

South Western Baptist.

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REV. SAM'L HENDERSON,
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TERMS.
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Any person desiring to us eighteen dollars and the names of nine subscribers shall be entered to the paper for one year.

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For one square of ten lines, first insertion one dollar, each subsequent insertion fifty cents. No advertisement counted less than a square of ten lines.

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All letters for publication or on business connected with the office must be addressed, post-paid, to the SOUTH WESTERN BAPTIST, Tuskegee, Ala.

THE LAW OF NEWSPAPERS.
1. Subscribers who do not give express notice of discontinuance are considered as wishing to continue their subscription.

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ORIGINAL.
For the South Western Baptist.
Truth for the Young, No. 8.

There is a God, the God of the Bible. The idea of a God is the most important one, the one that should be of deepest interest to the human mind; the one to call forth the most intense thought. If there be no God life is nothing.

Man is the sport of a blind chance, has no right to existence, he knows not; will go into annihilation, when he cannot tell. From nothing and to nothing.

If there be no God there is no supporter, no protector of innocence and virtue; there is no punisher of crime and guilt. There is none to uphold, none to guide, none to instruct. Other parts of the universe, if peopled at all, may be peopled by such monsters as imagination itself ever conceived of. Man may have another existence, all pain, and wretchedness, and anguish. When he will cease to be none can tell.

If there be no God all that is lovely and beautiful in moral life, all the principles so pure, so ennobling, so sublime, proceeding from the Bible, are false, deceitful, cunningly devised fables, fictions of men. There is no Saviour, no Heaven, no sure immortality, no eternal life. If no God, man is without a heavenly Father and a friend, an orphan indeed most lone in a fatherless world; the sport of chances he knows not what, a mystery, a wonder, and a shocking meteor.

Oh atheist! thou art dark and gloomy! I mention these to produce if possible a more vivid conception on the minds of those for whom this is designed, of the importance of this idea, which lies at the foundation of all religion, all happiness, all that is most dear to man. Take away the existence of a God and all is gone.

There is a God. It is not that I expect or wish to prove this, as supposing it is really doubtful that some few proofs will be given; but that I wish to more deeply impress on your minds, that you might be more guarded against the sophist, and that its practical influence might be more deeply felt by your hearts.

Of these things which cannot be rationally denied, we sometimes wish to examine the evidence in order more fully to believe.

One thing more. There are sceptics in the land, who deny the Bible, yet profess to believe in the existence of a Supreme Being. They say his existence is proved by nature around them. Be it so, but bear this in mind, their God is very different from the God of the Bible, and therefore only an imaginary being after all. In testimony of this take the ancient nations, who derived to a great extent their knowledge from the light of nature. Their gods were the vilest and most abominable of beings, and almost numberless. In the Pantheon of Athens, that polished city of philosophers, were of those called gods, thirty thousand. And now, in India, the gods sought out without the Bible, number three hundred and thirty millions. Therefore let it be repeated, there is a God, true God, or true Being. Let us notice a few of the proofs of his existence.

1st. From nature. The existence of matter teaches it. Something exists. Something must then have existed always. For it is highly absurd to suppose anything springing into existence without a cause. Matter cannot have existed always. Its different forms, motion and rest, proclaim it. Also mind exists. Mind cannot have proceeded from matter. Therefore matter is not the eternal existence. The Being existing always must possess mind.

2d. Proofs of design prove a designer. That designer is God. The order and regularity of everything in our world, all governed by laws, shows evidently design. It is strikingly apparent in different parts of the human body—Heart, Lungs, Wrist, Veins, Arteries, Eye. Also in light, water, and the air. In the lower orders of animals. In the solar system, and the numberless stars. In the laws of the chemical and the whole material world. In the laws regulating intellectual life.

3d. Facts occurring in the moral government, or economy of our world, attest the existence and presence of a God.

The history of the Old Testament is full of these facts. The fire from heaven, not like the lightning. The plagues of Egypt. Dividing the sea. The manna. The fiery pillar. The crossing the Jordan. In short, the whole history of the Jews. In our own day, the signal interpositions of Providence sometimes occurring—Remarkable judgments, remarkable preservations, answers to prayer, the influence that attends a deeply pious man, the spread of a spiritual religion, the change of heart, of life, displayed in many persons.

The strength imparted to many, the triumph and ecstasy granted to some, in their dying hours. The irrefragable agency of others.

Said the dying Almont, a professed infidel, "that which this struggles in the jaws of immortality is doubtless immortal; and as for a God, nothing less than one can induce what I feel."

Finally, the Bible, its glorious truths, its remarkable preservations, its accumulated evidence for its own truth, its moral and spiritual power, its express declarations, proclaim clearly one God, Jehovah.

The practical uses of this truth:
1st. It is the life giving, soul sustaining, vital truth. It spreads over every thing beauty and loveliness. Touched by God's own hand, his own creation, nature stands forth arrayed in magnificence and splendor. It stamps human life with another and far different significance. If it was not thus, well might you then, summer's butterfly, seek your honey and your sweets, from every feeble flower, from every frail beauty; pursue pleasures wanton form amid every giddy throng; revel in all voluptuous scenes, where almost pleasure's self you might embrace; cast away from you the sources of knowledge open, as being only so many thorns for your pillow; turn away proudly from the fables of man's invention; even as some of you now do from ever-enduring, vital truth; and pursue your lust in full, eat and drink indeed, for to-morrow you die. But as it is a truth, written more brightly than with sunbeams, human life has another import, human life has a solemn meaning, angels will gaze in astonishment. Man is no longer an insect, a butterfly of a day, to die with a sweet and a beauty and expire with the frost; but an immortal creature, receiving immortality from his Maker, and never to be annihilated.

2d. It is a truth to arouse and alarm us in our voluptuous slumbers. Like the lightning's flash and the thunder's peal, to startle a loiterer under a fair soft sky; so would this truth be, could it come with power to the heart, to many a dreaming, voluptuous youth.

3d. It is a truth to sustain us when conscious of integrity, of purity of purpose and heart.

4th. It is a truth to alarm us when conscious of wrong and injustice. Ye that treat others with indignity and scorn, ye that wrong the unresisting, ye that heap insult on the stranger, the fallen, or the helpless, beware! for there is a God.

5th. It is a truth we need in our helplessness. We need a God. Said Lavater, when a boy, "God was to me a Being that I could not do without."

6th. We ought to have the God of the Bible for our God. He perhaps is not thus the God of many of you. Said Lavater, when a man: "Let me, as a friend of truth, and a man who stands on the brink of the grave, be allowed to express my firmest conviction, that he has no God who has not a living God. And he has not a living, who does not stand in a real, positive, reciprocal relation to God; in other words, who is not as experimentally certain of the existence of God, as a man is of the person of an unknown friend with whom he keeps up a constant correspondence. Such a God is the God of the Bible for believers. They ask him—He answers. They request blessings of him—He gives. They call upon him in trouble—He helps them."

There being a God, great, glorious, infinite, holy, wise, and good; a God of love; we should place ourselves in the most intimate relations towards him, of which our nature is capable, and of which we are allowed. Young immortals, receive this truth more deeply into your hearts. Remember, voluptuous youth, that death is near to bring you into your Maker's presence. He may arrest you, as he has done many, in your dreams. You may toy and dally now with loving friends around you, and beguile your fancies with the visions of earth's beauties, and sip pleasure's sparkling cup; but he comes, death comes, the King of terrors, to bring you as you are before the kings of kings. Effectually will he teach you, that there is a God, the God of the Bible. Receive this grand truth now. Have him for your God now.

Y. N. L.

TEXAS CORRESPONDENCE.
For the South Western Baptist.
HOUSTON, May 20, 1854.

This is a bright day for Texas. Her citizens are in an eminently prosperous condition. Most of them are out of debt. The crop of last year was abundant for which remunerating prices have been obtained. Without banks, (our Constitution is anti-bank) we have money in abundance. Such a thing as a failure among our merchants in our commercial cities is of rare occurrence. The mercantile credit of Texas in the Northern cities is No. 1.

A fixed determination is manifested to promote the cause of improvement in the most extensive sense of the word.

It is confidently expected that the no liquor license law will triumph at the August election.

Much is doing to promote the cause of education throughout the State.

EARLY HARVESTING.
This is now the 20th of May and many of our wheat growers are preparing to harvest their crops. New flour will be abundant in the Northern part of Texas in a short time. With Rail Road facilities Texas will soon be able to supply all the Southern portion of the United States with flour far in advance of any other country.

TRIUMPH OF THE MAINE LIQUOR LAW IN MARSHALL (EAST TEXAS.)
The last Legislature of our State passed an act giving to the voters within four miles of Marshall the right to prohibit, by a majority vote, the sale of any spirituous or vinous liquors, or cider in Marshall, or within five miles thereof. The election took place on the 6th and was strongly contested by both parties. The following was the result:

In favor of the law, (no license)	136
Against it, (for license)	6
Majority in favor of the law,	70

Showing a majority in favor of the law against liquor license out of the two hundred and two votes to be seventy.

In estimating the importance of the above triumph it will be recollected that the law voted for and against is substantially the same as the Maine Law which has been proposed in the Marshall Republican.

Both the newspapers at Marshall, the "Meridian" and the "Republican," are decidedly in favor of the no license law and have not flinched from a bold and manly expression of their approbation.

Truly Texas has reason to be thankful that a large majority of the newspapers are the decided advocates of moral reform in every practicable way.

TEXAS.

SELECTIONS.
From the History of the Baptists of Alabama.
Missionary Spirit.

