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VOL. 12—NO. 3.

TUSKEGEE, ALABAMA, THURSDAY, MAY 17, 1860.

50 NOS. IN A VOLUME.

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY,
By THOS. F. MARTIN.TALIAFERRO & DAWSON,
PROPRIETORS.

Foreign Correspondence.

For the South Western Baptist.

HEIDELBERG, GERMANY, April 10, '60.

DEAR BRETHREN: I confess I became impatient before I left north Germany, at being compelled to endure an unceasing round of rain and snow and sleet,—cold winter, nothing but winter, long after I knew my home in the sunny South had rejoiced in the first greetings of spring. On the day of my departure, however, the sun appeared to be himself again, and all nature seemed to say a cheerful good morning after the long night. Then, too, I was coming away from those prosaic plains to the mountains and valleys of the Rhine and Neckar, regions so famous for beauty, and so rich in history and romance.

With this inspiration I was prepared to enjoy the trip, and especially the mountain scenery along the road, as well as a day's sojourn in old Frankfurt on the main. An American feels more at home, too, because it is a free city, although not exactly free in our sense of the term. Like the other free cities, Hamburg, Bremen and Lübeck, it has a flourishing commerce. The houses of many of the citizens are perfect palaces, and the whole town presents a handsome and cheerful appearance. It is the place for the meeting of the German Diet, and therefore, you see soldiers from all parts of the VATERLAND; those of Prussia, Austria, Bavaria and Frankfurt, alternating daily on the guard.

The curiosities are mostly those interesting from their historical associations. The *Romer Saal*, (Town-hall) and the Cathedral, the scenes of the ceremonies that attended the election and coronation of the Emperors, present very little architectural beauty, indeed I should have gone by the former without suspecting it to be a house so famous. The church is still catholic, and I had to go in while some of the worshippers were at their morning prayers, or miss seeing the interior. Some of these were kneeling before the images of the Virgin, some counted beads before the crosses,—the most of them looking about with much indifference as if they were on the street. It produced a strange feeling in me to see these things for the first time in a house called a temple of God, and it was sad still to think that these poor Catholics are not the only persons who make prayer a worse than empty form. Near the church is the house where Luther lived and preached from his window to the people standing in the open market. It is marked by his bust and the beautiful inscription, "*In silentis et spe erit fertilitudo vestra.*"

Frankfort is justly proud of being the birth-place of Goethe, the Shakespeare of Germany, and has shown her appreciation of her son by erecting a fine monument to his memory. But she has, since Goethe's time, given birth to other sons whose influence extends farther than his, who have distinguished themselves in a department more congenial to the tastes of mankind than literature. The Rothschild brothers, the princely bankers of the world, were born in an ugly old house in the Jews' Alley, a narrow and unwholesome lane, to which the Jews were confined until about the beginning of this century.—After her sons had become so wealthy and taken up their residences in other streets and other cities, their old mother always refused to leave her old home, and they bought the houses on the other side of the alley and pulled them down in order to give her air and light.

The Jews have been treated with great illiberality by the city of Frankfort. Until 1834 the number of marriages among them yearly was restricted to thirteen. The gates of their quarter were formerly closed upon them at an early hour in the night, after which no one was allowed to pass. This gloomy and filthy street gave me a vivid and sad impression of what "these Ishmaels and Hagars of mankind" have suffered in their long wanderings in the to-them-desolate world. How true is what Longfellow says of them:

"They lived in narrow streets and lanes obscure,
And sister herbs of exile and its fears,
Taught in the school of patience to endure
The life of anguish and the death of tears."

All their lives long, with the unloved bread
And sister herbs of exile and its fears,
The waiting famine of the heart they fed,
And slaked its thirst with manna of their tears."

Another manna! This was the cry that rang from town to town, from street to street! A very gate the accused Mordochai was mocked and jeered, and scorned by Christian feet."

But a better time has come. Their condition is improving all over Europe, and the old laws to their prejudice are nearly all repealed. I may remark that their synagogue is one of the finest buildings in Frankfort.

were it not so elaborately finished.—Dannecker's beautiful statue of Ariadne is justly the boast of Frankfort, as well as of Germany. But I am not going to make my letters a catalogue of such curiosities, which they would be if I mentioned every thing that a wandering student finds in this land to interest him.

The trip to this place was made in about three hours, and as the road runs nearly parallel with the celebrated *Bergstrasse*, I got a passing view of parts of the Odenwald, and formed some conception of what the region must be in summer. It was night when I reached Heidelberg, and next morning as I caught a view of the environs, I thought the half had not been told me of their beauty. Verily Heidelberg is indelible even now, and what will it be a month hence!

Since I have been here there has been much excitement about the Concordat, an ultramontane scheme to bind the Catholics of the Palatinate more firmly to the pope, to bring about old distinctions between Protestants and Catholics, in favor of the latter. The whole thing has fallen through, and with it, two ministers, by an overwhelming majority of the house of deputies. Many of the Catholics, Prof. Mittermaier, one of the leading members of the law faculty in this university, among them, were opposed to it, and there seemed to be universal joy on the news of its defeat. The deputies from this city on their arrival from Karlsruhe, were received by a crowd of citizens headed by a band of music, and escorted from the railroad depot to their homes. Banners were seen in the windows of nearly every house.

I am not prepared to give you as full political news as I should like. The Savoy question is the all absorbing one just now, and is by far, not settled.—Switzerland protests against the annexation, and insists that France shall not have armed vessels on the Lake of Geneva, and forces stationed so as to command the passes on her frontiers, as she will then be at the mercy of that great power. I see it stated that England and Prussia have expressed a determination to protect the Swiss in all just claims in the matter. Much sympathy is felt on all sides for the noble little alpine republic.

Many believe there will be war on the Rhine before July. The fear is, that after the "Pillbuster Emperor" is done with the Savoy and Nice affair, he will turn his attention to the natural boundaries." The German Punch has a picture of him showing his son a map of the Rhine, while the little fellow says, "Pa, I'll like that first rate." Napoleon says he has no intentions of the kind. But the rest of Europe, particularly Germany, says, "We don't believe a word you say." It is very evident that the powers and the people of Europe are afraid of Napoleon, and while he cunningly works away at his policy, their whole policy is to watch him.—They conjecture, 1. That he must fight somebody. 2. That "we are his next man." I have talked with no one who has formed a firm opinion as to the real prospects of Europe for this fighting season. It all depends on the French Emperor, and nobody knows what he is going to do.

The Pope has issued his excommunication against the king of Sardinia and his abettors, which is little more regarded than the words of a feverish doting. Victor Emanuel exclaimed in his speech on the reception of the news, "I am responsible to God alone for my conduct," and the house rang with applause.

Yours, CADET.
For the South Western Baptist.

Old Way-side Flowers; or Sketches of the Apostles and Prophets.

ST. PAUL.

I have often heard persons—Aristo and Christian people too—involve against doctrinal preaching; and some, indeed, go so far as to reprobate the practice of some ministers always "harping" on their peculiar doctrines. But St. Paul did not seem to think it a matter of slight importance; for he enjoined it upon Timothy after him to preach steadfastly the "Doctrine"; in fact, recommended it as the only remedy against error—against "departures from the faith." No—no! The Apostle was a decided man; one who sought earnestly the right way; and, having found it, walked therein, neglectful, in fact, oblivious, of all others. His was not a faith to say, "I may be wrong and you may be right." His was not the temperance to countenance vacillation. Not the man to revise error after having slain it, by questioning the necessity, or propriety, of its destruction. Yet, notwithstanding the determined front he presented to the enemies of Christianity on every hand, he recognized the prudence involved in the avoidance of fruitless and hurtful controversy; for he advises Timothy to be ware of the "coppersmith," who had greatly withstood his "words." There is a difference between the "babbling" of unprofitable arguments and that contention for the faith which duty involves; and, our discriminating subject knew

exactly where to draw the line. He had no idea of injuring his own character, as well as the reputation of Christianity, by verbose broils with irresponsible pretenders. Ah, the Enemy has many engines—many and various appliances for assailing and destroying the man of God; and the great Apostle, with all his sterling sense, his cultivation, and his transcending grace, found it necessary to be watchful here as well as we. I was particularly struck with the conduct of a certain minister on one occasion, when stepping into a store and finding an animated but familiar discussion going on about some religious subject, and upon being appealed to for authority by one of the parties, he simply, yet unostentatiously, made no reply. The modest eloquence of the rebuke was felt; and the angry turbulence was stilled at once. At another time, at a protracted meeting, where a revival was going on, a venerable preacher admonished his brethren, who were in discussion, by observing, that "there were sinners around them, to whom they could talk, if they had anything profitable to say." I merely mention this incident to show the hurtful nature of an illtimed advocacy, in any cause; and to bring out more prominently the beauty of this admirable characteristic of St. Paul—his incomparable prudence. Commissioned with almost the entire care of the churches, and burdened with the extension of the Gospel to the Gentile world, had he been deficient in this faculty, all would have been lost—but it is God's way, when he devotes great duties, to devolve also great responsibility, and under the pressure of this is evolved the necessary trait we enlogize. It will be seen, then, that there are differences in this respect among God's servants; and it does occur to me, in this connection, that as churches and communities of Christ, it wisely becomes us to exercise care and discretion, in all that we propose and do in the furtherance of our duties and obligations.

