

SOUTH WESTERN BAPTIST.

HENDERSON AND
H. E. TALLAFERRO, EDITORS.

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.—Act IV, 19.

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SOUTH WESTERN BAPTIST.
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BY
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PROPRIETORS.

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friends, the warbling of birds and the sublime roaring of the cataract. These were established, fixed and unalterable laws to control the natural world. Man was created in such a relation to these laws that any violation on his part is attended with pain, while a strict observance of them, invariably secures pleasure and delight. For example, it is the law of our constitution that gluttony will inflict pain and disease, while temperance and exercise produce health and the pleasing consciousness of a happy existence.

We are informed furthermore, that God breathed into man a living soul, and it is in this light that he may be said, more especially, to have been created in the image of God. It is in this relation that man became so peculiarly the object of Love, and it is in this attitude that we shall now contemplate him. We have endeavored in a summary way to show, that nature and all her works have been constituted with a view to the happiness of man: that this happiness depended upon the observance of those unalterable laws which God had established for the order and control of the natural world. As man originally issued from the hands of his maker, he was perfect, and we have every reason to believe that order and harmony prevailed in every part, until sin and all its concomitant ills, marred the fair face of creation and brought into the world, death and all our woes.

The first human pair, we learn, were placed in a Paradise, where bloomed and blossomed in immortal vigor and youth, every joy that could contribute to their comfort and happiness. The garden was watered with limpid streams that mirrored upon their glassy surface every variety of fruit tree and fragrant shrub, exhaling odor and freighting the air with their delectable sweets. Every variety of beast and bird and reptile, inhabited this Elysium, the majestic lion and the docile lamb slumbered beneath the same canopy of interwoven shade: the plaintive dove cooed her melancholy lay, prophetic—The wily serpent dragged his slow length along the breaks, that bordered the streams and fountains of this lovely spot.

Then pride was not, nor arts that pride to aid. But man walked with beast, joint tenant of the shade. Listen to the language of Love to this paragon of creation; "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat: for in the day that thou eatest thereof thou shalt surely die." Thus we perceive, a law was given to Adam, to the violation of which was annexed the penalty of death. This moral law was no less binding in its obligation upon our great Progenitor, than the natural law, of which we have spoken, and which was necessary to his physical comfort. He was permitted to eat of the tree of life and enjoy immortal vigor and happiness. His will or his word depended upon his own choice. Infinite love had contrived every blessing and placed it within his reach. Obey and live, or eat and die. Divine love executed every thing that infinite wisdom had contrived, for the glory of man. Love had accomplished its mission. God was under no obligation to shower upon man all this profusion of blessings; for it is impossible to conceive of obligation in him who was from eternity, and who had no superior. It was the act therefore, of his great love to man. Hence the debt of gratitude which the creature owed to the Creator. Man was brought under obligation to love, serve and obey his maker. O! that the veil that concealed the future had been lifted, and he permitted to look down the vista of coming ages and behold the consequences, which transgression has entailed upon his posterity! Thoughtless and guilty man! Little did you imagine that the simple plucking of an apple in violation of God's law, involved such weighty and momentous consequences! Could you have had poured into your mental vision, that God himself, in human form, bleeding and dying upon the Roman cross and suffering all the pangs of excruciating torture to atone for your folly and rashness: could you have witnessed the misery and howlings of despair that now come up from the land, me thinks, you would have stood aghast at the spectacle, and recoiled with horror from the perpetration of the deed! Could Adam's descendants form an adequate conception of the great fire which a little matter now, sometimes kindleth, they too, would shrink from the commission of acts, which often disgrace humanity,

