

SOUTH WESTERN BAPTIST.

H. E. TALIAFERRO, } EDITOR.

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

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For the South Western Baptist
Old Way-side Flowers, or Sketches
of the Apostles and Prophets.

ST. JAMES.

This Apostle was the son of Zebedee, and one of the Fishermen; and when called to follow the Savior, like all the rest, immediately obeyed. He seems to have been like his brother, both of whom were denominated "Sons of Thunder" by our Lord, a man of great firmness and decision of character; indeed determined and ardent that one writer speaks of his preaching as resembling the reverberations of thunder to the consciences of a drowsy and benumbed world. He was one of those whom our Savior selected as his more intimate companions, and was present with Peter and John on several highly important occasions; as the raising of Jairus' daughter, and at the transfiguration on the Mount. It may be farther cited as an instance of our Lord's friendship for him that when called to be his disciple he gave him a new name. Yet, notwithstanding the high position St. James enjoyed in the confidence and favor of his Master, he yet, like very many of the others, manifested at times a savor of the flesh as when he wished to have fire descend from heaven and devour their enemies; thus evidencing the sad fact that even in the regenerate there is yet indwelling sin, and that this is ever ready to bud forth and blossom for its crop of bitter and noxious fruit.

After the ascension of the Redeemer this bold, yet good man ministered to the dispersed Jews, and some, it is said, have it that he extended his preaching to Samaria, and even to Spain; but it is argued to the contrary "from the shortness of his life and the Apostles continuing in one body at Jerusalem after the scattering of the Christians; and the probability appears that he restricted his ministrations to Judea. It is said that, when led to his death, his executioner or rather accuser, became converted, and cheerfully shared his fate—both being beheaded at the same time. Like a good man, he had lived, and so died; meeting the allotments of Divine Providence without repining, and confidently looking to that inheritance, reserved unfading and eternal in the skies. Ah, brethren, I am reminded, just here, of very many obituaries, with which I meet in religious prints of the day; and I am persuaded, as little as we realize it now, that "in that day," there shall appear, as conquerors and redeemed, many, very many more of those who jostle here upon the "way side" of life, than we wot of. God has a people here, as in every land; and, though their faults be many, and it may be, sometimes glaring, yet he knows them and is silently working the work of sanctifying grace upon their hearts; and these shall come up, aye, one and all, with James and John, and Peter, and the rest; and O, then if we—ye, reader, and myself—if we may only be with them! Who shall be saved? Ah, this momentous question, which only the opening of eternity shall solve, often lies heavy upon the hearts of God's people; and it is only when they feel that humble, sweet confidence flowing ever from a Savior's side into their hearts, that their unrest stops and quietness resumes—a confidence built upon "the promises" and carried with melting affection to the heart. Reader, you are a stranger to me—mine eyes, perhaps have never rested on you; but if you are his, I know this sentiment goes warmly to your heart; and may it dwell and tingle there until the glad hills beyond shall clap their hands to you in the distance. "EARNEST."

Chilmar, August, 1861.

For the South Western Baptist.

Church Expenses.

My DEAR BRO.: The following report of a Committee appointed by a Church to suggest a plan best adapted to the purpose of raising the necessary fund for yearly expenditure, accidentally came into my hands. Deeming the suggestions it contains good, I venture to request that you will give them to your readers in the columns of your valuable paper.

Fraternally,

The Committee appointed for the purpose of suggesting a more perfect and uniform system of finance for the use and inure practice of the Church, beg leave to report that they are aware of the difficulty and delicacy of the duty assigned them, and would submit the following simple propositions which they believe should constitute the basis of our system, viz:

1st. That the Christian Church is an institution of Divine appointment, and as such is entitled to our highest respect and regard.

2d. That its membership is constituted of such individuals, and such only as have been regenerated and redeemed

ed—the purchase of a Savior's blood to whom he has committed talents and treasure to be held by them as his lawful trustees or stewards, and to be exercised and used by them for purposes of his glory and for the success of his Kingdom on earth.

3d. That in the great and glorious work of subjugating the Kingdoms of this world to the peaceful and benign rule of Messiah's Kingdom the Church has an important agency to perform and upon its membership devolves the responsible duty of maintaining the regular ministrations of the Word—the Divinely appointed ordinances—the good order and dignity of God's house.

Your Committee will not elaborate argument in support of the above propositions as they have been adopted with singular unanimity by the people of God in the present day. The command to give as the Lord may prosper us is imperative—and of universal obligation, the times designating the occasion and fixing the limitation of the gift. Your Committee are aware that the command is addressed to individuals and not to the Church or other ecclesiastical body and that individual conscience is the proper tribunal to determine the occasion and the measure of the gift. We are also free to admit that the rights of individuals should ever be held in sacred regard, and that the Church should exercise no authority over the consciences or the purse of its members not clearly granted by the Divine law. But your Committee would respectfully suggest that the salaries of your pastor and sexton, the oil for your lamps, and the wine for your sacramental occasions and the fund for the support of your destitute members constitute the ordinary annual expenses of the Church and that the debt thus incurred is a joint obligation to which every member is a party, and should be promptly paid by the members of the Church each contributing of the means which God has committed to his or her hands, their several portions according to their relative ability. In order, therefore, to make a more perfect and just distribution of the burdens of the church among its members, and in order that each one may ascertain with the more certainty his individual portion of the liability thus incurred, your Committee would respectfully submit the following resolutions:

Resolved, That we recognize the following items as contributing the ordinary annual expenses of the Church, viz: Pastor's salary, Sexton's ditto, Oil and Wine, Fund for support of destitute members.

Resolved, That the Deacons be requested to choose from their body a Committee of three to hold their offices for the space of 12 months, whose duty it shall be to make out an estimate of the sums necessary to be raised on each of the items contained in the above resolution for the year next ensuing and submit the same to the November conference of each succeeding year for its adoption.

Resolved, When the church shall have passed upon and adopted the report of the Committee of Deacons as provided for in the 2d resolution the sum so fixed on by the conference shall constitute a debt of the church, and the Committee are hereby required to take the names of the members in tabular form and availing themselves of such means of intelligence as they may be able to attain, ascertain the annual income of each of said members after paying necessary expenses and having regard to the indebtedness of such individuals, and when the list shall have been completed, as in manner above provided for and the aggregate amount ascertained, then the Committee may proceed to recommend the assessment of such a percent, on said sum as will be sufficient to cover the indebtedness of the church above mentioned, apportioning each member's pro rata share according to his relative ability to pay; and when the same shall have been presented before the December conference of the church and adopted, then the Deacons are required to proceed to collect the same.

Resolved, That in the event any member shall refuse his or her pro rata share of the church's indebtedness as provided for above, that then and in that case the Committee will receive such contribution as said member may deem it his duty to pay, and then proceed to raise the deficit, if any, from the other members according to the rule above mentioned.

Resolved, That when the funds to be raised in manner provided for above, shall have been collected, the Committee shall pay the same to the several objects above mentioned in manner as follows, viz:

On the 1st January of each succeeding year one fourth.
On the 1st April one fourth.
On the 1st July one fourth.
On the 1st October one fourth.

ONDS AND ENDS.—The worthiest people are the most assailed by slander; as we usually find that to be the best fruit which the birds have been pecking at.

Infant Baptism and Church Purity.

In Hodge's "Outlines of Theology" we find the following, with regard to qualifications for admission to the Lord's Supper:

"The faith and practice of all the evangelical churches is, that the communion is designed only for believers, and therefore that a credible profession of faith and obedience should be required of every applicant. (1.) The Baptist churches, denying altogether the right of infant baptism, receive all applicants for the communion as from the world, and therefore demand positive evidence of the new birth of all. (2.) All the Pedobaptist churches maintaining that all children baptized in infancy are already members of the church, distinguish between the admission of the children of the church to the communion, and the admission *de novo* to the church of the unbaptized alien from the world. With regard to the former, the presumption is that they should come to the Lord's table when they arrive at years of discretion, if they be free from scandal, appear to be sober and steady, and to have sufficient knowledge to discern the Lord's body. In the case of the unbaptized worldling, the presumption is that they are aliens until they bring a credible profession of a change."

This is consistent Pedobaptism; according to the teaching of the Princeton Review several years since, which represented Pedobaptism as resting on "the presumption—the charitable judgment—that the children of the church are, and will prove to be, the real children of God."

But what is its effect on the purity of the church? Baptism in infancy entitles to communion, without "positive evidence of the new birth." It renders a profession of faith and obedience credible, which otherwise would not be; which could not claim acceptance if made by those who had never received the ordinance. It provides a welcome to the Lord's Supper, on lower conditions, or at least on slighter and less satisfactory evidences, than are required of all other applicants. As a title to communion it stands in stead of the evidences or the conditions which are waived on account of it.