"EARNEST."
Cincinnati, March, 1860.
For the South Western Baptist.

A Historical Sketch of the Central Association, Coosa Co., Ala.

(Continued from Vol. 10, No. 2, p. 100.)
The seventh session was held with Poplar Spring Church, Coosa county, from the 4th to the 6th Oct., 1851.

The Introductory Sermon was preached by Eld. B. Skipper, from the 133rd Psalm. Eld. J. Bankston was re-elected Moderator, bro. W. M. Lindsey Clerk. At this session the Missionary Board reported that they had purchased land and located permanently a Missionary in two destitute portions of the Association, to-wit; Bro. E. T. Akin in the Western part, and bro. T. H. Wilson in the North-eastern part. The labors of bro. Akin are beyond estimate. Bro. Wilson was called home to heaven directly after he moved to his field of labor. The report of the committee on the state of religion was very encouraging at this session. Resolutions approving of the pious instructor by Eld. R. M. Stell, and the Baptist Psalmody, by brethren Manleys, were passed.

An Executive Committee was appointed to take steps preparatory to the erecting of a school of high character within the bounds of the Association.

Point Creek and Providence churches, Coosa county, and Providence church, Tallapoosa county, became members of the Association at this session.

The eighth session was held with Elkanah church, Tallapoosa county, including the first Sabbath in Oct., 1852. The Introductory was preached by Eld. J. Bankston from Gal. 6:9.

Tallapoosa Factory church, Tallapoosa county, and Mount Olive, in Coosa Co., became members of the Association at this session.

Elder J. Bankston was re-elected Moderator, and bro. W. M. Lindsey Clerk. Eld. D. R. W. McIver preached the Missionary Sermon from the words, "Thy Kingdom come."

The ninth session was held with Harmony church, Coosa county, including the first Sabbath in Oct., 1853. The Introductory Sermon was preached by Eld. J. M. Butler, from Gal. 6:10. Eld. J. Bankston re-elected Moderator, and bro. W. M. Lindsey Clerk. Union Spring church, Coosa county, became a member of the Association at this session.

While a collection was taking for Missionary purposes at this session, a sister not being provided with money, cast in a gold pencil and slide.

There was a Bible Society held in connection with this session of the Association.

The tenth session was held with the 1st Baptist Church at Wetumpka, including the first Sabbath in Oct., 1854.

The Introductory Sermon was preached by Eld. J. D. Williams, from Ephe. 6:11, 12, 13.

Elder J. Bankston re-elected Moderator, and bro. W. M. Lindsey Clerk.

Resolutions recommending the S. W. B. as our denominational paper; also, the Tenn. Bap., the Home & Foreign Journal and Indian Advocate were passed at this session.

The report on Temperance at this session, ought to be read and re-read by every Baptist, and not only read, but practiced, (I wish I had space here for the full report).

The eleventh session was held with Rockford church, Coosa county, including the first Sabbath in Oct., 1855.

The Introductory Sermon was preached by Eld. J. M. Russell, from Psalms 22:30. Matthew, "This generation shall not pass away till all these things be fulfilled."

Eld. J. Bankston re-elected Moderator, and bro. W. M. Lindsey Clerk.

Letters of dismission were granted to Providence, New Salem and New Hope churches in Tallapoosa county.

The twelfth session was held with Friendship church, Coosa county, including the first Sabbath in Oct., 1856.

The Introductory Sermon was preached by Eld. J. Bankston, from Romans 12:4, 5. Eld. J. Bankston re-elected Moderator, and bro. G. E. Brewer Clerk. Eld. B. Skipper preached the Missionary Sermon from Matt. 24:14.

The thirteenth session was held with Union church, Coosa county, including the first Sabbath in Oct., 1857.

The Introductory Sermon was preached by Eld. A. T. Holmes, (text not recollected). Eld. J. Bankston re-elected Moderator, bro. G. E. Brewer, Clerk.

Bethany church became a member of the Association at this session.

Resolutions were passed withdrawing patronage in any respect from the American Tract Society, in consequence of the position taken by the Society on the question of domestic Slavery.

The Missionary Sermon was preached by Eld. J. M. Russell, from Rev. 2:4, 5 and 6.

The fourteenth session was held with Mount Zion church, Coosa county, including the first Sabbath in Oct., 1858.

The Introductory Sermon was preached by Eld. P. Stout, from Psalms 145:11. Eld. J. Bankston re-elected Moderator, and G. E. Brewer, Clerk.

Sardis and Mount Moriah churches, in Coosa county, and Refuge and Liberty churches, in Tallapoosa county, became members of the Association at this session.

Eld. J. Nickols preached the Missionary Sermon from Isa. 42:140. The fifteenth session was held with Weogufka church, including the first Sabbath in Oct., 1859.

The Association at this session changed the time of its meeting to Tuesday before the first Sabbath in Oct., each year.

Eld. J. Bankston declined a re-election to the Moderatorship on account of his feeble health. May the Spirit of God keep him, while from old age he is forced to drop first one earthly charge and then another, and patiently awaits the time for meeting the Association in heaven.

Eld. J. D. Williams was elected Moderator, and bro. G. E. Brewer, Clerk.

Eld. J. D. Williams preached the Introductory Sermon, from 1 Cor. 15:58. By request Eld. B. Manly, sr., preached the Missionary Sermon, from Ephe. 3:14, 15.

At this, as well as at several previous sessions of the Association, a great deal of time was devoted to the subject of the Central Institute. Under the direction of the Association, steps were taken, suitable buildings reared, and teachers employed, to build up a first class school; but a great portion of the expenses of these things were assumed by the Trustees before a sufficient amount was raised by subscription, &c., and at the last session of the Association, the Trustees reported that they were likely to be forced to pay the debt assumed by them from their individual resources, unless speedy steps were taken by the Association to provide for the payment of the debts, steps were taken, but they proved ineffectual and the Institution has been sold. It is well known that there has been a spirit of opposition in the Association to this school ever since the first steps were taken to build it up, which gives two sides to the question—one side insinuates that the other was premature in their efforts to build the school, and the other insinuates that there is a want of a spirit of liberality and beneficence in a portion of the Association—and now who is to decide the point? Let us have charity one for another; we ought to recollect that men will honestly differ in their views, and one brother's feelings should be worth as much as another. The experiment has been tried in reference to a school—now let us devote our energies to the promotion of other objects. Where is our colporteur system, so effectually carried on last year? (1859.) Shall we relax our efforts to benefit our fellows?

Last year we had a colporteur who, besides visiting and holding religious intercourse with numerous families, and advocating the Sabbath school interest, delivered 27 volumes of books to ministers, granted 6 Testaments, and Testaments and Psalms, 65 Bibles, 171 vols books and tracts, and distributed through the Association, by sale, 239 vols. of Bibles and Testaments, 1302 vols. books and tracts, and all this done in four or five months' time. This year we have no colporteur as yet.

J. S. BENTLEY.

Rev. Thomas Curtis, D.D.

