

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, JUNE 1, 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 obituary notices, 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 those who are convenient to them:

Rev. FRANCIS CULLOWAY, Chambers Co., Ala.
Rev. D. R. W. McIVER, Wetumpka, Ala.
Rev. JAMES H. DOWDIE, Marion, Ala.
Rev. G. C. McLEOD, Pike Co., Ala.
Rev. N. H. BLAY, Montgomery, Ala.
Rev. F. H. MOSS, Tusculum, Ala.
Rev. JOHN CALDWELL, 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 travelling agent for the South Western Baptist. We commend him to the confidence of the public.

Communications Deferred.

Several valuable communications are deferred this week for the want of room, but shall receive prompt attention, among them are the letters of brethren O. Welch, J. D. Williams, J. M. Russell, and others; also the sermon of Bro. O. Echols and some queries with answers prepared.

The proposed Convention at Milltown.

We regret to see dissatisfaction manifested among our brethren in regard to this call for a Convention, as the least misunderstanding is always to be deprecated. We received the call from the brethren whose names are appended, and coming from so respectable a source took great pleasure in giving it a place in our columns. Our columns being crowded with interesting communications from our correspondents, we felt the necessity of abridging it after the first insertion, and took the liberty to leave out the preamble. Since the call appeared, two of our highly esteemed brethren have written to us calling for explanations, and we learn that two of those whose names were appended to the call have also withdrawn them, we know not why.

As it is expected that our columns will be used to canvass the matter, we beg leave to say that we cannot just now allow much room for the discussion, and our brethren must be concise and respectful in their letters.

We hope our brethren will not consider us too officious when we suggest that under the circumstances it would be prudent to withdraw the call in its present form. And if it is thought desirable to hold a temperance Convention at Milltown, that the delegation from churches be dispensed with, and let brethren meet together on their own authority and discuss questions of interest as they may think best. It will not then be troubled with the dread of ecclesiastical assumption, and brethren may all meet on a common level and exchange ideas freely in regard to the great cause. It would also be prudent to set another time for holding the Convention as that is a peculiarly scarce time of year in the way of provisions in almost every neighborhood.

Items of general interest.

The *New Orleans Baptist Chronicle* which has heretofore been published semi-monthly is now changed into the *New Orleans Weekly Chronicle* and published in the book form making at the end of the year a volume of 416 pages. Subscription price \$2 00 a year in advance.

"ANOTHER METHODIST MINISTER."—Rev. E. Stockman, a Methodist minister, received Scriptural baptism in Portsmouth, N. H. on the first Sunday in April. He had been dissatisfied with his (supposed) baptism for some time.

LOCATION OF THE METHODIST BOOK CONCERN, SCOTLAND.—The debate on the location of the Book Concern was brought to a close on the sixteenth day of the session of the Conference. We gather from the report that there were six ballottings: Nashville, Tenn., Louisville, Ky., and Memphis, Tenn., were prominent. At the sixth ballot, it was decided in favor of Nashville by a vote of 60 for Nashville and 57 for Louisville, giving a majority of three for the former.

Three bishops have been elected by the Methodist Conference at Columbus, Ga. Dr. George F. Pierce of Georgia was elected on the first ballot; Dr. Early of Virginia on the fifth; and Mr. Kavanaugh of Kentucky on the seventh ballot.

The location of the book concern and the election of bishops were regarded as two of the leading measures to be decided by the Conference at its present session.

The contributions to the English Wesleyan Missionary Society, for the year 1853, amounted to about five hundred and seventy-three thousand dollars, being an increase on the preceding year of about \$45,000.

The following notice was observed on the door of one of the Churches in London: "It is particularly requested that mistakes be not worn in this Church during Divine service."

REVIVAL IN THE FIRST BAPTIST CHURCH IN CHARLESTON, S. C.—From the Southern Baptist we learn that quite an interesting revival has been enjoyed. Twenty-seven white persons have been baptized and ten colored, the most of whom are the fruits of the revival. Several others are indulging christian hopes, and yet a larger number are the subjects of deep religious impressions. Nearly half of the number baptized are gentlemen and heads of families.

Rev. W. N. Walker of Ohio on the 19th ult., baptized Rev. Asa Stevens, a Methodist minister and his wife.

Good Tidings.

We extract the following information from a letter received from Rev. W. D. Harrington of Chambers Co., written mostly on business.

"There is peace in the church so far as I know and once in a while a member is added by experience. I have been baptizing every month since last July except January and February, and still find experiences and think the persons enjoying them will join soon. May the good Lord continue to bless us."

Our Correspondent Y. N. L.

In the communication of Y. N. L., on our first page we find the following paragraph:

"But most of all, the veil that hung in the Temple, concealing from all eyes the Holy of Holies, which none might enter through except the Jewish high priest, was rent from the top to the bottom. With the rending of that veil ended the Jewish dispensation. Night came upon the land. That crucified body was laid in the tomb. Another day passed. One more night came, morning again dawned, but the body was no longer there. It had arisen from the dead. A few days afterwards, the risen One, he that had power over the grave, assembled his disciples together, commanded them to go into all the world, to proclaim to every human being the message concerning himself, his truth, and then he left the world and the third dispensation, called for his Author the Christian dispensation, was fully commenced."

If we understand Bro. Y. N. L. in these remarks he places the end of the Jewish dispensation at the rending of the veil of the temple; and the beginning of the Gospel dispensation after the resurrection of Christ. If this is his meaning we must be allowed to differ with him on that point. This question is fully settled by our savior himself in Luke 16: 16, where he uses the following language: "The law and the prophets were until John since that time the kingdom of God is preached, and every man presseth into it." We also commend to the consideration of our brother the following passages of scripture. Matthew 11: 25, 31, 32. Acts 1: 15, 25.

This question is also discussed with great ability in an essay upon John's baptism written by Rev. Robert Fleming of Georgia, in which Y. N. L. will find the position we take fully sustained.

For the South Western Baptist.

MAY 10, 1854.

QUERIES.

Brother Editors:

In my short search after truth I find myself troubled about the following queries and as I am a poor man and unable to buy commentaries and but little time to read I would like to be informed. I have however been reading your valuable paper some few months and from my acquaintance with it, I would as soon rely upon it as upon any other medium of information with which I am acquainted. And seeing that you answer some queries I have decided to propose the following which you can answer if you feel disposed, and you will oblige an humble inquirer after truth.

