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COMMUNICATIONS.

For the South Western Baptist.

Washington Church Extension Enterprise.

DEAR BRETHREN:

Will you allow me a little space in your excellent paper, to direct the attention of your readers to the good cause in Washington City, D. C., and ask their serious attention to its imperative claims upon their sympathies, and their prayers and their contributions. And in the first place, I wish to present the commendations of brethren of the highest respectability, in order to show their estimate of the importance of the work.

The Rev. Mr. Hill, Pastor of the First Church in W. Va., and Rev. Mr. Col. Pastor of the Navy Yard Baptist Church, under date of June 23, 1853, say:

"We cordially approve the efforts of our brethren of the Fourth Baptist Church of this city, in their attempts to erect a commodious house of worship on 13th street, between G and H streets, and wish them complete success."

The Rev. Dr. Fuller, of Baltimore, being asked to express his views of this undertaking, makes the following reply, under date of March 9th, 1854, accompanied with a subscription to the object of fifty dollars:

"I cheerfully comply with the request of Rev. Dr. Teasdale, of Washington. He is engaged in the enterprise of building a house of worship in Washington. It will be a noble edifice when completed. I pray God that brother Teasdale may be prospered in this work."

The Rev. Dr. Howell, of Richmond, under date of March 10, 1854, says:

"I take pleasure in commending the enterprise of our brethren of the Fourth Baptist Church in Washington City, D. C., and their pastor, Rev. T. C. Teasdale, to the kind regards of our brethren and friends generally in the South. The crisis is important to our cause in the Metropolis, and I trust bro. T. will be favored with great success."

The Rev. Mr. Manly, and the Rev. Dr. Jeter, of Richmond, under date of March 11, 1854, say:

"We regard the new church organized in Washington City, under the charge of Bro. T. C. Teasdale, as a very important one, and well deserving aid. We trust that Bro. Teasdale may not only receive a kind welcome, wherever he goes, but also material aid."

The Rev. Messrs. Kendrick, Cuthbert and Winkler, of Charleston, under date of April 29th say:

"The enterprise of building another house of worship in Washington, in which Dr. Teasdale is engaged, seems to us of great importance, and such as merits the cheerful and liberal contributions of Southern Baptists."

A favorable notice of our enterprise has also been received from Rev. T. Hume, of Portsmouth, Va. and Rev. T. G. Jones, of Norfolk, and also from Rev. W. T. Brantly, of Athens, Ga., with liberal donations. A substantial expression of interest in our undertaking has also been received from E. D. King, Esq., of Ala., and several others.

brethren in Virginia. Several churches have also contributed nobly.

A house 100 feet long and 36 wide, has been erected on a very commanding site, within two squares of the President's grounds. It is built in the most substantial manner, and the Lecture Room (with other rooms in the basement) is now finished. The Lecture Room contains 96 pews, and is altogether an attractive and convenient room. It has elicited much praise.

But the main audience room above, together with the steeple, remains to be finished. In order to accomplish this the present season, the church requires aid to the amount of some \$6,000 from abroad; and our Geographical position points to the South as our main and almost only dependence in this exigency. The little band of brethren in Washington, concerned in this enterprise have made the most praiseworthy sacrifices to carry forward the work to its present state of advancement. They cannot go farther without aid. And whilst all the other denominations are receiving aid from their friends abroad by tens of thousands of dollars, to enable them to erect large and attractive houses of worship at the Metropolis of the nation, shall the Baptists ask aid in vain for this enterprise? As Dr. Howell justly observes, "The crisis is important to our cause in the Metropolis." The population of the city is increasing at the rate of some 6,000 per annum; and all the Protestant houses of worship in the city would contain but little more than one third of its present inhabitants. This state of things has thoroughly aroused the several Pedobaptist sects to the importance of the subject of church extension at the Capital. The Presbyterians have dedicated four new church edifices since last September. Two others are to be built this year, and one of these is the great National Church, under the auspices of the O. S. General Assembly, and will cost from sixty to seventy-five thousand dollars. The Methodists have three houses on hand this year, one of which is the great Metropolitan Church, under the auspices of the General Conference of that denomination, and will cost probably nearly \$100,000 when entirely completed. The Catholics built one church edifice last year, and are to build another this season. And next will come their great Metropolitan Cathedral, which will be to the new world what St. Peter's is to the old.

Prior to the commencement of our enterprise, the Baptists in Washington had but three small churches. The First Church—a feeble band—owned some \$20,000 on their house of worship. The Navy Yard Church, also feeble and receiving aid to support their pastor, found their old church ready to tumble down on their heads. And the E street church, numbering perhaps 250 members were in debt some \$7,000. Now the churches are out of debt, except the Navy Yard Church, and they have a new and elegant house of worship on which they owe only about \$10,000. All this has been done within the last 18 months. And addition to this the new interest has been carried forward with a zeal and energy that have surprised our Pedobaptist friends. What we need now to give us a strong hold upon the community, is the means of carrying forward to a speedy completion the commodious building under our charge.

I beg brethren of means to ask themselves how they may better advance the cause of *entire truth* than by aiding to complete this work? We must finish the house the present season, or we shall be thrown completely into the shade by the other advancing sects. If our benevolent friends at the South will aid us, they may witness their contributions and send them at once to our Treasurer, J. C. Lewis, Esq., Washington, D. C., and the receipt of the same will be duly acknowledged.

I am very grateful for the liberal contributions I have already received for this object since I left home; and but for the detention which I have experienced in Norfolk and in this city, in consequence of the services required of me in protracted meetings of great interest, I think I should have collected the most of what we need before the time fixed for my return to Washington. As it is, I trust a considerable portion of the sum required will be obtained; and may I not hope that the balance will be made up by the generous voluntary contributions of friends whom I shall be unable to visit. Individual brethren and churches are most respectfully requested to act promptly in this matter.

T. C. TEASDALE.
Charleston, May 1st, 1854.

For the South Western Baptist.

Truth for the Young, No. 6.

THE JEWISH DISPENSATION.

Laws, customs, peculiarities of the Jews.

The Jewish nation properly commenced with Abraham; yet this dispensation, as a form of religion, did not commence until the giving of the Law.

To that grand event, then, let us turn our attention.

1st. The Moral Law.

The six hundred thousand men, the women and children, and the mixed multitude, that nation that had been in bondage, had gone up out of Egypt. They had passed the Red Sea, and had come to the wilderness of Sinai. They have encamped before the sacred mount, the mount of God.

Moses went up into the mount and received a message for the people, how they should prepare to be ready on the third day. The third day came. All was the stillness of anxiety. The morning dawned; but darkness brooded over Sinai. "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; so that all the people that were in the camp trembled."

"Behold them there: those gathered thousands, trembling before the sound of that fearful trumpet, which varied louder and louder in its peals, before that vivid lightning, and those terrific

thunders; trembling with the quaking mountain. A scene that well might awe the stoutest heart; a sight to make the boldest mortal tremble. Amid this grand, terrific display, this faint gleaming forth of the power and majesty of Jehovah, the voice of God proclaims his Law. Read in the book of Exodus the ten commandments. This was the Moral Law. This marked the Jewish dispensation.

2nd. The mode of worship.

There was a sanctuary. An Ark, with overshadowing cherubim of glory. An altar of incense. Altar of burnt offering. Garments; ephod, breastplate, robe of the ephod, coat, mitre, girdle, plate of the crown. There were offerings of incense; thank offerings; offerings made by fire; daily offering, sacrifice of a lamb morning and evening; yearly offering, the great day of atonement.

3d. The three yearly feasts.

The feasts of unleavened bread; the feast of weeks; and the feast of tabernacles. Three times a year all the males of the nation to appear before the Lord, and none to come without an offering.

4th. The ceremonial law.

Distinctions of clean and unclean. Washings, purifications. Sabbathatical year. Year of jubilee. Intercourse with strangers. Leprosy, of men and houses.

5th. The form of government.

A theocracy. God himself the lawgiver and head of the nation. The code of civil laws for the land framed by him. There were no human legislators among that people.

6th. The terms designating the nation.

They were called, a peculiar people, a holy nation, a nation of kings and priests.

For a full development of all these points, see the books of Moses.

In the Jewish dispensation then, we behold one nation separated from all the nations of the earth. One nation chosen of God to be his own people, to preserve a knowledge of truth unto another age of the world.

1st. Their form of religion was national. Every male child was to be circumcised. Every first born son was considered as belonging to God, because he spared their first born when the destroying angel passed over the land of Egypt. Each was to be redeemed with money. Every member of the Jewish nation, that was clean, was to eat of the paschal lamb, on the night of the passover. The high priest, on the great day of atonement, offered blood for the whole nation's sins, as he entered through the veil of the Holy of Holies.

2d. It was a religion of many and showy ceremonies.

Witness the offering of the first fruits; the smoking incense; the bleeding lambs, and doves, and goats, and bullocks. The ashes of the red heifer, the priests, the Levites, the Temple, the Most Holy Place, the Ark, the show bread, the Mercy Seat. A religion of many forms, of types and shadows, and emblems.

3d. It was a form of religion, nevertheless, that strongly inculcated *fair, late, and purity*.

Stern and severe were the penalties for the violation of their laws, showing that God was to be feared.

Even the boy that disobeyed his parents, that persevered in his obstinacy, was to be stoned till he died.

The man found on the Sabbath gathering sticks was also stoned to death. It was, observe the law and live; disobey it and die.

Its grand teaching also was, "Thou shalt love the Lord thy God with all thy heart * * * and thy neighbor as thyself."

Its various and constant washings; the changing of garments, and bathing of the flesh, of the priests; the distinctions of clean and unclean; the peculiar regulations of social intercourse; all denoted purity of life. Thus these three constituents of true religion appear vividly set forth in this dispensation. And that it was not a mere religion of form, that the purity was not outward alone, that the heart was concerned, and read the full development of its spirit in the Psalms of David.

