

South Western Baptist.

361

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THE SOUTH WESTERN BAPTIST.

Published every Thursday Morning.

REV. S. M. HENDERSON, Editor.

REV. J. M. WATT, Editor.

CILTON, ECHOLS & CO., Publishers.

TERMS.

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THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, NOV. 16, 1854.

SAMPSON LANIER, of Tuskegee, Ala., is appointed general agent for the South Western Baptist. We commend him to the public, and fully authorize him to transact any business that belongs to our office.

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. F. H. MESS, *Chambers Co., Ala.*
Rev. J. R. W. MELVER, *Wetumpka, Ala.*
Rev. JAMES H. DEVOTIE, *Marion, Ala.*
Rev. G. G. MCLENDON, *Pike Co., Ala.*
Rev. N. H. BRAY, *Many, Ala.*
THOMAS COOK, *Valdosta, Ala.*
Rev. F. H. MOSS, *Montgomery Co., Ala.*
P. H. DRAKE, *Auburn, Ala.*
Rev. K. HAWTHORN, *Cumtla, Ala.*

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

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder Z. G. HENDERSON, Marion, Ala.

For the EAST ALA. FEMALE COLLEGE, Elder A. VAN HOOSE, Tuskegee, Ala.

For the CENTRAL INSTITUTE, J. A. PRILANT, Hanover, Ala.

For the ALABAMA BIBLE SOCIETY, Elder J. D. WILLIAMS, Wetumpka, Ala.

For the BIBLE REVISION ASSOCIATION, Elder JAMES DAVIS, Newnan, Ga.

For the DOMESTIC MISSION BOARD, at Marion, Elder JESSE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORN, Cumtla, Ala.

Each of the above is authorized agent for the South Western Baptist.

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 and 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.
11. 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.

Minutes of Associations Wanted.

Will our brethren send us a copy of two of the Minutes of all the Associations in Alabama, Mississippi, Louisiana, Texas and Florida, immediately after they issue from the press? We wish them for our own use, and for the purpose of assisting in furnishing correct statistics of our Denomination.

THE

THIRTY-FIRST ANNIVERSARY

OF THE

Baptist Convention of Alabama

Will be held with the Siloam Baptist Church in Marion, Perry County, Ala., on Friday, before the 2nd Lord's day in December (Feb. 8th) 1854.

The Anniversary Sermon will be preached by T. G. Keene of Mobile—O. Welch, of Talladega, alternate.

The Missionary Sermon by E. B. Teague, of Butaw—P. H. Landy, alternate.

The Education Sermon by A. Williams, of Montgomery—A. J. Battle, alternate.

STANDING COMMITTEES TO REPORT DURING THE SESSION:—

On Temperance—J. T. Tichenor, A. B. McWhorter, D. R. W. Melver.

On Education—Wm. H. McIntosh, A. J. Battle, J. F. Hooten.

On Domestic Missions—D. R. W. Melver, J. D. Williams, B. B. Davis.

On Foreign Missions—C. F. Sturgis, E. E. Kirvin, R. P. Lile.

On Sabbath Schools—Wm. Howard, I. S. Abbot, E. B. Teague.

On Southern Baptist Publication Society—P. H. Landy, Morgan Cleveland, D. Peebles.

On Indian Missions—A. A. Connella, J. H. DeVotie, S. R. Freeman.

On the condition of the Baptist Denomination in Cities and large Towns—T. G. Keene, I. T. Tichenor, Joseph Walker.

H. TALBIRD, Pres't Con.

Delegates to the Alabama Baptist State Convention, at its approaching session in Marion, are requested to report themselves on their arrival in Town, at the Baptist Church, where the Committee appointed for the purpose will direct them to stopping places during their stay.

Communications Deferred.

In consequence of the publication of the article in reference to Eld. Thomas Chilton, the reply to Varro, and other communications are laid over. We feel that a vindication of our late beloved corresponding editor is required at an early day, and therefore insert it in the present number, to the exclusion of other matter.

Minutes of Associations.

The Minutes of the different Associations came upon us rather too fast at first. We have now employed additional printers, and will be able in a very short time to publish all that are sent to us. We hope our brethren will be patient.

Rev. Thomas Chilton.

Perhaps no one has died during the present year whose death has been the subject of more universal regret, than the dear brother whose name is at the head of this article. We had intended to write a history somewhat in detail, of the prominent incidents of his life, and of the signal service he has rendered both to the Church and to the State; but our pressing duties have thus far prevented. We should not now allude to the subject, but for the fact, that our attention has been called to an article copied into the Montgomery Advertiser of the 1st inst. from the Richmond (Va.) Examiner, which does much injustice to him as a public servant, and is well calculated to create a false impression among those who are not familiar with his history.

"That in this fallen, degenerate world, every man should have his foibles, seems to be the lot of our depraved nature; yet it may be said to the praise of humanity, that when death has closed our earthly career, there are few—very few, so lost to a sense of decency and propriety, as to attempt, 'To draw our frailties from their dead abode.' Even the public life of political men, which we are aware is regarded as public property, is lightly handled, for the reason that they are dead—they can no longer defend themselves from libellous assaults upon their characters—much more then, would the magnanimous throw the veil of charity over the mouldering ashes of the man of God, the strength and prime of whose life have been spent in promoting the cause of religion and virtue. From the tone of the article alluded to above we think it is obvious to every one, that the writer is waiting in that nice perception of what is appropriate and just to the memory of the religious dead, as well as to the feelings of the surviving friends and relatives of the deceased, which, with right minded men, should ever characterize such strictures. While the writer essays to exempt his private character from reproach, there is, poorly concealed, an attempt to berate his ability and usefulness as a minister of the gospel. These are too well known in three States, Kentucky, Alabama and Texas, to require one word from us in their vindication. He spent the greater portion of thirty years actively engaged in the ministry, and few men have ever lived whose labors were more blessed in winning souls to Christ. Although the necessities of a large family often compelled him to resort to the bar (the profession to which he was educated) for the means of sustaining them, he did not cease to preach. And when by his laborious efforts in his legal profession, he accumulated sufficient to live upon for a few years, he would quit the law altogether, and devote his whole time to the ministry, until his means were exhausted, when he would have to resort to his profession again for more. This, with shallow minds who arrive at conclusions from considering the mere surface, gave his life the appearance of capriciousness. But it was necessity not choice which at any time after he commenced preaching took him from the pulpit to the bar. We can assure the editor of the Examiner, that he was not only esteemed 'a powerful preacher' in the true, not in the ironical sense of the term, but as an evangelist, as well as, in polemic theology, he had very few equals in any community. Many hundreds of souls, induced through his instrumentality to embrace the hopes of the gospel, will 'shine as stars in the crown of his rejoicing,' and his name will be embalmed in the memory of the just and good, while the fame of such as thus attempt to ridicule it, will be