1. Where was the first Christian Church constituted?
2. What is the best authority for the present form of written Constitutions?
3. What is the authority for receiving persons under the watchcare of the church, who have been excluded from other churches. And if such persons are taken under the watchcare of a church and prove refractory, what treatment should they receive from the church, remembering that it is inconsistent to make a test of fellowship if no fellowship exists?
4. Is it right to report church members to the church for discipline, upon worldly testimony; and is it right to admit the evidence of persons who are not members of the church at all.

Please give these queries such an answer as you may deem advisable.

Yours with due Respect,

W. C. D.

Remarks.

Without pretending to set up our judgment as a standard either for churches or individuals, we will give our opinion as it is so respectfully solicited by the querist; and it can be taken by our readers and valued according to its merits.

1st Query. We answer, the first Christian Church was constituted at Jerusalem, the history of which may be found in the acts of the apostles.

2nd Query. We regard the present form of written constitutions to be based upon expediency only. In the apostolic age there were no divisions and subdivisions of Denominations like there is at present. The churches were organized according to the same rule, and it was only to know the apostolic plan, to know the outlines of any church organization. But now there are many sects, each one claiming the bible as its rule of faith and practice, and yet each one differing from others. In the midst of such diversity of opinions and practices it is found expedient for baptist churches to give an outline of what they conceive to be the true principles of Gospel truth and church organization, that they may not be blinded with sects which differ from them so widely on some important points; and that the world may see how they interpret the true teachings of God's holy word. The use therefore of written constitutions and confessions of faith is to distinguish baptists from other sects. But baptist churches do not look to their constitutions nor abstracts of faith as their authority, they emphatically adopt the principle of Chillingworth, "the bible alone is the religion of Protestants," or as the sentiment is expressed in their own language, "We believe the Holy scriptures are the word of God, and the only rule of faith and practice."

3d Query. We answer very briefly, that a Church in our opinion, has no authority to receive an excluded person under its watchcare in any other way than simply to observe his conduct and see whether he exhibits the genuine evidences of repentance for his sins, acting upon the general principle of endeavoring to restore the erring to the path of duty. It is a mere observance of his deportment, and in no sense nor in any degree to be considered as implying membership. And if such a person is found not exhibiting the evidences of repentance and the spirit of the gospel as he ought, he is to be regarded simply as an excluded person, and no Church action is necessary whatever, since he is in no sense a component part of the Church.

4th Query. We feel so as difficulty in answering this, as we are aware that wise divines differ upon it. But we venture our opinion, which can be valued as it merits. We believe, then, that while great caution should be used in the reception of testimony from those who are not members, that no rule exists which forbids the admission of such testimony when it is received under proper circumstances. Of course the Church must judge candidly whether the circumstances warrant the admission or not, for there is no other tribunal to decide the point for it.

Farmville Bible Society.

We take pleasure in presenting to our readers the familiar letter of our esteemed Bro. Bedell, who is an efficient deacon of Farmville Church, near Auburn. We know the Farmville brethren to be whole-souled friends to every good cause, and need only to have their attention properly directed to enlist them in behalf of a good object. Bro. Williams is making his mark wherever he goes.

RIDGE GROVE, ALA., May 22, 1854.

Rev. J. M. WATT: Dear Brother:—Our church has had a visit by our much esteemed brother J. D. Williams, agent for the Alabama Bible Society. He was with us on Saturday and Sunday, our Monthly Meeting. On Saturday the Farmville Church resolved itself into a Bible Society, the church feeling that it was his duty to aid in spreading the gospel to the heathen and all the destitute regions of the earth.

On Sunday, Lord's day, Bro. Williams made a very solemn appeal to the church and congregation for their aid in this great and good work; after which a collection was taken, and some twenty dollars in cash and subscription was received. We hope by the time our Association comes on to have some twenty or thirty dollars more to carry up.

Bro. Watt, I think it would be a good plan for all Pastors of churches to bring this subject before the several churches that they attend; and form themselves into Bible Societies; and send their contributions to the Association to which they belong, so that it may be turned over to the Alabama Bible Society.

I think if ministering brethren would present this subject before their several churches it would take a great deal of labor off of the agent or agents. There is a great many churches in our State, and I think it would take a great while for the agent to present this subject before all the churches. Nothing more, but remain yours in the bonds of Christian affection.

M. BEDELL.

For the South Western Baptist.

Paying Pastors Interest on their Salaries when not paid Promptly.

CANON, May 13, 1854.

Brother Editors:

I see in your issue of the 4th inst., under the above heading a letter from a venerable brother, with your indorsement approving the payment of interest on Pastor's salaries. Bro. Calloway asked the good brother who had just paid his Pastor's salary with interest, "if the Scriptures required the payment of interest." The good brother in answer, gave his belief and opinion, in justification of the plan he had adopted, but failed to produce the Scriptural authority as required. Upon an examination, however, it is presumable that Bro. C. found the authority required, as he became satisfied that the good brother was right. But as he failed to designate the authority, he or you will confer a favor upon some of your readers down this way, by giving the Scripture authority for a salary and its interest.

REMARKS.

We suppose that Bro. Wright is not inclined to dispute the principle of paying Pastors interest on their salaries; but that his wish is to have the evidence upon which we form our opinion more definitely expressed. Bro. Calloway is from home on a preaching tour, and cannot take the matter in hand until some time hence. We therefore at once attempt an answer, which we think is reasonable and sustained by fair interpretation of the Scriptures. For we do not claim to find in chapter and verse where the word of God says in so many words "you must pay your Pastors interest on their salaries who you fail to pay those salaries promptly," and we suppose that Bro. W. does not demand such evidence as this. But if we can show that such a duty is fairly deducible from well established Scripture principles, then we think the case is fairly made out and the evidence given that ought to be received as decisive.

We remark then, 1st, that the pastoral relation is of divine appointment.—Rom. 12: 7, Ephes. 4: 11, 12, 1 Timothy 3: 1—4, Acts 20: 28, Titus 1: 5—9. 2d, that it is the duty of those to whom a minister of Christ preaches the gospel to minister to his support.—Matt. 10: 9, 10, 1 Cor. 9: 12—14, 2 Cor. 11: 7—9, 1 Tim. 5: 17, 3. The Scriptures also sustain the principle of paying for service when it is due.—Rom. 13: 7, 8, 1 Cor. 16: 2, Matthew 20: 1—16.

