces, and there is a tendency among the younger professors and pastors is towards a firmer faith in the inspiration of the Scriptures. The ultra-Lutheran party, too, under the lead of Hengstenberg and Stahl, have

lost a controlling influence over the public mind, and may now be regarded as having passed the zenith of their power.

Episcopal Canons.

In two adjoining parishes there are two rectors, both in good standing in the church and the community. A family in the parish of the Rev. Dr. A. are members and attendants of the church in Rev. Mr. B's parish, to which they belonged before Mr. A's church was built and a new parish was formed. Of this family—a distinguished and ancient family—a child died.

The pastor, the Rev. Mr. B., was of course invited to officiate at the funeral. He forbade Mr. B's coming into his parish to perform a funeral service. It was against the canon of the church for Mr. B. to do so, without express permission from the minister. He attended the funeral, but he could not read the service! The other rector attended, without invitation, and, of course, was not desired to read it. And the unseemly sight was presented of a funeral in a Protestant Episcopal family and two Protestant Episcopal clergy, one present, and neither of them officiating, because one of them, armed with this canon, had forbidden the other to pray within the geographical limits of his parish! This outrage on religion and common humanity was perpetrated in the name and by the authority of this canon, in this diocese, within the last six months!!! The dry-gan, who is our authority for the act above stated, was present at the funeral, and knows what we have repeated to be true. If it had been done in England, Christendom would have been shaken with indignation. If it had been done in Italy, we would have had Madia meetings to denounce it. But it was all right under our canons.—V. Y. Observer.

BURMAH MISSION.—The Macedonian for April, furnishes most gratifying intelligence of the progress of the gospel amongst the Kems. Dr. Mason states that the areen preacher San Shapau, in the month of February and March, 1858, made a tour through the Bghai churches, baptizing at nineteen stations, 143 persons. In July and August he made a second excursion and baptized at seventeen different stations, 486 persons. It must have been truly a pentecostal season.

WELL SAID.—A little bit of regeneration is better than all the kingdoms of the earth." So said Master Robert Rollock, a quaint Scottish minister of the sixteenth century. Nothing can be truer; for with "a little bit of regeneration," the Kingdom of God is within you, and that's no little matter. We like to recall these pithy sayings of the old preachers. They often help to sustain mighty truths in the memory.

A BENEVOLENT.—A good old Dutch lady in Western New York, a member of a Presbyterian church, once inquired of her pastor "Do tell me, Mr. Ware, what good does sprinkling a baby?" He replied, "If it does no other good, it will prevent them from joining any other church!"

Believer, to present is the worst part of thy existence; look forward, there is joy, peace light and glory, and these for ever!

Secular Intelligence.

LATER FROM EUROPE.

ARRIVAL OF THE STEAMER NIAGARA.

HALIFAX, May 5.—The steam ship Niagara, Captain Rye, has arrived from Liverpool with dates to Saturday, April 23.

LIVERPOOL MARKETS, April 23.—The sales of Cotton, or the past five days, sum up

For the South Western Baptist.

Getting Money.
"Money is the principal thing; therefore, get money; and with all thy getting, get money."

There are a great many people in the world, who read the 7th verse of the 4th chapter of Proverbs just as it is written above. And I have no doubt that if there was such a verse in the Bible, it would be more universally known and obeyed than any other in the Book. But happily, there is none such to be found. The verse reads, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding." That is what I might call the stumbling block in the way of a great many in practicing Christianity. That is to say, they can perform religious ceremonies without an effort, but when it is required of them to get wisdom and understanding in the place of money, the effort becomes prodigious, and few are equal to the task. Remove that obstacle, and we would have plenty of Christians.

I do not mean to be sarcastic upon all who get money; but it is at those who seek money, and nothing else, at whom I point my pen. For I find no passage in the Scriptures which forbids the accumulation of worldly substance; but there are express commands against the worshiping of Mammon above which it may not be well to pass by.

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." The meaning of that I understand to be this: that a man cannot serve two masters. That is, in the accumulation of riches, a man is so apt to neglect his Christian duties; so apt to worship Mammon instead of God, that at the Great Day it will be "easier for a camel to go through the eye of the needle" than for him to "enter into the Kingdom of God."

Thus we are reminded how careful we should be to keep our earthly passions in subjection, and that in order to "enter into the Kingdom of God," we must make all passions, all feelings, all desires, subordinate to the service of Him who dwells in a "house not made with hands, eternal in the heavens."

E. F. B.

On the Morning.

It is morning—a morning sweet and fresh, and delightful. Everybody knows morning, in its metaphoric sense, applied to so many things, that on many occasions the field against the "good" is his last production is "The Way to Everlasting and Eternal as Used in the Scriptures," and excellent pamphlet for the health. It contains a well-Universal duty of early years, and so on, that period the "morning of life." But the morning itself, now people, inhabitants of cities, know anything about. They know nothing of the morning. The idea is, that it is that part of the day that comes after a cup of coffee and a beef-steak, or a piece of toast. With them, morning is not a new issue of life; a new bursting forth of the sun; a new waking up of all that has life, from a sort of temporary death, to behold again the works of God, the heavens and the earth; it is only a part of the domestic day, belonging to breakfast, to reading the newspapers, answering notes, sending the children to school, and giving orders for dinner. The faint streak of light, the earliest purpling of the east, which the lark springs up to greet, and the deeper coloring to orange and red, till at length the various suns are seen regent of the day—they can never enjoy, for this they never see.