"The (more than) presumption is, therefore, that consistent Pedobaptism works against the maintenance of purity in the church, by cutting down the standard of qualification for membership.—Religious Herald.

Let this Mind be in you which was also in Christ Jesus.

"I must work the work of Him that sent me, while it is day: the night cometh, when no man can work."—JOHN ix. 4.

How constant and unremitting was Jesus in the service of His Heavenly Father! "He rose a great while before day;" and when his secret communion was over, His public work began. It mattered not to Him where He was: whether on the bosom of the deep, or at a mountain slope,—in the desert, or at a well side,—the "gracious words" ever "proceeded out of His mouth." We find, on one touching occasion, exhausted nature sinking, after a day of unremitting duty;—in crossing in a vessel the Lake of Tiberias,—"He fell asleep!" (Matt. viii.) He redeemed every precious moment; His words to the Pharisee seem a formula for all, "Simon, I have somewhat to say unto thee!"

Oh, how our most unceasing activities pale into nothing before such an example as this! Would that we could remember that each of us has some great mission to perform for God; that religion is not a thing of dreamy sentimentalism, but of energetic practical action; moreover, that no trade, no profession, no position, however high or however humble in the scale of society, can disqualify for this life of Christian activity and usefulness!—Who were the writers in the Bible? We have among them a King—a Lawgiver—a Herdsman—a Publican—a Physician! Nor is it to high spheres, or to great services only, that God looks. The widow's mite and Mary's "alabaster box of ointment" are recorded as examples for imitation by the Holy Ghost, while many more munificent deeds are passed by unrecorded. We believe that God says, regarding the attempt of many a humble Christian to serve Him by active duty, "I saw that effort, that feeble effort, to serve and glorify Me; it was the very feebleness of it I loved!"

Did it never strike you, notwithstanding the dignity of Christ, and the activity of Christ, how little success comparatively He met with in His public work? We read of no numerous conversions; no Pentecostal revivals in the course of His ministry. May not this will encourage in the absence of great outward results? He sets up no higher standard than this—"She hath done what she could." An artist may be great in painting a peasant as well as a king—it is the way he does it. Yes, and if laid aside from the activities of the Christian life, we can equally glorify God by passive endurance. "Who am I," said Luther, when he witnessed the patience of a great sufferer, "who am I? a wordy preacher in comparison with this great doer."

Reader! forget not the motive of our motto verse, "The night cometh?"—Soon our tale shall be told; our little day is fitting fast, the shadows of night are falling. "Our span length of time," as Rutherford says, "will come to an inch." What if the eleventh hour should strike after having been "all the day idle?" A long lifetime of opportunities suffered to pass unimproved, and absolutely nothing done for God! A judgment day come—our golden moments squandered—our talents entrusted on—our work undone—met at the bar of Heaven with the withering repulse, "Inasmuch as ye did it not." "The time we have lost," says Richard Baxter, "cannot be recalled; should we not then redeem and improve the little that remains? If a traveler sleep or trifle most of the day, he must travel so much the faster in the evening, or fall short of his journey's end."

"Arm yourselves likewise with the same mind."—Exchange.

Be Resolute.

"Sometimes," says an eminent saint, "I have intermitted, or deferred, the performance of duty, upon apprehension of some present indisposition and unaptness. I have thought, 'It is better not to set my hand to God's work, than to spoil it; better to omit my offering, than to give the lame and blind in sacrifice: the next time I will make amends, when I am fitter to do it;' and the next time, perhaps, the task has been more irksome to me, and my plea of unfitness has seemingly had more strength than before; so that what before I did only defer, now I could be content wholly to neglect. 'Have I found thee, O mine enemy?' Here the serpent's head discovers itself. Hereafter, when this plea is put in, it shall be rejected without hearing. I will check the least thought of reluctance towards the performance of the work I have assigned to myself. A lame prayer may get to heaven. I may, by rubbing and chafing my heart, get warmth into it. If I put forth my strength, I may break asunder the cords with which I am bound. The Spirit may come, and fill my sails; and I may have the wind with me, though the tide be against me."

OUR ARMY.—In urging the necessity of vigorous efforts for the evangelization of our troops, the N. C. Presbyterian says: "The men composing our army, already 200,000 in number, and soon perhaps to be 500,000, are to exert a tremendous influence upon the moral character and condition of the country. Peace must ensue, sooner or later; and when, upon its recurrence, this vast army returns to the bosom of society, it will bring with it either a blessing or a curse to every family and community throughout the land. The demoralization of these men, now in the field and exposed to influences of the most dangerous character, would be an incalculable injury; the ruin, in fact, of the very flower of our youth, a blight upon society from which a generation will hardly afford time to recover." A correspondent of that paper states that after a recent sermon to the Third Regiment of N. C. State troops, near Aquia Creek, Va., preached by a Methodist minister belonging to the regiment, some 15 or 20 of the soldiers knelt to indicate anxiety for salvation.

GETTING USED TO IT.—St. Augustine relates that among the gay young bloods of Rome, during the time of his dissipated days, there was one who, from native delicacy of fibre, could not endure the gladiatorial shows of the Coliseum, and could never be induced to witness one. His young companions determined to cure him of being such a milkop, and so bound him, hand and foot, and carried him in, and held him down between them. At first he kept his eyes shut, but the mesmeric power of public sympathy prevailed; and before the exhibition was over, he was one of the most eager spectators, and after that one of the maddest attendants at those bloody tragedies, until he was stopped by the power of the gospel.

MENDOZA EARTHQUAKE.—Some account has recently been given of the earthquake at Mendoza, an interior city of the Argentine Confederation; over 12,000 persons are known to have perished in the city and neighborhood. Many thousand survivors are left entirely destitute, and a large number have been so maimed that they will be necessarily dependent upon charity for the rest of their lives. The complete destruction of the city so prostrates the ordinary commerce of the province, that those able to work find no one able to employ them, and the most abject poverty hangs over the people. Subscriptions have been made in the neighboring provinces and in Europe to help these unfortunate people.

DOUGLAS.—In a letter written to J. W. Alexander, 1824, Sumnerfield said: "I doubt not but you have laid at His feet your health, your property, your reputation, your life itself; and that you have determined to be the servant, or rather, as you know the term, the slave of Jesus Christ."

A NOTEWORTHY INCIDENT.—We are informed by a gentleman, who has the facts from an authentic source, that a prayer-meeting was held at Atkinson's Church, on Sunday morning, July 21st, especially for the safety and welfare of the Oglethorpe Rifles, Capt. Lumpkin, a volunteer company from the neighborhood of the Church.

The prayer-meeting was held at the very hour that the battle of Manassas was raging. The Rifles were in that battle—forming a part of the Eighth Georgia Regiment, which was in the thickest of the fight—and yet that company alone, all engaged in the battle, shows upon the record, none killed! Here is an incident worthy of note, and exceedingly suggestive.—Augusta Constitutionalist.

GETTING A WEDDING COAT.—Among the anecdotes related by Dr. Bushnell, in his sermon at Litchfield, illustrative of the Age of Honespun, was this: One of the aged divines of that country, still living, was married during the Revolution, but under singular difficulties. There was an obstacle to the wedding which seemed insurmountable. He had no wedding-coat, nor was wool to be had to make one, and it was in the dead of winter. Yet all parties were ready, and he was anxious to be married without delay. At last the mother of the intended bride discovered the difficulty, and promptly had some of her sheep shorn and sewed up in blankets to keep them warm, while the wool she spun and wove a coat for her intended son-in-law.

SEED TO THE SOWER.—There are two ways of treating the seed. The botanist splits it up, and discourses on its curious statistics; the simple husbandman eats and sows; and sows and eats.—Similarly there are two ways of treating the Gospel. A critic dissects it; raises a mountain of debate about the structure of the whole, and the relation of parts; and when he is done with his argument, he is done. To him the letter is dead; he neither lives on it himself, nor spreads it for the good of his neighbors. He neither eats or sows.—The disciple of Jesus, hungering for righteousness, takes the seed whole; it is bread for to-day's hunger, and seed for to-morrow's supply.

THE TWO WAYS.—The Duke of Hamilton, from a child, was remarkably serious, and took delight in reading his Bible. His mother, the Duchess, told a relation that when he was playing about the room at nine years of age, she said to him, "Come, write me a few verses, and I will give you a crown." He sat down, took pen and paper, and in a few minutes produced the following lines:

As o'er the sea-beat shore I took my way,
I met an aged man who bade me stay;
"Be wise," said he, "and mark the path you go;
This leads to heaven, and that to hell below;
The way to life is difficult and steep,
The broad and easy leads you to the deep."

Golden Cleanings.