Not wishing to multiply words we remark that the above well established principles evidently justify a fair and Christian agreement between a Pastor and a church, respecting the service to be rendered, and the amount of compensation to be given. These points being decided and the arrangement properly understood, both parties are mutually bound to their respective parts. And whether there is a formal contract or not, or even a specified amount agreed upon, the general principle is the same, and we shall state a case in illustration of our position which we consider as fairly presenting the whole question.

Bro. A. is settled as pastor of one of our town churches, agreeing on his part in conference with his brethren that he will perform pastoral service during the year to the best of his ability. The members join together and raise a subscription, each one agreeing to pay at the end of the year the amount proposed by himself, say fifty dollars, making altogether a salary of some eight hundred dollars, which the church now agrees to pay at the end of the year for the services of the Pastor. The Pastor has a family and it requires the whole amount to support himself and his family with comfort. In confidence of receiving the amount at the proper time, he rents a house, hires a servant or two and contracts other debts for which he gives his notes to the owners, all payable at the end of the year, at the same time when, according to contract, his salary is to be paid. He labors on diligently through the year to the satisfaction of all and at the end of the year the subscriptions of the members fall due, and the Pastor's own debts fall due at the same time, and payment is demanded. But his salary is unpaid and he has to beg the indulgence of his creditors until such time as it may suit his brethren's convenience to pay his salary to him. As soon as his debts become due they commence drawing interest by law, and interest has to be paid in full up to the very time when payment is made. In addition to this, delays of this kind subject him to mortification of feelings, and sometimes to a loss of credit, loss of standing and expensive law suits besides. All this time the members whose subscriptions remain unpaid are probably holding on to their crops for an advance in the market, and probably by such delay on selling may gain much more than interest on the amount. The Pastor has had nothing to do with the delay, and the member has reaped all the benefit, while interest has been accumulating against the Pastor in consequence of it. Now, upon the holy principles of inspired truth, who should pay the interest which has accumulated against him in consequence of Bro. B's neglect or delay? Or should Bro. B. pay the Pastor as much interest as the Pastor himself has to pay in settling his own debts? Where is the justice in the Pastor's having to pay interest which he would never have accrued if Bro. B. had been prompt, and Bro. B's paying no interest, though months have passed away since his subscription became due?

Now, whatever Bro. Wright may think of the case we believe it to be absolutely wrong to subject our Pastors to such vexations and losses, and then not remunerate them for it.

We hope our readers will all consider this subject well, as it involves a question of duty and common honesty, and needs something more than a mere expression of opinion among us. It needs action of the right sort.

conclusion, he made the enquiry: What say you children? Is it right for children to obey their parents? A loud unanimous response from every lip, Yes Sir!

He then introduced the Sabbath duties on the Sabbath day, the worth of the Sabbath School, the demoralizing effects of Sabbath breaking, the tendency of evil consequences growing out of ball-playing, and in the streets on that holy day. Children, is it right to do these things on God's holy day? No sir: was the ready response. He made reference to practices in some instances common with boys: quarrelling, fighting, swearing. In his happy and facetious style, he set forth the ugliness, deformity and wickedness of such practices, as belonging only to the ferocious and untamed animals; as a growing evil continued up to manhood; the ultimate ruin and inevitable consequences. Children, is it right to quarrel, fight and swear? No sir!

Lastly, with animation and pathos peculiar almost to himself, he depicted the evil of some of the vices of the age: drunkenness, gambling, a noble creature, to a level with the brutes, destroying his usefulness; the wretchedness, misery, and desolation consequent upon such practices; the high and elevated position his great Creator designed him to fill in the scale of beings, and the ultimate happy immortality to which he can attain by his noble qualities of mind. Children, is it right to get drunk? A loud No Sir! No Sir! from every voice.

Often have I heard Sabbath school addresses, and attended Sabbath School, celebrations, and even a sermon, and to have been exhausted, but never have I witnessed a scene so interesting and so calculated to result in good, not only to the youth of our happy land, but to the adult. All were convinced by the force of truth: children's hearts rejoiced; parents delighted and the patriots of confidence established in the rising hopes of our country's glory.

No doubt many mental resolves—God assisting, "I will never again disobey my parents: no more break the holy Sabbath day; will treasure up Sabbath school instruction: will not quarrel, fight or wrangle with my fellow natives; will never swear and profane God's holy name; will never, no never, gamble or get drunk."

In regard to the Sabbath school at this place, I am confident I am not in the assertion, that no school in the South West embraces a larger portion of the youth in visiting distance; one in which a community takes and feels a more lively interest and more supported by good order and deportment on the part of the pupils.

Religious and Educational matters are encouragingly on the advance. Two Churches, Baptist and Methodist, with a finish of architectural style, and congregations indicative of the enterprise, morality and intelligence of the citizens.

A new and spacious Educational edifice of fine finish and beautiful location; an ornament to the Town and highly creditable to the citizens and the liberality of an Institution which in all ages has patronized and sustained the liberal Arts and Sciences.

M. R. G.

For the South Western Baptist.

Rev. Thomas Chilton on Election.

DEAR BRETHREN:

Some time ago, there appeared in your paper an editorial on the doctrine of Election, which met in the main my warm approval. Your article was followed in a subsequent issue, by some strictures from the pen of your Corresponding Editor for this State, the Rev. Thomas Chilton, in which I understood him to dissent from the principles you had advocated. It was my intention to write a few lines on the subject at an earlier date, but a press of professional duties has thus far prevented me. My object is not to hold a controversy with Bro. Chilton, but simply to remove my wrong impression likely to be made upon the minds of your readers, in regard to Texas' Theology or the views of ministering brethren in this State upon the much mooted doctrine of Election and kindred subjects.

If I understand our views correctly, they are strongly Calvinistic, and upon the special point in question, you are prepared to defend the doctrine as stated in the Encyclopedia of Religious Knowledge. Your Corresponding Editor dissents from these views expressed by yourself, and holds himself ready to show that the doctrine of Election as taught by nine tenths of the Confessions of Faith adopted by Baptist Churches, is not the doctrine taught in the Bible. I believe this is a fair statement of Bro. Chilton's views contained in his dissent.