The "Southern Baptist" publishes a biographical sketch of the late Thomas Curtis, D.D., who perished by the burning of the steamer North Carolina, January 29th, 1859, while on her way from Baltimore to Norfolk. He was born in Cambridgeshire, England, May 10, 1787.

At an early age, he became a subject of renewing grace and was baptized.—He was one of the editors of the "Encyclopaedia Metropolitana," his chief coadjutor being the celebrated S. T. Coleridge. Richardson's English Dictionary was first written for this work. He was, also, employed by the Oxford University to revise an edition of the English Bible, in doing which he pointed out ten thousand errors of the press, in alteration from the standard edition.—The authorities becoming alarmed, withdrew their sanction from further prosecution of the work. Thanking him for his ability and industry.

He emigrated to America in 1834, having suffered shipwreck on the way, in which he lost his books and papers, and narrowly escaped with life. He preached for a time in Bangor, Maine, but soon removed to Macon, Georgia. In 1841 he assumed the pastoral charge of the Wentworth St. church, Charleston, S. C., where he remained till 1845, when he moved to Lewistown Springs, and in connection with his sons, established a Female School.

As a preacher, the writer of the sketch says of him:

In his ministerial labors in this part of the country, the public knew him more as an Evangelist than as a Pastor, and in this capacity his presence was everywhere hailed with satisfaction amounting to delight. He made our public meetings glad when he appeared in them, and Zion's waste and desolate places rejoiced often in those rich and vigorous ministrations which, like the fountain in his own beautiful grounds, emitted the same refreshing fullness whoever was there to enjoy them. He gave his mind freely and fully to Bible themes as the basis of his discourses, dwelling mainly on subjects that he could connect with the Sovereignty of God in Providence and Grace.—The divinity of our Lord, His Atonement, the influence of the Holy Spirit, and the fullness and freedom of Grace. His preaching, original and striking, did more than fill the mind of the hearer; it quickened all his powers.—It was a liariy suggestive, inspiring reflection and inquiry that frequently led off into trains of thought previously unexplored.

His death was sudden. When the boat was found to be on fire, the passengers and crew were saved in boats, and it was some time after they left the burning steamer before it was discovered that he was left behind. He was, probably suffocated in his berth.

He had spent the evening conversing of his Master, and the last that was seen of him was as he was reading his Bible at his berth, preparing thus either for duty below or for heaven, as the Master should please. He died like Moses, apart and alone, and "no man knoweth of his burial place unto this day."

His own ideas of death are thus expressed, in a letter to his most intimate friend:

"We overrate death sometimes as a 'change.' It will be but a continuance of our better life. The essential change is our regeneration to God. Death is a greater apparent, than the greater real change. John v. 24. Paul, therefore, speaks of the former as only a removal from one habitation to another. 2 Cor. v. 1. Changing houses, not persons or natures, no character."

Rev. Dr. Curtis was 72 years of age, yet still possessed of full vigor of body and mind. He was the father of Prof. T. E. Curtis, of Lewisburg University.—Western Watchman.

One Spirit, but Diversity of Operation.

I was lately present at a meeting of Presbytery, when four young men were received as candidates for the ministry. They were asked to give an account of their religious experience. One said that, under God, he owed his conversion to the counsels and prayers of a mother now in heaven. Another stated that his father took him apart while yet a lad, read and expounded to him a chapter in Luke, and prayed with him. From that time his convictions begun, and he soon entered the church. A third was brought to feel his lost condition by the preaching and conversation of his pastor, and joined the church during a revival. The fourth could not tell when he first came under religious impressions. He had been trained up in the nurture and admonition of the Lord from infancy, and the Spirit's influences—gentle, gracious and constant—had hovered over him. His first spiritual adviser was a holy man of God, now a saint in glory, who was a ruling elder in the church of which his father was pastor.

What means does God love to bless? A mother's prayers, a father's counsel, the preaching of the word, family training. Every instrumentality shall be used and honored in its place. Let seed be sown beside all waters.—Presbyterian.

Many rest contented with merely saying, "I wish I were a Christian." That may be true. And yet you are not a Christian. Ten thousand things which

we wish to do, we yet on the whole choose not to do. God's requirement is, "Choose ye this day whom ye will serve."

Fulton Street Prayer-Meeting.

The New York papers give cheering reports of their noon-day prayer-meetings. The following paragraphs are from a late number of the Examiner: "The great increase and earnestness of requests for prayer, indicate an increase of religious interest over city and country. Many of these requests for prayer are on the part of individuals for themselves. Some of them are very earnest and touching. The following is an example: 'I am a poor, miserable, guilty wretch. I am a great sinner. No power on earth can subdue such a heart as mine. Unless God has mercy on me, I must go down to hell. I have been in a state of great religious anxiety for a long time—until I am well nigh despair. Will you pray for me, that God will subdue my heart unto himself?'"

PRAYER ANSWERED.

And here is another request, of a quite different character: "Some time ago, I put in a request to the prayer-meeting, that you would pray for the conversion of my impenitent son—a business man, engaged in the active duties of life, and far from God, though the subject of many prayers. The request I have often renewed. Will the prayer-meeting now join me in humble and devout thanksgiving for the conversion of my son, for whom I have daily prayed for forty-five years! Oh! who will doubt that God hears and answers prayer? My son gives abundant evidence that he has passed from death unto life."

Another comes from a little boy on Long Island. About a year ago he wrote and sent to the Fulton street prayer-meeting the following request: "Will you pray for a little boy twelve years old?" Soon after, he wrote that he hoped that he had been converted.—His father also wrote to the meeting that he felt assured that his little son had really found peace and joy in believing in Jesus. Subsequently, a young brother was converted, mainly through his instrumentality, by the blessing of God upon his efforts. He would write also to the Fulton street prayer-meeting, asking them to help him by their prayers. And thus he has gone forward; and within the year he has been the means of winning many to Christ.—Now he comes with his thank-offering to God for what he has done for his young friends, in leading them, by his Spirit, to repentance and faith in Christ; and sending in another little list of

A VOICE FROM AFAR.

A young, fine-looking man rose in the meeting, and said he came, within the week, into the city from the sea. "And I have been in this city," said he, "now five days, and have been in this meeting on three of those days; and as I am a native of Asia, and am going next Monday on a long voyage, I must ask you, for a few minutes, to bear my testimony for Christ. I am an Asiatic by nativity, and am Spanish by descent—born years ago in Asia, in a far off country, and 'born again,' two years ago, in the Pierpont street Baptist church, in Brooklyn. Oh! I shall never forget the time, the place, and the attending circumstances. Wherever I go, that scene follows me; and when I am thousands of miles away, I am animated with just as vivid an impression of it as if it was only yesterday. There I was overtaken by the Spirit of God—made to feel my ruined condition as a sinner—lost, and ready to perish forever; and thus my heart was prepared to attend to the proposal of mercy, made to me in the gospel. My case was a terrible case. I was a careless, reckless, wicked, unbelieving young man. What a ruined wretch I was, and I did not know it until then. But God, who is rich in mercy, led me to see myself just as I was, and then led me to Jesus, whom I embraced as a Saviour with all my heart. That was a happy hour for me. Wherever I am now, I am always ready to stand up for Jesus. I am going next Monday to sail for San Francisco, and when I arrive there, I will inquire for the Daily Prayer-Meeting, and I will go into it, and tell them that the last thing which I did in New York was to attend the Noon Business Men's Prayer-Meeting in Fulton street. Sometimes I am asked how I get along.—Well, if I did not get along in a way very happy for myself, you would never see me here. How do I get along?—Why, I live with Jesus all the time, on sea or on land! I assure you, this living with Jesus is living to some purpose. Will you pray that I may live nearer, and still nearer to Him?"

FAITH AND SIGHT.—When faith gets a view of the unsearchable riches of God's grace in, by and through Jesus Christ, then the believer longs to be in heaven to behold the Fountain-head of all grace and glory. Faith longs to cease to be faith. This is a strange and strong act of faith, a strange desire in a believer. "Oh! when shall I cease to be a believer, and become a seer? When shall the glass be done away, and the full-eyed vision of glory succeed? When shall both faith and hope cease, and love fill their room?"—Traill.

