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TUSKEGEE, ALA.

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5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncollected for, is "prima facie" evidence of intentional fraud.

## ORIGINAL.

The Greatness and Goodness of God.

A SERMON.

BY ELDER OBADIAH KEOLES.

Delivered before the Church and Congregation at

Sum. Carroll Co., Miss. (Sabbath) 7th May

1854, from the 146th Psalm; particularly the

2d verse.

"Great is the Lord, and greatly to be praised;

and his greatness is unsearchable."

INTRODUCTION.

The subject, friends, is upon the greatness and

upon the goodness of God; and in the outset I

would, from the days of Cain and Abel's offering,

summons all the pulpit—all the press—all the

bar and all the senate—in all the four quarters of

the earth, and then fearlessly announce to them

all that there is something more than a match for

them. What is it? To tell of the greatness and

goodness of God to perfection; a sea that is

bottomless; no mortal lead line can fathom it; a

God that is unsearchable, and who cannot be

fathomed to perfection. What hope then can one

declining man have of complete success in the

attempt? None. But if he can say but little of

his person, he still may be permitted to talk freely

of some of his works.

PERSON OF GOD.

If I can say but little on the positive side of

the person of God, let me say something on the

negative. 1st. He is not flesh and bones as we

have, but he is a Spirit; and this should not

alarm you, for you are half spirit yourselves, and

if the motive power is everything to dead machinery,

you should not be afflicted at the thought,

but rejoice in this, the assimilating connection

to your God. 2nd. He is not sin as we have,

but is profoundly holy. 3d. He has not a

beginning by birth, and ending by death as we

have, but is from everlasting to everlasting—

possessing knowledge and wisdom infinite—power

and authority uncontrollable—justice and equity

exact—goodness and mercy redundant. Nor

must these parts or attributes be looked upon as

incognitive or dead matter, but all wielded by

eternal life, purpose and efficiency, as His works

doth abundantly prove.

PROVE.

Nor is creation slack in giving him praise.

Yes, thou mighty fabric of our present abode, speak

out! with all thy panorama from zenith to nadir,

from North to South, from the rising to the setting

sun, speak out and keep not silence! Out of what

was thou made? and whence didst thou come?

Answer, I was made out of nothing—I

sprang into being fresh and first at the bidding

of my God. Great praise! great praise!! Yes,

if superior painting or sculpture could praise the

artist—if a magnificent mansion or domicile

could praise the architect, much more do creation

with all its amplitude and appliances for the benefit

of man, praise its Great Author.

PRESERVATION OR SPECIAL PROVIDENCE.

Nor is preservation slack in yielding her tribute

of praise in ten thousand instances, both an-

cient and modern. At least the preservation of

the thousands of the children of Israel in the

barren wilderness for the space of forty years must

do so—the three Hebrew children in the fiery furnace must do so—Daniel in the Lion's den must do so—Peter in prison must do so. Yes, and myriads of other saints in less things until this day do willingly and joyfully yield this tribute of praise to the Great Author of the Universe,—all declaring the everlasting superintendency of God over his creatures.

ORDINARY PREPARATION FOR FOOD.

The unbounded goodness of God in preparing sustenance for all. Yes for all! Though he is so great as to quake worlds, yet he is so good as to feed sparrows, (and this is no compliment, but eternal truth.) Look to the family of man in all the four quarters of the Earth—see their countless numbers—see how they mingle and commingle in the large cities—see them interspersed through hill and dale—see the thousands upon thousands floating on the briny deep—they all get their bread from God—Go on, poverty sees it to-day—wealth may see it to-morrow. Now you abound in full stores and feel strong. What will be your fate another year? How many of your children and servants shall die before that period rolls round? How many husbands and wives will be separated? How about drought and famine? How about dire personal affliction? To all of this you succumb with a faint breath respond, I don't know. Believe it then that all mankind are dependent upon God for sustenance, though he may be permitted to be the prominent agent in its procurement—and should of course, but extend your thoughts still further, where this self agency does not so much, but all exist—

Look into the sea and behold millions upon millions of millions from Leviathan down to the acuphala of living creatures. Look again into the air and the forest and see the same number; these all get their meat from God, (this is no compliment but eternal truth) his well timed provision and their instinct which he gave them, direct the object—so that a sparrow shall not fall without his leave. "Great is the Lord, and greatly to be praised."

God's goodness to the needy and afflicted.

Yes! If all had gone in these their breadth of empires from which they have been mercifully preserved ever since their infancy until to-day this house, instead of having crowded seats would have been a scene of occupants. But the opportune well timed mercies of God interposed and these persons have been saved. Yes, our swift winged mind, retrospect the years of our pilgrimage, and forget not the boat, the horse, the carriage, the gun, the assassin, the dagger, the falling tree and forked lightning and this day fix down your rock for an Ebenezer—raise your hands—your eyes, and your heart and wipe off the foul, reproachful proverb "that eaten bread is soon forgotten," and declare before the world that there is a God who reigns and rules mercifully in the affairs of men, and that you are his witnesses; and thus yield your tribute of praise to him who should be greatly praised. Again: If all those in the country who now occupy seats of death had died from ordinary disease, that were thought once to have been dying, the country would now be a scene of inhabitants; but at the instance of their humiliation before God, or their own or a pious mother's or friend's prayers they have been restored. Again: nothing is more dreadful and of right should be, than a state of insanity—the loss of mind, the chief distinction of man. Well, if all that have been saved, yet been thrown into deep perturbation and trouble by the loss of companions and friends—of character—of property and the prospect of bankruptcy—if they had passed that hour of mind from which safety never returns with which they had been threatened, the whole State perhaps would be filled with maniacs. To all but comparatively a few God has however preserved the equilibrium of mind and given ameliorating relief and hope and the mind, the chief feature of man, has been restored. Praise be his glorious name for this particular mercy to thousands that are living to glorify him in the earth.

OUR EARTH.

Good bye, earth! for a while at least, and we would come back only as we are obliged to do so. Dear friends, it is admitted that the things upon which we have dwelt afford wide, high, and deep considerations for praising and glorifying God; but what I am about to introduce, outstrips them all as far as the heavens are above the earth. What is it? Oh! look and see in the 112, 13 verses.

THE GLORIOUS MAJESTY OF HIS EVERLASTING KINGDOM.

Ah! here is a kingdom brought to view—before which the kingdoms of Solomon and Ahab—ancient and in fact all others quail and become as the glow worm compared to the meridian sun, as we have, but is profoundly holy. 3d. He has not a beginning by birth, and ending by death as we have, but is from everlasting to everlasting—possessing knowledge and wisdom infinite—power and authority uncontrollable—justice and equity exact—goodness and mercy redundant. Nor must these parts or attributes be looked upon as incognitive or dead matter, but all wielded by eternal life, purpose and efficiency, as His works doth abundantly prove.

PROVE.

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THIS WORLD AND THE GOSPEL.

This world is a complete counterpart of the world of light described above—it is a revolted province—it has rebelled against its sovereign—its Creator—except the few that are redeemed from the earth it is universally so. And it has stirred and moved the strongest feelings of Jehovah that it is so; and he has prepared to meet the awful catastrophe and exigency by sacrifice. What sacrifice? Ah! if it had been a mere exchange (i. e.) the growing up of some other world of equal dimensions which had rebelled and gone off of its own accord for us who had been begotten off by the Devil, the admiration would not have been so much. Yes, had it been his faithful Gabriel or Michael that had always stood by him in faithfulness that had been the sacrifice the admiration would not have been so great. But what was it? Ah! what was it? "God so loved the world that he gave his only begotten son." That is what it was!!! and surely here is a sentiment that must strike and forcibly strike every good parental heart; with a good parent and a good and only son in view of calamity; place may be given up, property may be given up, but a good son never; excepting the case of Abraham alone and that for special cause I say with such parties a good son never. The apostle speaks of it as sparing not, but giving up his son, his only son; such a son may be given up to a tutor at a distance for improvement, but even this is with strongly sympathetic feelings. But after what order was the giving up by God of his only son? And be it remembered that it was not a taking away by force, (as it seemed to some) but a giving up indeed, provable in three ways in the agonizing garden. 1st. By the Father's rejecting one item in the Son's prayer for relief. 2. By an Angel and three strengthening him for the contest. And 3d, by the soldiers falling to the ground as dead men. It was actually and positively giving up his son, his only son, his well beloved son into the hands of a villainous judge and murderous sinners in the city of Jerusalem, until by abuse death and the grave were the result. And now, friends, to all who do not treat this subject with indifference or fearfully, (which is not much better.) It certainly has point to probe the hearts of all intelligences. And in the name of God is there nothing correspondingly great to grow out of it? Yes, hitherto in this tragedy our minds have been confined to the little State of Palestine, the home of the Jews, a less State than most of the United States, and to a city then less than our New Orleans, Jerusalem. And to an infirm and frightened judge who was ready to play, blind or lose as his fears or his self-interest would dictate; and to a fanatical, infuriated mob, consisting of blinded religious zeal and Roman cruelty and of their putting an innocent man to death by extreme torture; this, though deeply sympathetic, yet the whole scene, so far, assumes an isolated, local cast. But in justice to the great transaction, there are doctrines of eternity's depth and world wide interest, that must not, shall not be kept from your view. And having made this strong announcement, bear with some patience until I establish it with something still stronger, both before and after the passion of the Saviour, Isaiah 72 years before says: "Surely he hath borne our griefs, and carried our sorrows; yet we esteemed him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." And just now we should thank God for the key of the New Testament, which unlocks this very Scripture, for it is announced by the Evangelist, Philip, and the announcement is endorsed by St. Luke, and as such backed by the Holy Ghost that this Scripture refers directly to Jesus Christ and to no other man. Again, 538 years before Daniel calls the Saviour by name and says: "after three score and two weeks shall Messiah be cut off, but not for himself." Again, within 30 days after Peter preaching to a large concourse on the resurrection of the Saviour, says: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain whom God hath raised up having loosed the pains of death." Again, not long after St. Paul as a Treating Ambassador sent from the Court of Heaven on the errand to procure reconciliation to the Corinthians as his great argument says: "For he (God) hath made him (Christ) to be sin for us who knew no sin; that we might be made the righteousness of God in him." But someone may say, "these are all servants from Isaiah down to Paul, and may there not be some shade of mis-understanding on the subject? I should like to hear what the master says—what Christ himself says." Well, in less than 12 hours after the resurrection, Jesus approached the two sad Emmaus travelers incognito and heard them talk and joined them in the talk about their departed Lord until they came to their surprise at the morning news before they left the city. I.e. some women declared they had seen a vision of angels that said he was risen and that some man had run and found the tomb empty, sure enough, and they could not tell what it all meant. And now the response of the savior: "Then said he unto them, O fools, and slow of heart to believe all that the Prophets have spoken; ought not Christ to have suffered these things and to enter into his glory." Again, the same night to the Eleven and the two former and many others, while they were together laden in spirit with the great things of the last three days pertaining to the Saviour and comparing notes of what had been seen and heard about him, behold he appears and unmistakably identifies himself to be the very Christ by infallible signs to their satisfaction. "Then opened he their understanding that they might understand the Scriptures