"Where cold oblivion spreads her sable wings, Lost in the lumber of forgotten things." After describing, by a singular admixture of truth and misrepresentation, the supposed political tergiversation of Mr. Chilton, diving into the filthy sewers of heated political abuse and party rancor and scratching up the putrid slanders of unscrupulous partisan editors which had lain couched for more than a quarter of a century in the fetid mass, the editor says "He has taken the final leap." He would not only endorse implicitly by such expression the cant party phrases to which he alludes as applied to the deceased by his political enemies, but for the sake of the levity and the pun, he would seize upon the occasion of his death, as but another, 'the final leap,' to excite merriment. He would thus mingle the laughter of ridicule with the cries of the distressed widow and the bereaved orphan! Well might a quail of conscience induce him at this point to exclaim "God forbid that we should write of such a subject with irreverence or in a spirit of levity." God does forbid it, and every generous feeling of humanity forbids it. Your own conscience forbade it; but you heed not its warning. Take care and be admonished, lest you should find when too late for repentance, that

"An atheist's laugh is a poor exchange, For Deity offended." We sincerely hope the editors of the Advertiser did not examine this article before copying it into their paper, as we should be loath to believe they would intentionally obtrude upon the grief or wound the feelings of the relatives of the deceased by giving publicity to any such trash.

We are no politician. It is no part of our business to interfere in the party strife of the country, but we claim to know something of the history of our country—of its party conflicts and prominent men, and we are sure we know a great deal more of the history, character and services, both public and private of our deceased friend than the editor whose piece we are reviewing. He was a leading member of the Christian denomination to which we belong, and it is our duty, as well as our pleasure, to rescue his well earned fame from injurious aspersions. Passing from the tone and spirit which characterize the article under consideration, we shall briefly correct some of the errors of fact with which it abounds.

Mr. Chilton was born and raised in the State of Kentucky and not in Virginia, as the Examiner erroneously supposes. He was the son of the Rev. Thomas J. Chilton, who was born in Loudon county, Virginia, and who removed at a very early age with his step-father, Mr. Williams, to the State of Kentucky—entered the ministry before he was twenty-one years of age, and continued to preach, sustaining himself almost wholly by his own exertions for more

than half a century, when he was taken to his reward.

Perhaps no man in the State ever had a wider circle of devoted friends, or possessed a more commanding influence than did his father, who was held in reverence for his deep piety, his solid practical sense and his unflinching integrity. His mother was the daughter of Wm. Bledsoe, and sister of Jesse Bledsoe so renowned in that State as an orator and jurist. He was educated, as we have said for the bar, and at the early age of seventeen married the daughter of Michael Stoner, the companion of Daniel Boone as pioneers to Kentucky and afterwards to the State of Missouri. With a family thus early upon his hands, he applied himself with much energy to his profession, and was able by the time he was twenty-one to divide the practice with the more experienced practitioners. Ambitious of that distinction which political station confers, and for which most young lawyers seem to have a penchant, he was a candidate, as soon he was eligible, for a seat in the Kentucky legislature from the county of Bath—although opposed by a wealthy and influential gentleman, he was nevertheless elected by a handsome majority. Shortly after his return, he embraced religion and at once commenced preaching. Like his father, he was unwilling to tax the Church, which was then feeble in that section of the State, with his support, and being desirous of withdrawing from forensic strife, which was not congenial to his feelings, he concluded to teach school and thus enable him to pursue his holy calling. This he did for some time, but the confinement was too great, and ill suited to his active temperament—moreover it yielded him but a scanty means of support, and he was compelled to abandon it.

Mr. Chilton did not believe that a minister should remain longer in a place than he found he could be useful and successful in his ministry, and whenever he discovered that he could be more efficient in the cause of his Master elsewhere than in the place where he was located, he would remove irrespective of the sacrifice of his temporal interest, and resume his labors at another point. This accounts for his frequent removals.

Preaching was the business of his life, although at one period, after he removed from Henry to Hardin county, Kentucky, he was over-persuaded to enter, for a time, into politics, and to mingle in its strifes. This ill-combined with his ardent enthusiastic temperament, his independence of thought, and honest declaration of opinions. Like many other patriotic and well meaning citizens of Kentucky he had been induced to abandon Mr. Clay, and to oppose the administration of Mr. Adams, after the election of the latter to the Presidency in 1825, by Congress, by the charges of bargain and intrigue between Mr. Clay and Mr. Adams, and of profligacy in the expenditure of the public money, with which the political presses of that day were filled. He thought he saw in the election of General Jackson, the sure means of ridding the government of what he supposed to be the corruption at its core. "The 'Augean stable' was to be cleaned—Retrenchment and reform were to be the order of the day, and under this new administration of affairs, the government was to be brought back to its original simplicity. Every branch of American industry was to receive adequate protection by a 'judicious tariff,' merely discriminating in the imposition of duties between such articles of luxury as are consumed by the rich, and those articles of prime necessity which the poor must have. Men were not to be ostracized for opinion's sake, and buried out of place; but the old Jeffersonian doctrine was to obtain 'we are all federalists, all republicans,' and the inquiry to be made of applicants for office would be—'Is he honest—'is he capable?' Such were the grounds upon which the claims of General Jackson were warmly urged in the canvass between Mr. Chilton and Mr. Calhoun in the Hardin District, and the former was elected upon the assurance of using his best efforts to promote them.

