

South Western Baptist.

ELDERS SAML. HENDERSON & J. M. WATT, EDITORS.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY & C.

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50 NO. IN A VOL.

ORIGINAL.

For the South Western Baptist.

Baptist Editors:

I now proceed to show that the doctrine I have advocated, is in strict harmony with the eternal designs of God's grace in Christ, and that it in no way conflicts with either the divine sovereignty or predestination and election in the light of the Holy scriptures.

The great fundamental principle in my system of doctrine is, that God and Christ the Mediator acted voluntarily and self-moved, in the eternal provision for man's complete redemption which through his own voluntary acquiescence, in the system of reconciliation in Christ, the all atoning sacrifice for sin and only justifying righteousness of God must be received by an obedient faith, in man.

What ought most sensibly to affect man's gratitude and move upon his will, is that he was viewed as a rebel in God's moral government, and God, bound by his own nature, to hate and punish his sins, in a way to harmonize the attributes of his own essential character, so as to command the love and reverence of all his holy intelligences and glorify his own name, still he loved the sinner, and that in his own eternity before the birth of time. For his own emphatic language is "I have loved the with an everlasting love." "He so loved the world that he gave his only begotten Son, that whosoever believed on him might not perish, but have everlasting life." Now to prove its date, we are informed that God's own gracious purpose, treasured up grace and all spiritual blessings, in heavenly places in Christ Jesus before the world had existence. Read Eph. 1st chap. This is his eternal purpose expressed in the 3d chap. and 11th verse. And it may be seen too, by any attentive bible reader, not blinded by his attachment to human creeds, was not to establish a partial salvation among men, but the reverse. His doctrine is the sovereign grace of God or labored salvation in Christ, before the world began. But man's ignorance had interpreted it for the Jews only. God had however revealed the hidden treasures, that the Gentiles (Jews and Gentiles include mankind) should be fellow heirs, as we shall more fully show. He says to the Ephesians: "In whom ye (Gentiles) also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that holy spirit of promise." "God had in his sovereignty determined that in the dispensation of the fulness of times, he might gather together in one body all things in Christ, both which are in heaven and which are on earth, even in him." And also "that he might reconcile both Jew and Gentile into God in one body, by the cross having slain the enmity thereby." In the 3d chapter he opens more fully the identity and equality of the two races in salvation, or in Christ, "the fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." Sovereignty is exercised in two ways. First in honor to his Son. For all is by him, through him and to him. Secondly by the appointment of faith, as the organ or medium by which alone men can receive the benefits of atoning mercy. See 2d chap. 8th verse. The benevolence of his purposes, in the extent of their provisions, to both branches of the races, as well as in their equality of condition in God's views all sinners that he might have mercy on all, is clearly argued in both Ephesians and Romans. I refer to my communications last summer in proof. And I assert on bible authority, even if all creeds must fall, that God in Christ loved the world and that he seeks or proposes to reconcile the world to himself in Christ that he (Christ) had their sins (a world's sins) laid upon him that he propitiated the sins of the whole world tasted death for every man, was a ransom for all. And the Holy Spirit, who is God, renews the sins of the world—Christ in the word or gospel is the light of the world—He that lighteneth every man that cometh into the world. The gospel is to be preached to all the world, for a testimony of the truth as it is in Jesus, in his relation to a world of sinners. The gospel is also for individuals, and is to be proclaimed, to every creature, of man in its offers of peace. These are plain gospel facts, and all metaphysical arguments fall before them. These express the riches of grace. Faith in Christ, must be exercised, however, to meet God's approbation and acceptance. This is indispensable in gospel economy. It is not for us to ask why. But a good scripture reason is given. "He that believeth not the testimony that God has given of his Son maketh him (God) a liar. Without faith then, it is impossible to please him. Hea- ven's decision is "he that believeth not shall be damned." But again faith has its proper place in bringing the sinner to a reconciled God—for it leads to Christ, where God does his work of reconciliation. And "out of Christ God is not a Savior but a consuming fire. How shall we escape if

we neglect to hear so great salvation. These views do not conflict with Bible election or predestination. Were the Israelites, as a nation, elected or predestinated? Most certainly, but not to salvation, they were to its provisions, yet none but believers were saved—unbelief was awfully punished until finally gospel hardness and rejection of Christ, cut them off from their Abrahamic relation—they were broken off through unbelief. And Gentils now stand by faith in their relation to spiritual favor. But as there were and yet are some believers in this obstinate race—they are a remnant according to the election of grace. They were elected to the good of other nations too, that they might be God's witnesses in receiving and preserving his revealed truth. God's peculiar relation, both to Abraham and his seed, literally and spiritually, was to be a blessing to man kind and so far from its proving salvation peculiar to them, though it made of them, throughout the whole dispensation God was providing in them the riches of the world. And here, away with the forced construction upon Paul's arguments of election, as illustrated in the cases of Pharaoh and Jacob and Esau—these merely bring up national dealings, or had their connection with other subjects than personal salvation in and through Christ. Faith in Christ with him always determines this. Then let him be consistent with his doctrine, plainly, gospelly, not ceremonially, or legally expressed. I hold strongly to eternal, particular and personal election. But in both Testaments, their cases, so far from being the bounds of God's saving mercy, are but the beginnings or continued channels or instruments of a more extensive range of God's gracious operations. The early disciples and apostles, are in proof, as well as the apostolic Churches, if you please, as the ground and pillar of the truth and the benevolent bodies through whose missionaries, it sounded out, into regions beyond them. I will not now argue further, but hold myself bound to defend the positions taken, if met in scripture argument by any brother who does not attempt to pervert my language. It would be easy to show that my concluding views are in harmony with christian usefulness and the progress of the gospel with God's promises to his son.

J. D. WILLIAMS.

For the South Western Baptist.

The Sabbath-school at Rock Spring.
The following is the report of the Sabbath-school at Rock Spring Church, during the summer of the current year: after having closed the exercises of the school, for the present, and perceiving the advancement in Scriptural truth made by those who have punctually attended, we have thought proper to make a report for the encouragement of its members, and to hold out the inducement to others. The good that has been accomplished by this organization, though it had the attention of but few, gives us ample reward for our labor, and makes us rejoice, from the fact we believe God has blessed our efforts to advance His kingdom upon the earth. We have the evidence in our souls that there has been a diffusion of knowledge accruing to us from this source, which we could not have otherwise attained, because we have the assurance from holy writ, that "whose- ever watereth, shall be watered also." It will be a source of inexpressible joy to meet them in heaven when we have been instrumental in turning from the error of their way, "he that converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins."

The total number, who have engaged in the school, are 22, nine of whom were in a Testament class, and thirteen in a Bible class, some of whom were assistant teachers. We may be accused of partiality, but nevertheless we must designate the progress of some. Miss R— committed at 20 lessons 900 verses making an average of 45 at each, the greatest at any time being 75. Mr. R— committed 648 at 18 lessons, averaging 36 at each, the greatest at any one being 51. Mr. M— 360 at 12 recitals, an average of 30 at each; the above allusions are to persons who have never attended but one short term of a Sabbath-school before, and two of them learned to read in it. There were other characters, indeed! the whole class of 9 committed 2236, making the relative number of each one 248 verses. The Bible class prepared themselves to answer any question which might naturally arise in the 28 first chapters of Genesis, averaging 32 verses each, which would make 896 learned by every one of the class, the number in which was 13, 11648; besides ten of this class committed Psalms. Three of them 9 each, and the remaining number 17 between them, making 44 Psalms, each averaging 11 verses, 484; the whole number of verses being 14,368 learned by 22 persons, and the relative number of each 6531. Who can tell what this excellent seed sown in the fresh minds of youthful souls may bring forth;

fruit abounding from all, "some thirty, some sixty, and some an hundred fold?" we pray you brethren that you all engage in this glorious work of the Redeemer's cause in the ensuing year, and the time soon will come when all the precious youths will know Him who to know is life eternal, and you my brethren will have a treasure laid up in heaven, "where neither moth doth corrupt, nor thieves break through, nor steal."

Respectfully submitted,
JAMES ANDERSON, Sup't.
P. S. The above effort has resulted in the hopeful conversion of two precious souls. Who can compute the worth of one soul? Then is there not sufficient ground for encouragement? Surely none is prepared to say I can no longer engage in the Sabbath-school, because there is no more fruit abounding. If any are disposed thus to say, stop and count the worth of even one soul; divide the amount by the number of teachers, and see if you have no cause to thank God and take courage.
J. M. RUSSELL.

For the South Western Baptist.

Revival in Mississippi.