and said unto them, thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. I append one more Scripture and close this proof. St. Paul speaking of the Saviour, says: "When he cometh into the world he saith sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offering and sacrifice for sin thou hast had no pleasure. Then said I lo, I come (in the volume of the book it is written of me) to do thy will O God." And now let me ask candid all over the world, whether in the church or out of it. If the testimony is not replete and conclusive that God sent his Son into the world to be a sin offering, i. e., an offering for sin, and moreover that the Son came willingly to do so and did it; and that the offering was satisfactorily received and the Prisoner of the grave discharged. Bear with my forwardness, friends, while I say I expect to hear it disputed in day light, but of which of the Poles has it its greatest applicability? Ah! who dares to limit its universality on gospel terms (of which we will speak)? None, wherever the face of sinful man is found it is promulgated.

The scenes of the cross and the grave are now all over, having moved thereto step by step, by a "thus it is written," or in other words by a special covenant.—Psalm 89:28—34, by the high contracting parties. And being made an unguise sin offering, the atonement was received, and the prisoner of the grave released, what follows? Why, the glorious manifest from Heaven follows!!! "Whosoever believeth in him shall not perish but have everlasting life." I will reverse the judgment: death was their due as rebels; but I will give life, eternal life.

ON BELIEVING.

And now since the whole of the body of this great concern (to us)ward is thrown upon one foot, let us examine and see whether that foot stands upon a firm place, I mean solely on the rock of believing. It stands upon the rock of ages, i. e., on the veracity and truth of God—Reason also favors it. Reason says, that from such a sacrifice as God's dear Son, that something worthy of God and eternity would grow out of it in any manner that God should ordain.

But what does God believe in involved? 1st. A hearing the Gospel as it is. 2d. A true knowledge of our exposed condition by sin. 3d. A repining soul torn in the hands of the Saviour, (i. e.) in his past atonement and present intercession. 4th. A disposition to obey Christ's Government, and so shine in, in the spirit of the everlasting kingdom before spoken of, the great desideratum and design of God to bring again to loyalty, peace and order this revolted, sinful world.

OF FAITH AND UNBELIEF CONTRASTED.

And why is so much stress laid upon faith and why so much upon unbelief in the christian code? Ah! why sure enough! Let me ask you what individual of all the Turks would the Sultan, of course, and vice versa; and what saith an apostle? "Above all taking the shield of Faith," and again, "without faith it is impossible to please God." We may imagine the exaltation in either of the premises cases at Constantinople on the one part, and at St. Petersburg on the other; but we cannot imagine of the exaltation of Hell in the event of one possessing the faith of God's elect (Titus 1:1) having that faith completely annihilated. Christians are said to be journeying and faith supplies the place of sight. Suppose you are traveling to a given place for a given object, and that object involves your chief good, and you become induced to believe your object is not there, will you pursue your journey? No, you will not; unbelief has ensued and you change your course. Faith, then, is indispensable to give continuance; and this view chimes in well with those Scriptures that read, "By grace ye are saved through faith," and "ye are kept by the power of God through faith," &c., &c. And who will not join in the closing prayer, "Lord increase our faith."

RECAPITULATION AND EXHORTATION.

And now, friends, brethren I have done. The greatness and goodness of God are set before you: the condition of this sinful revolted world; the gospel and faith or unbelief in you. I pray you what course will you henceforth pursue? Stop and think. I pray you at once to submit to the Prince of Peace, our Saviour, and let him conduct you into his everlasting kingdom which the Father hath promised to the blessed.

AMEN.

SABBATHS.

From the True Union.

Hints on the Sabbath.

What is the Sabbath? What is its nature and design? It is God's day, a day which he has called his own. We should therefore respect it, and sincerely enjoy its privileges and services. But, on the contrary, how many live as if there were no Sabbath day, and waste its sacred hours in business or pleasure, regardless of the smiles or frowns of their offended Maker. Even some of those who acknowledge its solemn obligations, are occasionally found spending its hallowed moments in unprofitable employments contrary to the express command of God. How exceedingly careful should Christians be to show a proper regard for this sacred day, that they may remain free from censure in the sight of the world.

Among the ancient Jews the proper observance of the Sabbath was deemed of the first importance. All worldly employments were prohibited. Nothing of a temporal character could be done. All preparations necessary were made

on the previous day. Though the teaching of the Saviour dispenses with the strict requirements of the ancient Scribes and Pharisees, yet it is not quite clear that it allows that free construction which many Christians are apt to put upon it. We can perform acts of necessity or benevolence, but many things are now done which are not in accordance with the spirit of the Gospel, although such actions in themselves may be highly useful.

A few instances of the abuse of the Sabbath may suffice to show how easily Christians may go astray. Either in reading books or papers which are not religious in their character, or in reflecting upon worldly subjects. Some are found reading histories, poetry, newspapers of a worldly nature, and even the popular novels of the day. All of these are calculated to estrange the affections from God and divine things. Some, again, are engaged in preparing for a profession, others in professional duties, or are reflecting upon the affairs of the previous or succeeding week; are laying their plans, or studying their prospects for the future. A great many are worried with the cares of business, the illusions of pleasure, or with mental toils and anxieties. In fact, all are in a greater or less degree concerned about the troubles of life.

It sometimes seems as if to some Christians there were no such day as the Sabbath, to be set apart especially for the service of God. It is very plain that no hardship attends its sacred observance, and that no misery or pain results from it; but on the contrary, that by its observance we should grow in grace and in the knowledge of our Lord, and would bask in the sunlight of his favor. Thoughtless depravity, and careless indifference alone render mankind insensible to its claims and benefits.

R. M. J. H.

Solution of Doctrinal Difficulties.

A world of difficulty and of theological controversy might be saved, if the mind, instead of employing itself upon particular points, could be conducted at once to the grand source of the solution of all difficulties. Many have difficulties about the doctrine of election; or the sovereignty of God; or the terms of reconciliation to God. These difficulties seem to inhere only in the intellect; and it is natural to think that verbal explanations may remove them. But, as they result from the blindness that is in the heart, the only effectual way to remove them is to secure the removal of that blindness. This remark may have illustration in the recorded experience of Dr. Merle D'Aubigne, the historian of the Reformation. When a student in Germany, he was perplexed with doubts, and applied to an old and experienced teacher with a detail of the difficulties of which he wished a solution. The teacher refused to touch them, saying, "Were I to rid you of these, others would come. There is a shorter way of annihilating them. Let Christ be really to you the Son of God, the Saviour and the author of eternal life, and the light of Christ will dispense your darkness, and the Spirit of Christ will lead you unto all truth." The inquirer says:

"He had shown me the way I saw it to be right. But it was hard to follow it. But afterwards, when studying the Epistle to the Ephesians with two others, we came to that passage, 'Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us,' &c.; the expression, 'exceeding abundantly,' he says, 'fell upon his spirit like a new revelation. They all knelt in prayer, and their supplication, deep and thrilling, penetrated the heavens. 'When I arose in that room,' he says, 'I felt as if my wings were renewed like the eagle's.' From that time, I comprehended that my own syllogisms and efforts were of no avail; and that Christ was able to do all by the power that worketh in us. The habitual attitude of my soul was to lie at the foot of the cross. The experience of D'Aubigne in this case, has been the experience of thousands.