Accordingly we find him, a short time after he took his seat, moving the following resolutions:

1st. Resolved, That it is expedient to discharge the national debt without unavoidable delay; to accomplish which desirable object, a resort to a general system of retrenchment is necessary. This, it is conceived, can only be effected,

First. A judicious reduction of the number of officers receiving salaries or pay from the General Government, and of the salaries of such as are necessarily retained in the public service, avoiding, in each instance the adoption of any measure which would be incompatible with our national dignity.

Second. By avoiding each and every appropriation or expenditure of public money which is not imperiously demanded by the justice of the claim, or the necessities of the Government, with a view to its efficient operation in a spirit of republican simplicity and economy.

2. Resolved, That the matters and things contained in the foregoing resolution be referred to the committee of ways and means, with instructions to report to this house what officers, in their opinion, may be most advantageously discontinued, what salaries will reasonably bear reduction and such other means of retrenchment as to them may seem necessary."

It was these resolutions, which instituted a thorough investigation into the expenditures of the Government, and the part which Mr. Chilton took in their advocacy, boldly and fearlessly meeting, and manfully withstanding the assaults of many of the most distinguished men of the nation, and repelling with becoming firmness the jeers and taunts of others, that gave him his great prominence as a public man. He was known as "the hero of retrenchment," all over the Union. He boldly "laid the axe to the root of the tree," and commenced on the salaries of the members, for reducing their pay to \$6, per day, and \$6 for every 20 miles travel, and endeavored to carry a corresponding retrenchment into all the different branches of the government. We find him opposing many bills making extravagant appropriations of the public money, and guarding with jealous care the public treasury. The investigation desired by him was had under resolutions somewhat modified and changed in phraseology but not in design from those above copied, and the famous retrenchment report was the result. But after

the new administration came into power, and after he had been again in 1829 returned a member of Congress, by an overwhelming majority, he found, as he honestly conceived, to his mortification that the great promises of retrenchment and reform which had been made, were then regarded but as electioneering capital;—that they had subserved their purpose.—That the "ins," being firmly adjusted in their seats, were as willing to continue sucking the treasury paps as those who had been turned out,—that political opponents were as readily decapitated for opinion's sake as before the change. That the great works of internal improvement in which his immediate State was chiefly concerned, met with no favor from the executive, and he had no alternate left him, as he believed, but to hold to the principles he had advocated, and abandon the support of a man whose popularity he had struggled so hard to build up in his district. Had he changed from the weak to the strong side in his advocacy of men, there might have been ground for suspicion as to the honesty of such change.—But it was not so. In the language of poor Davy Crockett who supposed he was placed in the same category, he preferred to be politically dead, rather than hypocritically immortalized.

He had moreover become convinced that he had been misled by the slanders against the integrity of Mr. Clay in the matter of the Kremer charges. He saw for himself, from the records of the country, how Mr. Clay, as soon as the author of these charges was known, demanded, in his presence, of the House over which he was presiding as Speaker, an investigation into them—that if guilty, he might be instantaneously expelled from the house, but if innocent, his character might be vindicated—that a committee was appointed, consisting of Messrs. P. P. Barbour, Webster, McLane, Taylor, Forsyth, Saunders and Rankin, than whom there were not seven more enlightened, impartial gentlemen in the House, to investigate those charges—that said committee notified Mr. Kremer, who had publicly announced in his place when the inquiry was prayed for, that "he was willing to meet the inquiry and abide the result"—that at a particular time, they were ready to receive any evidence or explanation he might have to offer touching the charges referred to in the communication of the Speaker," and that Mr. Kremer refused to appear before them, or to submit to the jurisdiction of the House or the committee in reference to such investigation—that these men, acting under the solemnity of their official oaths, report that they knew of no reason why they should ask for power to compel the attendance of witnesses, to proceed with the investigation, thus stamping it as without even the suspicion of foundation. We say, that Mr. Chilton, seeing that this was but an electioneering finesse, to forestall the action of Mr. Clay and his friends by anticipating how they would vote in the election of President, which was then pending before Congress, and the appointment of Mr. Clay as Secretary of State, and attributing in advance such vote and such appointment, to a previous bargain, thus to induce him and them to vote for Mr. Adams, to avoid suspicion, promptly determined that he would make all the reparation in his power, and hence became the warm supporter of Mr. Clay. This, of course, drew down the phials of wrath which were freely poured out upon him by the supporters of the administration, and gave rise to the newspaper slang, much of which, the editor of the Examiner has attempted to revivify.

It is not true, as the editor of that paper would have us suppose, that the friends of Mr. Clay, in view of the arguments he puts in their mouths, determined to run Mr. Chilton on their Ticket. If we recollect aright, he came out determined to meet the issue and his revilers face to face, and to battle for what he considered the true policy of his country, on his own suggestion. It is true, however, that they came to his support, and that many of his former friends thought as he did and stuck to him. He was opposed by the Hon. Galatin Hays, a talented and worthy gentleman, and was beaten by a very few votes, notwithstanding at the election before he had beaten Maj. Crutcher, the Clay candidate by an overwhelming majority. His defeat was owing to the fact that he was unable from the time he returned home from Congress, until a short period before the election, to leave home by reason of sickness. As soon as he could sit up, he was carried partially round the district, and was compelled to speak in a sitting posture. His appeals to the people in support of the consistency of his views, with those hitherto advocated by him, and the departure from those views of the men whom he had contributed to place in power, were almost irresistible.—Many were satisfied with the correctness of the course he had pursued, and not a few of his old friends supported him with as much zeal as they had previously done. When, however, the next election came on, he again determined to vindicate his course. Gen. Allen, a gentleman of fine talents, and we believe a man who had taken a conspicuous part in the late war, was brought out as the champion against him.—They met and fully discussed their principles before the people, and the result was the signal triumph of Mr. Chilton. This triumph is set down to the influence of Mr. Clay and of the United States Bank, by the editor of the Examiner.—Such, however, is not true. We venture the assertion, and the facts of his contests will sustain it, that there never was a time while Mr. Chilton was in the district, that he could not have obtained many more votes for Congress than Mr. Clay could for President. No. It was the confidence the people had in his honesty—the fact that he was identified with them, and the persuasive power of his eloquence, which constituted the elements of his unparalleled success, as a politician, a lawyer and clergyman.