and from the violation of laws, designed for their good. "Despise not the day of small things." God has required obedience to his laws, and this is a sufficient reason why they should be obeyed. He alone can trace the ultimate consequences of our acts with unerring certainty. The transgression of his law is sin, and the nature of sin is to produce evil and confusion in the moral world, and after death, pain and misery, of which our finite minds can form, a very inadequate idea. Adam transgressed the law, which was given him in Paradise for the regulation of his conduct and thus rendered himself amenable to God's justice. "With God there is no variableness nor shadow of turning." He is the same yesterday, to-day and forever. He had said, thou shalt surely die in the day thou eatest thereof. God could not be just and withhold punishment. The honor and glory of heaven must be vindicated, and the rebel man suffer condign punishment. But hark! The news of man's fall reaches the mansions of bliss. I imagine, the sad intelligence checked for a moment, the bal-lelujahs of the heavenly host; and that a shadow, if possible, passed athwart the celestial horizon, as when a cloud obscures the sun. God proclaims throughout heaven his vengeance suspended, until it can be ascertained whether any one of the angelic choir, will step forward, and bearing the mean load of man's accumulated guilt, die in his stead, and thus satisfying offended justice, enable his creature to escape the inevitable doom which his guilt must otherwise have sealed.

To be continued. A. L. H.

The Sin of Covetousness.

MR. EDITOR:—I have been of opinion that the sin of covetousness is in point of Christian morals, generally overlooked by preachers of all classes.

There is no one of our Lord's injunctions which speaks in a plainer or more explicit tone than this: "Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures in heaven." I have heard hundreds of sermons from preachers of the gospel upon other sayings of our Lord, but I never heard of a single discourse upon this. By this general silence I learn that, in the opinion of Christian ministers generally, this particular injunction of our Lord, among the English people, is not needed. Some passing allusion, or brief reference to it, I have occasionally heard; but coupled with such explanation and qualifications as went to show that our Lord did not really mean what his words seem to imply.

The apostles followed their master. Paul, in all his epistles, denounces covetousness as a kindred sin to uncleanness or idolatry. John, Peter, and James, all use the strongest language. "Filthy lucre" is a common expression with them. The abhorrence which they seem to feel is a feeling which is very rarely met with among Christians. Yet if we saw things in the light of heaven, we should feel the same disgust at this "filth" as they did, "hating even the garment spotted by the flesh."

The apostles never wrote an epistle without denouncing covetousness. When do we hear like denunciations now? I mean that every preacher, under all circumstances, should denounce the love of money. In some congregations, cautions against petty dishonesties would be more in place, but among prosperous people continual warnings against the love of money are needed. When do we hear such? In my whole life I have never heard one faithful sermon of this kind.

One of your correspondents seems to imagine that the accumulation of money is a good thing. But our Lord teaches that it is a bad thing—an unwise thing—a foolish thing. He explains to us that it is not prudent. Treasures laid up on earth are in an insecure place; they cannot be safely kept. Lay them up in heaven, he counsels, for there they will be safe.

How constantly do we see this warning realized. Thirty years ago I had a neighbor who, in his last annual inventory, summed up his possessions to a total of \$3,750,000. He felicitated himself on his wealth, and when he died his neighbors admired the pile of gold which he had left behind.

Where is it now? Three connexions divided it among them. Two of these have already failed in business, one of them disgracefully. The third is still in good circumstances, but the problem of success is yet to be solved, and in one respect, it is still very doubtful,—

But a half a million out the three-quarters has been already lost.

On the other hand had a Christian man laid out in faith, \$3,000,000 of it on Christian objects, what a treasure in heaven he might have laid up.

There was a word of practical wisdom in the epitaph which one of old wrote for himself:

"What I gave that I have:
What I spent that I had:
What I left, that I lost."

Surely this is the practical truth, which Satan strives to prevent us from seeing. If God has given me the means I may take a journey to the Lakes, or to Switzerland, and may improve my health, delight my eyes, and gain profitable knowledge and some devotional meditation. I can look back on \$100 or \$150 so spent as not unwisely employed. Still better, if \$300 had been given to employ a city missionary, or to educate six poor Hindoos. Here the bread cast upon the waters may be found after many days. "What I spent that I had: what I gave that I have."

But what if the \$150 or the \$300 had been invested? What if the treasure had been laid up on earth contrary to our Lord's advice. Why, then, a day will come in which I must lose it.

