

# South Western Baptist.

CHILTON, ECHOLS & CO., Proprietors.

PUBLISHED WEEKLY.

\$2.00 PER ANNUM IN ADVANCE.

VOL. V.

TUSKEGEE, ALA., THURSDAY, MARCH 16, 1854.

NO. 44.

## SOUTH WESTERN BAPTIST.

Published every Thursday Morning.

CHILTON, ECHOLS & CO., Publishers.

Subscription price, \$2.00 per annum, paid in advance.

Advertisements will be done at the following rates.

For the first week, one dollar per square of ten lines.

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of the Lord require our aid? Here is a plain intimation of the will of God. Are we blessed with health and activity, and do the innumerable in need of our assistance? This amounts to a command of God, that we should afford them aid. Are we able to give a word of instruction or counsel to our fellow-creatures? We ought to be ready on all suitable occasions to speak to them for God and for their own good. Have we influence among our fellow men, or are we entrusted with authority? Providence directs that our influence and power should be used to the honor of God, and that we promote and honor those who honor him. Thus we may know the will of God by the blessings bestowed on us in the dispensations of his Providence. Secondly, we may know the will of God by the judgments which his Providence inflicts. Judgments of whatever kind are the consequences of sin. And sin is a transgression of the divine law. Where there is no law, there is no transgression, and where there is no transgression there is no punishment. But God has given us his law, and men are sinners. All punishments are therefore judgments inflicted by Providence, to answer some wise purpose in the providential kingdom. Sometimes they are inflicted to show the wrath of God against great transgressors; sometimes to chastise his own people, in order to teach them righteousness, and to make them remember their Redeemer. Is there evil in the city?—and the Lord hath not done it?—Amos 3, 6, and 4, 9.—Then will I visit their transgressions with a rod, and their iniquities with stripes. Psalm 89, 32.—These judgments are sometimes more general, when a whole nation is overwhelmed with troubles; such very often was the case of the Israelitish nation. Sometimes they are more particular; such was the case of Job, when troubles rolled in like a flood upon him. And when one judgment follows close after another, so that they distinguish one person, or family, from another, we may suppose there is some particular design in these judgments and afflictions. But as they are common to the righteous and the wicked, we are in danger of forming a wrong judgment of them, as did Job's three friends in his case.

## How do we know the will of God by the Dispensation of His Providence.

BY REV. FRANK WOODS.

A Circular Letter written for the Charleston Association in 1805.

The following circular letter was sent by a highly esteemed brother who wished to contribute to the interest of our columns. It is written upon a deep, interesting subject and we commend to the consideration of our readers, as it will not lessen its interest.—Editors.

The Ministers and Messengers of the Charleston Baptist Association, met at Charleston, on the 24th of Nov., 1805. The Church they represent, send the following letter.

Brothers and Brethren:—We are at this time entering on the interesting inquiry, how do we know the will of God in the dispensations of his Providence? To understand this subject aright, is an important part of wisdom. In order, therefore, to bring the question to a resolution, and to afford some useful suggestions to the serious and conscientious enquirer, let us first consider how we are to understand by Providence. According to the definition given by the Bible, we consider it to be the power, wisdom, and powerful government, and governing, all his creatures and all their actions. To which we add, by those common regular laws, which operate in the course of Nature, and which distinguish from creation, the operations of the Creator, and miracles. But it comes to the direction of Jesus Christ as the Father, King, to whom all power in heaven and earth is committed, and is clothed with a special regard to the dispensations of his Grace.

The will of God may be discovered in the dispensations of Providence, by the judgments it bestows, the judgments it inflicts, and the directions it affords.—First, when the beautiful hand of Providence favors the children, when it is manifest to them the dispensations of Providence. Rational creatures are accountable to God for every blessing conferred on them; and as the dispensations of Providence are often liberal both to the virtuous and the wicked, it requires our serious observation to know the will of God in this apparently promising distribution of blessings. It would seem reasonable to suppose, that an ungrateful heart would bestow the greatest blessings on those who are most unworthy; but we find clear proof to the contrary in what respects an abundance of the good things of the world. For how often do we see the most impious transgressors ascending with the bounties of Providence. They have more than heart could wish; they heap up wealth and enjoy it from generation to generation; and they are often honored with titles of authority and power. Shall we therefore conclude from these gifts of Providence, that those on whom they are conferred, are the favorites of God? That they are tokens of his grace towards them? Certainly not; but these blessings are loud calls to gratitude and obedience; and if they are not obeyed, they will at last speak louder than thunder to the impious rebel who has been so much bestowed on him, unthankful to his God. At some season it will be said respecting the ungrateful steward, "take from him, for he hath—all that he hath" whether health, knowledge, honor, power, reputation, or anything else, which he abused. I crowned him with blessings, he refused to improve them; and his hand and foot cast him into everlasting fire, for he felt what it cost to reject my calls, and to abuse my gifts. But on the other hand, if the blessing conferred on us by Providence, quickened our hearts with gratitude, the voice of Providence has opened a door to hear the voice of the Law; we have been convinced of our unthankfulness of the best of all the blessings bestowed on us, and have obeyed the voice of the gospel by believing on the Son of God, and by giving up ourselves and all that we have to the Lord; then we have reason to believe that we are tokens of his peculiar favor, and that they are given to us for special purposes of grace, both to ourselves and others. We possess much of the good things of this life, and are the poor near our doors in distress? Do we not feel the influence of the treasures of the house

every individual refuse to unite, it would prevent the existence of Christ's church and public worship among mankind.—This is what the Prince of Darkness and all his emissaries have aimed at in all ages of the world. But the great head of the Church has conquered its enemies, and sends his spirit down to man, to control their irregular passions, and make them willing in the day of his power, to comply with his commandments. And in this respect, the propagation and continuation of the Church depend on none but Christ himself. By union with the Church of Christ, our best interests are promoted, and here all that we possess can be directed to the greatest advantage of our fellow men. Providence in giving us an opportunity to unite with the Church, directs us to offer our very selves to them for that purpose, that we may take an active part with them in the service of God. We acknowledge that every individual has a right to judge for himself where he should seek for membership; but when Providence directs to this duty, it is criminal for any one to refuse to perform it; yet great care ought to be taken in this case, to examine the doctrines and discipline of any religious society; in order that they who offer themselves may be assured they adhere to the rules of the gospel; for it cannot be supposed, that Providence directs men to unite in error and disorder. As the members of Christ's Church are endowed with such wisdom, as is requisite for judging of the qualifications of its members; therefore, if they judge favorably of the seeking soul, and encourage him to partake with them in their gospel union and fellowship, it may be considered as an additional direction of Providence, for performing this duty; the neglect of which must render a person guilty. Yet how many precious souls are there, in this part of the Christian world, who neglect this duty and deprive themselves of the great privileges and advantages which are connected with it? Some from a jealous over themselves, some through a natural timidity, and some through the temptations of Satan designed to deter them from performing the duty.

Providence may be considered as affording us direction respecting our station in life, and the general concerns of it, by its placing us, in some instances, in circumstances independent of our choice, and which we cannot alter without incurring guilt; in other instances, by enduing us with genius, capacity and inclination, for particular employments; and by opening a way for our attaining them in a lawful and regular manner.—On the other hand, whatever may be our inclination, supposed ability, or opportunity for entering on a station, or performing an action, we cannot consider them as directed by Providence if unlawful, inconsistent with our solemn engagements, or belonging exclusively to the province of another.