RIGHT TEACHING.—To give children good instruction, and a bad example, is but beckoning to them with the head to show them the way to heaven, while you take them by the hand to lead them the way to hell.

THE BIBLE.—Every sentence is from God, and every man is interested in the meaning of it.

NO ESCAPE.—If he will contend with him, he cannot answer him one of a thousand. If I could find any way of answering God for "one," I should have found out the way of answering for the whole "thousand."

THE ROD TAKEN AWAY.—"Let him take his rod away from me," Job xix. 34. Afflictions, like Lot's angels, will move away, as soon as they have done their errand.

"Hope deferred maketh the heart sick." If the delay of Hope sickens the heart, what will the death of Hope do?

IN THE DAY OF JUDGMENT, each man will not only see his Judge, but he will also see himself, which none can do perfectly at present, and which few endeavor to do at all.

REASON can no more influence the will, and operate as a motive, than the eyes which show a man his road can enable him to move from place to place; or than a ship, provided with a compass, can sail without the wind.

BURDENS.—The burden of grief may be lightened by the sympathy of others, but the burden of guilt can be taken off our consciences only by God's forgiveness.

PREVENTION.—If we would but duly take care of children, grown people would generally take care of themselves.

TRUE REST.—No one ought to rest till he has learned to rest at the foot of the Cross of his Savior God, though he should be driven there by tempestuous winds, and fall down exhausted on that hallowed spot which he resolves never again to leave.

In times of peace young men bury their fathers. In times of war fathers bury their sons.

From the Richmond Dispatch.

Washington's Opinion of "These People" of Massachusetts, &c.

We are indebted to Capt. Arthur Lee Rogers, who commanded the Loudoun Artillery in the battle of Manassas, for the following unpublished letter from General Washington to Richard Henry Lee.

This letter has been preserved in the Lee family, who, though applied to by Bancroft, Irving, and others for a copy for publication, have hitherto refused it on the ground that it would be improper to give to the world a private letter from the Father of his Country reflecting upon any portion of it while the old Union endured. But now that "these people" have trampled the Constitution under foot, destroyed the Government of our fathers, and invaded and desolated Washington's own country in Virginia, there can be no impropriety in showing his private opinion of the Massachusetts Yankees.

[Copy.]

CAMP AT CAMBRIDGE, Aug. 29, 1775.

Dear Sir: Your favor of the first inst., by Mr. Randolph, came safe to hand—the merits of this young gentleman, added to your recommendation and my own knowledge of his character, induced me to take him into my family as an Aid-de-Camp, in the room of Major Mifflin, who I have appointed Quartermaster General, from a thorough persuasion of his integrity, my own experience of his activity, and finally, because he stands unconnected with either of these Governments; or with this, that, or another man; for, between you and I, there is more in this than you can easily imagine.

As we have now nearly completed our lines of defence, we have nothing more, in my opinion, to fear from the enemy, provided we can keep our men to their duty, and make them watchful and vigilant, but it is among the most difficult tasks I ever undertook in my life to induce these people to believe that there is or can be danger, till the bayonet is pushed at their breasts; not that it proceeds from any uncommon prowess, but rather from an unaccountable kind of stupidity in the lower class of these people, which, believe me, prevails but too generally among the officers of the Massachusetts part of the army, who are nearly of the same kidney with the privates, and adds not a little to my difficulties, as there is no such thing as getting officers of this stamp to exert themselves in carrying orders into execution. To curry favor with the men (by whom they were chosen, and on whose smiles possibly they may think they may again rely,) seems to be one of the principle objects of their attention. I submit it, therefore, to your consideration, whether there is, or is not, a propriety in that resolution of the Congress which leaves the ultimate appointment of all officers below the rank of General to the Governments where the regiments originated, now the army is become Continental? To me, it appears improper in two points of view—first, it is giving that power and weight to an individual Colony which ought of right to belong to the whole. Then it damps the spirit and ardor of volunteers from all but the four New England Governments, as none but their people have the least chance of getting into office. Would it not be better, therefore, to have the warrants which the Commander-in-Chief is authorized to give *pro tempore*, approved or disapproved by the Continental Congress, or a committee of their body, which I should suppose in any long recess must always set? In this case, every gentleman will stand an equal chance of being promoted, according to his merit; in the other, all offices will be confined to the inhabitants of the four New England Governments, which, in my opinion, is impolitic to a degree. I have made a pretty good slam among such kind of officers as the Massachusetts Government abounds in since I came to this camp, having broken one Colonel and two Captains for cowardly behavior in the action on Bunker's Hill, two Captains for drawing more provisions and pay than they had men in their company, and one for being absent from his post when the enemy appeared there and burnt a house just by it. Besides these, I have at this time one Colonel, one Major, one Captain, and two subalterns under arrest for trial. In short, I spare none, and yet fear it will not all do, as these people seem to be too inattentive to everything but their interest.

I have not been unmindful of that part of your letter respecting Point Alderton. Before the receipt of it, it had become an object of my particular inquiry; but the accounts of its situation differ exceedingly in respect to the command it has of the ship channel. But my knowledge of this matter would not have been confined to inquiries only if I had ever been in a condition, since my arrival here, to have taken possession of such a post; but you well know, my good sir, that it becomes the duty of an officer to consider some other matters as well as situation, namely: what number of men are necessary to

defend a place; how it can be supported, and how furnished with ammunition.

In respect to the first, I conceive our defence of this place, (Point Alderton,) must be proportioned to the attack of Gen. Gage's whole force, leaving him just enough to man his lines on Boston and Charlestown Neck. And with regard to the second and most important, as well as alarming object, we have only 184 barrels of powder in all, (including the late supply from Philadelphia,) which is not sufficient to give 25 musket cartridges to each man, and scarcely to serve the artillery in any brisk action one single day. Under these circumstances, I dare say you will agree with me that it would not be very eligible to take a post 30 miles distant, (by land,) from this place, when we have already a line of communication round Boston of at least 10 miles in extent to defend, any part of which may be attacked without our having (if the enemy will keep their own counsel,) an hour's previous notice of it, and that it would not be prudent in me to attempt a measure which would necessarily bring on a consumption of all the ammunition we have, thereby leaving the army at the mercy of the enemy, or to disperse the country to be ravaged and laid waste at discretion. To you, sir, I may account for my conduct; but I cannot declare the motives of it to every one, notwithstanding I know, by not doing it, that I shall stand in a very unfavorable light in the opinion of those who expect much, and will find little done, without understanding, or perhaps giving themselves the trouble of inquiring into the cause. Such, however, is the fate of all those who are obliged to act the part I do. I must, therefore, submit to it, under a consciousness of having done my duty to the best of my abilities.

On Saturday night last, we took possession of a hill advanced of our own lines, and within point blank shot of the enemy on Charlestown Neck. We worked incessantly the whole night with 1,200 men, and before morning got an entrenchment in such forwardness as to bid defiance to their cannon.—About 9 o'clock on Sunday they began a heavy cannonade, which continued through the day without any injury to our work, and with the loss of four men only, two of which were killed through their own folly. The insult of the cannonade, however, we were obliged to submit to with impunity, not daring to make use of artillery, on account of the consumption of powder, except with one nine-pounder, placed on a point, with which we silenced, and indeed, sunk, one of their floating batteries. This move of ours was made to prevent the enemy from gaining this hill, and we thought was giving them a fair challenge to dispute it, (as we had been told by various people, who had just left Boston, that they were preparing to come out;) but, instead of accepting of it, we learn that it has thrown them into great consternation, which might be improved had we the means of doing it. Yesterday afternoon they began a bombardment, without any effect as yet.

There have been so many great and capital errors and abuses to rectify—so many examples to make, and so little inclination in the officers of inferior rank to contribute their aid to accomplish this work, that my life has been nothing else (since I came here,) but one continual round of vexation and fatigue. In short, no pecuniary recompense could induce me to undergo what I have; especially, as I expect, by showing so little countenance to irregularities and public abuses as to render myself very obnoxious to a great part of these people. But as I have already greatly exceeded the bounds of a letter, I will not trouble you with matters relative to my own feelings.

As I expect this letter will meet you in Philadelphia, I must request the favor of you to present my affectionate and respectful compliments to Dr. Shippen, his lady and family, my brothers of the Delegation, and any other enquiring friends—and at the same time, do me the justice to believe that I am, with a sincere regard,
Your affectionate friend and ob't serv't
(Signed,) GEO. WASHINGTON.
Richard Henry Lee, Esq.

THE SOUL.—A letter from the Confederate army at Pensacola, to the True Witness, says: "An irreligious young man, in the army, remarked to me the other day, that, though he supposed his comrades would laugh at the idea of his uttering such a sentiment, yet it was nevertheless a fact, that as he contemplated the ungodliness of so many around him, and the probability that sooner or later many of them would be swept into eternity by the fearful appliances of war, the question, What will become of their souls? has often made me shudder. Shall Christians prove less sensible of the power of such a consideration?"