The wisdom of the children of this world is great, up to a certain point.—But, at that point, it becomes the greatest folly. Few men, if any, will deny that this life is a journey; that we occupy the body as a vessel, which is carrying us to a land where we shall dwell forever. Yet, if this be so, what sort of conduct is it, in beings calling themselves rational, to collect together a heap of treasure, in or about the vessel knowing that when they land they must leave their hoard behind; and to take no care to send any treasure before them into that land into which they are going to live. Supposing, as we must suppose, that souls are conscious after the death of the body—what must be the feelings of that man whose soul has been wrapped up in his hoards for fifty or sixty years, and who suddenly finds, as he steps out of the vessel on the shores of the eternal world, that he is penniless; for that treasure, which he has spent his life in accumulating, has been left behind! The vessel has sailed away his treasure was in it, and he stands upon the shores of that land where he must stand forever, without a single farthing! "What I left, that I lost!"

No, our Lord's counsel was not merely figurative, or romantic, or exaggerated. It was plain, sound common sense. And so men regard it in worldly things. If a man has determined to dwell for the rest of his life in Australia, he re-mits, before he starts, the bulk of his property to that country, in order that when he reaches it he may find house and substance ready for him. Our Lord plainly teaches those who have wealth to take a similar course. "Make to yourselves friends of the mammon of unrighteousness that when ye fail, they may receive you into everlasting habitations."—London Record.

An Apostolic Ministry.

The true ministry will, to the end of time, find its model in the early heralds of the kingdom of Christ, and will also find that in proportion as it possesses the same elements of power, faith and activity that they had, it will be useful and efficient. It is not safe to lose sight of the principal object which the apostles contemplated, and for which they labored—the salvation of souls; as by such an indifference preaching would be aimless, or be practiced only as a form and for fashion. Nor, indeed, must the pulpit become a mere seat or desk for dogmatists, or a rostrum for the propagation of mere sectarian tenets, but a watchtower, to guard the souls of men from danger. Nor should it become the mere exponent of philosophical theories, the place from which new forms of poetry emanate, or from which fashion derives its modes. It should be apostolic, and its tone and doctrine biblical. Christ should be the central light of all its themes; its promptings and motives the glory of God.—God is not glorified merely in a fine organ nor in splendid sanctuaries—in mere oratory, nor by immense congregations, and all of which may exist in combination, and yet the worship offered from amid them be only as the sounding brass and the tinkling cymbal. The people must feel the truth and know it. The minister must declare the whole truth, and nothing but the truth. He must preach Christ and him crucified, and weep between the porch and the altar, crying mightily for a harvest of souls, and for the teachings of the Spirit of God. Otherwise he will labor in vain.—Watchman & Reflector.

Extract from Spurgeon.

THE YOUNG WHITFIELD OF ENGLAND.

See the young man—running to Christ; kneeling at his feet, and lifting heart, voice, vision, in one impassioned prayer! What cares he for the gaping crowd? What cares he for a scornful world? What cares he for anything—but Christ, and duty, and eternal life? Noble youth! Magnanimous! High minded! High-hearted! He looks like a man—every inch—aye, every thought, a man! And what is so sublime as a man—a real man—a true man! Comparatively, it is nothing to be rich—nothing to be a ruler, but, to be a man; a genuine man; a God-like man; O! that is something! nay, that is everything! Some declaim loftily of angels and archangels, cherubim, and seraphim; and, in its place, such eloquence is well; full of inspiration and elevation. But, the true man has no ambition to be else than man. It was not by the angels that the glory of God was revealed; but, by man! Their shadowing images were suitable symbols in the sacred seclusion of the Holy of Holies; but "the light of the knowledge of the glory of God," shines forth to the world, "in the face of" the man "Christ Jesus." Neither is it by the angels that the sovereignty of the world is exercised; but, by a man! Their ministry, however exalted, is only a ministry; the thrones are not theirs! The Throne of Grace, the Throne of Judgment, and the Throne of Glory, are all the thrones of a man; even of him "in whom dwelleth all the fullness of the God-head, bodily." Behold, then!—if I may so speak with due reverence—behold these two Young Men! The Perfect Model, the Model Man, and man praying to be like him, that he also may be perfect! O surely—if it be divine to possess perfection, it is only less than divine to desire and seek it! Such is the first scene!