Under this rule is comprehended that direction of the Apostle, "Art thou called being a servant, care not for it; but if thou mayest be made free, choose it rather." When laboring therefore, under present difficulty, if no lawful way of deliverance is opened to us, we should consider the voice of Providence as directing us to accommodate our views and feelings to our circumstances, by bearing our trials with patience, and by performing the duties clearly pointed out by this disposal of things. Another part of this rule will appear important, when we consider how many persons under an apprehension that they are divinely directed, are found undertaking employments for which they are evidently unqualified; entering with ardor on what is certainly the charge and business of another; and neglecting their own positive duties of an ordinary nature, under the idea that they are called to perform something extraordinary.—The call of a person to the ministry, his settlement with a particular people, or performing ministerial labors among them, and his removal from one church, or people, to another, are subjects on which providential direction may be expected; and on which it should be earnestly sought. For though in these things there is a special direction of grace, to those who are truly the servants of God, there is also a concurrence of Providence. In the first instance, the possession of gifts, and grace, with the call, or approbation of the Church must be considered as essentially necessary. And these must have a governing influence in the other instances also; for it is not to be expected that Providence will direct a person in a manner different from, or contrary to, the economy of grace, or the rules of the inspired scriptures. A person may be called to the ministry, who, though possessing the most essential qualifications, may yet be deficient in others of great importance; which deficiency may be removed by the use of rational means. In this case the direction of Providence appears to be to the use of those means in the first instance, that the impediment may be removed, or such useful qualifications obtained; especially when those means are placed within our reach. In this light, we apprehend, ought young men among us, who are about entering on the ministry, and the churches who are about to send them, to consider the

opportunity which Providence here affords for their passing through a previous course of useful studies.

Observation and experience shew, that a person may have talents to be useful among one people, or congregation, but not among another, or only in a low degree; but mistake, intemperate zeal, and vanity, often prompt men to appear in the stations for which they are least qualified. Providence, if rightly regarded, will direct them to the place where they may be most useful. That correspondence, therefore, which exists between their capacity and those of their hearers, and between their mutual sentiments and feelings, may be considered as affording the necessary directions.—As a regard to our own support, and the comfort of a family, is both lawful and requisite to a certain degree; so in a minister's settlement with a church, or removal from it to another, an attention to this subject is proper; and the prospect of obtaining competent support, may be considered as included in the common direction of Providence; but the principal direction to be regarded, consists in the prospect which opens for most extensive usefulness to the kingdom of Christ; and this often takes place in situations where our temporal interests are not so likely to be advanced, as in others which may be presented to our view.

The settlement or removal of a minister may be considered, ordinarily, as more important than that of a private member of the Church; but the same principle governs in this as in the former case. A principle, we fear, too little regarded; temporal interest, pleasure, or fancy, determining men, rather than a conscientious regard to the cause of Christ. This disregard to the interest of Christ, and to the direction of Providence concerning it, we have no doubt, is a reason why many are disappointed in their hope of bettering their circumstances in the world by their removals and new pursuits; and on account of which, others, who gain wealth by the change, have leanness sent into their souls; or languish in their spiritual life.

As the blessing of divine direction is of unspeakably great importance to man, it should be our most serious concern to obtain it: For this purpose the events of Providence should be most carefully noticed and weighed; our views and motives should be strictly examined and regulated by the standard of duty; and our prayers should be offered up with sincerity and fervor for this direction; and for wisdom to understand it. Having conscientiously pursued these measures, we shall have much more reason to rest satisfied in the judgment we may form respecting providential manifestations of the will of God towards us, than we can possibly have in a neglect of them. And which is still better, we shall have reason to hope that the direction will be in mercy and favor. We shall only add on this head, that in cases of public concern to the Church, of which the removal of members is not the least; duty, as well as prudence, directs that we should consult the wisest and best of our Christian friends; who we have reason to conclude, will in such cases assist us to understand the voice of Providence. We shall conclude these observations with a word of exhortation; first to those who are best with superior mental endowments, stations of influence, health, activity, wealth, or reputation. Consider, we beseech you, that these prove real blessings, only, when they are improved to the glory of God and the good of your fellow creatures: That they are given you for these important purposes: That your obligations to the Bountiful Giver are infinite: And that to him you must render a strict account for your enjoyment and use of them.—In the right use of them, you will not only escape that heavy guilt and punishment which will overtake the abusers of them; but be the happy instruments of doing much good, in your day and generation, both to the bodies and souls of men; and of advancing the glory of your God and Redeemer: The blessed consequences of which will attend you through life, and follow you into the eternal world. Rouse your attention, therefore, to these important objects: Consecrate your abilities to the noblest uses; and regard that direction of divine Providence, by which they may be most suitably applied and improved.—We are happy in reflecting that there are some, who have been eminently blessed with the gifts of Providence, have proved themselves the faithful servants of God, and the friends of mankind, by their distinguished piety and benevolence. But how small the number of these compared with those who squander away the bounties of Heaven on unworthy objects, or only live to themselves. O! let it be your concern to imitate those whose lives are truly honorable, and whose memories are blessed from the practice of true Religion and Virtue. To those who possess wealth, or have something that a generous heart can spare, we say, let the fatherless, the poor and the afflicted bless you, and cause the widow's heart to sing for joy. Aid public institutions designed to promote learning and humanity; but let the interest of Christ's kingdom engage

your most serious attention. The support of the gospel among you, by affording comfortable maintenance to its ministers, and by erecting suitable buildings for divine worship; the assistance of pious youth designed for the ministry in obtaining useful knowledge; and the sending forth missionaries to preach the gospel to the destitute, and to the heathen, are objects which claim peculiar regard. Let none excuse themselves from the performance of these duties, on account of their not being members of the Church of Christ.

Before this objection is admitted, let them first answer these questions to their own consciences:—Why am I not a member? Does Heaven lay any obstacle in my way, if I have a willing mind; if I desire and seek the blessing in God's appointed way? Does it not rather invite and encourage me to take a part with the people of God? If in these things we refuse to take a part with them, then may aid, success and deliverance come from another quarter; but we and our father's house may be destroyed. Let us never forget that solemn interrogation—"Is it time for you O! ye, to dwell in your ceiled houses, and for my house to lie waste?"

Secondly, to those who are under afflictive dispensations of Providence, we would say, in general, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." If you are conscious that the guilt of former sins lies upon you unrepented of, that the present course of your life is in the way of transgression, or that you live in the neglect of some important duty; confess your sins with sorrow, and apply to the precious blood of Christ for pardon and cleansing—"Breaking off your sins by righteousness, and turn to the Lord,"—neglect no longer the important duty, but embrace the first opportunity for performing it in the best manner you are capable; and as it is possible that through your security and inattention the cause of the Lord's controversy may not have been discovered by you; enter into a strict and faithful enquiry concerning whatever may be displeasing to him in your temper and conduct.

If you are so happy as to find, on proper inquiry, that you have no just cause to think your afflictions are sent on account of any particular sin; but rather have reason to consider them as fatherly chastisements, for the trial of your faith, your farther purification, and the exercise of your graces in general; let it be your concern to conduct yourself with patience and resignation—to obtain a sanctified use of the visitation—to have your affections elevated above the world, your souls more fully devoted to your God, and the evidences of your claim to the heavenly inheritance made clear and bright.

To Churches, Ministers, and Christians in general, we say finally—Keep your attention fixed on the operations of Divine Providence, that you may learn the interesting, sublime lessons which they teach; and that, in connection with the instructions afforded by the word and spirit of God, they may guide you into the knowledge of all necessary and important truth—that you may walk with God, and be made wise unto salvation.

## The love of Money.

Of all the evil propensities to which human nature is subject, there is no one so general, so insinuating, so corruptive, and so obstinate, as the love of money. It begins to operate early, and it continues to the end of life. One of the first lessons which children learn, and one which old men never forget, is, the value of money. The covetous seek and guard it for its own sake, and the prodigal himself must first be avaricious, before he can be profuse. This, of all our passions, is best able to fortify itself by reason, and is the last to yield to the force of reason. It most unrelentingly engages the attention, and calls into their fullest exertion all our powers of body and mind. Ambition and pride, those powerful motives of human conduct, are but ministering servants to avarice. Reputation and power are pursued chiefly as the means of procuring wealth; and all the fierce contentions which have distracted the world, and deluged it with blood, may be traced up to an eager desire to obtain the territory, or the treasure of another. Age, which blunts all our other appetites, only whets this; and after the heart is dead to every other joy, it lives to the dear, the inextinguishable delight of saving and hoarding. In exact proportion to their incapacity and disinclination to make use of money, is the violence of men's thirst to possess it; and on the threshold of eternity it cleaves to them, as if life were just beginning. Philosophy combats, satire exposes, religion condemns it in vain; it yields neither to argument, nor ridicule, nor conscience. Like the lean kine in Pharaoh's dream, it devours all that comes near it, and yet continues as hungry and meagre as ever. If a representation of the odiousness, criminality and danger of this vile affection can be of any use, it must be to those whose hearts are not yet hardened and whose consciences are not yet blinded by habits of indulgence in it; for if it has once gotten possession of the mind, you might

as easily reinvigorate feeble age by a discourse on the advantages and joys of youth, or restore a constitution wasted through consumption by an elaborate declamation on the blessing of health.—Avarice, with the deaf adder, "will not hearken to the voice of charmers, charming never so wisely."—Hunters Sacred Biography.

