

South Western Baptist.

PUBLISHED WEEKLY.

VOL. 6, NO. 18.

SOUTH WESTERN BAPTIST,
Published every Thursday Morning.

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CHILTON, LUCAS & CO., Publishers.

TERMS.

TWO DOLLARS A YEAR IN ADVANCE.

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TUSKEGEE, ALA.

OBITUARY.

Memoirs of Elder Billington M. Sanders, late of Georgia.

The Southern Baptist Publication Society has issued from the press "A Discourse in commemoration of the life, services and death of Elder B. M. Sanders, delivered before the Georgia Baptist Convention at Washington, Wilkes Co., Ga., on Sunday, April 23, 1854, by Elder C. D. Maloney." Published by request of the Convention.

The discourse is published in a small book of 108 pages, bound in muslin, having a well executed likeness of Mr. Sanders, as a frontispiece. The theme of the discourse is "LIVING AND DYING INTO THE LORD"—the text, Romans xix, 6th verse. "For whosoever believeth on the Lord, and whosoever believeth on the Lord, whether he live, whether he die, we are the Lord's."

The text is exhibited as directly recognizing the great fundamental truth, "that the saints of God are the property of the Lord Jesus Christ."

And the following propositions are discussed:

I. In what sense they belong to Christ.

II. The nature of that acknowledgment which is due to this important truth, and.

III. The reasons which should constrain us to this acknowledgment.

These propositions were presented and illustrated by the speaker with his usual ability to the great delight and edification of his hearers, and the whole exemplified in the life, labors and death of the deceased. A sketch of his history is graphically drawn by Mr. Maloney in the summary from which we extract the following interesting outline, which we present in a condensed form:

Elder BILLINGTON M. SANDERS was the oldest child of Ephraim and Nancy Sanders, who were natives of Virginia, and shortly after their marriage removed to Georgia and settled in Columbia County. He was born in Columbia county, Dec. 21, 1798. His father died in 1796 and his mother in 1798, so that he was left an orphan at a tender age. He found a home in the family of a Mr. Ambrose Jones, who, it is believed, treated him kindly. In 1802 he was admitted to the Kennesaw Seminary, sometimes known as McNeill's Seminary, under the care of a Mr. Bink. At this institution he probably commenced and completed his preparation for College. He was also instructed to some extent by a Mr. Daniel Baldwin. About the year 1806, he entered Franklin College, where he remained, it is supposed, about two years; he then left Athens and entered the South Carolina College in Columbia, April 8th, 1808, at which institution he graduated, Dec. 4, 1809. Among his classmates were James L. Polk, (now of Charleston, S. C.) Wm. J. Grayson and Bishop Cyprian S. C.

He returned to his native county where he resided till the latter part of 1832. In January, 1810 he was baptized by Abner Marshall, and became a member of the Kibbee Church. In 1811 and '12 he was Rector of the Columbia County Academy, and March 17th, 1812 he was married to Miss Martha Lamar of Applington, by whom he had nine children, all of whom except two died in infancy and childhood; and of the two that lived to maturity, but one (a daughter) now survives. His wife died in 1822, and he was again married to Miss Cynthia Holliday of Blaine county, Feb. 25, 1824. Thirteen children were the fruit of his second marriage; of these, four died when young, and one in mature years; leaving nine at his death, together with his second wife, to mourn his loss.

During his early married life he was elected to the highest and most honorable term, but would never consent to a reelection. He was, however, several years a judge of the Inferior Court.

In 1823 or early part of 1824 he was licensed to preach by the Union Church, in Warren Co., where he at that time held his membership. On the 5th day of January, 1825, he was ordained at the request of William's Creek Church, by Elders Jesse Mercer, Walker Reeves, Joseph Roberts, John B. Walker, James P. Marshall, and Eliza Perryman, all of whom have gone down to the grave except the venerable Perryman, who yet survives, though about 50 years old.

Mr. Sanders' ministerial labors were performed mostly at William's Creek Church, at Pine Grove Church, at Union Church and at Powellton.

In 1831 the Georgia Baptist Convention determined to establish a Classical and Theological Seminary, and the place where Penfield, in Green county, is now situated, was chosen as the place to build it up. Mr. Sanders was selected as principal and in December, 1832, he was at his post, and in log cabins commenced his school with 39 pupils, 7 of whom had the military in view. Thus he labored and toiled along with the institution in its advancement, until the close of 1839, a successor having been obtained, he retired from what was then and is now known as Milledge University, after conducting it through the six years of its Academic minority, and the first year of its Collegiate career. He was afterwards its Treasurer about five years, occasionally its traveling Agent and a member of the Board of Trustees until his death.

During his residence at Penfield, he preached to the Churches around. He was four years pastor of the Shiloh Church, ten years of the Church at Greensboro; and was pastor of the Church at Penfield from October, 1842, till November, 1849. He labored also sometime with the Antioch and Sugar Creek Churches, and one year supplied the Church at Griffin, two Sabbaths in the month.

He was several years Clerk of the Georgia Association, and at times of its annual sessions he presided as its Moderator. He was also President of the Convention six years, and many years a member of its executive Board. He was emphatically a man of sound judgment, persevering labor, and earnest devotion to the cause of God.

On the 19th of June, 1851, he had an attack of Vertigo, which was followed by a general and permanent prostration of his system. He continued in a lingering state until June, 1853; from that time he was confined to his home and mostly to his room. For four months before his death, he was confined to his bed; for three or four weeks he was unable to turn himself in bed, and for several days he was unable to move any part of his body, except his hands and arms. In the mean time he was reduced to a state of great emaciation, and it became difficult to move him without causing him pain.

With the exception of some short intervals, his mind retained to the last its usual clearness, and was much directed to the consideration of heaven, according to all evidences of composure and preparation for the change which awaited him. His last hours were tranquil and he passed away without a struggle. He entered into his rest on the 10th day, the 12th of March, in the 53th year of his age.

On the following Tuesday, his remains were conveyed to the College Chapel where an appropriate funeral discourse was preached by Prof. Mulvey, from Rev. xiv, 13, "Blessed are the dead." &c. From the Chapel his body was borne to the village grave yard, accompanied by a large number of persons, none ever before entered that enclosure of the dead, and was placed a few feet from the late Jesse Mercer with whom he had so long labored in the vineyard of the Lord.

We do not think it necessary to pass judgment upon the merits of the work. It is enough to say that brother Maloney wrote it, and that the Georgia Convention and the Southern Baptist Publication Society have approved it.

SELECTIONS.

The Grandeur of Creation

Without dwelling at all on the essential, and incommunicable glory of the eternal God, we may point to the glory, which is manifest throughout the created universe. It would be impossible for a contemplative, and reflective mind, to read that wondrous volume without beholding glory written upon every page, in letters of fire.

"The works of the Lord are great, sought-out of all them that have pleasure therein." View creation in one aspect, and you see his boundless wisdom; in another his exquisite skill; in another, his infinite benevolence; in another, his omnipotence and majesty.

"Every labor of his hands shows something worthy of a God."

When the earth was first created, revelation informs us, that it was a chaos, and "darkness was upon the face of the deep," but out of that chaotic mass, perfection, and order sprang, under the plastic hand of its great Architect. "God said, let there be light: and there was light." From that moment, the planets have performed their revolutions with mathematical precision. The golden lamp has illumined the world by day. The moon with her mild and softened radiance, and ten thousand lesser silvery lights, have sparkled in the blue heavens, at night. The seasons have altered in undeviating order; one while, there is the chilling frost of winter; now the genial warmth of summer; one while, the earth is covered with desolation; now it teems with verdure and fertility. Amidst the myriad diversified pencillings and exquisite tints of beauty presented to the astonished vision, the perfumed atmosphere, the melody of warbling songsters, the deep bass of the sonorous thunder, the brilliant of the vivid lightning flash, the foaming of the mighty cataract, and every aspect of Nature's living panorama; may we not exclaim, with devout admiration, O Lord, how manifold are thy works, in wisdom hast thou made them all. The whole earth is full of thy glory." J. B.

Call to the Ministry.

How shall a brother know that he is called of God to preach the Gospel, and how shall the church determine?

That God calls certain men to the work of the ministry, is a truth clearly demonstrated in the Bible. And as it is unnecessary and impracticable for all men to be engaged as public teachers of religion, it is equally true that some men are not called to this work. As the office of the gospel ministry is one of fearful responsibility, it is of primary importance—to ascertain whether we are called to fill it or not, lest we should meet the withering rebuke of Jehovah, "Who hath required this at your hands, to tread my courts?" No one is called to engage in this work, who has not repented of his sins, believed on Jesus Christ, and obtained the pardon of his sins. It is essential that he should sustain a fair moral & religious character, and he should be of good report among those who are without.

No one is called to this work whose natural and acquired abilities are not sufficient to instruct others in the principles of religion. 1 Tim. 3, 2-7. One evidence that a man is called of God to the ministry, is a desire for the work. 1 Tim. 3, 1. It is, however, supposed that this desire springs from pure motives, and not from a love of ease, affluence, or applause, but from a sincere desire to glorify God, and promote the happiness of men. The work may appear very desirable even while the soul is ready to sink in view of its magnitude. 2. An ardent desire for the salvation of souls and a willingness to spend time and talents in persuading sinners to be reconciled to God, may be considered as strong collateral evidence. 3. If the Scriptures at certain times are opened in a wonderful manner to the understanding, and a train of reflections arising in connection with some particular passage which could not be conceived merely by an unassisted mental effort, it may be taken together with other circumstances as an indication of the divine mind. 4. If God calls a man to preach the gospel, he will send him hearers. He will give his chosen heralds access to the ears, and hearts of the people.—False teachers, by prophesying smooth things, pleasing to carnal minds, who are possessed of brilliant talents, rendered acute by literary attainments, may attract attention and render men uncircumcised in heart, popular; but if those who preach the humbling doctrines of the cross, gain access to the hearts of the people, it is an evidence that God is with them. 5. If Christians are comforted, refreshed, and rendered more active in the service of God, this may be considered an evidence. 6. If sinners are awakened and converted through the instrumentality of a brother's labors; if the enemy is disturbed and wicked men oppose, but he is not discouraged. 7. If he feels the word of God like fire shut up in his bones, and a voice resting upon him, if he preach not the Gospel, that the blood of souls will be required at his hands, if they die unwarned, let him not hesitate about engaging in the great work. 8. And lastly, while he cultivates his mind, and improves all the facilities which God shall afford, to understand the great truth of religion, if he depends alone upon God for success, and feels that he cannot preach the gospel successfully without divine aid; these evidences are probably sufficient to warrant him in engaging in the great work of the Gospel ministry.