Now allow me to say that your *Calvinistic* or rather *Bible* views meet with the warm sympathy and approbation of the leading ministers of this State. I am personally acquainted with a large number of our present ministers and also with the sentiments of others; and I write advisedly when I state that not one of them professes or advocates the pernicious errors of *Arminianism* or what would be more correctly called *Pelagianism*. If proof were called for I need only refer to such men as Brethren Baines, Graves, Witt, Creath, Maxey, Burleson, O'Brian, and others that might be mentioned. These have labored long and well in the cause of the Redeemer, and have always been staunch advocates of the faith once delivered to the saints. Indeed, I may safely say, that according to my views there is in no State a sounder ministry than the Baptist ministry of Texas. They are, with very few exceptions sound Calvinists. It should here be remarked that I here use the terms Calvinistic, Arminian, Pelagian, &c. because they are distinctive terms, the names of certain Theological systems, and have prominent places in Ecclesiastical History.

I need not apologize for what I have written. My only object is to vindicate my ministering brethren from the charge of Arminianism. It might be inferred that the sentiments of brother Chilton already alluded to, are the sentiments of the Baptist Ministry of Texas; if these views were passed by without notice. I write for myself, but I also express the sentiments of many brethren already communicated to me, and who heartily join in this repudiation.

In closing this short article, I may be allowed to remark that no feature of your valuable paper recommends it more strongly than its Calvinism. With me this is an essential feature of a religious paper. I dismiss the subject for the present, with the devout prayer that the "truth as it is in Jesus" may have free course and be glorified throughout the earth.

Your Bro. in Christ,

J. B. STITELER.

INDEPENDENCE, May 10th, 1854.

For the South Western Baptist.

Our Paper.

Brother Editors:

Permit me through your wanted clemency, to say a few words again, upon our paper. Does it belong to us? Have we an interest in it? Who owns it? Brethren Henderson, Watt & Co., or the Baptist family of Alabama. The Editors are the laborers and we, (the readers) enter into their labors. "They sow and we reap." And they often "sow in tears," and we "reap in joy." And is it not more consonant, with the principle of brotherly love, that they should "rejoice" with us who "rejoice." Sure I am, no one who subscribes, and pays for, and reads the Baptist, but must "rejoice." And in turn, we should place our paper upon such a basis, as to make the hearts of the Editors "rejoice." Brethren, why this sluggishness? "Why sleep our drowsy powers so?" Why so much backwardness? Is our paper unworthy of patronage? Is it not large enough? Is it not filled with good, wholesome reading? Are not the editors and proprietors well known to us? The whole concern, *native-born* Southerners. The whole concern, *true and zealous* Baptists. The whole concern, *located* for life. No transient visitors, working for pay, and when interest seems to wane, he away, to some other locality. "No! they belong to us. Also their lives, their talents, and their sacred religious honor. All things are ours; not only, "Paul and Peter, &c., &c." but, "Henderson, Watt, Chilton, Echols, &c., &c." and so much good reading. How rich we are! if we only knew it. Let us, one and all, try to spread the knowledge of our inheritance so that every member of our Family in Alabama may be brought to realize its enjoyment. Brethren of the Ministry, let me speak to you: we lead, instruct, and direct the public mind; great are our responsibilities. Brethren of the Church, let me say a word to you: you are the light of the world, therefore hold up your paper as well as other good things, as a beacon torch, for the benighted of all classes about you. Sisters, grant your indulgence while I speak a word to you: you are looked to as the handmaidens of religion; for man is reared and nurtured by you; at an age too when you can incorporate religious sentiment with his very growth. Let it be said of you, "you have done what you could." My brethren, I wish to add a word more in a very special manner to you: Our preaching brethren are expected to *teach*, not only in the services of the Sanctuary, but in every "good work." Now, many of them are not able, (however willing they may be,) to subscribe to the "Baptist;" and wherever this is the case, you should see to it, and subscribe for him and pay for it. Thus you would do good to him and family; and he in turn, would do you good, by enlarged information, and gathering from it some of the very best illustrations of many passages of Scripture. Besides, our religious periodicals may appropriately be *Titled* the Ecclesiastical History of the present age. And I am certain that, that man who does not read religious papers, is behind the age twenty years in Modern Ecclesiastical History. Now, my brethren, ought this most essential information be kept from your Pastors? your poor Pastors. God bless them, though poor, many of them, are the excellent ones of the earth; and of whom the "world is just worthy."

Our paper has just commenced a new volume. Now, my brethren, what shall we do. Besides what personal influence I could exercise, I have been paying for another subscriber for several years; and will make this proposition to your three thousand readers: I will pay for one more subscriber, beginning with this volume, provided some four or five hundred, or a thousand will add one more subscriber to his or her list. The wise man has said, "there is a time to every purpose." May heaven grant this to be the time for a great harvest, a great ingathering of subscribers to the South Western Baptist.

O. WELCH.

Kingston, Talladega Co., Ala.

For the South Western Baptist.

The Selma Baptist Church.

Messrs. Editors:

Permit me, through the medium of your valuable paper, to announce to your numerous readers the arrival of a jubilee to the Selma Baptist Church. The heavy debt which has, since my settlement here, during the last three and a half years, been weighing the Church down, is at last liquidated. The Selma Church is free from debt. Several valuable additions have been made to the Church and its appendages, such as an organ, blind's bell, lamps and the completion of the basement, &c. The expenses of these improvements, connected with the former debt, amounted to not less than six thousand dollars, a considerable sum to be liquidated by a band so few in numbers and so limited in pecuniary resources.

What impediments may not be overcome by energy and perseverance? May I be indulged while I boast a little? Yes, I will boast of the Ladies belonging to the Baptist Church and congregation in this place. I presume they are not excelled by the Ladies in any other city, town or country Church in energy, perseverance and untiring zeal for the good cause of their Heavenly master. When the purses of the males have been drained in attempting to relieve the church from embarrassments, and all sources of revenue dried up, so far as appearances indicated, the gloom has been more than once dispelled by the exertions of the females, either by the plying of their needles, or the preparation of inviting and innocent entertainments, which have in every instance met a liberal patronage by the generous, whole-souled inhabitants of this city and vicinity.

We have been favored with a gradual increase in membership, and at this time, and during a few months past, the Lord of the harvest has been indicating his willingness to pour out refreshings from his presence.

The prayer meetings have been increasingly interesting. The Bible class, and indeed all the meetings are attended with manifest interest and delight. Quite an interesting state of feeling exists in the colored church which is large.