## Life of Judson.

From Grace and Apostleship, by R. W. CUSHMAN.

Dr. Judson was born in Malden, near Boston, on the 9th of August, 1788, and was the son of a Congregational minister. He was educated at Brown University, and graduated, I believe, with the first honors of his class. He then entered the Theological Seminary at Andover; not for the purpose of preparing for the ministry, as he was not at that time a professor of religion, but for the purpose of giving himself up to an examination of the truths and doctrines of Christianity. It appears that he had had strong doubts of its divine origin; but felt the conviction that, if it was truly from God, it denuded from him the consecration of his heart and life "to the obedience of the faith."

He there spent two years in study; during which time he became a converted man, and formed the resolution to devote his life to the work of preaching Christ to some nation yet in heathenism.

The churches of this country, at that time, were asleep to the duty of sending the gospel to the heathen. Through his influence, united with that of three or four other students who sympathized with him, an organization was formed, now known through the world as the American Board of Commissioners for Foreign Missions, under whose auspices he sailed from this country for England, to seek the aid of an English Missionary Society, in the prosecution of his purpose; so little confidence had those good men, who favored his wishes, in their power to procure from the churches of this country the means of his outfit and support. This was in the time of those troubles with England and France which led to the war of 1812.

He was taken prisoner on his way to England; was carried to France; was released; went to England; secured, in part, the object of his mission, and returned to this country. And, on the 19th of February, 1812, embarked with his wife, the immortal Ann Hasseltine Judson, for the East.

On his passage he took up the examination of a subject which holds a place subordinate, as to its importance to that which had been the great object of his inquiries before his conversion; but a subject, nevertheless, which was now to be one of practical importance, if he was to be so far successful in his efforts for the salvation of the heathen as to have occasion to form churches among them. I allude to Christian baptism; in its subject and its mode. The result of his examination was, a conviction that a pure Christianity admitted the baptism of none but believers; and that the meaning of Christ, in his command, was not conformed to by anything short of immersion. On his arrival, therefore, in India, he sought baptism for himself and his wife, who had shared in his studies and convictions; at the hands of the English Baptist missionaries at Serampore.

This act necessarily separated him from the denomination in which he had been born, reared, and educated; and from the Society in this country on which he was dependent for his support.

He had been but a few weeks in India, before the British East India Company, which, at that time, was opposed to any effort to disturb the paganism of their possessions, ordered him to depart from the country; giving him permission, however, to go to the Isle of France. From the Isle of France he went to Madras; and from thence to Rangoon, in Burmah. Here, after being tossed about for almost a year and a half, he arrived in July, 1813. Here he commenced the study of the Burman language, and prepared to enter on the great business to which he had consecrated his life.

After the lapse of several years spent in the acquisition of the language, and the preaching of the gospel at Rangoon, he went to Ava, the capital of the empire, to obtain, if possible, the countenance of royalty, free permission to preach the gospel, and protection from persecution of those in the empire who should embrace it. Disappointed in this, he returned to Rangoon, and pursued the work of his mission, as best he could, till near the time when the war broke out between Great Britain and Burmah.

As he and his associates had been able to live and labor at Rangoon so long without the countenance of the government, and as Dr. Price, an American Missionary, was enjoying the favor of the monarch, as a physician, at Ava, Mr. Judson determined to make a trial of preaching the Gospel "under the shadow of the throne." There, on the breaking out of the war, he was seized; thrown into prison; loaded with chains; dragged from one prison

to another, and exposed to every indignity and cruelty which it is possible for nature to bear, for nineteen months, in almost daily expectation of death from the hands of the executioner.—He was at length released, and employed as an interpreter in negotiations of peace with the British; and, on the cession of a portion of the Burman territory, he located at Amherst, under the protection of the British flag.

There, and at Maulmain, to which the seat of the British governor was afterwards removed, and which was also made the headquarters of our Mission in Burmah, he spent the remainder of his days in exclusive devotion to missionary labors, having refused an appointment under the British government, as his interpreter, at \$3000 a year.

In the year 1840, after an absence of thirty-three years, compelled by the sinking health of his second wife, rather than influenced by any desire of interrupting his long protracted toil, he visited his native land. He returned to his work the following year, and continued at his post of duty till disease and labor had brought him to the borders of the grave.

Against the judgment and wishes of his friends, he sought, alone, the recovery of his health by a sea voyage. He left Maulmain for the Isle of Bourbon; and died when but a few days at sea.—And while the spirit now ripened for immortality, took his flight for the bosom of his God, his mortal remains were committed to the depths of the ocean.

Mr. Judson was called to part with his first wife by death, soon after his escape from the power of the Burman government, at the close of the war.—His second wife, for the recovery of whose health it was that he left Burmah for this country, died on the passage, and was buried at St. Helena. Before his departure from this country he married his third wife, who survives him; and who has recently returned to this country.

I have thus given a very rapid glance at the leading events of his life, that you may be able the better to understand what we have to say of his character.

## Wanted.

"WANTED—A young man of industry, ability and integrity," etc., etc.

This meets our eye daily in the column of "Wants," and it is true as the Pentateuch. Wanted? Of course they are—always wanted. The market can never be overstocked; they will always be called for, and never quoted "dull," or "no sale." Wanted for thinkers—wanted for workers—in the mart, on the main, in the field and the forests.—Tools are lying idle for the want of a young man; a pen is wanted to be nibbled; a tree to be felled; a plow to be guided; a village to be founded; a school to be instructed.

The talk about staples and great staples. Honest, industrious, able young men are the great staple in this world of ours. Young man! you are wanted, but not for a Doctor. No, nor a lawyer. There are enough of them for this generation, and one or two to spare. Don't study "profession," unless it be the profession of brick laying or farming, or some other of the manual professions. Don't measure tape if you can help it. It's honorable and honest, and all that, but then you can do better. Of all things, don't rob the women.—It's their prerogative to handle silks and laces, tape and thread. Put on your hat then, like a man, don an apron, and go out doors. Get a good glow on your cheek, the jewelry of toil upon your brow, and a good set of well developed muscles. We would go, if we could, but then we were young, longer ago than we like to think, and you know when one's "old, he can't."

Besides, if you become a doctor, you'll have to wait—"Because you haven't experience," says an old practitioner: "because you are too young," say all the women. If you are a Lawyer, and likely to rise, they'll put a weight upon your head, a la Swiss, to keep you under, or if you make a good argument, some old opponent, as gray as a rat, will kick it all over by some tangent or other, because you were not born in the year one. And so it will go, until you grow tired and sored, and wish you had been a tinker, perhaps "an immortal" one, or anything but just what you are.

Be a farmer and your troubles are over, or rather, they don't begin. You own what you stand on, "from the center of the earth," as they used to say, "up to the sky;" you are independent all day, and tired, not weary, at night. The more neighbors you have, and the better farmers they are, the more and the better for you.

There's one thing more, young man. You are wanted. A young woman wants you. Don't forget her. No matter if you are poor. Don't wait to be rich, Ava, Mr. Judson determined to make a trial of preaching the Gospel "under the shadow of the throne." There, on the breaking out of the war, he was seized; thrown into prison; loaded with chains; dragged from one prison to another, and exposed to every indignity and cruelty which it is possible for nature to bear, for nineteen months, in



## THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, MARCH 16, 1854.

## PRINTER WANTED.

We wish to employ a good printer, of steady moral habits, no other need apply.

## Rev. A. Van Hoose,

Has removed to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also travelling agent for the South Western Baptist. We commend him to the confidence of the public.