He was selected as one of the electors for the State in the Presidential contest which followed his supposed change; and the opponents of Mr. Clay will remember the efficient character of his services, having canvassed pretty much the State at large. The result of the election in his own and other districts to which his attention was principally directed, sufficiently attests the power of his efforts.

Neither is it true that he was ever deserted by the Whigs of Kentucky, or any way eventually disappointed in obtaining any office which he sought or would accept at their hands. He expressed an unwillingness to run for the office of governor of the State, and preferred to retire from

politics, which he found must eventually beggar his family, and resort to the bar, removing to Christian county, mainly to avoid the importunities of his old friends to continue in politics. From thence he removed to Alabama, whither his son-in-law, the late George P. Brown, Esq., had preceded him, and after practicing law and preaching for a short time, determined to devote the whole of the remainder of his life to the latter calling.

In alluding to the political course of Mr. Chilton, we have endeavored to give some of the reasons as urged by himself for his change, and would not be considered as either affirming or denying their validity. He esteemed them sufficient to justify his course, and we doubt not, however mistaken he may have been, he was entirely honest in his convictions.

As to the support given by him afterwards to Mr. Polk in Alabama, his reasons were publicly made known. He agreed with that gentleman on the subject of the annexation of Texas, and disagreed with Mr. Clay, and this in a great measure determined his choice.

He presided for several years as President of the Alabama Baptist State Convention, and held that office when a sense of religious duty to the destitute in Texas induced him to remove to that State.

Having had the misfortune to lose his first wife, by whom he had a large family of children, all of whom, save one, had now grown up, he married the daughter of Mr. Conklin, of New York. He was called to the charge of the Baptist Church in Houston, Texas, where he spent a few years, and was in the midst of the yellow fever which proved so fatal in that city the last year, nursing and administering consolation to the sick the whole of the time.—After this calamity was over passed, believing he could better serve the cause of his Master at Montgomery, which was farther in the interior, he removed with his family to that place and took charge of a small church, which was rapidly increasing under his ministry, when on the 5th of August last he was seized with bilious fever; while laboring in the pulpit on the 15th of that month, was released from his troubles and taken to his reward.

He left a widow and seven little children, with but a very humble means of support.—Thus ended the mortal career of this great and good man—great because he was good—great in the true sense of that term, as having the wisdom to perceive and the moral courage to pursue that line of conduct which enables man to attain to true excellence by conferring lasting benefits upon the world and glorifying his Creator, thus inheriting the promised crown of immortality beyond the grave.

We repeat, that as an impassioned orator, he had few equals in any country. He never failed, however long he may have been from the bar, to obtain a large and lucrative practice immediately upon his return to it. Nor was this owing to any supposed weakness on the part of those with whom he had to contend.—For in Kentucky, he was brought into collision with the first lawyers of the State—Robert A. Wickliffe, Ben. Harbin, Jacob Holt and others of this class. In Alabama, his efforts for success were contested by gentlemen of less celebrity, but of equal, if not superior talent, with those we have named.

As a minister, he was deeply pious, and bold and fearless in expressing and enforcing his views of truth, irrespective of whether they accorded with those generally entertained by the denomination to which he belonged. He was, however, charitable to all and was without bigotry, hating and cherishing as a brother all who loved the Saviour.

The irreligious may attempt to sneer and cast ridicule upon his memory, as the Examiner has done; but such efforts, where he is known, can only excite the profoundest pity, we will not say, contempt. Would to God the world was filled with such men. If it were, in the language of Colton, "Earth would be a paradise and hell a fable."

Revival at West Point, Ga.

On last Sunday night a meeting of two weeks' continuance was closed at this place, at which there were sixteen added to the church, thirteen of whom were baptized, and three joined by letter.

The Baptist Church at West Point has heretofore been rather weak; but some noble spirits there have been making commendable sacrifices to build it up; and the Lord is beginning to reward their labors. The place is rapidly improving, and is destined to be a town of considerable commercial importance. The town and vicinity are composed of an intelligent, enterprising, wealthy and hospitable population. Our brethren are making praiseworthy efforts to settle a pastor among them. We trust they will be successful.

The Pastor, Rev. W. D. Harrington, was assisted during the meeting, by Rev. Wm. Atkinson, of Hamilton, Ga., and the Senior Editor. We doubt not that others will soon follow their Saviour.

The Rainbow.

The poem bearing the above name, which was published by us two weeks ago as original, was sent to us by a correspondent, we suppose as a selection; but not being distinctly marked as such, the printer presented it as original.—We had probably seen it before, but did not then recollect it. Our attention being called to the authorship, we have examined the copy again, and are satisfied now that our contributor did not design to claim it as his own production. The communication below sent to us by a friend, sufficiently explains the true authorship; and we are glad to be able to make the necessary correction.

Editors.

Messrs. Editors:—In the "Poet's Corner" of your last paper, 2d inst., I notice a piece of poetry, "The Rainbow," which is furnished for the "South Western Baptist," by "J. A. P." as original.