Messrs. Editors:

In compliance with the wishes of many of the Brethren, I sat myself to write you a short account of a meeting of days held with the Springfield Church, Wills' Creek, Franklin Co., Miss., on Friday, the 24th of this month. Elder T. M. Bond, the pastor of the Church, assisted by Elder F. Clarke, of Fort Adams' Church, commenced a meeting of days with the above-named Church, which lasted six days. The first three days of the meeting, little or nothing was effected. All seemed cold and dead; but on the fourth day the flame began to kindle. At the conclusion of the forenoon service of that day, the doors being opened for the reception of members, seven came forward, gave credible evidence that a work of grace had been wrought upon their hearts, and were received into the Church. On Tuesday, the fifth day of the meeting, we repaired to a place near by where "there was much water," and all who were in readiness to receive the ordinance were "baptized by baptism" by their beloved pastor; after which we returned to the house for the purpose of being dismissed, when, at the request of a brother, the doors were again opened and six others were received. This encouraged us to remain another day. On the sixth and last day of the meeting, after the conclusion of morning service, we again repaired to the water, and again were the hearts of Christians rejoiced by seeing the happy convert buried in the liquid grave. After the administration of the ordinance, we returned again to the house to say farewell, and give the parting hand. While this was being done three others came forward and expressed a desire to cast in their lots with the children of God, and were received; making in all sixteen that were received during the meeting.

To be sure, sixteen are not as much as sixty; but when you are told that all this was performed in the very face of a strong Campbellite influence, you will be fully convinced that our old and faithful ministers are no mean advocates of Baptist principles. For all this we thank and bless the Lord, and him alone.

Yours in the love of Christ,
F. V. STEPHENS.

For the South Western Baptist.

Resignation of Rev. James Foreman.

EMUCKPAW, 30th Dec. 1854.

Editors South Western Baptist:

Will you please give the following preamble and resolutions an insertion in your paper and oblige yours &c.,
Wm. G. Ray.

In behalf of the Baptist Church of Christ at Mt. Calvary, Tallapoosa Co., Ala. at her regular Conference, Dec. 9th, 1854. On motion the following preamble and resolutions were unanimously adopted:

Whereas in the dispensation of kind Providence the close connexion and friendly relation that has for a series of years existed between said Church and her late Pastor, the Rev. James Foreman, is about to be severed by the said Bro. Foreman's contemplated removal to the State of Texas, and the said Rev. James Foreman having served as pastoral supply for something near seven years, having taken the responsible station of pastor when we were but a small and feeble band and having nursed us and broke or distributed the bread of life to us until we have grown considerably in numerical strength, be it therefore

Resolved 1st. That in taking leave of Bro. James Foreman, our former pastor, language is too feeble to express our feelings towards said brother for his faithful and untiring efforts to serve us in the ministry.

2nd. That we recommend him to the people in general and the Baptist denomination in particular as a faithful minister of the Gospel of Christ and every way worthy of unlimited confidence.

3rd. That we shall ever entertain the most kind feelings towards Bro.

Foreman and that we will make it a matter or subject of daily prayer to Almighty God for his preservation through the boisterous elements through which he may have to pass in reaching the Western country, and that he may be equally useful in the ministry in his new field of labor in the West. And Resolved further, That this preamble and resolutions be signed by the Deacons of this Church, the Moderator and Clerk and that the same be spread upon the records of the Church, and a copy be sent to the editors of the South Western Baptist with a request to publish, and that a copy also be given Bro. Foreman for his benefit, &c.

The above having been put to a vote for its reception and adoption there was a hearty and unanimous response of yea given by the Church and congregation.
WILLIAM HOOD, J. M. RAY, WM. G. RAY, WM. R. SCOTT, SAM'L Y. SCOTT, Deacons.
WILLIAM LACY, Mod.
Wm. G. Ray, C. C.

SELECTIONS.

The Goshen Sunday School Union.
By request of Bro. J. M. Russell, and at our own selection also, we publish the following circular of Bro. Jno. F. Bray. The Goshen Association appointed a Convention of Churches for the purpose of organizing this Union. The delegates from 21 Churches assembled at Elk Creek on the 7th day of November, 1854, and adopted the following report. (We omit the names of delegates and the resolutions, also the first part of Mr. Bray's circular as they are local and would not interest our readers.)
We commend the report and address to the consideration of our readers. The plan adopted we think a good one. Essays are to be written, the Churches are to be visited, and lectures delivered on the subject of Sabbath Schools.
Editors.

From the Religious Herald.

Preamble.
We, the undersigned, delegates from the Churches represented by us, do hereby agree to form ourselves into a Sunday-school Association under the following articles of constitution, object, &c.

1st. This association shall be called the Goshen Sunday-school Union, whose object is to establish and sustain a Sunday-school in every church composing the Goshen Association, where one does not already exist, and through its agency inculcate moral and religious truth in the minds and hearts of the young.

2nd. Funds to be raised by said Churches on the principle of annual sermons and collection for the purpose of aiding poor churches to obtain needful books, &c., to carry on Sunday-school teaching.

3rd. The official board of managers in this Union shall consist of President, Secretary and actual Superintendents of Sunday-schools present at its meetings, not fewer than ten of whom shall form a quorum for business.

4th. The officers of this Union shall consist of President two Vice-presidents, Treasurer and Secretary, to be chosen at every annual meeting of the same.

5th. Appropriations shall be made from the treasury of this Union towards the salaries of one or more Sunday-school missionaries within our bounds, and in aid of feeble Churches in supplying Sunday-school libraries, &c.

6th. All funds obtained shall be paid into the hands of the treasurer and duly receipted, also paid out by order of the board, signed by President and Secretary, with receipts taken.

7th. Annual meetings shall be held after the manner of our association, subject to like rules of usage and decorum; a sermon preached, and not less than two, nor more than three essays read by Superintendents and teachers on subjects previously given by the Union, touching the interest of Sunday-schools in all its varied departments. Special meetings may be called by the President upon the written request of a quorum of managers, one month's previous notice in the Baptist organ of the State.

8th. This constitution may be amended only at the annual meetings of the Union by a vote of two-thirds of the members in a full meeting.

9th. Each school shall send up to the annual meeting of the Union, a report of its condition and prospects.

(Circular.)

THE GOSHEN SUNDAY-SCHOOL UNION IS FORMED! Yes, the ship is built and launched and named and manned and destined; she is now ready for sea. Shall she be insured? It is for your selves to say. We have done what we could. We have supplied her with the best officers and charts and compass that the circumstances afforded, and she is now to cruise round, trying her strength and picking up a full supply of hands through the winter

months, designing to come into harbor again early next April, to be pronounced sea-worthy, and duly recognized and chartered. Brethren, what say you? We herewith send you a full and detailed account of her build, shape, size, captain, mates, steward, scribe, and what crew was then available. WHY WERE YOU NOT ALL PRESENT? Then as to cargo, nothing is done. Some few packages came to hand, but the most part came up without their "bills of lading" so that we thought it best to take till next April to provide for this matter duly and try to give her then a full complement.

In the articles of constitution and object, the real nature of this enterprise, though briefly, is yet fully and clearly set forth. In few words, it is designed to be a COMBINED, EARNEST, SYSTEMATIC EFFORT to secure as far as possible, the religious education and moral welfare of our children, and our neighbor's children by means of Sunday-school education. I wish in this address to the Churches simply to advert to the importance of such an effort among us. I suppose that our Association is composed of 44 Churches. We may also reasonably presume that each Church has an average of at least 50 children within its immediate bounds. Of course some more, and some less. Here then is the Goshen Association Sunday-school! Look at it. Think about it. Two thousand four hundred children! Forty-eight sections, which we may call classes, as Waller's class, and County line class and Good Hope class, and so on through all the 48 Churches, which when all brought together amount to the grand aggregate of TWENTY-FOUR HUNDRED souls? Brethren, who would despise being in some way connected with such a Sunday-school? O what a field of enterprise for talent and genius is this Goshen Sunday-school Union! Two thousand and four hundred children probably not half of whom are under the restraints of religion and the favored subjects of godly parentage. Can nothing more then be done for them? Brethren, I beseech you think of such an array of young immortals! Such a multitude of bright and eager candidates for future—WHATSOEVER GOD AND HIS CHURCH MAY PLEASE TO MAKE OF THEM, OR WHATSOEVER ELSE THEY MAY HAPPEN TO BE! This surely is a grave question. Talk of State legislation? Why you here legislate in earnest. This matter involves to a certain extent—not small—the character, welfare and destiny of the next generation, alike political and religious. Would we have our peaceful homes perpetuated? Our free institutions, equal rights, and glorious privileges transmitted to future generations? Would we have our names enshrined in the grateful recollection of the thousands who shall soon tread on our ashes, and amuse themselves on winter evenings with our history? Then let us lose no time, no opportunity to *aid all we can*, such enterprises as those of a Sunday-school Union. We agree most heartily with one who says, that our whole glorious constitution rests upon our pillars, viz: a weekly Sabbath, a faithful Gospel ministry, home government and Biblical education. To such sentiments we give our cordial amen. The two former things however we believe are dependent on the two latter. And hence our weekly Sabbath and faithful ministry are ours but little longer than we maintain correct family government, and give to our offspring a sound and liberal BIBLE education. We parents are preparing the next generation's presidents and senators and statesmen, lawyers and clergymen, thus the permanency of our whole American fabric is surely dependent upon these two but mighty things—FAMILY GOVERNMENT AND BIBLICAL EDUCATION. Despotism loves neither, nor will have them. Despotism writhes and trembles and falls before the Bible. The Bible must either swallow up despotism, or despotism it. They cannot exist together. Then let parents neglect family government, and churches neglect Sunday-schools, we ask no surer guarantee for the downfall of all our American excellence and the reign of anarchy's own self in far less than half a century to come. What might America have been? What certainly would America have been but for Washington's NOTH- ING AND THE BIBLE! Suppose Washington had been a Napoleon, what then had this country and we have been? Wherefore the excellence of America over France? Is it because we have greater men? More of science and literature and etiquette? No, sirs. Not at all. It is because that whether greater or less, we have better men. It is because Americans use science and literature and etiquette, while France abuses them. Our servants their masters. Mighty difference, and mighty different results! Whilst France has no days but for wine and debauchery, America has a weekly Sabbath to worship God. Whilst France ties the Bible—God's book—to the tail of an ass and trails it through the streets to excrete it as the proudest triumph of a Frenchman's reason!!! America