## NOTICE TO SUBSCRIBERS.

The Proprietors of the South Western Baptist, in removing the office of publication from Montgomery to Tuskegee, and reducing the subscription price to \$2 00 a year, find it necessary to adopt the cash system with all subscribers. This must appear obvious to every one, as Paper, Ink, and new Type have to be purchased; printers must be hired, and other expenses incurred, all of which require cash in hand. Besides, in having subscriptions due which are scattered over all the States, there must be experienced a continual loss in consequence of deaths, removals, &c., and the editors are subjected to a great deal of extra trouble and expense in collecting the amounts. In adopting the cash system, no subscriber is injured; but every one is benefited directly, by being furnished with the paper at Fifty Cents less than before, to say nothing of advantages gained in the columns of the paper itself. All parties are benefited by the arrangement, and we presume no one will object to that which will prove advantageous to all.

The following rules will be observed hereafter: 1. No subscription will be received except payment is made in advance. The subscription price will be \$2 00 a year, and when the term of subscription expires, the paper will be discontinued unless the subscription is renewed.

2. Subscribers who are not in arrears longer than one year, may by sending us \$4 50, pay their arrears, and be entitled to the paper one year in advance. This applies only to those who renew their subscriptions. Those who are in arrears and do not renew their subscriptions will be charged at the rate of \$3 00 a year, according to our former terms.

3. No subscriber's name will be continued on our subscription list longer than the 1st of April, who shall be in arrears at that time. Bills will be sent to those who are in arrears as early as possible that collection may be made. We are in great need of money at this time to meet the necessary expenses of the office, and must also urge upon our brethren and friends to settle up with us immediately, that the editors of last year may be compensated for their services. In sending out our bills it may happen that mistakes may occur, as the management of the business is now in new hands. These, however, we will thank our brethren to point out, and we will correct them with great pleasure. We hope none will take offence if we send them our bills and ask for payment.

In conclusion, we will add, that it shall be our aim to make the South Western Baptist worthy of the patronage of the public, and if our subscription list can be increased as it ought to be, we intend it to be equal in every respect, to any religious paper in the country. We trust that our ministering brethren and others will become enlisted in the cause and help us to raise at least 5000 subscribers the present year.

CHILTON, E. HOLS &amp; CO.,

Proprietors.

TUSKEGEE, ALA., JAN. 1, 1854.

## Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by the agents who are convenient to them:

Rev. FRANCIS CALDWAY, Chambers Co., Ala.  
Rev. D. R. W. McIVER, Wetumpka, Ala.  
Rev. JAMES H. DEVEREAUX, Marion, Ala.  
Rev. G. G. McLENNAN, Pike Co., Ala.  
Rev. N. H. BRAY, Maury, La.

Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amounts sent, do not appear in the receipt list in due time, we wish to be informed of it.

## OUR BILLS.

We send out with our present issue bills to many of our subscribers whose subscriptions have expired, and all continue to do so, as we have time to prepare them. We hope none will take offence at our course; and if it should happen that bills are sent to some who are not in arrears, they will please inform us when they are paid and what amount, that if errors have been committed in our office they may be corrected. The present Editors have recently taken charge of the office, but will correct any mistakes which have occurred since the removal of the paper from Marion.

## TEMPERANCE LECTURE.

The Rev. James Young, P. O. W. P., of the Grand Division of Kentucky will deliver an address on Temperance, in this place on Saturday 25th inst. Arrangements will be made for a suitable place, and notice given in due time.

## Death of Rev. William S. Lloyd.

News have reached us that Rev. W. S. Lloyd, well engaged in Divine service in one of the Churches in the country last Sabbath morning sunk down in the Pulpit and expired. The particulars we have not heard.

The Correspondents and friends of Rev. J. SANBORN will address him hereafter at Cedar bluff, Oklahoma county, Miss., instead of Perryville, Ala.

## Rev. J. A. Collins' Report.

We are certainly due an acknowledgment for the delay of the Report of Bro. Collins. We discovered when it was too late to procure a new supply; in time, that we were aware of several important figures, and in working off the tables of the Convention we were necessarily obliged to use all in the office, and divide the tables at that as to make out. We have now ordered a new supply and in a few weeks will be better prepared to publish such things than we have been. We hope Bro. C. will be satisfied with this explanation, and with the assurance that the delay was not designed. Our office business was new to us at first and we did not know what disadvantages we would have to labor under in getting fully under way.

## Rev. D. G. Daniel.

We learn from the "Christian Index," that Bro. Daniel was engaged a few days ago in removing his family to Thomasville, Thomas county, Ga., where he expects to devote his time to pastoral duties. We presume before this time he has reached his new home and we trust he will be useful in his new sphere. Bro. D. gained to him many friends in this State during his agency for the Southern Baptist Publication Society.

## The Nebraska Bill and the New York Recorder.

We have purposely refrained from all participation in the discussion of the exciting question growing out of the contemplated passage of the Nebraska Bill, up to this time, for the reason that we have ever thought, and still think, that such subjects do not lie within the legitimate province of a religious journal. "The Prince of Peace," to promote the interests of whose kingdom religious newspapers should be supremely devoted, never sought to interfere with the political institutions of existing forms of government. "He shall not strive nor cry; neither shall any man hear his voice in the streets." And did not a sense of duty to our common country at this time, demand an explicit avowal of our sentiments, in common with our fellow-citizens generally, we should still have maintained entire silence upon this grave question. But the course of our northern religious journals leaves us no alternative. Our silence will be misconstrued. It is time that every friend of the Constitution of our common country—of those cherished institutions which we have inherited from our fathers—should speak out boldly, and settle at once a question, which has twice, and now again, threatened the very existence of our confederacy.

We propose, therefore, in a candid and as we trust, Christian spirit, to answer our part and show our opinion on this question. And we are free to confess at the outset, that the immediate occasion of our remarks, is an editorial article in the New York Recorder, a religious paper, which in point of ability, of noble, high toned, Christian bearing, on ordinary subjects, has no superior in the Union. That the Christian Secretary, published at Hartford, Conn., and the Journal and Messenger, published at Cincinnati, Ohio, should betray an intemperate zeal in a crusade against the South, and that they should well nigh go into spasms at the bare prospect of the passage of the "Nebraska Bill," cannot excite any surprise. The intemperate spirit which the editors of these prints manifest in regard to the institution of slavery, is measured only by their abilities to string together epithets of moral obloquy—a mode of letting off steam quite harmless—and without, calculated to excite the silent contempt of every man acquainted with that subject. But when we opened the Recorder of the 1st of March, and read the leading editorial of that date, entitled "The Portentous Question," we confess that it excited a degree of surprise which we cannot express.

The editor of the Recorder sets out by opposing the "Nebraska Bill," first, because it violates a solemn compact, (the Missouri Compromise); and secondly, it is an abandonment of the equal rights of the North in the territory of the United States. And as these are the most important issues involved in the controversy, we propose showing that they are utterly fallacious, and that they are founded only in a total misapprehension of the subject.

First, then, it is alleged, that the passage of the Nebraska Bill, is a violation of a solemn compact. If we apprehend the force of such a proposition, it means a violent invasion of certain rights secured by constitution, treaty, or law. It supposes, of course, the existence of the compact in all its force, at the time it is violated. Now, does the Bill, which is so odious to the editor of the Recorder, contemplate the infliction of any such outrage upon the rights of the people?

This cannot be shown, unless "a violation of a solemn compact" is synonymous with the repeal of a law. In that event, every session of Congress, and every legislative assembly of every State in the Union, since the organization of our National and State governments, has violated solemn compacts. The truth is, the action of Congress in 1820, which established the boundary of slavery in the territory ceded by France, can no more bind all posterity, than their action upon any other question. Unless the members of that body were omniscient, it is little short of idolatry to yield a tame submission to their decision, which we do not even accord to the very framers of our Constitution. The science of government has made little progress amongst us, if we, the present generation, are not as competent to decide a line of policy for ourselves, as those were to decide it for us, who lived between thirty and forty years ago. No, brother Recorder, the repeal of an existing law, by the same power that first enacted it, is not a violation of a solemn compact. And when a writer of your ability, sir, plants himself upon such an assumption, to meet as grave a question as this, he need not be surprised if he betrays in the end the very cause he would defend.