I cannot do justice to my feelings, while on this subject, without giving a paragraph or two, from an article now before me; and if the conversion of sinners holds such a distinct and permanent place in the Gospel scheme, it should occupy a prominent place in the thoughts, plans, and labors of every Christian. The ministers of Christ should consider that the Gospel is but half preached when this theme is omitted, and that their prayers are but half finished, till this is distinctly remembered. They should dwell upon it with earnestness and constancy, in their ministrations, and in their more private labors, till their entire churches, from the gray headed to the young, shall burn with a seraph's fire to aid in spreading the knowledge of the Saviour. The professional man, the merchant, the husbandman, and the mechanic, should associate the claims of the destitute at home and abroad with all the business of life, so that they would as soon forget to plan and labor for the support of their wives and children, as for the advancement of the Redeemer's kingdom. The last command of Christ to his disciples—"Go ye into all the world and preach the Gospel to every creature," should be inscribed upon the implements of every workshop, upon the ledgers and daybooks of every counting-house, upon the gates and avenues of every plantation, upon the prow and keel of every departing and returning vessel. Parents should teach their children the condition and prospects of the heathen, remind them of the promises and commands of Christ, and weave into the tender fibres of their hearts sentiments of enlarged and universal benevolence. A missionary spirit should be a part of the very life and breath of every saint. He should drink into it so deeply and so constantly, that it shall maintain a free and perpetual circulation through his whole soul, become incorporated with his very nature, and act with an energy so constant and intense, that to arrest its operations you must stop the pulsations of the heart, and block the wheels of life. O, if such were the state of things in our churches, what glorious results should we soon behold. We should soon cease to mourn over the waste-places of Zion, and the moral desolations of heathen lands. Missionaries would not be wanting, nor money to support them. The prayers and sacrifices of the saints would descend in dew of celestial mercy upon every dry and parched desert, and the wilderness would soon bud and blossom as the rose. The Bible would wing its way to every habitation, the news of salvation would circulate with electric speed from pole

to pole, and soon from the rising to the setting sun, the God of Israel would be acknowledged and adored.

Directions to Young Converts.
1. Be thankful for what God has done for you. Isa. xii. 1.

2. Be as earnest now as you were in seeking pardon. Heb. vi. 11

3. Live every moment by faith in Christ. Gal. ii. 20.

4. Do not make the piety of others your standard. Matt. xvi. 24.

5. Do not expect to be very happy, unless you are eminently holy. Isa. xlviii. 18.

6. Diligently and by faith seek entire sanctification. Heb. vi. 1.

7. Punctually and devotionally attend the ministry of the word. 1 Pet. ii. 2.

8. Value the weekly prayer-meeting. Matt. xviii. 20.

9. Neglect not the communion of saints. Mal. iii. 16.

10. Make family worship interesting and profitable. Isa. cxviii. 15.

11. Have your stated times for closet prayer. Matt. vi. 6.

12. Daily and prayerfully read the Scriptures. Isa. xix. 7.

13. Never neglect a duty because you do not feel much. 1 Sam. i. 30.

14. Maintain great tenderness of conscience. 1 Tim. i. 5.

15. Guard against pride in your dress. 1 Tim. ii. 9.

16. Avoid all lightness in your conversation. Eph. v. 4.

17. Be very careful in your choice of companions. Prov. xiii. 20.

18. Never parley with the great adversary. James iv. 7.

19. Be zealous for the salvation of souls. James v. 20.

20. Joyfully wait for the coming of the Saviour. Phil. iii. 20.—Samuel Dunn.

A Chapter of Curious Facts.
A lead wire, the thirteenth of an inch, sustains 281 pounds.

A tin wire, the thirteenth of an inch, sustains 341 pounds.

Gun metal is 12 lbs. of tin and 100 pounds of copper.

The emerald is ranked among the gems, but is now found only in Peru. It is green, harder than quartz, and always in crystal. Oriental emerald is a green sapphire.

The European mountains consist of primitive and transition rocks.

The surface of the earth is 196, 862, 256 square miles, and its solidity is 250,926,935,315 cubic miles.

The sea is to the land, in round millions of square miles, as 160 to 40, or 4 to 1.

The narrowest part of the Atlantic is more than two miles deep; in other parts, about one and a half.

Bullock describes a fossil lizard 150 feet long.

Rounded pebbles are broken fragments of rocks, rendered smooth by mutual attritions in a long time, by water and tides.

The Amazon falls but a foot in fifty miles; the Rhine one foot in a quarter of a mile; the Loire a foot in one and a half miles.

Ninety species of bones of quadrupeds have been found, which are unknown.

The waters of the Red Sea appear to be 32 feet higher than the Mediterranean, and the Gulf of Mexico is 22 feet higher than the Pacific.

About thirty fresh water springs are discovered under the sea, on the South of the Persian Gulf.

The Mediterranean makes a tide of only one or two feet.

The Caspian is three hundred feet lower than the Baltic, and three hundred and forty-five lower than the Euxine.

No certain theory is formed of the cause of earthquakes; but the most general and rational ascribes them to steam and the force of gases formed by water and melting oxides.

Fourteen earthquakes, in different parts of the globe, were recorded in 1827, and perhaps this is an average number.

The Sandwich Island are volcanic.

Owyhee is in the cone of a volcano higher than Mount Blanc.—Buenos Aires Times.

A human body in a perfect state of petrification, has been dug up in Cincinnati. The Cincinnati Enquirer thus speaks of it:—"This extraordinary specimen of the human race is a male, about five feet seven inches in length."

The hair is cut very short, and seems to have been shaved in several parts, as its formation is perfect, and apparently unimpaired by time. The face is singularly formed, differing in shape and expression from any of the races of the present age. What is more remarkable, the body is perfect in all its parts, every muscle, fibre and sinew being perfectly developed. The colour is rather of a light gray, and in some parts approaches very near to the white man, although this may have been produced by the action of the soil in which it has been buried, perhaps for ages. It was to be shipped to the National Institute, at Washington.—Western Watchman.

The Death of James Montgomery.
The steamer Atlantic brought the melancholy news of the death of this venerable poet. He died on Saturday, the 30th ult., at Sheffield, England, aged 82.

On the Friday previous, he presided at the Weekly Board of the Infirmary, and walked home, a distance of more than a mile. He was born at Irvine, Scotland, in 1771. His father, who was a minister of the gospel, was not in affluent circumstances, and could not give him much assistance. He was, therefore, obliged to work his way in the world as best he could.

Leaving the paternal roof, he reached Sheffield, where, failing to induce a publisher to usher into the world a volume of his poems, and being extremely poor, he accepted a subordinate post in a publishing establishment.

His talents and perseverance, however, soon elevated him above this situation, and he became associated with Mr. Gales, father of the senior editor of the National Intelligencer, in publishing a newspaper at Sheffield. The independent tone and liberal character of the paper attracted the notice of the Government, and he was twice imprisoned for articles which appeared in its columns. During his second imprisonment, he wrote his "Prison Amusements."

The Christian world is greatly indebted to him for the many excellent hymns of which he is the author; a large proportion of which are embodied in the hymn-books now used in all our Protestant Churches. It is said that he has written not less than three hundred and fifty sacred poems.—N. Y. Recorder.

Faith.
Glorious things are spoken of thee, O faith! Who can recount the mighty acts of those holy souls, who have strongly confided in the gracious power of God in Christ Jesus for the subduing of sin, as well as in God's mercy and Christ's merits for the pardon of it? These "through faith," that I may borrow those expressions of St. Paul, "have subdued kingdoms," even the kingdoms of divers lusts and pleasures, and the kingdoms of the prince of this world, to which they were once subject. Now there are many great and precious promises scattered through the Scriptures, which are of sovereign force and virtue for the encouragement of our faith and hope in God, for the strengthening of us against His and our enemies; but there is abundantly enough in that one passage: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" What could our Saviour have spoken more for our encouragement in a dependence on God for grace and spiritual strength, and to a quiet, unobtrusive expectation of assistance from him? For this promise concerned not only those disciples that heard Christ preach from the mount; but all his disciples and followers, and all that believe on him to the end of the world. For it is said, "to them that ask him," without any limitation to a certain age or people, language or nation.

"Accomplish, Lord, thy sovereign will; Thy wisest purposes fulfill;
Mine only I do resign.
Into thy hands my soul commend,
On thee for life or death depend;
Thy will be done, not mine.—Ez.

The Holy Land.
A letter from one of the party of American travelers in the Holy Land, gives a melancholy account of the present condition of affairs there. The Turkish troops have been withdrawn to fight the Russians; anarchy, disorder and violence of all kinds are prevailing. Many of the inhabitants have taken refuge in the walled towns, and the peasants, as they work in the fields, have with them their arms loaded for an encounter. Bands of Bedouin robbers traverse the country in every direction, and the party to which the writer was attached, was attacked, and one of them wounded. Thus, while Europe is about to plunge into a war, originating in the question as to the control of the Holy Places, the inhabitants of that region are left to the mercy of the spoiler. In one case, it is stated that forty men and two women were massacred by a party of Bedouin vagabonds.—Chr. Advocate.

ROMISH CONVERSIONS.—From authentic information, published by the royal Consistorium in Breslau, we learn that in Silesia alone, a small province in Prussia, in the year 1851, 848 Roman Catholics, including three priests, renounced Romanism and embraced Protestantism. Also that 466 children of Romish parents were baptized by the Protestant ministers. And yet further, that in consequence of the tyrannical requisition of a pledge in mixed marriages to bring up the children in the Romish Church, no less than 1,673 couples refused to be married by Romish priests. So says the "Pilgrim of Saxony."

Western Watchman.
The corner stone of the Central square Baptist Church at East Boston was laid on Thursday, 18th.