Hear him say, "O fear the Lord ye his saints, for there is no want to those that fear him."

And again, "O that men would praise the Lord for his goodness." "I love the Lord;" "Hear him exclaim in anguish of spirit, 'Have mercy upon me O God, * * * Against thee, thee only, have I sinned. * * * Create within me a clean heart, and renew a right spirit within me.' " "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands, and a pure heart."

Such was the Jewish dispensation. It has passed away. The cloud of incense no longer rises from Mount Moriah. The veil before the Holy of Holies has been rent in twain. The Temple, that "holy and beautiful house," has gone, and one stone has not been left upon another. The Jews themselves still remain, a standing, a living, a wonderful monument.

Y. N. L.

Texas Correspondence.
Houston, April 22, 1854.

MESSRS. EDITORS:

Yesterday was an interesting day in Houston. The 21st was celebrated as it always should be, in a manner becoming christian patriots. Temperance and education were made prominent elements in the doings of the day. The morning movements were quite interesting. The speakers acquitted themselves with much credit. The baroque was tastefully gotten up. But the most interesting part of the celebration was reserved until night, when a crowded audience assembled at the Baptist church, was addressed in a most elegant and effective manner by four speakers: all of whom took decided ground in favor of the Maine Liquor Law.

Even since the scourge of yellow fever has departed the peculiar blessings of heaven seem to have rested, in an eminent degree upon the inhabitants of Texas. Such a pleasant and delightful

fil winter has not been known for many years. This has been succeeded by a Spring of unsurpassed loveliness, just such as the farmers could desire. The crop was planted early and is now in a most flourishing condition. There is every prospect of an abundant yield of all the products of the country.

The wheat looks finely and will soon be ready for harvest.

The spirit of Internal Improvement is life throughout the State. Rail roads are being built.

The people seem determined to secure immunity from the evils of intemperance by the adoption of the Maine Liquor Law, or something analogous to it.

A perfect enthusiasm prevails in regard to Common School education. The whole State is being dotted over with Union Sunday Schools. Valuable books are greatly in demand and command good prices.

To Sunday School laborers in the old States North and South.

BRETHREN AND SISTERS:

One word. We have some two hundred thousand youths in Texas, perishing for lack of knowledge. Can't you spare them some crumbs? Can't you send to the American Sunday School Union some old second books, periodicals, tracts, etc., to be sent to the youth of Texas? We will gratefully receive them and I am sure the children's friend above will approve the act. *What thou doest, do quickly.*

PAPER MILLS.—If the success of manufacturing depends upon the demand for the products,—as assuredly it does,—we know of no enterprise that would yield a greater profit, in this State, than the establishment of paper-mills. There are nearly one hundred newspapers published in the State. These, alone, would keep a number of paper factories profitably employed; but, so far as we are informed, there is not one in the State. In addition to the making of paper for newspapers, there would be a demand for it for many other purposes. There is scarcely a town, in this part of the State, where there is not sufficient paper-power for all manufacturing purposes; but we presume that, in this particular, New Braunfels is entitled to the superiority. This enterprise is worthy the attention of those who are seeking to invest capital; and we hope the day is very near when we will not be compelled to send out of the State for paper.—*Texas Mercury.*

SPRING EMIGRATION.—It has generally been conceded that the fall season is the best for emigration into Texas, and the larger proportion of persons coming here arrive here during that season. The advantages which they reap by coming then are certainly very great; in the fact alone that planters can then be enabled to begin the next season with a crop, perhaps will be found sufficient reason for making the fall the season for emigrating. But the Spring of the year has its peculiar advantages: the traveling through the country after the first of April is delightful, and the lover of flowers, and the beauties of nature would meet for his delight one continuous natural flower garden. The fare too throughout the country is perhaps better at this season than at any other. With fresh young grass in abundance, the stock are in the best condition, and milk and butter, with every comfort which the farm affords, are met with everywhere, all things wearing the appearance of plenty and cheerfulness. This is the season for those who wish to look at the country, and to enjoy the pleasure of the trip to come to Texas. Come on then, now, and next fall you will bring your families out.—*Id.*

The World and its Rulers.

There are at present eighty-three empires, monarchies, republics, principalities, duchies and electorates. There are six emperors, including his sable highness, Faustin I., of St. Domingo, sixteen kings, numbering among them Jamcar King of all the Mosquitoes, and also those of Dahomey and the Sandwich Islands; five queens, including Ranavalona of Madagascar, and Pomare of the Society Islands; eighteen presidents; ten reigning princes; seven grand dukes; ten dukes; one pope; two sultans, of Borneo and Turkey; two governors, of Entre Rios and Corrientes; one viceroy, of Egypt; one shah, of Persia; one imam, of Muscat; one ameer, of Cabul; one bey, of Tunis; and lastly, one director of Nicaragua.—*Christian Observer.*

GREAT LIBERALITY.—In the twelve Old School Presbyterian churches in Baltimore, there are upwards of 2,000 communicants, contributing last year for all religious purposes upwards of \$83,000, or an average of \$41 for each member.—*Baptist Memorial.*

Our Situation and Wants.—Our appeal and Pledge.

ARMSTRONG ACADEMY,
Choctaw Nation, Jan. 17, 1854
TO THE BAPTIST CHURCH:

Dear Brethren and Sisters:—A crisis in our affairs here at this station, makes it necessary for me to appear before you on paper, and make an appeal for immediate help. The Ark of the Lord is in danger here; and who that loves the cause of the Redeemer, would not cry out under such circumstances, "Men of Israel, help!"

In order that you may understand more fully our trying situation, I would say that Brother Potts, who has long and faithfully borne the burden and heat of the day, feels it to be his duty to retire from the field. Through his instrumentality, with very little help, a large church, of between two and three hundred members, has been gathered in; the members of which are scattered over a large tract of territory. For a long time, we have felt it necessary for the good of the church, for the prosperity of its existence, and the success of our cause, that a minister of the gospel should be at liberty, not connected with any school, so as to be able to devote the whole of his time to the preaching of the gospel. Both Brother Potts and myself have been encumbered with the Academy, so that it has been impossible, owing to such connection, for him to devote the whole of his time to the interests of the church and cause, without throwing all the care and responsibilities of the Academy on myself and three females, which burden has been too much to bear, and which thing has not been done at any of the Presbyterian or Methodist stations in the Nation. And on account of this Brother Potts has not been able to go to any distance, so that part of our church is scarcely ever visited by a Baptist missionary. Owing to these facts, more than a year ago Bro. Potts saw that it was necessary for him to be released from the Academy, so as to be able to devote the whole of his time to the interests of the church and cause; and accordingly petitioned this Board to release him, and to employ him as a missionary separate from the Academy. The Board with much reluctance gave consent and promised to sustain him, but has since for good reasons concluded to leave the Nation.

When he presented his resignation to the Board, he informed the brethren, that if one was not employed, so as to devote the whole of his time and energies to the cause and church, it would certainly die out, and at the same time desired that the Board would employ me, and I have given my consent both to him and the church that I would take charge of it. But in order to do this, I must become detached from the Academy, as I cannot take charge of the Academy and church at the same time.

There are several things which lead us to the conclusion that if a missionary is not at liberty to devote the whole of his time to the church and cause, that our cause here will languish and die.

1st. The condition of the church itself. It is composed of those who were a short time since heathens, and altho' we trust have been regenerated by the Holy Spirit, yet in ignorance of the principles of the gospel, and the duties of Christians.

2d. If, when Brother Pott's place is filled here at the Academy by another minister of the gospel, it will be unjust, impossible for me to take the whole care and responsibilities of the Academy upon myself, so as to enable him to do his duty to the church; neither would it be possible for him to take my place, so that I could do my duty to the church.

3d. We have eight out-stations, from four to fifty miles from the Academy, and where we have members living, and which ought to be visited as often as possible by a missionary. Besides these places there are several others where we can have good congregations; but it is almost impossible for a man connected with the Academy to visit over four of these places which are nearest.

4th. If our stations are not supplied with Baptist preaching they will be supplied by Presbyterian or Methodist preaching. There are no less than three Presbyterian missionaries within even miles of our Academy, who are devoting all their time to the ministry, and they seem determined to take the field. Is this not sufficient of itself to make us cry out, Men and Brethren, help!

I ask you, then, as lovers of the truth as it is in Christ, will you listen to our prayers, and help to sustain one here who shall be able to devote the whole of his time to the interests of this infant church, and to contend for the truth against odds? What is done must be done quickly; another year will be too late. To sustain one here, unconnected with the Academy, will require \$400, and about \$100 more to pay an Interpreter. But our Board is not able, with its present contributions, to support an additional missionary. What then is to be done? Are you willing that our cause here, which has been heretofore so prosperous, should languish and die? Are you willing that we should be disgraced

and become a by-word, that we began to build, and were not able to finish? Or do we hear you say, no, it shall not be so. We will come to the aid of the Board.

Well, brethren, come on with your help. We have made the first sacrifice by leaving all behind us, and we will make the second, rather than to see the Baptist cause here languish and die. Out of the \$400 which we expect to get, and which our Board commonly gives its missionaries, we will direct the Board to retain one-twentieth yearly. And you must remember, brethren, that the necessities of life cost money in the Indian country; but we are willing to lean on the promises of a faithful God. How many missionaries, ministers, and lay brethren are willing to give up one-twentieth of their entire living for the cause of Christ? If we expect God to delight in us, and bless us, and give us the good land, we must make a sacrifice. Very truly yours,
A. MOFFAT.

The Tennessee and South Western Baptist please copy.

From the Religious Herald.

Fairs.