puts it as the brightest gem into the crown of all her excellence, and considers it not as her shame but her great glory. No wonder then that ours is a happy land, and that "all nations flow unto it." Let any country have a weekly Sabbath, a free and full and faithful Gospel ministry, with the Bible, the first book and the best, in the State cabinet, a correct home government and a free Biblical education given to the rising generations; that country will soon become a good country, a great country, a powerful country, a prosperous and a happy country. They shall rule in the midst of their enemies. Napoleon could say "with my sword by my side and Homer in my pocket, I can carve my way through the world." And his sayings and doings and end, with the past history of his nation, sufficiently inform us what a pretty career he made of it before he got through, at once illustrating the important difference between the education of Homer and the Bible. My brethren, let us seek at whatever cost to educate our sons and daughters in the BIBLE. They may read Homer, but if we would have a succession of men and women worthy of Washington and his country, they must read the Bible. And if we would have them to be good men, good women; praying fathers and pious mothers, men of God—the best style of men, an honor to the Gospel, ministers of law and religion, pastors and missionaries of the right stamp; who shall preach better, and pray better and work harder, and give more liberally than we do ourselves; then let us seize with eagerness—enthusiasm, all such opportunities as the present, to secure their early religious education. Let their first education be in the BIBLE.

We believe also in being Baptists and Baptists only. And we hope that our offspring will rise up to be Baptists likewise, and much better Baptists than we are; but we believe that that result must be hoped for not because that we are Baptists, but because of their being taught to reject utterly all human creeds and traditions, as they would reject poison, knowing to be so; and BELIEVE THE BIBLE ONLY. My brethren, ten thousand pernicious and pestilence-dealing heresies on every hand are daily challenging our activities and calling upon us to save our children. Let us then be up and doing in this great work—this noble toil. We have surely too long neglected it. Too long our everlasting theme has been large farms and well stocked for our children after us. We may afford now to give our attention to working out the problem of their future destiny, and of how we may best secure the greatest facilities for their religious well-being on earth and their eternal happiness. What a grand thought that in our hands are the materials for raising up an army of 2,400 soldiers for Christ to fight for the conquest of the whole earth after we are dead and gone! Two thousand four hundred gems which may sparkle with eternal splendor in the Savior's diadem!—CITIZENS—CHRISTIANS: we appeal to your patriotism; we appeal to your religion; be up and doing. The time is short—the latter ends of the world are upon us—its brightest visions are opening before us—the an- themes of a redeemed universe are to succeed these thrones of nations, their roar of cannon and clash of steel. We had better be employed in training these children for Jesus, than in raising armies for either Turkey or Russia. Sabbath-schools are doing infinitely more to redress the wrongs of nations and overthrow tyranny, than all the soldiers and swords and bayonets of the world can begin to do, besides materially hastening the time when "nations shall learn war no more." Here we must close. The subject is immense and boundless, but we must leave it to the present. Brethren, estimate it aright and act accordingly.

Finally. We claim no perfection for our draft of constitution, &c.—We expect it is quite susceptible of improvement. We intend to improve it as fast as we learn how. May God and our brethren approve of our good intentions, is the prayer of a servant of the Churches. JOHN F. BRAY.
P. S.—According to resolution three, I intend to visit all the Churches that I can with a view to promote the interests of this worthy enterprise.
J. F. B.

The death of every relative, the loss of every temporal good, the extinction of every worldly delight, is, as it were, a partial death upon ourselves—a loss of one or other of our members upon the earth—and is sent by God as an experiment, in order to prove how we shall be able to bear the annihilation of them all.—Paschal.

The promise of the Gospel is sealed to us by the oath of the father, the blood of the Son, and the witness of the Spirit.

You may think it a sad thing to repent on earth, but it is a sadder thing to repent in hell.

Dr. Thomas Dick.

MISTAKE REPORT OF HIS POVERTY.

The Western Christian Advocate publishes the following letter from the venerable author of "Dick's Works," which will be read with deep interest by the numerous friends and admirers of one of the best living authors in Europe.—Ed.

BROUGHTY FERRY, NEAR DUNDEE, SCOTLAND, 1 October 26, 1854.

Jesse Shortes, Esq.—I feel highly indebted to you, my dear sir, and your friend Mr. De Lamater, for the very kind and friendly proposal you have made to me, to come and take up my abode in your country; and I shall ever bear it in mind while "memory holds a place." I have always entertained a very high estimate of your country and its free institutions; and there is no country in the world that I would be more delighted to visit, and inspect its social progress and arrangements, than the northern States of N. America.

Had such a proposal been made to me twenty years ago, I should have gladly accepted it; but my days are, according to the course of nature, drawing to a close. In the course of a few weeks I shall have reached the age of eighty years—which is about the longest period allotted to man.—Much as I value your kind proposal, I am induced to remain in my present locality during the remaining days that may be allotted me by the God of my life, till I am called upon to enter the confines of another world. Your friend Mr. De Lamater, alludes to certain public announcements, as if I were in absolute want of the necessities of life. There has been considerable exaggeration in reference to these circumstances.

It is true my income has been comparatively small, and I have derived but a small compensation for the copyrights of my works. My volumes, as they were printed—I mean the copyrights of them—were sold at comparatively low prices; and I was induced to take what the publishers chose to give to me. For example—The "Christian Philosopher" was originally sold for £126; and, after adding two or three hundred pages of matter, I received £50 more. About fifteen editions of this work have been published, each of which, I presume, produced at least £200 to the publisher. But I never received any further compensation, except a few pounds, although that work has produced to the publisher between £2,000 and £3,000.

I have had a good deal to do in maintaining and educating an orphan family of five grand-children, whose father and mother died about twelve years ago, within thirteen days of each other.—Notwithstanding, I cannot say I have ever been in want, although I was under the necessity of exercising the strictest economy in regard to every item of household expenditure; and I frequently have wished to enjoy a little more of the good things of this life, both for myself and family, as well as to devote a portion to philanthropic purposes. The reports of my poverty never originated with myself, for I never made complaint on this head to the public. I believe the report originated in this way.

An English gentleman called upon me one day, about six years ago, and supposing that I lived in a somewhat splendid style, wished Mrs. Dick to send her servant with a parcel to the hotel at which he lodged; but was somewhat astonished on being informed that she had no servant; and on further inquiry it was found that we were in no condition to keep one. A little before this I sent a memorial, subscribed by Lord Kincaid, Lord Duncan, Geo. Duncan, Esq., M. P., for Dundee, and about a dozen other gentlemen, to the Premier, Lord John Russell, embodying a petition for a small pension, but no answer was ever returned to it. The gentleman alluded to afterwards got a copy of the memorial, and soon afterwards inserted a statement somewhat exaggerated in the "Athenaeum" and some other London journals, which was copied in several other newspapers, and afterwards by the American press I had no opportunity of modifying or counteracting the statements which appeared. These statements produced several pecuniary testimonials, particularly from your country, and more especially from Philadelphia, Boston, Cincinnati, and other places in America. In consequence of the American munificence, I am enabled to live pretty comfortably, though not in affluence.—Be so good as to let your friends know the substance of what I have never before stated to the public.

Wishing you all the happiness of life and an interest in all heavenly and spiritual blessing, I am, my dear sir, your much obliged and sincere friend,
THOMAS DICK.

A letter from the American Consul at Messina gives a frightful picture of the ravages of Cholera there. The population had been reduced one-half by death and emigration. Twenty thousand persons died between the 22d of August and the 10th of September.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

VOL. 6, NO. 24.

THURSDAY, JAN. 4, 1855.

Regular Contributors for 1855.

Rev. JOSEPH S. BAKER, of ALBANY, GA.