The Red Man's Piety.
Rev. James Tanner, the converted Indian, writes from his field of toil to the Baptist Register, a stirring account of his labors, which shames our piety and makes us wonder if we have been redeemed by the same Saviour; he washed in the same fountain of blood. He has even concluded to live one hundred miles from his wife, in order that both may be laboring for God. Had all the members of the Church this spirit of sacrifice, we should soon see a far different state of things in the world. The red man writes as follows: "I am getting call after call from Indians, to go and be their missionary. There is a new town forming between here and Red Lake, and the people have sent their war-chief (he is now in my house) to beg me not to refuse them, but to go and be their minister. I have no time to give you the speech he sent me; it is very interesting. On account of the urgency of this last call, Margarette (his wife) and myself, day before yesterday, came to the conclusion for her to go to the new station and I remain here. We laid the subject before the war-chief's messenger, and he says that they will be content, providing I go myself once in a while. It will be hard parting, but what can we do? There is no one to help us. The Lord, I believe, is working among this people in a wonderful manner. Myself and wife will be one hundred miles apart. I have had a call from Red Lake Indians, also, saying that if I would come and preach to them they would receive the word; but what can I do? I cannot go every where. O do for mercy's sake, send someone to help us."—Chr. Era.

If I Perish, I Perish.
"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

But you will not perish, weeping, trembling soul. He has told you you shall not. He has sworn by his own name that you shall not. He loves you too well to let you perish. He has bought you with too dear a price to deliver you so easily to the power of the enemy. Go to him; he will recall Calvary. Go to him, with your doubts; he will remember Gethsemane. Go to him with all your temptations and fears; he will recall the wilderness, the pinacle, and the mount. No, you can never perish with such a sympathizer, such a compassionate friend, such an almighty Saviour to befriend you. Then let not the light of hope so soon fade. Did he ever reject one yet? Did ever poor, trembling sinner come to him on earth, and go away refused of his petition; and does not he himself say, that he is the same yesterday, to-day, and forever; the same in his almighty power to rescue; the same in his power to uphold; the same to pity, the same to love, to guide, to accept, that he ever was? You are not worse than the thieves and others. Paul was more blasphemous; Magdalene was more corrupt; the dying thief more abandoned; and were they refused? Our desire to go will never equal his desire to receive us; our want of grace never surpass his readiness to supply; our wish for happiness will always be behind his willingness to bestow it. Go, then, he will not refuse. Go and be blessed. Go and touch the extended scepter and rejoice, and all heaven will rejoice with you; and the angels of God will tune to a higher note of praise their harps of gold, and star will whisper it to star, till the whole of God's bright universe shall ring with joy at the return of a long lost soul.—N. Y. Observer.

Montgomery Baptist Church.
We had the pleasure of hearing, on Sunday last, a sermon by that much esteemed man, Rev. I. T. TICHENSON, Pastor of the Baptist Church, from the text: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."—St. John, c. 15, v. 22. After a brief allusion to the speaker and the persons addressed in the text, it was shown that although the Jews were guilty of many offenses, yet, their great sin was the rejection of the gospel of Jesus Christ; and that such rejection was not only the great sin of the Jews but was, also, the great sin of the present age of the world. The exceeding sinfulness of this particular offense was shown by the facts that in the rejection of the gospel of Jesus Christ we rejected the right of dominion which belongs to God by reason of creation, as well as His infinite love manifested in the gift of His Son. These thoughts were appropriately illustrated and ably enforced.

While at this new, handsome building, just dedicated to the worship of God, we were pained to observe some persons so destitute of the decencies and proprieties of life as to bespatter and besmear the floor, just now so nice and clean, with large quantities of tobacco juice, a sight in the house of God most loathsome. Oh! shame, where is thy blush!—Montgomery Mail.

A pot that belongs to many, is ill stirred and worse boiled.

Give Him All.
An Indian, who heard a sermon in a Christian settlement, was much moved by the claim that he should give up all to God. The duty pressed upon his heart; he returned to his wigwam; he meditated much upon it; and at length solemnly resolved to do what God required. First, he took his rifle and set it apart for the Lord; then his fishing apparatus; then his scanty furniture; then his blanket—repeating as he set apart each article, "Here, Lord, take that." Finding himself utterly destitute, having given up all, he yet felt that he was forsaken of God, and was in great distress. The darkness of despair came over him. In this his last extremity, he laid HIMSELF upon the altar, saying, "Here, Lord, take a poor Indian." The offering was accepted; and there, alone, bereft of human help or hope, this poor despaired savage was delivered from the power of sin, and made an heir of glory. He soon learned to read, and was supplied with a Bible, which he made his daily companion; he was happy in solitude, or with Christian friends, to whom he often remarked, that when he gave himself to the Lord, the Lord gave him "all things" for the life that now is, and that which is to come.

Sandwich Islands.
A recent letter of Mr. Lyons to the Missionary Herald, contains the following paragraph:
"The most heart felt pleasure was derived from attending the great missionary meeting held in the Stone Church, Honolulu. The house was crowded to overflowing, above and below. What had called this great crowd together? Eight Hawaiians were to be consecrated to the missionary work, receive their instructions, and in a few days depart for their destined homes, to the dark, yet waiting isle of Fatchiva. It was a new and most thrilling scene. There, in the midst of the listening crowd, I sat, and blessed God for the privilege of beholding a spectacle that doubtless filled all heaven with joy. I contrasted the present with the past. Twenty-one years ago, I was worshipping God in a house near the present one, made of poles, strings and grass, resembling anything else rather than a church, and with a congregation clothed mostly in kapa. Now I was seated in a house built by the congregation, that might vie with almost any house of worship in an American city. Then the people were receiving missionaries; and the time seemed far distant when it would be otherwise. Now the people are sending out missionaries from among their own race to other land. What has God wrought!"

Do you Pray?
Little folks, do you pray? When—how often—how? With your lips only? Ask any little boy or girl, almost, "Do you pray?" "Oh yes, to be sure I pray!" But what do these little folks mean? That they do pray, really and sincerely, to God with all the heart—is it this? Or is it rather lip-service—a mere chattering, like the parrot or black-bird? "God is not mocked." Remember, whatever we sow, we are sure to reap. The Lord Jesus called the Pharisees, hypocrites. Wherefore? "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."—Matt. xv. 7, 8. What is the prayer?

"Prayer is the soul's sincere desire, Unuttered or expressed— The motion of a hidden fire That trembles in the breast.

Prayer is the simplest form of speech That infant lips can try;
Prayer the sublimest strains that reach The Majesty on high."

Another thing, young friends, remember: Sin must be put away—all sin. "If I indulge iniquity in my heart, the Lord will not hear me."

And dost thou sin—thy deed of shame concealing In some dark spot no human eye can see— Then walk in pride, without one sigh revealing The deep remorse that should disquiet thee God knows it all!

Joy in Heaven.
Listen to the heavenly choirs. What means their fresh outburst of praise?—What wondrous event has called forth a new song, and given new joy throughout the glorious host? It is the conversion of one penitent sinner. One penitent sinner has given his heart to the Saviour. And who is it? Has he worldly rank, or power, or greatness? Or is he poor and humble and disregarded? No matter who or what he is.—He is a penitent sinner, and loves the Saviour. He may be among the great or among the lowly, among the aged, among the youngest; aye, even one of you, dear children, may cause this shout of rejoicing throughout heaven. And now, bear in mind what you may and must do—give your heart to the Saviour; and never forget the precious verse, "Joy shall be in heaven over one sinner that repenteth." R. E.

From the American Messenger.
A Baptist Church was constituted at Desare, Arkansas, on the 9th inst. This is a thriving town on White river.

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, JUNE 15, 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 printed and every thing in its place.
2. Your real name must attend every production you send. Anonymous communications will be rejected. You can apply what signature you please so the real name is in the possession of the editors.
3. Let your communications be concise, avoiding long periods, repetitions, redundancies, &c. Above all things, save us from long obituary notices, 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. FRANCIS GILGLEY, *Chambers Co., Ala.*
Rev. D. B. W. MOYER, *Wetumpka, Ala.*
Rev. JAMES H. DEYOUNG, *Marion, Ala.*
Rev. G. G. McLENDON, *Pike Co., Ala.*
Rev. N. H. BRAY, *Montgomery Co., Ala.*
Rev. J. H. MOSE, *Montgomery Co., Ala.*
Rev. JOHN CALDWELL, *Talladega Co., Ala.*

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

Rev. A. Van Hoose,
He is 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 reader.

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. TALEBIRD, President.
MARION, May 27th, 1854.

JUDSON FEMALE INSTITUTE.

The FIFTIETH ANNUAL EXAMINATIONS will commence on Saturday, the first day of July, and close on Thursday the sixth. On the last day, the EXAMINATION OF THE GRADUATING CLASS will be read, and the DIPLOMAS conferred.

M. P. JEWETT.
MARION, Ala., June 6, 1854.

PROTRACTED MEETING.

A protracted meeting will be held with the Callesee 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.

Our Exchanges.

Several of our exchanges still continue going to Montgomery to the annoyance of the Post Office at that place. Will the editors heed this request and change the address of the *SOUTH WESTERN BAPTIST* on their books to TUSKEGEE, ALA.

Postage Stamps.

We have frequently received postage stamps on cash from our subscribers for small amounts, and sometimes they have been wet and stuck to the letters so as to spoil both the letters and the stamps. They ought to be put in perfectly dry, and it would be better to wrap them in a thin piece of paper in a way that the paste on one stamp could not stick to another.

That "Practical Question."

The editor of the New York Recorder submits to us what he is pleased to call "a practical question." It arises out of the following facts: An old subscriber from Alabama, writes him a letter, requesting him "to send the New York Recorder to a Baptist minister who is a slave of excellent character"—is pastor of a colored church in the town in which he resides—is an edifying preacher, and every way worthy of confidence. The request is, that the Recorder be sent to said colored minister without charge. Brother CUTTING asks "will it be deemed right and proper in Alabama for us to do so?"