Dear Brother Sands:

Of late, doubts have arisen in my mind, as to the propriety of Fairs; and, I am glad to say, since I have expressed these doubts, I find that many brethren and sisters are opposed to them in toto. This fact has convinced me that they are unscriptural and injurious. We all acknowledge, however, that they could be made perfectly scriptural and proper, but we are much of the opinion that they would be made unprofitable accordingly. There are many reasons why we have come to this conclusion, and why we wish others to do so too. I will mention a few. If they are believed, the believer must be opposed to fairs.

My first reason is, that the articles and money collected for them are forced from the givers. This absolutely needs no comment; for who is it that has not given those who beg for fairs, something to get rid of them? They force them, too, from those who take no pleasure in the church or fair. This I have seen; and I have seen what opinion of Christians they left on the mind of the subject of their annoyance. The articles sold, then, at fairs, are forced away from the givers, against their will, and put to purposes the givers despise. Is not this robbery?

My second reason is, that the articles are sold for many times their value.—If this is done by a merchant, in his store, for his own good, it is denounced by all as a cheat; yet it is done in the fair-room, by ladies, for the good of the church, with impunity. Some excuse this by saying, that customers expect to be charged high when they go to a fair. But does not every one expect to be cheated when they deal with a Jew? Is cheating therefore right?

My third is, that they use lotteries in the fair-room. Every body that has ever been to a fair, knows this. There is the "grab-bag," a game of chance. Why not a lottery? Don't you pay a certain sum for a possibility of getting more and a probability of getting less? Is not this the same operation that is gone through in a lottery office? The "grab-bag," then, is a lottery.—But there is another lottery in use at fairs. They raffie articles off. In this case, too, you pay a certain sum for a probability of getting, perhaps, twenty times your money, or nothing. Is not this worse than a lottery office, where it seldom happens that you get nothing for your ticket? These two practices, then, are lotteries, which have made many a dollar for the church of Christ, and still continue to do so. Such profits should be spurned by the church, like the 30 pieces of silver of Judas were of old.

My fourth reason is, that the ladies sometimes impose on the customers by refusing the change that rightly belongs to them. Do you deny this? I can bring witnesses to prove it. I have learned the melancholy fact by bitter experience. This is true; and as a truth, a shameful truth, should bring the blush to the cheek of every christian advocate for fairs.

Taking fairs, then, on the whole, they are an evil. Though their abolition would diminish the treasury of the church, they should be at once renounced. We must not do evil that good may come of it. Yet if all Christians would follow the example of two brethren within my knowledge, I think the deficiency could be rapidly made up.

A lady, who was collecting for the fair, called on one of them, who was opposed to fairs, and begged money for the fair. He told her that he was opposed to fairs, and consequently could not help her; that he had given already, as much towards the object for which the proceeds of the fair were intended, as he well could; nevertheless, if she would show him a fit object of charity, he would bestow as much upon it as she thought he should give to the fair. A lady called on the other one, and told him that she had something at her fair that she wished to sell him, would he come? He told her that as the proceeds of the fair went to a good pur-

pose, he would pay her for the articles on the spot, but he did not wish the article itself, as he was positively opposed to fairs.

But here comes somebody, and says, "We are going to have a fair without these or any other defects." I would just say to that one, that it will be a losing job. In the first place, if they stop forcing assistance from people, the quantity of articles and money they will receive, will be so much diminished that they will not be able to have a fair. In the second place, if they charge no more for things than they are worth, a fair will be no more profitable than a fancy store or a confectionary. In the third place, if they have no lotteries, they will have no worldly customers, from whom a large portion of their profits arise. In the fourth place, if they stop overcharging, the business will become still less profitable.

I now ask you, Christian, will you continue to aid in any way, whatever, fairs? I hope not. I hope to see the time when the worldly hum of the fair-room will be hushed into the murmur of prayer—when boxes for "poor money" will dethrone grab-bags, and when all Christians will work for the church honestly and earnestly.

SENEC.

How Women may Preach.

A lady was about to leave home, for a summer's residence by the sea shore.—Before she started, she was impressed by a discourse which her pastor had delivered upon the duty of "preaching the Gospel." He considered this subject, with reference to the duty of private Christians, to do "all that in them lay, to spread far and wide the good tidings of salvation;" said that "even females could preach the Gospel; that they could induce their friends to accompany them to the sanctuary to hear the Gospel;" and in many ways, by religious counsel, by the presentation and loan of serious works, by the powerful auxiliary of a holy life, they might preach the Gospel. Now, when our Christian lady reached Cape May, she cast in her mind how she should carry out her pastor's counsel. She found at her boarding house, a young lady gifted with many excellent qualities of head and heart, but void of that chief grace of the female character, without which the most lovely woman presents to the spiritual mind, an unlovely, ungracious aspect. This young lady "living in pleasure, was dead while she lived."

The Christian lady conversed seriously with her, and persuaded her to attend the Church, in which she had been favored to hear the well remembered discourse, the spirit of which she was now endeavoring to carry into execution. Her gay friend followed her advice, became interested and soon experienced that saving change, without which the most "amiable female," must be forever banished into "utter darkness." She has now been, for a number of years, a devoted Christian, abounding in good works, and if there is a more useful Christian in the whole extent of the Union than this same once gay, thoughtless girl, we have yet to learn it.

Christian females; let this truthful incident stir you up to active effort for those whom you meet. Let each one who reads this say,—"Do I know any whom I can lead to Christ?"

Some time since several benevolent women established in the neighborhood of Cherry and Roosevelt sts., New York, what is now called "The Fourth Ward Industrial School," connecting therewith an eating-room, to which the ragged and miserable girls who live in that neighborhood were gathered, and for the consideration of a good dinner induced to spend some hours daily in receiving instruction. One day Moses H. Grinnell called at the place, and being well pleased with the efforts, and finding the rooms badly situated and not adapted to the praiseworthy purpose, at once set about practical aid in the matter. He rented for \$750 per year a neat house in Oliver st., near the Baptist Church, fitted it up for the purpose and gave it over free of charge for the use of the School, which is now thoroughly established and doing a most excellent work. Such an act needs no comment.—*Baptist Memorial.*

Dr. John Kitto, in consequence of a recent attack of paralysis, is altogether laid aside from his accustomed literary labors, on which he mainly relied for the support of a wife and a numerous young family. Some earnest friends, belonging to different Christian denominations, have determined to collect a fund for his relief, which is to be invested in trustees for the benefit of the Doctor and his family. Dr. James Hamilton, Dr. Cumming, Dr. Harris, Prof. Davidson, and Prof. McCull, are taking the lead in this benevolent project. Dr. Kitto has rendered eminent service to Biblical literature, by his valuable works; and his last great work, "Daily Bible Illustrations," filling eight volumes, he had just completed, when this fell disease prostrated him. Might you not, Mr. Editor, add to this subscription from among Dr. Kitto's admirers in America?—*Christian Observer.*

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, MAY 18, 1854.

Notice to Correspondents.

Persons writing for our columns will please bear in mind the following suggestions:

1. What you design for publication must be prepared for the press. That is, it must be written in a plain legible hand, properly corrected and pointed and every thing in its place.
2. Your real name must attend every production you send. Anonymous communications will be rejected. You can apply what signature you please so the real name is in the possession of the editors.
3. Let your communications be concise, avoiding long periods, repetitions, redundancies, &c. Above all things, save us from long, tedious, and uninteresting essays, and long continued series of articles on the same subjects.

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 persons who are convenient to them:

Rev. FRANK CULLOWAY, Chambers Co., Ala.
Rev. D. R. W. MARY, Wetumpka, Ala.
Rev. JAMES H. DEVOTTE, Marion, Ala.
Rev. G. G. MCLENDON, Pike Co., Ala.
Rev. N. H. BRAY, Montgomery, Ala.
Rev. F. H. MOSE, Montgomery, Ala.
Rev. JOHN CALDER, Talladega Co., Ala.
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 amount sent, do not appear in the receipt list in due time, we wish to be informed of it.

Rev. A. Van Hoose.

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

An Appeal to the Baptists of Ala. and the South-Western States.

Brethren, do you need a religious paper as an organ of communication between you? One that shall go forth, the herald of good tidings to families and Churches? Do you intend to have a paper of this sort, and enable those who publish it to live by their labor? Do you claim the South Western Baptist as your paper, and do you feel it to be such? It is not devoted to personal aggrandizement, nor used for selfish ends, though belonging to private individuals, but it is devoted to the cause of the Baptists, the cause of religion, the cause of God. We expect not to make money by the enterprise; this is not our aim. But we wish to subserve the interests of the great cause of all mankind, and have therefore invested our money and given our aid. We are contented to receive a bare interest on the investment, and are willing to give all profits over that amount to the Convention of this State for charitable distribution. But we are not willing to let it be an incubus upon our purse, subjecting us to perpetual sacrifice to sustain it. If others who are interested will not aid us they are recreant to their own advantage, and ought not to expect us to bear all the burden alone. We have undertaken this enterprise with the confidence that you would sustain us in it, and instead of raising the price to a higher point, as others have done, we have reduced it that it might be as cheap as any other paper of the same grade in the land. We have put it down to two dollars in advance, and made no distinction between subscribers, and have hoped for an increased number of new subscribers upon this plan. We have given full four months' notice of our intention to make this change, and have used every means we could to obtain a response. Some have come up nobly, but alas! the larger portion have not heeded our appeals, and on the first of May we were reduced to the painful necessity of striking from our list fully one half of our subscribers, or else continuing our list with the same heavy losses we had already suffered, and be convicted of not acting promptly up to our own repeated promises. As great as the loss is, therefore, and as discouraging as the duty is, we choose to make the sacrifice at once, and hope for better success hereafter.