It were no virtue to bear calamities, if we did not feel them.

Personal.

Owing to ministerial and editorial labors we shall be unable to attend the approaching Associations, and we take this method of requesting our friends to remember the *South Western Baptist* at the approaching sessions. If we are publishing a good paper it deserves patronage, if not, let it alone. The paper is not a beggar, it wants its dues, and asks patronage on the grounds of merit.—Where is a weekly to be found that has sustained itself better in this great struggle? Its size has not been reduced; the paper on which it is printed is as good as it was in flourishing times; the reading matter has been increased by the failure in advertising patronage, making the reader gainer by the hard times.

We have frequently said we do not intend to reduce the size of our sheet. We repeat it again. We do not intend to surrender to Lincoln and his war—we will die first. You shall see the same *S. W. Baptist*, neatly printed, and on good paper from week to week, boldly defending the cause of God and the Southern Confederacy, giving the most reliable news of the stirring events of the War of Independence. We have friends, and they will help us; they have too much piety and patriotism to do without the *S. W. Baptist*. Our faith is in God and his people. If we deserve assistance we ask it now. We thought it well to say this as the approaching Associations would be a good time to remember the *S. W. Baptist*. If anything is done we shall feel grateful, if not we shall go right on, God helping us. The *South Western Baptist* "never surrenders."

The Mob Increases.

King Proscription reigns at the North as well as King Abraham. As it is not common for two Kings to reign over the same territory, it is believed by many far-seeing ones that Proscription will, ere long, dethrone Abraham. King Proscription has ordered King Abraham to dismiss or degrade all his defeated Generals, which he has done; to prosecute the war with vigor, "sharp, quick and decisive," which poor Abraham can not do. Proscription further orders poor Abraham to dismiss his whole Cabinet and organize a new one. This is the "unkindest cut of all." The plain state of the case is, the Mobocrats of the North are increasing and dictating ominously to Lincoln and his rulers.—Alas! for the Confederate States if such a mob should arise in her territory. Let the press and the people be careful and united. Our authorities are doing the best they can, and should be loyally supported.

Blood Will Tell.

Now and then old things become new. Revolutions revive reminiscences and reveal hidden things of the past. Reader, read on the first page a letter from George Washington, which, for prudential reasons was never published before. The revolution has called it forth. Of its genuineness there are no grounds to doubt. "These people" are the very same people, only more so.—Good George Washington had a time with "these (Yankee) people" at his camp in Cambridge in 1775. They were yankee then, they are yankee now.—improved in yankeism. Blood never goes backwards. The heaven of Yankee blood was working in "these (New England) people" in 1775, and the whole lump is leavened in 1861. From "these people," good heaven deliver us!

Carthaginianism.

History informs us that the Carthaginians would dismiss every General that was defeated, however successful he had been in previous battles. Dr. Lincoln's government having gone into heathenism prefers the Carthaginian, or negro type. They have dismissed all their unsuccessful Generals up to date. Well for Lyon's fame that he was killed at the Springfield battle.—McDowell who commanded at Manassas has been degraded in command, and every unprejudiced man can see that it was not McDowell's fault that he was defeated at Manassas. An idiot, it would seem, can see the evil consequences of such a habit. Seigel, who commanded with Lyon, has felt the Carthaginian guilt. The following is the proof:

SEIGEL, DISMISSED.—The Louisville Democrat, of the 24th, says Seigel and his staff were mustered out of service on Thursday previous. It is generally believed that he ran at Springfield.—Everything that comes in from that fight is confirmatory of the great and signal defeat of Lincoln's army, and Seigel's flight at thirty miles per day made it impossible for his enemy to catch him. If the Confederates had left the field, the wounded would have been left at the mercy of the wolves and dogs, and therefore it was necessary to remain to render the duty of Christians to the dead, dying and wounded.

McCulloch took 2,500 stand of arms, ammunition for a year's supply, sugar and coffee and other provisions.

War News.

Nothing has reached us from the seat of war but skirmishes. As usual, the papers say, "a great battle may soon be expected." The skirmishes have all, we believe, resulted in favor of the Confederates.

Timely Suggestions.

It is well to speak in time to make an early impression. Correct rudimental teaching will produce good fruit in manhood. But if you sow to the wind the whirlwind will be reaped.

When a family first sets out in the battle of life *prudence* and *economy* are their watchwords. By observing these they are blest with wealth. Often, however, such families, after wealth is obtained by the most strenuous exertions, and by the most rigid economy, become extravagant and hopeless insolvency is the end—all is lost. It is thus with Governments, for a family is an embryo government. For nearly a half a century after the formation of the United States Government the most rigid economy was observed, and an overflowing Treasury was the reward. But as wealth increased lavish expenditures became common, and before the present war commenced the Government was on the high road to bankruptcy, and the war will complete the catastrophe. The North, as soon as it obtained a majority in both houses, squandered all the Government funds, the South remonstrating, but its voice was not heard.

Being now cut loose from the North it will be seen what the South will do—whether she will profit by this fearful example. What will she do? Will she be warned? Will she begin in economy and end in extravagance, like most of the powers of earth?

Extravagance struts stealthily upon families, so it does upon Governments. First she seduces the fruit. The Confederate States are now in war, and the expenditure to purchase its independence must necessarily be great in treasure and blood. This must be borne, as unavoidable. The price should be paid cheerfully. The Confederate Congress is doing all it can for the finances of the country. They show great skill, and must be sustained by the people.—But this war will end, and then will come the time for the people to be Argued upon the subject of expenditure. Let them check extravagance in its incipency, and never lose their vigilance. Let the press speak against it, and the people, too, at the ballot box. The press and the people, by these means, can control it. Let it not be forgotten that a new order of things is introduced, and the history of the past should be our guide—its warning voice must be heard.

It is a sensible maxim that every family should live within its income. It will apply with equal force to Governments. When this war is ended the press and the people should remember this, and see that the maxim be acted upon in public expenditure. The resources of the South will be such that any expenditure above its income would be astoundingly extravagant.—Should some regard these suggestions as thrown out too early, we reply "sow thy seed upon the waters (early) and thou shalt gather after many days."

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

To discriminate in duty to God and country, and act out well the responsibilities of each, require ardent piety and a well balanced mind. In times like these the animal is more likely to preponderate over the moral nature of man, and Caesar gets more than his proportion of service. Bodily danger is more palpable than soul danger, and hence we are thrown more readily on the defensive. When people are actively engaged in repelling secular invasion that is the time for Satan to invade the soul, and the sacred precincts of Zion.

The people of the Confederate States need not be told that their secular rights are jeopardized, and that their homes and firesides are in danger.—Nor need they be urged to defend these, for they are putting forth all their energies, and by God's blessing they have thus far been eminently successful.—But they do need the exhortation "Render unto God the things that are God's." Religious duties are sadly neglected now, we fear. We have no complaint to urge against our national piety, for there is in all our national movements a recognition of the sovereignty of God in the affairs of men, and a dependence upon him which is refreshing and encouraging to every lover of Christ. Infidelity and scepticism seem to have left the South, and all believe firmly that God rules and will defend the right.

But where is individual and Church piety? Who is responding to the claims of God upon him in relation to the claims of the Church of Christ?—Who is contending against the "lusts of the flesh, the lusts of the eye and the pride of life"? Who is laboring with all his ability for the cause of Christ? Who is laboring to build up our weak churches and to sustain the strong ones? Who are giving freely for Missions, Home and Foreign, and to the Bible cause? These questions should be met and answered in the fear of God. Christians must not rob God. He is jealous of His rights, and will defend himself. Discriminate, we beseech you, between your duty to God and your country, and be faithful and honest in the discharge of obligations to each.

We call the attention of ministers and members to feeble churches. Not strong, scarcely able to live before the war, they are now more enfeebled by the enlistment of many of their members in the armies of the Confederate States. The duty of those who remain at home towards such churches is great. Who

will rise up among you and labor manfully to sustain those churches, "his God being with him"? It will be a sad calamity if any of our churches are compelled to dissolve. Brethren, in the name of God, prevent it. Keep the standard of the Master lifted up among the people. Each church is a great light in the community where it is located, and shall that light go out through neglect of duty? In the name of Christ prevent it. Your children and your servants will be in darkness in such an event. Are you prepared for this? If not, then "Render unto Caesar the things which are Caesar's and unto God the things that are God's."

Idiotic Cant.