If the sole objects of the editor of the Recorder are to ascertain the line of Christian duty in the premises, and the benefit of our colored brother, in publishing the letter of his Alabama subscriber, and addressing us in this way, our answer is as follows:

1st. The present abolition excitement consequent upon the passage of the Nebraska-Kansas Bill, together with the recent abolition riots and murder in one of the principal northern cities, has unfortunately, (we regret exceedingly to say it) thrown an amount of the sentiments of that faction into the columns of the Recorder, that must utterly exclude it from that portion of our slave population who can read, (and they are much more numerous than our brother is aware of) according to the laws of our State.

2ndly. If the editor of the Recorder wishes to benefit the colored minister, by increasing his means of usefulness, in the field he now occupies, he must see at once, that he could not adopt a more unfortunate plan than to send him his paper. The community in which he lives would not, and could not, allow the circulation of anti-slavery papers among their servants.

3rdly. If brother CUTTING will send us the names of the parties, in confidence, so far as the South Western Baptist can be of service to the colored minister, he shall have it on the same terms—that is, gratis. "If our contemporary says send the paper, we shall send it," provided it be found prudent to do so.

Death of Mrs. Emily C. Judson.

From the New York Recorder we learn that Mrs. Judson is no more. "She died of consumption at Hamilton, Madison Co., N. Y., at 10 o'clock Thursday evening, June 1st, 1854, with the calm trust of a Christian ripe for her reward." She has been expected to die some time, and the event, though looked for with doubtless full with afflicting weight upon all who felt an interest in her welfare.

Howard College.

So far as the number of students is concerned, this institution has always enjoyed a degree of prosperity, equal to all the reasonable expectations of its friends. And never within its history have its prospects been more flattering in this respect than during the present year. Its able and judicious faculty, with a self-sacrificing devotion to its interests, have labored on year after year, amid discouragements which would have driven almost any other persons from its halls. They have endeavored themselves, in no ordinary degree to the denomination, and to an enlightened public. Yes, let it be recorded to their everlasting honor, that despite resources, which, had they been less, no human prudence and foresight could have sustained such an enterprise, they have succeeded in placing HOWARD COLLEGE on a respectable comparative footing with other similar institutions, and made it no mean privilege for any young man to enjoy the advantages of its instruction. As John Foster remarked of the illustrations man whose honored name our College bears, they have "made that trial so seldom made what is the utmost effect that may be granted to the least possible efforts of human agents; and therefore, what they have not accomplished, they may safely conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Providence."

Now, brethren, let us in the fear of God, reason together as to our religious and moral obligations in regard to this matter. What is needed to place our College on a permanent foundation? And are we able, all other obligations considered to furnish the required aid? These are the only questions we shall now discuss, as we have already tried to show that the interests of the denomination, and the wants of our common country imperiously demand the speedy and liberal endowment of the institution.

There are in Alabama, between fifty and sixty thousand Baptists. This membership embraces a fair division of the wealth of our State. As stated at the last Convention in the various reports submitted to that body in regard to the Howard, there is now needed about fifty thousand dollars to complete the endowment. To raise this amount it would require each communicant of the Baptist Church in the State to contribute perhaps less, and certainly not more, than one dollar.

Now, we would ask our brethren this plain practical question, shall an institution, the success of which so vitally concerns the present and future prospects of the cause of Christ, be permitted to languish and die for the want of an amount of material aid which could be furnished by our brethren and friends, and not missed one hour after the contribution is made? If it be said that the great body of our denomination are not in the habit of giving to enterprises of this kind, we ask, why is this so? Why have they not long since come up as a body to the rescue, and deposited their offerings in this treasury of the Lord? For this obvious reason: *Howard College has never been recognized as claiming their regular, stated, annual contributions.* We venture the assertion, and we appeal to the common sense of every Baptist in the State to sustain it, *that if every pastor and deacon in Alabama, or even in the bounds of those bodies ordinarily represented in the Convention, would make one effort each year to raise this amount, the whole matter could be accomplished in two or at most three years.* Think of this, dear brethren. An enterprise involving the dearest interests which the human heart can cherish—which contemplates the rearing up of an intelligent membership in our Churches, and the placing of able ministers of the New Testament in our pulpits—which vitally connects itself with the very character of our denomination for integrity, piety and benevolence—such an enterprise addresses itself to every member of our Churches. Can you permit it to be stifled in its very incipency, and consigned to an early grave, with the epitaph written over it in burning capitals: "Did for the want of ONE DOLLAR from each Baptist in Alabama?" This cannot, must not be.

How, then, is this disaster to be averted? Why how else than a prompt response to the claims of the College. Let every man, who feels any small concern for its prosperity, send up his mite, small though it may be—let every Pastor and Deacon make one effort to save the institution, and send up the results of their efforts to the next Convention. These, added to the labors of the Agent recently appointed by the Board, will doubtless make a respectable sum by the time that body meets. Begin in time; and let Howard College be entered upon your regular list of benevolent objects, which shall share your liberality every year, until the endowment is completed.

But suppose the contributing membership of our Churches be but one third of the supposed number of Baptists in the State—say in round numbers twenty thousand—even then it would be a matter of nothing to finish the endowment. Equally distributed among this number, it would only be two dollars and a half each. In any point of view in which the subject can be presented, Howard College could be munificently endowed with infinite ease.

There is one class of our brethren to whom we should like to address a word before closing this article. We mean our aged brethren—those who, having reached their three-score years, having entered the land of Benah, or ascended the summit of Pisgah, are looking over into the promised land, and waiting in joyful expectation, till their change shall come. To such we would say, venerable Fathers in Israel, in that solemn hour when you make your last disposition of your earthly goods, remember Howard College. Why should not the cause of Christ be as near and dear to you even as your own children? The name of JESSE MERCER, of Georgia, who lived in the affections of his brethren, so long as learning and piety are esteemed by them. "The righteous shall be had in everlasting remembrance."

Clio.—We regret that the first communication of "Clio" was misapprehended by some of our brethren. We call their attention to his "Explanation" in our present issue. "Clio" is incapable of aiming a blow, either at the College, or any of its professors, under cover of a fictitious name. We doubt not that his "Explanation" will prove satisfactory.

REV. BASIL MANLY, D. D., President of the Alabama University at Tuscaloosa has been invited to take the Presidency of the S. C. Baptist Theological Seminary. It is not yet known whether he will accept.

REV. JOHN A. BROADUS of Virginia, it is understood, declines accepting the pastorate of the Baptist Church at Sacramento City, California.

For the South Western Baptist.

Queries.

SWIFT CREEK, ALA., May 8, 1854.

EDITORS S. W. B.—Dear Brethren:

As I have been a subscriber to your excellent paper for many years, and have but seldom troubled you with any communication, I hope you will be so good as to publish my opinions in answer to the following queries:

1st QUERY.—Can we, as Baptists, consistently receive persons into our churches without baptizing them who have been immersed in Pseudo-baptist churches.

2d QUERY.—Can we consistently, as Baptists, invite to the Lord's Table on communion sabbath members of Pseudo-baptist churches who have been immersed.

By answering the above queries you will confer a favor on a number of brethren, and especially on the writer of this article.

AN INQUIRER.

REMARKS.

The queries of our correspondent we regard as of great practical importance and very carefully offer an expression of our opinion upon them, hoping that good may result from it.

In regard to the admission of immersed persons from Pseudo-baptist churches into our own with the recognition of the validity of their baptism, we remark that in our opinion it is entirely unwarrantable, and offer the following reasons for such opinion.

1. We are fully satisfied that a divine unity both in principle and practice runs through the entire Scriptures, and that the legalizing of a diversity of Christian denominations and of an almost endless diversity of organizations, principles, ordinances and practices among the followers of Christ, was never designed in the arrangements of God, nor made known in the revelation of his will to man. But that he laid down in his word a certain set of inflexible principles to be embraced,—established ordinances to be perpetuated,—and gave commandments to be obeyed, to constitute the unchangeable laws of his kingdom, and to be the standard for all churches and all persons to the end of time, strictly forbidding all human powers whatever from either adding to, or taking from the word of God, or in any way whatever perverting the laws of heaven. We believe, therefore, that it is the bounden duty of every Christian and of every Christian church to adhere to this holy standard at all times with unwavering fidelity, neither driven from it by racks and tortures of enemies, nor seduced from it by the allurement of friends, and amidst the perpetual changes of sects and opinions to maintain the same firm adherence to the principles and practices of Christ and his apostles, ever working in harmony with those who hold the truth and practice it, but refusing all co-operation with any and all in whatever is a departure from the inflexible standard of God's word. Acting upon this great principle we are permitted to co-operate with the denominations around us in many things wherein no violation of truth is practiced; but are compelled to be separate in many things wherein we are satisfied errors are entertained and the inspired rule is violated. It is perfectly self-evident that on many very important points of both doctrine and practice the baptists differ very widely from other denominations. And those differences are of such a nature as to change the features of church organization and Christian practice very materially.

2. Now, in the midst of this state of things it is evident to us that there is but one way for our churches to preserve their purity and to adhere faithfully to the gospel rule without departure in the least degree; and that is, to refuse all connivance at the practices of others that show a tendency to departure from the great gospel principles. The Greek church, the Disciples, or Campbellites, and the Pseudo-baptists themselves in practicing immersion do it for widely different ends, and all to some extent differ from the practice and design of baptism as practised in Baptist churches. To admit members therefore, from these various sects simply upon the ground of the act of immersion alone, would evidently be throwing the door wide open for error, innovation and schism. In the midst of such conflicting opinions and practices of denominations around us, there seems to us to be but one way for Baptist churches to proceed with safety, and that is to require of all candidates for membership, clear evidence of their conversion to God, and then to immerse them in the usual way. This course has the advantage of being sanctioned by apostolic usage, since persons joining apostolic churches uniformly brought meat for repentance and were baptized, and required to walk worthy of their high calling. We cannot see therefore why a Baptist church should not adhere to this rule, notwithstanding the applicants for membership may have been highly acceptable members of Pseudo-baptist churches for many years.