Now brethren, consider these facts. We have removed to Tuskegee, where expenses are much lower than they would be in Montgomery, we have mails twice every day from the Railroad, and several mails concentrate here which afford us facilities nearly equal to Montgomery. But few have given us evidence of discontinuance on account of our removal; and our discontinuances up to this time have nearly kept pace with the new subscribers. Since the first of April we have been making the present change and have found to our own extreme astonishment that scarcely one half of our subscribers stood on the credit side of our books on the first of this month. Those still indebted to us vary from one number to two or more years, and we are receiving notices daily of deaths, removals and other causes of loss to us. While those who have paid in advance vary as to time from our next number on. There is now due the office probably not less than two thousand dollars of arrearage money, a large portion of which we expect to lose and are losing daily. The editors of last year have not been paid for their services, and are greatly in need of the amount.

Now brethren, look at these facts and say what ought we to do? Among the many thousands of Baptists of Alabama and other States we are left with a subscription list far short of 2000 subscribers, while we have been sending the paper, as the sequel shows, to hundreds who have not paid for it and never will. The editors have toiled hard for their support which they depend upon for collections for, as the income of the office has been consumed in publishing the paper and sending it forth to subscribers. Shall we appeal to you in vain? Will Patrons of Churches exert no influence in our behalf? Shall it be said that the Baptists of the South-West would not sustain one paper? We wait for the response, and in the mean time will use all proper care to make our paper worthy of a large subscription list.

THE PUBLISHERS.

May 10, 1854.

Corn and Meal.

We invite the attention of all in want of Corn and Meal to the advertisement of Col. J. W. Echols in another column. He has made arrangements in Tennessee for a large amount of Corn which he is receiving daily per Railroad.

Our Bills.

Some few of our brethren to whom we have sent our bills have taken offense as we feared. We find that some have entirely misunderstood the object of the bills we sent for payment in advance, regarding them as unjustifiable demands, when in fact they were designed as polite notices that we adopt the cash plan and wish the subscriptions renewed. We shall at present send bills to those whose time is about expiring to notify them of the fact and solicit their continuance. We do this because the plan we have adopted has just gone into effect and many of our subscribers will not perhaps recollect the precise dates of their subscriptions.

We have already corrected a number of errors in our accounts as they have been pointed out, and will continue to do so until all are corrected as nearly as possible. We hope that when they are discovered our brethren will not be offended, but candidly inform us and we have no doubt that we can satisfy them of our intention to do right in all cases.

50 Numbers in a Volume.

A correspondent inquires why we publish only fifty numbers in a volume. We answer, because the customs of society have established the end of the year as a time of holidays, removals, settling of business, visiting, &c., and it is difficult to keep printers engaged at that time as closely as they are all the year round. Besides it gives us time to bring up our books, make out accounts, settle up our domestic business, and if need be hunt us a new residence, etc. It is at the end of the year we intend dropping the numbers on the above named account, a number of our religious papers do the same.

Communications Deferred.

The communication of "Chronicle," came to hand too late for insertion in the present number. Other communications, among which is Brother Welch's, are deferred for a similar reason; but will appear next week.

Original Communications.

We are gratified to find the number of our correspondents increasing. We have designed to fill the larger portion of our sheet with original matter and our good brethren are now showing evidence of a determination to make our paper interesting in that way. To some of our correspondents we would suggest the importance of condensing their thoughts a little more. Two advantages will thereby be gained. More interest will be felt by the reader, and more space be allowed for others.

The Appeal and Circular of Rev. J. D. Williams.

In another column will be found Bro. Williams' appeal for aid to send the word of God to the nations which Southern Baptists have chosen as their field for Missionary effort. He has entered into the service of the Alabama Baptist Bible Society with his characteristic zeal and will doubtless do much towards promoting Bible organizations throughout the State. He asks for the readers of our paper not only to peruse his appeal themselves, but to bring it before their brethren and friends. The plan he proposes of Church and Associational Bible Societies we regard as an excellent one, having already seen the practical working of the system.

The Chunnuggee Church.

We learn that the Chunnuggee Baptist Church in this county was dissolved at its last conference meeting. The cause we suppose is the number of churches contiguous, and the difficulty of procuring suitable pastoral service.

Items of General Interest.

Elder MATTHEW HILLMAN has been elected Corresponding Secretary of the Southern Baptist Bible Board at Nashville in the place of Rev. W. C. Beck resigned.

Rev. BASIL MANLY, JR., has resigned the Pastorship of the first Baptist Church, Richmond, Va., and taken charge of the Richmond Female Institute. This is partly owing to his state of health.

Rev. A. M. POINDEXTER has been appointed Assistant Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention. He has accepted the appointment and is expected to enter upon his duties in June.

Rev. W. H. CLARK was expected to sail for Africa about the 10th inst., where he will become connected with the Yoruba Mission. He has gained many warm friends in Alabama during his agency in the State.

Rev. JAMES GAMBLE, a Presbyterian Minister, of Georgia, was at the recent Session of the Cherokee Presbytery, restored to his ministry. He had been for three years virtually suspended for an offence which he very deeply deplored, and which the Presbytery thinks was committed under mental derangement. He is now an old man and it is hoped will end his days in peace.

An interesting revival has been enjoyed among the students of the University of Virginia.

The Sacramento Baptist Church has invited the Rev. John A. Broadus of Va., to become their pastor.

THE TENNESSEE BAPTIST is out in an enlarged form with a new caption, the letters of which are the same kind as our own. It has the largest circulation of any Baptist paper South.

We find in the present number an article from Alexander Campbell in controversy with Bro. Graves; also, Bro. Graves' reply. Mr. C's article is written in quite a bold, bombastic style, in which he affects great superiority over Bro. G., and treats him and his cause with great contempt. But as the two are now to weigh each other's systems of doctrine we shall be able to judge between them hereafter.

We fear not the result.

Our Contemporaries on the Nebraska Controversy.

JOURNAL & MESSENGER.—It is not our wish, as we have already said, to occupy our columns with this vexed question. Still, it may not be amiss to keep our readers apprized of the spirit in which it is conducted by the religious press. We confess it with shame, that we have seen nothing in the secular press, which, for virulence, intolerance, and downright fanaticism, that can equal it.

Some time since, we wrote an article in reply to one in the New York Recorder, on the Nebraska Bill, which article was very kindly copied into that journal. In that article, we took occasion to remark, that the course of some of our religious papers on the slavery question was such as to excite, in the minds of all who understood that question, no other emotion than contempt. One of these papers, the Journal & Messenger, published at Cincinnati, Ohio, takes the allusion in very high dudgeon, and appropriates well nigh a column to our especial benefit. After congratulating himself, that he has reached our "moral sensibilities (!)" he says, "we shall not return railing for railing," and then in a strain very meek, charitable and pious (!) proceeds to characterize us as favoring "man piracy," "kidnapping," "men stealing," "catalogue of crimes incident and consequent to such audacious wickedness," "stealing sleeping infants from their cradles, clapping them upon the block to be sold under the hammer of the auctioneer," "keeping the key of knowledge, secular and divine, from those for whom Christ died—causing them to move through the world, from the cradle to the grave, in the thickest moral darkness—ignorant of God, ignorant of his word, ignorant of Christ, ignorant of the future—of an eternal heaven and an eternal hell," &c. &c.

It is said that when Napoleon Bonaparte invaded Egypt, he undertook to reduce a garrison which he found posted in "a bulky fort of mud." If the defenses had been timber, he could have burnt them, had they been stone, he could have battered them with cannon, or blown them up. But the huge mass of mud defied the power of all his iron missiles—they struck in and were dead. The illustrious conqueror returned from the siege in despair, to other and more profitable labor. Our brother of the Journal & Messenger must really excuse us; for we have not the remotest desire to fire into his mind of mud. We do not pretend to a title of his ability to throw that article. We cannot answer such arguments. So far as we are concerned, he is perfectly safe behind such an entrenchment. Assuring him that he is quite welcome to the former and present mark of our respects, and doubting not that they will greatly comfort and encourage him under the crushing responsibilities of the task which destiny has assigned him of purifying the Constitution of our country, the Bible and Christianity, besides matters and things in general, we leave him alone in his glory, begging only to remind him that a feather and a guinea fall with equal velocity in a vacuum.

WATCHMAN & REFLECTOR.—This paper, the organ of our denomination in Massachusetts, is edited with distinguished ability. Unfortunately, however, it is becoming very much tinged with that fanaticism, so rife at the North, which sees but one evil within the whole range of moral vision to correct—slavery. But with all its faults, we love it still. It is always more than welcome to our sanctuary. As may be expected, from the above remarks, the Nebraska Bill comes in for a pretty large share of denunciation. For our last article in reply to the N. Y. Recorder, the editor of the Watchman and Reflector gives us the following unkind cut:

"CHRISTIANITY IN THE NINETEENTH CENTURY.—The South Western Baptist in referring to the opinion of a contemporary, that slavery is unsustained by the Bible, remarks, 'That if the institution of slavery cannot be sustained by the Scriptures of the Old and New Testament, as being perfectly consistent with the highest development of Christian character, we frankly confess that we should despair of proving the right of believers to the ordinance of baptism. A "thus saith the Lord" with us is an end to all strife upon this as upon all other questions.' "A thus saith the Lord" enjoining slavery in the New Testament, even such as existed among the Hebrews, we should like to see pointed out. The South Western Baptist will oblige many by enlightening them on this point; also where in the New Testament slavery is declared to be "perfectly consistent with the highest development of Christian character." Has our contemporary any new or revised edition of the Scriptures, enabling him to speak with the assurance he does?"

Most cheerfully do we comply with the request of our brother to enlighten him, and as "many" others as possess his apparently docile (!) spirit, "on this point." And we beg him to believe that we have before us the veritable time honored "family Bible," consecrated in the affections of all Christians North and South. We have neither a "new or revised edition of the Scriptures" from which we speak with such assurance, for we are not a revisionist in the prevailing acceptance of that term. From this holy volume, then, we extract the following picture of

CHRISTIANITY IN THE FIRST CENTURY.—"Let as many servants as are under the yoke count their masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but do them service, because they are faithful and beloved, partakers of the benefit. THESE THINGS TEACH AND EXHORT. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself!"—1 Tim. 6: 1-5. Our brother can "enlighten us" by saying whether or not the deliberations of a modern abolition meeting, in which the Bible is hissed out of the house, as was recently the case, if we are to believe Northern papers, do not fill out pretty faithfully the above picture of "dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds," &c.