For the solution of all our difficulties, Christ offers himself, through his Spirit,



THE BAPTIST.  
TUSKEGEE, ALA.

THURSDAY, JUNE 8, 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, tedious 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 those who are convenient to them: Rev. JAMES CALLOWAY, Chambers Co., Ala. Rev. D. R. W. McVea, Wetumpka, Ala. Rev. JAMES H. DEVOYE, Marion, Ala. Rev. G. M. McLEOD, Pike Co., Ala. Rev. N. H. IRBY, Montgomery, Ala. Rev. J. M. SMITH, 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.

PROTRACTED MEETING.

A protracted meeting will be held with the Calabogue Baptist Church, commencing on Friday before the 5th Sabbath in July. Ministering brethren are especially invited, and all other brethren whose convenience it may suit, to attend. J. M. NEWMAN.

East Alabama Female College.

Bear in mind that the Examination of the above institution will take place on Friday, 23rd instant, and close on the following Wednesday.

We had intended to continue our remarks this week in regard to Howard College, but the crowded state of our columns forbids it.

AGENT OF HOWARD COLLEGE.

Rev. Z. G. HENDERSON has been appointed by the Board of Trustees, Agent of Howard College, and enters upon the duties of that agency about the first of July. He is commended to the Christian confidence and regard of all our brethren in the State. It is hoped that he will receive the hearty co-operation of all the friends of the College. H. TALBIRD, President. MARION, May 27th, 1854.

The Sermon of Rev. O. Echols.

We publish upon our first page the sermon of our venerable brother, which has been forwarded to us as a kind of farewell testimony of his devotion to the good cause. He has a large circle of acquaintances and brethren in Georgia, Alabama and Mississippi who will doubtless appreciate his effort, which, in all probability, will be the last of the kind, he will ever make. We have made but few corrections in his manuscript closing rather to let his thoughts appear in all their native originality, than to subject them to the strict rules of criticism, which, in some places, would destroy that originality. We invite a candid reading.

The late State Temperance Convention.

On the 31st ult., this body assembled in the city of Montgomery. It was doubtless the most able body of the kind that ever assembled in Alabama. We believe a majority of the counties in the State were represented, the attendance from some being quite numerous. The harmony, the zeal, and good feeling which pervaded all its deliberations, furnished an earnest of success, which will justify the most sanguine hopes. The meeting of that body may be regarded as the most important epoch in the history of that great reformation in this State. It is only necessary to organize the friends of Temperance throughout the State upon the platform there adopted, and success is inevitable. The action of the last Legislature upon this subject, has driven the friends of this movement to this necessity. We accept the terms, and appeal from their decision directly to the people. Not less than one hundred and fifty thousand persons, in this State, directly or indirectly, petitioned the General Assembly for a modification of the License Law, allowing the people to decide whether the liquor traffic should be pursued in their several localities, and the whole matter was cavalierly disposed of, by the simple statement, that it was *improper* to legislate upon that subject. This decided the question, so far as they were concerned, and left us no alternative, but to appeal immediately to the people. We sincerely regret this contingency. We have tried to avoid it through the whole course of this movement. But it is now reduced to a certainty, that it is the only step we can take unless we succeed the whole question.

The preamble, resolutions and address, adopted by the Convention, we will publish so soon as they are received.

A Casualty.

Mr. LEWIS P. BREKIDGE, a respectable citizen of this county, was riding along the road near Johnson's Steam Mill, a few miles West of Tuskegee, on the 26th of May, when he and his horse were both killed by lightning. He left a family to mourn his loss.

In consequence of the death of Mr. Breckidge, the citizens in the neighborhood of Dick's Creek are without a teacher; and wish to employ a good English scholar of some experience in teaching to take charge of the school the balance of the year. Apply early.

Rev. JUSTIN D. FULTON, editor of the Gospel Banner, at St. Louis, Mo., was sent special to the work of the Gospel Ministry on Sabbath, May 21. At the invitation of the West Baptist Church, Rev. L. D. Newell, Rev. E. L. Owen, Rev. E. S. Dulin, and Prof. Bulkley constituted

Items of General Interest.

Rev. THOMAS MATTHEWS was set apart by ordination to the work of the gospel ministry at the Liberty Church, Gwinnett county, on the 10th March. Presbytery: Elders T. Maddox, W. H. Roberts, H. Collins.

Rev. W. R. WILLIAMS of New York, has gone to Europe. Rev. T. P. Curtis of Alabama, supplies his pulpit during his absence. Some other Northern ministers are also going to Europe.

DEPARTURE OF REV. DR. DUFF.—This gentleman took passage for Liverpool in the Pacific, on the 13th inst. A farewell meeting was held in the Grand Street Presbyterian Church on the morning of his departure, and the occasion was improved in social devotional exercises, closed with an address by Dr. Duff, brief, necessary, because of his deep emotion; but full of the spirit of the gospel. He referred to the evangelization of the Jews as an object very dear to his heart, but which he had had no opportunity to present to American Christians. His farewell, his fervent blessing, and his earnest invocation of God's blessing upon this country and people were most affectionate, solemn and interesting. Many pressed around him at the wharf and on board the steamer to bid him adieu. "Never did any man leave our shores," says Kirwan, in the Observer, "so encircled with Christian sympathy and affection."—N. Y. Recorder.

THE CONFERENCE AND SLAVERY.—On the 25th inst., the Conference acted upon the Report of the committee appointed upon the 9th Session of the Discipline. It will gratify the friends of the church every where in the South to learn that the 9th Session was expunged, as well as all other parts of the Discipline which condemned the institution of slavery. The general rule forbidding "the purchasing of men, women and children, with the intention to enslave them," and which has reference to the African slave trade, was retained, though the vote upon the expurgation even of this Rule, was 47 to 24.

The Methodist Church has thus placed itself upon scriptural foundations upon this subject, and deserves and will receive the commendation of the Southern people for its bold and manly assertion of the apostolic doctrine upon this vexed question in the face of the insane clamors of a wild fanaticism which has substituted its pulpit philanthropy for the word of God.—Columbus Times and Sentinel.

Dr. SMITH of Virginia delivered an able lecture in Columbus, Ga., on the 26th May, on the subject of American slavery. The Times and Sentinel speaks in the highest terms of the treatment of the subject. Dr. S. is an eloquent and popular Methodist minister.

Rev. S. ALDRED, pastor of the New Port Baptist Church, R. I., is expected to prepare a historical series for the Tennessee Baptist, embracing the first 25 years of the Baptist denomination in Rhode Island. In which the exact relation in which Roger Williams stood to our denomination and to the civil government by Rhode Island will be clearly brought out from unpublished authentic documents.

Revivals.

HARRISBURG, KY.—More than three thousand persons stood upon the shores of the beautiful lake in the Hospital grounds (late Harrisburg Springs) to witness a baptism. \* \* \* Twenty-six interesting young ladies and gentlemen were baptized by Christ by baptism.

MISSISSIPPI COLLEGE, ILEXAND, Miss.—Rev. W. Carney Crane has baptized more than twenty young ladies, and others, the result of a series of meetings.

A respectable Methodist minister (name not given) has been baptized by Rev. B. F. Keeling. The good work still continues at Natchez, Miss. 117 new members have joined the church at that place since the meeting commenced.—Western Recorder.

Rev. J. B. McFERRIN, editor of the Nashville and Louisville Christian Advocate, has been called to mourn the loss of his beloved wife. She had been in bad health for some time, and Dr. M. left home to attend the General Conference, at Columbus, Ga. While he was there engaged in the business of the body, he received a dispatch informing him of the sudden death of his estimable lady. While we sympathize with him in his bereavement, we are gratified to find him drawing so much consolation from the promises of the Gospel.

Elders Stittler and Chilton.

During our absence last week attending the State Temperance Convention at Montgomery, a communication was received from the Rev. J. B. STITTLER in relation to the position of the late corresponding editor of this paper, Rev. THOMAS CHILTON on the doctrine of ELECTION. The senior editor, therefore, did not see the communication until it was published. He must say, for obvious reasons, and with all deference to brother STITTLER, as well as justice to brother CHILTON, that had he seen the communication before it went to press, he should have requested the junior editor to withhold it, at least for the present. And that the motive by which such procedure would have been prompted, may be apprehended, he may be indulged to make the following simple statement:

Rev. THOMAS CHILTON became the corresponding editor of this paper at the joint request of the editors and proprietors last year; which position he filled with uniform promptness and ability. During his connection with the paper, he felt it his duty to dissent from our views on that subject, and signified a willingness to discuss it with us in alternate articles. For reasons we then gave, and which it is not necessary for us here to repeat, we informed brother C. that we should enter into that discussion with him with no little reluctance; but still, if he desired it, we should not decline it. Brother C. appreciated the motives of our course, and here the matter ended. It is due, also, to brother Chilton to state, all his labors for the paper were gratuitously bestowed. He uniformly refused any compensation from the proprietors. We have no doubt, that if brother STITTLER had been apprized of all the circumstances of the case, he would have chosen a different form in which to express his views on the doctrine of Election. It is needless for us to say, that it would give us great pleasure to publish anything from his pen upon that subject, abstract from personal allusions.