2. How shall the church determine? The Bishop or gospel minister, is not only to have a desire for the work but he must be apt to teach. Of his desires he is the best judge, but of his aptness or ability to teach the church must judge. It is therefore necessary that the church should hear him. And they need not conclude if he should not present the strength of a theological giant in his first attempt, that God has not called him. Some of the brightest ornaments of the pulpit have failed in their first efforts. Even Robert Hall was unsuccessful at first. But if the church perceive in him the requisite qualifications of a gospel minister, native talents, piety, humility, zeal, and moral courage, let them not be backward in encouraging him to work in the vineyard of the Lord. The harvest truly is plenteous, but the laborers are few, and the church is under imperious obligation to pray the Lord of the harvest, to send more laborers into his harvest, and she should watch unto prayer for a gracious answer, and when the answer is given, she should not be backward in cherishing the sons of prayer, and promise, but train them up for God, and as the appointed instrumentality for saving the world. And if a young man whose mind is exercised on this subject, should read these lines, let him ask counsel of him who gives liberally and upbraids not, and also disclose his feelings to his brethren; and when duty is made plain, hesitate not, but immediately prepare for the work. Our literary and theological institutions afford great facilities for a suitable course of mental training for this responsible work. J. H. B.

The Red Sea.

At a meeting of the Royal Geographical Society, D. Buist read the following paper:

"The Red Sea, is the most remarkable estuary on the surface of the globe; it is 1,280 miles in length, with a maximum breadth of nearly 200 miles, a circuit of 4,020 miles, and an area of 108,154 miles; its cubic contents are probably about 800,000 miles; its greatest depth is 400 fathoms. The main depth of its axis is about 120 fathoms, for about 10 miles along mid channel. The deeps at Aden, Ras Mohammed, and Suez, are about 5 feet; the spring is about 7 feet; and the rise in the upper end of the sea, by a continued South wind, is about 4 feet. The temperature and saltness of the Red Sea is almost the same as that of the ocean. The evaporation over its surface amounts to about eight feet annually, which seems to be provided for by a strong inward current from the Indian Ocean, a lower current of the water thus concentrated flowing out again through the Gulf of Aden, sweeping around by Scinde, and so Southward, till diffused by deluges of rain from the Western shores of India.—Crossing again to Africa, it flows Northward, and returns to the place whence it came, giving off fresh supplies of vapor to the rainless districts around."

"The Red Sea is walled in by vast chains of mountains, which, from the 11th to the 16th parallel, and from Aden to 200 miles into Abyssinia, are volcanic, affording a volcanic field of about 10,000 square miles in area, probably the third largest in the world, a portion of which is still active.—Gibbeter has been smoking constantly for the past century, and a violent eruption occurred in the Zebur Islands, in 1846. From latitude 16th degree to latitude 30th degree, the rocks seem mostly to belong to the vast ammolite formation, which has been traced from Burmah to the Bay of Biscay, in one continuous sheet, around nearly one third of the globe. All around the shores of the Red Sea, are evidences of a submergence and re-emergence of the land, at probably a recent geological period. The volcano of Aden contains an old sea beach in its crater."

"The Isthmus of Suez consisted of gravel and shells, the latter being identical with those now found in the seas adjoining; and there is reason to suppose that this part of the shore has risen from 6 to 10 feet within the last 3,000 years. Mr. Robert Stephenson has proved by survey, that the level of the waters of the Mediterranean and the Red Sea is the same, and to all appearance the bitter lakes on the Isthmus have at one time formed a portion of the sea, though the surface of the waters is now 50 feet below its level."

"The Gulf of Akaba differs remarkably in its characteristic from that of Suez, from which it is separated by the Isthmus of Senai. The Wadi-Araba, or valley stretching from the Gulf of Akaba toward the Dead Sea, appears, in part, to be an old sea beach, deeply grooved by torrents; but, however interesting to the geographer, very little is known about it. The summit level has been placed, in the transaction of this Society for 1848, at 455 feet, but from the paper by Captain William Allen, of the Royal Navy, in the 23rd volume, it is evident that nothing certain is known, either about the position or altitude of its divide.—From Akaba to the Dead Sea, is a distance of about 165 miles, the surface of the latter being 1,350 feet below that of the Mediterranean; and we are altogether ignorant of the extent of the boundaries of this extraordinary depression."

"It is singular, that though the Red Sea is traversed every week by scores of Englishmen, and though vessels of the Indian navy are constantly cruising about it, or lying at Suez or at Aden, we know less of its physical geography than we do of that of Siberia, the Ural Mountains, or some portions of the Arctic regions; and while the wilds of South America are being carefully explored as it is in our minds with sacred history, remains utterly neglected at our doors."

From the Tennessee Baptist.

"I'll never baptize another that can talk."

We recently listened to the relation of a little tragedy of which Dr. Green of this city was the victim, and a young free-born Tennesseean the hero.

Not twenty miles away from Nashville where Dr. G. was holding a meeting, the parents were exhorted to bring their children forward to be baptized. Among the subjects was a youngster of some seven or eight years. He observed the senseless ceremony of putting water upon them with the ceremonies of the discipline, until Dr. G. came to him. Said he, "Look here sir, you aint a going to put your water into my face." The Dr. insisting, the fellow abused him stoutly and bade him mind his own business and let him alone, which the

Dr. not heeding, the little Christian commenced cursing him, and if he got a drop of the holy water upon him, it was as much as ever, and according to the Discipline he was regenerated much against his own will, which is as bad as election that Methodists hate so thoroughly.

The Dr. and Elder I. and an old Bro. S., returning from the scene, for a long time speechless—reflecting upon the beauties of infant baptism—at last Elder Irvin broke the silence. "Well, brother, I felt bad this morning, how did you feel?" "I felt bad this morning and I feel bad yet," and "how did you feel Brother Green," who, drawing a deep sigh from the seat of his Doctor of Divinity,—exclaimed, "I felt bad enough, and (with great emotion) I will never baptize another child that CAN TALK!"

From the Baptist Record.

Protracted Meeting.

A few remarks, the results of my experience and observation, may be instructive to some of my junior brethren. They will be expressed with as much brevity as possible.

1. Never commence a protracted meeting, until you are thoroughly convinced, that such an effort is imperiously demanded of you, by Him, whose you are, and whom you serve; lest you be presumptuous, and offer strange fire upon God's altar.

2. Before you attempt such service, carefully scrutinize your motives, and see that the object is simply to glorify God; lest you be selfish.

3. Cherish strong faith, remembering that all things are possible, to him that believeth; lest you limit Him who is Almighty.

4. Let no difficulties discourage you. Inscribe upon your banner the motto, "He that is for us is more than all that are against us," and let it float majestically over you, while you march with Omnipotence, you go forth to meet the armies of the alien; lest you lack confidence in God's promise.

5. Let your time be fully occupied. Multiply your meetings as much as is practicable; lest while you sleep, the enemy sow tares among the wheat.

6. Let not a dread of novelty deter you, from the employment of any measures, which have upon them the seal of the Divine approbation; lest you fight against God.

7. Avail yourselves of the best ministerial help you can get, but decline none that Providence sends you; lest either on one hand, you should be presumptuous, or on the other contemptuous.

8. Bring into the field every instrumentality. Not only the heavy ordnance of the ministry, but also the small arms of tracts, &c. "Whosoever thy hand findeth to do, do it with thy might." "For who knoweth which shall prosper, either this or that."

9. Rally all your forces. See that all your brethren and even the sisters are employed. If they can do no more, they may distribute tracts, and invite and persuade the impatient to come to meeting, that God's house may be filled. For if they spend their time in idleness, they will only be in the way.

10. Persevere in your efforts. If success come not to-day, it may to-morrow. And by all means, continue your efforts, if the Lord's blessing be upon them. I have heard of ministers who, in the midst of a revival, would bring their meetings to an abrupt close. And the only reason they could give, was, that they were fatigued. What would be thought of a farmer who, in the midst of harvest, would suddenly stop work and say he was tired, and leave the grain to rot on the ground? And is grain more precious than souls?

H.

Churches and Chapels in N. Orleans.

There are certainly not more than sixty places in this City at which Divine services of any kind are observed on the Lord's Day. If the people were disposed to attend church steadily, from week to week, we seriously doubt whether there could be found sufficient room for them; indeed we feel quite sure there could not. Our population is estimated, since the annexation of Lafayette, at about 200,000. Of this number about 60,000, we should think, are able to attend meeting. This would require sittings for an average of 1000 persons to each house; which is much too large an estimate. A fair average, we should say, is about 500.

From the best information which we have been able to obtain, we can enumerate but fifty-five church edifices and chapels. Of these not less than 21 are Catholic,—many of them superior structures. The Episcopalians have eight places of meeting—three of their buildings being good specimens of architecture; costing, believe, \$40,000, \$60,000 and \$85,000 respectively. The Presbyterians also have seven,—one being a fine edifice. The Methodists have three, one being a large and commodious house, and the others not of ordinary finish. The Hebrews have two respectable synagogues,—both decidedly neat and handsome. The Lutherans hold meetings in four different portions of the

City,—in frame houses. The Baptists worship in a rented Hall,—though a new edifice is rapidly approaching completion. The Disciples have a small neat chapel, and the Unitarians are erecting one of the most costly structures in the City.

Besides the above, we can report five African churches—three of the Baptist and two of the Methodist persuasion, three of which have suitable buildings. Including these three, then, we can accurately report but 30 Non-Catholic, including two Hebrew, and 21 Catholic places of worship. If from the latter we take the three "in the suburbs," our total number will be reduced to 48. Now estimating that these 48 chapels will hold an average of 500 each, they will give accommodations to but 24,000 persons; thus leaving about 36,000 without the privilege of waiting upon the Lord, in His temple.

Again: there are really but about 20 Evangelical churches, so termed, in our midst. In these, not more than 9,000 or 10,000 can be seated, we should think; as the smaller buildings will not hold over 300 persons. This will leave near 50,000 of our citizens without proper instruction. There is surely much land yet to be possessed right here at home. We need not go far to find destitution.

—Jus. Ed.

The Boy at the Dyke.