The officials of Dr. Lincoln's Government when they allude to the Confederate Government use a sort of stereotyped idiotic cant, which can scarcely keep a marble statue from laughing. Take a few specimens: "The so-called Confederate States," "the so-called seceded States," "the so-called Southern Congress," &c. Can anything be more foolish than this attempt to ignore facts? Lies can do less against facts than against truths. Facts are deeds done, and when known cannot be denied.—Is there not a Confederate States Government, and has it not a Congress? Has it not a powerful army in the field? Has not that army proven itself to be a beligerent power? Why deny such stubborn facts as these, and deal in senseless technicalities?

Abraham L. is aping George III.—George and his officials would not, for a time, acknowledge that there were any Congress or Government in the Colonies—were "all so-called." Nor were there any armies or Generals—were all "rebels," and George Washington who commanded the "Rabble Army" was addressed as "George Washington, Esq." How did it end? Abraham and his official ninnyhammers are as oily-tongued in the use of the word rebel as George and his senseless aristocrats. How will it end?

For twenty five years we have been amused at the cant of the Hardshell Baptists in regard to the Missionary Baptists, whom they never would acknowledge as a Church. "So-called Baptists," "Baptist Church falsely so-called," "they have originated Benevolent Institutions, falsely so-called," &c. All such pronouncements have not altered the facts of history, nor has it impeded the progress of the Missionary Baptists. The world must laugh, and somebody must furnish matter for laughter, and King Abraham and Cabinet are furnishing a goodly share.

"Southern Cross."

The following from "Sumter," a shrewd correspondent of the Charleston Courier, writing from Richmond:

A few good natured people are very much bothered about the Confederate flag, and are agitating the substitution of the Southern cross for the Bars and Stars. Somebody in Fredericksburg has gone insane upon the subject. Just as we have commenced to illustrate our new design by such victories as Manassas, Great Bethel, Oak Hill, Sumter, the naval exploits of Coxeter and Semmes, and of the heroic martyrdom of Jackson, some individuals are for petitioning Congress to tear it down. We have given up our flag, rendered glorious by Southern triumphs; let us stick to the second one. The Stars and Bars are handsome enough and expressive enough, and I think people of taste will agree with me, that they are an improvement upon the old arrangement of the Republican colors. The proposed substitute is not appropriate. As a journalist remarks, who ever saw a Southern Cross except poets and travelers. It is not a production of the Southern Confederacy. Besides, there is a large and patriotic class of our fellow-citizens who associate the emblem in question with a peculiar form of worship, and everything tending to a Union of Church and State in our Republican system should be carefully avoided.

"Sumter" is right. We love and vindicate any thing pertaining to true religion, but we war against fanaticism in high or low places. If the South wishes to get up a Peter the Hermit expedition, then they should put a "Southern Cross" upon their flag, openly proclaiming their fanaticism. Let the kingdoms of this world remain distinct from the kingdom of Christ, who said, "My kingdom is not of this world."—The Cross is the symbol of His Kingdom, and secular kingdoms should not desecrate it.

A Good Remedy.

"Joan," a Richmond correspondent of the Charleston Courier says the city is always full of war news, and alludes to the impatience of the people to know the truth or falsity of such rumors, suggests the following valuable remedy for impatience:

There is one way to quiet our impatience, while we promote the end desired, it is within reach of all, even the humblest; none need feel they are too poor to do their country service. There is an influence goes forth from the quiet chamber, where the soul holds communion with its God, mightier than the shock of armies, more powerful than the heaviest artillery of earth. The audience chamber of the Deity is accessible to all. He who possesses the faintest glimmer of human reason, so he have sufficient to teach him his own sinfulness, his soul's dependence on the Lord's omnipotence, can offer petitions at the Throne of the Holiest, as acceptable as any that could be framed by the mightiest intellect. Let all then, the lofty and the lowly, the gifted and the imbecile, the ignorant and the wise, bow together at the footstool of the Great Ruler of heaven and earth, and offer common prayer for our common country. "Prayer moves the hand that moves the world," then, with humble, fervent, persevering and believing prayer, let us seek the aid of Him who rules in the armies of heaven and

among the inhabitants of earth. We need that aid; we can have it for the seeking. Let not reverses befall our arms because the Church of Christ fails to perform her high mission in this conflict; let every member measure his own responsibility in the matter, and come up to the full performance of his duty. He in whose hands are all the issues of life and death, mercy and judgment, success and defeat, has said, with reference to the bestowal of blessings, "I will be enquired of by the House of Israel." Nor is it enough to set apart a day to seek his favor and religiously observe it; we are required daily to ask for our daily bread; and when God's ancient people gathered extra supplies of food for future use, He manifested his disapprobation by making it worthless to them. It is so with our offerings; they will prove to be "polluted bread" upon His altar, if we count it weariness to offer them, and seek to make the burden light by gathering into one sacrifice what should be a daily and ever recurring service. Lord teach us to pray.

Dr. H. Tablird.

The friends of Howard College will be pleased to learn from the following which we clip from the Marion Commonwealth, that the services of this highly esteemed instructor are still secured to the institution of learning over which he has so long and ably presided. The correspondence is highly creditable to the parties concerned:

To the Independent Volunteers: Gentlemen: You can all readily recall the statements I made to you as the conditions upon which I accepted the command of your company. This was done both before and after my election. I stated to you that I had, from my habits of life, many doubts of my ability to endure the hardships of camp-life, and that, if upon trial, my fears should be realized, you must excuse me for resigning the command of the company. I stated further that I was bound by a previous pledge to the Board of Trustees of Howard College, and that should they refuse to release me from that obligation, I would be compelled however reluctantly, to give up the command. The Board, who feel as deeply interested in the results of the conflict in which we are engaged, as we possibly can, have refused to release me. You, gentlemen, are my witnesses that I have not enjoyed one day of good health since I came to Virginia. Thus both contingencies have occurred on which I claimed from the first, the privilege of resigning my command.

Allow me, gentlemen, to assure you of the regret I feel in being compelled to leave you. I believe that I have won your confidence, and I ask you to believe me when I say that I feel impelled by a solemn sense of duty in pursuing the course which I have.

I beg leave to bear my unqualified testimony to the orderly conduct and gentlemanly bearing of the company, since my connection with it. I speak literally the truth, when I say, that no case has occurred in which I had to punish one of your members for any improper conduct, or breach of discipline.

I ask you to accept my resignation, and to receive the assurance of my best wishes. Very truly yours,

H. TABLIRD.

IN CAMP, NEAR MANASSAS JUNCTION, }
Aug. 15th, 1861. }

At a meeting of the Independent Volunteers held this afternoon, at 5 1-2 o'clock, P. M., Lieut. M. E. England acting as Chairman and Lieut. J. George as Secretary, the following preamble and resolutions were adopted without a dissenting voice:

Whereas we have received from Capt. H. Tablird a letter of resignation of his command of the Independent Volunteers; and whereas the contingencies have occurred upon which he, from the first, claimed the privilege of resigning; and, whereas we ourselves are witnesses of his inability to endure the fatigues of the life which we with youth and strength to aid us, have found so trying, therefore

Resolved, 1st, That while we regret to part with Rev. H. Tablird as our Captain, still we believe it to be our duty to accept his resignation.

Resolved, 2d, That we offer to Capt. Tablird the assurance of our affectionate esteem and unabated confidence.

Resolved, 3d, That we return him our heartfelt thanks for the uniform kindness, and gentlemanly courtesy with which he has discharged the duties of his responsible office.

Resolved, 4th, That these resolutions, together with Dr. Tablird's letter of resignation be published in the newspapers of Marion, Ala.

M. E. ENGLAND, Ch'n.

J. M. GEORGE, Sec'y.

For the South Western Baptist.

The Cahaba Association

Will meet with the Concord Church, 12 miles East of Marion, Oct. 19th. Rev. H. Tablird preaches the Introductory Sermon and Rev. Wm. L. Cochran alternate.

STANDING COMMITTEES.

On Education.—D. P. Bestor.

Temperance.—W. C. Buck.

Foreign Missions.—Wm. H. McIntosh.

Sabbath Schools.—S. R. Freeman.

Domestic Missions.—L. L. Fox.

Indian Missions.—I. B. Vaiden.

Bible and Colportage.—R. J. Wood.

Southern Pub'n Society.—J. S. Ford.

Religious Instruction to Colored People.—Joseph W. Morton.

Brethren Hudson and Ashcraft, appointed a year ago, are absent from the State. Brethren Freeman and Vaiden are appointed in their place. It is very desirable that these reports should be prepared before the meeting, and forwarded by the writers in the event they cannot be in attendance.

Let the Churches remember the poor Missionaries.

R. HOLMAN,

Editor.

To our Tuskegee Subscribers.

You are requested to call at the Baptist office and get your papers, instead of the Post Office. It will be a saving of money to you, as drop-papers are now charged.