Another, and by far the most important consideration, why we regret the publication of Bro. Stittler's letter is this: It may to some extent cripple the usefulness of one of our ablest and most efficient ministers. We cannot blot out the memory of former years, nor have we any desire to do so. In by-gone days, we have been associated with him in revival seasons, in which with argument, pathos and eloquence, he plied the consciences of men, until the "tall oaks of Bashan" were made to yield to the obedience of faith. We have seen him, in the midst of penitent sinners, pointing their despairing eyes to the Lamb of God—and then welcoming them to the fellowship of the saints, we have seen him time and again, lead these crowds of rejoicing converts down into the baptismal waters, and pronouncing the trinitarian name, bury them beneath its yielding wave. We would rather, therefore, infinitely rather, be instrumental in increasing than retarding the usefulness of such a man. The Baptists of Alabama we claim to be as sound in the faith as those of any other State; and while brother C. was a member of it, he enjoyed the unqualified confidence and respect of his brethren. For many years before he removed to Texas, he was President of our State Convention. That he entertained some peculiar views upon the doctrine of Election, was known to us all. But with that single exception, so far as we have ever known, he is as thorough a Baptist as lives in Texas. It has been the policy of our Churches for many years to tolerate a difference of sentiment upon this subject. A large and respectable minority of our brethren, ministers and laymen, sympathize with the views of Bro. Chilton. Indeed, the same principle of toleration is recognized by all other denominations of Christians, in some form or other. Every time a Presbyterian minister invites his Methodist brother to commune with him, this very principle is indirectly recognized. We do not wish, therefore, to disturb this principle at this late day, much as we desire that our brethren shall "see eye to eye" upon this, as upon other items of faith.

Just in the midst of this article, we received the following communication from a valued correspondent upon the same subject. "The Peace Maker" will indulge us, however, in two or three remarks:

1st. It seems to take it for granted, that brother STITTLER was acquainted with all the circumstances of the case. Now, we undertake to say, that if this were true, brother S. would have chosen some other form in which to publish his own, and the views of such others of his brethren in Texas, as agreed with him.

2nd. With deference we submit, that our correspondent has mistaken the views of brother Stittler on this subject. Brother S. has neither published the sentiment, nor have we any idea that he believes it, that God has ever made any man to damn him. We doubt if there is a living man who believes any such absurdity. To say of the whole human family, while in a state of alienation from God, that it is "already condemned," is quite a different thing from saying that God made any or all of them on purpose to condemn them. True, our correspondent puts the case hypothetically, if Bro. Stittler believes thus and so, why it is his privilege, &c. But the implication is, that brother S. does believe thus and so. Thus much we felt bound to say in justice to brother S. But

3rdly. We think the question between the two great parties into which the Christian world is divided, is a little more serious than our correspondent seems to think. This point, however, we shall not now argue. It is a matter of opinion between him and ourselves. We know that upon that great question, he agrees with us in the main. Without further remark, therefore, we submit his communication to our readers.

Several months since some queries were put in a communication to your paper involving the doctrine of election and reprobation, to which a response was given by Bro. HENDERSON, in which he expressed his opinions as to the teaching of the Scripture upon that subject. Bro. THOMAS CHILTON, then corresponding editor from Texas, expressed his dissent from some of the views advanced by Bro. HENDERSON, and expressed a willingness to discuss the question, if it was considered as comparing with the position which he occupied towards the paper. A reply was made by Bro. HENDERSON, not declining a discussion; but expressing a reluctance (if I remember aright) to distract the public mind and the denomination, by renewing this controversy, about which, many good men and able divines differ. In the mean time, as we have been informed, Bro. CHILTON was requested, by one of the proprietors of the paper, to decline entering into such controversy, on the ground that no good to the cause of truth, would likely result, but a want of harmony and good feeling might ensue. And the matter ended here. Now, Bro. Editors, I confess that it pained me—as a lover of peace—as a well wisher of your paper, and as a Baptist, to read in your last issue, a communication of Bro. J. B. STITTLER of Independence, Texas, headed in capitals, "Rev. Thos. Chilton on election." I felt mortified that he wrote it, and I must say, surprised that you published it, as any right-minded man will immediately see that it can result in no good to the cause of religion, but will likely wake up a controversy, which will result in estrangement of brethren from each other; which will throw a useless firebrand into our own ranks and civil without benefit to any one. I had kindly hoped, that for the sake of repose, this controversy had ceased and would never be renewed in your paper; but it seems, that in an ill-advised hour and after waiting several months after Bro. CHILTON had ceased to be corresponding editor, Bro. STITTLER had taken up this bone of contention and we are now to be set together by the ears. His "sympathy" for your views, Bro. Editors, has been so long delayed, that he had better have allowed the matter to have rested, than after the true Hibernian fashion

"But when the date of knock was out  
Off dropp'd the sympathetic snout."

His apology for heading a useful man of God before the community in the capacity of advocating what he is pleased to call "the pernicious errors of Pelagianism" is to remove any wrong impression which might be made on the minds of your readers respecting the views of the ministry of Texas on this (as he conceives) "much mooted doctrine." Now, Bro. CHILTON spoke only for himself. He was not so presumptuous as to speak for the ministry of Texas or any of them, and I have always understood that as Baptists we had the right to read, and to the best of our ability to interpret and hold to the truths of the Bible upon this doctrine as we understand them. That Bro. CHILTON gave or

proposed to give his views upon this subject, furnished no reason why Bro. STITTLER should attempt to drag him before the public in a controversy with you about an abstraction, with reference to which you differ more in words and terms than in substance. If Bro. STITTLER desires to give his views, let him do so. If he can prove from the Bible that God from all eternity decreed that a large portion of the human race should be damned, irrespective of whether they had done good or evil, and that, as some of the old Calvinistic creed were wont to declare that "there are infants in hell not a span long," let him attempt it; but I submit whether it accords with his mission, as a minister of peace, to be setting brethren at variance by renewing controversies between them which have so long been consigned to repose? Is it, Bro. Editors, that the Baptist denomination has vanquished all the enemies to the truth, and that now we must turn upon each other, and, like the sword of Sir Knight, which

"Ate into itself for lack  
Of something to hew and hack,"  
raise the war cry among ourselves and hunt each other down, for an honest difference of opinion? I do most sincerely hope that Bro. CHILTON, who has spent his life in the service of Christ in this denomination, will furnish an example of forbearance in suffering this matter to pass in silence; by which our young Bro. STITTLER may profit.

I am sick and tired of this everlasting twaddle about election and reprobation. To sum up the whole in a nutshell it is this:

- 1st. God is sovereign.
- 2d. Man is free.
- 3d. Man is such a blind, foolish creature that he cannot determine how this can be. Now, you, Bro. Editors, and Bro. Stittler and myself all agree to this, while Bro. Chilton says he agrees to the first and second propositions, but as I understand him, denies that man is such a fool as to be unable to comprehend them, and to make them harmonize. The issue then is narrowed down to this: Is man too big a fool to understand how God governs him and at the same time leaves him free to govern himself. We say he is. Bro. Chilton says he is not. Now, we have the better of Bro. Chilton on this proposition, so far as we are concerned, as we confess our ignorance and can't understand it. So he must give it up to us, although it may not be true as to others, unless needed. He should be like the jury who returned a verdict of acquittal of a party who pleaded guilty before them, because they said they were of opinion he was too foolish to be believed. Now, if you, Bro. Editors, or you, Bro. Stittler, wish to wrestle with Bro. Chilton to prove that we are fools, and for him to prove that we are not, you may leave me out. I am a poor wrestler, have forgotten my tripe, huckleberries and dainties and would prize above a thousand such controversies and all the good which can possibly arise out of them, the blessing which this hasty communication is intended to secure that of THE PEACE MAKER.

COMMUNICATIONS.

Baptist Cause in Desoto Parish, La.  
We are thankful to Bro. N. for the information furnished us in the following letter, and hope he will favor us with other items of interest as circumstances may occur to give rise to them. Other brethren in different parts of the South West can write well, would gratify us by furnishing us occasionally with information respecting the prospects and success of the cause in their midst.—EDITORS.

PLEASANT HILL, Desoto Parish, La.,  
May 17th, 1854.  
Enclosed are five dollars (\$5.00) which you will please place to my credit for the "S. W. Baptist." Though almost an entire stranger to you I shall take the liberty of filling this sheet with some thing which I feel to be of service to the cause. The Baptist cause suffers seriously in this part of Louisiana, as well as in many other parts of the State, for lack of ministers. The deficiency is partly supplied by a missionary given us by your Board at Marion, and it gives me great pleasure in testifying to his zeal and devotion to the work assigned him. Though not a learned man, in the worldly acceptance of the term, he gives great promise of usefulness, and we feel confident that his reports will prove that his labors have not been in vain.

In the absence of preachers and preaching the brethren here have concluded to establish Sabbath Schools, believing them to be the very best substitutes. Within the past twelve months they have increased the number from ten to fifteen, all in Desoto and Sabine Parishes, and have furnished them with two hundred dollars worth of books. Most of these schools are in desolate neighborhoods and full of promise—yet, already several conversions have occurred through their instrumentality.

Truly yours, S. M. NORRIS.