Again: "Servants, obey in the Lord your masters according to the flesh: not with eye service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord and not unto men: knowing that ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven:—Col. 3: 22-25 and 4: 1. See, also, Ephesians 6: 5-9.

The Appeal from Washington City.

Upon our first page will be seen an appeal in behalf of a church enterprise at Washington. That being the seat of government, and the grand central point of business for the nation, how important is it that good religious influences should be enjoyed and that all facilities should be afforded for the worship of God in that form which carries with it the simplicity and true outlines of Primitive Christianity. Baptists should rally to the aid of this noble enterprise, and have at least another respectable place of worship where our Nation's rulers live and our Nation's guests concentrate.

OUR BOOK TABLE.

HISTORY OF THE FRENCH REFUGEES, from the Revocation of the Edict of Nantes to our own days, by M. CHARLES WEISS, is neatly bound in muslin and consists of two volumes of nearly 400 pages each.

We have just received the work and have had time only to examine a few pages. It is written in a popular style, and we have seen highly commendatory notices of it among our exchanges.

It is published by Messrs. STRINGER & TOWNSEND, of New York, whose advertisement may be seen in our advertising columns.

THE SON OF THE SOUTH for May, published at Columbus, Ga., by Lomax & Ellis, and edited by James M. Chambers and Charles A. Penbody, is filled with very interesting Agricultural and Horticultural information. Price one dollar a year. It ought to be patronized by all planters and many others.

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BIBLE UNION REPORTER.—Nos. 1 and 2 have come to hand at last. It is a neat pamphlet of more than 60 pages and is published quarterly as the organ of the American Bible Union, New York. Price fifty cents per Annum. Persons wishing to gain information respecting the business of Bible Revision would do well to subscribe to the Reporter. It is edited by Wm. H. Wyckoff and C. A. Buckbee. The number before us contains speeches and reports of deep interest.

THE GAZETTEER OF THE UNITED STATES by Richard Swanson Fisher, M.D., published by J. H. Colton, New York. The agent for the above named work came into our office a few weeks ago, and exhibited a copy with which we were well pleased; and needing a work of the sort for reference we very readily subscribed for it, and were glad to receive it in a short time, not doubting it would be very useful to us, and so it may. But upon the first good opportunity we opened it, and curiosity led us to see what it says about Tuskegee, when to our great astonishment we read as follows:

"Tuskegee, p. v., and capital of Macon co., Ala.; on a small branch of the Tallapoosa river 37 miles E. of Montgomery. It contains the county buildings, etc. The 'Macon Republican' (Whig) and 'Herald' (Whig) are issued weekly, and the 'Universalist' semi-monthly. Population about 600."

We suppose the Upham creek is here set down as a small branch of the Tallapoosa river, which is about three miles off. The Herald and Universalist are spoken of as published in this place, when it is well known that the Herald, now the Auburn Gazette, has been published from the first in Auburn, and the Universalist at Notasulga. A wider mistake if possible than this is made in the number of the population, which is put down at 600, when there are doubtless over 2000. The publisher has betrayed great ignorance of this flourishing place.

A mistake is also made in reference to Auburn, which is set down as 60 miles West by North of Montgomery, instead of East by North, nearly the opposite point of the compass.

To discover such mistakes made in reference to our own dwelling places, naturally enough makes us fear that similar errors may be committed in reference to other places also, and in that proportion we lose confidence in the merits of the work itself. This Gazetteer is, however, of considerable value, and we publish the above not for the purpose of injuring its reputation, but to give a correct statement where it has committed errors.

DEAR BROTHERS: We ought to have had Archippus' hints a little earlier.

PER CONTRA.

THE NEW YORK RECORDER.—This paper, the largest and we think among the most ably conducted of any of our religious journals, has decidedly opposed to slavery, nevertheless presents a pleasing contrast with most, if not all of its Northern contemporaries upon this question, in tone and spirit. Its editor supposes that Southern men ought really to be reasoned with, instead of abused and denounced. For his gentlemanly and Christian courtesy toward us, in the pending discussion of the Nebraska question, we shall ever entertain toward him the highest regard. Referring to our last article on that subject, the editor says:

"The South Western Baptist.—This paper alone among our Southern contemporaries, so far as we know, met our article on the 'Portentous Question' with a financially reply, which we did not hesitate one moment to transfer to our columns. We were glad to see, and believed our readers generally would be glad to see, the views on that question held by a candid Christian journalist of the South; and besides, it is our steady faith that, on all questions on which Christian men are divided, truth is best reached by comparison of arguments. We took occasion in the same number of our paper to examine the argument of the South Western Baptist, and to reply briefly thereto. Our contemporary has very courteously transferred our remarks to his columns, and has offered to do the same again, if we will copy his last article on the same subject into ours. We designed to do so this week, and cut the article out for the purpose, but were prevented, partly by the state of our columns, and partly by personal engagements which have compelled us this week to neglect editorial duties. The anniversary is now at hand, and may render it impracticable for us at once to pursue this subject. We shall lay the article of our brother carefully by, and should occasion require a renewal of this question in any of its branches, it will give us great pleasure to discuss it by this mutual transfer of articles—the fairest possible method of newspaper discussion."

We can only say, that the assumption of the discussion is left with brother CURTIS. When the "occasion requires," we shall not be wanting in any reciprocal courtesy by which "the fairest possible method of newspaper discussion" may be conducted.

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Upon our first page will be seen an appeal in behalf of a church enterprise at Washington. That being the seat of government, and the grand central point of business for the nation, how important is it that good religious influences should be enjoyed and that all facilities should be afforded for the worship of God in that form which carries with it the simplicity and true outlines of Primitive Christianity. Baptists should rally to the aid of this noble enterprise, and have at least another respectable place of worship where our Nation's rulers live and our Nation's guests concentrate.

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COMMUNICATIONS.

For the South Western Baptist.
Alabama Baptist Bible Society.
To the friends of Bible distribution and especially to the Baptists of Alabama.

DEAR BROTHERS:

With an anxious heart for the success of the great work of giving the word of God to the nations of the earth, I again enter the field as the agent of the Alabama Baptist Bible Society. I re-assume the responsibilities of the important office, solemnly impressed with the belief that it will be my last work for the world, the churches and the God of the Bible. I ask the prayers of the people of God to help it forward. For in vain do we look for success from any other than the spirit that brought as the truth bright from the eternal throne. Never in the history of the gospel has the finger of God pointed so clearly to the field of labor. In the West, at home, are gathering crowds from Papal Europe, either to be emancipated from the "man of sin" by the truth, hitherto withheld, or by their errors to enslave our people to the See of Rome. God leaves it, perhaps, with us to decide. He has placed, in our hands the invincible weapon of success, the sword of the spirit. Will we use it? This will conquer in the hands of soul-loving and God-serving men. But let it be withheld, and political fanaticism, German nationalism, infidel socialism and Romish superstition will form an alliance against our republican and Bible institutions not to be resisted by human power.

In the South-West and West our own heathen, with the Chinese, are hanging upon us, and unless brought under Bible culture, will curse the country in which they live with savage cruelty, under the promptings of a golden God, which in their idolatry they will worship. These interesting fields, however, if at once possessed, will yield a glorious harvest.

China, already instructed in many branches of a useful education, and into whose vernacular tongue the Bible has been translated, with her teeming millions, (one third of the human race) is all in commotion, and almost ready to break down her walls of heathenism, that the word may "have free course, run and be glorified" among her people. Already the golden throne totters to its downfall, as its temples of idolatry are prostrated by the "one God-man" and his praying army. Let this mighty nation be brought under the full influence of the truth as it is in Jesus, and what a harvest, not only for the commerce of our country, but for the redemption of immortal souls!

Ethiopia too, is "stretching out her hands to God." Behold the opening for the life-giving word to enter through the colonies on her coasts; and then follow the devoted Bowen and his little army of Missionaries into the central regions of this dark land and say whether or not the Bible is not called for? Is not God now in Africa? and ought not his voice to be heard, speaking peace through the cross? The nations must have the Bible, the signs of the times declare it. Withhold it and millions on millions more of money will be lost in the convulsion of governments, than is required in giving it to every child of Adam now living upon the earth. In the political horizon of earth's empire are

to be deduced elements of vital strength both for life and death. Never, no, never since the introduction of Christianity into our disordered world, have the churches of Jesus Christ enjoyed such an opportunity of diffusing into the bosom of nations the mild spirit of his reign. All that is now needed is, that the spirit which brooded over the chaos of earth in the beginning should through the word extend its influence over the confused political elements and mould them into form, dividing the light from darkness and the day from night. Let me ask, in conclusion, who, from sincere devotion to the Saviour and true love to man, will give most in this good cause? The widow's mite and the rich man's thousands are here earnestly called for, in view of the welfare of mankind; the perishing condition of the heathen, and the growing kingdom of our Emanuel, in the world, in the name of Philanthropy, Christianity and the glory of God upon the earth.

P. S. I wish to state to the denomination at large, that besides asking good brethren who will receive on a circular slip, a kind of form as a basis of Church and Associational action in the Bible cause, to aid on the systematic plan, we want our more wealthy brethren to come forward in pledges and give their names and amounts for an enlarged liberality, to meet the extraordinary opening in China, among our Indian tribes and in Africa, both for Missionary and Bible operations. It is wished that those who can do so, would give even by thousands to these points. But it has been thought that in the State there could be found at least fifty, who would count it a privilege to give their pledges for \$100 each, to go to the support of the Missionary and Bible operations in China. I solicit fifty names for the amount stated, to be sent to Rev. J. H. Devotte, Marion, Ala., and for him to report them, and for the amounts to be forwarded to the Bible Society at the time of the next Convention. I solicit fifty others who may choose to give that way, to send up their pledges of \$50 each for the same objects among our Indian tribes. And to conform to shorter means, I solicit fifty others to send up pledges for \$25 each to the same objects in Africa.