3. A person joining a Pseudo-baptist church and being immersed upon a profession of his faith, goes into it compromising with all the modes practiced and all the principles held, and thereby yields a tacit admission, that after all baptism is a something indefinite in its mode, subjects and meaning. He thus sanctions by his practice the innovations upon what he claims for himself to be the true apostolic baptism.—Now, how a person, believing that the immersion of a believer in Christ is the true apostolic baptism, can ever reconcile it to his conscience to live in a Pseudo-baptist church, where, with a few exceptions, an entirely opposite practice is observed, we cannot imagine. But if individuals living in this way can make peace with their consciences and persuade themselves that all will be right in the end, it becomes every church of Jesus Christ to adhere rigidly to the rule of God's word, and set her face against all such innovations.

What has been said already will apply with equal force to the second query, and to communicating with members of Pseudo-baptist churches.—If the divine rule justifies the exclusion in one case, it does also in the other, for the same principle is involved. That baptism is regarded as a pre-requisite to communion is a principle held in common both by Baptists and Pseudo-baptists. The validity of communion between them must therefore turn upon the acknowledged validity of their baptism. A Pseudo-baptist will not commune with an unbaptized person, hence he will not commune with one except upon the tacit admission that his own baptism is valid. If, therefore, he meet a Baptist at the Lord's table it is upon the ground that each admits the validity of the baptism of the other. If the Baptists

commune with him he is by his act voluntarily admitting the validity of Pseudo-baptism; for he believes that baptism must go before communion. Thus a baptist is practically falsifying his own principle and virtually setting aside an ordinance of Jesus Christ. Can a baptist do this? Can he admit that sprinkling, pouring, &c., is baptism at all? Can he admit even immersed persons to commune who voluntarily sanction such innovations, and who can be convicted of violating apostolic example in being so identified with those who set aside the appointments of heaven? If baptist churches open the door for slight innovations, corruptions will come down upon them like a flood. They must therefore meet all error at the threshold, and avoid every departure from the word of God however slight it may be.

We have extended these remarks a little beyond what we designed, but the questions are highly important ones and deserve our most serious consideration.

Items of General Interest.

REV. SAMUEL C. BRYANT and REV. JAMES H. WEAVER were set apart by ordination to the work of the Gospel Ministry at Atlanta Ga., May 19, 1854. The officiating presbytery on the occasion consisted of Rev. W. H. Roberts, pastor of the Baptist church at Atlanta, Rev. Jesse H. Campbell, pastor of the Baptist church at Griffin, Rev. F. C. Johnson, pastor of the 2d Baptist church at Marietta, and Rev. James George, pastor of the Lithonia church. A full report of the interesting exercises is given by Rev. W. H. Roberts in the columns of the Christian Index.

ELDER JAMES DAVIS of Coweta Co., Ga., has received and accepted a commission from the Bible Revision Board at Louisville, Ky., to act as the agent of that Board in Georgia and Alabama.—*Christian Index.*

THE FOURTH BAPTIST CHURCH in Charles S. C., was organized the latter part of May.—The pastors of the other Baptist churches in the city aiding in the constitution. The editor of the Southern Baptist says: "It will be seen from the proceedings published below, that another church of our denomination has been constituted in this city, under the most favorable auspices. A most eligible location for the new church edifice has been secured, and steps have been taken for its speedy erection. The three Baptist churches in the city have expressed their cordial sympathies in the new interest, and every thing indicates the success of this important enterprise."

ELDER SAMUEL B. WILKINS of S. C., has removed to Illinois. The Clergy Union and Ministers' and Deacons' Conference, have published resolutions expressive of their high respect for him, and have commended him to the Christian regard of the people in his new field of labor.

REV. C. C. GILLESPIE of this place, has been elected by the Methodist General Conference Editor of the *Texas Christian Advocate*, published in Galveston, Texas. He is making arrangements for an early departure from our midst that he may repair to the post assigned him. Regarding him as a gentleman of ability we anticipate a well conducted journal under his management, and wish him good success in his new vocation.

DR. JESSE BORING, formerly of Columbus, Ga., but now of California, has been elected by the Conference Editor of the *California Christian Observer*. Dr. B. we have known many years, and know that he is a man of distinguished ability.

THE General Conference has established the pay of circuit preachers as follows: for a single man \$150; a married man \$300, besides family and travelling expenses; for children under seven years of age \$25; for children over 7 and under 16 years \$40.

Revivals.
A pleasant revival has been enjoyed in the Millersville Geo. Baptist church. The pastor, Elder S. G. Daniel, writes to the Christian Index that nine whites and twelve blacks have been baptized, and quite a number have been received by letter and restoration. The increase in all will be about thirty-five.

A revival has also taken place in the University of Virginia, about twenty-five have put on Christ.

An interesting state of feelings is enjoyed in the 2d colored Baptist church at Washington city. One person has been baptized and several others are anxious inquirers.

"The longest pastorate ever held in New England was by the late Rev. Samuel Nott, D. D. of Franklin, Ct., namely, seventy years, during all but three of which he discharged all the duties of pastor entirely unaided, and lacked but twenty months of one hundred years of age at his death."

REV. W. W. KORE who has recently joined the Baptist Church was ordained in Baltimore a few days ago. He will take charge of the Baptist Church at Eckart Mines, and will be aided by the Maryland Baptist Association as one of its Missionaries."

Our New Advertisements.

MR. J. S. PARKS' advertisement in another column. He is prepared to execute pictures in the best style. There is no excuse now for not obtaining a good likeness. A few second's sitting at Mr. P.'s office will insure one.

Notice also the advertisement of a dwelling house and lot in Auburn. We speak from experience when we say it is a pleasant place to live.

See our Market Table, which we design correcting weekly for the benefit of our readers. It is not yet as full as we desire it.

Judson Institute, and Howard College examinations. Notice the advertisements.

OUR BOOK TABLE.

A DEFENCE OF THE ECLIPSE OF FAITH, by Henry Rogers, is a book of 208 printed pages, neatly bound in muslin, and published by Crosby, Nichols & Co., Boston, Mass. Price \$1.

The author of the work before us has written a book called the Eclipse of Faith, and it seems (as we have not the work before us) that it was aimed at Deism. A gentleman by the name of Francis William Newman wrote a reply which is bound up in the present volume. To this Mr. Rogers replies, calling the work as named above. We have, since receiving it, given it a sufficient examination to judge of its merits, and while we are free to admit that the arguments of the au-

thor are piled with considerable ability in the main, yet the work contains sentiments adverse to slavery in the Southern States, and so repugnant to truth that we feel constrained to give it our unqualified condemnation, so far as it regards its circulation in the Southern States. On page 168 there is not only an attack upon Southern slavery, but that notorious work claimed to be written by Mrs. Harriet Beecher Stowe, known as "Uncle Tom's Cabin," is we believe, though the name is not called, heralded forth as the great instrument of the age to excite the hatred of the world against slavery, and as persuaded so fully with the Christian spirit as to effect the hearts of people in both America and Europe.—A book endorsing such a work as that and openly attacking a Southern institution, need not expect our approval nor the use of our columns to give it currency. It suits the latitude of Boston and accords well with the recent outbreaks which have disgraced that city and the American nation. We will add that the publishers, a highly respectable firm in Boston, sent us an advertisement to publish to bring the work into notice, but in which we decline doing, as we cannot consent to aid in its circulation in our midst.

It has now become rather a common course of Northern authors to add a page or two in abusing slavery in otherwise valuable works, no doubt with the hope of affecting the public mind in that way, knowing that a work written directly against slavery would meet with no reception in the South. We would recommend such writers, if they wish their works to circulate South of Mason and Dixon's line, to leave out such abolition sentiments.

We will add also that we regard the course of Northern authors, in sending their abolition productions to Southern Editors for their endorsement, as a piece of cool effrontery not to be tolerated; and so far as we are concerned, we intend to treat such productions as they deserve.

LIFE IN JUDAEA is the title of a highly interesting work written by Mrs. MARIA T. RICHARDS, the wife of a Baptist Pastor. It is neatly executed, bound in muslin, and published by the American Baptist Publication Society. The price, we suppose, is about 80c. or \$1.

Mrs. Richards has given the scenes of Judea enough of the style of romance to invest them with peculiar interest. The characters introduced are generally well exhibited, and the reader will feel like he is moving amidst the scenes himself. The excellent vein of piety running through the whole, shows it to be something far superior to tales of fiction so current in the country. And in fact, if we judge, the work before us is a true model of that style of writing; and shows the great contrast between mere novels and true histories invested with living interest. It will well worth reading and its scenes will be sure to be impressed upon the reader's memory.

THE BAPTIST PREACHER for April and May, 1854. This number contains two highly interesting sermons from brethren in Alabama.

THE UNIVERSAL DOMINION OF CHRIST, a sermon preached before the Alabama Baptist Convention at its session in Marion, November 6, 1852, by Rev. SAMUEL HENDERSON of Tuskegee, and published by resolution of the body.

LIFE AND IMMORTALITY BROUGHT TO LIGHT, a sermon on the death of Wm. C. HILL, Esq., from 2 Timothy 1:10, by Rev. H. E. TALLAFERRO of Talladega, Ala. Both of the discourses are on interesting subjects, and exhibit the unusual ability of their authors. We should be pleased to find the Preacher more extensively circulated. It is published by Rev. H. Keeling at Richmond, Va., at \$1 a year, payable in advance.

THE SOIL OF THE SOUTH published at Columbus, Ga., by Lomax and Ellis, and edited by Col. J. M. Chambers and C. A. Peabody, at \$1 a year.

THE AMERICAN COTTON PLANTER, published at Montgomery, Ala., by Messrs. Cowan & Martin, and edited by Dr. N. B. Cloud at \$1 a year. The June number of both of these agricultural journals have come to hand, and are filled as usual with the very best reading in that line.—The planters of East Alabama having such mediums of information on either side of them, so easy of access and so cheap, ought not only to patronize them but to excel in their most ancient and honorable employment.