HUMILITY.—An exchange says:—"It is worthy of remark, that soon after Paul was converted, he declared himself 'unworthy to be called an Apostle.' As time rolled on, and he grew in grace, he cried out, 'I am less than the least of all saints.' And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, 'I am the chief of sinners.'"

Tasso replied to a proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his hon-

or, or his life; I only wish to deprive him of his ill-will.

Be Prepared.

"What I say unto you I say unto all.—Wailch." No man knows what a day may bring forth; what miseries, what good or what evil, what afflictions, what liberty, what bonds, what good success, or what bad success, a day may bring forth; and, therefore, a man need every day be in the closet with God, that he may be prepared and fitted to entertain and improve all occurrences, successes and emergencies which may attend him in the course of his life.

THE LILIES.—A traveler in Palestine says: "Not far from the probable site where the sermon on the Mount was delivered, our guide plucked two flowers, supposed to be of that species to which our Lord alluded when He said: 'Consider the lilies of the field.' The calyx of this giant lily resembled crimson velvet; and the gorgeous flower was of white and lilac, and truly no earthly monarch could have been 'arrayed' more gloriously than 'one of these.'—Such is the testimony of nature to the words spoken by our Lord."

Perils of the Revolution.

It is not well for us to forget the great cost at which American freedom was purchased. Our fathers endured cheerfully the spoiling of their goods, the loss of home, and of comfort, and even death itself, that they might secure the inestimable blessings of liberty to their posterity. The ministers of the Revolution acted a prominent part in the great struggle. We find in an exchange an interesting sketch of one of them:

Rev. David Caldwell, a Presbyterian minister in North Carolina, was very much subjected to the persecutions of the loyalists. At one time, while he was absent, a party of British came to his house and occupied it, turning Mrs. Caldwell out of doors, who was obliged to seek refuge in the smoke-house, where she remained for two days with no other food than a little dried fruit.—After remaining for two days on the plantation, during which time they destroyed everything, they prepared to leave; but before doing so, in order that nothing should be left undone which their hatred could suggest to do, the valuable library of Dr. Caldwell, containing books it was impossible to replace, and manuscripts that had cost years of study and labor, was wantonly burned. A large stack of books, for the purpose, and the books brought in armfuls and cast upon the flames.

The persecution of Dr. Caldwell continued while the British occupied that portion of the State. His property was destroyed, and he was hunted as a felon; snares were laid for him, and pretences used to draw him from his hiding places; he was compelled to pass nights in the woods, and ventured only at the most eminent peril to see his family.—Often he escaped captivity or death, as it were, by a miracle. At one time, when he ventured home on a stolen visit, the house was surrounded by armed men, who seized him before he could escape, designing to carry him to the British camp. One or two were kept to guard him, while others were sent to get such articles of provision and clothing as could be found worth taking away. When they were nearly ready to depart, the plunder collected being piled in the middle of the floor, and the prisoner standing beside it with his guard, Mrs. Dunlap, who with Mrs. Caldwell had remained in an adjoining apartment, came forward. With the promptitude and presence of mind for which women are often remarkable in such emergencies, she stepped up behind Dr. Caldwell, leaning over his shoulder, and whispered to him as if intending the question for him alone, asking if it were time for Gillespie and his men to be there. One of the soldiers who stood near, caught the words, and with evident alarm demanded what men were meant. The lady replied that she was merely speaking to her brother. In a moment all was confusion; the whole party was panic-struck, exclamations and hurried questions followed; and in the consternation produced by this ingenious, though simple manoeuvre, the Tories fled precipitately, leaving their prisoner and their plunder. The name Gillespie was a scourge and a terror to the loyalists, and this party knew themselves to be within the limits of one of the strongest whig neighborhoods of the State.

The plantation of Dr. Caldwell and his brother Alexander were near each other. One evening, during Alexander's absence from home, two soldiers entered his house, and began rudely to seize upon everything worth carrying off, having ordered his wife to prepare supper for them. They were supposed to belong to the army of Cornwallis, at that time foraging in the neighborhood. Not knowing what to do, Mrs. Caldwell sent word to her brother-in-law for advice. He sent word in answer that she must treat them civilly, and have supper ready as soon as practicable, but she must observe where they placed their guns, and set the table at the other end of the house. He promised to come over in the meantime, and conceal himself in a haystack close by, and she was to inform him as soon as the men sat down to supper. These directions were implicitly followed.

The house was a double cabin, containing two rooms on the same floor.—While the men were leisurely discussing their repast, Dr. Caldwell quietly entered the other apartment, took up one of the guns, and stepping to the door of the room where they were so comfortably occupied, presented the weapon, and informed them they were his prisoners, and their lives would be forfeit should they make the least attempt to escape. They surrendered immediately, and Dr. Caldwell marched them to his own house, kept them till morning, and then suffered them to depart on their patrol.—Women of the Revolution.

The Relation of Associations to Churches.

Before proceeding to consider the second question proposed to us, we beg to add a few suggestions to those made in our last.

It seems to us that many good brethren are led into error by an unwillingness to trust the discipline of offenders in the hands of Christ. Cases occur which seem to them very hard, and not sufficiently provided for in the gospel, and they set their heads to work to amend or in some way improve the discipline of Jesus Christ. They seem to forget that Christ is God and a living, reigning King in Zion—that, unobserved, he works his own pleasure among his people, and accomplishes his purposes by plans of his own, that churches have no right to legislate.

When we commenced the investigation of the subjects on which so much has been written, we found ourselves in the hands of difficulties at the very threshold, and it was not until we were enabled to take more enlarged views of Christ's glorious character, his presence in and sovereignty over his churches, that we were prepared to yield to the simple teachings of the New Testament, or to follow principles to their legitimate results; we found ourselves perpetually inclined to tinker with a system which did not, in our judgment, meet every necessity. To stop just where Christ stops, and, with child-like simplicity, to trust all the hard cases to his management, is a difficult attainment. Consistency, it would seem, ought to bring those who believe in the "final perseverance of the saints" to right conclusions on this subject; but it is to be feared that too many who subscribe to the theory, do not apprehend the idea of Divine Sovereignty, on which the doctrine depends. Let it be remembered that the excommunication of the disorderly is an ordinance of Jesus Christ for "the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus"—that the execution of this law is committed to individual churches—that upon the exhibition of proper signs of repentance it is made the duty of the church that excluded to restore the penitent "lest perhaps such an one should be swallowed up with over much sorrow." Now, if it can be shown that Christ has gone beyond this, we may go beyond, until then it becomes us to submit to his pleasure, however obscure his plans. The doctrine of expediency demolishes the authority of the Scriptures.

Another difficulty which deserves prominent notice is the haste, the "hot haste" with which we drive to our conclusions. It is not that we are in a hurry to see the end of our journey, but that we are afraid to trust our cause in the hands of our Saviour for a day, although we are almost clamorous about his power and glory; and hence we become impatient and restless under what we think our hardships and take our cases into our own hands. We forget the words of the Holy Spirit which saith, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for vengeance is mine; I will repay, saith the Lord." And again,—"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

Yes, brethren, shall he find such faith—a faith that trusts him without wavering—a faith that makes the injured impotent in prayer—a faith that waits patiently the appointed time of justice. Such a faith would rebuke our haste and effectually cure our impatience.

We have near us at this time an illustration of what we have said.

A worthy brother was excluded from his church very unjustly, as he and many others thought; he was advised by many to appeal to another church for a re-hearing and restoration; but to this he uniformly replied, in substance, I am a Baptist, I do not believe in the right of other churches to interfere, I am willing to trust my cause in the hands of my Saviour, &c. Time passed on, the old brother moved to this country and pursued his religious course without faltering, enjoying the confidence and winning upon the affections of all who knew him. One day, some seven years after his exclusion, he went to the Post-office, and to his profound astonishment, received a letter from the Church that excluded him, saying, that circumstances had convinced them of his innocence, and their error; and, that the Church had voluntarily restored him and sent him a regular letter of dismission. A very large proportion of our church troubles result from this evil, men yield to momentary impulses without allowing themselves time for mature reflection, or becoming efforts for reconciliation, take their positions and fortify themselves by all the suggestions of an unsanctified nature. It was so in the great Missionary struggle, it was so in the New York cases, it was so in the Nashville case. The same spirit will always work out the same results.