Beautiful descriptions of the "morning" abound in all languages, but they are strongest, perhaps, in those of East, where the sun is so often an object of worship. King David talks of taking to himself "the wings of the morning." This is highly poetical and beautiful. The "wings of the morning" are the beams of the rising sun. Rays of light are wings. It is thus said that the sun of righteousness shall arise "with healing in his wings;" a rising sun, which shall scatter light, and health, and joy, throughout the universe.

I never thought of Adam had much advantage as it in having seen the world when it was new. The manifestations of the power of God, like his meekness, "new every morning," and fresh every evening. We see as fine risings of the sun as ever Adam saw, and its risings are as much of a miracle now as they were in his day, and I think a good deal more, because it is now part of the miracle that for thousands and thousands of years, he has come to his appointed time, without the variation of a millionth part of a second. Adam could not tell how this might be.

I know the morning: I am acquainted with it, and I love it. Fresh and sweet it is—a daily new creation, breaking forth, and calling all that have life, and breath, and being, to a new adoration, new enjoyments, and new gratitude.—Webster's Private Correspondence.

BAD COMPANY.—A skunk once challenged a lion to single combat. The lion promptly declined the honor of such a meeting. "How," said the skunk, "are you afraid?" "Very much so," quoth the lion, "for you would only gain fame by having the

honor to fight a lion, while every one who met me for a month to come would know I had been in company with a skunk."

Advice to Young Men.

Socrates did not urge friends to enter early upon public employments, but first to take pains for the attainment of the knowledge necessary for their success in them.

Are you stepping on the threshold of life? Secure a good moral character. Without virtue you cannot be respected; without integrity you can never rise to distinction and honor.

Be careful lest a too warm desire of distinction should carry you into pursuits that may cover you with shame by setting your incapacity and slender abilities in full light.

People who have the rashness to into stations without proper authority and the requisite preparation for the service of the public, not only involve others in loss, but subject themselves to ridicule.

The tricky, deceitful, and dishonest are rarely prosperous; for when confidence is withdrawn, poverty is likely to follow.

The shortest and surest way to live with honor in the world, is to be in reality what we appear to be.

When once a concealment or deceit has been practiced in matters where all should be fair and open as the day, confidence can never be restored any more than you can restore the white bloom to the grape or plum that you have once pressed in your hand.

Error is the cause of many's misery. The corrupt principle that has produced evil in the world; 'tis this which begets and cherishes in our souls all the evils that afflict us, and we can never expect to gain true and solid happiness but by a serious endeavor to avoid it.

Falseness is not only one of the most humiliating vices, but sooner or later it is most certain to lead to most serious crimes.

Industry, well directed, will give a man a competency in a few years.—The greatest industry misapplied is useless.

Sow by the Wayside.

A Christian, travelling on a steamboat, distributed tracts. While they were taken and read by many, a convention took one, and for a year end it with his pen. It contributed 27 pieces; then, having \$1,223.54, a gentleman at 21.51 balance, he gave it up, and the year, and \$1,000 into small Indian Treasures it up in derision, 698.67 of it. One piece adhered to, as it was, he picked it off, and looking at it, saw only the word "God." He turned it over; on the other side, "Eternity." They stood out as living words before him. "God," "Eternity." He went to the bar, called for brandy to drink to drive them away, but in vain. Then to the gambling table, to social intercourse and conversation; but those solemn words haunted him wherever he went, until he was brought a penitent to the feet of Jesus. What an encouragement to sow seed by the wayside. In preparation for a journey, never forget the package of tracts. Scatter them; that you may win souls to your Saviour.—*Am. Mess.*

A CONSISTENT MOTHER.—Some ladies having met at the house of a friend, the child of one of them was guilty of rude, noisy conduct, very improper on all occasions, and particularly so at a friend's house.

The mother kindly reproved her, "Sarah, you must not do so."

The child soon forgot the reproof, and became as noisy as ever. The mother said firmly, "Sarah, if you do so again, I will punish you."

But not long after Sarah did so again, when the company were about to separate, the mother stepped into a neighbor's house, intending to return for the child. During her absence, the thought of going home recalled to the mind of Sarah the punishment which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness into sorrow. A young lady present observing it, and learning the cause, said, "Never mind, I will ask your mother not to punish you." "Oh, said Sarah, "that will do no good. My mother never tells falsehoods!"