It is said that a little boy in Holland was returning one night from a village to which he had been sent by his father on an errand, when he noticed the water trickling through a narrow opening in the dyke. He stopped and thought what the consequence would be if the dyke was not closed. He knew, for he had often heard his father tell, the sad disasters which happened from such small beginnings, how in a few hours the opening would become bigger and bigger and let in the mighty mass of waters pressing on the dyke, until the whole defence being washed away, the rolling, dashing, angry waters would sweep on to the next village, destroying life and property and every thing in its way. Should he run home and alarm the villagers, it would be dark before they could arrive, and the hole might even then be so large as to defy all attempts to close it.

Prompted by these thoughts, he seated himself on the bank of the canal, stopped the opening with his hand, and patiently waited the approach of some villager. But no one came. Hour after hour rolled slowly by, yet there sat the heroic boy, in cold and dark ness, shivering, wet, and tired, but stoutly pressing his hand against the dangerous breach. All night he stayed at his post. At last the morning broke. A clergyman walking up the canal heard a groan, and looked around to see where it came from. "Why are you there my child?" he asked, seeing the boy and surprised at his strange position. "I am keeping back the water, sir, and saving the village from being drowned," answered the child, with lips so benumbed with cold that he could scarcely speak. The astonished minister relieved the boy. The dyke was closed, and the danger which threatened hundreds of lives was prevented.

Heroic boy. What a noble spirit of self-devotion he showed! every one will exclaim. A heroic boy he indeed was; and what was it that sustained him through that lonesome night? Why when his teeth rattled, his limbs trembled, and his heart was wrung with anxiety, did he not fly to his safe and warm home? What thought bound him to his post? Was it not the responsibility of his position? Did he not determine to brave all the fatigue, the danger, the darkness, and the cold, in thinking what the consequences would be, if he should forsake it? His mind pictured the quiet homes and beautiful faces of the people mandated by the flood of water, and he determined to stay at his post or to die.

Now there is a sense in which every person, every boy and girl, occupies a position of far weightier responsibility than that of the little Hollander on that dark and lonesome night; for, by the good or bad influence which you do and shall exert, you may be the means of turning a tide of wretchedness and eternal ruin, or a pure stream of gladness and goodness, on the world.—God has given you somewhere a post of duty to occupy, and you cannot get above or below your obligations to be faithful in it. You are responsible for leaving your work undone, as well as having it badly done. You cannot excuse yourself saying, "I am nobody—I don't exert any influence;" for there is nobody so mean or obscure that he has not some influence, and you have it whether you will or no, and you are responsible for the consequences of that influence, whatever it is. Take your stand before the world then, with a determination to devote your influence to virtue, to humanity, to God.—Let the children begin life and grow up with these solid principles of action, to fear and to honor God to be true to your conscience, and to do all the good you can. Then will your path indeed be like that of the just, which "shineth more and more unto the perfect day."

Personality an Awful Gift.

The short verse—"Every man shall bear his own burden," opens to our consideration, one of the deepest principles of our being. It singles us out from the multitude around us. It sets us alone with our own spiritual and moral character, as we have fashioned it, and reminds us that we must bear for ourselves that burden. It bids us remember that great truth which the world is ever seeking to hide from us, that we are each of us ONE; that we have that in us which does truly separate us from every other being; that we are in reality alone. There is something awful in this truth, in whatever light we look at it. Though this is, indeed our greatness—though it is in this, in a great measure, that our likeness to God consists, yet it is an awful thought. Our very greatness is appalling to us; but we cannot shake it off. We may indeed, strive in our shrinking weakness, to break in upon the stillness of our solitary being by crowding others around us, but we cannot. We may forget our loneliness for a season, in the whirl of pleasure, or the fever of excitement, or the warm gushes of a lovely sympathy; but in all the pauses of our outward being, the solemn voice comes back again upon the ear; the multitude of shadows fade into nothingness; and the great vision of our single, proper, solitary being, again overshadows our spirits. We have each one this burden of a separate soul, and we must bear it.—Even ordinary life utters voices which add their witness to this truth, if we listen for them. How do all deep thinking people, in the inmost current of their spirits, live apart from others, and more or less even feel that they do so.—Bishop of Oxford.

From the History of Alabama Baptists.

What Preaching!

Many of those early ministers, and others of a later date, appear to have a great anxiety for a display of their abilities, and exhibit the man; rather than preach Jesus Christ, and him crucified. The applause of men will please and inflate; but never further the cause of the Redeemer. "A certain popular divine, who had obtained considerable eminence by his pulpit talents, had given out an appointment to preach, in a country village. There was a general turn out to hear the great Mr. W.—. The minister, probably aware of his popularity, supposed that he must make more than an ordinary display to sustain his dignity. He chose his subject, and delivered a philosophical discourse, and no doubt fancied he had acquitted himself to the entire satisfaction of his audience.—On retiring from the place a gentleman inquired of a shrewd lawyer how he liked the sermon. "Not at all," was the reply. "I came to hear something about God and religion, but instead of giving me any new light on these interesting subjects, he has consumed the time in discussing the merits of astronomy and philosophy, topics which I am vain enough to suppose, I know quite as much of as he does."

Some of the Baptist ministers in this country, who are a little puffed up, and suppose they stand on an eminence, are made sometimes to wonder why their congregations are so thin, and especially, why Christians do not seem to feast more on the word, dropping from their lips; inasmuch, as they have taken considerable pains to make a fair show, and to deal out their well arranged ideas, from their manuscripts, which are placed before their eyes, when their discourses, in reality, are so stale, dry, and insipid, that the lambs of Christ would perish on such food. For the preacher preaches the man, and not the gospel.

I set under a preacher's discourse recently, which was smooth and beautiful—it was a very good decant on moral philosophy; but neither calculated to animate the Christian, nor to rouse the dead powers of the sleeping, self-secure sinner. I thought of Mr. Morris; who, when asked by Dr. Rush, what he thought of a highly extolled sermon, which he had been reading, "Why, doctor," said he, "I did not like it at all. It is too smooth and tame, for me." "Mr. Morris," replied the doctor, "what sort of a sermon do you like?" "I like, sir," replied he, "that preaching which drives a man up into his pew, and makes him think that the devil is after him."

An old minister, who had generally led his notes through life, at length became so blind that he had to dispense with them. About the first sermon afterwards, on descending from the pulpit, he entered into conversation with an elderly lady; to whom he expressed, in a lamentable tone, his loss of sight; that he could not see to use his notes, therefore he could not preach as he used to do. The old lady replied,—"My dear sir, it is a great pity, that you had not lost your sight twenty years ago, for I never heard you preach as good a sermon before."

When the venerable private, Dr. Herd, used to preach he frequently observed a poor man remarkably attentive. After a while he missed his humble auditor, and meeting his wife, "John how is it that I do not see you in the Lord's house as usual?" John, with some hesitancy, replied, "My Lord I hope you will not be offended, and I will tell you the truth. I went the other day to hear the Methodist; and I understood their plain words so much better that I have attended them ever since." The bishop put his hand into his pocket, and gave him a guinea, with words to this effect: "God bless you! go where you can receive the greatest profit to your soul."

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THE BAPTIST

TUSKEGEE, ALA.

THURSDAY, AUGUST 31, 1888

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. FRANK COLLOWAY, Chambers Co., Ala. Rev. D. R. W. McIVER, Wetumpka, Ala. Rev. JAMES H. BAYLOR, Marion, Ala. Rev. G. G. McLEOD, Pole Co., Ala. Rev. N. H. BEAT, Many, La. THOMAS COOK, Antauga, Ala. Rev. F. H. MOSS, Montgomery Co., Ala. Rev. JAMES DAVIS, Talladega Co., Ala. P. H. DAVIS, Auburn, Ala.

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

CLUB RATES. We propose by the aid of our brethren and friends in the South Western States to extend our list to

10,000 Subscribers. And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends who earnestly appeal to them to lend a helping hand.

Propositions. 1. To any person sending us ten dollars and the names of five subscribers, the South Western Baptist shall be sent one year in advance free of charge. Or if desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

2. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year to be sent to whoever may be designated.

Rev. Thomas Chilton is no more. "Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men."—Ps. 12 1.

It is with a sad heart that we announce to our readers the demise of this eminent servant of Jesus Christ! One of Zion's tallest standard-bearers sleeps in the dust! and we can but mourn over him, saying "alas, my brother!" The pulsations of many thousands of hearts will be quickened as this melancholy news shall spread throughout the South and South West. How full of the memory of other days is this sad hour with us! How striking to think, that we are never to see the tall, athletic form of this dear brother in the pulpit again!—that we are never more to hear the clarion notes of that well remembered voice arising through the camps of our spiritual Israel, inspiring hope in the weak and exultation in the strong! Alas, that voice is now silent in the grave. The pulsations of a godly humanity, are now stilled by the cold hand of death; and that gracious reward to which all his anxieties and aspirations were so long directed, is now secured. The Master who called him to his service, and appointed him his place in the earthly kingdom, has now called him to himself and appointed him his place in the New Jerusalem. He fell at his post, with his armor on, exchanging that armor, the helmet, sword and shield, for the white robe, the golden harp and the sparkling crown!

And if we could find our way to the sad ear of his bereaved family in this hour of gloom, we would say to them, "Sorrow not as those who have no hope. For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him.—Wherefore comfort one another with these words."

As we know nothing of the facts connected with the death of Bro. Chilton, only that he died on the 15th day of August, we must leave to other and more competent hands to prepare a suitable memorial of his services in the cause of Christ. "Know ye not that there is a great man fallen in Israel this day?" May He who has taken from his own "ask" their spiritual teacher, send them another after his own heart.

We make no apology for shrouding our columns in mourning, as brother Chilton was for some time, and up to a recent date, its Corresponding Editor.

Elder James Davis. Will, God willing, attend the Wewoka and Cold Water Camp Meetings, and the Tuskegee, Liberty and Central Associations, as Agent of the Bible Revision Association.

He will also receive subscriptions for the South Western Baptist.

The Alabama Association. Will hold its next annual meeting with Rehoboth Church, Montgomery county, (15 miles Northeast from the city of Montgomery) commencing on Friday before the second Sabbath in October next, and on the 2d Sabbath as printed in the minutes. A. T. M. HANDY.

College Exercises. The exercises of the Female College at this place will be resumed on Monday, 4th inst. The exercises of the Male Institute will open at the same time.

The Brownwood Institute. The exercises of this Institution, located at Lagrange, Georgia, will commence on the first Wednesday of September, 5th day. Persons desiring to patronize the school the next term, will do well to send their sons in early.

See advertisement in another column.