Rev. JOSEPH WALKER, of MARION, ALA.

Agents for the S. W. Baptist.

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.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANCIS CALAWAY, Chambers Co., Ala.

Rev. D. K. W. McIVER, Wetumpka, Ala.

Rev. JAMES H. DEVOTIE, Marion, Ala.

Rev. G. G. McLENDON, Pike Co., Ala.

Rev. F. H. MOSS, Montgomery Co., Ala.

Rev. H. DRAKE, Auburn, Ala.

Rev. K. HAWTHORN, Camden, Ala.

Rev. H. WILLIAMS, La Fayette, Ala.

Rev. J. H. TAYLOR, McRae, 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 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 J. H. Devotie, of Marion, Ala., is Financial Sec'y.

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

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

For the LA FAYETTE FEMALE COLLEGE, Elder H. WILLIAMS, La Fayette, Ala.

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

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

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

The late Convention.

As promised in a hasty sketch of the proceedings of the late Convention, we now recur to that subject again, for the purpose of offering some general reflections, which we hope will be received in the spirit in which they are dictated. We assure our brethren who were members of it, that there is not one towards whom we do not indulge the kindest of feelings. In what we shall say, therefore, we shall try to "speak the truth in love." It is to be presumed at least, that the deliberations of our State Convention will fairly reflect the piety, intellect and benevolence of the denomination throughout the State. The business transacted, as well as the manner in which it is done, are presumed to be the best that the Baptists can do. Our brethren, men, who are becoming identified in its business, will not rise higher than the standard furnished them by the older members.

Having promised thus much, we shall proceed to offer our reflections, or if our brethren shall see proper to call them strictures, we shall not demur to it.

In the first place, there is a light, trivial spirit evidently increasing in the body—manifested in witty "sharp shooting" at each other. It is all done, indeed, very good humorously; but, at the last session, it was just such as to make it quite appropriate for our good President to say to some worthy brother, "you have been a little sharp." We thought the President perfectly right, and we suppose the brother whom he addressed, (whose name we do not now remember) thanked him for the timely reproof; but then that a state of things should exist in the body, making such a remark from the chair necessary, is a matter worthy of serious consideration. Now, as there can be no wrong without a remedy, we beg to suggest, that if our brethren would cultivate, more fully, a devoted spirit, that would interpose a most salutary check upon this tendency in our session.

There is not that consideration paid to the preaching of the Gospel at our business meetings that it deserves. The religious element does not stand out as prominently as it ought. That we are transacting business for God, is sufficient, it would seem, to banish from our deliberations all improper levity, no matter how innocent it might be at other times, and under other circumstances. And why should it not be? Tuskegee has already a population of some 2000 or more inhabitants, and is improving rapidly. The schools here give a guarantee of its continued enlargement, and the 12 or 14 stores now doing well would afford a good deal of freight to sustain the expenses of the road. Besides a great deal of cotton would be sold at this place and shipped to Montgomery and other markets. Added to this, the mail route from Chehaw to Eufaula passes through Tuskegee and two lines of omnibuses now connect with the cars daily. We suppose that the length of the road would not exceed five miles, and the grading would be as light as upon any other road the same length. It might also be extended if need be to the Mobile and Girard Road as that point below, and thus form a direct communication between that road and Montgomery through a good farming region. To us it seems obvious that not only Tuskegee and the surrounding country, but also the Montgomery and West Point railroad and the City of Montgomery would be greatly benefited by its construction. Let all whose interest would be promoted by it unite together and in a few months the iron horse will be coursing over the hills and valleys from here to Chehaw.

Enthusiasm.

Railroad Meeting.

In accordance with a previous request, the citizens of Macon county met in the Court house in Tuskegee, on Monday the 1st of Jan., 1855. The meeting was organized by calling the Rev. J. M. Newman to the chair, and on motion of Hon. R. Dougherty, T. S. Howard was appointed secretary.

The object of the meeting was then explained to be, to take into consideration the propriety of constructing a Railroad from the town of Tuskegee, Ala., to connect with the Montgomery & West Point Railroad, at or near Chehaw.

On motion of Hon. R. Dougherty, a committee of seven was appointed, to confer with Capt. Pollard, the President of the Montgomery & West Point R. R. Company, and obtain his views in relation to this matter, and learn from him, what arrangements could be made with the above named Company, in assistance of the proposed plan. The Chair appointed the following Committee: Hon. Robert Dougherty, J. D. Porter, John Drakeford, G. W. Campbell, J. W. Echols, G. W. Gunn, and Wm. Hora.

On motion of D. Sayre, Esq., the meeting adjourned to the 1st Monday in Feb., 1855, at which time, it shall be the duty of the above Committee to report. J. M. NEWMAN, Sec'y.

Sabbath Schools.

We extract the following remarks from a private letter received from Rev. J. M. Russell. Let the brethren named comply with brother R.'s request? We should be pleased to hear from them on the subject. Editors.

"There is a shameful neglect in our State on the subject of Sabbath Schools. I would be glad if you would engage the pen of Brother M. P. Jewett or Bro. J. H. Devotie to furnish some stirring articles on this subject. It however you cannot get them to undertake, try Bro. Chilton, for I know he is a common sense practical man, and that is the thing to produce action here.

Facts and figures will do more here than oratory however fine they may appear. Let Bro. Wylie Mason I would like to see something from his pen on this subject also.

I pray God that something may be done to awaken an interest in this great cause. J. M. RUSSELL.

COMMUNICATIONS.

For the South Western Baptist.

Christian Activity Demanded.

It is an eventful age in which we live. Important are the questions which now agitate the public mind, and great, beyond computation, the results that depend upon their decision. Truth and error are set in battle array against each other. Heaven and hell are marshaling their forces for the last fearful conflict that is to decide the destiny of untold millions of immortal beings. That Protean spirit, Antichrist, is seized with its death struggles, all its secret artifices to beguile unwary souls and deceive, if possible, the very elect. It has grasped the very pillars of the Church, resolved to evince, to the last, its unmitigated hostility to the Founder of this costly edifice, by exerting its last energies in seeking to effect its overthrow, and to involve, in one common ruin with it, those who worship therein. Popery is active; (this is but one of the forms of antichrist.) Universalists are active, Infidels are active, Schismatics and Erasmians of every grade are active; and the worst of it is, they are all in the field and united against us. Their sword is whetted, their bow is strung, their shafts are flying thick around us, and, sanguine of success, they have made ready for us a furnace heated sevenfold. Is this a time to indulge in apathy? We ought to be wide awake; up and active. Go, sleep at the mouth of a burning crater, or on the railroad track, while the locomotive is rumbling, puffing, rolling forward at the rate of a mile the minute; or sleep, if sleep you can, on the crumbling verge of some beetling cliff, while the ocean billow is lashed into fury by the raging winds, is dashing with all its force, against the slender base of that tottering precipice; but sleep not now, if you would not involve yourself—your denomination—your State—a world in ruin. J. S. B.

UNITY OF EFFORT REQUISITE.—Would you have us unfurl our sails? What is the use? Our ship is fast moored to a rock. Its anchor is buried too deep for one to lift it alone. All hands on board, brethren. Lay hold—help us to weigh anchor, and then we will spread our canvass to the gentle breeze and laugh at the whistling gale. The perils of the voyage will soon be over, and a long and joyful time will we have of it, when we cast anchor in the port of eternal beatitude. There will be no regrets there for past efforts, or toil, or suffering; none for sacrifices made of ease, honor or emolument; but a proud glow shall we feel—not on our cheeks but in our souls—when the Captain of our crew shall report, that every man on board "knew and did his duty." Up, then, one and all, and lend a helping hand to set afloat our good old ship of Zion. Take hold of OUR paper. You will find it one of the most powerful levers you can wield in our behalf, and in behalf of the glorious cause of Christ. "To him that knoweth to do good, and doeth it not, to him it is sin." What does the Holy Spirit say it is? (See Jas. 4:17.)—sin. "Shall we continue in (this) sin?" Rom. 6:1.

J. S. B.

PERSEVERANCE.—For success in every noble enterprise time and untiring efforts are requisite. Give us time, and the sentinels who now point to "breakers ahead," will soon point to them in our stern, as having been passed in safety.—"Let us not be weary in well doing; for in due season we shall reap if we faint not."—Gal. 6:9.

J. S. B.

PATIENCE.—After exerting all our energies and influence in a good cause, we shall have need to continue in the exercise of patience.—Remember that a nation is not generated or regenerated in a day—a child does not arrive at maturity in a day—seeds do not vegetate and bloom and bring forth fruit in a day. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise."—Heb. 10:36.

J. S. B.

For the South Western Baptist.

To the Members of the Alabama Association.

Brethren Editors:

I ask the privilege of addressing the members of the Alabama Association through your columns.