CORRECTION.—The Pine Barren Association convenes on Saturday September 14th, instead of the 21st as heretofore published in our paper.

For the South Western Baptist.

MACON, ALA.

DEAR BRO. TALIAFERRO: As the time for the meeting of the Associations in our State is at hand, would it not be well for you to authorize several brethren to act as agents in obtaining subscribers for your excellent paper?—They could at each Association obtain several new subscribers. The State Convention has endorsed the South Western Baptist as a correct exponent of Baptist views, and many Associations have done the same. The paper has a host of warm friends who only need to be called upon to exert an influence in the extension of its circulation, which will be felt even in these trying times. The plea which these can present will not fail to receive attention.

The South Western Baptist has ably advocated the claims of the various Boards and Agencies of our denomination, especially of those with which the Alabama State Convention is connected. It has striven for those things which make for peace. It has used vigorous efforts to reconcile and harmonize the conflicting views of the Baptists in the State. It has made no attacks of a personal nature upon the Baptists ministers in our State, but has striven to unite the brotherhood in the bonds of peace and love. It has spoken a good word for our various educational institutions and has endeavored to build them up and increase their prosperity. It has been a good family paper, such as any head of a household may not hesitate to place in the hands of his children. For its steadfast advocacy of the Baptist cause, it deserves the thanks and the support of Baptists. It is for our brethren in their Associational meetings to say whether it shall have them or not. The times are hard but the cause of Truth must be maintained and all our valuable papers must be sustained.

What say you, Bro. Taliaferro, and I right in making these assertions?

Fraternally,

A BAPTIST.

We thank "A Baptist" for his appreciation of our labors, and for his complimentary allusions to the *South Western Baptist*. That the paper, to the best of its ability, has vindicated all the interests named by our correspondent is history; and that it shall not sin in ceasing to do so, is the firm resolve of its editor. For its bold vindication of these Baptist interests the paper has suffered, but this has not, nor shall not, deter us from duty.

As to the appointment of agents, as suggested by our friend, we shall only do this: request the friends of the paper to act for it at the approaching Associations, not designating any particular one. Will they do so? Brethren, now is the time we need your assistance in a peculiar manner. Will you read the article "Personal," in another column?

For the South Western Baptist.

GREENVILLE, BUTLER CO., ALA., }
July 28, 1861. }

I spent last week with Bro. Handley in a protracted meeting at one of his churches which was interesting.—Several professed faith in Christ, and this week I have spent four days with Bro. F. H. Moss in a meeting at one of his churches in which more than twenty persons professed to have found peace in believing in the Savior and have united with the church.

I am doing what I can for Foreign Missions while attending meetings. I hope our churches will do what they can for our Missions. We must not let our Missionaries perish. Let us do our whole duty in this matter.

Yours in Christ,

S. A. CREATH.

For the South Western Baptist.

Query.

BRO. TALIAFERRO: When a Baptist church receives a member by letter, can they rescind that act and return him the same letter, and by so doing restore him back to where he held that letter?

ENQUIRER.

When a letter is received from a sister church the person received upon that letter is no longer a member of the church that granted it. Of course, he cannot be dismissed with the old letter. If he has been guilty of immorality or holds to heretical doctrines, he should be dealt with, and if he repent and the church forgives him, and he wishes a letter, and can give good reasons why he should have one, the church should grant it, then he is dismissed in due form.

For the South Western Baptist.

We are always glad when here when our old friend the South Western Baptist visits us. We believe it is the best paper in the Southern Confederacy. It speaks our sentiments on missions and the war, and in fact on every subject. We wish it could visit every Baptist family in this State. AMICUS.

CLOTHING FOR THE SOLDIERS.—The Grand Jury of Giles county, Tenn., have appointed a committee of ladies and gentlemen, in each civil district of the county, to visit every family, and procure subscriptions in blankets, jeans, linsey, socks, etc., for the soldiers. This is starting out right. If these committees act promptly and energetically, the quantity of clothing collected in Giles will be large. Would it not be well for the other counties to adopt similar means for active work? The soldiers must be clothed comfortably.—*Christian (Tenn.) Advocate*.

The Eufaula Association will meet with Bethlehem Church, Barbour county, on Saturday before the 4th Sabbath in September, 1861.

East Alabama Female College.

Usefulness.

THE TENTH ANNUAL Session of this Institution will begin on Wednesday the 25th September.

The Principal regrets his inability to announce, at present, the entire Faculty for the ensuing year. The patrons of the Institution will be pleased to learn that the services of Prof. SHARP and LADY have been secured in the Musical Department. Negotiations are pending with some of the best Teachers of the country, and the Public may rest assured all the Departments of the Institution will be ably filled.

None but Southern Teachers will of course, be engaged.

THE COURSE OF STUDY adopted is unusually thorough and extensive. It is arranged with direct reference to the laws of mental growth, and is designed to give to each class of faculties, in its season, the proper direction and development. There are here no hobby studies, which receive an undue amount of attention, to the neglect of others of equal, or perhaps, greater importance. Throughout the whole Course, the greatest pains are taken to teach the subject, rather than the book, and to give the practical application of every thing learned. This is done mainly, by simple Conversational Lectures, conducted in such a way as to keep up the attention, and develop the thinking power of the pupil. Indeed a large part of the teaching done in the School is without the text book.

The peculiar circumstances of the country would seem to furnish a powerful argument against that feeble and superficial process which, in too many of our Schools, has taken the name and the place of Education, and in behalf of that thorough and laborious work, which can alone give robustness to individual character, and secure social health and national well-being.

THE EXERCISES of the College, during five days of the week, occupy each day, six hours and thirty minutes. Commencing at fifteen minutes after eight A. M., and allowing for recreation two hours and fifteen minutes, they close at five P. M. Two hours at night are also devoted to study.

Every thing being reduced to system, each one knows her own part and receives her quota of attention.

At the appointed time, (3 1/4 A. M.) all the pupils assemble in the Chapel. The exercises of the day are then introduced by reading a portion of Scripture, singing and prayer. At the expiration of this time commences the regular routine of Recitations, Music Lessons, Practice, Ornamental Work, &c.

The sound of the bell indicates when the time of those engaged in recitation has expired. In two minutes they are seated in the study room, while others occupy their places in the recitation rooms. Thus, through the day, continues the labor of teacher and pupil, regulated to a minute by the clock, and conducted, for the most part, under the immediate eye of the President himself.

STUDENTS boarding in the Institution enjoy many advantages. They are under the Domestic Government of the President, who resides in the College Building. Regular habits of rising, retiring, exercise and study, are contracted. They receive regular Religious Instruction; have access to a well selected Library, and enjoy the privilege of membership in a Literary Society, meeting weekly for rehearsals, discussions, and the reading of Essays.

Every possible attention is given to the health of the Boarders. Their dormitories are large, well ventilated, and in every way comfortable; commodious bath rooms are open to them at stated times, and the extensive grounds well shaded and beautifully adorned, invite them to exercise and recreation.

NECESSARY EXPENSES.

The division of the year into terms of Three Months each, being attended with no advantage, and giving rise to many inconveniences, will hereafter be abandoned. The Session will consist of Nine Months, beginning as above stated and ending on Wednesday the 3d of July 1862.

Rate of Tuition for the Primary Department: Alphabet, Spelling, Reading, Primary Geography and Mental Arithmetic, per annum, - - - \$30 00 The Preparatory Course, through Arithmetic, English Grammar, and Latin Lessons, per annum, - - - 40 00 The College Course, per annum, - - - 50 00 Board, Washing and Lights, per month, 15 00

EXTRA EXPENSES.

Modern Languages, per annum, - - - \$30 00 Drawing, " " " " - - - 30 00 Oil Painting, " " " " - - - 50 00 Music on Piano, Violin or Guitar, per annum, 50 00 Use of Instrument, per annum, - - - 5 00 Instruction in Vocal Music, per annum, 3 00 Wax or Fancy Work, per lesson, - - - 1 00

No charge is made for use of library, servant's hire, or fire-wood.

No charge is made for Latin or Greek in the regular classes.

Each young lady is expected to furnish her own towels, and to share with her room-mates in the expense of looking-glasses.

If no specification to the contrary is made at the time of entrance, the name of each pupil will be registered for the year.

By special agreement, a pupil is received for any length of time.

No deduction is made for absence, except in cases of illness, protracted longer than one month.

Board and tuition are payable one half in advance, the remainder at the close of the Collegiate Year.

The following summary exhibits a degree of prosperity for the past year, which, under the circumstances, could scarcely have been expected:

Whole number of pupils in Preparatory Department, 47
Whole No. pupils in Collegiate Depart., 119
Total, 166
Number studying Music, 99
" French, 22
" Fine Arts, 38
" Boarding in the College, 86

WM. F. PERRY, Pres't.