A very brief explanation will, we think, fully relieve the second difficulty suggested to us.

A gospel church is a congregation of immersed believers, united on the principles of the gospel and governed by the laws of Christ. It is an institution

appointed by Jesus Christ for purposes which are defined in the New Testament. It is an executive body, Christ being its only Law-giver and Head, it, of course, can have no power to make laws, or institute new terms of membership, or new tests of fellowship, and can, under no circumstances, commit to another the duties and trusts delegated to it.

Associations are human institutions; no traces of them can be found in the New Testament, and not until long after the Apostolic day. They are composed of delegates from individual Churches and their rights, are limited by their own constitutions. Being formed of independent churches, their constitutions can never conflict with the organic laws of their constituents. In all cases where the constitution of an Association interferes with the rights of a church, it is *per se*, a nullity, because the Divine must always have precedence over the human. The difficulty with many excellent brethren is, that they do not discriminate between a society composed of individuals governed by the laws of Jesus Christ, and a society composed of churches as organized bodies, governed by its own constitution. Associations may be formed of churches as such, just as confederacies may be formed of independent States, but Associations can have nothing to do with the discipline of individual members of churches, first, because no individual is, as such, a member of the Association, and, secondly, because Christ has committed the discipline of individuals to the churches alone, and they cannot delegate the trust to a third party. While, therefore, Associations may act as "advisory councils" between churches as organized bodies, they are not even advisory councils in the internal affairs of a church, and can not, therefore, under any circumstances, intermeddle with the discipline of individuals. Should the churches composing an Association resolve to turn over their discipline to the Association, the act would be a nullity. No church has the right to turn it over, no Association can have the right to accept it! Hence then can an Association ever derive the right to set in judgment on the "internal regulations of a church"? If this distinction is admitted, and we do not see how a Baptist can deny it, it will be seen at a glance that all those plans adopted by many Associations to meet "hard cases," and to correct the errors of churches; are not only without warrant, but are in direct conflict with the appointments of Jesus Christ.

Suppose we admit the right of an Association under its constitution to withdraw from a Church, she judges to be in disorder, what does it amount to?—The act of withdrawal can only affect the church, because it is only in that character that it is a member of the body. But it can do no further, it can not enter into the church and "examine into" or revise its proceedings; much less can it unchurch a church; the church withdrawn from is as much a church of Jesus Christ after as before the withdrawal, so far as the action of the Association is concerned.

Nor ought Baptists ever to forget that an Association never can be invested with the right to discipline churches, although composed of them. We assert, without the fear of successful contradiction, that every object proposed in the formation of an Association, and every provision in its constitution looking to, or involving the discipline of churches are null and void, because infractions upon the high and holy prerogatives of Jesus Christ. It is the exclusive prerogative of Jesus Christ to discipline his churches!

If the reader will examine with care, the three first chapters of Revelations, and note the various forms of expression employed by the Holy Spirit; and observe the promises and threatenings of Christ, he can not fail to see the truth of the above proposition.

We are sorry to see that some well meaning men undervalue alike the importance and necessity of these discussions—that some call us by hard names because we will not surrender our old platform; but, brethren, none of these things move us; were all to leave us, we would not turn aside. We know that there is a deliberate purpose formed either to pervert "our old Baptist polity," or to engraft upon it the most absurd and pernicious dogmas; and we further know that many unsuspecting brethren are being deceived and led into error by the originators of these new theories, and a few officials. Nor are we discouraged, from every quarter of the South we are receiving the commendations of multitudes of our oldest and wisest brethren. Reformers! you can not crush out these old, long established Baptist principles; they are in grain, eternal; they are from God.

D.

Rev. C. D. Mallory, of Geo.

This dear brother has just favored us with a visit of several days. His presence revived many pleasant reminiscences, while his conversation instructed and comforted us not a little; never have we had a visit so opportune and so edifying. It is now more than four months since we were permitted to enjoy the privileges of the sanctuary, the visit of a brother so long a companion, so tried, so true, made us for the time forgetful of our privations. He preached for our people on last Sabbath a most instructive and edifying sermon, as we hear from many, and left us on Monday for his home near Albany. It was truly gratifying to see him in such good health. Long, long may his valuable life be spared.

D.

Bible Meeting.

MESSRS. EDITORS: I see from the last S. W. Baptist that a meeting has been appointed in the city of Montgomery to begin on Friday before the first Sabbath in June, for the promotion of the Bible cause. I also understand that the officers of the Bible Board of the Southern Baptist Convention are to be in attendance, besides quite a number of other brethren from a distance. This must be truly gratifying to every friend of our Convention and its Boards. I hail it as a pleasing sign, that the time has come when the great Baptist family of the South are just on the eve of throwing into all their Boards an energy for good, worthy of the age and of the denomination who called them into existence. I hope the meeting will be largely attended.

In the providence of God, two things are now pressing upon the Bible Board with an urgency which must bring to its aid the earnest prayers, sympathies and support of Southern Baptists. I wish to call the attention of the readers of the S. W. Baptist to these two things, and ask them if they can possibly hesitate as to their duty to that Board? I am sure they cannot.

First. It is understood that the publication of the Greek Translation of the New Testament, recently made by our indefatigable missionary to the Creek Indians, the Rev. H. F. BUCKNER, together with a Creek Hymn Book, made by the same, has been turned over, very properly, to the Bible Board. I suppose it will not require less than two THOUSAND DOLLARS to accomplish this work.—Now, I suggest, that Alabama now owns pretty much all the lands that formerly belonged to the Creek Indians, THAT ALABAMA BAPTISTS MAKE UP THIS AMOUNT AT THE BIBLE MEETING IN MONTGOMERY. O, how it would cheer the hearts of our Missionaries in that Nation—how it would gladden the spirit of the poor Indian—how it would strengthen the faith of our brethren every where in the South and throughout the whole land—for the Baptists of our beloved State to lay hold of this great enterprise and put it through at once! When Judson finished his translation of the Word of God into the Burman language, what pulsations of joy thrilled the hearts of Christendom! How quickly were the means furnished to print and circulate it! Do not American Christians owe much more to the poor Indian than to the Burmese? Come up brethren! let us take all this stock before others get a chance at it. It will pay much larger dividends than any Railroad stock on the continent.—Try it.

Secondly. The time has fully come to inaugurate the long wished and prayed for SYSTEM OF COLPORTAGE. The conviction is general and deeply fixed that such a system is no longer simply desirable, but that it is ESSENTIAL to the onward and upward march of our denomination.—Our evangelizing agencies must be made more aggressive, if we rightly interpret the signs of the times. These are the days in which the words of the prophet are fulfilled as they never have been fulfilled before—"Men shall run to and fro on the earth, and knowledge shall increase." Railroads, steamboats and steamships are constructed at an almost incalculable cost every year, to convey earthly produce from one State or one Nation to another simply to augment individual and national wealth.—And shall we not, as Christians organize, and by the blessing of God, vitalize a system of agencies that shall conduct efficiently and successfully a far higher commerce than this world affords—a commerce with heaven, in which God's eternal truth, the pearl of greatest price, is to be brought to the door of every man, and the entreaty of the wise man enforced by the fervent exhortation of the godly colporteur—"BUY THE TRUTH and sell it not!" Let me ask every Christian to answer from his "heart of hearts," is not such a system as this essential to the present necessities, to say nothing of the future growth of our beloved denomination? What is to neutralize the influence of that effeminate, sickly, and in many instances absolutely demoralizing literature that now inundates our whole country, if Christians fold their hands and give up the field? "When the enemy shall come in like a flood," says the prophet, "then the Spirit of the Lord shall lift up a standard." That time has come, and the wise should lay it to heart.