THE CHRISTIAN REPOSITORY for May, 1854, published monthly at Louisville, Ky., by Waller & Ford at \$1 a year.

The present number contains articles on various subjects, viz: Cosmos—African Colonization in its Missionary aspects, by Rev. J. M. Pendleton—Exegesis on Romans 8:18—24, by O. B. Judd, New York—Bethel, or the attractions of the house of God—Summary history of the Manichees by David Benedict, D. D.—New birth and Baptism, by L. Comper.

THE CROSS is a new work just issued from the press of the Southern Baptist Publication Society, written by Rev. R. B. C. Howell, of Richmond, Va., and sold at 50 cents a copy. We will give a more extended notice at another time.

COMMUNICATIONS.

The Chunnunugee Church.

We are gratified that Bro. ELEY has sent us a statement of the reasons which induced the members of the above named church to dissolve, and also for correcting our erroneous supposition.—We are satisfied that the course they pursued was a wise one and commend them for it.

We feel very much indebted to Bro. ELEY for his kind efforts in our behalf, and hope he will receive an ample reward in the improvement of his brethren who subscribe for our paper and read it.

He informs us also that he baptized two persons the Sabbath previous to the writing of his letter.

MAY 29, 1854.

Brother Editors: I observe in your notice of the dissolution of Chunnunugee Baptist Church you say, "The cause, we suppose, is the number of churches contiguous, and the difficulty of procuring suitable pastoral service."

The latter part of the supposition, (that is, the difficulty of procuring suitable pastoral service,) I wish to correct. The church for several years past procured (and that without much difficulty) the services of one of our best ministers. In the Providence of God his services were directed elsewhere. The church then called another very acceptable minister, and procured his

services with very little difficulty. So you see Bro. Editors, that part of the supposition is incorrect. The true cause is this: That her members were so dispersed and a large majority of them lived adjacent to other Baptist churches.—The church, after mature deliberation, resolved that it would be for the mutual benefit of its members, and tend to the promotion of the cause of Christ for her to dissolve. M. N. ELEY.

P. S. I send you the names of four new subscribers, in so doing I fill my promise. I now promise to continue my efforts in behalf of your valuable paper, as I think every Baptist who reads it should do, till it is found in every Baptist family in the State.

For the South Western Baptist.

Brethren Editors:

Some two years ago I was in one of our Southern Sea-port cities, and while there I saw a press in operation which was worked by steam. And several men were engaged in re-packing bales of cotton for shipping. A common sized bale was pressed into half its usual size, so that a double quantity of cotton could be stored away in the hold of a vessel. The thought occurs to me that some who write for newspaper columns would do well to run the analogy, and if possible apply some compression to their articles.—What do you think of the idea?

HINTER.

For the South Western Baptist.

"Howard College,"—Explanation.

Dear Brethren:—I have understood that the communication from myself which appeared in the paper not long since under the above caption upon the general subject of Theological study, has been misconstrued.

Allow me a word or two explanatory:

It has been thought by some that I designed to be personal and that what I said was pointed particularly at Howard College. The only reason I can imagine why any one should give such a construction, or rather misconception, to my communication, is, that it was headed "Howard College." If it had been headed "Theological Study" or any thing else, I suppose no one from the communication itself, would have dreamed of such a construction. Allow me then to say that "Howard College" was made the caption of my communication not because I had any reference to it, but simply because my editorial, to which I referred as the occasion of my communication, was under that caption. Whatever had been the caption of your editorial I should have adopted your caption because my communication referred to your editorial, and the most obvious way, as it seemed to me, of making the reference was by adopting the caption.

Further: In that communication, I was not speaking of Literary Colleges and Literary studies, but of Theological Colleges, and Theological studies. And when I spoke of an endowment of men as well as of money and deprecated instruction by incompetent men I only meant to express in general terms, what, in my opinion, are the essential elements of a first rate Theological Seminary. Now there is no such Theological Seminary at Howard College and how could I have designed to make an attack upon it or upon any person connected with it? Throughout that communication I spoke in general terms and was discussing a general principle and wished to be so understood. Why should any one make a particular application or infer a personal hit? A side from the caption (the use of which and the reason for the use of which I hope I have satisfactorily explained) why should any one apply that communication to Howard College any more than to the University at Tuscaloosa, or Mercer University or Franklin College or any other Literary Institution?

Thus disclaiming any design on my part to apply any portion of that communication to any person or any Institution, if others choose to make such application, the responsibility, I honestly submit is not mine but theirs.

Yours ever, Clio.

For the South Western Baptist.

A Few Facts.

I shall not attempt the nice distinction between facts and truths which some writers labor to keep before the mind of the reader, to his great annoyance, often; but call a few things which I see and hear, facts.

1. It is a fact, go where I may, among rich or poor, learned or unlearned, when preachers and preaching is the theme of conversation it is in the following key: "smart preachers," "talented men," "learned men," "well informed men," &c. The time has arrived when preachers will not be heard unless they have something to say. Preachers who will not study and improve themselves are passing off the stage rapidly. The time is past for twanging either orthodoxy or heterodoxy through the nose. Such men as Rev. Messrs. Sing-through-the-nose, Stuck-in-and-blow-out-his-breath, Love-cane, No-study, Love-to-act, Love-to-sleep, and others pertaining to the same tribe, may seek other quarters than these States.

2. It is a fact, to which I invite the special attention of Baptist parents, that their children are laughing at the ignorance of many of their preachers. And no wonder. They have educated their children well; and an uneducated or un-informed preacher cannot instruct them. And this imposes upon parents the necessity and obligation of securing the services of a pastor who is capable of teaching their children. And this leads me to another fact.

3. That there have been flourishing Baptist Churches, while they had competent preachers, they are now almost extinct. Why? Because they have not had for years a man that could edify them, and command the respect and attention of the people among whom they are located. Other denominations have kept respectable preachers in these localities, and have got the ears and hearts of the people.

4. It is also a fact that Churches and the world are becoming more liberal in the support of men who can and do preach; but less liberal to those who cannot preach nor teach. They are coming to the rational conclusion, that a good preacher must have good pay; and if our church don't give it, another will. An indifferent preacher gets indifferent pay, and that makes it an indifferent business every way.

POETRY.

From the Watchman and Reflector.
SING TO ME OF HEAVEN.

I've heard you sing of earthly bowers
All overhanging with fading flowers,
Now sing to me of heaven!
Though earth's young buds may open fair,
There is a poison in the air,
A blight on every blossom there,
Oh! sing to me of heaven!

I'm fainting with the dust and strife
That fill the battle-field of life;
Oh sing to me of heaven!
The white-robed angels gently move
Among the happy fields above,
And all their words are breathed in love,
Oh sing to me of heaven!

I sigh for peace; earth knows it not,
Whatever hope writes, will sorrow blot,
Oh sing to me of heaven!
Amid the music of that sphere
There breaks no discord, falls no tear,
In calmness rolls the eternal year,
Oh sing to me of heaven!

Aye sing! for I am longing so
To that delightful rest to go,
The holy rest of heaven!
Your notes will make my spirit strong
To rise o'er mortal grief and wrong,
And listen to the angel's song;
Oh sing to me of heaven!

From the Western Recorder.
PRAY WITHOUT CEASING.

Pray without ceasing! Hath man then a need
Each moment that passes, this summons to heed?
Yes, yes, ever dangers are thronging his way
From the horn till the even—oh then let us pray.

Pray without ceasing. The allurement of sin,
The snares of the Tempter, the evils within;
All, all, warn us daily, our hopes we should stay,
On the Arm all-supporting—oh then let us pray.

Pray without ceasing. 'Tis sweet to look up,
When we're drinking the dregs of the bitterest
cup.
To our Father in heaven, and in love, hear him
say.

"Fear not I am with you." Oh then let us pray.

Pray without ceasing. Rich blessings from heav-
en,
To all those who ask, shall each moment be given,
And this is the promise to all who obey,
My grace will I give you. Oh then let us pray.

Pray without ceasing. Our Father doth love,
That we, his weak children, prone ever to rove,
Should seek his sure guidance, that our feet may
not stray.

From the path for us chosen. Oh then let us
pray.

Pray without ceasing. The warfare shall end;
But on prayer for our weapons must we ever de-
pend.
But the dread conflict o'er, we'll hail the glad
day.

Ever, triumphant. 'Till then let us pray.

TEMPERANCE.

Oost of the Traffic.

Rev. R. S. CRAMPTON, the able ad-
vocate of temperance, has prepared the
following clear and convincing exhibi-
tion of the cost of the liquor traffic in
this country, which we transfer to our
columns, in the hope that it may influ-
ence the minds of some with whom no
argument has any potency which is not
based upon dollars and cents.—N. Y.
Recorder.

Cost of the traffic! What is it? Let
us see.

In the cities of New York, Brooklyn,
Albany, Troy, Rochester and Buffalo,
there are over twelve thousand places
where intoxicating drinks are sold by
the small measure. In 1850, a Com-
mittee of the N. Y. Legislature, after a
careful examination of facts which were
spread before them, were decided in the
opinion that the grog-shops of N. York
City received, on an average, ten dol-
lars per day. It was believed that rents
of the profits of the trade, unless the re-
ceipts were as large as estimated. But
suppose the amounts received for sales,
at the twelve thousand places men-
tioned, should average only six dollars per
day. This, certainly, would be a low
estimate—not for the profits, but for the
receipts. Supposing this estimate to be
correct, the amount actually paid for
intoxicating drinks sold by small mea-
sure, in these six cities, would be twenty-
six millions, two hundred and eighty
thousand dollars in a year. (\$26,280,000.)