VALUE OF READING IN OLDEN TIMES.—In the days of Jack Cade few could read, except those who were actually in orders, or educated for that purpose; so that if a person was arraigned before a temporal judge for any crime (the punishment whereof was death) he might pray his clergy; and there was to have a Latin Bible in black Gothic character delivered to him; and if he could read a passage where the judge appointed, which was generally in the Psalms, the ordinary, or his deputy, who stood near, said, *legit udericus*, that is, he could read like a clerk or scholar, and the criminal was acquitted as being a man of learning, who might therefore be useful to the public; if, however, he could not read, he suffered death. This privilege was granted in all offences, except high treason and sacrilege, until after the year 1530; and it was carried to such an extent, that if a criminal was condemned at one assize, because he could not read, he might again claim this benefit, either at that time, or even on the gallows tree, and if he could, then read he was pardoned, of which there

was an instance in the reign of Queen Elizabeth.—*Shakespeare a Lawyer.*

Wonders of the Mississippi.

The differences of level between high and low water mark, at Cairo, is fifty feet; at New Orleans, the difference is but twelve feet. The width and depth of the river from Cairo and Memphis to New Orleans is not materially increased, yet immense additions are made to the quantity of water in the channel by large streams from both the eastern and western sides of the Mississippi. The question naturally arises, what becomes of the vast added volume of water? It certainly never reaches New Orleans, and as certainly does not evaporate; and of course, it is not confined to the channel of the river, for it would rise far above the entire region south of us.

If a well is sunk anywhere in the Arkansas bottom, water is found as soon as the water level of the Mississippi is reached. When the Mississippi goes down, the water sinks accordingly in the well. The owner of a saw-mill, some twenty miles from the Mississippi, in Arkansas, dug a well to supply the boilers of his engine, during the late flood. When the waters receded his well went down till his hose would no longer reach the water, and finally his well was dry. He dug a ditch to an adjacent lake to let water into his well; the lake was drained, and the well was dry again—having literally drank ten acres in less than a week.

The inference is, that the whole valley of the Mississippi, from its banks to the highlands, on either side, rests on a porous substratum which absorbs the redundant waters, and thus prevents that degree of accumulation which would long since have swept New Orleans into the Gulf, but for this provision of nature, to which alone her safety is attributable.

In fact, if the alluvial bottoms of the Ohio, the vast plain from Cairo to New Orleans would, to day, be part and parcel of the Gulf of Mexico, and this whole valley a vast fresh-water arm of the sea. Were the geodetic character of the valley of Association, construction of way, that celebrated hundredth anniversary, logical stand, delivery levees, confining the river of the Mississippi to its channel, would cause the rise in the river to become so great at the South, that there no sufficient levee could be built. The current would be stronger and the accumulation of water greater as the levees are extended North of us. Such results were reasonably enough anticipated; but the water, instead of breaking the levees, permeates the porous soil, and the overflow is really beneath the surface of the swamps; such it seems to us, are the wise provisions of natural laws for the safety and ultimate reclamation of the country south of us.

We believe the levee system will be successful, and that the object of its adoption will be attained. The porosity of the material used in making them has caused most if not all of the crevasses. Men may deem it a superhuman task to wall in the Mississippi from Cairo to New Orleans, but our levees are the work of pigmies when contrasted with the dykes of Holland. The floodtide of the Mississippi is but a ripple on the surface of a glassy pool, compared with the ocean billows that dash against the artificial shores of Holland. The country to be reclaimed by our levees—all of which would not for fifty years cost the people as much as those of the Dutch when originally built—would make one hundred such kingdoms as that over which Bonaparte once wielded the sceptre.—*Memphis Avalanche.*

It is affirmed, roundly, that Americans feel themselves capable of any enterprise, and for money, will engage in all kinds of business. But surely, after reading the following, it must be given up that "Roger Giles" of "Hingland," can "lay to the land" any Yankee. Besides, the "handbill" is a happy hit at many "posters" and "advertisements" in our own country; there is many a "Roger Giles" in Uncle Sam's "dead-end."

Copy of a Handbill lately distributed in the West of England.

Roger Giles, surgeon, parish clerk, and schoolmaster, informs ladies and gentlemen that he draws teeth without wasting a moment—blisters on the lowest terms, and frysicks a penny a piece. Sells Godfather's Cordel, cuts corns, and undertakes to keep anybody's nails by the year or so on. Young gentlemen and ladies tort their grammar language in the neatest manner—also, gauge care taken of their morals and spell. Also, some surnaming and teaching the Ho! Boy! Tom Tillion, and other dances taught at home and abroad. Perfumery in all its branches. Sells all sorts of stationery wares, blacking balls, red herring and coles, scrubbing brushes, encls, mouse traps and all other sorts of sweet-meats—likewise turnips, sassafras, hats, billits, gowl, tin-ware, and other eatables. Tumors sarve, corn sarve, and all hard-ware. He also performs flebotomy in a curious manner. Furthermore in particular, he has laid a large assortment of tripe, china-ware, dog's meat, lolly pop, and other pickles, such as hoysers, etc. Old rags bought and sold here, and not anywhere else—and new laid eggs every day, by me, Roger Giles. P. S.—I teaches pig-grieffy, and all them outlanguish things. N. B.—A bawl on Wednesday.

Tell me what company you keep, and I will tell you what you are.

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