DEAR BRETHREN: I write you this report with the hope that two objects may be accomplished. The one is that you may be interested in a report from your missionary; for you must allow me, not only to hope, but to believe that every member of this Association has a truly missionary spirit. The other is that by being interested you may be aroused to yet more Christian-like exertions in this great work. Though the field of which I speak is a small one, when compared with some

others; yet it is an important one, and ought to be attended to. The field is now ready, you waiting for the sickle. Brethren there is a great work here to be done, and no laborer to perform it: for my appointment closes with the already departing scenes of 1854; and, sad to think, that we have lived to the present moment, and have done so little for our Redeemer. For six months I have labored in the field; during which time I have passed through many revivals of religion, where saints rejoiced, sinners trembled, and mourners were comforted.—In a word I have seen "grace enlarged"; but still the inquiry comes "by whom shall Jacob arise; for he is small." He still needs a watchman here to tell him by whom to arise, and to point out the means by which he may enlarge his boundary. Brethren give your prayers and money to help on the work.

Yours in Christ, J. E. BELL.

For the South Western Baptist.

MISSION ROOM, RICHMOND, December 22, 1854.

Messrs Henderson & Watt:

Dear Brethren:—It afforded me great pleasure to meet with you, and other dear brethren, at the late session of the Alabama Baptist Convention at Marion. And I shall ever bear in pleased and grateful remembrance the kind hospitality, and affectionate christian fellowship which I there enjoyed. The brethren of Alabama seem to have "their heart in the right place," and in all that enters into, and sweetens social intercourse, the pulsations are full and vigorous.

I regretted that ignorance of the day on which your meeting commenced prevented my being with you on the first day of the Convention, and this lessened the opportunity of communicating with the body regarding our Foreign Mission operations. For the time afforded to me I felt grateful, but should have been glad to address the Convention, as such, upon the subject. As the pressure of business prevented this, I must earnestly solicit the attention of brethren throughout the state to this communication.

I think an enlarged observation of facts will justify the remark, that, in all great undertakings there is apt to occur, after a period of comparative prosperity, a crisis upon the determination of which ultimate success in a great degree depends. Such a crisis I conceive to have arrived in the Foreign Mission enterprise of the Southern Baptist Convention.

The circumstances which originated the Convention were such as to awaken a deep interest in its success, and although the fund contributed for Foreign Missions was not large, it was more than adequate to the then existing wants of the Board. They had no mission established—no missionaries under their charge, and consequently, but little use for money. And although it was but a short time before they commenced their labours in the Foreign field, yet a considerable sum accumulated in the Treasury. This fact may have continued to produce the conviction that no special effort for funds was needed in this department of our labours. And when, by the increased expenditures incident to the enlargement of our operations, the balance in the treasury being to be diminished, brethren may have felt the less concern from not reflecting that, to conduct such a business it is necessary always to have on hand a considerable amount of funds, in order, promptly to meet the draft upon the Board. Should the Board allow itself to be protested its credit would be gone, and all its operations embarrassed. But the collections come in so unequally, and at such different periods, that even could it be known that the aggregate would be sufficient to cover the expenditures, the Board would often be reduced to the doubtful expedient of borrowing, or fail to meet, promptly the drafts upon it.

Add to these considerations the facts that, since the commencement of our missions the attention of the churches has been very strongly drawn to the cause of education, and to the Home Mission department of the Conventionals labours. Nor, perhaps is it saying too much to remark, that, in pleading this latter cause it has been too common to represent the churches as cherishing a disproportionate interest in Foreign Missions. Such representations, even if true, are calculated to produce an effect beyond that design by these who make them. They may awaken a deeper interest in Home effort, but it is at the expense of the Foreign field.—Now, these departments, are one in their design—the conversion of the world—and neither can be permanently benefited by the injury of the other.

It may be that the tide of worldly prosperity which has, for some years, been pouring in upon our country has submerged, to some extent, the spirit of piety in our churches; and that, amidst the din and bustle of increased commercial and general business activity the ear of God's people has been unable to hear the cry, wafted across the ocean, "come over and help us." Or it may be that impatient of great results, our brethren have become discouraged, and are ready to drop their Foreign Missions. Whatever be the cause, there is a sad decline in the funds, while there is of necessity, a constant increase of demand for enlargement.

Will brethren pause and ponder upon the following statement.

RECEIPTS INCLUDING BALANCE IN TREASURY.

1851 From April to December 31, \$32,758.97

1852 " " " " " 25,840.20

1853 " " " " " 28,402.20

1854 " " " " " 26,278.67

EXPENDITURES.

1851, From April to December 31, \$17,550.17

1852, " " " " " 11,600.73

1853, " " " " " 20,142.05

1854, " " " " " 20,786.87

EXCESS.

1851, From April to December 31, \$15,208.62

1852, " " " " " 14,239.47

1853, " " " " " 8,262.53

1854, " " " " " 5,491.80

Thus exhibiting a gradual increase of expenditures, and a rapid decrease of the balance in the treasury, until the Board is nearly run around.

It is true the same increase from corresponding periods of the two last years has taken place in the collections of the present year.—But let it be remembered that last year the expenses overrun the collections from \$6000 to \$7000. And, but for the fund accumulated in

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the first year of the mission, the Board would have been involved in most disastrous embarrassment. And let the fact also be stated, that to show at the end of the current year an aggregate of receipts, equal, (balances included) with the previous year, we must raise some two to three thousand dollars more than were paid in during the past year from December to May.—And then let the question be met and answered: "Shall this sinking process continue until the Board are unable to meet the demands upon them? or shall the means be promptly placed at their disposal to retrieve their lost position of prosperity, and to prosecute, upon an enlarged scale, the work committed to them?"

With a knowledge of this painful state of facts, you may, if you can, conceive what were my feelings upon learning that the funds sent to your convention for our Board were some \$800, or more short of last year's contribution. From the Alabama Convention we received last year, (in round numbers,) \$2200, this year \$1400.—Why was this? The Board had anticipated an enlargement of its missions; and, end, predicated upon this expectation, the Secretaries had appealed for an enlarged contribution. The response from our brethren of Alabama is a contribution not amounting to two thirds that of the preceding year!

I shall not undertake to account for this strange falling off. I may just observe that it seemed to take every brother to whom I mentioned it by surprise. And yet, if each one had reflected he would probably have been compelled to admit that he had exerted himself less for the cause than formerly?

But it gave me real pleasure that many brethren promised to exert themselves upon their return to their respective homes, to make good the deficiency. To these, and to all others who love the souls of men, I appeal to set about this work. We need your aid, dear brethren, and in aiding you will bless your selves and your people. "He that watereth shall be watered also himself."

Will not our brethren in Alabama give us at least \$1000 additional to what has been done for the current year? That is to say before the 15th of April next. We shall need that amount from Alabama to place our funds in the condition which they ought to exhibit at our anniversary in May. You have a convention just preceding the S. B. C. The funds you raise may constitute the basis of representation in that body and also in the S. B. C. If they are remitted to our treasury some \$1000, which must close in April. Dear brethren, invoke your aid in this matter. Alabama is a "field which the Lord hath blessed." O! will not its warm and noble heart open to the cause of benighted China and poor degraded Africa! Will not Christian love remember the dying love of Christ, and for his sake support his blessed cause?

Affectionately yours in Christ, A. M. FORDENBERG.

Asst Sec'y S. B. C.

For the South Western Baptist.

SHANGHAI, CHINA, Sept. 29th, 1854.

Dear Brethren, Editors:

Alabama, and Mississippi States having been among my adopted home—I lived a while in each—I hope I shall be indulged in preferring some claims there in my mission line. And the more so from my former laborious service in the Sunday school from these States. But at any rate I should like to raise claims if possible upon any portion of Christendom could I make them available at the present important crisis in China's behalf. I know there are claims at home, but when compared with those of China and her teeming millions, I must think there are few others paramount.

I sent you a circular some time since, entitled "Grand plan for missionary increase in China." I hope you got it and have published it, if not yet, that you will kindly do so, as I esteem it an important link in the chain of my prospective usefulness while at home. I hope also that you and your readers so far approve of the plan proposed as to encourage it. Paul and Barnabas were sent as missionaries by a single Church—Antioch. And shall not that early primitive plan, yet predominant, having Apostolic example, as the "Grand plan" for the general promotion of the Gospel all over the world? I trust it will. I have been unexpectedly and contrary to my own wishes impelled to return home with my family and place them comfortably among our friends in Kentucky, until I make arrangements both at home and in China for our further progress. It is likely some of my friends will feel disappointed at my not being ere this in Nanking, but not more so than myself. Our Father has ordered it otherwise, and now we will most cheerfully submit; construing it into a most favorable providence to do the greatest possible good at home, before commencing the great work at Nanking. My resolution is fixed; life and health being sustained, I never left under more responsibility or obligation to spend and be spent for China; nor a more settled determination, with the help of the Lord, to be faithful unto death in this work, whatever others may do. But I know this work is too great for me alone, single-handed and penniless! I design therefore the Lord willing, to the best of my abilities, to make endeavors in Alabama, Mississippi and elsewhere while there to secure the good will and prayers of Christians, as well as men and money, for the promotion of this great work in China. I trust I shall be in Alabama sometime next spring to receive all the men and money your folks will give; also to give them all the information they may desire about China and Tapingwang. And I do hope they will not send me away empty without some of both.—At least one man and a proportionate amount of money according their ability, liberality and the greatness of the object for which they shall contribute—the salvation of China!