These six cities contain only about
one-fourth of the population of the State.
We have seven other incorporated cities,
and about one thousand townships, in
many of which are large and flourishing
villages. Now it is safe to assume that
all these, embracing three-fourths of the
population, receive one-half as much as
the one fourth in the six cities. This
would amount to thirteen millions, one
hundred and twenty thousand, (\$13,120,000),
making, in all, thirty-nine millions four
hundred and twenty thousand dollars,
(\$39,420,000) as the amount actually
paid for these poisonous mixtures, poured
down men's throats in the State of New
York every year.

This sum, large as it is, must be re-
garded only as a small part of the actual
cost of intemperance. As a general
rule, the man who pays a dollar for li-
quor, loses another dollar by the loss of
time, in consequence of his drinking, so
that the above amount might be doubled
in this one item; but in our estimate
we shall make no account of it. Yet it
would be understood that the real
cost of a State lies more in its prop-
erty than in any thing else.

On the supposition that this State has
no more by this traffic in proportion
to its population, than the other States
will average, the entire loss to the coun-
try would be four hundred and seventy
millions.

With this money you may support
every Female Seminary and every Acad-
emy in the land; all our 126 Colleges;
every Law School, every Medical School,
and every Theological School—make
them all of free—and then there would be
enough left to support every missionary
whom we have ever sent to the Pagan
world, and all the schools established
by these missionaries.

The population of the State of New
York is about one-sixth part of the en-
tire population of the United States.
On the supposition that this State has
no more by this traffic in proportion
to its population, than the other States
will average, the entire loss to the coun-
try would be four hundred and seventy
millions.

al or an occasional drunkard. In one
town in Connecticut, containing about
1600 inhabitants, every fourteenth per-
son is a drunkard. This fact I have
from a published report of a committee
composed of men of the first respecta-
bility, appointed to collect facts on tem-
perance in that town.

From the same report, it appears that
the average life of intemperate men, for
twelve years past, has been 49 years;
so that the drunkard loses 12 years of
life.

In this State, not less than fifteen
thousand drunkards die every year.—
Each loses 12 years. Suppose that, if
they were sober, each could earn, by
some productive employment, \$300 per
year. This loss of productive energy,
which would be a dead loss to the com-
munity, would amount to fifty-four mil-
lions of dollars (\$54,000,000) annually.
But we will not take this item into the
account of the cost of intemperance in
the Empire State.

Let us look at some other facts, which
affect more directly the sober, tax-pay-
ing part of the community.

We learn from official reports to the
Secretary of State, made by the County
Superintendents of the Poor, that in
1849 there were 99,433 persons wholly,
or in part, supported by the counties.
Three-fourths of their support must be
charged to rum. The voluntary tax
paid to relieve the families of friends,
reduced to penury by intemperance, is
it believed will greatly exceed the cost
of pauperism.

Official documents show that more
than 50,000 persons are annually arrest-
ed, or imprisoned, for crimes resulting
from or connected with intemperance.
From official reports, given to the Sec-
retary of State, 1850, we are warranted
in saying that three-fourths of the en-
tire expense of our criminal jurispru-
dence may fairly be charged to the use
of intoxicating drinks. In this should
be included, not only the cost and sup-
port of all the jails, and other prisons in
the State, but this proportion of the sal-
aries of the officers of the law, and the
loss of time and expense of jurors and
witnesses, and "hangers on" at their
trials.

We should also include the loss occa-
sioned by fires, railroad and steamboat
disasters, and other similar disasters.

When Pittsburgh, a few years since,
suffered so severely from the devouring
flame, it was traced to a grog-shop.—
When, more recently, nearly "forty" ac-
res were reduced to ashes in Buffalo,
it was the work of rum. Indeed, there
has scarcely, if ever, been a destructive
fire in any part of our country, for many
years, which was not connected with the
use of strong drink. A large part of the
losses of Insurance Companies, on land
and water, are occasioned by its use.

Most of the railroad and steamboat
disasters are the result of the same
practice. Not that the men having
charge are at the time usually absolute-
ly drunk, though this is frequently the
case. But the Bible is true—strong
drink causes men to "err in vision, and
stumble in judgment," even when they
are not actually intoxicated.

In view of all these facts, it is deemed
safe to say, that the cost of pauperism
and crime, occasioned by the use of
strong drink, and the various losses to
which we have referred, attributable to
the same cause, will equal, at least, the
amount paid for the liquor drunk.

The account, then, will stand thus:
Cash paid by the consumer
for the liquor purchased
by small measure, \$39,420,000
Cash paid, and lost, for
pauperism, public and
private, and crime, and
various casualties, occa-
sioned by strong drink,
an equal amount, \$39,420,000
\$78,840,000

Now, this is not simply a loss of so
much money, but a thousand times worse
than a dead loss. But we are now look-
ing only at the dollars and cents.

See what might be done with that amount.

The New York and Erie Railroad,
when completed to Dunkirk, cost (in
round numbers) \$23,560,000. The Grand
Erie Canal cost \$7,100,000. New, the
money wasted in this State, in conse-
quence of the traffic in strong drinks,
would build two such railroads as the
New York and Erie Railroad, and three
such canals as the Grand Erie Canal,
every year. Or this money would place
a Bible in every destitute family on the
globe, in seven months.

Or it would give a free common school
education to all the 5,000,000 of chil-
dren in the United States. This would
cost \$25,000,000. It would also support
every minister of the gospel in the United
States, which, at their present sala-
ries, would cost \$6,000,000.

After having thus provided for the
education of all the children in district
schools, and for the religious education
for the whole country, we have left,
\$47,840,000 of the amount paid or lost
in consequence of the traffic in rum, in
the Empire State.

With this money you may support
every Female Seminary and every Acad-
emy in the land; all our 126 Colleges;
every Law School, every Medical School,
and every Theological School—make
them all of free—and then there would be
enough left to support every missionary
whom we have ever sent to the Pagan
world, and all the schools established
by these missionaries.

The population of the State of New
York is about one-sixth part of the en-
tire population of the United States.
On the supposition that this State has
no more by this traffic in proportion
to its population, than the other States
will average, the entire loss to the coun-
try would be four hundred and seventy
millions.

three millions and forty thousand dol-
lars (473,040,000) every year.

To say nothing of the degradation,
pauperism, crime, wretchedness, and
death, which might be prevented by a
bolishing the traffic in strong drink,
what grand internal improvements might
be effected if this enormous amount
could be saved and appropriated for the
purpose!

A railroad from Chicago to San Fran-
cisco in a single year! What improve-
ments in bays, rivers, and harbors!
What educational interests might be se-
cured with it! What philanthropic and
benevolent enterprises carried forward!
Let the benevolent, let property-holders,
let tax-payers, let insurance companies,
let all classes of persons examine such
facts as above presented, and then say,
at the BALLOT-BOX, whether the public
good is promoted thereby.

INTemperance AT THE SOUTH.—A N.
Orleans papers makes the following
statement:

During the last year there was expen-
ded something near \$300,000,000 for in-
toxicating drinks in this State; \$20,000,000
of this was expended in N. Orleans
alone. There were made about 16,000
arrests, directly and indirectly, for
drunkenness; in the city and State a-
bout 400 deaths by delirium tremens;
about 75 murders, besides a host of
other crimes. Over 1,000 have been
reduced to vagrancy and pauperism;
the resources of the State have been
crippled; thousands have been kept out
of employment; society at large has
been seriously, deeply damaged in all
its relations; the health and energies of
some of our best citizens have been de-
stroyed and ruined in life.

PAUPERISM CAUSED BY INTemperance.
—In the county of Baltimore, Md., out-
of 1,134 paupers, received in one year,
1,059 were brought there by intemper-
ance.

In the county of Cumberland, Pa., of
50 paupers, 48 were made so by intem-
perance.

The Superintendent of the Alms House
at Albany, New York, believes that that
establishment would be tenantless but
for ardent spirits.

The whole number of inmates of the
Alms House at South Boston, in 1853,
was 1,273, of whom 927 are known to
have been brought there by intemper-
ance; a majority of others being attrib-
uted to the same cause.

The expense of supporting the paupers
in the Alms House at Philadelphia, for
one year, was estimated at \$130,000,
and the Superintendent testified, that he
believed nine-tenths of it was attributed
to the use of ardent spirits.—Ballot
Box.

THE LIQUOR TRAFFIC AND POPULAR IN-
TELLIGENCE.—A correspondent notes a
remarkable fact, that while nine-tenths
of all the liquor dealers in Texas have
failed pecuniarily and morally, almost
every individual connected with efforts
in behalf of schools and the intelligence
of the people has succeeded well. Can
any one divine the cause?

THE BITTER BITTEN.—A gentleman in
New York, who had a champagne man-
ufacture in New Jersey, thought it he
could entertain his friends with the article
pure as imported. He made the pur-
chase. When the corks began to fly,
one fell by him, and to his surprise he
found the cork had been his own; the
supposed importer had purchased his
fabricated article, and using the French
tinsel, had sold him back his own vile
compound!—Ez.

American Tract Society.

The twenty-ninth annual meeting of
this Society was held at the Tabernacle
on Wednesday morning. There was a
very large attendance. The President,
Chief Justice Williams, of Connecticut,
occupied the chair. Prayer by the
Rev. Mr. Sunderland, of the Lutheran
Church, Troy. An abstract of the re-
port of the Board was read by Mr. Al-
len. That part of the report which re-
lated to the publishing and foreign de-
partments was read by the Rev. Dr.
Hallock, Secretary, and that which re-
lated to the colporteur department was
read by the Rev. Mr. Cook, Secretary.

STATISTICAL RESULTS OF THE YEAR.

New Publications, 76, in seven lan-
guages; of which 19 are volumes; total
publications 1912, of which 397 are vol-
umes; total approved for circulation
abroad, in about 119 languages and di-
lects, 2885, of which 282 are volumes.
Of the American Messenger upwards of
200,000 are printed monthly; of the
Child's Paper more than 250,000; of
The German Messenger about 25,000.