The brethren, in their incidental meetings at such other houses, or by the way, are often heard speaking of their delight in the worship of God, and their joyous emotions, as well as their glowing ones, are freely spoken of. Hopes are entertained, by some of our most devoted members, that a time of general refreshing is near. May God speed the long wished for day. We hope to share an interest in the prayers of the Lord's people.

Yours truly,
A. G. McCRAW.

SELMA, May 11, 1854.

For the South Western Baptist.

Our Paper.

Dear Bro. Henderson:

I send you for publication, in the Baptist, the subscription letter from Bro. Shuck, just received. I doubt not the Churches throughout the South will be glad to hear of his arrival on the field of his labors. I shall be pleased if the papers in the South will copy his letter.

Yours truly,

JOSEPH WALKER.

Cor. Secretary.

SAN FRANCISCO, 28 April, 1854.

Dear Bro. Walker:

I drop you a hasty line to inform you of my arrival here with my family, all in health and safety.

We had a pleasant passage from New Orleans to the Isthmus in the steamship "Daniel Webster." On the San Juan River we had very small steam boats until we reached the beautiful fresh water Lake Nicaragua, where we took larger steam boats in which to cross over to Virgin Bay, then 12 miles land travel on mules to the Pacific Ocean, where we embarked on the steamship "Cortes" and reached this city in 13 days, making just 25 days from New Orleans to San Francisco. We were five nights on the Isthmus, delayed on account of the non arrival of the New York passengers. When the N. Y. and N. O. passengers got on board the "Cortes" we found we had one thousand and sixty passengers, being about three hundred more than the "Cortes" is, by law, allowed to carry. We all got on however tolerably well. The most unrighteous charges are made on the Isthmus. I had to pay one hundred and three dollars for baggage in addition to the passage money. "Provisions" scarce and expensive there, and passengers have to provide their own supplies during the time of crossing the Isthmus. The brethren in San Francisco met with great friendliness and cordiality, and I feel my family are now hospitably entertained at the home of Bro. Rollinson, pastor of the First St. Baptist Church. I preached to large congregations in both the Baptist Churches last Sunday.

I have been looking up the Chinese and find there are several Baptists among them here, and at the city of Sacramento. I have already met a number of Chinese who knew me in China. About two thousand Chinese have arrived here within the past ten days, and three thousand more are on their way. Very few of them remain in this city, but proceed to the interior. There are about fifteen hundred in San Francisco and nearly as many in Sacramento, a growing city 7 hours distance per steamboat from San Francisco.

Rev. Mr. Foster has started a successful Presbyterian enterprise for the Chinese in San Francisco. "The question arises as to whether we had better commence ours at Sacramento. It should have many advantages in that city. San Francisco for such an enterprise. There is a free passage in the steamboat and leave for Sacramento at 4 p. m. to-day, leaving my family here until I can decide upon a location.

There is a fair Baptist interest in Sacramento, and Judge Willis is expecting me at his house. I will write you next steamer. Let me have your prayers and sympathies. With love to the brethren.

Believe me, faithfully,

J. LEWIS SHUCK.

For the South Western Baptist.

Convention at Milltown.

MILLTOWN, Chambers Co., Ala.

May 10th, 1854.

BRETHREN EDITORS:

A call for a Convention to meet at our town on Thursday before the fifth Sabbath in July, has appeared in your columns, and in that all the churches in East Alabama are requested to send delegates to said Convention. Now I wish to know if it is the object of that Convention to hold the churches bound to enforce its rule which may be adopted, provided the Convention should decide that it is contrary to Gospel discipline for a member to be guilty of the crime set forth in the queries annexed to the call. And furthermore is it the desire to annex the decision as obligatory on every church thus represented, even at the reading asunder of our denomination.

Brethren, I am afraid of all such bodies. There have been baptist twenty years and have known just one division, and I hope never to see the Missionary Baptists split on that subject, and I am opposed to the setting up of a new test of fellowship by our Denomination.

I am in favor of temperance

East Alabama Female College.

POETRY.

From the Christian Advocate.

Oh! Let Me Dream of Heaven.

BY EMILY.

Oh! let me dream of thee, sweet heaven,
When Morpheus seals my eyes,
And in my dreamy visions fly
Where pleasure never dies.

Oh! let me dream of thy delights,
Which ne'er the soul alloy;
And drink of that celestial fount
Of never-ending joy.

Oh! let me dream of thee, bliss heaven,
While telling thee below;
For 'tis in dreams true peace descends
To mitigate life's woe.

A dream of heavenly bliss divine
Can light the prisoner's cell,
And shed a gleam of hope and love
No tongue can ever tell.

Oh! let me dream of thee, pure heaven,
Where happy angels dwell;
And round whose bright and glorious throne
Their notes of joy they swell.

But oh! give me a humble heart;
To serve my God aright;
That when the carols of life are o'er,
I may with him unite.

Edgewood Institute.

Kingdom and Dominion of God.

Having now treated both of the creation and dissolution of the world, I cannot conclude without calling your thoughts to the magnificent view which these events give us, of the kingdom and dominion of the Almighty. With reverence we contemplate his hand in the signal dispensations of Providence among men; deciding the fate of battles; raising up, or overthrowing empires; casting down the proud, and lifting up from the dust. But what are such occurrences to the power and wisdom which He displays in the higher revolutions of the universe; by his word forming or dissolving worlds; at his pleasure transplanting his creatures from one world to another, that he may carry on new plans of wisdom and goodness, and fill all space with the wonders of creation? Successive generations have arisen to possess the earth. By turns they have passed away and gone into regions unknown. Us he hath raised up, and they shall return. We too shall shortly disappear. But human existence never perishes. Life only changes its form, and is renewed. Creation is ever full, but never full. When the whole intended course of the generations of men shall be finished, then as a shepherd leads his flock from one pasture to another, so the great Creator leads forth the souls which he hath made, into new and perpetual abodes of life. They go from this earth to a new earth, and new heavens; and still they remove, only from one province of the Divine dominion to another. Amidst all these changes of nature, the great Ruler himself remains without variableness or shadow of turning. To him, these successive revolutions of being, but as yesterday when it is past. From this eternal throne, he beholds worlds rising and passing away; measures out, to the creatures who inhabit them, powers and faculties suited to their state; and distributes among them rewards and punishments, proportioned to their actions. What an astonishing view do such meditations afford of the kingdom of God; infinite in its extent; everlasting in its duration; exhibiting, in every period, the reign of perfect righteousness and wisdom! Who by searching can find out God? who can find out the Almighty to perfection? Great and marvellous are all thy works, Lord God Almighty! Just and true are all thy ways, thou King of saints!