Typographical Errors. In publishing a notice of Bro. W. C. Duncan's forthcoming history, a word or two ago, an error was committed, by saying the volume will contain 150 pages when it should have been 250 pages. Bro. D. has called our attention to it, and adds: "It is quite certain that the book will make about 300 pages; but I wanted to be within the mark." We thank brother D. for his corrections, and will consider his questions to us.

While we are under the head of typographical errors, we will remark, that to avoid all such is almost impossible. We usually take great pains however, to get everything right, but find we overlook some. The next editor, who is generally present to read the proof sheets, was absent for recreation when our last page went to press, and new heads had to perform that service. We believe, however, that but few errors appear that will in any way affect the sense of the reading matter. The most that are made will be very readily corrected by the reader himself.

Publishing Advertisements.

We continue to hear complaints against our publishing secular advertisements. Some few subscribers have withdrawn their subscriptions, stating this as a reason for doing so. We beg leave to repeat an often told story, for the benefit of those who have the same objection, and to keep ourselves right before the world.

We do not, then, publish advertisements merely from a devotion to Mammon, as a subscriber, who has quit us lately has charged us. But we do it to aid us in paying the expenses of the publishing of the paper, which the subscription list alone will not do. It is a fact that we can prove to any one that may particularly wish proof, that the income of the office from the subscription list alone, will not pay for Paper, Ink, &c., and Printer's salaries, to say nothing of Editor's salaries, Clerk hire, postage, &c., all of which expenses are unavoidably incurred.

It takes all that the office will yield, including subscriptions, advertisements and job work, to meet the outlay of the concern, economically administered. And we cannot adopt any plan to reduce the expenses, as every thing in the printing line is very high and still advancing.

We are now making an effort to greatly enlarge our subscription list, and it is our purpose when we reach a point that will enable us to dispense with advertisements of a secular character, to do so. But until we can do it safely, we hope our subscribers and brethren will not demand it of us.

Revival at Bethel, Tallapoosa Co.

We have been associated with the Pastor of this Church, Rev. D. B. CHAMBERLAIN, for five days in a protracted meeting, which, we hope, is yet in progress. Up to the time of our leaving, a number of conversions had occurred, and some six or seven had joined the Church. Not less than thirty or forty persons were on the anxious seat. Brethren H. CARMICHAEL and J. BROTTON, were with us, the former a part of the time, and rendered efficient service. Bro. HENRY was also present one night. We hope that many souls will be added to that Church, such as all are saved.

Brother CARMICHAEL has recently had a gracious time at one of his Churches, (Antioch) the particulars of which he has promised to furnish us soon.

The Abrahamic Covenant.

As the Apostle Paul's reference to, and comment on, this covenant, has been declared by an eminent man as the late Dr. Chalmers to contain "the main strength of the Scriptural argument for infant baptism," the reader may be curious to know in what that main strength consists. We shall let the learned Dr. state it in his own language. He says—"The first Hebrew, (Abraham) believed and was circumcised; and it was laid down for a statute in Israel, that all his children should be circumcised in infancy. In like manner the first Christians believed and were baptized; and, though there be no statute laid down upon the subject, (mark this admission) yet is there no violation of any contrary statute, when all our children are baptized in infancy." Again, he says—"We read of no such infidelity, (against infant baptism he means) in our Scriptures; and, in these circumstances, we hold the inspired teachers of our faith to have given their testimony in favor of infant baptism, as giving us the testimony of their BELIEF." So that, according to this erudite and justly celebrated divine, "the main strength of the Scriptural argument for infant baptism" is, that there is "no statute laid down upon the subject" in the holy volume—and that the testimony of the inspired teachers of our faith in favor of infant baptism is—"the testimony of their silence."

Now if we apprehend the force of the Dr.'s reasoning on this subject, it may be expressed in this short syllogism: What ever is not divinely prohibited is lawful—Infant baptism is not divinely prohibited—Therefore, &c.—It is not a little remarkable that of erudite a reasoner, and as firm a Protestant as Dr. Chalmers never saw the practical workings of such a monstrous principle of Biblical interpretation as this. When the great Chillingworth was combatting Papal infallibility, he thought it sufficient to say, "That our Savior designed the Bishop of Rome to sit in that office, and yet would not say so, nor cause it to be written—*et rei memoriam*—by any of the evangelists or apostles; so much as *one*; but leave it to be drawn out of uncertain principles, by thirteen or fourteen mere uncertain consequences; he that can believe it let him." All Protestants agree that this argument is unanswerable and conclusive; and yet when Baptists apply it to infant baptism, they are charged with gross ignorance, or downright bigotry and prejudice.

It is conceded by Dr. Chalmers and a host of others, that there is no statute in God's book for infant baptism;—that the strongest Scriptural testimony in its favor that can be eroded is—"the testimony of silence"—that it is not so much as once mentioned in all the New Testament. What can we know of any matter which relates to the will of God but by what he has expressly revealed? Suppose a Baptist should change the phraseology of the foregoing argument of Chillingworth, and adapt it to the question before us, how will it sound? Let us see.—"That our Savior designed infants should be baptized, and yet would not say so, nor cause it to be written so much as *once* by evangelists or apostles; though they often mention baptism, as appointed, as practised, as important; but leave the claim of infants to that ordinance to be made out by the long labor of inferential proof—by a consideration of prescriptive baptism, Jewish circumcision, the Abrahamic covenant, and such passages of Scripture where baptism is either not mentioned at all, or mentioned only in reference to adults; he that can believe it let him." See Booth's *Fed-baptism Examined*, vol. I, p. 219.

But, we shall let another learned Pedobaptist doctor, of the same communion with Dr. Chalmers, and equally distinguished, at least in the United States, denounce this baldrack—this ostentatious—"main strength"—of Pedobaptism. We allude to the late Moses Strat, D. D. of Andover, Mass. Speaking of this "main strength of the Scriptural argument in favor of infant baptism," as deduced from Jewish circumcision, he says:—

"Must we say, that all children are to be baptized, because the Jewish children were all circumcised? How then shall we make out the all, in this latter case? None but male children were circumcised. Then again all servants, i. e. slaves, were also to be circumcised. What

Is better adapted to a Roman Catholic or Episcopalian than to a Baptist minister, and does not by any means accord well with the simple and little of an Apostolic minister of the gospel.

The terms *Reverend*, &c., are thus defined by Brande:—"We style a clergyman *reverend*—a bishop is styled *right reverend*—an archbishop *most reverend*. In England, a *Dean* is also styled *very reverend*. In Roman Catholic countries the members of the different religious orders are styled *reverend*." To us the title of *reverend* in any of its degrees has always sounded bombastic and though impelled by necessity to submit to its use, and also to use it, still it has never seemed to us to be congenial to the simplicity of the gospel, and we would greatly prefer the Scriptural titles to any that human language or custom makes familiar.

The very use of all such titles in connection with Scriptural names is shocking, for instance, Rev. Judas Iscariot, Right Rev. Thomas Hyndman, Most Rev. Lebbeus Thaddeus, Very Rev. Simon Peter, Parson Paul, &c. Nor do they in our estimation sound a whit better when applied to any other ecclesiastical dignitaries, whatever. Equally objectionable are the terms, Bishop, Archbishop, Elder, &c., as used in modern times. The terms Bishop and Elder were used in Apostolic times in reference to ministers of the gospel, without having any reference whatever to Dioceses or Conferences as they are now applied—a diocesan bishop and an elder of a conference being equally unknown.

Away with all these honorary titles, and all clerical assumptions! Let us go back to the Scriptural titles and to Scriptural offices—Bishops and Deacons being the only permanent offices established in Christ's Church. Let the ministers of Christ—the Pastors of the Churches, bear the humble yet honorable title of Bishop, Elder or Minister, not in the modern but in the Scriptural meaning of these terms. A more simple and Gospel-like practice we need to keep down all vain distinctions and to preserve our Churches from innovations.

Revivals.

We hear of many interesting meetings in this and the neighboring counties, in some of which we have enjoyed the pleasure of participating. Among these we have heard of one near Natusiga, Cuthatchee, Chickasaw, Concord, Farmville, Union Springs, Elizabethtown, and others in this county. Antioch, New Hope, Bethesh, and others in Chambers. Concord, Philadelphia, Shiloh, Lebanon, and others in Russell. All of which have enjoyed more or less interest, and had some gratifying results.

Our exchanges also contain many cheering accounts of the blessings of God upon the Churches in other States. What a time for prayer and effort among the people of God!

Seventy-one persons have recently been baptized during a protracted meeting at Bushy Creek Church near the Furman University. S. member of the students participated in the meeting and rendered very efficient aid.

A meeting of seventeen days was held in DECATUR, Ala., and seventeen persons were baptized. Elder J. Gunn, the pastor, was assisted by Elder W. H. Barbsdale.

A glorious revival of religion has been enjoyed at Van Wert, Polk county, Ga. Forty persons joined the Baptist Church and about twenty-five joined the Methodist, and some ten or fifteen professed a hope, who did not join. The Methodist immersed ten persons.—*Town Baptist*.

W. R. STEELY writes to the Christian Index, that a very interesting meeting of ten days had been held with the Hawkinsville Baptist Church, Georgia, and some twenty persons were added to it.

At a meeting of eleven days, held 33 miles below Hawkinsville, twenty-five willing souls were baptized, one of whom was a Methodist Preacher, a useful man, who had been connected with the Methodists for twenty years.

J. M. STILLWELL gives account of interesting meetings held in Greene, Clarke, and Morgan counties in Georgia. Abner R. Callaway reports revivals in Meriwether Co., Ga., and Abner Jones of a gracious outpouring of the spirit in Warren Co., Ga.

Items of General Interest.

The Western Watchman (Mo.) of Aug. 10 is out in mourning for the death of Rev. R. F. BLAKE who died July 24th, in the 45th year of his age.

The CALIFORNIA BAPTIST STATE CONVENTION will hold its first Anniversary meeting in Sacramento City on Wednesday, the 27th day of September, 1854. The EDUCATION SOCIETY will hold its anniversary in connection with the Convention.

REV. J. S. KALLOCH.—Since our last issue the Baptist Church of Sacramento have received a letter from the Rev. Mr. Kalloch informing them that a severe attack of inflammation of the throat, had rendered it necessary that he should retract his acceptance of the call to the pastorate of that Church.—*Pacific Recorder*.

JEREMIAH SYMAGORE.—The corner stone of a Jewish Synagogue was laid in San Francisco, Cal., on Sunday, the 23d July.

Elder J. P. TOSTER has resigned the pastoral care of the 2d Baptist Church in Savannah Ga.