Circulated during the year, 10,334,718
publications, including 1,046,514 vol-
umes, and embracing 315,100,857 pages.
Total since the formation of the Society,
148,228,198 publications, including 9,
463,374 volumes. Gratuitous Distribu-
tions for the year, in 6942 distinct grants
by the Committee, 65,372,069 pages, be-
sides 7,852,155 to Life Directors and
Life Members. Value nearly \$50,000.

Receipts, in donations, \$156,033 48,
including \$27,864 88 in legacies; for
sales, including periodicals, \$239,125 12,
total, \$415,158 21. Expenditures, for
publishing books and periodicals, \$244,
426 42; for colportage, \$91,218 62.—
Cash realized to foreign and pagan
lands, \$29,000; total expended, \$466,
645 17.

Colportage.—Number of colporteurs
laboring the whole or part of the year,
619, of whom 120 labored among the
foreign population, and 88 were stu-
dents from colleges and theological se-
minaries. They visited 368,632 fami-
lies, with 265,500 of whom they con-
versed on personal religion or prayer.
They found 92,531 families who habit-
ually neglected evangelical preaching,
54,980 families of Roman Catholics
and 39,955 families destitute of all religion
baptists; but the Bible, and 79,954 de-
cisions.

tute of the Bible. The number of meet-
ings addressed or prayer-meetings held
by them was 12,706.

In the foreign and pagan lands the
press was never more useful abroad.—
The remittances in cash during the year
to the various foreign missions amount-
ed to \$20,000.

AMERICAN SUNDAY-SCHOOL UNION.—
The Thirtieth Anniversary of this in-
stitution was held in Philadelphia, on the
16th inst. It has employed during the
year 322 missionaries, for various
periods of time, in thirty States and
territories. These men have establish-
ed, 2012 new schools, and have visited
and revived 2961 others, containing in
all 39,112 teachers and 235,975 scholars.
They have sold or given away religious
books to the value of \$47,707.

As a missionary institution, the So-
ciety has two great objects: 1. To open
new Sunday-schools in neighborhoods
and settlements where they would not
otherwise be established; visiting and
reviving Sunday-schools already com-
menced; and 2. To supply them with
books for carrying on the schools suc-
cessfully, when begun.

The amount expended for missionary
and agency labors, and for the gratuitous
distribution of books and tracts, is
\$68,822.

From the exhibit made on the occa-
sion it appears, that the receipts for the
year were as follows:

Total \$296,624 66—of which \$55,
848 40 were donations, and \$10,617 12
legacies; \$179,315 99 for sales and in
payment of debts, &c.; from tenants
renting rooms of the Society, \$2,167 83;
loans received, \$100 00; donations for
the new building, \$9,048 30; from sale
of the building, 146 Chestnut street,
\$7,000, (less \$20,913 64 mortgage and
interest paid) balances from last year,
\$3,440 66.

Mother Symington.

About one hundred years ago a cler-
gyman in Massachusetts had a respecta-
ble neighbor belonging to his parish
who was notoriously addicted to lying;
not from any malicious or pecuniary
motive, but from perverse habit. The
minister was every day grieved by the
evil example of his neighbor. This per-
son was Captain Clark, a friend of the
clergyman in all temporal matters, and
a man useful in the parish. But his ex-
ample was a source of much inquietude
to the divine. He was determined to
preach a sermon for the occasion. Ac-
cordingly he took for his text, "Lie not
to one another." He expatiated on the
folly, the wickedness and evil example
of lying, in such a pointed manner, that
nearly every person present thought
that the clergyman was aiming at the
captain. The service being ended, some
one said to the captain, "What do you
think of the sermon?" "Excellent!"
excellent!" he replied; "but I could
not for my life keep my eyes off old
mother Symington, thinking how she
must feel, for she certainly meant her."
This story was told by a daughter of the
clergyman, who heard the sermon, to
which she added, "When you see any
folly or vice exhibited from the pulpit,
before you look out for a mother Sym-
ington, look within yourself and see
if Captain Clark is not there." Her
advice had some effect, and may have
again—Beltcher's Clergy of America.

T. IRON.—We are informed that the
Montgomery and West Point Railroad
Company have made arrangements to
buy, and indeed have ordered, heavy
rail for say, forty miles of their road,
to replace the flat bar now in use, and
which is altogether insufficient to do the
increasing freight business of the road.
This is good news. The capacity of the
West Point road to benefit Montgomery
is not half developed yet. If the road
were improved by cutting down two or
three heavy grades and laying heavy
iron all the way, with management equal
to that it has had for years past, it
would be by all odds the safest and most
profitable road in the Southern States.
Mont. Mail.

A Good Retort.

A clergyman who had considerable
of a farm, was generally the case in
our father's days, went out to see one
of his laborers, who was ploughing in
the field, and found him sitting on the
plough, resting his team.

"John," said he, "would it not be a
good plan for you to have a stub-sey
here, and be haling a few bushes, while
the oxen are resting?"

"Would it not do well, for you to
have a swinging board in the pulpit and
when they are singing to swing a lit-
tle flax?"

The reverend gentleman turned on
his heel, laughed heartily, and said no
more about haling bushes.—Ez.

Fruits of Agitation.

A Christian brother in Northern Ohio
says, in a recent letter to the Editor—
"I came to this State from the South
(Tennessee), where I mourned over the
evils of slavery; but now fearful of
the evil, and more destructive influ-
ence of abolitionism here. The churches
which are most agitated and divided,
are those that leave our Presbyteries,
and no action that any sane man
would propose, could now restore them
to us. Indeed most of them now have
no sympathy for us, nor we for them,
only to wish them well where they are."

The conservative feeling on this sub-
ject is growing stronger in our churches
in Indiana. An Elder, who is exten-
sively acquainted with them, says in a
letter, that they are tired of the agita-
tion; and that if abolition ministers
were to declare their opinions in the
pulpit, their sanctuaries would be at an
end.—Christian Observer.

Business Cards.

STALS & CO.

Attorneys at Law, and Solicitors in Chancery
WILL practice in the counties of Barbour,
Pike, Macon, and Russell, and in the Su-
preme Court.
D. M. STALS, MOSES COX,
Clayton, Ala. Tuskegee, Ala.
April 18, 1854. [17.]

CULLEN A. BATTLE,
ATTORNEY AT LAW,
TUSKEGEE, ALA.

WILL practice in the various Courts of
Macon, Russell, Chambers, Barbour and Pike
counties, and the Supreme Court of Alabama, and
the United States District Court at Montgomery.
Jan. 1854. 36-ly

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

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

PRACTISE IN THE various Courts of
Beaton, 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. [17.]

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

DENTAL LABORATORY.

DR. COBB & McELHANY,
HAVE associated themselves
together for the practice of the
Dentistry. Their Office is oppo-
site the "Drug Store," where they have every
facility for executing with neatness and dispatch,
all orders for a full set. They manufacture
all kinds of new Shells, or color to suit Pa-
tients. They are also prepared to get up in the very
best manner, the celebrated COTTONS GUM on
platin plate. Particular attention is called to their
improved style of filling teeth. A large
supply of newly invented instruments, enables
them to extract teeth without subjecting the
patient to half the pain hitherto incident to such
operation.

They would announce to the citizens of
Tuskegee, and surrounding country, that their
services may be obtained by application through
the mail.

G. S. COBB,
F. G. McELHANY,
Atlanta, Ala., Feb. 23, 1854.—411-ly.

A. C. McINTYRE,
DAGUERREAN ARTIST,
OF Montgomery, Ala.

BEGS leave to announce to the citizens of
Tuskegee, and vicinity that he is fitting up
over the store of Messrs GUNS & ADAMS, where in
a few days he will be prepared to furnish Dag-
uerreotype Likenesses in the most beautiful style
of the Art. A beautiful assortment of frames
and cases on hand of every style, also a fine as-
sortment of Jewelry for Daguerreotypes, Lockets,
Breastpins, Seals, Rings, &c.

The public are invited to examine specimens.
April 6, 1854.

NEW GOODS.
PORTER & ISBELL invite public at-
tention to their superb stock of Merchandise
for the Spring trade. In PRICES, STYLES, QUALITY,
AND DETAILED, their stock will sustain the reputation
of their predecessors, and maintain a position
which challenges competition.

The Ladies are particularly requested to observe
the various lines in their department, as special
attention in selections, has been given.
May 4, 1854.

CHOICE SELECTION OF FASHIONABLE
CLOTHING of all varieties and sizes, and at
prices never before offered in this market, and
each garment manufactured as if for the use of
a customer, may always be found at the
Fashionable Clothing Store of

POMROY & GREGORY.
May 18, 1854. 43

J. S. PARKS

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

DAGUERRETYPE
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:

Hos. W. MASON, G. B. NICKOLLS, Esq.,
Rev. J. M. WATTS, 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:

Handkerchiefs of the finest fabrics and
best styles. Beautiful Organdies. Printed Ja-
coint and Swiss Mullins. Plain Mullins, Em-
bossed Swiss &c. Our stock of Jaconet and
Swiss trimmings, Hosiery, Collars, Under-
linen, Chemise, &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 ar-
ticles 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 shall show you as 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 complete assortment of Boys' READY MADE
Clothing. Purchasers will please call and ex-
amine 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 con-
tinuance of the same.

J. R. STRATFORD,
Tuskegee, Ala.
March 21, 1854. [43-25]

2,000 POUNDS POTATO
JUST received a fresh supply at the sign of
LARGE POTATO, for sale in any quantity.
LEONARD J. FOSTER.

ALSO,
To be prepared for the New Year, large
supply, Signs of the Large Potato.
March 21, 1854.

10,000 CIGARS,
Just received at the New Year, Signs of
the Large Potato, for