If your readers will look at a volume of "Poetry by Amelia," (Mrs. Welby,) seventh edition, New York: D. Appleton & Co., 1850, they will find this beautiful poem, word for word, as the very first article in the volume.

Is it possible, "J. A. P." could expect to perpetrate such a palpable plagiarism on your readers, and escape detection?

Q IN A CORNER.

Nov. 7th, 1854.

Items of General Interest.

A NEW WORK OF GREAT EXCELLENCE.—"Attonement for Sin, and the Justification of the Sinner." (New York, American Tract Society, 1854, 12mo. pp. 400.) is the title of a volume selected and arranged from the writings of Andrew Fuller, by the editor of the American edition of his works.

The above work copy from literary notice in the Christian Review. That work speaks of this new volume as a choice selection from Fuller's works skillfully arranged, and gotten up in handsome style. We hail it therefore as a work worthy of being read by every man in America. No writer stands higher in public estimation as a profound theologian than Mr. Fuller, and it has long been desirable to put his choice writings into a neat volume so that common readers everywhere might obtain it at less cost than his entire works. Yet we recommend all who have the means in hand, to get the full set of 3 volumes. It is richly worth all its cost.

ELDER W. H. BAYLISS, late of Louisiana has received and accepted a call to the pastorate of the First Baptist Church in Nashville, Tenn., and enters upon the discharge of his duties immediately.—Tennessee Baptist.

CAMPBELLISM.—A number of the Baptist Associations in Tennessee, have denounced Campbellism and endorsed the opposition of the Tennessee Baptist to that system. So Mr. Campbell instead of finding his numerous Baptists who sympathize with him, has only caused them to speak out against his heretical doctrines.

THE GEORGETOWN COLLEGE Ky., opens its present session with 102 students in the College proper. Others are expected, so that the prospects of the institution are quite encouraging.

PROTRACTED MEETING.—The result of the recent protracted meeting in Rome, Ga., was the accession of ninety-three to the Methodist Episcopal Church, of whom sixty were whites and thirty-three blacks. Out of the number fifty-eight professed conversion.—Rome Courier.

What an unsupervised practice! According to this statement 58 professed conversion and joined the Church, and 35 made no profession yet joined the Church also. More than one-third of those who help to swell the membership are professedly unconverted. If this is not turning the Church into a worldly organization we know not what plan could be adopted to do so.

Bro. ORISTA EASTMAN formerly a minister of the Methodist Protestant Church has joined the Baptists and been licensed to preach the gospel in the West Leyden Church, N. Y.

Rev. F. M. HAYGOOD, who was excluded from the Marietta Baptist Church, Geo. made a statement before the Church on the 2nd October, and it being satisfactory, we were resolved to fellowship, and to his ministry.—Christian Index.

Our Book Table.

FULLER ON BAPTISM AND COMMUNION.—Fourth Edition. Published by the Southern Baptist Publication Society, Charleston, S. C.

EVILS OF INFANT BAPTISM.—by R. B. C. Howell, D. D.—Sixth Edition. Published by the Southern Baptist Publication Society, Charleston, S. C.

BAPTISM IN ITS MODE AND SUBJECTS.—by Rev. P. H. Mell, of Penfield, Geo. Third Edition. Published by the Southern Baptist Publication Society, Charleston, S. C.

It is gratifying to find the above named works so deservedly popular, meeting with so ready a sale as to require at this early date the issuing of a new edition. And it is likewise gratifying to the friends of the Southern Baptist Publication Society, to find it so prompt in bringing out so readily the present handsome editions of those works. It should be the aim of all to give them a wide circulation, that Bible views of the ordinances upon which they treat may be disseminated abroad throughout our whole country. Now Pedobaptists are using all industry to instill their principles into the minds of the people, and when such able writers boldly take the field against their errors, their writings should be put into the hands of the people, that truth may prevail and the flood-tide of innovation be checked. By reference to the new advertisement of Geo. Parks & Co., Charleston, the prices of these and other valuable works can be ascertained. We hope in a short time to make an arrangement to keep for sale at our office a select assortment of our principal denominational works, that our brethren in this region of country may be able to procure them with convenience.

THE BAPTIST PREACHER for August, September and October have recently come to hand.—It is to be regretted that the numbers do not issue more regularly. It is a very valuable and interesting periodical, and we suggest to our brethren the importance of sending on their subscriptions to H. Keeling, Richmond, Va., so that they may receive the numbers of 1855.—Price \$1.00. (Published monthly.) The August number contains a well digested sermon from the pen of Eld. C. F. Sturgis of Alabama upon "The Divine Scheme of Evangelization," which was delivered before the Alabama Association in 1853, and published by request of that body.

The September and October numbers are in the same cover, and contain a sermon, entitled, "Neutrality in Religion impossible," by Rev. Wm. Hooper, of North Carolina.

An address delivered to the Theological Class of Howard College, at Marion, Ala., on Lord's day night, June 24th, 1854, by Rev. Joseph Walker, on the "Mental Requisites of Pulpit Efficiency," and published by request of the class.

An extract on the importance of Home Missions, by Rev. T. B. Cressey.

COMMUNICATIONS.

For the South Western Baptist.

HOWARD COLLEGE.

The Committee of Coleridge Church made the following report, which was adopted:

The Committee to whom was assigned the duty of preparing a preamble and resolutions expressive of the feelings and sympathies of this Church in relation to the burning of Howard College, would beg leave to recommend that the preamble and resolutions passed by our sister Church at Tuskegee, on Sunday, the 22d ult., as expressive of the feelings of this Church, be adopted, and would further recommend that a Committee of three members of this Church be appointed to solicit donations in aid of the erection of a new College edifice.

J. M. NEWMAN, W. G. SWANSON, M. PETERS, Committee.

The following Committee on the part of Coleridge Church was appointed to solicit donations in aid of Howard College, viz: Rev. J. M. Newman, Dr. W. G. Swanson, Rev. J. B. Hank.