But, there is yet another! See the suppliant arising from his knees! See him!—recreant to duty; declining eternal life; and turning his back on Christ! See him! withdrawing from the crowd; silently, slowly, drooping his head as he goes. See him! quickening his steps, as he still farther retires, yet without turning, quickening his pace again! Not a woman hissed, not a man scoffed; not even a boy hooted as he left. The dewy eyes of Jesus sent only their softest glance of pity after him. And yet, the farther he goes, the faster he goes, as if his path were haunted! It is haunted! Shame—with down-cast and blushing countenance! Sorrow—pale and tearful! Remorse—haggard and wild! Fear—quick and tremulous—and Despair—with calm, cold dim eyes! These haunt his path, and ever will! Nor these alone, for some minion of the Arch Deceiver will henceforth hold him in special keeping; and to complete the horror of this forfeiture, when Shame, and Sorrow, and Fear, and Despair shall compose their ghastly circle around him, this fiend will teach him to boast—like a drunkard; and smile like an idiot; and dance like a harlequin; and chuckle and jabber like a maniac; until even those "cold, calm, dim eyes," shall fall to subdue him.

And what now? Is he a man—a true man? What a man—and faithless to his destiny? A man—and faithless to his God? No—never! He is only a ruler; a rich ruler. That is all! And a very little thing it is—as heaven, earth and hell all bear witness; the commiseration of the first, the scorn of the second, and sport of the last.—He is "sad"—is he? "Sorrowful"—is he? And even "very sorrowful"—is he? Why? Because he is "very rich," has "great possessions." Great possessions? Are they great? Great indeed! A pile of stones, a lot of dirt; a bag of metal! Or if you prefer poetry to philosophy—a palace—a domain!—a treasury, filled with gold and silver, and precious stones! These are great possessions—are they? How great? Great as the benedictions of the poor? Great as the blessing of heaven? Great as the treasure in heaven? Great as eternal life? And he esteems them! Nay, he esteems them greater—and refuses to exchange them for all these! O said I not well—he is no man—he is only a ruler!—a rich ruler! Nay, is less than this—far less. Rich! Why he is the veriest pauper destitute of the love of God, of the love of man, and the hope of glory. A ruler! Rather, he is the vilest slave; without self-dominion, and therefore disqualified for the government of others. What! has he dwindled in thidistance?

Is he out of sight? Alas for him! He lacks everything; and he has gone to prove by bitter experience, that as sure as it is divine to possess perfection, and the next thing to divine to desire and to seek it—it is devilish and damning to despise it!

In Union there is Strength.

It has been sneeringly said "that the Baptist form of church government is fit only for heaven; that it is too simple and easy for earth." We hail the intended reproach as a high compliment. The Church of Christ is composed of candidates for heaven, of the professed "sons and daughters of God Almighty," who ought to be "a law unto themselves," and therefore to need few or no external laws. We glory, therefore, in the independence of our Baptist Churches. They "call no man master," and are responsible to the great Head of the church alone. The only thing needed to make their form of government perfect is true piety in each individual member. Where this exists, "love is the fulfilling of the law." Each is animated by a sincere desire to promote the spirituality, peace and happiness of his fellow members, the prosperity of the church with which he is connected, of every sister church, and of the cause of Christ throughout the world. Where this does not exist self is the idol before which everything else is prostrated. His own plans must be adopted at all hazards; his own church must prosper, let others suffer as they may; his own happiness must be consulted, let the cause of God languish and decline.

We will not deny that there are dangers connected with the individualism and independency which are the peculiar glory of the Baptists. They may be carried too far, and result in destroying that unity of feeling and effort which is indispensable to success. The only safeguard against these dangers is to be found in broad Christian views of duty, and hearts filled with devotion to one common Master. It is well for each church to stand alone as to ecclesiastical control. It is well to repudiate the dominion of any "Lords over God's heritage," whether called Bishops, Synods, Conferences, Assemblies or Popes. But it is not well for each church to stand aloof from its sister churches, perhaps struggling with formidable difficulties and unable without friendly sympathy and aid to withstand the current. It is not well for the different churches each to pursue alone its own plan of extending Christ's kingdom, without co-operating with others.