And then, is it not a little singular, that the sacredness of this compact has been so recently apprehended by the enemies of the Nebraska Bill? There was a time when they could have shown the sincerity of their devotion to the Missouri Compromise. When, to use the language of the Recorder, "Men's hearts failed them for fear that our glorious Union should be to perish, and great Statesmen cast themselves into the breach to avert in this way the impending danger," the South asked nothing but the application of the principles of that compromise, to the newly acquired territory. And how were they answered? That the territory which had been acquired by the blood and treasure of the whole country, should be open alike to all, and that every man should be protected in his constitutional rights within that territory? This the Recorder will not pretend to aver. But it is said the South for the loss of California, was paid off in the Compromise of 1850 by the Fugitive Slave clause in that Bill. And this is the indemnity we received for all our interest upon the entire Pacific coast embraced in the whole State of California! An indemnity already guaranteed to us by the Constitution, and by express act of Congress! We could wish we had better evidence of the sincerity of our northern friends, when, at this late date, they talk so speciously and patriotically about the inviolability of solemn compacts.

But to recur for a moment to the Compromise of 1850—What was the main, controlling, pervading principle which characterized that entire measure? Upon what did its supporters in Congress, and its friends from one end of the Union to the other, rely for its endorsement by the people? Why clearly, the PRINCIPLE OF NON-INTERVENTION in the territories. Upon this, each of the two great political parties planted themselves, and linked their destinies before the sovereign people. They vied with each other in their advocacy of this essential fundamental feature in all the territorial acts which were framed into that compromise. The great Statesman of New Eng-

land, DANIEL WEBSTER, took this ground in all his speeches before his fellow-citizens, not only in his own State, but wherever he was called on to address them. And for this, the city of Boston, the hot bed of abolitionism, closed the doors of Faneuil Hall against him. The doctrine of non-intervention, then, was emphatically the doctrine that triumphed in the Compromise of 1850. It was, therefore, a virtual repeal of the Missouri Compromise. Where, then, is the "violation of a solemn compact," in repealing a dead statute? What the immortal WEBSTER said of another subject which excited no little interest in days gone by, is true of this—"it is an obsolete idea." It has served its day and generation, and for this we honor it; but it is "now decaying and waxeth old, and is ready to vanish away;" and all the indignation meetings which the Beechers, and Garrison, and the noisy tribes of agitators who catch the key note from these vapid spirits, and vociferate it with the energy of Baal prophets upon Mount Carmel, cannot galvanize even a momentary vitality into that which is "twice dead" and which we now wish to "pluck up by the roots."

We beg to refresh our brother's memory with a fact which seems to have escaped his notice.—The New York Recorder seeks to arouse public sentiment to the inviolability of a solemn compact. Now, the position which he assumes not only for himself, but for the great State in which he resides, is, to say the least of it, a pretty lofty one. A man who instructs others as to the sacredness of obligations is expected to bring the weight of personal example to enforce his doctrine. How, then, has New York observed the sacredness of this "solemn compact"? It is a singular fact, of which our brother CUTTING seems to be entirely ignorant, that the Legislature of New York was the first one, in 1820, which instructed its Senators to vote for DISREGARDING THAT COMPACT, and vote against admitting Missouri unless she prohibited slavery. True, we do not hold our brother responsible for what the Legislature of his State did thirty-four years since; but we do maintain, that when the inviolability of a compact is the theme of an editorial of one of the leading religious journals of a State in which that very compact was first solemnly violated, it is no perversion of the old proverb to say "Physician heal thyself." Or if we suppose our brother to have written the article in question with a full knowledge of this fact, he is placed in no enviable attitude. Not one word of censure drops from his pen, in relation to this manifest infraction of that compact on the part of New York. No moral obliquity is incurred by an avowed disregard and violation of a law; but a manly, ingenious effort to repeal that very law, is denounced as "a violation of a solemn compact." That is, so long as a law is in force, it may be violated with impunity; but the very moment it is sought to repeal that law because it cannot be enforced, or from any other consideration, the friends of such repeal are "one-and-breakers." Better select some other "question of Christian morality," brother C., upon which to "arouse" public sentiment.

The position of the Recorder, on the second topic proposed, to wit: That the passage of the Nebraska Bill involves an "abandonment of the equal rights of the North in the territory of the United States," is equally untenable. We shall let the editor define that position himself. He says:

"The other objection to this measure which we suggested, was that it abandons the equal rights of the North in the territory of the United States. It is the policy of the friends of the measure to set forth the South as the injured party, to whom by this process their rights are to be restored. There never was a greater fallacy—The passage of this bill makes over the whole territory to slavery. Slavery ceases to be prohibited, and goes into the territory constructively. Once recognized as protected by local law, it is ineradicable except by abolition."

What is the law of equality, which it is said, the passage of this bill abandons? We will state it, as we believe it to be understood by all unprejudiced minds. It is this—That the territory of the United States, being acquired by the treasures and exertions of the whole country, every citizen has a constitutional right to go there, *ad libitum*, and to take with him, and to hold every kind of property recognized as such by the Constitution of the United States, (not as Mr. Cass would have, by the laws of the State he leaves)—a manifestly unfair way of stating the principle), and there to hold it, until prevented by a constitutional provision of the new State embracing such district or country. So long as the Territories of the United States are amenable to, and dependent upon Congress, so long are they the common property of all the States; and so long as they are the common property of all the States, so long does the principle of equality demand that the rights of every citizen shall be sacredly protected.

And here it will be appropriate to introduce that clause in the Nebraska Bill, which it is pretended is fraught with so much evil to the North. It is in words and figures as follows:

"That the Constitution and all the laws of the United States, which are not locally inapplicable, shall have the same force and effect within the said Territory of Nebraska as elsewhere within the United States; except the eighth section of the act preparatory to the admission of Missouri into the Union, approved March sixth, 1820, which being inconsistent with the principle of non-intervention by Congress with slavery in the States and territories, as recognized by the LEGISLATION OF 1850, commonly called the compromise measures, is hereby declared inoperative and void: it being the true intent and meaning of this act NOT TO LEGISLATE SLAVERY INTO ANY TERRITORY OR STATE, NOR TO EXCLUDE IT THEREFROM, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States."

And this is the clause, which "will totally break up the equality supposed to have been settled in 1820, and be a usurpation which nothing but the most fallacious pretenses can sanction." NO, Mr. Recorder. It totally breaks up the inequality of the Missouri Compromise, by placing the settlement of the question of slavery just where the Constitution of the United States places it: in the hands of the people. It removes a restriction which every man knows, who can comprehend a simple proposition, operated upon but one part of the Union. Was the passage of such a law as the Missouri Compromise, resting upon the Southern States a direct legal disability, essential to the preservation of equality between the North and the South? Are the "rights" of the North so peculiarly attenuated as to require

legislative enactments, over and above the guarantees of our common Constitution, to give them existence? Must the interposition of Congress be invoked, to place them upon terms of "equality" with us? How, then, can a law, "the true intent and meaning of which is not to legislate slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way," destroy the principle of equality, which has suddenly become so very sacred to our northern brethren? To say, then, that the repeal of a law, which operated restrictively upon one half of the Union, and the enactment of one, which recognizes the principle of non-intervention on the part of Congress in the domestic institutions of the States and Territories is "a deadly, wantonly, and madly" to abandon the "equal rights of the North to the territory of the United States," can excite no other emotion than that of surprise. The equality of the rights of the States in the Union is secured, not by municipal legislation, but by constitutional law. Indeed, it can only exist by organic law. And if this organic law specifically leaves the settlement of all domestic institutions to the States and Territories, and municipal law does the same, a violation of the principle of equality by such special enactment, is utterly absurd. And how the editor of the Recorder has been betrayed into the assertion of such a proposition as we are discussing, is a mystery to us.—Look at it, brother C., translated into plain English: The principle of non-intervention on the part of Congress, by special enactment in the domestic institutions of the States and Territories of the Union, is "the abandonment of the equal rights of the North in the territory of the United States!" More cannot be assumed for the argument that we are reviewing, than the Nebraska Bill fairly involves. And as non-intervention is the head and front of its offence, we think we do the Recorder no injustice in the foregoing interpretation of that argument.