Bro. THOMAS ALLEN was ordained to the work of the Gospel ministry at Flint River Church, Fayette Co., Ga., Aug. 15, 1854.—Elders J. H. Campbell, Jas. McDonald and J. H. Corley formed the Presbytery.

DEATH OF REV. JESSE T. WINSON.—In the last Christian Index we find an outline of the history and notice of the death of this young and useful minister of Christ who died June 1, 1854, in the 24th year of his age. He was born in Savannah, baptized by Elder J. G. Binney, Dec. 1, 1829, when only nine years of age. May 13, 1848 he was ordained Deacon of Springfield Church, Effingham Co., Ga., and in July of the same year was licensed to preach. He entered Mercer University in August following and left there in 1851, was ordained to the work of the ministry on the 11th of July of that year, and married Feb. 25, 1852. He had made an appointment to preach a sermon at Springfield on the subject of baptism, and when only half way through his sermon, he failed, and he was borne to the house of his father, where he lingered out a few days and expired.

With such a death it is apparent that he

The American Bible Union.

The 5th anniversary of this body will be held in the meeting house of the First Baptist Church, 374 Broome Street, New York, commencing on Thursday the 5th of October. Distinguished speakers from other States will deliver addresses on the occasion. At least \$10,000 will be collected by the first of October that the cause of the Bible faithfully translated may not languish.

COMMUNICATIONS.

For the South Western Baptist Election.

I have endeavored in a former number to sustain the position, that the word *Elect*, in its connection in the Old Testament, meant Jesus as Mediator, Jacob, as the head of the nation of the Jews, instead of Esau, the first born; and also the nation of Israel, whom God elected as a depositary for the safe keeping of his holy Gospel. Rom. 3:2.

From the Evangelist, I endeavored to prove that *Elect* was a *metonymy*, by which God's people were called; "the believers," "my children." Matt. 24:22—24, Mark 13:20, 22, 27, Luke 18:13.

In the Acts of the Apostles, that *Elect* is not used; neither is there any discriminating term used, except in connection of the rejection of the Jews, as a people; and the receiving of the Gentile world, according to the promise made to Abraham. Gen. 12:3, and Gal. 3:8.

With these preliminaries, I will now take up the Epistles, and try if possible, to ascertain the meaning, the Scriptural meaning, of the words *ELECT*, *ELECTION*, *ELECTED*, as used by the inspired writers.

ELECT is found first in Rom. 8:33.—"Who shall lay any thing to the charge of God's elect." The meaning is, who shall lay any thing to the charge of God's children. Or again, it is used to bring a charge against them whom God has justified. See a parallel passage in Zechariah 3:1—4. No charge can successfully be brought against God's children. God's elect, God's beloved either in this world or the world to come.

Col. 3:12—"Put on therefore as the elect of God, (or the children of God) holy and beloved." This was a Gentile Church, and the Apostle addressed them by the peculiar appellation, by which he had distinguished the Jewish nation, and the Jewish converts, as the elect of the Holy Spirit.

1 Tim. 5:21.—"I charge thee before God and the Lord Jesus Christ, and the elect, (or beloved) angels." This evidently means the Angels, who kept their first state.

2 Tim. 2:10.—"Therefore I endure all things for the elect's (or believers) sakes." See parallel passage Col. 1:24.

Titus 1:1.—"Paul a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect." Paul in giving an account of his change of Masters, and styling himself an Apostle of Jesus Christ, describes himself as coming into his favor, as did all the believers at the elect by faith. So that notwithstanding what might be the difference of *birth, education, country, &c.*, yet in faith, all were alike. All were justified through faith, Rom. 3:1 and 3:30. Thus, Jew and Gentile approach God in the same way, through faith in Jesus—1 Peter 1:2.—"Elect according to the foreknowledge of God the Father, &c." This was an address to the believers, elect or children of God, composing the Churches scattered over the provinces, above named. Chap. 25. This verse can apply to none other but the Lord Jesus Christ.

2 John 1:1.—"The elder unto the elect lady and her children." This passage, by almost common consent means the name of this celebrated lady, or a Church in her house; also, the 12th verse.

ELECTION, 1 Peter 5:13.—"The Church that is at Babylon, elected together with you, &c." Equivalent to, The Church that is at Babylon, elected, together with you, selecteth you. This is the only place in which the word *Elect* is used, in both the Old and New Testaments.

ELECTION, Rom. 9:11.—"For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." The writings of Moses clearly show, that the first born had the priority in the family, and was entitled to peculiar privileges, as was thought by Joseph in the case of Manasseh and Ephraim. And after the slaying of all the first born of Pharaoh and sparing the first born of Israel; God claimed the first born of Israel for himself; and in selecting a progenitor for the nation, he changed this ancient custom of the first born, in the case of Esau and Jacob; as also, in the case of Manasseh and Ephraim. Jacob's God called Israel, even to this day. Thus, this passage, only distinguishes between Esau and Jacob, as the head of the nation.

Rom. 11:5.—"Even so then at this present time also, there is a remnant according to the election of grace." The Jews argued, that according to Paul's doctrine, the Jewish nation was cast out. But Paul answered, no, your conclusion is not just for "I am an Israelite."—"God has not cast away his people."

You Jews, argue like Elijah; he thought he was the only prophet left, and they were seeking his life. But what answer did God give him? No. "There are seven thousand, whom I have reserved to myself; whom I have selected from that cruel and ungodly Jewish. So likewise, you Jews, are ungodly, though the nation has rejected the Messiah and his Gospel, yet there are many Jews who believe it, and like the "seven thousand" prophets, are reserved on account of preservation. This is a just likeness between the six and seven verses.

Rom. 11:7.—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, &c." Parallel passage Rom. 9:30—31. This passage clearly means Jew and Gentile, as nations. Take as an example the 11th verse. "I say then have they (the Jews) stumbled, that they (the Jews) should fall? (that is the whole nation be rejected.) God forbid; but rather through their (the Jews) fall, salvation is come unto the Gentiles, &c."

Rom. 11:28.—"As concerning the Gospel, they (the Jews) are enemies for your, (the Gen-

For the South Western Baptist Revival in Helicon.

The Protestant Methodist Church, in Helicon, held a meeting of four days, ending the fifth Sabbath in July, which resulted in five accessions to their membership. On Thursday following, we commenced a series of meetings at the Baptist Church, which were continued at night only for several weeks, but it becoming apparent that our regular meetings were proving the first Sabbath in August, that "the set time to favor Zion had come," the brethren and community generally, abandoned their daily avocations, and "came up to the help of the Lord against the mighty."

Twenty-nine willing converts having been received, were baptized, and added to the Church, besides one received by immersion, and several others who were baptized by sprinkling. The members received were principally young men and boys, though some were of mature years, just taking their position in society, seeking "first the kingdom of God and his righteousness."

By the practice of all Christian virtues, it is manifest that we are the children, (or elect) of God, both to ourselves, and to those, with whom we associate. "Wherefore by their fruits ye shall know them."

Bro. W. may now see where my feet have placed, upon the Scriptures, with a fair, common sense interpretation of them. To arrive at their proper meaning should be the goal of every Bible student. O. WELLS, Helicon, Talladega Co., Ala.

For the South Western Baptist The Plan of Salvation.

SUMMER THREE.

Brothers Henderson & Watt. I do not wish it understood that I attach human merit to man's salvation. The great system originated with God, before man was made. And is the fruit of his own eternal love. "He so loved the world that he gave his only begotten Son (to die) that whosoever believeth in him might not perish but have everlasting life." John 3:16. He, "from the beginning hath chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 The. 2:13. The eternal purpose of God to save is clearly connected with faith and good works. See Ephe. 1:13 to 14th. The third chapter most beautifully illustrates the doctrine of the eternal purpose of God to make the Gentiles fellow heirs of salvation under the Gospel, by faith in Jesus, notwithstanding he had been a "hidden mystery." It is by grace through faith, that we are saved—and of works, last any man should boast—we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. I understand from the New Testament, that the Gospel embraces in its provisions all that is requisite for man's salvation, both in faith and in practice; that is a complete system of deliverance both from the curse of the law of God, and the dominion and guilt of sin; embracing in itself all the means required to save souls; and yet God had decreed, that man should come under its control, freely and fully, or be lost. It is an appeal to his reason, his interests, affections, fears and hopes. Now all Bible readers know, that we were especially two great obstacles in the way of its early success among the Jews. *1. The Law*, was first. This manifested itself, by a false devotion to the law, and led them to expect deliverance through it. This error was combated both by our Savior and his apostles, and has given rise to a great deal that is written against the law, and has nothing to do with honest struggles under the Gospel of repentance and faith. This distinction should be kept up by all sincere seekers after truth. The second obstacle was their *stubborn hearts*, which were their *obdurate hearts*, or the light or testimony of the spirit in the world. This was more directly attributable to their innate wickedness and was charged by Christ upon them. "They loved darkness rather than light, because their deeds were evil." They would not come to the light, lest they should be reproved. They both saw and hated the light, they resisted the Holy Spirit. They were a rebellious and stiff-necked people. "Ye do always resist the Holy Ghost, as did your fathers so do ye." Yet these miserable rejectors of Christ and his Gospel had their eyes of visitation and in it, all the means of salvation offered, and by their own obstinate rebellion and unbelief, prevented the Anointed One, from coming and giving his Gospel to the Gentiles. Don't brethren attribute it to predestination. Let me correct an error here. Some attribute all this to their crucifixion of Christ. It is not so; that sin was prayed off by the dying Jesus, "Father forgive them, for they know not what they do." But in the rejection of the Gospel, they had no cloak for their sin. They saw and hated both Christ and the Father who sent him. The same scenes have been acting over and over ever since, in the history of men under the Gospel. And yet according to Calvinism men would be more the objects of pity than punishment. The Gospel is a proclamation of the reign of Christ over the hearts and lives of men, but they resist. They will not have him to reign over them. "They will not come to him that they may have life."—"How can ye believe who receive honor of men?" I fear thousands are now trusting to election for salvation, who are in practical *unbelief*. Have we in the Churches even, a living demonstration of Gospel faith? "This is the victory that overcometh the world, even our faith."—"It is the world overcome?" Faith works by love." Does love to God and the brethren rule in our Churches? But forbear. On the other hand, how many are there who have dispersed with all the requisites of the Gospel and expect to be saved because Christ died. Extremes will meet. Men in opposing a *partial* salvation have run into the error of universal redemption. All I have to say at present is, the Bible left to speak for itself according to common sense interpretation recognizes neither the one nor the other system. The Gospel salvation is complete and eternal; but only for those who will unconditionally come under its entire dominion. It is life to receive it. Death to resist it. In neglect, even of it. "If ye believe not that I am he ye shall die in your sins."—"How shall ye escape if ye neglect so great salvation?" In answer to the question are there few to be saved, the great teacher said, "Strive to enter in (after the door is shut) and ye shall not be able." J. D. WILLIAMS.