Tuskegee, Ala., Sept. 12, 1861.

It was a military maxim of Marshall Saxe, that "the loss of a single life, without a result is a little defeat." If this principle applies to the warfare of believers against sin, how many defeats darkened the annals of the church?—Thousands of professed Christians die, having never achieved, perhaps having never attempted, a work for God and for the souls of men.

Why this lack of usefulness?

1. Is it because we are selfishly intent upon our own advantage, and give no thought to the wants and woes of others? Let us ponder then, the sentiment of John Angell James: "He that does no good, gets none."

2. Is it because we do not adequately prize the blessedness of ministering to the welfare of our race, and put forth only infrequent or feeble efforts? Let us see to it that in this regard we do not fall below Seneca, the heathen, who could say, "I would so live as though I knew I received my being only for the benefit of others."

3. Is it because we lightly esteem our capacity for good works, and not looking for the strength of God to accomplish its purposes through our weakness, despair of successful labor? Let us accept as a motive to strenuous exertion, the precious suggestion of Catechetical: "If the world seems not the better for us, it might be worse without us."

4. Is it because we are dissatisfied with the kind of work to which the providence of God calls us? Let John Newton teach us a higher wisdom: "If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments."

5. Is it because we shrink from the place which is allotted to us as a sphere of effort? Let us catch the spirit in which John Wesley said: "I am as ready to embark for America as for England. Wherever the work of our Lord is to be carried on, that is my place for to-day. And we live only for to-day; it is not our part to take thought for to-morrow."

6. Is it because we are brought under the influence of no example of earnest, self-sacrificing toil for souls? Let us seek continually the fellowship of the Spirit of the Prince of Life, who, in the midst of opposition and reproach, "went about doing good," and closed, nay, consummated and crowned His labors, by "enduring the cross, despising the shame."

A GOOD IDEA.—The Southern Presbyterian, Columbia, S. C., has received forty dollars from different individuals to be spent in sending extra copies of that paper to the Soldiers of South Carolina in camps. They read it with avidity.

The scriptural meaning of Manassah is said to be "God hath made me to forget my toil and all my father's house."

Secular Intelligence.

Independence of the South.

From the London Post (Government Organ) Aug. 1. "Three Federal regiments have returned to New York, and have met with an enthusiastic reception." Whether these regiments were composed of ninety day's service men, who left the country to put a good face upon the war, or whether they were the "old line," as they are called in their own country, the telegraph does not state. The Republicans in New York, revering the *Io triumpho* of Republican Rome, appear to justify disaster and disgrace by accepting and acting upon the maxim, *Fortis est deus*, and *etiam* *Caton*. Their policy is to put a good face upon the war, and to disavow it. We do not quarrel

Our Boys in their "Teens."

Dr. Hall, in his *Journal of Health*, in an interesting article on "From Eight to Sixteen," presents some facts and thoughts which it were desirable to have much before the minds of parents. Some of them we here reproduce with such addition and reflections as seem to suit our present purpose, which is to suggest the great importance of taking care of our children, especially our boys in their "teens." A careful examination would show that there is a close connection between the moral and the physical health of people, and that in most cases the causes of moral and premature death are to be found in their conduct between eight and sixteen years. If this be correct, then how great is the responsibility of parents! If during this time, they are indulged with too much money, allowed to be idle, to form friendships with wicked persons of their own age, or are sent from home and from the influence of mother and sisters dear, then there is great danger of their forming bad habits that will grow with their growth, and be confirmed in their matured manhood. Dr. Hall says, moreover, "It is a fearful reflection—we throw it before the minds of the fathers and mothers of our land, and leave it, to be thought of in wisdom, remarking only, that as to the early seeds of bodily disease, that they are nearly in every case sown between sundown and bedtime, in absence from the family circle. What, then, are we to do? Why, clearly, parents should secure and retain the control of their children until they are past sixteen. Let parents consider well how they may retain a proper influence over their children—how they may keep them at home—how they may make their own home in the evening more cheerful and pleasant than any other place. Let them make companions of their children, and, above all, let them have a thorough home education. By this we mean that they should take an interest in their studies, and co-operate with their teachers in advancing them in their learning and in a love for books. And we mean, also, that our children should be kept at home at night, so that they may be under the mother's care, and go from their father's table to the school-room. And this provision should be continued, if possible, till their education is complete, and they attain their majority. For if once a son is sent away to school, the family is broken. His father's house will never again be the home to him that it once was. It may seem a little thing to send a child away to board with a friend or relative, or in a boarding-school or college, for a few months, but when once it is done, that child in most cases, is put in a great measure beyond the influence of home. Nor is there on earth for the education of a child any place like home. Children, then, should not be sent abroad till their minds are enlightened, their habits fixed, and their physical frame matured. The ancient Greeks and Romans never thought of sending their youth abroad till they had passed through a thorough training in the curriculum of home education. Let us then make our homes as pleasant as possible. God has ordained the family as his greatest University for the education of mankind. And besides, we must build up first class institutions both for boys and girls at our own doors. We must do every thing in our power to give our children a good education, and by God's blessing, fix their destiny for good in this and the world to come, while they are around our knees and under our roof. The States, the public, and the Church, all in their place, have a work of the greatest importance to do in the education of our children. It is a work that must be done early, and done thoroughly, and requires the perfect co-operation of both parents and teachers and of all good men."

Female Education.

By REV. E. B. TEAGUE.

Course of Study—Science—Philosophy.

I shall include under the above heading, Mental Science—Logic, Metaphysics, Ethics, Theology, Evidence of Christianity. A course of Logic sufficiently comprehensive, embracing indeed the entire elements of the science, might be comprehended in a Definition of the Subject; Definitions and Illustrations of the three kinds of reasoning, Deduction, Induction and Analogy; and the application of these mental methods to the Acquisition and Communication of knowledge. The essential principles of Metaphysics, Ethics, or any others subdivision of the science of mind, might be successfully exhibited in a similar way. A science mastered, is always seen to involve but a few great principles. When but a comprehensive elementary course is proposed, the method of familiar lectures has great advantages. The writer, some time ago, adopted the plan of giving out to the class, in condensed form, and in a few paragraphs, the substance of a lecture, and then making the lecture a familiar comment upon the text thus given out. He found it eminently successful. What was his delight upon finding soon after that Sir William Hamilton had employed the same method in his prelections from the chair of Logic and Metaphysics in the University of Edinburgh! It may be sufficient to exhibit in connection with Metaphysics, the groups of phenomena, usually denominated faculties, and expound the offices of each: to explain the philosophy of pleasure and pain; and designate the chief of those inherent tendencies denominated by Hamilton Conations. Preliminary observations might be made on Consciousness and the Unity of mind; and practical remarks interspersed with the whole course, showing the utility the whole knowledge acquired. In Ethics, the relations of man to God; of man to man; the nature and grounds of moral obligation; and summary of moral duties, might suffice. The survey of Theology should embrace the nature and attributes of God; the condition of man as a fallen being; Atonement; Repentance and Faith; Justification; Christian Evidences—Analogy of Gospel doctrines to the constitution and course of nature; historical facts; moral facts. To show that the Christian doctrines are not absurd; and that they are abundantly established by the very evidence upon which questions of property, and of life and death, are determined in our courts; and that they transform men, and no other system can, is sufficient. It is a great mistake to suppose Butler's analogies cannot be understood by young ladies. The principle of the book may be simply put in the formula. If certain things are, similar things may be; or, That is not absurd which is like many other things about which there is no question. I once witnessed an examination upon Butler, in which the instructor took the argument to be a positive one, which it never is, except *ex gratia*; and of course the whole performance was "confusion worse confounded." When the method is understood fully, it can be made very plain. Nor are immature minds incapable of comprehending the great decisive laws of historical evidence—that two or three unexceptionable witnesses establish every truth, which is not absurd, incontestably. The argument that that system is divine which can take a bad man and make him a good one, is always overwhelming. We never saw a man who thought of resisting it.

Sydney Smith on Progress.

It is of some importance at what period a man is born. A young man alive at this period, hardly knows to what improvements of human life he has been introduced; and I bring before his notice the following eighteen changes which have taken place in England since I began to breathe the breath of life—a period amounting now to nearly seven years.—Gas unknown; I groped my way about the streets of London, in all but the utter darkness of a twinkling oil lamp, under the protection of watchmen, in their climacteric, and exposed to every species of insult. I have been nine hours in sailing from Dover to Calais, before the invention of steam. It took me nine hours to go from Taunton to London. In going from Taunton to Bath, I suffered 10,000 and 12,000 severe contusions, before the steam breaking McAdam was born; I paid \$15 in a

single year for repair of carriage springs on the pavement of London and now I glide, without noise or fracture, on wooden pavements. I can walk by the assistance of the police, from one end of London to the other, without molestation or, if tired, get into a cheap cab, instead of those cottages on wheels, which the Hackney coaches were at the beginning of my life.