A note to the Editor.

I am glad my "hints" did not reach you before the "agent" for the "Gazetteer for the United States" by Richard Swanson Fisher, M. D., visited you and procured your name to his subscription list. I wish you no harm, but an willing you should lose a little for the benefit of many. You have modestly and gentlemanly exposed some glaring errors in a work proposing to be a "Gazetteer for the United States"; and if your subscribers have confidence in your judgment as an editor, and profit anything by reading, if they buy that work at all, they will do it with their eyes open. To say the least of it, money well earned, and you have aided me in cautioning the public. It is a reasonable supposition that when an author writes his name in full, "Richard Swanson Fisher, M. D." and fills his work with such glaring errors as you have pointed out, that the article will decline at least one hundred per cent.

Sir, my position is good, and I think more of it than ever; that when "trumpet, drum and fiddle" are used to bruit a book to the world, it is deficient somewhere. And that deficiency is generally in brains. This is a book and money-making. And where one decides upon making his money by writing books, he writes hurriedly and gives us his crude, elementary and commonplace thoughts pell-mell, helter-skelter; and then the best method of puffing and blowing the work into notice is practiced to greater perfection than authorship. I am disheartened at the

gloomy prospect of American literature. In that thing I am ashamed of my country. The greater part of our literature is scarcely fit for girls at boarding schools to read.

Humbleguy in authorship will continue, and increase, till we have an independent and conscientious Press. A part of the American press are hired, a part have no conscience, a part lack moral courage, none are faithful watchmen. I am aware of the severity and extent of this censure; but point me to a high-toned, conscientious, independent Review in our nation that gives satisfaction to the friends of a good and pure literature, and I will cheerfully make the exception. And as to weekly journals, they are *base complacentarians*. If this severity they must make the best of it.

And now, Mr. Editor, as you are at the head of a widely circulated, and a very popular journal, suppose you make the experiment, and see what one paper can do towards correcting these abuses in the world of mind. I need not inform you that your position is that of a "watchman upon the walls;" nor shall I remind you that when you see danger approaching it is your duty to sound the alarm. But as one of your readers, I tell you candidly if you put a brainless book and I purchase it on account of your fulsome compliment, I'll hold you responsible for the loss of my money and time, and for the injury my mind sustains in reading it. Then look well to your duty.

Were I near your office, and had time to devote to that work, I would ask a corner in your paper, and turn "hard-shell" critic. Then would I crack the heads of headless and mindless authors in my own way. And then authors in recommending their works to the public by publishing the "opinion of the press," if they should be so fortunate as to get a good opinion from Arctippus it would be worth gold.

Your friend, ARCHIPPUS.

For the South Western Baptist.

Messrs. Editors:  
I had the pleasure of attending the Baptist Church in your village on Sabbath night last, and was really glad to see Bro. W. B. J., of Auburn, occupying the Sacred Stand. It brought vividly to my recollection years that had passed and gone, when it was our privilege and happy lot to sit under his ministry and rejoice in the hope of that salvation that he always so much delighted to dwell upon. The writer has not forgotten when he was burdened down under sin and deep pollution of heart, that our dear Bro. J. for days at a time, took so much interest in his behalf in prayers for his relief; and the great interest he has ever manifested in his religious welfare. These things are sufficient in themselves to cause him to love and revere him. But it is not our purpose to eulogize our Bro. J., he is too well known for me to say any thing to his praise.

My object in writing this imperfect scrap for your paper, is to publicly make known my disapprobation to the disgraceful conduct of some young men, who, on several occasions lately, have made it their special business to get near the back part of the church to disturb the congregation by talking and laughing so loud that it is really annoying to those who attend church for the purpose of hearing preaching, and thereby being benefited. On the night above referred to I was very much annoyed by these disturbers. I both, heard them and saw them. I know them, and do not suppose I was deeply pained to see in that naughty band, those I have known since they were little boys, raised up in your pleasant village, where they have been blessed with church privilege from Sabbath to Sabbath, yes, and Sabbath schools too, acting to the perfect disgrace of their pious parents. I shall not name them in this article, but if this conduct is repeated, I shall take the responsibility in letting these disturbers of churches be known in a way that will not be very pleasant to them. I hope this hint will be taken and remembered by them for the future. OBSERVER.

For the South Western Baptist.  
"Notes of Travel."  
HICKORY GROVES, Ala. May 26, 1854.

Brother Editors:  
I have just returned from a short tour through a portion of South Alabama and West Florida, and if you find anything interesting in the compilation of "items on the way," you can use them as you think proper.

A short day's ride from home took me to the pleasant little village of Orion in Pike county. Here, according to previous agreement, I was joined by my friend and brother, Elder A. Van Hoose, agent for the East Alabama Female College, and S. W. Baptist.

Orion is a very neat little place and contains about 100 inhabitants. Like many other flourishing towns, it has been founded for the purpose of establishing a good and permanent school in the community. Its natural advantages and the enterprise of its citizens have secured this object. Situated on a lofty, sandy ridge, removed from all local causes creating sickness, and free from those vicious influences which corrupt and ruin the young, it presents every inducement to the surrounding country to send thither their sons and daughters. The citizens have erected quite a neat and substantial Academy, at an expense of nearly \$3000, which contains 75 or 80 pupils, and which is under the control of Bro. J. F. Cox, assisted by his accomplished Lady, and Sister. The corps of teachers in this Institution is very efficient and popular, and justly deserve the need of praise awarded to them by the community in which they reside, and to their own indefatigable efforts must be attributed, in a great measure, the prosperous condition of the educational interest.

While in Orion we had the pleasure of witnessing a "May-day Exhibition." This simple manner of holding the approach of a "more genial season" has always been pleasing to my feelings. 'Tis a beautiful sight to see fifty little girls performing their waltzing ceremonies on such an occasion. Chanting songs to the returning Spring, strewing its odorous presents around, and testifying truly to the merits of her whom they have voluntarily seated upon a "flowery throne of love," present to me scenes of a thousand times more of enjoyment and less of mockery, than the glitter of the costliest gowns and the crowning of the noblest head. The little girls performed their evolutions with a good deal of precision, and evinced in this respect also the methodical arrangement of their teacher's training.

After the coronation and its ceremonies closed several original speeches were delivered by the young gentlemen of the Academy. All were meritorious; but the subject, which one of the students

selected, engaged my attention particularly. It was, "The Development and Progress of Alabama." Allusion was made to the various ways in which the State had advanced, and also the rapidity of its advancement. Towards the close of his remarks the speaker dwelt upon the subject of Education; its rapid strides in a few years; its present wide-spread facilities, and the necessity of all Southern citizens to support their own literary institutions. The University of the State, Howard College, The Jackson Female Institute, and The East Alabama Female College, offered ample advantages in acquiring the most finished and thorough education, and he who did not avail himself of these, but lent his influence and patronage to others more distant, and perhaps far less worthy, acted with traitorous injustice to the section in which he lived. Sentiments worthy the attention and heed of all Southern men.

The Baptist cause in Orion is in quite a prosperous condition. The Church contains about 75 members, and has for its pastor Elder John A. Fonville of Lowndes Co. Bro. Fonville is an acceptable minister of God's word and has his heart deeply enlisted in the great work of saving souls. The Baptist Church is as yet the only house of worship in Orion, and that is rather old and uncomfortable, but I am informed that the brethren have in contemplation the speedy erection of a building which will be an ornament to the place. The Presbyterians also design building a Church. At present they worship in the Baptist Church. No other denomination has any organization here. The brethren in Orion seemed to be spirited and punctual in carrying out their measures, and I would say to them, as I leave their pleasant village, thankful for their kind hospitality, "Go on as ye have begun in your good works."

And now, brethren Editors, I take you may think I tarry too long in one place. I take leave of Orion and yourselves for the present, postponing further remarks till a more suitable time.

Yours truly, W. E. WELCH.

For the South Western Baptist.

MAY 27, 1854.

Brother Henderson & Watt:  
The good humor and kind appeal of my much esteemed brother Welch, made to me through your last issue, has induced me to give you and your patient readers a little trouble about my views and position on the absorbing temperance question. I confess, however, that I do it most reluctantly. For I have had the most painful and humiliating evidence since the publication of my letter to which he alludes, that not one of a hundred readers analyze, where they have made up their minds to differ, if justice is to be done me, I am to be tried by my own positions: my own words as they stand related to each other in making up either separate and distinct, or relative sentences. I ask, then, that I may, according to this rule, set myself right before your readers, to state. First, I concluded not to attend the Convention because I was "satisfied" it would end in a political party organization." Well, here I will confess I have no infallible proof. Hence my kind-hearted brother W., who so generously proposes to give me a merry ride with him hither, (and who that knows him would doubt it?) has as much right to suppose it will not end thus, as I had for my conclusion. And he gives one good reason why it should not,—it is *not needed*. Well, we will see; yes, if I am alive, I expect to be a looker on. And my prayers shall be that it may not be as I have feared it would.