Dear brethren, if you will look into the state of things in connection with the fields here opening your pledges, you will see the call for immediate aid is based upon existing wants and not upon visionary calculations. Who will first respond? Who that values the Bible and the gospel, it proclaims, through the living ministry, and has God's money can withhold when he so plainly calls for it, in the recent triumphs gained? There are those I doubt not who will meet the pledges asked and others who will go far beyond, for God has given them much, and they know their responsibility to him. What then doest thou quickly.

J. D. WILLIAMS.

For the South Western Baptist.

Religious Experience.

PIKE COUNTY, ALA., April 2, 1854.

DEAR BROTHERS: I have come to the conclusion to drop you a few lines, in my feeble manner, on the Christian travel, if I know anything about it; or I will rather speak of my own travel with which I am of course more familiarly acquainted. Ten years ago, last October, I joined the Baptist church in my own neighborhood and remain a feeble member yet, though I have had many ups and downs and have sometimes been led to doubt my change from darkness to light. I often find myself in the background doing things I ought not, and seldom doing the things that God has commanded. But I now look back to the time when God for Christ's sake sent the spirit of Elijah's God into my heart, crying Abba, Father and remember how I sought him by day and by night whom my soul loveth, until at last I was enabled to shout with joy. Then and there I resolved to serve him through life; but dear brethren, I assure you that I have fallen far short of rendering to my God the things that are his, and have often justly incurred the displeasure of him who cannot look upon sin. But his mercy has been bestowed upon me thus far and I have cause to rejoice in my daily.

Some proud hearted professors are ashamed to acknowledge their faults before the world, but I have an humble hope and am a baptist in principle, and as I believe that all Christians are people who are not ashamed to own their faults, I freely own mine, not fearing that it will prove objectionable to God's dear children, since their experience so nearly accords with my own. To them I now address myself. Dear brethren, we have great reasons to fear from the universal declension and coldness in the churches that too many of us have neglected our duty, and will be regarded as children of the night and not of the day. So let us "awake to righteousness, let us work while it is day for the night cometh when no man can work. Let us turn our eyes within and see whether we be in the faith or not, for we have no lease upon our lives, and our lives are compared to a vapor which appeareth for a moment and is gone."

WILSON DYCHES.

The above we extract from a letter of Bro. D., which was written to us partly on business connected with our office. No doubt his past experience will be read with pleasure by many who have traveled along the same straight and narrow way.

For the South Western Baptist.

DEAR BRO. HENDERSON:

The subjoined letter explains itself, and develops the true spirit of benevolence. It is so much in harmony with my views as to the motives which ought to elicit contributions, that I cannot withhold it from your Baptist, omitting, however, the donor's name. Ten thousand such donors could make our Home enterprise live and thrive.

JOSEPH WALKER,

Cor. Secretary.

Rock Hill, Perry Co., Ala.,

May 7th, 1854.

BRO. WALKER:

Dear Sir:—Enclosed, you will find ten dollars to aid in erecting the Baptist Church in New Orleans. It is a small sum, but I am not ashamed to send it. If I cannot give as much as many others, I feel that I can do something and

PONTREY.

From the Western Recorder.
MY SISTER'S GRAVE.

BY LIZZIE N. LAWRENCE.

I am sitting in the church-yard now,
Where I never sat before,
And weeping o'er my sister's grave
That I shall see no more.

I am leaning on thy tomb, sister,
Where ivy and myrtle grow,
And singing songs and hallowed praise
Of that eternal shore.

One more word from thee, dear sister,
Would ease this aching heart,
And bring in mind, yes, here in mind,
The hour we had to part.

The hour we had to part, sister,
Was a solemn hour to me,
And as I lingered 'round your bed
You entered in eternity.

We wept and called you home, sister,
But you heeded not our call,
You sought the realms of Paradise,
To live with Christ, your all.

The winds howl 'round your grave, sister,
But you cannot hear their sound,
For God hath taken you home to rest,
And you're laid in the icy ground.

Farewell, sister, now I leave thee,
When the toils of life are o'er,
I hope that we will meet again
On that eternal shore.

GIVE.

BY MRS. L. H. SIGOURNEY.

"It is more blessed to give than to receive."
Give prayers: the evening hath begun;
Be earlier than the rising sun:
Remember those who feel the need;

Remember those who know not God;
His hand can boundless blessings give;
Breathe prayers, through them the soul shall live.

Give alms: the needy sink with pain;
The orphan mourns, the crushed complain.
Give freely: hoarded gold is curse,
A prey to robbers and to rust.

Christ, through his poor, a claim doth make;
Give gladly, for thy Saviour's sake.

Give books: they live when you are dead;
Light on the darkened mind they shed;
Good seed they sow, from age to age;
Through all this mortal pilgrimage;

They nurse the germs of holy trust;
They wake the slumbering when you are dust.

Give smiles, to cheer the little child,
A stranger in this thorny wild;
It bringeth love, its guard to be—
He, helpless, asketh love from thee.

Howe'er by fortune's gifts unblest,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter;
Though in temptation's willies fall,
Condemn not—we are sinners all.

Give words that heal, and words that teach.
Give thought, give energy, to themes
That perish not like fly's dreams;
Hark! from the islands of the sea,
The missionary cries to thee;
To aid him on a heathen shore,
Give thought, give energy, give toil.

Baptist Memorial.

guage seems ordained of God to become, in the last age of the world, when men shall cease all attempts to build babels, the "one speech" of the entire race, and is rapidly spreading north and south.

But the Bible speaks of a great First Cause, infinite in wisdom, in power and goodness—makes all rational beings accountable to Him from whom they have received life, breath, and all things, and by whom they all live, move, and have their being; and lays all under tribute of gratitude and homage to swell the amount of the revenue of His glory. It speaks not of the mysterious, and, to us, untried future. It pronounces the sentence of death, but holds out the hope of life. It affirms man's mortality, but offers him immortality. It threatens him with corruption, but proffers him incorruption. It dooms him to the grave, but points him to the skies.

It makes his highest enjoyment depend on the state of his heart toward God, and the conformity of his life to the eternal laws of right, as revealed from heaven. It kindles up in the heart of man the purest affections for the Divinity, and kindest feelings for his fellows. It is the anchor of our hope. It should be the pride of our youth, the glory of our manhood, and solace of our old age. It has rejoiced its myriads in the hour of death, by giving them a passport to life eternal. Let us give it to the world, faithfully translated, as an evidence of our ardent desire for the highest felicity of our species.

And, finally, let us imbibe the spirit of Him who, though He was rich, for our sakes became poor, that we through His poverty might become rich. Let us love one another with a pure heart fervently. And let us keep His commandments, that we "may have a right to the tree of life, and that we may enter in through the gates into the city."

And when the Lord Jesus shall descend from heaven, with the voice of an archangel, and with the trump of God—when the ashes of the saints of all ages shall be stirred by the spirit of life, and the earth and the sea shall give up the dead which are in them—when the saints shall be changed from mortality to immortality, in a moment, in a twinkling of an eye—when all the righteous, both small and great, shall put on the bloom of an endless life, and shall enter into the Kingdom prepared for them from the foundation of the world, may we partake in this inheritance of the saints in light, and in all the ardor of immortalized being, contribute to the final and eternal revenue of the Glory of God and the Lamb.—*Gospel Banner.*

The Number of the Israelites who left Egypt.

Is it not worth while to compare, seeing the Spirit of God has thought it meet to transmit to us the very numbers, the entire state of Israel, as it were, at the time of its descent into Egypt, and at its departure thence? The whole number which accompanied Jacob from Canaan, when driven thence by the famine, himself included, was sixty-six; which, added to the family of Joseph already in Egypt, consisting of himself, Asenath, the daughter of the priest of On, adopted by marriage into the family of Abraham, and their two sons, the amount is seventy, when they left that country. In a period of little more than two hundred years, they are increased to the amazing sum of six hundred thousand men of military age, without reckoning females, children of both sexes under twenty, and old men of sixty and upward; for that was the age of superannation among this people. Taking, therefore, the calculation so low as four of all other descriptions for one of the military age, that is, males from twenty to sixty, the whole number of the descendants of Abraham that left Egypt, must have been at least three millions. So, that, dividing the whole time of their sojourning there into periods of twenty years, it appears that their number was multiplied nearly three times every twenty years. Now, if we consider, that the most rapid state of population in the ordinary course of nature, and in circumstances the most favorable to it, is a doubling the number of inhabitants every twenty years; and that only in the earlier ages of a people or colony; what must we think of this amazing increase in circumstances the most unfavorable; in a people cooped up in a narrow district, and that district not their own, but the property of a nation much more powerful than themselves; a people among whom marriage was grievously discouraged by the want of liberty, by hard and oppressive labour, by subjection to the despotism of a foreign prince, by penal edicts which doomed all their male children to death, and by which, doubtless, multitudes perished, together with their natural increase? The multiplication of Israel in a proportion so great, in a progress so rapid, in a situation so unfavourable, will be in reality found a miracle, though less striking to a superficial observation, being gradually and imperceptibly performed, upon closer attention, a prodigy equal or superior to any that were wrought in immediately effecting their enfranchisement. And this leads us to the grateful acknowledgment of God's wise and gracious providence, in its ordinary operations and effects. What is daily preservation but creation—one omnific "LET THERE BE," daily, every instant repeated? What is the progress of vegetation, of life and reason, but the continual interposition of the great Source of all being, life and intelligence? What is dissolution and death, but the supporting, vivifying power of God with-

drawn from the body which is just now inhabited?