I had no umbrella. They were little used and very dear. There was no water-proof hats, and my hat has been reduced by rains to its primitive pulp. I could not keep my small clothes in their proper places, for braces were unknown. If I had the gout, there was no colchicum. If I was bilious, there was no calomel. If I was attacked by the ague, there was no quinine. There were filthy coffee houses instead of elegant clubs. Game could not be bought. Quarrels about uncommuted tithes were endless. The corruption of Parliament before reform, infamous. There were no banks to receive the savings of the poor. The poor laws were gradually supplanting the vitals of the country. Whatever miseries I suffered, I had no post, for a single penny, to whisk my complaints to the remotest corner of the empire. And yet in spite of all these privations, I lived on quietly, and am now ashamed that I was not discontented, and utterly surprised that all these changes and inventions did not occur two centuries ago. I forgot to add that as the basket of the stage coaches, in which baggage was then carried, had no springs, your clothes were rubbed to pieces, and that even in the best society, one third at least of the genteel were drunk.

The Indian and the Rumeller.

An Indian upon Connecticut River called at a tavern, in the fall of the year, for a dram. The landlord asked him two coppers for it. The next spring, happening at the same house, he called for another, and had three coppers to pay for it. "How is this landlord?" said he: "last fall you asked but two coppers for a glass of rum, now you ask three?" "Oh!" said the landlord, "it cost me a good deal to keep rum over winter. It is as expensive to keep a hoghead of rum over winter as a horse." "A horse!" said the Indian, "I can't see through that; I won't eat so much hay; may be he drinks as much water." This was sheer wit, pure satire, and true humor. Humor, wit, and satire in one very short repartee.

A Missionary.

By REV. E. B. TEAGUE.

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SOUTH WESTERN

An elementary course in Christian Evidences should aim at those great common-sense views, and only those, which really control the minds of men, omitting unnecessary details or only necessary to mental satisfaction, and completeness.—*Christian Index.*

Colds.—All violent exercise ought to be refrained from, during the active stages of cold. Every thing which hurries the breathing, has the same effect on the diseased lungs that motion of the bone has on the inflamed joint. Many persons hurt themselves much more, by the active exercise they take during a severe cold, than by the mere exposure to the weather. A person when suffering from cold may go out for a short time, even in an open carriage, more safely than on foot.

Chinese Surnames.

I said in my last that a hundred surnames formed the great mass of family names in the Chinese empire. The phrase in use to signify the people is "the hundred surnames." The Chinese speak of "the hundred." Some seventy-five of these family names are common in Fuhcha. Think of a London or New York directory with only seventy-five surnames for a million or two of inhabitants! Ting and Ling are the Smith and Jones of Fuhcha. It is thought that these two names engross at least one-third of the population of this great provincial capital. Ling answers to our family name Grove, Woods, Forest. Ting is untranslatable by any name that now occurs to me. It means "to arrange, set in order, spread out," as well as "a long time, an old thing." The inhabitants of a considerable village, a few miles to the southwest of the Chinese, is not at all improbable. Our oldest church member's name is Ting. He has five sons, whose given names may be roughly translated Peaceable, Terrestrial, Adorable, Stateable, and Equable. The third, at the instance of a lady patroness, who supports him in the boarding school, has exchanged his pretty Chinese name for the foreign cognomen Samuel Agur Judson. The nearest approach Chinese vocal organ can make to this is Sang-woo-clay A-coo Choo-tong, the last of which, in the estimate of a Celestial, is name enough for three men. Many of the surnames of China have significations that are common with ours. I subjoin a few examples: Merit, Pond, Pool, Prayer, Rule, Prince, How, Grant, Price, Noble, Sweet, Street, Grove, Woods, Forest, Blue, Slaughter, Plum, Land, Stead, Elder, Brag, Flag, Stone, King, Old, Cave, Very, Potter, Road, Lane, Mulberry, Gates, Wood, Bear.

A Substitute for Coffee.

We drank a beverage prepared by George A. Locke, 124 East Bay, which in flavor and color resembled coffee so closely that he might have enjoyed it under the delusion that it had been extracted from the berry of the *genas* coffee. This delicious substitute was a decoction of Irish potato. The potato is cut into small pieces, dried, then washed and boiled. We would advise our blockade citizens to try this decoction.—*Exchange.*

Ways and Means.

The "Committee of Ways and Means" respectfully report the following, based upon their observations of mankind in general, and of this community in particular:

If you want to be happy, be good.

If you want to be respected, mind your business and be honest.

If you want to be useful, help the families of volunteers in every way possible.

If you want to be cheerful, trust in Providence, and look on the bright side.

If you want credit, don't go into debt.

If you want to know how to vote, study the Bible and see what Solomon says about "wicked rules."

If you want to go to Congress, prove by your words and deeds, that you love your country better than tricks of the professional demagogue.

Measles and Consumption.

This disease prevails extensively among our soldiers, and any suggestions in regard to the treatment of the patient should be carefully attended to. As far as possible, they should be removed from the open tents, and taken to hospitals or private houses. Hall, in the *Journal of Health* says:

"The most hopeless form of consumptive disease are often the result of ill-conducted or badly managed measles. In nine cases out of ten, not a particle of any medicine is needed."

Our first advice is, always, and under all circumstances, send at once for an experienced physician. Meanwhile keep the patient in a cool, dry, and well-aired room, with moderate covering, in position where there will be no exposure to drafts of air. The thermometer should range at about sixty-five degree, where the bed stands, which should be moderately hard, of shucks, straw, or curled hair. Gratify the instinct for cold water and lemonade. It is safe to keep the bed for several days after the rash has begun to die away. The diet should be light, and of an opening, cooling character.

The main object of this article is to warn persons that the greater danger is after the disappearance of the measles. We would advise that for three weeks after the patient is well enough to leave his bed, he should not go out of the house, nor stand or sit for a single minute near an open window or door, nor wash any part of the person in cold water nor warm, but to wipe the face with a damp cloth. For a good part of this time, the appetite should not be wholly gratified; the patient should eat slowly of light nutritious food. In one case, a little child, almost entirely well of the measles, got to playing with its hands in cold water; it gradually dwindled

away and died. All exercise should be moderate, in order to prevent cooling off too quickly afterwards, and to save the danger of exposure to drafts of air, which, by chilling the surface, causes chronic diarrhoea, if it falls on the bowels; or *dragfloss* for life, if it falls on the ear; or incurable consumption, if it falls on the lungs.

The Different Drum-beats, and what they Mean.

The *Reveille* is the signal for the men to rise, and the sentinel to leave off challenging.

The *Trumpets* is to sound or beat at—o'clock in the morning, for the purpose of assembling the men for duty and inspection at guard mounting.

The *Retreat* is to sound or beat at sunset, for the purpose of warning the officers and men for duty, and for reading the orders of the day.

The *Tattoo* is to beat at—o'clock in the evening, after which no soldier is to be out of his tent or quarters, unless by special leave.

Peas upon a trencher, the signal for breakfast, is to sound or beat at—o'clock in the morning.

Roast-beef, the signal for dinner, is to sound or beat at—o'clock; at other times it is the signal to draw provisions.

The *Surgeon's Call* is to sound or beat at—o'clock, when the sick, able to go out, will be conducted to the hospital by the first sergeants of companies, who hand to the surgeon a report of all the sick in the company other than in hospital. The patients who cannot attend at the dispensary will be immediately after visited by the surgeon.

The *General* is to beat only when the whole army is to march, and is the signal to strike the tents and prepare for the march.

The *Assembly* is the signal to form by company.

To the Color is the signal to form by battalion.

The *March* is for the whole to move.

The *Long Roll* is the signal for getting under arms, in case of alarm or the sudden approach of the enemy.

The *Parley* is to desire a conference with the enemy.

Government of Children.

That which I have often blamed as indolent and dangerous in many fathers, is to be very indulgent to their children while they are little, and as they come to riper years, to lay great restraint upon them: which usually produces an ill understanding between father and son, which cannot but be of bad consequence and I think fathers would generally do better, as the sons grow up, to take them into a nearer familiarity, and live with them with as much freedom of friendship as their age and temper will allow.—*Locke.*

Ayer's Cherry Pectoral.

FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Injunctive Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

No wife is the field of its usefulness and so numerous are the cases of its use, that it is known to the public as a household remedy. It is a simple and safe remedy, and its use is recommended by the most eminent physicians of the day. It is a simple and safe remedy, and its use is recommended by the most eminent physicians of the day.

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FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Injunctive Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

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