Second, "I taken as a simple temperance movement, \* \* \* ministers of the gospel and members of Christian churches, especially the former, had better give their labors and influence to it (the temperance cause) under another and less questionable organization—that of a gospel church." Under this head, I ask the candid reader, if I do more than give the preference to the churches of God, over human organizations in the great work of moral reform and the cause of humanity? Do I oppose temperance? Do I not prove that through the church relations it can be most effectually promoted? And I think, most heartily, my good brother, for his admiration to *good works*. Bro. Welch, where can I better manifest my good works, by your other plan than through the church of Jesus Christ? The principle, "the love of Christ." The rule, the written word. The end, the glory of God and the salvation of the poor drunkard. I care not what good work you propose, as a consistent Baptist, that cannot be better accomplished through the church than under human organizations. Bro. W. is a little crafty on one point; he knew I was too modest to answer his questions about the practical operation of my plan, in connection with my own labors. Well, he cannot complain if I ask him why it is there is so much sobriety around Wewoka camp ground and all other flourishing churches? And why, on the other hand, drunkenness prevails in and about those in religious declension? The gist of my argument is, that we can do more for temperance by close adherence to gospel rules in church connection, than by relations to temperance organizations governed by human policy. That these and other human organizations are dividing and distributing too much the influence and means of the churches; that the labor, means and influence condensed, controlled and sanctified by the piety and gospel policy embodied in the churches would, like the healthy action of the heart, send forth the blood of life through the whole frame of society. And when I hint that the piety of the ministry and membership may be lowered by this worldly policy and alliance, some, not my high-minded brother Welch, would distort my language into vain boasting.—This is great injustice. I know better how to appreciate the good around me. It would be, however, a light task to prove that both the house of God and ministerial character have been desecrated and piety shocked, by not a few who run wild on temperance. It were equally easy to point to church members, who leave their prayer meetings, to attend someone, and some another of the many fraternal associations, and that pay up punctually to them, and withhold from the most benevolent cause espoused by the church. The glory of the Zion of God is thus by many of its professed lovers put upon these human organizations. Their meetings are attended regularly, those of Zion occasionally. Their poor cared for and their sick and dying attended to, but poor sick and dying saints neglected. But I forbear. I say once for all, these as worldly institutions, for the amelio-

ration of erring, suffering humanity, belonging to the world meet no opposition from me, but I do say unto Christians—yes, show I may you a more excellent way." I will say, however, I do honestly believe, the world would be better off, much the larger number were disabused—  
"This is an age of societies." We have only a few that have done good. For their sakes I drop the subject.  
J. D. WILLIAMS.

For the South Western Baptist.  
The Psalms.

Brother Editors:  
There is much difficulty in understanding many of the Psalms; and recouping the misapprehensions pronounced in them upon the words of the Psalmist, with the precepts of the gospel, which teach us "to love your enemies," "to pray for them which despitefully use you, and persecute you." The Psalms also are looked upon as a model of devotional feeling; but would not look very unseemly, for Christians to imitate them, in praying for curses and wrath to fall upon their enemies? I will give the sentiment of Dr. Horne, which I think will throw much light upon the understanding of this difficult portion of Scripture. It will give us a sample of the 10th verse of the 34th Psalm:

"Destroy them, O God; let them falling their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee."

"Concerning passages of this impressive kind in the book of Psalms, it is to be observed that they are not spoken of private and personal enemies, but of the opposers of God and his anointed; nor of any among these, but the irreclaimable and finally impenitent; and this way of prediction rather than imprudence, which would appear, if the original verbs were translated uniformly in the *future tense*, as they might be, and indeed, to cut off all occasion from them which desire it should be translated. The verse before would then run thus: 'Thou wilt destroy them, O God; they shall perish by their own counsels; thou wilt cast them out in the multitude of their transgressions, for they have rebelled against thee.' The words which rendered in this form, contain a prophecy of the infatuation, rejection, and destruction, of such as should obstinately persevere in their opposition to the counsels of heaven, whether related to David, to Christ, or to the Church. The fate of Antiochus and Absalom, of Judas and the Jews, should warn others not to offend after the same example."

I will add the testimony of Dr. A. Clarke, v. c. 10.—"Destroy them, O God, &c. All these apparently *imperfect* declarations should be translated in the *future tense*, to which they belong; and which shows them to be *prophecies*. 'Thou wilt destroy them; thou wilt cast them out, &c.' O. WELCH.

For the South Western Baptist.

MAY 27, 1854.

Brother Henderson:  
At a regular meeting of "Lebanon Church," held on 20th inst., the following preamble and resolutions were unanimously adopted:  
Whereas it has pleased God in his wise Providence, to take from us our faithful and beloved brother Charles McGee. Therefore,  
Resolved, That while we recognize in this dispensation, the hand of him, whose it is to give and to take away; yet we mourn the loss of our brother, and will cherish the remembrance of his bright virtues, his Godly example, his deep piety, his fervent piety, and his perseverance a duty.

Resolved, That we weep with those who weep, and tender to our sister, and to the afflicted relations of the deceased, our sincere sympathy in their irreparable loss, and commend them to the compassion of him, who is too wise to be mistaken, and too good to do wrong.

Resolved, That these resolutions be spread on the church record, and that a copy of them be sent to the "







## POETRY.

The following beautiful lines are taken from a work of Rev. W. W. Evers, "The Responsibility of the Young," published in the Christian Repository, Ky.

A traveler through a dusty road  
Strewed across the lea,  
And one took root and sprouted up  
And grew into a tree.  
Love sought its shade at evening time,  
To breathe its early vows,  
And age was pleased in heats of noon,  
To bask beneath its boughs.  
The drowsy loved its dangling twigs;  
The birds sweet music bore;  
It stood, a glory in its place,  
A blessing evermore.

A little spring had lost its way  
Amid the grass and fern;  
A passing traveler scooped a well,  
Where weary men might turn;  
He walled it in, and hung with care  
A ladle at the brink.  
He thought not of the dead he did,  
But judged that toil might drink,  
He passed again, and lo! the well,  
By summer never dried,  
Had cooled ten thousand parching tongues,  
And saved a life beside!

A dreamer dropped a random thought;  
'Twas odd, and yet was new—  
A simple line of the brain,  
But strong in being true;  
It shone upon a genial mind,  
And lo! its light became  
A lamp of life, a beacon ray,  
A monitor flame.  
The thought was small, its issue great,  
A watch-fire on the hill;  
It sheds its radiance far adown,  
And cheers the valley still.

A nameless man amid a crowd  
That thronged the daily mart,  
Let fall a word of Hope and Love,  
Unstudied from the heart;  
A whisper on the tumult thrown—  
A transitory breath—  
It raised a brother from the dust,  
It saved a soul from death.  
O germ! O fount! O word of love!  
O thought at random cast!  
Ye were but little at the first,  
But mighty at the last.

## A Pleasant Fact.

A short time ago the writer of this sketch spent a very pleasant season with a Baptist Christian physician in the State of New Jersey. Our conversation turned on the past, and among other matters we spoke of the discoveries we often meet with of long concealed usefulness in the conversion of sinners.

Some twenty years ago my friend resided in the interior of Pennsylvania, where his house was, what it still is, an open kind of hotel for Baptist ministers. His residence was at Ephrata, the seat of the German Seventh-day Baptists, with whom he was in fellowship. In the morning he reached him, that on a certain day two ministers, one from Philadelphia, and the other from his neighborhood, would arrive at his house, and forthwith an announcement was made that there would be preaching from one or both of them that evening. The brethren duly arrived, and they were made acquainted with the arrangement; but the Philadelphia brother objected, and strongly urged that they might unite in the worship of the brethren in their own usual manner. This was not acceded to, and a very large congregation assembled, and the gospel of Christ was preached.

One of the attendants that evening was an old man of the neighborhood, an infidel, and a seeder of all that is holy. He had been prevailed on to attend, with the assurance that he would listen to men of no ordinary talents; he was there, and according to his usual manner kept on his hat during the whole service, but in no other way did he show his disrespect to the preachers, the audience, or the sermons.

A short time afterwards, one of the brethren on the spot met this man, and asked him what he thought of the service, and his answer was commendatory. His friend then told him that during the latter part of the sermon he was observed to bow his head, and was thought to have wept. The old man said that he was not aware that he had given these indications of feeling, but acknowledged that his heart had been broken down by the sermon, and that he was now intent on seeking the pardon of his sins through the mediation of Christ. In a word, he became a decided Christian.

It may be that the eye of the Rev. Dr. J. L. Dagg may light on this short narrative, and if so, he will learn for the first time that a sermon which he somewhat reluctantly delivered, was blessed by his great Master to "save a soul from death, and to hide a multitude of sins."—*Watchman and Reflector.*

From the Tennessee Baptist.