This vast host was accompanied with what Moses calls a mixed multitude. This is supposed to have been made up of the produce of marriages between Israelites and Egyptians; of Egyptians, who, from the miracles which they had seen wrought in favor of Israel, had been determined to follow the fortunes of that people; and of neighbors who, in the ordinary intercourse of mankind, might be brought into contact with them, who, through fear, interest or curiosity, might be induced to follow their camp.—*Hunter's Sacred Biography.*

From the Watchman and Reflector.

What's in a Name?

"Mother," said a little girl with earnestness, "Mother, is there only one Christian in Washington street?"

"Why my dear child, what do you mean?"

"Mother, I mean just what I say; I never mean any thing else."

"Why yes, my child, I trust there are many Christians in Washington street. It is a very long street, and I know of many there whom I believe to be very good people."

"Why do they not say so, then?—Why do they not put it on their signs?"

"That, my child, would be very foolish. Christians do not make a show of their religious profession."

"I know that, mother; but you said yesterday that a true Christian is never ashamed of his profession. I should think if a man is a real Christian he would be willing to say so on his sign."

"Perhaps, too, if a man is not a Christian, you would have him say it upon his sign."

"No, indeed not, mother; he ought to be ashamed of that."

"But I wish to know why you asked me the question?"

"Because, mother, I have had a good many thoughts upon the subject. I wish you would trade at No. — I like that store. The man who keeps it is honest."

"How do you know he is honest?"

"Because I heard you say that a Christian man is an honest man. I am afraid they are not honest at the other stores."

"What reason have you for such fear?"

"Because, mother, I do not see that they are Christians. If they were, I am sure they would say so. I am afraid, if you trade with them, you will be cheated."

"There is something about this, my child, that I do not understand. I wish you would explain yourself."

"Why, mother, you know I walked out with Bridget this morning. At No. — in Washington street I saw the word Christian in large letters on a sign. We walked a long way on both sides, and I looked at every sign; but I saw that word in no other place. I could not help thinking how few Christians there are in that long street."

"The word you saw must be a man's name."

"Perhaps so, mother; but do not words mean something? Our minister read last Sabbath that the disciples were called Christians first in Antioch—Was not the name given them because they were the disciples of Christ?"

"It is one thing, my child, to be called a Christian, and quite another to be a Christian. The name is nothing without the reality. This Mr. Christian may be a very good man; but he is probably no better than a hundred others in the same street."

"Well, mother, I like the name. It has a good meaning. The man, I am sure, would not put it out there in every body's sight, if he was not good. If he is not perfectly honest, he ought to change his name. I never wish to think of the word Christian as meaning any thing but real good; do you mother?"

"It is time for you to go to school,"

"Anonymous Books."

A correspondent of the Gospel Banner, in speaking of the authors of anonymous works, among other interesting works in the literary world, gives us the following information respecting the popular works named.

The Philosophy of the Plan of Salvation, though published at the East, has a Western man for its author.—How many copies of this work have been disposed of we have no idea, but we do not remember that, since its publication, we have looked over the books of any religious family—even where they amounted to but fifteen or twenty—and missed this volume from the collection. The Rev. James B. Walker, of Cincinnati, has in vain attempted to conceal himself behind the modest signature of an "American Citizen."

Sunny-Side—a book which has filled with tears the eyes of many ministers—was written by the wife of Prof. Phelps, of Andover. Her other writings are A Peep at No. 5, (a description of the city pastor's life, as Sunny-Side of the country clergyman's), Tell-Tale, and the Angel Over the Right Shoulder.

The Last Leaf of Sunny-Side has been published since her death, which occurred last year.

Shady-Side, its author says, was not suggested by the preceding work, but was nearly finished when Mrs. Phelps announced her book. It presents as its name implies, the other side of the picture. Its portraits are from life, and so truthfully drawn that they were instantly recognized by her husband's parishioners, and the authorship was thus betrayed. She has suffered no little persecution, in consequence, from those who very foolishly acknowledged how closely the cap fitted. Her name is Mrs. Hubbard. She is a sister of Rev. A. L. Stone, of Boston, and was settled at East Avon, Conn., while writing her book.

Facilities for Proselytism.

The ease with which great nominal success might be won by our missionaries is strikingly illustrated in a recent communication from Dr. Macgowan. China is not the only field that could furnish instances of this.

If mere proselytism were our aim, the limits to success would not be small. Nothing is more common than to have applications for baptism from those in our employ, or from persons who wish to be. And of late, not a few men of standing have shown a desire to be connected with us, owing to the unsettled state of the country. During the late riots, the gentleman from whom we purchased the ground on which our church is built, commenced attending our services so regularly, that I began to entertain hopes respecting him, and desired the assistants to be assiduous in visiting him at his residence, to impart special instruction. Their backwardness in doing so was subsequently explained by the rich man's conduct. They surmised at the time, that he sought protection from the female rioters under the shadow of the church, which, in fact, was the case. On the restoration of order, he discontinued attendance. A man possessed of considerable property is in the habit of attending my Bible class, has acquired much information respecting Christianity, and says he wishes baptism. But he is constantly harassed by poor relations, who, through intimidation and prosecution, are gradually wresting his inheritance from him. And there is reason to believe that he thinks that by being so far connected with foreigners as to belong to their religion, none would dare to molest him. Thus we are liable to be deceived by the professions of the rich as well as the poor.—*The Macedonian.*

WHERE DO THE CRIMINALS COME FROM?—Out of forty boys recently confined in the House of Correction in South Boston, but two were from under Protestant influence; He remaining thirty-eight were Roman Catholics.

There are more crimes committed yearly in the intensely Popish county of Tipperary, than in the six northern Protestant counties of Ireland. The proportion of culprits in Cardinal Wiseman's diocese, compared with the Protestants, is twenty-four to one.—*Ex.*

Business Cards.

SEALS & COX.
Attorneys at Law, and Solicitors in Chancery
WILL practice in the counties of Barbour, Pike, Macon, and Russell, and in the Supreme Court.
D. M. SEALS, J. M. COX,
Clayton, Ala. Tuskegee, Ala.
April 18, 1854. [1-]

CULLEN A. BATTLE,
ATTORNEY AT LAW,
TUSKEGEE, ALA.
WILL practice in the various Courts of Macon, Russell, Chambers, Barbour and Pike counties, and the Supreme Court of Alabama, and the United States District Court at Montgomery.
Jan. 1854. 36-1y

N. GACHET,
ATTORNEY AT LAW,
TUSKEGEE, ALA.
Feb. 9th, 1854. 39-1y

JOHN T. MORGAN, A. J. WALKER,
Late of Chilton & Morgan, Late of Jacksonville,
and Rice & Morgan, and Rice & Morgan,
TALLADEGA, ALA.
ATTORNEYS AT LAW, AND SOLICITORS IN CHANCERY.
PRACTISE in the various Courts of Barbour, Cherokee, DeKalb, St. Clair, Shelby, Coosa, Tallapoosa, Macon, Russell, Chambers and Randolph, and in the Supreme Court of the State at Montgomery.
See Strict and prompt attention paid to the collection of claims.
October 7, 1853. [1-]

GUNN & HENDERSON,
ATTORNEYS AT LAW,
And Solicitors in Chancery.
WILL practice in the Counties of Macon, Chambers, Russell, Pike, Tallapoosa, and Talladega, in the Supreme Court of the State, and the United States District Court at Montgomery.
Geo. W. GUNN, J. H. HENDERSON,
Tuskegee, Ala., Feb. 10, 1854.—40.

HODNETT & HOWARD,
PHYSICIANS & SURGEONS,
TUSKEGEE, ALA.
January 2, 1854. 39

GEO. P. KELLY,
Commission Merchant,
MOBILE.
PROMPT and personal attention given to all business entrusted to my care.
May 13, 1853. 3-1y

HOOTEN & MARQUIS,
ATTORNEYS AT LAW,
MACON COUNTY, ALABAMA.
WILL practice in co-partnership in the various Courts of Macon, Montgomery, Pike, Russell, and Tallapoosa counties; in the Supreme Court of Alabama, and the United States District Court at Montgomery.
HENRY C. HOOTEN, GEORGE MARQUIS,
Union Springs, Ala. Tuskegee, Ala.
March 2, 1854. [42-4]

DENTAL LABORATORY.
DRS. COBB & McELHANY,
HAVE associated themselves together for the practice of their Profession. Their Office is opposite the "Drug Store," where they have every facility for executing with neatness and dispatch, from one to a full set. They manufacture Black Teeth of any Shade, or color to suit Patients. They are also prepared to get up in the very best manner, the celebrated COTTONS GUM on platinum Plate. Particular attention is called to their improved style of filling Teeth. A large supply of newly invented Instruments, enables them to extract teeth without subjecting the patient to half the pain hitherto incident to such operations.
They would announce to the citizens of Tuskegee, and surrounding country, that their services may be obtained by application through the mail.
G. S. COBB,
F. G. McELHANY,
Autumn, Ala., Feb. 28, 1854.—41-1y.

JOB WORK
NEATLY EXECUTED AT THIS OFFICE.

TO YOUNG MEN.

PLEASANT & PROFITABLE EMPLOYMENT.

Young men in every neighborhood may obtain healthful, and profitable employment, by engaging in the sale of useful and popular Books, and canvassing for our valuable Journals. For terms and particulars, address post-paid,
FOWLER & WELLS,
No. 308 Broadway, New York.

P. S.—All agents who engage with us will be secured from the possibility of loss, while the profits derived will be very liberal.

FOMROY & GREGORY,
AT THEIR
FASHIONABLE CLOTHING STORE,
Corner of Market and Court Street,
MONTGOMERY, ALA.