Books and Bibles.

For the South Western Baptist.

Brother Henderson & Watt:

In your last issue, I notice a call for collection in the Substans of November, to raise a capital for Bible and book supplies in the different Associations of our own State. I hope that every pastor and church will take right hold of this subject, and send up funds to the annual meeting of the Alabama Bible Society, at Marion, in December. And that there and then a wise system of colportage, to supply each Association with Bibles for their poor, and denominational and practical religious works for the membership at large, as well as a supply of Sabbath-school books, will be suggested and arranged.—If an amount of funds can be provided, and a small sum even, from each will do it, to begin with, without incurring any debt, books may, in connexion with our Bible Depositories, be conveniently obtained, and at such low prices, that the profits will well nigh, if not altogether, sustain the operation. And I have no doubt, but you, Brother Editors, could help sustain this project by allowing a percentage on amounts from new subscribers and collections, and at the same time our denominational organs be introduced into all our Baptist families.—Next to the support of our Ministry, this plan comes in for the liberal sustenance of the churches. The destiny is already fixed. Our people will read, as well as hear preaching.—Now, if the argument that "we must have our own preachers to lead our own flock," is worth anything, it is equally in favor of having books of our own selection. This is not all; our men and daughters will read; and unless we supply them with a pure literature, the enemies of truth and purity will give them light, and even vision books.

From the Christian Index.

Arrival of Rev. W. H. Clark.
Our readers will be gratified to learn that Bro. Clark, our missionary to Central Africa, has arrived safely in Liberia. We have been permitted to copy the following from a letter to a student in Mercer University:

REPUBLIC OF LIBERIA,
Monrovia, Aug. 12th, 1854.

My Dear Bro. Worrell:
You see from the date of this letter, I am now in Africa. I arrived here on the 28th of July, after a week's detention at Bassa, fifty miles below. My sea-sickness soon after embarking, was very alarming; for fifteen days I was closely confined within my berth; and a part of the time, was unable to get out of my bed. During my illness, the ship, on which I was sailing, ran into collision with another vessel. The passengers and crew ran on deck with alarm and much anxiety to ascertain if the vessels were injured, and I, confined to my bed, and hearing the commotion, asked the steward the cause. His reply was, that nothing serious was the matter, which happened to be the case. After my illness, my health and strength were rapidly restored, and I soon became as stout and hearty as usual, and my health has continued good up to this time. I had a very interesting time while sailing, at any rate, after my health was restored. I had a certain time set apart every day for catechizing the emigrants bound for Liberia. They seemed to feel much interest in my instructions, and were ever ready to receive them.

I am much pleased with the country, so far as my observations have extended. In point of luxuriance, fertility and beauty, but few, if any countries, surpass this dark land. Nature seems to have lavished here her gifts in rich profusion. That which renders this country dark and undesirable, and eclipses the beauties of nature, is the awful debased state of this poor heathen people. It would be difficult for me, with my limited knowledge of the country and inhabitants, to present a faithful account of the state of things as existing; and, therefore, shall not attempt it now. Oh! to see a land like this where scenery is one unchanging green, lying in the depths of moral darkness, is enough to draw forth our tenderest pity, and excite every power within us. My brother, if you wish to be useful, in gathering many sheaves into the granary of the Lord, come here. Come to a land where arms are outstretched to receive you. Leave the land most blessed of heaven, and come to a region only dark, because there is no gospel light. Having been here but a short time, of course my knowledge of the general character and disposition of the natives, is very limited, but so far as I can judge, they are extremely kind and hospitable. On one occasion I visited one of the kings. I told him I was desirous of speaking to his people on the subject of the Christian religion. He heartily granted my request, and had a large audience assembled to hear me. I don't think I ever addressed a more interesting audience. While I was speaking to them of Jesus, they paid the profoundest attention; and when the meeting closed, the king had a chicken caught and presented to me, as I suppose, in evidence of my acceptance with him and his people. The field seems to be already white for the harvest. I feel more willing to enter it as a laborer, now, than at any past time of my life. Present my tenderest regards to our young brethren of Mercer University, and tell them I shall wait to shake some of their hands on the shores of Africa. She bleeds, she weeps, she mourns for the gospel. Who will not bring it? This is the land where good may be done! In your prayers, and in your meetings, do remember Africa. I can reach Bro. Bowen in ten days after I leave here. I will make my next more interesting. Be sure and write me soon.

I remain yours affectionately in Christ,
W. H. CLARK.

From the Christian Observer.

The Author of Salvation.

"For there is none other name under heaven, given among men, whereby we must be saved."

And who would wish any other name than that of Jesus—despised Galilean, though he were? Could any man desire a greater name than that of the immaculate Son of God?

He who could so love fallen man, as to leave his throne in heaven, and descend to earth, here to take upon himself the form of a servant; to be known as the Son of a carpenter; to labor and toil, as a man, for thirty years, and have not even where to rest his weary limbs, or lay his aching head;—to be despised and persecuted by those whom he came to redeem. Tempted, yet without sin;—afflicted and forsaken of his God and Father, yet amidst all these persecutions, and afflictions, he went about doing good. Where is he to be oftentimes found?—Among the sick, the halt, and maimed—the blind, and those afflicted with all manner of evil spirits, healing them of all their ailments, and pouring the balm of consolation into their hearts;—Yes, and at the tomb we see him also, depriving death of his victim, and causing the widow's heart to sing for joy, at the restoration of her only son, after he had been entombed in the winding sheet, about to be consigned to the tomb, there to sleep until the resurrection morn.

And oh, how touching was his love to man, manifested when upon the Cross! he prayed for the pardon of those who were inflicting upon him

those cruel and excruciating pains—"Father forgive them, they know not what they do."