The plan of operation proposed both at home and in China, you will find in the circular referred to, which I think will mainly steer clear of the Board and its operations, and yet greatly increase the interest and feeling of the Churches in behalf of the China mission. O that every Church or at least every local Association could only have a missionary of its own in China, supported by their own contributions, collected by themselves without any employed agent. This plan being primitive by the first Churches I trust will soon become the glory of the latter day missionary enterprise, as it was

of the Apostolic—when mission and anti-mission—North and South—all of the same faith and order, will unite in China in one glorious brotherhood, one in Christ Jesus, as were the Apostles, to carry out his great and last command to its ultimatum in the universal promulgation of the Gospel in China and Eastern Asia.

Please accept these few hasty remarks as introductory to a more lengthy communication headed "The will of the Lord be done," which will arrive in a few days in the "Recorder." I. J. ROBERTS.

For the South Western Baptist.

Dr. Carson, Dr. Summers and Rev. Richard Watson.

ALLENTON, WILCOX CO., ALA., Dec. 22, 1854.

Messrs. Editors:

At the time your correspondent received your valuable paper of date November 30, he was impressed with a concurrence of circumstances presented before him, having just then for the first time looked into Dr. Watson's "exposition" of a part of the New Testament, which it seems he did not live to complete.—Wherein he certainly sustains Dr. Carson, to wit: Matt. 20:22, he says, they "baptized with the baptism, &c." The being immersed and overwhelmed with water is a frequent metaphor in all languages to express the rush of successive troubles. This repetition of the same term is not peculiar to the Hebrew style, but is found also in the ancient Greek writers. Is not the above a good rebuke to the proflix literary essay of Dr. G. O. Summers and his "Lexical authorities for the various meanings of the word." Thus Dr. Watson a Methodist coincides with Dr. Carson and yourselves, as to the primary meaning of Baptism, since he shows clearly that the metaphor of Christ, "rush of successful troubles" (and he should have added death), is suitably expressed by the word immersion, and "overwhelmed with waters." Ought not the venerable expositor and Theological leader of the aforesaid Doctor to have added death and burial to the "rush of successful troubles" of the Savior, for it really seems inseparably connected with the subject as treated of by the Lord Jesus in the above passage. (Matt. 20:22.) Then his metaphor would have been complete for in the Savior's case death was the consummation attesting that he was truly overwhelmed, immersed, Baptized. And how could that august affair be metaphorized by the original word for sprinkle or pour or a touch of the forehead with a wet finger, &c. Finally, is there not truly and certainly a Philosophy in language, which if honestly and imperiously obeyed, would constrain all truly literary men to acknowledge that universally there is a word expressive of a thing, one word for every particular thing, as for instance Ezekiel 36:25, "I will sprinkle clean water, &c." What is the original in that passage for sprinkle? Again, St. John's Gospel 13:5, "after that he poureth water into a basin." What is the original for pour? It certainly can't be baptizo, since according to Dr. Watson's philosophy of language that word means "immersed, overwhelmed with water, &c."

Yours very truly, J. P. W.

The following communication would have appeared earlier, but was unavoidably crowded out. The news is quite interesting and cheering. Editors.

Revival in Independence, Texas.

Dear Brethren:

The Lord hath visited us in great mercy.—Our Church has been greatly revived in all the spiritual graces. There have been between thirty and thirty-five conversions. The most interesting portion of our students have been happily converted to God. Several heads of families also have been converted. On last Sabbath evening 22 persons were buried in holy baptism, among that number were John H. Graves, Charley Covington and the Hon. Sam. Houston. Yours truly,

RUFUS C. BURLESON, Pastor.

P. S. There has also been a precious revival at Brenham, 11 miles from Independence, during which 30 persons were baptized. We hear of revivals in every direction. R. C. B.

For the South Western Baptist.

Resignation of Bro. J. M. Jackson of Pine Level Church.

Bro. J. M. Jackson has resigned the pastoral care of the Church at Pine Level on account of his health and upon the advice of his brethren for a time.

Whereas, Bro. Jackson has rendered much service to the Church during the past year, and his labors have been abundantly blessed for the last several months,

Resolved, That in accepting the resignation of our much esteemed brother pastor, that we tender to him our warmest feelings of love and fellowship.

Resolved, That in dissolving his pastoral relation to this Church under the painful circumstances which render the act necessary, our dear brother will carry with him the esteem and affection of the Church and the respects of the community at large.

Resolved, That he avow preambles and resolutions be entered on the Church book, and that Bro. Jackson be furnished with a copy of the same, and a copy be furnished the South Western Baptist for publication.

Done by order of the Church in conference, Dec. 9, 1854.

HOMER T. CROWDER, C. Clk.

For the South Western Baptist.

Christmas Day.

PRATTVILLE, ALA.

Our pleasure days for Christmas are over, and our village has again assumed the appearance of a manufacturing town. We had a pleasant time at our annual Sunday-School Celebration on last Monday. A short address after which, three dialogues were spoken by a number of little girls; members of the school. Also some splendid music upon the piano, after which we repaired to the Methodist Church and were witnesses to a marriage. Returning to the school room, refreshments, such as cake, almonds, raisins, oranges were handed around, to which we were careful to pay our respects in due time. A large supply of useful and entertaining books was lately added to the library, which should serve to increase the interest taken in the school. Success to Sabbath Schools. SPECTATOR.

GENERAL NEWS.

Our New Advertisements.

The columns of the "South Western Baptist" as will be seen are appreciated having as it does a circulation over a wide extent of country. By reference to our advertisement our terms though somewhat higher than last year are a good deal lower than any of the city papers in Mobile and Montgomery. In common with those papers we have been constrained to advance our prices to meet the advanced rates of material &c. We commend the following advertisements to our readers, they being new and not before noticed by us.

LA PLACE COLLEGIATE INSTITUTE, under the control of Prof. J. A. Danforth A. M. It is situated in a good neighborhood and the reputation of its teachers is well established.

THE LA FAYETTE COLLEGE, has an able and experienced faculty, and is well worthy of extensive patronage. We take pleasure in recommending it to our brethren and friends generally.

THE TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE in Tuskegee under the superintendence of Wm. Johns, A. M., assisted by George W. Thomas. Mr. Johns has been engaged in teaching several years, and has lately fitted up the buildings of the institute with much taste. The boarding department is in good hands, and the comfort of boarders fully secured. It is with great pleasure we commend his advertisement and his school to our readers.

THE EAST ALABAMA FEMALE COLLEGE. We call attention to the address of the Secretary, to the patrons of this Institution also to the large advertisement.

See Mr. J. D. Porter's Notice. Mr. H. L. LaPlante's new advertisement. Wm. Edwards' advertisement.

THE AMERICAN BAPTIST MEMORIAL advertisement. This is a work of great merit worthy a place in every Baptist Family in America.—We commend it to the patronage of the public.

Temperance.

The Grand Division of the Sons of Temperance convenes on the fourth Wednesday in January, 24th, at Mobile, Ala.

The State Temperance Convention convenes the third Tuesday in

SOUTH-WESTERN BAPTIST

THE SOUTH WESTERN BAPTIST.

Mr. E. F. CARTER,
Saratoga Springs, N. Y.

In the spring of 1854, the above named individual, a teacher of some reputation, was sent to an advertisement of nearly a half year's length in reference to his health, which he responded to in the most prompt manner, and on the 5th of October he forwarded it again, but no answer came. On the 1st of December we published it accordingly, and on the 5th of January we forwarded it again, but no answer came. On the 1st of December we published it accordingly, and on the 5th of January we forwarded it again, but no answer came. On the 1st of December we published it accordingly, and on the 5th of January we forwarded it again, but no answer came.

The Rebuilding of Howard College.

Whereof the following notice from the last Marion Commonwealth. By its evidence of the reconstruction of the buildings will be seen. Mr. Tarrant is an enterprising undertaker and will do his duty. The contract for rebuilding the Howard College office was awarded, on Wednesday last, to townsmen Young L. Tarrant, Esq., for twenty seven thousand dollars. The contract was understood, embracing only the main building and a dormitory two stories high and one hundred feet long. The plan adopted by the Board of Trustees for the College building is a beautiful specimen of architecture and when completed will be one of the finest College buildings in the South. The plan and design was drawn by Prof. N. K. Davis of the Howard College, and reflects a great credit on him as a drafter and designer.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 6, No. 35

Letters received and business attended to: W. B. Lacy, Willis Nunnally, E. Mathews, J. C. McMillen, A. K. Duke, D. Gordon, W. Phillips, Wyatt & Co. Letters containing remittances: Mrs. S. Turnbull, Rev. H. Crayton, from B. Mang, Jr., for advertising, J. L. Burrows for printing. Letters containing remittances for others: Rev. J. T. Tichenor for self, L. N. Correll, H. Stafford, E. M. Dillard and Vary Tatam, Jr., W. P. Chilton for J. B. Valden, J. L. Watson for James Portervant, Jas. H. Ervin, H. M. for A. Varner, W. Harden, P. M., for J. M. Jones.