There are many objects which cannot be so successfully gained except by such co-operation. They extend over so wide a field or require such a large expenditure, and so many laborers to carry on the work that no one church can possibly prosecute them with efficiency. This has been generally acknowledged with reference to Foreign and Domestic Missions, the circulation of the Bible and religious publications, and one or two other objects. But there are other objects of great importance in which the adage "In Union is strength" will be found equally true.—The disposition to independent action has given rise to the multiplication of many more agencies for doing the same work than are needed. Thus each State or section of a State must have its own college—however poorly supported, with few students, an almost starving faculty, and kept alive only by perpetual begging, when by uniting with other States, a noble institution of the very highest class might be secured, with no greater expenditure. Each State also must have its own religious paper, though it can barely exist, in a very feeble condition, and with a meager subscription list, when by combining with others, its income would be large enough to make it a powerful and influential journal. We are glad to see that Southern Baptists are beginning to feel the folly of this course, and that there is every probability of establishing, ere long, a Theological Institution for the whole South, not for a petty contracted portion of it. Such a school will be worth twenty of the little starveling affairs which otherwise would be springing up in different States, monopolizing much of the best talent in the land as Professors, and furnishing the churches perhaps one student a year for each Professor.

What is wanting in reason upon an argument, is too often supplied by age. Error is always dangerous, it cannot be harmless.

The Holy Comforter.

SELECTED.

To know the Spirit as a comforter—to experience his tenderness and sympathy, his kindness and gentleness, we must be placed in those peculiar circumstances that call it into exercise.—In a word, we must know what sorrow is; and to know what true comfort is, we must receive it from the blessed and eternal Spirit, the comforter of the church.

The God and Father of his people foreknew all their circumstances. He knew he had chosen them in the furnace of affliction, that this was the peculiar path in which they should all walk. As he foreknew, so he also forearranged for all those circumstances. In the eternal purposes of his wisdom, grace and love, he went before his church, planning its history, allotting its path and providing for every possible position in which it could be placed so that we cannot imagine an exigency, a trial, difficulty, or a conflict, but is amply provided for in the covenant of grace. Such is the wisdom, and such the goodness of God towards his covenant family!—Winslow's Inquirer Directed.

BESIDE OF A DYING BELIEVER.—Let us pause a moment at the bedside of a dying believer, and mark the marvelous power of the Bible as manifested in the hour of nature's extremity—that hour so near to us all, and so big with indescribable solemnity—the hour when heart and flesh shall fail us, when every earthly anchor shall be weighed, and every earthly joy shall fade—when we must go forth all alone through the valley of the shadow of death into the dread eternity beyond. In that awful hour, surely it is only truth that can stand; it is only what cannot be shaken that will endure.

Search the records of the closing scenes of God's saints, and find, if you can, an instance of one who bewailed at that crisis that he had trusted the Bible—find, if you can, one whose dying breath testified that he had believed a cunningly-devised fable, which had proved as a bruised reed when he leaned upon it in his agony. I have read and heard of, yea, and witnessed, not a few who bemoaned, with bitterest regret, that they had not more prized and obeyed the Bible; but I never read, nor heard of, nor saw one who believed that he had too much valued, followed, and magnified it.

Many a time has it crowned the death-bed with a light from heaven, converted the flames of martyrdom into a chariot of triumph, and swallowed up death in victory. The testimony of the dying surrounds the word of God with a halo of glory; countless are the clouds of witnesses which attest its power! What should we do in the terrible hour without the lamp of life, the charter of salvation, the title-deed to heaven?—Hugh Stowell.