For the South Western Baptist Revival in Helicon.

The Protestant Methodist Church, in Helicon, held a meeting of four days, ending the fifth Sabbath in July, which resulted in five accessions to their membership. On Thursday following, we commenced a series of meetings at the Baptist Church, which were continued at night only for several weeks, but it becoming apparent that our regular meetings were proving the first Sabbath in August, that "the set time to favor Zion had come," the brethren and community generally, abandoned their daily avocations, and "came up to the help of the Lord against the mighty."

Twenty-nine willing converts having been received, were baptized, and added to the Church, besides one received by immersion, and several others who were baptized by sprinkling. The members received were principally young men and boys, though some were of mature years, just taking their position in society, seeking "first the kingdom of God and his righteousness."

By the practice of all Christian virtues, it is manifest that we are the children, (or elect) of God, both to ourselves, and to those, with whom we associate. "Wherefore by their fruits ye shall know them."

Bro. W. may now see where my feet have placed, upon the Scriptures, with a fair, common sense interpretation of them. To arrive at their proper meaning should be the goal of every Bible student. O. WELLS, Helicon, Talladega Co., Ala.

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some degree of anxiety, though I believe with submission, till their change shall come. How precious is the Bible to them! What do you suppose they would take in exchange for it?—If it is so precious to them, why may it not be so to others? He that gives only a dollar to the Bible cause, has no idea of the immense good he may do—how many tears he may dry up—how many sorrows of heart he may remove—how much joy he will cause—yea, and even by the blessing of God, how many souls he may save! We know not what God knows. But we know that he saves souls only by means. The Bible is one of those means—And he that sends the book of books to a fellow man may be the means of saving his soul. And who can calculate the worth of a soul?—Who will compare a soul with all the gold and silver in the world?

TEXAS CORRESPONDENCE.

For the South Western Baptist. Houston, Texas, Aug 11th, 1854.

The most sanguine hopes are now being in dashed by our citizens in regard to the future of Texas.

Our agriculturalists have flattering prospects this season. Our stock raisers are realizing high prices for cattle, sheep, &c.

The country is healthy—prospects fair for an exemption from disease during the ensuing autumn.

Immigrants are dependent upon finding Corn, Pork and beef cheap. Land can yet be purchased on reasonable terms.

We consider that the Pacific Railway has been secured through Texas, the Governor having accepted of the bill of the New York Company, and they having deposited, as a forfeiture on failing to comply with the three hundred thousand dollars required by our legislators.

The "Texas" liquor law has been carried by an immense majority. Texas is now a legal prohibition State. Her feckless emigrants who do not wish to live under the influence of the "Black Legion" must stay away from Texas, for the sake of their families.

A great interest is manifested in regard to common school education. A monthly, styled the "Texas Journal of Education," has recently been commenced. We now support four religious newspapers in the State, with a prospect of two more. What new State, North or South, can say as much? J. B.

RECEIPT LIST.

Table with columns: Name, Amount. Includes Mrs. Francis E. Chivers, John Yeaman, W. M. Callaway, John G. Goff, John E. Pearson, Isaac Williams, Thomas J. Watts, W. W. Goodwin, Dr. Robert J. Ware, William Ellis.

OBITUARIES.

Those who prepare obituary notices for our columns are particularly requested to use becoming brevity. Long obituaries are not willing to publish at all except in a few particularly interesting cases. Writers will please bear in mind that but few readers are willing to read long notices of this kind. And besides we are fully satisfied they do no good whatever.

GENERAL NEWS.

The yellow fever has made its appearance at Charleston, Savannah, and New Orleans. From reports we have seen, it has not ragged to meet extent yet.

Prof. ALEXANDER DENTON, of New Orleans, has been appointed to investigate the Cholera Epidemic.

THOMAS G. POOR, Esq., has accepted the appointment of U. S. Collector at the port of New Orleans.

Gov. SUTIN has called for six companies of volunteers to suppress the Italian depredations in Texas, and the Governor of that State, he said, will promptly respond to the call.

A letter from San Antonio states that the Indians were organizing a large expedition against Mexico.

The Democratic Convention of California held, and each party nominated a ticket for the next election.

The wheat crop of California is a very large one.

Texas has gone almost unanimously for the Maine Liquor Law. The crops are very promising.

Gov. THOMAS H. BENTON, so long a member of Congress from Missouri, has been defeated by Luther M. Kennett, a whig, by about 600 votes.

FOREIGN. Mr. SOLES, Minister to Spain, has written to the State Department that there is at present no prospect of our being able to purchase Cuba of Espartaco, or of obtaining an amicable settlement of the Cuban difficulties, unless he is backed by strong measures at the seat of Government. He also states his belief that the reign of the Queen will be short, and that a Republican Government will be formed.

The steamer Union arrived at N. York on the 20th, with Liverpool dates to the 2nd instant. Cotton was firm and unchanged. Breadstuffs advanced.

LATEST FOREIGN NEWS. The steamer Asia arrived at New York Aug. 24th, with dates from Liverpool to the 12th—three days later than those by the Baltic.

Cotton had declined 1-8d. on some qualities, principally the middling and lower grades. The money market was easier and consols closed at 93-1/4.

WAR NEWS. Austria has signed an engagement with England and France to insist on demanding from the Czar such terms as shall form the basis of a permanent peace.

The Russians continue to retreat from the Principalities and the Czar having consented to evacuate Moldavia, the advance of the Austrian troops has been countermanded.

Eighty thousand Turkish troops were in Wallachia, and they occupied the whole course of the Danube. They were advancing on the retreating Russians, but there had been no fighting.

The London Times says that Russian America is already in the possession of England, by virtue of an agreement between Russia and the Hudson Bay Company.

The King of Saxony was killed by a fall from his horse.

LETTERS RECEIVED—VOL. 6, No. 18. Letters received and business attended to: Bro. J. T. S. Parks' letter in hand with eight new subscribers, thanks to our brother for his aid, who will do likewise? J. L. M. Curry, W. F. Fesno, Richard Furman, W. W. Paschal, J. R. Haggard, Elder James Davis, W. Wilkes' letter came after the paper had gone to press.

Letters containing remittances: And Yratman, P. M. Callaway, Isaac Williams, Thos. J. Watts, Dr. Robert J. Ware.

Letters containing remittances for others: J. H. Erwin for W. Hicks.

Brothers making remittances for subscription and not making them reported in due time will please inform us. Paid to Ed. No. 5. Mrs. Francis E. Chivers, 7 17 2 00. G. G. Oden, 7 17 2 00. John Yeaman, 7 17 2 00. William Hicks, 7 17 2 00. W. M. Callaway, 7 17 2 00. John G. Goff, 6 26 1 00. John E. Pearson, 7 17 2 00. Isaac Williams, 7 17 2 00. Thomas J. Watts, 7 17 2 00. W. W. Goodwin, 5 50 3 15. Dr. Robert J. Ware, 8 4 5 00. William Ellis, 7 2 2 00.

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of Jesus! She met death with calmness and resignation, rejoicing upon the merits of Christ, and sustained by the promise of his word. A large circle of relatives and friends mourn her loss; but they mourn not as those who have no hope. "She is not dead, but gone before." Thus has our Church, in a very short space of time, by death, two of her most useful and exemplary female members.

May God help us to improve these severe afflictions, and may he raise up others to take their places in his sanctuary. They were lovely and pleasant in their lives, and in their death they were not divided. A. T. M. HANDY, Cross Keys, Ala.

Departed this life at the house of George B. Nockles, in Tuskegee, Ala., on Sunday, Aug. 23rd, after a lingering illness of several months of Liver disease and Chronic Dysentery, Mr. EDMUND BULLOCK, formerly of Louisiana county, Va., in the 65th year of his age.

While residing in his native State he professed religion, and joined the Reformers, and since coming to Alabama, has lived the life of a good citizen. During his last confinement he had the attention of friends and physicians that his situation required, and at his death was followed by his last resting place by a train of mourning friends. J. M. WATT, Tuskegee, August 28, 1854.

Died, in Columbia county, Ark., on the 2nd August, 1854, of the Flux, after a short illness of four days, exercising in agency, E. A. CHEL AGNES, daughter of Thomas J., and Elizabeth E. Watts, aged 4 years, 2 months and 18 days.

Suffer little children to come unto me, and heretofore not for, for such is the Kingdom of Heaven.

Meeting of the Associations in Ala. and other south-western States, commencing on Saturday before 1st Sabbath in September.

MOUNT VERNON, Ark., New Hope Church, Phillips county, Ark. 12 miles from Helena.

2nd Sabbath in September. PINE BARREN, Ala., "Newville Church" Moore county.

3rd Sabbath in September. TUSKEGEE, Ala., at Tuskegee, Macon county. TUSCALOOSA, Ala., at Salem Church Tusca- loosa county.

COOSA RIVER ASSOCIATION, with Liberty Church, 25 miles South East of Talladega.

4th Sabbath in September. Liberty Association at Lafayette, Chambers Co., Ala.

HARMONY, Miss., at Doak's Creek Madison county.

MULBERRY, Ala., at Ebenezer Church Bibb county.

RED RIVER, Ala., at Minden Calhoun P. A. UNION, Ala., at Unity Church, 8 miles south of Carrollton Pickens county.

YALOWSHA, Miss., at Spring Creek Church Calhoun county.

SALINE, Ark., at Princeton Ball's county.

1st Sabbath in October. Central Association, Ala., at Wetumpka.

BETHEL, Ala., at the Bethel Church Marengo county.

MUSCLE SHOALS, Ala., at Moulton, Lawrence county, on Friday.

SALERS, Ala., at Liberty Church Pike county.

TALLAHATCHEE, Ala., at Jacksonville Benton county, Ala.

2nd Sabbath in October. EASTERN LOUISIANA, at Hebron Church Livingston county.

LOUISVILLE, Miss., at Liberty Church Winston county.

ALABAMA, at Heboth Church Montgomery county, commencing on Friday.

3rd Sabbath in October. CARIBA, Ala., at Pilgrim's Rest Church, Perry county.