May God grant that we may all be forgiven through his intercession. We wish no other name whereby we may come to God. We ask not the intercession of saints or angels. Compel us not to call upon the name of the Virgin Mother. We will not trust to the power of any priest or potentate to forgive our sin. No; let us go directly to Jesus, and cast upon him all our sorrows and our sins; looking to Him only for pardon, trusting his promise that "whoever cometh to the Father in his name, shall not perish, but shall have everlasting life."

Seek First the Kingdom of God.

And now I say again to you, my dear friends, as the inference from all this, "Seek first to do God's will, and all other things shall be added unto you." Do not take anxious thought about tomorrow. Depend upon it that the vigorous discharge of to-day's duties will be the best preparation for tomorrow's trials. Let alone tomorrow's cares till the sun of tomorrow looks upon them and awakes them. "Sufficient for the day is the evil thereof." And I know nothing more absurd in itself and yet nothing more common, than for men to scrape all tomorrow's trials that may be or that may not be, and add them to the duties and the trials of to-day, forgetting that God gives us strength for each day, and not strength for that day and the next likewise; that God gives us bread for to-day, and yet not bread for to-day and tomorrow. You do God's will and stand by your post, and discharge your duties this day, and tomorrow will take care of itself. "Seek first God's glory and God's will, and all other things will be added unto you."

And therefore I would say, enlarging and expanding this sentiment, seek first to know God before other things. By all means study science; but not science, not philosophy, not literature, not music, not painting first; but study Christianity first. Take the knowledge of God into the school, into the university, into the encyclopedia, as first and last. Hear, indeed, the wisdom of Solomon, but hear first the wisdom of one greater than Solomon. Do not go through Solomon to Christ, but go through Christ to Solomon. Seek first to know Him whom to know is eternal life; then study science, and literature, and painting, and music, and all that this world's learning can teach. We do not want to discourage secular knowledge, but to plant in its bosom that which will adorn, exalt, and sanctify both the study and the student, and make the one an ornament and the other an heir of the kingdom of heaven.

In the next place let me say, study first of all the safety of the soul. The first thought you have to think of, the first duty you have to discharge, is the duty that you owe to the soul. Who can calculate this problem, "What shall it profit a man if he gain the whole world and lose his own soul?" Our first effort should be to obtain an answer to this question. What shall I do to be saved? My dear friends, no man ever set out to gain the world by the sacrifice of his soul, and succeeded in his object. The words are, "if you gain the world;" it does not imply that if you set out to gain the world at such a cost, you are sure eventually to gain it. Twenty men set out, all determined to be rich, and nineteen are strayed like wrecks on the highway. And have you not found, on the other hand, that the man who set out determined to provide for the safety of his soul in the first instance, has had other things added to him unexpectedly, and in far greater abundance than he could have anticipated?

And if this be true, carry out the principle in your families. I speak to fathers and mothers; seek first to make your children Christians, next, and only next, to be gentlemen. Send your children rather to a school where they will be taught to dance after the most approved mode and according to the most elegant movements. Be anxious rather to make them Christians, or Dissenters, or Episcopalians, or Presbyterians. Depend upon it that the old Adam will learn soon enough to fight about free church and independency, and episcopacy, and presbytery, and about all the "isms" to be found in the catalogue of man; but the last thing that will learn is to care about their souls, or to think about God. Teach your children that pulse and plain water, with the blessing of God, is sweeter and better and more nutritive than the king's meat and the king's wine without it.—Cunningham's Lectures on Daniel.

From the Southern Presbyterian.

To Young Men.

We extract the following beautiful paragraph from the Baccalaureate Address, lately delivered before the Graduating Class of Rutgers College, by the Honorable Theodore Frelinghuysen, and I commend it to the perusal of the young:

Resolve to do something useful, honorable, dutiful, and do it heartily.—Repel the thought that you can and therefore may, live above labor and without work. Among the most pitiful objects of society, is the man whose mind has been trained by the discipline of education—who has learned how to think, and the value of his immortal powers, and with all these tools

faculties cultivated and prepared for an honorable activity, ignobly sits down to nothing; and, of course to do nothing; with no influence over the public mind—with no interest in the concerns of his country or even his neighborhood—to be regarded as a drone, without object or character, with no hand to lift and with no effort to put forth to help the right or defeat the wrong. Who can think with any calmness of such a miserable career. And however it may be with you in active enterprise, never permit your influence to go in hostility to the cause of truth and virtue. So live, that with the Christian poet, you may truthfully say that

"If your country stand not by your skill,
At least your follies have not wrought her fall."

Final Results of the Atonement.

Our Savior evidently taught that in his day upon earth few would be saved; and we have not a doubt but that a vast majority of the human family who have attained to the knowledge of good and evil, in all succeeding ages up to the present, and perhaps onward in the future, to the second coming of Christ on earth, will be lost! Nay, even in the most enlightened and Christian lands, Christians are in the minority; for we do not admit as Christians those who are born members of the national establishments called churches, except such as have so far departed from their canons as to seek salvation by "repentance towards God and faith in the Lord Jesus Christ." And if now were to be the great judgment, the victory of the Cross would be incomplete. But when the great work of redemption shall have been completed—when the Cross shall have filled the earth with the glory of the Lord—when Christ shall have reigned on the earth for a thousand and prophetic years, and all things are ready for the great assizes of the world, we believe the result will be changed, and the number of the redeemed will be swelled infinitely beyond that of the lost! Otherwise, how would God be glorified in the creation of the world? If the larger proportion are to be lost, why will not the work of creation be a cause of more evil than good? and is it consistent with omnipotent benevolence to produce ultimate and essential evil, which is not more than counterbalanced with good?

We lay it down, then, as an AXIOM, that the glory of God requires the salvation, ultimately, of a majority of immortal beings who may have existed—lived and died—between the creation and final judgment of quick and dead.