Blair's Sermons.

From the Missionary Magazine.

Letter from Mr. Kohner.

ELBERFELD, Feb. 20, 1854.

At our last church meeting the Lord had prepared for us the joy of listening to four decided confessions, which contained all we could desire. Two of the candidates for baptism, and a beloved sister were baptized on the evening of the 15th inst. The others are to be baptized on the 17th, because many persons from Vollmarstein wish to be present, who cannot be baptized until four weeks have expired from the time they announced their secession from the nation state church. This law in Prussia requires. You will readily conceive that the excitement occasioned by Ribbeck's secession, and still more by Ringsdorf's having joined the Baptists, has extended very far. Not only in Berg and Mark, but more especially among the Christians in Siegenland, the excitement is great, and the prospects in the latter district are very promising. The brethren Rauschenbusch, Ringsdorf and Ribbeck will visit that place by turns, because they are well known there, and their names make way for them. Bro. Ribbeck is constantly going from station to station, of which he has, in towns and villages, about 13 or 14. His meetings are everywhere well attended, and in some places very numerous. Prejudices begin to vanish before the simple preaching of the gospel, and here and there some also begin to ask about the things pertaining to the kingdom of God. Bro. Ribbeck has but a weak constitution, and inclined to consumption. But notwithstanding, he has made many hard journeys in rain and snow storms, with the greatest assiduity. He has walked from two to three hours, and more, over roads hardly passable. He is seldom a day at home at Elberfeld, where on Wednesday evenings he takes his turns with me in preaching to a numerous audience.

Besides oral efforts for the kingdom of Christ, those of the press will doubtless prove equally efficacious, through the blessing of God. Ringsdorf has a

work on baptism in the press, and Bro. Rauschenbusch has also some letters on baptism printed. Bro. Ribbeck has just completed a powerful production of some extent, entitled, "Out of the National Kirk into the Baptist Church."

There is an urgent demand for a chapel capable of seating 600 persons, in the valley of the Wupper. But, notwithstanding the efforts of the brethren at Elberfeld and Barmen, they will need foreign aid.

"A Time to Die." Eccl. 3: 2.

Solemn thought, and yet what pains do most men take to banish it from their minds. Anything rather than the thought of dying. To us, the time of our death is among the greatest uncertainties. And it is as much so at one period of life as another; in youth as in our old age. Life is cut short in a thousand ways when, to human appearance, it may be longest, as it is sometimes lengthened out beyond all human probability. The strongest man may die within an hour, a moment, while the feeblest person may live for years. We can make no calculations as to the time of our own death. We know "it is appointed unto men once to die," but the time, the place, the year, the day, God has mercifully concealed from us.

It is difficult to conceive the wretchedness of our state, were the curtain lifted and the exact place on the dial pointed out when each individual should die. It would fill every house with "lamentation, and mourning, and woe." Even while all the beloved members of the family were yet alive and in health. There would "be a fearful looking for" of the dread moment when the fatal blow must be struck. So far, then, from wishing to know the exact time when we must die, we have every reason to be thankful that God has hidden it from

us. But although the time when we are to die is mercifully concealed, it is certain in the divine mind and purpose. God knows just as well the time, the day, the hour, when I am to die, as he will after the event is past, for there is no past with him.

Eternity with all its years
Stands present in his view;
With him there's nothing old appears,
With him there's nothing new.

Thus Job says, "Is there not an appointed time to man earth? Are not his days like the days of a hireling? And again, 'Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as a hireling, his day.' And yet again, 'All the days of my appointed time will I wait till my change come.' Nothing is more certain than there is a time to die; not merely that every one of us must die, but that we cannot live here always, but that our bounds are fixed, so that we cannot go beyond them a single step.

To a Christian in the lively exercise of faith and confidence, this is no cause of regret. On the contrary, he rejoices that his times are in God's hand. Much as he may sometimes desire to live longer, he would not have it left to his own choice. He confides in the wisdom of his heavenly Father. He feels sure that God's time is the best time; and while perhaps he prays earnestly, as Hezekiah did, that his days may be lengthened, he says, "Nevertheless, not as I will, but as thou wilt."

Is there a time for THEE to die? Thou knowest to thyself, it is fixed, it is every moment drawing nearer and nearer; may it overtake thee at any moment; and art thou ready? Hast thou made thy peace with God? Hast thou fled for refuge to the hope set before thee in the gospel? As a lost sinner, hast thou cast thyself upon Christ in the exercise of a living faith; or art thou still rejecting him, and hastening on down the broad way? Thy time to die will come. Thou art young, it may be, living in security and pleasure, yet there may be "but a step between thee and death." Art thou ready? Dismiss every other question till thou hast answered this. Art thou ready? Were the sentence to ring in thine ears to-night, "Thou shalt die and not live," couldst thou look up and sing with the Psalmist, "Though I pass through the dark valley of the shadow of death, I will fear no evil; thy rod and thy staff, they comfort me."

There is a time to die. But remember, it is

Not all of death to die?

If it were, then the struggle, the final conflict would soon be over; but thy soul cannot die. The death of the body will only introduce thee into another state of being—into a state of unspeakably greater happiness or misery; and art thou ready?—Ez. H. H.

Heaven and Immortality pass not away.

"The fleeting scenes of this life are to be considered as no more than an introduction to a nobler and more permanent order of things, when man shall have attained the maturity of his being. This is what reason gave some ground to expect; that revelation has fully confirmed; and, in confirming it, has agreed with the sentiments and anticipations of the good and wise in every age. We are taught to believe, that what we now behold, is only the first stage of the life of man. We are arrived no farther than the threshold; we dwell as in the outer courts of existence. Here, tents only are pitched; tabernacles erected for the sojourners of a day. But in the region of eternity, all is great, stable and unchanging. There, the mansions of the just are prepared; there, the city which hath foundations is built; there is established, the kingdom which cannot be moved. Here everything is in stir and fluctuation; because here good men continue not, but pass onward in the course of being. There, all is serene, steady,

and orderly; but there remaineth the final rest of the people of God. Here, all is corrupted by our folly and guilt; and of course must be transient and vain. But there, purchased by the death, and secured by the resurrection, of the Son of God, is an inheritance incorruptible, undefiled, and that fadeth not away. There reigns that tranquility which is never troubled. There flows that sun which never sets. There flows that river of pleasures, which is always untroubled and pure. Looking forward to those Divine habitations, the changes of the present world disappear to the eye of faith; and a good man becomes ashamed of suffering himself to be deceived by what is so soon to pass away."—Blair's Sermons.