JUDSON, Ala., at Fellowship Church Henry county, 7 miles west of Abbeville.

SABINE, La., at Zion Hill Church, commencing on Thursday before.

OCRAFLA, La., at Salem Church Catahoula Parish.

RIGHT, Ala., at New Prospect, Church Sumter county.

SOUTHERN MARKETS. In the following scale we give to our readers a statement of the prices of all the leading articles of consumption, as those prices range in cities where they feel the greatest interest. The scale is corrected weekly and the date standing at the head of the scale is the date of the latest quotations. These quotations are generally set down as the prices of the best articles of the kind in market, and as near as we are capable of judging the same quality is quoted in each market. The scale is made out from the most reliable newspaper reports, N. Orleans, Mobile and Montgomery show the range of prices sufficiently for the western markets, and Charleston for the eastern. Other markets in the south will be found to vary but little from these.

Table with columns: Commodity, Price. Includes Flour, Sugar, Coffee, Rice, Cotton, etc.

BROWNWOOD INSTITUTE.

THE course of study in this institution is arranged with direct reference to two leading objects: First, the adequate and thorough preparation of young men for the higher classes of College.

Secondly, the special education of those who do not contemplate so extensive a course of mental training, for business and professional avocations.

In addition to the Ancient Languages (in which students are carried through the Freshman and Sophomore years) instruction is paid to Mathematics and the Physical Sciences; to the application of scientific principles, to Arts and industrial pursuits and to the study of the English Language and Literature.

ABLE and experienced teachers are employed in the different departments of instruction. The Institution has recently been supplied with ample apparatus for illustration in the various branches of the physical and experimental Science; and a well selected cabinet of minerals, rocks and fossils. A commodious Laboratory has also been fitted up and furnished with every facility for teaching experimental and Agricultural Chemistry thoroughly and practically. In Surveying, Levelling, Engineering, &c. students have the use of excellent instruments and receive instruction in the field as well as in the recitation room.

CALENDAR. The scholastic year consists of nine months, and is divided into two terms of unequal length, as follows: Fall Term.—Commences on the first Wednesday in September, and closes on the last Thursday in November.

Spring Term.—Commences on the second Wednesday in January, and closes on the last Thursday in June.

Every student is required to sustain a thorough examination at the close of each term, and to perform such other exercises as may be assigned him.

EXPENSES. The regular charge for Board and Tuition is \$150 00 per annum. (Chemistry and French extra) and is made by the term, as follows: Fall Term. Board (including lodging and washing), \$36 00. Tuition, 12 00. French, 15 00. French extra, 8 00.

Spring Term. Board, including Lodging and Washing, \$72 00. Tuition, 12 00. Chemistry, &c. extra, 15 00. French, 15 00. French extra, 15 00.

Students furnish their own lights and towels, and during the winter months a small additional charge is made for fuel.

In case of protracted absence, a pro rata deduction is made from the charge for board, but tuition must be paid to the close of the term.

S. S. SHERMAN, Principal and Proprietor. BROWNWOOD Aug. 1854.

JOHN H. MARTIN, Printer. NEW YORK CITY. 220 Printers, or other Correspondents, will please address me as above.

I am now prepared to attend to all orders for TYPE, Presses, Paper, &c. from Printers and others, and they will find it considerably to their advantage to send me their orders and let me make for them the best bargains to be had.

2d Second hand materials very low for cash. New York, June 10, 1854. JOHN H. MARTIN.

GREAT BARGAINS. AT POMROY & GREGORY'S fashionable Clothing Store on the corner of Court and Market streets Montgomery Ala. As the summer season is rapidly passing away, we solicit the attention of our customers and the public in general to our stock of ready made clothing for Gents and Boys wear which are of the best quality and latest styles and can be bought at unprecedented low prices.

Call and examine qualities, manufacture, style, fit and prices and get bargains. One of the firms is at the North, selecting, purchasing and having manufactured a superior stock of ready made clothing, which it is needless to say more as the goods bought at this corner have established the fact universally that this is the place for fine, cheap and beautiful goods of every variety usually kept in a general ready made clothing establishment. We feel grateful for past liberal patronage and hope to merit a continuance of the same.

POMROY & GREGORY. Montgomery Aug. 17, 1854.

FOR SALE. THE plantation on which I reside, contains six hundred and eighty five acres, contains about 100000 lbs. of Cotton, and 100000 lbs. of Rice, and is situated in the best part of the county. It will not be sold for less than \$100000—possession given as soon as crops are gathered, 800000 lbs. of Cotton, and 100000 lbs. of Rice, will be sold with the place if desired. Terms Cash. A. H. McLAWS, Aug. 24, 1854. Dick's Creek, P. O.

Will be sold. On the plantation, the crop of Corn, Oats, Shucks, Potatoes, Hops, Sheep, Cows, Fowls, Hens, Chickens, &c. &c. The sale will commence at 10 o'clock, A. M. Friday, the 29th October. A. H. McLAWS.

FOR SALE. 600 ACRES OF LAND, (14 miles South of Talladega Town, on the Plank Road,) 500 acres in one piece, 250 in cultivation, 250 in the other piece, 25 in cultivation, well watered and healthy. I will sell either or both pieces very cheap. This good. For further description apply to Winterboro, Ala. to ALBERT B. FENDELBURGH. July 29, 1854.

HOWARD COLLEGE. Rev. H. TALBIRD, A. M. President and Professor of Theology and Moral Science. A. E. GOODRIE, A. M. Professor of Mathematics. L. B. DAVIS, A. M. Professor of Languages. R. A. MONTAGUE, A. B. Tutor.

THIS Institution is located in the pleasant and healthy village of Madison, Perry county, Ala. Its Plan of Instruction embraces two courses of study—the Regular or Classical Course, and the English or Scientific Course. The course of study are arranged with special reference to thorough and accurate scholarship. Candidates for admission into the Freshman Class must sustain a creditable examination in the following books: viz: Latin and Greek Grammars, Cicero, Sallust, or Cæsar's Select Orations, Virgil, the Greek Reader, and Hayes' Elementary Algebra, through Exercises of the first degree, or what shall be equivalent thereto. The requirements for admission to the first year of the Scientific Course are the same as the above, excepting the Greek and Latin, and the student is required to write and speak them with the utmost correctness.

The Theological Course embraces three years, and is the same as is usually pursued in Theological Seminaries. Those whose want of previous advantages renders it necessary to pursue literary studies in the Regular or Scientific Seminary. The Session begins the first of October, and the Annual Commencement is held on the last Thursday in June. There is but one vacation: viz: during the months of July, August and September.

The expenses in Howard College, including Board, Tuition, Room, Servant and incidentals, will not exceed \$175 per annum. Fuel and other expenses during the session, will all depend upon the economy of the student. In the Theological Department, Tuition and Room rent are free.

Apparatus.—The means of instruction are abundantly supplied with the most complete apparatus applicable with a good Theological, Compass, Chain, Level, Levelling Staffs, &c. In Surveying the student is familiarized with the use of instruments, and Field Practice. The Philosophical Apparatus is complete, and comprises all that is requisite for illustration throughout the course of Natural Philosophy pursued by the Senior Class, experiments are performed in connection with the daily recitation in the text-book.

The Astronomical Apparatus consists of a good Telescope, Orrery, Globes, Circle, Transit, and all other such instruments as are useful to the students of the Elements, and it is all that parents and guardians can desire in seeking a place for the education of their sons or wards. There is a Preparatory Department connected with the College, into which students are received at all stages of advancement. Meron, August 1, 1854.

NOTICE TO FARMERS. HAVING just got my Wood-Grinding machinery, I am now prepared to grind all kinds of new Carls, can now accommodate customer with 1-2 miles north of Loachapoka. Any Wood sent to Loachapoka by my drivers, will be cut with prompt attention.

Also, on hand, a large quantity of Meal and Flour, at market prices. JAMES W. KIDDE, A. N. Any person wishing to grow ground wheat, will get 40 lbs. of Extra Flour for every bushel of good Wheat weighing 60 lbs. or I will give a barrel of Extra Flour for every five bushels of good Wheat weighing 60 lbs. per bushel. August 10, 1854.—2m. J. W. K.

Carriage Making and Repairing. DONE by the undersigned in all its various branches. Having first-rate hands employed, and a full assortment of the best materials on hand, he feels confident that all work entrusted to him will be well and faithfully executed. Thankful for the liberal patronage already received from the citizens generally, he would respectfully solicit a continuance of the same. Carriages and Buggy made to order and warranted. EDWARDS. Tuskegee, Ala. May 23, 1854.

RECEIVED this day by Pomroy & Gregory, 1/2 lot of Planter's Line S. B. Coats. July 13.

VALUABLE LAND FOR SALE. I propose to sell, on terms to suit the purchaser my present residence in Coosa county, Ala., situated on Weogucka creek. The tract contains 100 acres nearly one-half of which is level creek bottom.

There are 150 acres in a fine state of cultivation, nearly all fresh, which produces as fine cotton and corn as any land in the country; a well selected young apple and peach orchard, a new Gin house, with corn mill attached; in fact, all the buildings and improvements necessary about a farm.

The place is admirably adapted to stock raising, a fine lot of which, together with supplies, can be bought on the place. Any person wishing to see the above land, can do so by calling on the undersigned, who will show them round. Persons wishing information, by letter, will please address me at Weogucka P. O., Coosa county, Ala. W. M. LINDSEY. July 29, 1854.

East Alabama Female College. TUSKEGEE, MACON COUNTY.

LITERARY DEPARTMENT. HENRY H. BACON, A. M. President. Rev. ARCHIBALD J. BATTLE, A. M. Professor of Ancient Languages, Natural Philosophy and Chemistry.

Rev. JOHN P. LEE, A. M. Professor of Mathematics. Miss MARY E. SHEPHERD, Instructor in Logic, Zoology and Botany. Miss MARY A. STEINHAEUER, " " French, German and English. Miss LAVINIA A. CHILTON, " " Rhetoric, History and Latin. Miss MARTHA E. WOMACK, " " the Preparatory Department.

MUSICAL DEPARTMENT. Dr. S. M. BARTLETT, Principal, and Professor of Vocal and Instrumental Music. Mr. GUSTAVUS GIESLER, Instructor on the Piano and Violin. Mr. MARY BEY A. N. Instructor on the Piano, Guitar and Harp. Mrs. NANCY T. TAYLOR. " " " "

ORNAMENTAL DEPARTMENT. Mrs. E. R. F. THOMSON, Instructor in Drawing, Painting in Oil and Water Colors, Engraving, Embroidery and Fancy Work.