## What does Baptism Mean.

What does Baptism mean, as it is used by the different denominations? No one can tell from the word baptize itself. A man comes to our town driven from your city, and says he saw four men baptized in Nashville. Now I want to know what was done to those four men? Can any one tell, unless they know something more than the simple fact that they were baptized? But suppose he tells you that a Roman Catholic Priest baptized them; you know what was done, if you are acquainted with their practices. But, suppose he tells you that the stationed preacher of the Methodist Society baptized them, do you know what was done to them? No, for he may have sprinkled water on their faces; but, you do not know that he did; he may have poured water on

their heads; but you cannot tell, he may have taken them down into the water and immersed them, you cannot say he did not; they may have knelt down in the water while the administrator poured the water on their heads. The word baptize will not inform us by itself. But we want to know what was done to those four men when they were baptized and the man tells us that the Pastor of the First Baptist Church baptized them; does any one know what was done to them? Yes, all know they were immersed. How, by the word baptize? No, we have seen that is not definite; but the connection proves they were immersed; it is said a Baptist preacher baptized them, therefore, we know how they were baptized. Now let me ask, if Jesus Christ would have been likely to have given a positive command and expected men to obey, unless he had commanded them in language they could understand? Did the Saviour want his disciples to understand him, when he gave them the commission to preach and baptize? Was there no word he could have used, so as not to have been misunderstood, if he had wanted the water sprinkled on the subject? Yes, there is the verb *Rantizo*, I sprinkle. But, suppose he wanted the water poured on them, could he speak so as not to be misunderstood? Yes, there is the verb *Echoo*, I pour out. But, suppose the Saviour had wanted them to immerse, could he have used a word so as to have expressed his meaning clearly? Yes, there is the verb *Baptizo*, I immerse. But, should we want a more general term than the verbs we have given, there is the verb *Lavo*, I wash. Now, my friends, which one of these verbs did our Saviour use? I need not answer.

Reader, suppose a Greek scholar was called on to describe a baptism, in the use of the Greek language, could he make out a clearer case of immersion than Luke has given us in his history of the baptism of the eunuch? If we knew nothing of the original, the context would teach what baptism is. Above we learned, that to baptize was to immerse, when a Baptist preacher performed it, all Baptist preachers immerse when they baptize. John was a Baptist preacher, he baptized Jesus Christ in the river of Jordan; surely then, Christ was a Baptist, and he organized the first church, therefore, it was a Baptist church.

## A BAPTIST.

## The Teachings of the Spirit to a Simple Mind.

The session of the Presbyterian church in P. had before them a case of discipline, of a very perplexing character, and which occupied them at several different meetings. The sexton, having the care of the session-room, making and attending the fires and lights, was usually present. He was almost idiotic in his mind, but his powers of articulation were defective; but he had been hopelessly renewed by divine grace, and was an exemplary member of the church. Near at the close of one of the meetings of the church session, during which Joe had been sitting a listener upon the case, and seen the members perplexed whether to cast out the offender, or to continue their efforts, the moderator, in a familiar way, turned to the simple-minded sexton, and asked him, "Well, Joe, what think you we can do with this man?" In his broken best possible language he replied, "If ye turn out hog from sheep-yard, he go off; don't care. But ye turn out a sheep, he stays around—outside—won't go far; wants to come back in again; ye won't lose him." Joe's broken sentences poured more light on the question of duty than the session had found in their whole course of deliberations, and illustrated the declaration of Christ respecting things hidden from the wise and prudent, and revealed unto babes. Simple-hearted and humble piety not unfrequently can teach them that are held in reputation for knowledge.—*Ex.*

## The Sabbath a Friend.

1. To Education. Compare countries with and without the Sabbath. Its ministrations powerfully quicken and invigorates the human intellect, while a vast amount of knowledge is accumulated.

2. To Government. Where are the honored Sabbath and despotism co-existent? It shows the nature of human rights—adapts laws to the actual wants and circumstances of men—creates a conscience that sustains law, and qualifies men to make, as well as to obey laws.

3. To Health. By promising cleanliness, by furnishing needful rest for the body and mind, by promoting cheerfulness and elasticity of spirits through its power to produce a beautiful conscience, and by its sublime influence over the hateful passion of men.

4. To Good Morals. By keeping in sight the character of God, by unfolding the claims of his holy law, by creating a distaste for unlawful pleasure, by creating a public sentiment that frowns on immorality, and through that suffering, causing wise and effectual laws for the suppression of vice and crime.

5. To Piety. By causing a right view of God to prevail, by constantly pouring on men's minds those great elements of piety, the divine truths of Revelation, by this generating all right affection towards God and man, shadowing forth and pointing men to the Sabbath of Heaven.

Therefore the Sabbath is the friend of the nation, the family, everybody's friend, and never fails to repay true and devoted friendship for it with the most precious blessings for time and eternity.—*Boston Traveler.*

## Religious Ultraism.

Its sources are—1. An ardent temperament. 2. Mistaken views of religion. 3. A restless desire of change. 4. The love of distinction. 5. The force of external circumstances.

Its elements are—1. Self-righteousness. 2. Censoriousness. 3. Disingenuousness. 4. Inconsistency. 5. Fanaticism.

Its manifestations. It manifests itself—1. In respect to that which is *wrong*, by opposing it with an improper spirit. 2. In respect to that which is comparatively *indifferent*, by urging it beyond its real claims. 3. In respect to that which is *right*, by promoting it at the expense of integrity and charity.

Its tendencies. 1. It has a tendency to throw open the floodgates of error. 2. To drive many into the opposite extreme of inactivity and formality. 3. To weaken the moral energies of the church. 4. To supply to the careless world an apology for the neglect of religion. 5. To absolute infidelity.

The remedies. 1. Careful discrimination. 2. Moral courage. 3. Eminent piety.—*Ch. Treas.*

## TEMPERANCE.

The following is taken from the sentiments of the Grand Jury of Talladega county, Ala., at its recent session:

"A diligent inquiry into the condition of our County, affords a gratifying and happy improvement in the morals of its citizens, and with the means of education already provided by private generosity and State munificence, we hope to witness a still greater and more rapid improvement in the future, and a greater diminution of crime. In contemplating such a desirable state of morals, we can see no other drawback, and that is the use of Alcoholic beverages. The attention of this body has been painfully arrested by the many evidences of the increase of dram drinking or the use of intoxicating liquors; both by the old and the young. Even the Sabbath day, the day of rest, is not exempt from this horrible traffic. Will not our citizens look to this matter, and see that the Lord's day is no longer desecrated in their midst and in such a manner? We do hope the day is not distant when public opinion or the proper authorities will apply a corrective."

ALCOHOLIC DRINKS.—The following statement of the quantity of liquor drunk annually, and the amount paid for it, in the countries here named, was prepared by a writer in the monthly Quarterly Review:

	Gallons.	Cost.
France	1,063,793,855	\$234,333,329 88
Great Britain	28,451,952	176,234,510 28
Sweden	22,500,000	95,340,000 00
Prussia	30,000,000	30,950,000 00
United States	80,624,182	35,798,127 05

The annual consumption of ardent spirits in Ireland alone, is twenty-three million three hundred thousand gallons, the cost of which, as it reaches the consumer, cannot be much, if any, less than thirty-five million dollars.

GOOD LAW.—An act has just passed the Legislature of New York which provides, "that any married woman, whose husband, either from drunkenness, profligacy, or from any other cause, shall neglect or refuse to provide for her support, or for the support and education of her children, and any married woman who may be deserted by her husband, shall have the right, in her own name, to receive and collect her own earnings, and the earnings of her minor children, and apply the same for her own support, and the support and education of such children, free from the control and interference of her husband, or of any person claiming the same, or claiming to be released from the same by or through her husband."

PROHIBITORY LAW SUSTAINED IN MICHIGAN.—The Supreme Court of Michigan recently reversed the decision of Judge Briggs, and declared the act entitled "An act prohibiting the manufacture of intoxicating beverages, and traffic therein," is constitutional.—*The Free Democrat says:*

"This restores the victory won last summer, and so nearly lost in the courts. The city is full of rejoicing! The people are in ecstasies! The rum sellers are overwhelmed with confusion!"

"The moment the result was known, vigorous measures were begun to enforce the law. Efforts have been made within the last hour or two, all over the city, to find a place where intoxicating liquors are sold, but in vain. To-day, Detroit is a temperance city."

One hundred and fifty persons died in New York during twelve months past, of delirium tremens! There were nine murders caused by rum. And nearly ten thousand five-day commitments for drunkenness during the same time.

## MISCELLANY.

Capt. McDonald, of the British brig Emerald, informs the editors of the New York Courier and Enquirer, that there is no salt to be had at any of the Islands, except Turks Island, in consequence of the heavy rains. At Grand Turk it was just coming in, and selling at 18 1/2 cents per bushel.

Three-cent pieces of the new coinage have been issued from the Mint. It is of standard purity, and heavier than the old coin. In appearance, it is distinguished only by a minute wreath above and a bunch of arrows below the character "III." The convenience and popularity of this coin, are evidently by the fact that while none have been coined for a year past it is in lively circulation everywhere, and cannot be bought except in very small quantities. The new issue will greatly increase their use and value.

A company has been organized, the object of which is, the establishment of a submarine telegraph to connect Newfoundland with Ireland.

A DOLLAR.—If you want to know precisely how much a dollar is worth, try to borrow that amount from your most intimate friends. Perhaps you won't. If you have occasion to ask, you can obtain it; but if the world honestly believe you need a dollar to save you from actual starvation, you will stand a remarkably good chance for the potter's field before the dimes are forthcoming.

An important discovery has lately been made by the chemists, and is nothing less than the leaves of coffee are better than the berries. The essential principles of tea and coffee are the same, although chemists still call that from the tea thine, and that from coffee caffeine. This discovery will probably affect the commerce of Brazil, which now exports such enormous masses of the coffee berry. When it is generally known that the leaves of the coffee tree are as valuable as the berries, the price of coffee may be lowered.