THE TRUE CHRISTIAN.—It is impossible that any should be true members of Christ without being in some degree conformed to his image, for they are called in Him, according to the purpose of God; this being His will, and therefore His eternal purpose, even our sanctification. After this manner St. Paul exhibits the golden chain of salvation. We know that all things work together for good, to them that love God, to them who are the called according to His purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate; them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified! There are none glorified who are not previously justified through faith in that blood that cleanseth from all sin; none are justified but those that are called to God in Christ; none are called according to God's sanctifying purpose, who are not members of that body, the spiritual church, that from all eternity was predestined to be conformed to the image of his Son; and the church has not been predestined to glory, without a full foreknowledge in the wisdom of God, of each separate member, that should enter into its constitution. With the divine decrees we can have nothing further to do. We are placed in a state of salvation, in that body whose path of holiness has been decreed from everlasting. Sufficient have we to think of, if, in that strait and narrow path, we have grace given to us, as unworthy members of Christ's body, to work out our own salvation with fear and trembling.—Rev. W. W. Harry.

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, DECEMBER 11, 1856.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have consulted, we have concluded to publish a medium course between the cash and credit systems. We shall hereafter retain the name of *South Western Baptist*, as may not promptly pay in advance, over and over, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

Local Items.

There is a good state of religious feeling in the Baptist congregation in this place. Elder J. K. Barry, of Illinois, is yet with us. On Sabbath, 7th inst., the pastor, Mr. Henderson, baptized three young ladies of the East Alabama Female College. The meeting is still in progress, and may continue for some time.

REAPPEARED.—The Macon Republican which was blown up and destroyed in our late fire, made its appearance last week in a new dress—vastly improved.

UNMERCIFUL.—A bachelor in Blackwood defines a Ladies' Club to be, "the latest means devised for the murder of time—and reputations."

CHRISTIAN REVIEW.—New York.—Just as our paper was made up, we received an advertisement of it for our paper; to which the reader is referred in our advertising columns. We shall notice the work next week.

Brownwood Institute.

This far famed School has lost none of its fame and energy by getting into the hands of Messrs. Hooten and Cox, its present proprietors. By reading their advertisement in another column, it will be seen that they have added two gentlemen of distinction to the Faculty; and are now fully prepared to give young men advantages, inferior to no school in the South.

It affords us pleasure to impart information in regard to our Schools of learning; and we hope brother D. C. Williams, late of Chambers county, Alabama, will excuse us for publishing the following extract from his private letter to us. We are gratified to learn that the Mississippi Baptist College, at Clinton, Hinds Co., is in a condition so prosperous. The energetic Trustees will, no doubt, soon secure the services of an able President.

"I am now Professor of Mathematics and Natural Philosophy, in the Baptist College of Mississippi. We have about one hundred students in all. The College has an endowment at present of about ninety-five thousand dollars, which in the course of a few months will be raised to 100,000. The Trustees have an efficient agent in the field, and his calls are pretty liberally responded to.

Clinton is a village of five or six hundred inhabitants, situated in a broken, healthy portion of the country, on the Railroad leading from Vicksburg to Jackson. There is a great deal of wealth about here. I am very much pleased with my situation.

There is also a Female College at this place, which is in a flourishing condition.

We have no President yet, of our Male College. Professor Mell of Geo. was elected, but declined to accept.

Yours truly,
D. C. WILLIAMS.

Hints.

1. Some persons bore you prodigiously by endless repetition and illustration. Their little idea pleases them so well, they dress it in every possible form, and show it to you, endlessly. Such people should take John Foster's advice. "Give me," says Foster, "the man who will throw his cue at me at once, and let me unwind it; and then show in his hand another ready to follow."
2. If it is true the child is an index to the man, judging from what we daily see, there is an unpromising generation, in point of morals, rising up. On seeing an extremely depraved child, Foster remarked, "I never saw so much essence of Devil put in so small a vessel."
3. In this book-making age, how appropriate is the following from the same man of great thought. "In books, one takes up occasionally, one finds a consolation for the impossibility of reading many books, by seeing how many might have been spared. How little there is new or striking in them. Might not all the sermon books, for instance, in the English language, after the exception of three or four dozen volumes, be committed to the fire without any cause of regret? Why should a man except for some special reason, read a very inferior book, at the very time that he might be reading one of the highest order?"