STEWARDS DEPARTMENT. Mr. and Mrs. ALEXIS HOWARD, Principals.

REMARKS. I. The number of pupils in the College during the past year 1853-4, was two hundred and forty. Even for a larger number than this, the Trustees have made ample provision, both in regard to the number and kind of Teachers employed.

II. The Mathematical Department is now reaping the benefits of the constant and exclusive labors of an efficient Professor. The President, on whom the burden formerly rested, being ill, has resigned, and the duties of his office are now being discharged by the Trustees, who have secured the services of an efficient Professor. The President, on whom the burden formerly rested, being ill, has resigned, and the duties of his office are now being discharged by the Trustees, who have secured the services of an efficient Professor.

III. Although in the studies of Natural Philosophy and Chemistry text-books of a superior kind are used, the classes enjoy the advantage of attending the Lectures which are regularly delivered on those branches. Both the recitations and lectures are rendered more interesting by illustrations and experiments with an excellent apparatus.

IV. The Cabinet, supplied as it is with Minerals, Fossils, Reptiles, Birds and Quadrupeds, affords great facilities to the student of Natural History. Many kind friends have manifested their interest in the College by their contributions to the Ornamental Department, and the Trustees have the pleasure of expressing our gratitude for these favors, and hope that others will emulate their example.

V. At the beginning of the "Spring Term" the Trustees resolved: 1. That a knowledge of LATIN and GREEK be considered indispensable to graduation.

2. That Latin be pursued through the four years in the "College Course," and Greek through the Junior and Senior.

3. That no extra charges be made for these branches.

4. That this regulation begin with the present "First Class," affecting none now in advance of it.

At the option of parents young ladies will be taught both to translate and speak French or German.

The smaller classes receive an equal share of attention with those more advanced. Occupying a commodious apartment on the first floor of the building, appropriated exclusively to that purpose, they are afforded every facility for the instruction of a lady highly educated for her position.

VI. The Trustees feel themselves pledged to make prompt and adequate arrangements for the comfort and health of all who attend in the College. To this end they have employed a Steward and Stewesses of well-earned abilities, whose well-earned and abundant salaries, whose constant care for the household, whose kind and downward attention, and whose cheerfulness and cheer and comfort of home.

CALENDAR. Autumnal Term, from September 1st to January 31st. Spring Term, from February 1st to June 30th. Vacation, from July 1st to Sept. 1st.

Annual Commencement, the last Wednesday in June. Annual Examination, Friday, Saturday, Monday and Tuesday previous. Concerts, Evenings of Monday and Wednesday.

EXPENSES. PRIMARY CLASS per term \$10 00. (See Parents' Circular.) COLLEGE COURSE per term 25 00. PIANO COURSE (include of inst) 27 50. FRENCH or GERMAN 10 00. Board and Washing per month 10 00. Books and Stationery 2 00.

The above charges cover all contingencies, such as Pens, Ink, Paper, Blank Books, Pencils, Use of Library, Servants hire, and Fire-wood. N. B.—Charges for these articles are sometimes postponed for payment. They are made however only for such things as have been lost or destroyed, carelessly, or for such as have been furnished the pupil for purposes not connected with her studies.

For particulars, apply to the President. The Virtues of Jacob's Cordial are too Well Known to Require Enumerations.

1st. It cures the worst cases of Diarrhea. 2d. It cures the worst cases of Dysentery. 3d. It cures Cholera or Mexican Diarrhea. 4th. It relieves the severest Cholice. 5th. It cures Cholera Morbus. 6th. It cures Cholera Infantum.

7th. It cures Painful Menstruation. 8th. It relieves Pain in Back and Loins. 9th. It counteracts nervousness & despondency. 10th. It restores irregularities. 11th. It dispels gloomy & hysterical feelings. 12th. It is a tranquilizer and admirable tonic.

A Few Short Extracts From Letters, Testimonials, &c. "I have used Jacob's Cordial in my family, and have found it a most efficient and in my judgment, a valuable remedy." Hon. HUGH WALKER, Judge Supreme Court, Ga.

"I have used it with pleasure in being able to recommend Jacob's Cordial—my own personal experience, and the experience of my neighbors and friends around me, is a sufficient guarantee for me to believe it to be all that it purports to be; viz: a SOVEREIGN REMEDY." W. H. UNDERWOOD, Formerly Judge of Superior Court, Cherokee Circuit.

"I take great pleasure in recommending this invaluable medicine to all afflicted with bowel diseases, for which I believe it to be a sovereign Remedy—decidedly superior to any thing else ever tried by me." A. A. GARDNER, Deputy G. M. of the Grand Lodge of Ga.

"This efficient remedy is travelling into Georgia as fast as Bonaparte pushed his columns into Russia, and gaining commendation wherever used." Georgia Spectator, Aug 13th, 1853. For sale by F. A. Trammell, La Fayette; J. H. Erwin, Coosa; O. Brown, Oak Bay City; E. T. Sears, Waverly; J. K. Garrington, Chambers

The Cholera—its History and Progress.

From the New York Herald. An astringent aromatic opiate medicine. Simple idea, was it not? It stopped the disease, as these figures will show.

We frequently attach too much importance to hidden things, merely because they are hidden. Since the Divine command—"Let light be," that most powerful of agents has proved by bringing things from darkness into light, how ridiculous it is for reasonable, intelligent men to rely upon the opinions of their fathers, instead of calmly investigating matters for themselves.

The first distinct data that we have in reference to cholera is, that in the year 1781, it attacked a body of troops at Gungun, a coast town 535 miles northeast of Madras, which latter place it reached during the next year.

The cholera appeared at London and Hull in September, 1848. It disappeared in December, and the whole number of deaths in the United Kingdom was 72,180. It is estimated that the expense of funerals exceeded five hundred thousand pounds sterling, and the cost of the disease altogether was about two millions of pounds.

The cholera at present has not risen to the dignity of an epidemic, and the calendar of 1854 will bear no comparison with those of 1832 and 1849. It first appeared during the winter of 1853-4, at Sunderland, England. It is a remarkable fact that the cholera of 1832 appeared at the same place.

The cholera is now raging at Chicago and Montreal with great violence. It has reached St. Louis also, and will probably go down the river to New Orleans. By accounts published in another part of this paper, it will be seen that the disease is making terrible ravages at Jamaica and Barbadoes.

the privileges of a social, civil religious society. Look for a moment at former days. Had all our ancestors the privileges we enjoy? Did we possess them ourselves in greater perfection, ten, twenty, or thirty years ago, than now?

6. That the Christian should complain of hard times is peculiarly ungrateful, inasmuch as he is but a pilgrim homeward bound, and nearer now to his rest in former days—and because he is taught that his Father in heaven "withholdeth no good thing from them that love him"—but causeth "all things to work together for their good."

7. That the best remedy for hard times is, less complaining—less extravagance—less hankering after artificial wants—more industry—more economy—greater carelessness to avoid debt, and to let expenditures be less than receipts—more contentment and less speculation—and withal to provide for the great debt, which we all have to pay, so that we may be sure that there shall be no failure when summoned to render in our account.

The causes of cholera, and the means whereby it may be checked or entirely prevented, are subjects which open a wide field for discussion. For the first, the best theory is that cholera is excited by an intensely poisonous gas emitted under certain conditions of heat and moisture, from decaying mineral and vegetable matter.

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From the Charleston Observer. Hard Times. "Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this."

1. That the complaint of hard times is not peculiar to this age. It was common in the days of Solomon, and it has been common, if not perpetual, at short intervals ever since—and will probably continue to be common until men shall generally learn and practically apply the lesson of contentment in the condition in which Providence has placed them.

4. That hard times are often the result of former waste and extravagance and luxury—the pampering of the flesh—the gratification of the eye, and the pride of life—and they induce in their stead the habit of self-denial, of economy, industry, of frugality, and of other virtuous dispositions and exercises which prove them to be blessings; for "the prosperity of fools destroys them." And experience proves that ruin very often trends upon the heels of profanity.

THE INFLUENCE OF A WORLDLY SPIRIT UPON A LIFE OF PIETY.—Never were professed Christians in greater danger of being drawn away from their high calling than at the present time. The desire for wealth is growing. It is the means of pleasure, of gratifying pride, and of doing good. It is within the reach of all; but to be secured demands constant thought and unremitting effort.

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Technical, Classical and Scientific INSTITUTE.

THE Seventh Annual Session of this Institute will commence on the first Monday in September next, and close on Thursday, the 21st of June 1855. The session will be divided into two terms of twenty weeks each.

For Spelling, Reading, Writing and Mental Arithmetic, \$12 50. The above, with Modern Geography, the fundamental Rules of written Arithmetic, and the Natural History of Birds and Quadrupeds, \$15 00.

Business Cards. GEORGE MARBLE, CLARENCE A. BATTLE, MARQUIN & BUTLER, ATTORNEYS AT LAW.

MONTGOMERY HALL, Montgomery, Ala. Formerly of the LAMAR HOUSE, Mason Ga. Aug. 17, 1854—41.

DRS. PURYEAR & SIMMONS, Surgeons and Dentists. HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with dispatch and in a neat and durable manner.

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LIVERY & SALE STABLE. THE subscriber, having purchased the entire interest of S. P. Clark in the Livery Stable and Omnibus Line in Tuskegee, would solicit a share of the patronage of the public in their line. They will always be found at the stable on the arrival of the cars, both day and night; and in connection with the Livery Stable, will furnish any party with conveyance from the Stable to any part of the country, either horseback, in buggy or carriage. The public generally are invited to give us a call whenever they wish anything in our line and we will be pleased to accommodate them.

BOARD OF DIRECTORS. J. H. HENNES, President. W. T. TAYLOR, Vice President. WALKER B. BENTON, J. M. ROBERTS, RAY, B. E. LILLIARD, W. M. MARRAS, W. S. MARRAS, RAY, O. WILSON, RAY, S. G. JENNINS, M. TUCKER, W. E. ROBERTS, J. L. WALKER, R. M. MYERS, TAYLOR, J. W. M. CREE, Sec'y.

For Sale. OUR SPLENDID NEW STORE HOUSE in Tuskegee, was occupied by the Messrs. SCHELL & LAMAR. August 19, 1854.

THE Establishment, located in the pleasant and healthy town of Auburn, N. Carolina, is now open for the reception of students. The Faculty consists of the Principal, Prof. MILLO F. JEWETT, with thirteen Professors, Teachers and other officers, associated with him in conducting the Institute.

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