As the P. S. which he has appended to the article, is a mere amplification of the main argument, we deem it unnecessary to make it the subject of any further remarks.

In conclusion, we cannot but hope that our good brother CUTTING will review the ground he has taken, and that instead of attempting to inflame public sentiment in the North against a measure so obviously demanded to settle at once and forever the only question which has ever yet seriously threatened to dismember the Union, and the only one, too, which in the opinion of our wisest men ever can result in such a catastrophe, he will rather seek to allay such excitement by "following those things which make for peace." What fruits of the Spirit take their root in the angry clamor of political strife? We have no ground to hope that our brother will ever become a pro-slavery man; but we have some right to expect, that as a consistent Baptist, he will leave the whole question where the Constitution leaves it, and where the Nebraska Bill leaves it—in the hands of the people.

We feel that we are indebted an apology to our readers for the length of this article. But as we designed to say all that we expected to offer upon this subject in a single article, we could not well have compressed it into a shorter compass. We have tried to treat it calmly, dispassionately, and argumentatively; with what success, is left to the good sense of the reader.

## Arrogancy of Romanism.

The city of St. Louis, Mo., is the great Metropolis of Romanism in the United States. For several years a course of lectures has been annually kept up before the Roman Catholic Institute of that city, by distinguished members of that Church, upon the various subjects which divide the Protestant and Catholic world. The Protestant part of that population have borne these attacks from time to time, until their silence was misconstrued into an inability to defend their cherished principles. It was resolved, therefore, to secure a course of lectures in defence of Protestantism before the "Young Men's Christian Association." The Rev. N. L. Rice, D. D., of the Presbyterian Church, was requested to deliver these lectures. He very promptly responded to the call, and discharged the duty with signal ability, in the presence of immense crowds.

In the meantime, the notorious O. A. Brownson was announced, by the "Shepherd of the Valley," the papal organ of St. Louis, to deliver a course before the Catholic Institute. Accompanying this announcement, was the following piece of gasconade:

"He (Dr. Brownson) brought to the controversy a mind in all the vigor of maturity, a profound personal knowledge of the errors of his age and country, a nerve and skill for combat braced and perfected by years of incessant conflict.—When he had truth on his side, he was irresistible; and who, since that time, has—we do not say gained over him a temporary advantage, however slight—but who has dared to meet the sturdy warrior face to face and have a stand-up fight with him? Not one. For years and years, like old ESTRELLAS, he has gone round and round the ring; poising his brawny arm, and seeking with his practiced eye an opponent in the crowd, but not one DARES to put on the cestus and to brave the fight. It is to be regretted that there is not, on this continent, a man who has the courage, the skill, or the honesty to meet him in honorable combat, and show something like a contest."

Presuming that the "Shepherd" had spoken by authority, and that they were to understand it in no other way than the most menacing challenge, the Protestant ministers of the city to the number of thirty-four, took the matter in hand, "determining that he (Dr. Brownson) should either disown the article and retract, or acknowledge its authority, and meet their representative." They, therefore, accepted the challenge, and appointed Dr. Rice as their representative to meet this Hercules of Romanism, who, up to date, had met no man "on this continent," of sufficient skill, courage, or honesty enough to meet him in honorable combat. A committee immediately addressed a note to this "sturdy warrior," this "Estrellas," this mighty leviathan, who, "when he raiseth up himself, the mighty are afraid—upon earth there is not his like, who is made without fear,"—whose "brawny arm" had poised the gauntlet of defiance for years, "in the solitude of his own originality"—not so much as one daring "to put on the cestus and to brave the fight?" We say, that a committee of Protestants in St. Louis did have the temerity to address a note to his invincible highness, that the man, for whom he had been "seeking with his practiced eye," was ready to measure forces with him in "honorable combat."

Whereupon the mighty "Estrellas" retreats in the following style:

PLANTER'S HOUSE, ST. LOUIS,  
January 12, 1853.

REV. E. THOMPSON BAIRD—

Dear Sir: I have received and considered your letter signed by some thirty Protestant Ministers of St. Louis, which as chairman of a committee appointed by them, you did me the honor to hand me yesterday. This letter, I perceive, professes to be an acceptance of a challenge which it is pretended I have thrown out to the Protestant world, to discuss in public debate the matters in difference between Catholics and Protestants, and informs me that the aforesaid ministers have chosen one Dr. N. L. Rice as their champion.

Allow me to say, my dear sir, that the Protestant ministers of St. Louis labor under a gross mistake, and their assumed acceptance, is the acceptance of a challenge never given or even dreamed of. The article in the *Shepherd of the Valley* on which they rely, contains no challenge of the sort, and if it were not so, I am not responsible for it, for it was written and published without my knowledge, authorization or consent. I am ready, according to the best of my ability, in my review and in my public lectures, in my own way and time, to defend my religion, and to expose the fallacies and false pretensions of yours, but I have never sought to do it in the way proposed, for I am no gladiator, and no friend to oral public discussions, from which I have never seen any good result.

I could not, permit me to say, consent to meet your chosen champion in the way you propose, without, in some measure, compromising the rights of my religion, conceding that the question between Catholics and Protestants is a debatable question, and granting that Catholicity and Protestantism, in some sense, stand on the same level, a concession to heresy and error and an indignity to truth, of which, I trust in God, I shall never be guilty.

Moreover, during the last nine or ten years, I have published in my Quarterly Review a series of elaborate articles in defence of my religion and in refutation of yours. These articles remain unanswered, and so far as I am aware, no Protestant has seriously attempted to answer them. I would respectfully suggest, that it would be well for the Protestant clergy of St. Louis, to make at least an attempt to answer them before asking me to engage in a public debate, and also that it will be time enough for me to consider whether I will meet their champion or not when they have done so.

I have the honor to be

Your obedient servant,

O. A. BROWNSON.

Rev. E. T. BAIRD,

Chairman of Committee.

Well, after all, perhaps "discretion is the better part of valor." It seems that Dr. Brownson cannot meet, in debate, a Protestant, "without, in some measure, compromising the rights of his (my) religion, conceding that the question between Catholics and Protestants is a debatable question and granting that Catholicity and Protestantism, in some sense, stand on the same level, a concession to heresy and error and an indignity to truth, of which he (I) trust in God, he (I) shall never be guilty!" The plain English of which is, fair, open, ingenious argument, is a weapon which the champions of Romanism never wield. They have a much shorter way of dealing with their adversaries. The rack, the gibbet, the sword, and the faggot, subserve their purposes much better; and these can be used with infinitely greater dexterity. And since "a decent respect" (to the institutions of this country) forbid their use here, why is it too great a concession for them to come down from their lofty citadel, and risk the fortunes of "Holy Mother" in a contest, in which truth only can triumph. Catholicity cannot consent to stand on the same level with Protestantism! O no! This is a "concession to heresy and error" which it is impious to think of! The reader is only to conceive how very, very degrading it would be for such nations as Italy, Spain, Austria, &c. to be brought down to a level with Great Britain and the United States! This is "an indignity to truth, of which" this sturdy warrior, "trusts in God he never will be guilty."

We apprehend there was another consideration which had some influence in deciding this redoubtable hero's line of policy in the premises. Perhaps he either heard, or dreamt, that some years ago one ALEXANDER CAMPBELL, had met in a similar manner one J. J. JOHNS, who, before his promotion to the dignity of Bishop, was also called PURCELL, and that the said Alexander, being instigated by—something, and without the fear of "Holy Mother" before his eyes, did, in the city of Cincinnati, in the year of grace, 1837, and in the presence of many witnesses, administer to the aforesaid J. John one of the most merciless castigations, that the annals of Polemical Divinity records. We are inclined to the opinion, therefore, that the learned Dr. B. has furnished us with the best illustration of his wisdom that he could have given, in declining to debate with "one Dr. N. L. Rice" the question between Catholics and Protestants.