Let us, then, go up to Montgomery, and take counsel together as the best means of conducting this great work. Let us ask the blessed Spirit to direct our measures. Let us pray God to send us a man "whom we shall appoint over this business." God has some David somewhere, of head and heart, suited to this work. Let us beseech Him to bring him forth to conduct this enterprise to a successful and glorious issue. If you will allow me, brethren editors; I would like to invite one brother to attend that meeting, whose former connection with our Domestic Mission Board as its able and efficient Corresponding Secretary, endears him to the hearts of Southern Baptists. I mean the Rev. Joseph Walker, of Macon, Geo. Let me, in the name of the Baptists of Alabama, invite brother Walker to attend that meeting, and give us the aid of his large experience and discriminating judgment in the measures then and there to be discussed. Nor less gratified would we be to have brother DeVotie mingle in the deliberations of that occasion. Come, bro. D., and give us one of your rousing Bible speeches. I know you feel for the Indian. Come over and talk for him!

ALABAMA.

The series of articles on Domestic Missions will be continued in our next.

Nut for Abolitionists.

Mr. ORR, the gentleman who has taken the Railroad contract from this place to Chehaw, has on the work two hundred slaves. *Southern Servants*, among them is an Ordained Minister.

Mr. O., although not a church member, permits them to hold regular meetings under the management of their minister, who is a man of fine appearance and good sense. Last Sabbath evening the Pastor of our church, bro. HENDERSON, with some of the Deacons and others, went out to the Camp where they hold their meetings, and received fifteen for baptism and eighteen by letter.

These negroes are well clothed, well fed and well provided for every way; and a more healthy, cheerful, happy company of laborers can not be found in all New England. Would it not be well for these "colored gentlemen" to send on a few hundred dollars (they are well able) to assist in evangelizing abolitionists and in feeding and clothing the poor, naked, starving "free niggers" at the North?

We have no doubt that, if an effort were made for this object, the Christian servants of Macon county would contribute A THOUSAND DOLLARS ANNUALLY for this benevolent object.

Colored brethren, "the Greeks are at your door."

D.

Things to be Remembered.

1. Remember the meeting in Montgomery Friday before the first Lord's day in June.
2. Remember the July Missionary Meetings.
3. Don't forget to purchase the Lives of Virginia Baptist Ministers, by Taylor. Daggs' Works, Mallory's Soul Prosperity—Mell's Corrective Church Discipline, &c.

FINALLY: Remember the S. W. Baptist, and push its list up to at least 6,000.

Resignation.

We understand from a private letter that Rev. A. J. BATTLE, Professor of the Greek language in the State University, has sent in his resignation to the Governor, and expects to leave for a European tour in a short time. Professor Battle is an accomplished, Christian gentleman, a thorough scholar, and will be a great loss to the College.

Eufaula, Ala.

This city is located on the Chattahoochee River, in Barbour county, Ala., and is the commercial emporium for several counties in Alabama and Georgia. It is over a quarter of a century old, and was first called Irwinton, but was afterwards changed to Eufaula, in honor of a distinguished Indian chief, who resided near that place. It is a beautiful town, and is a healthy and prosperous place. It is now rapidly improving. A branch of the South Western Railroad (Georgia) will soon reach the city, and, though not yet in sound of the whistle, yet the use of it will be a great benefit to the city.

The Baptist Church, in charge of Rev. W. N. REEVES, is in a healthy condition. The congregations are large and fast increasing. The church and community are much attached to brother Reeves, and for the length of time he has been in charge he has made a decided impression. There is a good state of feeling in the congregation, and I trust the Lord will soon revive his work.

The citizens of Eufaula are a moral and enterprising people. The Eastern Bank of Alabama, located there, is a very prosperous institution, and is furnishing the city with a circulating medium which they had long needed. The institution is in a very healthy condition, and has had a success unparalleled. In the hands of its present Directors, it will continue to prosper.

I was much pleased with my visit to the city of Eufaula, and feel grateful to them for their many kindnesses. I found my old friend and brother, W. D. HAILY, in charge of the Chehaw House, a most excellent hotel.

H. E. T.

Clayton, Ala.

While in Eufaula, I saw Rev. J. S. PAULIN, pastor of the Clayton Baptist Church, and learned that he was greatly encouraged in his work. Brother Paulin's settlement at Clayton is his first essay in the pastoral life, and I am gratified at his success. The town, I learned, had greatly improved in morals, and the work of improvement and refinement were going on.—May God grant our dear young brother a large measure of success!

H. E. T.

Columbus, Ga.

I returned from Eufaula through this city, and had the pleasure of seeing the pastor, J. H. DeVOTIE. Brother D. has a heavy charge—enough for two men. The Baptist Church in Columbus has several houses for preaching in different parts of the city, but have not the ministers to fill them. In the city and suburbs there is a large population, which brother DeVotie more labor than he can perform. The new Baptist Church will be completed during the Summer. It will be a neat and commodious house. The Church is now occupying the basement, and the congregation is increasing.

H. E. T.

Waco, Texas.

We publish the following from a business note:—"There is a Baptist Church here, comprising a membership of about an hundred and thirty members, and I have just had the pleasure of seeing 16 out of 20 who have professed conversion within the past two weeks, go down into the water and submit to the Holy ordinance of being baptized with Christ in baptism." I find churches of our denomination here in every place of any size, but it may be truly said of this whole section of country, that "the harvest is great but the laborers are few."

Yours Truly,

E. H. HARDIN

CROPS.—I had a good opportunity of seeing the crops in my recent trip to and from Eufaula. Corn and cotton are exceeding promising. Oats look very well. The farmers all appear to be satisfied with the present prospect.

H. E. T.

We are indebted to B. F. STAMPS, of Texas for his kind letter, and for several new subscribers.

Brother W. COAKER, of Bladen Springs, has our thanks. Any arrangements he may make with our subscribers in his section will be right. We hope he will continue to act as agent for us.

Correction.

Some weeks since we published a short article from a Kentucky brother signed "Observer." The object of the writer was simply to correct the impression that the Baptist churches in Louisville had united in inviting the Nashville Sunday School Union to meet in that city. In a short time after we received a communication from the East Baptist Church, denying in general terms the accuracy of Observer's statements, and requesting of us his real name; we, of course, declined giving the name; in the mean time, "Observer" writes a second article, which is misplaced, saying, that he may have been misinformed as to the number of persons present when the invitation was given.

We are now in receipt of a second letter from the church, requesting the publication of the original preamble and resolution, which we decline, on the ground that "Observer" explains the only discrepancy specified, as above stated, and because the matter has not sufficient merit to entitle it to greater notoriety. It is not pretended that the other churches in the city united in the invitation, which is the principal point in the article of "Observer." We also suggest to "Observer" that his last article will not be necessary to our readers, as they have not generally seen the article to which he alludes, while its publication might seem to require the publication of others.

D.

Colporteur of the Tuskegee Association.

The Committee would inform the churches of our Association, that our Colporteur, bro. SAMSON LANIER, is succeeding beyond their expectations in his work. He commenced selling books on the 27th day of March, and up to the 9th May, not quite a month and a half, he had sold 461 volumes. The sales amounted to \$313.10. We have made arrangements whereby he will be constantly supplied with the publications of our own Southern Baptist Publication Society, those of the American Baptist Publication Society, Gould and Lincoln, and of Sheldon and Co. The latest works from all these sources will always be kept on hand.

Mell's Corrective Church Discipline, Taylor's Lives of Virginia Baptist Ministers, Daggs' Works, Mallory's Soul Prosperity, Ripley's Notes, Sherwood's Notes, &c., &c., will be supplied constantly.

We hope the brethren will generally co-operate with our Colporteur, and thus aid in a work of vast importance to the spirituality of our churches, and the conversion of sinners.

SAM. HENDERSON,
C. BATTLE,
J. W. ECHOLS, } Committee.
May 10th, 1860.

MISSIONARY MEETINGS.—We are pleased to see that brethren are sending in their appointments for missionary meetings in July. Brethren, send in your announcements, and we will gladly give them publicity. Do not neglect it. Last year Alabama was the "Banner State" in the good cause of Missions. Let the figures be raised this year. We wish to outstrip any State in so good a cause. We trust that no pastor nor evangelist will overlook this matter. Let the cause be presented and plead before every church in Alabama, and contributions will be made.

For the South Western Baptist. Missionary Meetings.