GENERAL CONVENTION OF RAILROAD OFFICERS.—A general Convention of the officers of the Railroad Companies between New York and Montgomery, Ala., was held at Barnum's, in Baltimore, on Friday last. Nineteen Railroad companies, from all parts of the country, were represented. Resolutions were unanimously adopted, that the companies represented would not submit, under any circumstances, to the terms of compensation for carrying the United States Mails, indicated by the Post Office Department, in the bill now before Congress, and providing the appointment of a committee to memorialize Congress on the subject. The convention then adjourned sine die.—*Ex.*

## Startling Intelligence from Cuba.—Revolution Commenced.

WASHINGTON, May 22.  
Private letters and dispatches from Havana, received at the Capitol, indicate the probability that Cuba is now in the midst of a terrible revolution caused by the difference between the Spanish and Creole population. One letter says "peace on the island cannot be maintained much longer. Great excitement prevails. But all intelligence is stifled by the Government."—*Ex.*

## Important from Mexico.

NEW ORLEANS, May 22.  
The Steamship United States has arrived with later dates from Mexico. She reports that on the 5th inst., Santa Anna summoned the city of Acapulco to surrender, which was refused by Gen. Alvarez. The latter sallied out, when a battle ensued, in which Santa Anna's troops were routed, with a loss of 300 prisoners. It is reported that Santa Anna fled.

## An Alarm Water Gauge.

The object of this apparatus is to prevent the explosion of steam boilers. It was invented by Thomas Stubblefield of Columbus, Ga., and most effectually subverts its purpose. We have one attached to our boiler, and whenever the water gets below the line of safety, it sets up a shriek, which no man can or will disregard, who has any love for a quiet life, much less of life itself. It is a safe and simple invention, not liable to get out of repair, and costs only fifty dollars. No man who uses steam should be without it.

Mr. Stubblefield is prepared to attach his gauge to boilers, in any part of the country, at short notice, and solicits the public patronage.

Our brethren of the press will give valuable information to the public, save life, and aid a worthy citizen, who will call public attention to this valuable invention. It is an effectual master of steam, and makes it a perfectly harmless servant.

Mr. Stubblefield has invented a steam gauge, by which he tells, with mathematical precision, the amount of pressure to the square inch, there may be at any time in a boiler.—*Columbus Times & Sentinel.*

William H. Mitchell, of Brooklyn, New York, (brother to John Mitchell,) has secured a patent for improvement in machinery for composing type. This machine, we understand, says the New York Express, is both a type distributor and a type setter, and one of them will do the work of several men. Machines for setting type very rapidly have been heretofore patented, but the advantage gained in setting types has been lost in distributing the same. This difficulty, we understand, is to be remedied by Mr. Mitchell's invention.

During the recent visit of Mr. Fillmore to Atlanta, Ga., among the servants who waited upon him at the hotel, was the famous Henry Long, who, it will be remembered, was the first fugitive slave delivered up under the act of 1850, and at whose trial, in New York, there was raised so great an excitement. Henry was considerably elated, it is said, at the idea of serving His Excellency.

GEN. SAM HOUSTON first entered Congress, as a Representative, (from Tennessee,) thirty years ago. He has since been Governor of Tennessee; then a fugitive from her borders; then an Indian chief; then a pioneer of Texas; then leader of her revolution; then President; then out of power and esteemed a dissipated, broken-down demagogue; then President again; a reformed man and Temperance advocate; then, and finally, Senator of the United States, which position he has held for the last eight years. He may yet go higher.— *Tribune.*

A TELEGRAPH ACROSS THE ATLANTIC.—A company has been organized, the object of which is, the establishment of a submarine telegraph to connect Newfoundland with Ireland.

A DOLLAR.—If you want to know precisely how much a dollar is worth, try to borrow that amount from your most intimate friends. Perhaps you won't. If you have occasion to ask, you can obtain it; but if the world honestly believe you need a dollar to save you from actual starvation, you will stand a remarkably good chance for the potter's field before the dimes are forthcoming.

## Business Cards.

## SEALS &amp; CO.

Attorneys at Law, and Solicitors in Chancery. Will practice in the counties of Barbour, Wilcox, Macon, and Russell, and in the Supreme Court.

M. SEALS, TUSKEGEE, ALA.  
CLAYTON, ALA.  
April 18, 1854.

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.

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

JOHN T. MORGAN, A. J. WALKER, Late Chilton & Morgan, Late of Jacksonville, Ala. and Rice & Morgan.

MORGAN & WALKER, ATTORNEYS AT LAW, AND SOLICITORS IN CHANCERY, TALLADEGA, ALA.

PRACTICE in the various Courts of Benton, Cherokee, DeKalb, St. Clair, Shelby, Coosa, 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.

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

DENTAL LABORATORY.

DR. 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 despatch, teeth 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 the very best manner, the celebrated CHAMBERS' GUM on Plating 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 pain.

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, A. M. McELHANY, Auburn, Ala. Feb. 23, 1854.—441-15.

TO YOUNG MEN.

PLEASANT & PROFITABLE EMPLOYMENT. Young men in every neighborhood may obtain healthy 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,

FOULWELLS & WELLS, No. 205 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 and popular styles of all varieties and sizes, and at the lowest prices ever offered in this market, and each garment manufactured as if specially ordered for a customer may always be found at the Fashionable Clothing Store of POMROY & GREGORY.

May 18, 1854.

SUMMER HATS.

A LOT of youths and children's beautiful Leghorn Hats, together with all other varieties just received by POMROY & GREGORY.

May 18, 1854.

J. S. PARKS

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

DAQUERRETYPE

LIKENESSES.

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 most of the citizens of Tuskegee, he hopes that a better acquaintance will prove mutually agreeable.

For further information apply to: HON. W. M. MASON, G. B. NICHOLS, Esq., RAY, 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 Dry Good establishments, among which are:

Handsome Berages of the finest fabrics and latest styles. Beautiful Organdies, Printed Jaconet and Swiss Muslins, Plaid Muslins, Embroidered Swiss, &c. Our stock of Jaconet and Swiss trappings, French and English 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 addition to this we feel sure that our stock of Bonnets will not fail to please, as pains have been taken to secure the latest styles, made of the best 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 good stock of Clothing, Hats, Boots and Shoes as you wish to look at, with prices to suit the times. We have also in addition to this a complete assortment of Boys' Ready Made Clothing, which 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.

ASSORTED CANNIES, Will be found at the New Drug Store, a large supply. Sign of the Large Bottle. March 23—445.

10,000 CIGARS, Just received at the New Drug Store, sign of the Large Bottle. The Large Bottle. March 23—445.

White Wine Vinegar, 2 Casks just rec'd. by LEGRAND & JONES. Sign of the Large Bottle. March 23—445.

Sulphate Quinine.—A large supply for sale low. Sign of the Large Bottle. March 23—445.

## 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. MILO P. JEWETT, with thirteen Professors. Teachers and other officers, associated with him in conducting the Institute.

This Institution has entered on its fifteenth year, 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. Sickens 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 miles of Mobile.

The *Academy of Science* 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 in the Session, and engage in 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*. These embrace all the *Essentials* of the Regular Course, and all who complete these, not attending to French or Latin, will receive a *Certificate of Seminary*.

MUSIC DEPARTMENT.

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

Head of this department is CHARLES LOREN, A. M. Prof. LOREN 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, "Fugue," Bass, Harmony, Composition, Vocalization and Instrumentation, he composes and performs with taste and skill on all stringed instruments. The Piano, Harp, and Guitar are his favorites. In his brilliant execution on the Piano, he probably has no equal in the southern country, and no superior in the United States—his style being distinguished by elegance and fleetness, and marked by beauty, expression and pathos.

For ten years he has been constantly engaged in teaching his favorite instruments; and his kind and pleasing manners, 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 the greatest success in his students. His love of the art; his ability to simplify and explain the intricacies of the science; his industry, energy and devotion to his profession; his enthusiasm in his pupils, and his desire to gain the highest distinction.

Prof. LOREN is a naturalized citizen of the United States; for four years a resident of the South; and he is as much esteemed for his virtues as a man, as he is admired for his transcendent talents as an artist.

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 co-operate with distinguished zeal and ability. Perfect uniformity is preserved throughout all the departments of instruction. To give the pupils the highest possible advantages, every individual Music scholar receives, separately, the personal attention of the Prof. while the most advanced receive instruction from him alone.

Young Ladies wishing to learn the Harp or to sing, are admitted to execute on the Harp 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 BOARD OF VISITORS, composed of gentlemen of high standing, and extensive knowledge of the Western States, is appointed by the Trustees to attend the Annual Examination. The various classes are examined, always in presence of this Board, and often by the members themselves, with the greatest strictness and impartiality.

EXERCISES, showing the scholarship and department 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 eyes of the Governess and Teachers, from which 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; and attend 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 JEWELRY, of every description, is interdicted.

Any Young Lady Dipping SNUFF, or bringing SNUFF into the Institute, is liable to instant EXPELSION.

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 hand; all sums intended for her benefit must be deposited with the Principal.