RECEIPT LIST.

Persons making payment for Subscription or making up the amount, and not receiving their copies or seeing the amounts acknowledged in this paper, are requested to inform us.

Paid to Vol.	No.	Am't
E. F. Carter	7	50
W. B. Lacy	7	25
W. Phillips	7	25
L. N. Correll	7	25
H. Stafford	7	25
E. M. Dillard	7	25
Vary Tatam, Jr.	7	25
J. B. Valden	7	25
J. L. Watson	7	25
James Portervant	7	25
Jas. H. Ervin	7	25
H. M. for A. Varner	7	25
W. Harden	7	25
P. M. for J. M. Jones	7	25

MARRIED.

On the 21st Dec. 1854, by Rev. W. S. Barton, at W. B. Carroll of Marion to Mrs. V. D. of Greenville, Ala.

At the house of David Gordon in Lowndes Co. on the 30th day of January 1855, by Rev. J. M. H. Hardy of Dallas Co. to Miss Sarah A. Sherrill.

OBITUARIES.

Another Minister Fallen.
In the Tennessee Baptist of Dec. 16, 1854, is an obituary of Ed. Green, B. Waldrop of Florida County who had died at all earthy things at the residence of C. B. Young in October last, aged 60 years 5 months and 24 days.

He was born in Lawrence Dis S. C. April the 6, 1794—he made a public profession of religion in 1821, and was baptized by Ed. Joseph in the fellowship of the church called "The Mill's Green church" Alabama. In 1829, he was licensed to preach, and in the following year was ordained to the work of Gospel ministry in Harris County Georgia. After doing a number of years in Missouri and adjoining counties in Georgia, and extending his labors also into Alabama he removed to Mississippi where he continued to live and preach until his death.

Mr. W. enjoyed but few advantages of early training, yet by his industry and perseverance he succeeded in accomplishing much in his master's service. He enjoyed a pleasant acquaintance with many able ministers of the New Testament, and ten have we heard the Gospel preached from his tomb.

He was in the City of Montgomery, Ala., on the 18th of June, 1854, at the residence of his daughter Mrs. Elizabeth Winter Mrs. SARAH L. STANLEY, wife of the late Deacon John Givens, and died.

She was born in Augusta Ga. July 9th 1794, she was married in early life, and removed with her husband and settled in Montgomery in 1823. Soon after this she made a public profession of her faith in the Divine Redeemer, and was immersed by the Rev. Alexander Travis. It is an interesting fact, that she was the first believer baptized in the Alabama river at Montgomery. She lived to be associated in the first Baptist Church there, with a husband who after her example followed the Savior, and in those baptismal waters received his emblematic burial and resurrection.

She exemplified the character of the true Christian Lady in all the relations which she sustained in life. As a wife, sister, and mother, she was really with those interesting and tender terms united. Her love for the Savior was united with all the energy of her soul she devoted to advance his blessed cause. As an agent of his church she was diligent in her efforts to do good while she resided in Franklin in Macon County she established a Sabbath School for the children of a poor neighborhood in the pine woods where

she spent a portion of her life in affording such instruction as they were able to receive and in directing their young minds in the way to life. From these illustrious labors she derived great pleasure.

She was ready for any good word and work. Wherever she lived the poor blessed her, the ministers of the Gospel were sure of her hearty cooperation in their high and holy employment, and she was there constant, unchanging and liberal friend. All who knew her were constrained to acknowledge that she was deserving of the highest degree of respect and affection.

Her sickness was short, but the sudden summons did not find her unprepared. She said to her pastor, I know in whom I have believed and expressed her unshaken confidence in Christ as her all sufficient and glorious Savior and her resignation to the will of God. Thus she fell asleep in Jesus. The angel of the covenant came for, and we believe God faithful to his promises received her into the heavenly Paradise.

She acknowledged herself a sinner saved by grace. Earth has lost a priceless treasure and heaven has received an angel of blessedness.

DECEASED This life on the 14th of Dec. 1854 Bro. WILLIAM JENKINS Sen. in the 87th year of his age. The Deceased was born in Chester Dist South Carolina. He embraced religion in early life and lived a consistent Christian for nearly seven years. The writer of this can bear testimony to his Christian and devoted life for the last nineteen years. He resided in Alabama in the fall of 1835, and joined the Talladega Church, in which I was a member, and Bro. Josiah Lawler, Pastor. I was chosen Pastor in Dec. 1836, and have lived in the most harmonious friendship with Bro. Jenkins to the day of his death. In many respects Bro. Jenkins was a remarkable man; he commenced the world an orphan boy, and was dependent upon his own industry and judgment, for his passage through this tempestuous life, and by the good exercise of which under the blessings of heaven, he not only won for himself a good name, but succeeded in the accumulation of a good deal of wealth, much of which he has already distributed to his poor relations; besides much liberality in general benevolence. In 1840 he gave the Baptist State Convention of Alabama, \$1500, for Missionary purposes; since then \$5000 annually for the last two or three years, about \$600 each. He has now left by his will, 4,000, to the Baptist State Convention of Ala. for the aid of missions. Thus our Bro. contributed for the last 14 years, to Missions alone, through the State Convention, over \$12,000. Also he was very liberal to Indian Missions, and Domestic Missions in the bounds of the Association with which he was connected.

But the African or colored People received his peculiar attention. He had been conversing with a man of color, who had been converted, he built a spacious house of worship, for their special benefit; and has endowed it with \$12,250. The interest of which to supply them with preaching, for all time. To carry out this design, the Talladega Church, has obtained a charter from the Legislature; and the property, with the endowment, has been conveyed to the church. The Rev. Dr. David Peckles was their first Pastor, who served them two years; since his removal from the County, they have annually chosen men as their Pastor. The interest of the endowment is equally divided between the Pastor, and some colored Preachers who supply them with preaching once a month; this population therefore, is supplied with religious instruction, twice a month at the African Church, and once a month at the Talladega Church.

Last Sabbath, (the third) was a solemn day at the African Church. The day before the mortal remains of Bro. Jenkins was deposited in the cold grave. It was communion day; and the first communion day since the house was built, that Bro. Jenkins was absent.

What a well-remembered day! One who was thought for there sat his nephew, William Jenkins Jun., who will be in future looked up to by him as their guardian, in the place of the founder of the Church.

Brother Jenkins, though very decided in the Scriptural peculiarities, which distinguished us as a denomination, from other professing Christians, was notwithstanding, very liberal in his feelings towards them.

In harmony with this feeling, the services performed at his burial, a Methodist and Presbyterian Minister were invited to unite with us. He was married three times. His affection and politeness towards his family were proverbial. His last wife is living, with whom he had lived about eleven years; and by her affection and consoling tenderness, and particularly in her watchful and sympathetic care over him in his last affliction, both were for herself a name, that will well pattern in the class of the renowned Matrons in sacred history. His only grandchild survives him. He was temperate in his habits through life; and never used that pernicious, useless thing called Tobacco; hence, he was always robust. On account of deafness, he sat in the pulpit with me for eighteen years, and I do not recollect ever to have seen him drop a word. No! his matron and a sense of propriety forbade it. From one who had been so correct, and so much in harmony with the spirit of the Gospel, we could scarcely expect anything else but that his end would be peace; such was the departure of our dear brother. A few days before his death, he desired to those about him, that there was no cloud, no fear, no dread of death about him. His confidence and trust in God firm and unshaken in the merits and atonement of the crucified Redeemer. After much suffering for about two weeks he fell asleep in Jesus; and no doubt is now reaping a large reward for all his toil in his Master's cause.

O. WELCH.

Kingston, Talladega Co. Ala. Dec. 1854.

SITUATION WANTED.

BY a gentleman who is qualified to instruct in the various branches of English, the classics, and also the languages and who has had several years experience in teaching. For further information apply at the office of the "South Western Baptist," Tuskegee, Ala.

Jan. 11, 1855.—46.

DISSOLUTION.

DRS. HODNET & HOWARD have this day dissolved the partnership heretofore existing between them in medical practice, and earnestly request those indebted to them to call at the office of Thomas S. Howard, Esq., where they will find their accounts ready for settlement.

Jan. 11, 1855.—46.

WILSON SAWYER.

Dentist and Manufacturer of Mineral and Incurable Teeth.

TUSKEGEE, ALA.