MESSRS. EDITORS: The undersigned were appointed at the last meeting of the Coosa River Baptist Association as a committee "to make arrangements with our churches for a series of missionary meetings to be held in the approaching month of July. We have arranged as follows:

1st DIVISION.
At Antioch church, July 1st, on Sabbath.
At Friendship church, July 2d, on Monday.
At Cold Water church, July 3d, on Tuesday.
At Refuge church, July 4th, on Wednesday.
At Blue Eye church, July 5th, on Thursday.
At Salem church, July 7th and 8th on Saturday and Sabbath.

The following ministers are expected to attend the above meetings: G. Mynatt, S. G. Jenkins, Wm. Witt.

2d DIVISION.

At Coosa Valley church, July 1st, on Sabbath.
At New Hope church, July 2d, on Monday.
At Macedonia church, July 3d, on Tuesday.
At Big Spring church, July 4th and 5th, on Saturday and Sabbath.

The following ministers to attend: Jesse A. Collins, M. Hendrix, J. M. Randle, J. H. Munn.

3d DIVISION.

At Lebanon church, July 1st, on Sabbath.
At Pleasant Grove church, July 4th, on Wednesday.
At Hephzibah church, July 5th, on Thursday.
At Talladega Town church, July 8th, on Sabbath.

Ministers to attend—Wm. McCain, J. J. D. Renfro.

4th DIVISION.

At Mt. Zion church, July 1st, on Sabbath.
At Ft. Williams church, July 2d, on Monday.
At Tallaschatchie church, July 4th and 5th, on Wednesday and Thursday.
At Kymulga church, July 6th, on Friday.
At Talladega church, July 7th and 8th, on Saturday and Sabbath.

Ministers to attend—O. Welch, J. J. Bulington, W. C. Mynatt.

It is to be hoped that many active private brethren will accompany these ministers from place to place, and take a lively interest in the exercises. Sermons and addresses or speeches on missions will be delivered; besides, it is desirable that the meetings shall be of a deeply devotional character; and while it is an object of these meetings to cultivate the missionary spirit in the churches, we, at the same time, hope to obtain liberal contributions for this great work.—May the blessings of the God of missions descend in rich profusion upon these efforts!

Respectfully,

W. C. MYNATT,
J. J. BULLINGTON,
J. J. D. RENFRO, } Committee.

MESSRS. EDITORS: Allow me to say that neither the Association nor the arranging brethren whose names are signed above, claim the right or power to force these meetings on the churches—as has been intimated by some good brethren—it is with the churches to receive or reject them. The committee have thought, after consulting on the subject, that they cannot safely make appointments for more than one week—for several reasons, which can be given if required.

J. J. D. RENFRO.

For the South Western Baptist.

MARION, ALA., May 7, '60.

Brethren in portions of the State have already made arrangements to spend the last week in July next in missionary meetings, and I hope that all the resolutions passed last Fall in reference to this matter at the Associations will be acted out, and that a much larger amount will be collected this year for missions than last. When we reflect on the number without the gospel, ought we not to make greater efforts every year to supply them with it? The world is said to contain more than ten hundred millions of inhabitants. Of this number six hundred millions or more are idolatrous.

Tors. Two hundred millions are Roman Catholics. There are said to be one hundred millions of Mohammedans. The Greek church contains a population of fifty millions. Now we must give these the means of salvation, or they must die without them.

Yours in Christ,

S. A. CRAWTH, Agent, F. M.

MOBILE, May 5th, 1860.

MESSRS. EDITORS: Please acknowledge through your paper the following amounts recently contributed for the benefit of the Mission Baptist Church:

MONTREAL.—Bro. Edmund King, \$50; bro. H. R. Lyman, \$10.

COLUMBIANA.—"A Friend," \$10.

TALLADEGA Co.—Bro. Walker Reynolds, \$50; bro. W. R. Stone, \$10; Lewis Johnson, \$2; Henry Fitzgerald, \$1; C. P. Samuel, \$1; B. F. Samuel, \$1. Total, \$135.

The church is still unfinished, and I am still in advance for it. Will not other brethren help me in this work?

Yours in Christ,

P. E. COLLINS.

Missionary Intelligence.

Rev. A. B. Cabaniss, who has just returned from China, after seven years missionary labor, preached in the First Baptist Church, (Dr. Hill's) last night, (April 22), to a large audience. He first showed the condition of the heathen among whom apostolic missionaries first went forth proclaiming the Gospel. They had Jewish merchants and traders residing in most of their large towns, who had built synagogues and made proselytes to the Jewish faith. Thus an idea of the true God had been very generally disseminated among the Greeks and Romans.

These Jews and proselytes, from their previous knowledge of the Old Testament, were prepared to hear something about the Messiah, and if convinced that Jesus was the looked-for Christ, were prepared to make efficient laborers in propagating Christianity. He then showed that missionaries in China, instead of meeting with persons acquainted with the Old Testament and prepared to hear something about the Messiah, met with a people knowing nothing of Jewish, Greek or Roman history, and who looked upon us as outside barbarians, who come to 'China to get the necessities of life which our own country fails to afford. After showing the difficulties under which modern missionaries labor, he stated that something had been done in China. A good foundation had been laid.—At Shanghai there were 200 converts; at Ningpo 200 or 300; at Fuh-Chai they had recently been blessed with additions; at Amoy they had been greatly blessed, and had upwards of 600 converts. Among the native converts there were some good preachers. The speaker here exhibited a rusty looking old household god which had been worshipped in the family of one of his native preachers for the last two hundred years. Mr. Cabaniss has a native convert with him, who was catechized after the sermon, by Drs. Hill and Samson. The audience was deeply interested in the exercises.—*Washington Star.*

MISSIONARY APPOINTED.—The Southern Foreign Mission Board, on Monday, the 23d ult., received brother A. L. Bond, as a missionary. The examination was most satisfactory, and the testimonials of brother B. were of a high character. He is a member of the First Baptist Church, Baltimore, and at present a student of Columbian College, and will graduate at the close of the session. Brother B. will be connected with the Shanghai Mission, China.—*Religious Herald.*

THEN AND NOW.—In 1813 the first Baptist Foreign Missionary Society was formed in America. Its receipts during the first year were \$980.22. Now, missionary Baptists extend from Maine to Mexico, and they contributed last year \$102,140.96 to the Mission. Then, there were no Missions, and now there are 19. Then there were two Missionaries, Rice and Judson; now there are 450. At that time there were no converts; now there are 234 Baptist churches among the pagans, with 14,322 members. Was Judson's life a failure?

STEADFASTNESS.—In various districts of the north of Scotland, the revival movement has lately made marvellous progress, though the opposition has been very powerful. H. Haynes, M. D., in the Aberdeen Free Press, says:—"As yet, I have not heard of a single case of backsliding. The work still goes on, and I have no hesitation in saying that along this coast, thousands have been brought to a saving knowledge of the truth, full of heavenly joy and love."

BIBLE REVISION.—The eighth annual meeting of the Revision Association, auxiliary to the Bible Union, was held in Louisville, Ky., on the 6th inst. The Western Recorder reports that the attendance was not so large as usual, but entire harmony characterized all the deliberations. The Treasurer reported \$20,078.23 cash collected, \$2,475.56 more than the receipts of last year, which were \$17,602.64. During the year 1,246 life members and directors were added, making the present number about 7,500.

A GREAT ACT OF THE SOUL.—The celebrated poet and philosopher, Sam'l Taylor Coleridge regarded prayer as the great act of the soul. "It was sitting," says a friend, by his bedside, one afternoon, and he fell, an unusual thing with him, into a long account of many passages of his past life, lamenting some things, condemning others, but complaining withal, though very gently, of the way in which many of his most innocent acts had been cruelly misrepresented. "But I have no difficulty," said he, "in forgiveness; but, believe me, to pray with all your heart and strength, with the reason on the one side, and to believe vividly that God will listen to your voice through Christ, and verily do the thing he pleases thereupon—this is the last, the greatest achievement of the Christian warfare upon earth. Teach us to pray, O Lord." As he uttered these words, he burst into a flood of tears, and begged his friend to pray for him.

There is such a thing as becoming mighty in prayer. This attainment should be earnestly sought.