We are not alone in this opinion, even should it be questioned that the Bible sustains it. Rev. J. Newton Brown has advocated the same sentiment. But great names prove nothing *Buenview Times.*

JOURNALIZING.—A servant of God had established a religious journal in a destitute portion of the country, and maintained it a long time against fearful odds. At length pecuniary embarrassments pressed too heavily upon him and he asked his christian brethren for aid. A convention was called; various expedients were proposed, discussed, rejected; when the body came to the conclusion that the paper must be abandoned. The editor then arose and addressed the assembly. He had he assured them, long ago sacrificed his whole property to that interest; had repeatedly rejected the most pressing solicitations to positions of ease and affluence, and had struggled on in poverty and discouragements, yet he could not give up the enterprise. He read a passage from a letter he held in his hand, saying in conclusion, "This is my recompense; I asked no other encouragement; no other compensation." That letter was from a young man, whose course of sin and folly had effectually been checked by an editorial from his pen. "While, the servant of God, 'such glorious fruits of my labor are granted me I cannot resign my post. Discouragements shall not overwhelm me; desertion shall not dishearten me. One soul saved from the company of sinners, outweighs in value all that I have lost. I am satisfied, more than satisfied with my reward!'"—A. Y. Recorder.

Have Courage.
Have the courage to cut the most agreeable acquaintance you have when you are convinced he lacks principle; a friend should bear with a friend's infirmities but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance, rather than seek for knowledge under false pretences.

Have the courage in providing an entertainment for your friends, not to exceed your means.

Have the courage to obey your Maker at the risk of being ridiculed by man.—*Bienri e Times.*

TEMPERANCE.

A LIFE SAVED BY BRANDY.—Under this caption the New York Journal of Commerce, in 1829, published the following facts:

"For the first time in our lives, we have the pleasure to record an instance of the preservation of life by means of brandy. On Sunday afternoon the head waiter in one of our extensive boarding houses, retired to his chamber for a short

nap; and to protect himself from the cold, took with him a kettle of burning charcoal. As might have been expected, he was soon suffocated, and would have died, had not one of the boarders been in want of brandy. As it could not be had without possession of the keys, and as these were in the pocket of the head waiter, his situation was soon ascertained, and after three hours' exertion, the flickering lamp of life was soon made to burn again. It is evident that if all the individuals of the family had been members of the Temperance Societies the man would have died. We therefore pass this life preserved to the credit of spirituous liquors, which, deducted from the 30,000 lost annually from the same cause, leaves a balance of 29,999.

EFFECT OF THE MAINE LAW.—The prohibitory law went into operation on the 1st of August. Now look at the effect in the City of New Haven. In that city the commitments for drunkenness and offenses resulting therefrom, during the month of July, were:

To the County Jail,	50
To the City Watch House,	73
Total,	123

Commitments for like offences during the month of August:

To the County Jail,	16
To the City Watch House,	15
Total,	31

The difference between the last month of licenses and the month of prohibition is just ninety-two.—*Tribune.*

CATHOLICISM AND RUM.—The editor of the New York Tribune says:

"The Catholics, who number less than one-sixth of our population, keep two-thirds of the grog-shops, where grog shops are tolerated, and sell most of the liquor in stealthy violation of the law, where selling is legally interdicted; while the foreign-born population of our country is scarcely a sixth of the whole number, it appears that a large majority of the crimes against life—at least in Free States—are committed by this fraction, and most of the culprits evince by their choice of spiritual advisers that they are Catholics."

Business Cards.

J. J. STEWART, CYRUS PHILLIPS, W. B. FAIRBANKS,
STEWART, PHILLIPS & CO.,
WHOLESALE & RETAIL
GROCERY,
Montgomery, Ala.

October 5, 1854.—1y.

THOMAS S. HOWARD,
Attorney at Law and Solicitor in Chancery;
TUSKEGEE, ALABAMA.

Will give prompt attention to business committed to his care.
Office next door to Drs. HODNETT & HOWARD.

GEORGE MARQUIS, CULLEN A. BATTLE,
MARQUIS & BATTLE,
ATTORNEYS AT LAW,
WILL practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.

Office in the brick building, over Morton and Stevens' Store.
TUSKEGEE, Ala., August 17, 1854.—1y.

SEALS & CO.,
Attorneys at Law, and Solicitors in Chancery;
Pike, Macon, and Russell, and in the Supreme Court of Alabama, and the United States District Court at Montgomery.

D. M. SEALS, ROBERT COX,
Clayton, Ala. Tuskegee, Ala.
April 18, 1854. [1y.]

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

Feb. 9th, 1854. 39-1y

GUN & HENDERSON,
ATTORNEYS AT LAW,
And Solicitors in Chancery.

WILL practice in the various Courts of Macon, Chambers, Russell, Pike, Tallapoosa, and Talladega, in the Supreme Court of the State, and the United States District Court at Montgomery.
Geo. W. GUN, ALB. HENDERSON,
Tuskegee, Ala., Feb. 10, 1854.—40.

MONTGOMERY HALL,
Montgomery, Ala.

By ST. LANIER & SON.
Formerly of the LANIER House, Macon Ga.
Aug. 17, 1854.—1y

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

W. C. PARKER, [C. L. SIMMONS,
[1y.]

DRS. PURYEAR & SIMMONS,
Surgeon Dentists.

HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with despatch and in a neat and durable manner. They are prepared to get up in the very best manner, the celebrated CONTINENTAL GUM on platinum plate. Particular attention is called to their improved style of filling teeth. A large supply of newly invented Instruments, enables them to extract teeth without subjecting the patient to the pain hitherto incident to such operations. They are also prepared to get up in the very best manner, the celebrated CONTINENTAL GUM on platinum plate. Particular attention is called to their improved style of filling teeth. A large supply of newly invented Instruments, enables them to extract teeth without subjecting the patient to the pain hitherto incident to such operations. They are also prepared to get up in the very best manner, the celebrated CONTINENTAL GUM on platinum plate. 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