New Orleans Church Edifice.

Having spent a week in the city, I am able to endorse the remarks which were made, in relation to the "New Orleans Church Enterprise," in a recent number of the "Chronicle." I can also add this additional information: the Executors of the late Mr. Paulding reported to the Convention Trustees, having in their hands \$15,000, to be appropriated to the erection of a Church Edifice for the Baptists, according to the provisions of Mr. Paulding's Will. These Funds they are unwilling to pay over, unless a personal city guarantee, by some responsible man, should be given for the Convention and Country Subscriptions, and that the Building would be certainly finished within two years from its commencement. Such a guarantee has been given by a member of the church. The brother who thus became responsible, assumed this risk, that the work might not be hindered, and that persons out of the city, who have given pledges, and others who may contribute, might feel perfectly safe in paying promptly the amount of their subscriptions. It is to be hoped that the funds already pledged for the good work will be promptly remitted. I feel sure that if remittances are promptly made, the Baptists of New Orleans will, in less than twelve months, be able to worship in the basement of their new house.

The site is central and of convenient access. The foundation is partly laid; and nothing can now retard the enterprise save a tardiness in remitting funds. Now is the time for the united and liberal co-operation of the Denomination to consummate this undertaking.

It was my privilege to worship with the Baptist brethren on last Sabbath; and I am happy to say that the prospect for future usefulness seemed to me encouraging. Prof. W. C. Duncan (appointed by the Dom. Mis. Board) supplies their pulpit; and several have recently been baptized by him.

Funds to the Church Enterprise can be sent either to the "Domestic Mission Board," or to James H. Low, Treasurer of Convention Trustees, New Orleans. Brethren—in all parts of the land—help, help this needy enterprise.

JOSEPH WALKER, Cor. Sec. D. M. B.

New Orleans, March 27, 1854.

Campmeetings.

The first camp-meeting, perhaps, ever known in Alabama, was held with the church, where the writer has his membership. This meeting took place about the first of October, 1831, it continued for five or six days, and twelve or fifteen families tented on the ground. Here the Lord made bare his arm, and displayed his power in the salvation of many precious souls. The groans and cries of repenting sinners, the songs and prayers, the shouts and praises of Christians, formed an awful, yet delightful harmony. At this meeting there commenced the greatest general revival, ever known at that time, in middle Alabama; it continued over twelve months; during which period there were near 500 baptized in three or four churches. One of the happiest seasons of the life of the author, was the cold winter of 1831, and '32; during which he baptized over 150. From that time camp-meetings became common among the Baptists in different parts of the state; yet some churches disapproved of the course. That there was extravagance at some of the meetings, we think few will deny; yet there was much good done. "It was not unusual, to have a large portion of the congregation, prostrated on the ground; and in some instances they appeared to have lost the use of their limbs. No distinct articulation could be heard; screams, cries, groans, shouts, notes of grief, and notes of joy, all heard at the same time, made much confusion, a sort of indescribable concert. At associations, and other great meetings, where there were several ministers present, many of them would exercise their gifts at the same time, in different parts of the congregation; some in exhortation, others in praying for the distressed; and others again, in argument with opposers. A number of the preachers did not approve of this kind of work; they thought it extravagant. Others fanned it as fire from heaven." When the winning time came on, it was clearly demonstrated that there was much good wheat; notwithstanding, there was a considerable quantity of chaff. At one of the most interesting of those meetings, while some were crying in the bitterness of their souls—"Lord save or I perish," and others shouting the praises of God, or singing, or praying, or exhorting, &c., Mr. H—, one of the elder ministers, remained on the stand, looking on; at length Mr. T—, another minister, who had been rather noisy—for it was a privilege which he allowed himself, to sing, pray, or exhort, while another was engaged in the same exercise—said to the old one, "brother H—, why do you not unite and pray with us?" "I have

been praying," said H—, "Why, my brother," said T—, "what have you prayed for?" "I have been endeavoring to pray for some time," replied H—, "that the Lord would be pleased to forgive you for your disorderly conduct." "My dear brother," said T—, "do you think that we are in disorder?" "Most certainly," answered H—, "or if not Paul was wrong, when he said, 'If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, &c.'"

Protracted meetings, have recently become very common, not only in Alabama, but in all the States. In this section they have continued from three to more than thirty days. And the number of persons at those meetings, who professed to find pardon, by believing in the Son of God, have been various; sometimes from 5 to 30, in a few instances, 100, or more.—History of the Baptists of Alabama.

From the New York Recorder.

The responsibility of life.

Few persons estimate the fearful responsibility of living. We are not aware of the immense influence of our most trifling acts upon the minds of our friends and associates. Hence, we are frequently careless in our conversation, giving way too much to that levity which begets a disregard for the sacred restraints of religion, and fixes the impression upon the minds of our acquaintances, that, however much we may profess to love the Saviour, we show in our daily life but little evidence that our convictions are sincere.

The mysterious influence that mind exercises over mind is one of the most interesting and important for the consideration of the devout Christian of which we are aware. The most trifling word, or the smallest reproach, sometimes finds its way to the heart, and saves a soul from a course of sin and misery, and it may be, eternal banishment from the presence of God. No one can estimate too highly the value of early impressions; but they are not omnipotent in restraining the soul from a course of sin. The insidious wiles of skepticism which are so prevalent at the present day, and formed almost into a devouring flame by the hosts of publications which under another name spread their poisonous leprosy through the public mind, are constantly leading hundreds and thousands of our youth astray. They present themselves to the mind in its most susceptible state, when it is seeking to be established in its opinions upon moral and religious subjects, and with one fell swoop launch them upon the uncertain sea of infidelity. Where they will drift to depends upon the ruling mercy of God. It may send them to eternal woe; or, through the riches of grace in Christ Jesus, they may be brought eventually to see the error of their ways. At all events, the influence exerted by these publications is evil and evil only. They destroy the true standard of morality, which is fear of God and his holy law, and rear in its place a godless system of base expediency, which when accurately examined, is as repugnant to reason as revelation.