A brother in North Carolina asks:—"If a Baptist church had no pastor, and could get a Pedobaptist minister as a supply, would it be advisable for the church to do so?"

An occasional sermon from a Pedobaptist minister, under such circumstances, would not be improper, if the church exercised a sound judgment as to the character of the minister invited. But we deem it highly inexpedient to seek, or accept, from other denominations, a stated supply for our vacant churches. The first duty of these churches is, to secure a pastor with the least possible delay; and no arrangement can be "advisable," which might make them less sensible of the necessity for early action. Besides, it is not "advisable" that the pulpit of a church should be regularly filled by ministers who do not embrace, and cannot expound and defend the entire system of divine truth as that church holds it.—*Religious Herald.*

Pulpit Supplies.

MESSRS. EDITORS: Allow me to say that neither the Association nor the arranging brethren whose names are signed above, claim the right or power to force these meetings on the churches—as has been intimated by some good brethren—it is with the churches to receive or reject them. The committee have thought, after consulting on the subject, that they cannot safely make appointments for more than one week—for several reasons, which can be given if required.

J. J. D. RENFRO.

For the South Western Baptist.

MARION, ALA., May 7, '60.

Brethren in portions of the State have already made arrangements to spend the last week in July next in missionary meetings, and I hope that all the resolutions passed last Fall in reference to this matter at the Associations will be acted out, and that a much larger amount will be collected this year for missions than last. When we reflect on the number without the gospel, ought we not to make greater efforts every year to supply them with it? The world is said to contain more than ten hundred millions of inhabitants. Of this number six hundred millions or more are idolatrous.

Apt Reply.

A good brother Elder in Presbytery a short time since, thought it wrong to talk about his salary. "For," said he, "when our Saviour sent out his disciples, he told them to take neither gold nor silver, purse nor scrip; not even two coats." And he took his seat with all the conclus

been holding back last year's crops until recent...

The Copper Mines of Tennessee—Remarkable upon the operations of several mining companies...

New Territories.—A telegraphic dispatch from Washington says that the five new territories...

Among the changes recently made by Congress in the postal law, we notice one abolishing...

We are rejoiced to find that the renowned Chemist of New York, Dr. Ayer, has at length turned his attention to the health of...

Married, on the evening of the 1st inst., at the residence of the bride's mother, in Loudon...

Married, on the 12th of April, by Elder Charles Bain, Mr. WILLIAM C. LOGAN to Miss FRANCES ISABELLA BROWN, all of Green Co., Ala.

Married, on the 3d of May, by the Rev. Charles Bain, Mr. JAMES H. WILKINSON to Miss LOUISA A. STROTTON, all of Green Co., Ala.

Married, on Sunday morning, the 6th inst., at the residence of the bride's mother, by the Rev. C. S. BURKS, Mr. THOMAS H. WILKINSON to Miss FANNIE LAMAR, of Macon County, Ala.

Married, on the 8th inst., at the residence of the bride's father, by Elder A. VanHose, Mr. JOHN D. CUNNINGHAM of Macon Co., Ala., and Miss CORNELIA DOBBS, of Spaulding Co., Ga.

Obituary.—Mrs. SARAH A. CODY, wife of Elder Edmond Cody, and daughter of the late Rev. Wm. Henderson, was born in Scotland, 1825, in Monroe county, Georgia, baptized on profession of faith in Christ, at the early age of twelve years...

Obituary.—The pious life of her parents were early blessed to the interesting subject of this sketch, and her youthful profession was constantly adorned by a blameless walk and devoted conversation. And many were the pious souls who were saved by her faithful labors...

Obituary.—James K. REDD, Jr., the subject of this notice, was born in La Grange, Troup Co., Georgia, April 19th, 1845, and died at 3 o'clock, A. M., Wednesday, 22nd of May, at the residence of his father, J. K. REDD, Sr., of Columbus, Ga., in his 15th year.

Obituary.—He was, at the time of his death, a member of the Columbus Guards, and acted as marker of the company; their appreciation of his character was shown by the usual tribute of respect, and he was buried in the cemetery of the city.

Obituary.—James was a youth of unusual intellect, promise, and enjoyed in a very high degree the confidence in affection of his friends and associates. It is not strange that his affectionate parents watched with anxious solicitude the progress of his life, and that they were so deeply affected by his death.

Obituary.—We rejoice to know that they are able to say, "Thanks be to God, who giveth us the victory, through our Lord and Saviour, Jesus Christ."

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Buy the Dollar Hair Restorative. If you wish to have the real color, instead of the dull...

We would call particular attention to McLean's notice in another column, and the following from the St. Louis Herald, which speaks volumes in its favor.

Business Department. Receipt List. No. 29 Second Street, New York.

Table with 3 columns: Name, Amount, and Total. Includes entries for W. K. Franklin, M. C. McArthur, etc.

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ANNOUNCEMENTS. We are authorized to announce the election of...

TO PRINTERS. CORTELYOU'S N. Y. TYPE FOUNDRY. PRINTERS' WAREHOUSE.

THE PSALMIST, WITH MUSIC, A MANUAL FOR THE SERVICE OF SACRED SONG IN BAPTIST CONGREGATIONS AND CHURCHES.

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New Orleans Advertisements. SUNDAY-SCHOOL BOOKS.

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nds' Sarsaparil

[illegible]

B. & D. SANDS: Gentlemen—I have for some time been troubled with that dreadful disease, and so much so, as to be offensive to my family; and to obtain relief have tried every medicine, but without success.

[illegible]

When taken before and after preaching, a
freshness. From their vast effect I think

ment advantage to me." A. M.
 Rev. E. ROWLEY, A. M.
 President, Alabama College, Tenn.

 Druggists, at 25 cents per box.
 LAXATIVE PILLS, or Cathartic Lozenges,
 for Constipation, Headache, Bile
 Nausea, &c. 25 Pills.

Cathartic Pills.

Cherry Pectoral.

Advertisements.

FOR THE YEAR 1878.

J. & HAWTHORN, Forwarding and General Commission Merchants, COMMERCE STREET, MOBILE, ALA.

Direct from the Wharves to the boats &
 light dray age, unless goods are ordered
 otherwise.

15

H. GETS, & Co.

CANDY MANUFACTURERS,
 15 DAUPHIN STREET,
 MOBILE, ALA.
 THE GOLDEN ELEPHANT,
 MARK.

ALL ON HAND & LARGE ASSORTMENT
 of Candy Merchants will receive

15

M. D. FEISTMAN, E. S. FEISTMAN
MAN & SONS,
DOCKERS,
 WAREHOUSE AND 30 FRONT ST.
 MOBILE.

17

J. CHAPMAN BROWN,
 Superintendent, Ala.

BROWN, BROWN & CO., Commission Merchants, North Commerce St., MOBILE, ALA.

BROWN'S HOTEL.

Now open for the reception of Travellers
 and light located in the business part of the
 city. All Line of Steamers for New Orleans
 and large and airy rooms, and every
 facility to suit the guests. The proprietor
 has his former patronage, while at
 Mobile, and trusts alone to a discerning

ts. H. GRIFFING, Proprietor.
32 Conti st., Mobile, Ala.

Fixed Fact!
To carry a gold watch and have
able to supply them with
Sewing Machine

SEWING MACHINE DEPOT of
the place to supply you
this valuable instrument, and
instructions by a lady competent to advise.
Even your Servant

Will Be
One of those Machines, where
by a competent person, husband
or Machines

Manufactured
implication, substantially made
in construction.
Remember that any other house

In Mobile
and any amount of Capital, and
my comparable Northern manufacturer
purchase independently to the best
of perfect Machines.

Before
the Sewing Machine Depot, call on
the Sewing Machine Depot and see the

he Next

PENAL Election
of
Machines and their own power
aters of the South
of Freedom over the Union
Director! Excelsior!!
1860.

Job Printing
to execute, at this Office,
every style of
D ORNAMENTAL
TINTING,
in Bill Heads, Hand-Bills, Order
and Magistrate's Bonds, Booklets,
Programs, Pamphlets, &c., &c.
on various promptly attended to.

BILL HOUSE
(Cotton Exchange Bldg.)
RICE STREET,
MARY, ALABAMA.

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