WILL continue to practice in the various branches of his profession in Macon and adjoining counties, and having equipped himself with an entirely new and complete assortment of instruments, both mechanical and surgical, he feels confident in assuring all who may favor him with their patronage, that his work will be executed in a style unsurpassed by any operator South.

Office on Broad Street, South of the Court House.

Dec. 7, 1854.

ly

Garden Seeds.

50,000 PAPERS of all kinds and

varieties. The largest assortment

ever offered in Tuskegee. Call at the Drug

Store—sign of the LARKER BLACK JAY.

—Also, Flower Seeds for the Ladies—a large

assortment.

H. G. FARRELL'S

CELEBRATED ARABIAN LINIMENT.

IT is an erroneous idea that disease cannot be cured except by taking large quantities of medicines into the stomach, in a great many cases much injury is done, although the disease in point be actually cured. The coats of the stomach by continued use of nauseating mixtures, frequently become so much disordered that the digestive function is seriously injured—the result of which is dyspepsia, nervousness, cholera, alternate diarrhea, and costiveness, flatulence, nightmare, &c., &c. Would it not therefore, be very desirable to possess a remedy, which being applied externally would excite the absorbents to increased action, and thus carry off through this medium, the deleterious principle which is the direct cause of the disease? Surely every thinking man will admit that this would not only be the most pleasant, but by far the safest and most efficacious mode of cure. The Arabian Liniment is composed of extracts from rare plants peculiar to Arabia. This great Liniment (which is now to be had of most respectable druggists and merchants in every town in the United States) is daily effecting cures which seemed beyond the power of medicine to control—consumption, rheumatism, and liver complaints in their first stages, nervous affections, indigestion, enlargement of the spleen, scrofulous tumors, goitre, &c., are frequently cured, and always relieved by its use. It is unopposed as an anodyne—relieving severe pains in a few minutes after its application, it soothes the irritated nerves, and produces that delightful tranquility so grateful to the nervous invalid. Sprains, bruises, wounds, burns, sore throat, chilblains, rheumatism, sun pain, &c., are speedily cured by it, and for nearly all ailments in horses or cattle, requiring an external application, it is an effectual remedy.

Look out for Counterfeits!

The public are cautioned against any counterfeits, which have lately made its appearance, called W. B. Farrell's Arabian Liniment, the most dangerous of all the counterfeits, because his having the name of Farrell, many will buy it in good faith, without the knowledge that a counterfeit exists, and who are thereby only doing their error when the spurious mixture has wrought its evil effects.

The genuine article is manufactured only by H. G. Farrell, sole inventor and proprietor, and wholesale druggist, No. 17, South Main Street, New York, to whom all applications for Agencies must be addressed. Beware you get it by the letters H. G. Farrell, thus—H. G. FARRELL'S—and his signature on the wrapper, all others are counterfeits.

For sale by Leonard & Jones, Tuskegee; Messrs Cunningham & Cole, Montgomery; Dupuy & Hamon, Nottulden; Green & Phillips, Leachapla; and by a regularly authorized agent throughout the United States.

Agents Wanted in every town, village, and hamlet in the United States, in which one is not already established. Address H. G. Farrell as above, accompanied with good reference to characterize responsibility. 46

La Place College, Ind. Inc.

LOCKLAND, ILL.

THIS Institution has long been in operation, and as it will open in January next with new and better appliances, the Board of Trustees feel great pleasure in again presenting it to the patronage of an appreciating public; and as the college is situated in a beautiful spot, and the location will amply satisfy the wishes of all who may commit their sons and daughters to its moulding and expanding influences.

Our teachers are graduates of the best Colleges in the country, and come amongst us, bringing letters of the highest commendatory character.

The course of literary instruction is extensive and thorough, comprehending everything necessary to expand the intellect, soften and refine the manners, and draw forth the kind affections of the heart. There is no boarding establishment connected with the Institution, the Trustees desiring it safer for the students, and more congenial with the feelings of parents, that as far as practicable, students should be brought to school by their parents.

The Institution is divided into three Departments, Primary, Middle, and College; and each Department includes two classes.

Primary Department.
Orthography (Town's) Reading (Town's), Geography Primary, Mental Arithmetic (Colburn's), Penmanship.

Middle Department.
English Grammar, Parsing, Arithmetic, Geography, continued, Rules of Reading (Porter's), Composition, History United States, Latin commenced, Vocal Music and Drawing.

College Department.
First Class, Junior.
Algebra, comp., Cicero's Oration, Natural Philosophy (Parry's), Physiology, Botany, Astronomy (Maitland's), Virgil in Latin, Meteorology, Rhetoric, Geometry (Davies' Legendre), Vocal Music.

Second Class, Senior.
Rhetoric, completed, Trigonometry and Mensuration, Moral Science, Intellectual Philosophy, Cicero de Officiis, de Amicitia, Horace, Geology, Natural Philosophy, Astronomy (Olney's), Chemistry, Sacred Theology, Criticism, Greek and Latin, &c. No extra charge is made for Vocal Music, it being adopted as part of the regular course.

This Institution is situated in one of the most healthy and desirable locations in the State—Board can be had near the Institute at \$10 per month.

Terms.
There will be two terms, the first opening the first Monday in January, 1855, and continuing 27 weeks; the second opening the first Monday in September, and continuing 15 weeks. It is of the utmost importance that pupils enter at the first of the terms.

NOTICE!!!

THOSE who are indebted on account of my

late business, are requested to pay up

before the 1st of January, 1855, as I am

leaving the State, and longer indulgence should not be

expected, and cannot be given without absolute

and serious injury to me. However much I may

and shall regret it, unless this call is heeded,

I shall be compelled to sue.

J. D. PORTER.

January 3, 1855.

46-34

Appointments for Elder F. Callaway.

Elder Francis Callaway will preach by divine permission at Auburn on Saturday night, Dec. 30th; Sunday, 31st at 11 o'clock, A. M., to the colored people at the Hawthorn house near Echo's Mill; on Tuesday, January 2d, 1855, at Society Hill; on Wednesday, 3d, to the colored people at James Tobert's plantation; on Thursday, 4th, at Good Hope Church, Russell county, and at night to the colored people on Friday, 5th, at Friendship Church; at night at John W. Starks' house; on Saturday and Sunday, 6th and 7th, at Cool Spring Church; on Monday, 8th, at Mount Lebanon Church; on Tuesday night, 9th, at Glenview, Barbour county; on Wednesday, 10th, at Rehoboth Church; on Saturday and Sunday, 13th and 14th, at Enon, Macon county; on Monday, 15th, at Mount Zion; on Tuesday, 16th, at Akersville; on Wednesday, 17th, at Sand Hills Church; on Thursday, 18th, at Union Springs; on Friday, 19th, at Town Creek Church; on Saturday, 20th, at Elizabeth Church; on Sunday, 21st, at Calabee Church; on Monday night, 22d, at Tuskegee; on Tuesday, 23d, at Concord Church; on Wednesday, 24th, at Pine Church; on Thursday, 25th, at Salem Church; on Friday, 26th, at Friendship Church; Tallapoosa county; on Saturday and Sunday, 27th and 28th, at Nottulden; on Monday night, 28th, at Auburn; on Tuesday, 30th, at Farmville Church; on Wednesday, 31st, at Sandis Church, Chambers county.

Minutes of Associations Wanted.

Will our brethren send a copy or 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.

TO THE PATRONS

OF THE

EAST ALA. FEMALE COLLEGE.

As Secretary of the Board of Trustees of the East Alabama Female College, I have been instructed to communicate to you the following resolutions:

Resolved, That the rule requiring the payment of all arrearages due for tuition, as well as half advance for tuition of the approaching Term, before any pupil will be received into the College, be suspended, until the end of the Term, and until the amount ordered by the Board, and that notes for such arrearages, and advance payments be required where the money is not paid.

The above resolution was passed to meet the exigencies of the college, to the rise of allusion as tuition, and of infant mortality, 28 x a. = 250 A. B. Just published. Price 85c. Sent by mail, postage paid, for \$1.

GEO. PARKS & CO.,

Charleston, S. C.

Nov. 17-1m.

REMOVAL.

THE subscriber having removed over to the premises formerly occupied by Mr. Donaldson as a Coach Manufactory, until he can rebuild on his own lot, returns his sincere thanks for the liberal patronage he has heretofore bestowed upon him, and the citizens of Tuskegee and its vicinity, and especially requests a continuance of the same. The Blacksmith shop is now in readiness for any work that may order, and the wood shop will shortly be under way. Having saved from the fire several finished and unfinished luges, and erecting shortly a new one, he trusts to be able to furnish a large amount of work from the north, and also a handsome light carriage, he offers them at very reasonable prices for cash.

January 4, 1855.—47.

WILLIAM W. BLISS & CO.

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lege will be charged only half price.
Tuskegee, May 18, 1854. **POSD & LONG**
COLD PRESSED CASTOR OIL, one gal
just received at a large Black Store.
October 12, 1854. 224