ARE constantly adding to their already very large stock of **Spring & Summer Clothing**, all of which is manufactured by the very best Workmen, and in the latest styles and of the most durable materials. They have just received from New York, Philadelphia, and Boston, and they feel confident they can please in style, fit, and quality of goods. Their assortment of furnishing goods is also very complete, consisting in part of Shirts, Shirt-Collars, Stocks, Cravats, Half Hose, Boots, Shoes, Hats, Caps, Umbrellas, Walking Canes, Carpet Bags, Trunks, Valises, India Rubber Goods, &c., &c.

COUNTRY MERCHANTS, can be supplied with everything in our line at prices which can not fail to please.
April 6, 1854.

J. S. PARKS
ANNOUNCES that he is having a
Room fitted up in Mr. ALLEN'S
Hotel for the purpose of
taking
DAGUERRETYPE
LITHOGRAPHS.

AND as soon as the building is completed he will be prepared to receive customers equal to any in the South. Although comparatively a stranger to most of the citizens of Tuskegee he hopes that a better acquaintance will prove mutually agreeable.
For further information apply to:
J. S. PARKS, 100 N. 3rd St., New York, N. Y.
Tuskegee, March 30, 1854.

SPRING GOODS,
FOR 1854.

WE are daily receiving, and will have by the 20th March, our stock complete, consisting of every thing usually kept in Dry Goods establishments, among which are:

Handsome Berberes of the finest fabrics and latest styles. Beautiful Organdies, Printed Jacquets and Swiss Muslins, Plaid Muslins, Embroidered Swiss, &c. Our stock of Jacquet and Swiss trimmings, Flouncings, Collars, Under-sleeves, Chemises, &c., cannot be surpassed. We will say nothing about our stock of Staple Goods, as that will always be found complete. In fact, we are so well supplied that our stock of Bonnets will not fail to please, as patterns have been taken to secure the latest styles, made of the finest materials. Call and examine the above articles for yourselves. We particularly invite the attention of the Ladies.

And now for a word or two to you, Gentlemen. If you will favor us with a call we are sure that we can show you a good stock of Clothing, Hats, Boots and Shoes as you will wish to look at, with prices so low that we have no doubt in addition to this a complete assortment of Boys' Ready Made Clothing. Purchasers will please call and examine our stock before purchasing elsewhere.

We return our sincere thanks to the public for their liberal patronage heretofore extended, and hope by strict attention to business to merit a continuance of the same.

J. & R. STRATFORD,
TUSKEGEE, ALA.
March 23, 1854. [45-3m]

2,000 POUNDS POTASH.
ALSO,
Fresh Preserves, Pickles, Sardines, Table Salt, &c., &c., will be found at the Large Bottle.
March 30, 1854.—46.

10,000 CIGARS.
Just received at the New Drug Store, sign of the Large Black Bottle.
March 23-1854.

Mother's Relief, Moffatt's Medicines, Mustang Linctum, R. B. Relief, Cherry Pectoral, Sarsaparilla, S. R. Townsend & Co., Indian W. Cherry, Thor's Extract, and various other Patent Medicines will be found at LEGRAND & JONES Drug Store, Sign of the Large Bottle.
March 23-1854.

White Wine Vinegar, 2 Casks just rec'd. by LEGRAND & JONES.
Sign of the Large Bottle.
March 23-1854.

Sulphate Quinine,—A large supply for sale here. Sign of the Large Bottle.
March 23-1854.

GARDEN SEEDS.
A large assortment will be found at the Brick Drug Store. Sign of the Large Bottle.
March 23-1854.

LAMP TRIMMINGS AND NEATFOOT OIL will be found in large quantities at the
Sign of the Large Bottle.
March 23-1854.

Hyson Tea. A superior article will be found at the Sign of the Large Bottle.
March 23-1854.

NOTICE.
BIBLES & TESTAMENTS can be obtained from the Depository of the Alabama Baptist Bible Society, Montgomery, care of L. T. Tichenor.
Wetumpka, " J. D. Williams.
Selma, " McCraw & Prestidge.
Gainesville, " Wm. Howard.

NEW GOODS.
PORTER & ISBELL invite public attention to their superb stock of Merchanandise, both Spring and Fall. PRICES, STYLES, AMOUNT, AND QUALITY, their stock will sustain the reputation of their predecessors, and maintain a position which challenges competition.

The Ladies are particularly requested to observe the various lines in their department, as special attention is given to the selection of the best goods, and the most fashionable styles, has been given.
May 4, 1854-47.

Monthly Advertisement of New Publications
EVIDENCES OF CHRISTIANITY, by Rev. J. P. Tustin. 50
Tracts on Important Subjects. 40
Bible Church for the Christian's Home. 35
Memoir of Mrs. Comstock. 30
Memoirs of Distinguished Christians. 30
Christ our Life. 25
Christian Progress. 25
Priest and the Huguenot. 25
Rogee's Testament. 25
Summer Cruise, by Dr. Choules. 25
Sign of the Cross. 25
Trinity or Trinity of the Truth. 25
Religion of the 19th Century. 25
Christian World Unmasked. 25
Canning's Works, 6 vols., Eng. Edition. 60
Carson's Works, 2 vols. 45
Riley's Bible Illustrations, 8 vols. 80
25 Books sent by mail, postage paid, at the rate of one cent an ounce. For \$10.00, the amount of \$9 will be sent postage paid.
GEORGE PARKS & CO.,
Agents Sec. Rep. Publication Society.
April 6, 1854. [1-] Charleston, S. C.

Judson Female Institute,

MARION, PERRY COUNTY, ALA.

Number of students last session, two hundred and five—from Alabama, Mississippi, Georgia, Florida, Arkansas and Texas.

The Faculty consists of the Principal, Prof. M. P. JEWETT, with thirteen Professors. Teachers and other officers, associated with him in conducting the Institute.

This Institution has entered on its fifteenth year of unintermitted and increasing popularity, and is now the oldest Female Seminary and the largest, in the South, under the direction of the same Principal.

It is located in an elevated, broken, dry and healthy region, removed from any river, creek, or swamp. Sickness among the teachers and pupils is almost entirely unknown. Young ladies coming from various parts of Alabama and the neighboring States, in feeble health, here acquire firm health, flesh, color and vigor, often to the astonishment of parents and friends.

A Railroad is now in progress, and will speedily be completed, connecting Marion with the Alabama river on the east, and with the Mobile and Ohio Railroad on the west; thus bringing the Judson within a few hours' ride of Mobile.

The Regular Course of Study prescribed for those who aspire to the honors of Graduation is elevated and extensive. The Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a Diploma. This Course occupies four years.

It is not expected that all the Pupils will pursue the regular course. Young Ladies may enter the Institute at any time, and pursue such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the "PARTIAL COURSE." This embraces the English studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a Certificate of Scholarship.

The ablest Professors and Teachers are engaged in this department. There are in the Institute thirteen Pianos, one Harp, several Guitars, a Violoncello, Violoncello, and various other instruments.

The head of this department is CHARLES LOHRN, A. M. P. LOHRN is a native of Prussia and a graduate of the Royal University of Berlin. Born a musician, he was educated for the Musical Profession, under the greatest masters of Germany and Italy. An adept in Counterpoint, Fugue, and Harmony, Thorough-Bass, Harmony, Composition, Vocalization and Instrumentation, he composes with facility, and performs with taste and skill on all stringed instruments. The Piano, Harp, and Guitar are his favorites. In his brilliant execution he has won the highest honors in the southern country, and is superior to any in the United States—his style being distinguished by elegance and beauty, and marked by beauty, expression, and pathos.

For ten years he has been constantly engaged in teaching his favorite instrument, and his kind and pleasing manner, his patience and perseverance, his remarkable quickness to perceive the peculiar deficiencies of his pupils, and his talent and tact in applying the proper remedy, have secured him the greatest success in his studies. His love of the art, his ability to simplify and explain the intricacies of the science to the student, his energy and devotion always arouse the greatest enthusiasm in his pupils, and enable them to gain the highest distinction.

LOHRN is a naturalized citizen of the United States, having taken his oath of citizenship in 1848, and he is much esteemed for his residence of the South, and he is an ardent friend of the race of color.

The Professor at the head of the Department is responsible for the Plan of Teaching. In the execution of his plan, the Teachers associated with him cooperate, and are distinguished by their ability. Perfect uniformity is maintained throughout all the parts of the system. To give to the pupils the highest possible advantages, every individual Musical scholar receives, separately, the personal attention of the Professor, while the most advanced receive instruction from him alone.

Young Ladies wishing to learn our Harp, or to acquire brilliancy of execution on the Piano and Guitar, would do well to finish their Musical studies in the Judson.

THE APPARATUS AND CABINETS belonging to the Institute, recently much enlarged, are ample for all the ordinary purposes of instruction in the Natural Sciences.

FULL COURSES OF LECTURES are given by the Professor of Chemistry and Natural Philosophy, accompanied by all the Experiments found in the Text Books in use, and by many others.

A Boy or Visiting, composed of gentlemen of high standing, selected from the various southern States, is appointed by the Trustees to attend the Annual Examination. The various classes are examined, always in presence of the Board, and often by the members themselves with great strictness and impartiality.

MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

THE MANNERS, personal and social habits, and the MORALS of the young ladies, are formed under the eye of the Governess and Teachers, from whom the Pupils are separated.

The Boarders never leave the grounds of the Institute, without the special permission of the Principal.

They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governess.

They are allowed to spend no more than fifty cents each month from their pocket money. All Jewels, or every description, is interdicted.

Any young Lady Dipping Scurf, or bringing Snuff into the Institute, is liable to instant expulsion.

LETTERS for the Pupils should be directed to the care of the Principal, post-paid. All correspondence, except between Pupils and Parents and Guardians, is liable to inspection.

No young Lady will be allowed to have money in her own hands; all sums intended for her benefit must be deposited with the Principal.

No accounts will be opened in town, except under special direction of the Principal or Governess. When apparel is requested to be purchased, it is expected that funds will be forwarded for that purpose.

To promote habits of economy and simplicity, a Uniform