We must observe, in conclusion, that our Protestant brethren did not permit the matter to end here. "One N. L. Rice," at the request of the good citizens of St. Louis, says an eye witness, "took up the sturdy warrior, and after flaying, salting and peppering him, hung him up to dry." And there, for the present, we will leave him.

## Corrections in W. H. Clark's Report.

In a letter from Bro. W. H. Clark, he says: "I will mention one or two typographical errors that occurred in my receipt list, \$20 00 were placed to the account of one of Bro. Bestor's Sons when it ought to have been written \$20 20. The name of Rudolph is published Radolph.—Bro. Radolph was very particular to have his name written correctly. Please notice the corrections. I shall be in Tuskegee on the 17th March."

We make the above corrections with pleasure; but in self-defence must say that Bro. C.'s report was somewhat indistinctly written; and a press of business just at the time of correcting the proof sheets prevented our adding up the amounts to see if they were correct. To have every word and figure plain and in its right place, is highly necessary in submitting any writings to the press.

Rev. Dr. J. M. PEEK, had been lying dangerously ill but has been recovering slowly for some time.

## The Gospel Banner.

The first number of this paper has just reached our office, although it bears date of February 1, 1845, why it has been so long on its journey we know not.

It is a neatly printed sheet about the size of our own and has for its motto, "Christ our Guide.—The Church our home.—The Bible our guide." It is published twice a month at St. Louis, Missouri, by Frazer, Kennedy & Spaulding, and edited by Justin D. Fulton. It is established directly as the advocate of the Bible Revision movement, and is to be regarded as the organ of revisionists in the West. Price \$1 00 a year in advance. From the specimen number before us we anticipate a well edited paper every way worthy of a large subscription list. We regret to find this paper and the "Western Watchman" rivals to each other in the same city, though differing on the revision question. For this seems to be the sole cause of this new enterprise.

Perhaps the issuing of the new paper has spurred up our friends of the "Watchman" to send us their paper once more. We had not seen a number for two or three months and had concluded that the editors had chosen to discontinue the exchange. But along with the Gospel Banner we received two numbers of the Watchman. Thanks to the Banner for this.

## Our New Advertisements.

The ALLEN HOUSE, has been recently refitted for the accommodation of travellers and others, and a large addition to the buildings is now in the course of erection which will add very much to the comfort of the visitors. Court is near at hand, and Mr. A. will be well prepared to do justice to those who may call upon him.

L. COLEY, & Co., of New York are booksellers of extensive reputation. We commend their advertisement this week to the notice of our readers.

## TEXAS CORRESPONDENCE.

J. — B.

HOUSTON, Feb. 22, 1854.

After an uncommonly long spell of dry weather for the winter season, we have at length been favored with rain. In this city it has fallen in quantities fully sufficient for all our purposes and the weather has become clear and pleasant. We have now an abundance of Cistern water. Our citizens are enjoying excellent health. The people are coming in from the country for their spring supplies. Houston is now receiving a large share of the trade of that section of country known as the Three Forks of Trinity, and which formerly went to Shreveport. Several persons from that region have told me that the people are becoming convinced from experience that Houston and Galveston are their best markets. They say that although Shreveport is nearer to them the road to this place is much better on many accounts, and particularly for the superior grazing advantages of the country through which it runs. The counties of Dallas, Tarrant, Navarro, Collin etc., are said to be populating with the very best kind of emigrants.—That section of country is ascertained by experience to be the very best for growing wheat. An abundance of that article was raised during the last season. It is now for sale in large quantities at one dollar per bushel. Flour at three dollars and fifty cents for a bbl. (196 lbs). Large flouring mills are being erected in different parts of the country for the purpose of preparing the flour for market on a large scale. The above section of country is also found to be well adapted to fruit of all varieties grown in the Middle States. A gentleman of Dallas county told me that he had seen good peaches growing on a tree that was only thirteen months old from the seed! Apples, pears, plums etc. all do well. Improved lands have recently been sold as high as ten dollars per acre, though wild lands can yet be purchased at good prices in favorable localities.—Much attention is being paid to the cause of education in all that region of country.

Yours truly,

Increasing demands for a substantial Literature in Texas.

We know of nothing which affords more unmistakable evidence of substantial improvements in our State, than the greatly increased demand for valuable books. It is but a few years since there was not a single exclusive bookstore in Texas. Now, besides several establishments doing a large business in books and stationery, almost every flourishing country town has one or more merchants who devote a considerable share of their attention to the sale of books, and they all seem to be doing well.

We have taken some pains to examine their stocks, and we find that they are mainly composed of valuable books. We find comparatively but little of that yellow covered poison, yelped light literature and why? a correct public taste rejects with disdain such polluted commodities and demands a purer aliment, and the booksellers must supply the demand. And how was the public taste of Texas purified? For many years the agents and colporteurs of the American Bible and Tract Societies and the American Sunday School Union, supplied to a considerable extent, gratuitously, the reading of the country, and the bushel being thus filled with wheat, the tares may be thus poured on with impunity. The little boys and girls that were gathered into Sunday Schools and taught to read, supplied with useful reading from 1830 to 1840, are now coming forth on the stage of action, and are of 1853.

The book-seller is obliged from self interest, to supply the kind of books which customers, thus prepared, demand; and let similar means be diligently used in relation to the youth of Texas a few years longer, and we will bid defiance to bookstores filled with such works as Andrew Jackson Davis's Spiritual Rappings, Pseudology, Mesmerism, and other infidel productions.

## CORRESPONDENT.

## Correspondence.

For the South Western Baptist.

BRO. EDITORS:—Having returned from church, and not being in a proper frame of mind to read with profit, I have concluded, with your consent, to furnish your readers with a brief sketch of my travels since leaving Tuskegee on the first inst.

From Tuskegee to Union Springs, the road is intolerable. I have been accustomed to the prairie for years; but I do not now recollect ever to have passed any road so disagreeable in every respect. The mud being very stiff, the labor of the horse was very severe. I afterwards learned that there was a better way than the one I travelled

I got to Union Springs about dusk, and I was glad to find myself once more on the earth, and in comfortable quarters for the night. I found my horse next morning, minus two shoes. The 2nd and 3d, I spent in the country between Union Springs and Louisville, Barlow crossing sometimes in Pike and then again in Marion. I length I arrived in the latter place on the evening of the 3d inst., and soon found myself comfortably stored away in the pleasant family of Mr. M.—. Here I remained until the evening of the 4th, when I re-crossed Pea River and entered the State of Pike. About one mile from the line, I took up quarters for the Sabbath, in the pleasant and hospitable family of Mr. Senator from this county.

Sabbath morning came. I felt like spending the holy day with some worshiping assembly. I inquired for such an one, and was told that there was but one in reach. This was six miles off, and an Anti-Missionary Baptist church. I was told, "Shall I go or shall I not? Would I be benefited more by going or by spending the Sabbath in reading and meditation? Finally I determined to go. My host, his good lady, and self set out in due time arrived at the place. The country through which we passed, was a pine woods, and sparsely settled. I had heard there would be a large congregation, but when we could they come from? To my astonishment, I saw, on my arrival, the entire grove, around the house, filled with horses. Lake, in relating the shipwreck of Paul and his company on their way to Rome, says, "And all escaped safely to land some by swimming, some on boards, and some on pieces of plank," and as I drew near, I perceived that many here had arrived safely at shore, some on foot, some on horseback, and not a few in horse and ox wagons and carts.

I should judge these people to be generally poor, hard-working, honest, good citizens. Fully service commenced. The preacher is a man about forty-five or fifty, and one would conclude from his appearance and manners that he was a man of natural good sense; but destitute of the advantages of intellectual culture.



For the South Western Baptist.

JESSE A. COLLINS' REPORT AS AGT BOARD

DOM. MISS. &amp; B.C.—Continued.

Cocoa River Association, Cash and Pledges.

Fort Williams church, C.R.A. Fayetteville, Ala.

County, Ala. 4 q 3 Re—cash—D. Wallis, 1, W. B.

Hammitt, 25, J. C. Ray, 50, Patrick O'Brien, 25.

converted Catholic, 25, M. S. Bennett, 25, James M.

Jenson, Methodist, 25, W. Wood, 50, W. Wallis, 50.