How awful, then, is the responsibility of life to men engaged in poisoning the fountains of all that is pure and holy! Who can estimate the power of evil possessed by a bad book? And then to think of the illimitable extent of its influence! An erroneous thought or an immoral precept once given to the world, cannot be recalled. It is not in the power of the author to effect it. It must continue its course through all time, and will reach the hearts and influence the minds of others long after the writer is in his grave. If conscience be not wholly blunted, how terrible will be the death-bed of many men who have not taken heed how they have written!

To a less extent, but with comparatively the same truth, these remarks may also be applied to ordinary conversation. This is a subject which is too much overlooked; and yet its importance is of the most momentous kind. Conversation forms the character and impresses the mind either for good or evil; and if any person accurately reviews his life, he can see where a slight remark, perhaps accidentally heard, has given a hue to his mind of which he has never recovered. If, then, we have been thus impressed by the conversation of others, how we should ask ourselves, have others been influenced by ours?

Let almost any man sit down in the light of eternity, and calmly review his life in this respect, and we feel confident he will be startled by the grim and ghastly spectres which will present themselves. The horrid ghosts will appear even more real than the realities, for the lapse of time will probably reveal them to the mind with a more potent and irresistible power than they would otherwise have. Such a retrospection as this is a good exercise for any person who has a wish to exert a moral influence in society; and how much more important is it for the Christian, who has taken upon himself the vows of God and whose duty it is "to be holy in all manner of conversation."

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 as good a stock of Clothing, Hats, Boots and Shoes as you will wish to look at, with prices suited to the times. We have also in addition to this complete assortment of new and cheap 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.

[n45,3m]

2,000 POUNDS POTASH.

JUST received a fresh supply at the sign of the

LARGE BOTTLE, for sale in any quantity.

LEGRAUD & JONES.

Fresh Preserves, Pickles, Sardines, Table Salt, &c., &c., will be found at the Large Bottle.

March 30, 1854.—n46.

ASSORTED CANDIES.

Will be found at the New Drug Store, a large

supply. Sign of the Large Bottle.

March 23.—n45.

40,000 CIGARS.

Just received at the New Drug Store, sign of

the Large Black Bottle.

March 23.—n45.

Mother's Relief, Moffatt's Medicine.

Moffatt's Relief, R. R. Relief, Cherry

Pectoral, Serravallo's, Sarsaparilla, &c., &c.,

will be found at the Large Bottle.

March 23.—n45.

White Wine Vinegar, 2 Casks just rec'd.

by LEGRAUD & JONES.

Sign of the Large Bottle.

March 23.—n45.

GARDEN SEEDS.

A large assortment will be found at the Brick

Drug Store. Sign of the Large Bottle.

March 23.—n45.

NOTICE.

BIBLES & TESTAMENTS can be obtained from

the Depository of the Alabama Baptist Bible So-

ciety.

Montgomery, care of T. T. Tichenor.

Wetumpka, " " J. D. Williams.

Selma, " " McCraw & Prestidge.

Gainesville, " " Wm. Howard.

36—1y

N. GACHET, ATTORNEY AT LAW, TUSKEGEE, ALA.

Feb. 8th, 1854. 39—1y

JOHN T. MORGAN, A. J. WALKER,

Late Clifton & Morgan, Late of Jacksonville,

and Rice & Morgan, Ala.

MORGAN & WALKER,

ATTORNEYS AT LAW, AND SOLICITORS IN CHANCERY,

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PRACTISE in the various Courts

of Alabama, Cherokee, De Kalb, St. Clair, Shelby,

Coca, Tallapoosa, Macon, Russell, Chambers, and

Randolph, and in the Supreme Court of the State

at Montgomery.

Strict and prompt attention paid to the

collection of claims.

October 7, 1853. 1y.

HODNETT & HOWARD, PHYSICIANS & SURGEONS, TUSKEGEE, ALA.

January 2, 1854. 39

DENTAL LABORATORY.

Drs. COBB & McELHANY,

HAVE associated themselves

together for the practice of their

Profession. Their office is oppo-

site the "Drug Store," where they have every

facility for executing with neatness and dispatch,

teeth, from one to a full set. They manufacture

Block Teeth of any Shade, or color to suit Pa-

tients. They are also prepared to get up in the very

best manner, the celebrated COTTON GUM

plates. 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 heretofore incident to such

operations.

They would announce to the citizens of

Tuskegee, and surrounding country, that their

service may be obtained by application through

the mail.

G. S. COBB,

F. G. McELHANY,

Annbn, Ala., Feb. 23, 1854.—n41—1y.

TO YOUNG MEN.

PLEASANT & PROFITABLE EMPLOYMENT.

Young men in every neighborhood may obtain

healthful, and profitable employment, by en-

gaging in the sale of useful and popular Books, and

conveying 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.

A CHOICE SELECTION OF FASHIONABLE

CLOTHING of all varieties and sizes, and at

the lowest prices ever offered in this market, and

each garment manufactured as if specially order-

ed for a customer may always be found at the

Fashionable Clothing Store of

FOMROY & GREGORY.

May 18, 1854. n3

SUMMER HATS.

A LOT of youths and children's beautiful Leg-

ging received by FOMROY & GREGORY.

May 18, 1854. n3

J. S. PARKS

ANNOUNCES THAT he is having a

Room fitted up in Mr. ALLEN'S

Hotel for the purpose of

taking

DAGUERRETYPE

PICTURES.

AND as soon as the building is completed he will

be prepared to produce Pictures equal to any in

the South. Although comparatively a stranger to

the citizens of Tuskegee he hopes that a

better acquaintance will prove mutually agreeable.

For further information apply to:

HON. W. W. MASON, G. B. NICHOLS, Esq.,

REV. J. M. WATT, DR. NOLAN,

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 our line, and at prices

among which are:

Handsome Beavers of the finest fabric and

best styles. Beautiful Grandes, Plaid Ja-

cots and Swiss Muslins, Plaid Muslins, Em-

broided Swisses, &c. Our stock of Jaconet and

Swiss Trimmings, Collars, Cuffs, Under-

sleeves, Chemises, &c., cannot be surpassed.

We will say nothing about our stock of Staple

Goods as that will always be found complete.

We would also say that our stock

of Bonnets will not fail to please, as parties have

been taken to secure the latest styles, made of the

finest materials. Call and examine the above ar-

rangement 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