M. J. Welch, widow, gift, 50, 50, 50, 50, 50, 50.

P. Unpd—cash—Cocoa Valley church, Cocoa R.

A. D. Williamson, 25, Mrs. A. Williamson, 25.

Little Miss H. Edwards, 25, Mrs. M. Edwards, 25.

Miss C. Turner, 25, Little M. Collins, 25, Little M.

F. Collins, 25, Mrs. M. B. Collins, 50, Master J. A.

Collins, 25, J. A. Collins, A. B. C., 25, 50, 50, 50.

Pledges not paid—C.R.A.—Pledges unpaid 12.

Big Spring church paid to Ala B. C.—Bible

class, 13, Foreign Mission, 9, Domestic mission,

150, J. H. Posey, 150, 150, 150, 150, 150, 150.

Paid to Wm N. Wyatt, for Ala Baptist State

Convention.

Sept 1853, J. A. Collins, 25, G. Hill, 2, Rev

E. Martin, 1, B. A. Plunk, 1, H. Webster, 3, F. Lee,

J. E. Martin, 25, C. Bass, 40, J. H. Martin, 25, L.

J. Baker, 50, D. Florence, 50, F. E. Finley, 1, S. F.

Grayham, 50, J. M. Hanner, 50, Rev T. Canby, 3, S.

Kilgore, 50, A. D. Waldrop, 50, D. Thwaiter, 2, R.

Montague, 1, J. Adams, 50, Rev J. Williams, 1, A.

Elstone, 1, D. Wallis, 1, Rev H. E. Tallentire, 1, W.

W. Mattison, 1, Rev W. W. Cain, 1, Mrs J. Hughes,

142 Mrs A. H. Wadsworth, 50, Mrs E. Williamson, 1,

Mrs M. Castlebury, 25, Mrs E. Walker, 2, Mrs C.

Finney, 20, Mrs E. Nelson, 50, Mrs M. E. Kidd, 50,

Mrs N. E. 25, Mrs N. H. Williamson, 1, W. E. 25,

W. E. Posey, 50, Mrs C. Posey, 50, Mrs D. Webster,

50, W. E. Posey, 50, J. 1, W. 1, 1, 1, 1, 1, 1, 1, 1, 1,

J. Kidd, 1, Rev W. H. Carroll, 50, Rev R. F. Mattison,

50, cash with name, 2, James Headen, 5, John

Lowery, 25, J. Adams, 50, B. F. Glover, 25, W. E.

Moore, 25, S. B. Bradford, 1, A. Brown, 25, J. W.

J. J. Scott, 5, R. M. Myatt, 2, Rev O. Welch,

J. F. Henderson, 1, J. Walker, paid by J. A. C., 1,

J. R. Webster, paid by J. A. C., 1, Rev W. W. Kidd,

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J. J. Scott, 5, R. M. Myatt, 2, Rev O. Welch,

It is stated that if Austria does not

unequivocally declare what her position

is to be in the coming struggle, France

will send one hundred thousand troops

to the Italian frontier, and the same

number to the Rhenish frontier.

Consols closed at 90 3/4-91.

The news by the Nashville is of a

highly important character.

It details the enormous military and

naval preparations going on under the

auspices of both England and France

for attacking Russia as well in the Baltic

as in the Black Sea. A British con-

tingent of ten thousand men were to

sail (on board steam transports especially

hired for the purpose,) on the 18th,

for Malta, there to rendezvous and to

be held in readiness for military opera-

tions for the protection of Constantinople.

Thirty-six British ships of the line

and frigates, with ten or twelve

French men-of-war of the largest class,

were to assemble in the Downs on the

6th of March for service in the Baltic.

In all the dock-yards and arsenals of

England and France the greatest activ-

ity prevailed.

CONGRESSIONAL.

WASHINGTON, March 2, 9.30. P. M.

In the U. S. Senate on Thursday the

bill granting land for the indigent in-

sane was taken up and discussed. Mr.

Clayton concluded his speech on the

Nebraska bill, and the subject was de-

bated by Messrs. Butler, Douglas and

others with considerable animation—

indeed at one time the debate threat-

ened to assume a personal character.—

At nine, however, on Thursday evening

the bill was engrossed by an over-

whelming vote.

The House was engaged in the con-

sideration of the Pacific Rail Road Bill,

and granting homesteads to settlers on

the line thereof, which was introduced

by Mr. Chamberlain. The Homestead

bill was also under discussion.

WASHINGTON, March 3.

The House was engaged on Friday on

the Homestead Bill.

In the Senate, the Nebraska Bill was

discussed by Messrs. Bell, Dawson,

and others. The vote on its passage

was expected that night, but the debate

was carried on fiercely until four o'clock

on Saturday morning, when the bill was

passed.

WASHINGTON, March 4.

The following is the vote on the Ne-

braska Bill in the Senate on Saturday

morning:

Yeas.—Stephen Adams, Miss.; D. R.

A. Bayard, Del.; J. P. Benjamin, N. C.;

R. Brodhead, Pa.; A. G. Brown, Miss.;

A. P. Butler, S. C.; Lewis Cass, Mich.;

J. M. Clayton, Del.; H. C. Dawson,

Ga.; J. F. Evans, S. C.; B. Fitzpatrick,

Ala.; H. S. Geyer, Mo.; W. M. Gwin,

Cal.; R. M. T. Hunter, Va.; R. W. Johnson,

Ark.; G. W. Jones, Iowa; J. C. Jones,

Tenn.; J. M. Mason, Va.; J. Morton,

Fla.; M. Norris, N. H.; John Pettit, Ind.;

T. C. Pratt, Md.; J. Rusk, Texas; W. K. Sebastian,

Ark.; Jas. Shields, Ill.; John Slidell, La.;

C. E. Stuart, Mich.; J. B. Thompson, Ky.;

J. R. Thompson, N. J.; Isaac Toney,

Conn.; J. B. Weller, Cal.; J. W. Wil-

liams, N. H.—37.

Nays.—John Bell, Tenn.; S. P. Chase,

Ohio; Henry Dodge, Wis.; Essendens,

—; Hamilton Fish, N. Y.; Solomon

Foot, Vt.; H. Hamlin, Me.; Saml.

Houston, Texas; C. T. James, R. I.;

W. H. Seward, N. Y.; T. Smith, Conn.;

Charles Sumner, Mass.; B. F. Wade,

Ohio; Isaac P. Walker, Wis.—14.

Neither House assembled on Satur-

day. The Gadsden treaty will be re-

ported on Monday.

WASHINGTON, March 6, 7.5. P. M.

The Homestead Bill was passed in

the House of Representatives, on Mon-

day, by a large majority.

The Nebraska Bill will be taken up

on Wednesday.

BUSINESS DEPARTMENT.

LETTERS RECEIVED,--No. 44.

Letters received and requests complied with.

P. M. at Mount Willing, Ala. Geo. Everett,

Wm. Ellett, Wm. Suttell, P. M., Charles W.

Lay, Mrs. P. Shaw, W. L. Mullins, Rev. W. H.

Clark, 2 letters, N. M. Watkins, P. M. at Wa-

coahoe Valley.

Letters containing remittances; the amounts

entered to credit, see receipt list.

Joseph Lloyd, \$1; Paul Castleberry \$2; Rev.

J. W. Williams \$2; Charles P. Sison \$2; Dr.

L. B. Starke \$2; Reuben Maxwell \$3; B.

Manley, Jr., \$5; Mrs. F. A. Bart \$5.

Letter from Mrs. S. W. Farrow, enclosing \$5,

entered to her credit.

Letter from Rev. F. H. Moss, enclosing \$2

each, for Jno. W. Devore, Jno. H. Crawley, Jo-

seph R. Wood, Rhoda Bledsoe, Wm. Q. Brook,

Hezekiah Talbot, Elizabeth D. Gholston, and P.

H. Youngblood. The matter suggested by Mrs.

E. Devore is arranged according to his wish.

We feel under great obligations to Mrs. Moss

for her interest in our behalf, and for the new names

sent us.

Letter from Jas. Allen, enclosing \$2 each, for

L. B. Tatum, B. F. Boone, W. A. Morgan, G.

W. Ward, J.