Associational.

THE TUSKEGEE ASSOCIATION convened for its eleventh annual Session with the Pine Level, Church, Macon county, Ala., Sept. 19th 1856. Elected Elder DAVID B. CULBERTSON, Moderator, and CULLEN A. BATTLE, Clerk.

Baptized 138; net increase, 104; total 3,512. Twelfth session of the CENTRAL ASSOCIATION was held at Friendship Church, Coosa County

Ala., including the first Sabbath in October, 1856. Elder JOSEPH BANKSTON, Moderator, G. E. BREWER, Clerk.

Baptized during the year, 180; net increase 7; total membership, as reported, 1,969.

ECCLIA ASSOCIATION held its Second Session with Mount Zion Church, Macon County, Ala., October 11th—14th, 1856; W. W. BATTLE, Moderator, P. M. CALLAWAY, Clerk.

Baptized, 175; net increase, 148; total, 1,493. We could say much for the energy and liberality of the above Associations, but forbear.

Power in the Pulpit.

Preaching the gospel is the great instrumentality which Jehovah uses in the conversion of sinners. It is the "rod of his strength," which he put in the hand of his Son, when he placed him at the right hand of power. Why is not that "rod of strength" more effective in the hands of ministers of the holy Jesus, in their weekly ministrations? It is the "power of God and the wisdom of God," and yet in the hands of his servants it is weak and ineffectual, often, in subjugating sinners to the "obedience of faith."

The failure, then, is to be attributed to the preachers of that Gospel, to those who use that rod of strength. They are too weak to wield it. A minister is a weak man—too weak to wield the mighty weapons of the gospel unless he is pious—yea more, spiritual. The Holy Spirit must be in his heart, before his preaching will be effectual to the conversion of sinners.

A minister rises in the pulpit, and tells me to feel for, and weep over sinners. I respond in my heart, "sir do you feel for, and weep over them?" He tells me to work for the conversion of sinners. I respond, "sir feed me well with the pure milk of the word, and I shall then be able to work." And so on.

We need more power in the pulpit, but we shall never have it, till ministers have more power with God. Talk about your learning, it is good in its place; but away with it, if it is to supplant spirituality in the ministry—power with God.

We close this article with a paragraph from an able article in the October number of the Christian Review, New York, on the subject, and commend it to all, particularly to ministers of the Gospel.

"If we would see a revival of the power of the pulpit, we must see first a revival in the piety of those who occupy it; and when this is the case, he that is feeble among us, shall be as David and the house of David, shall be as God, as the angel of the Lord before them. Our own personal religion is the mainspring of all our power in the pulpit. We are feeble as preachers, because we are feeble as Christians. Whatever other deficiencies we have, the chief of all lies in the heart. We live under the dispensation of the Spirit. God blesses duties performed in the Spirit in which they are appointed. This is the economy of the gospel of his grace. We go forth to our labor, but not alone. God is with us. To us are given the keys of heaven and of hell. How awful the responsibility! We stand between the living and the dead. How solemn! In a valley of dry bones we prophesy, but God, whose voice the dead shall hear, says, Come forth. The spirit of life enters into them. They live, emancipated, free, forever free. They shine; in all the glory of their renovated nature, they shine. They are stars in the crown of our rejoicing; stars, set in the Savior's diadem, beaming there with a lustre which will not fade when the sun is turned into darkness and the moon into blood."

Explanations.

Many passages in the Bible would be easily comprehended, if Eastern customs, phrases and proverbs were better understood by Western people. Take a few examples:

The ploughers ploughed upon my back; they made long their furrows. Ps. 129, 3.

"The enemies of Israel cut their backs, as ploughers cut the soil." (*Dr. Boothroyd*.) When a man is in much trouble through oppressors, he says, "How they plough me and turn me up! All are now ploughing me. Begone! have you not already turned me up?" "Alas! alas! my enemies, nay, my children, are now ploughing me."—*Roberts*.

Here is a passage much admired for its beauty and the precious ideas it contains:

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. Ps. 91, 1.

To say a person is under the shadow of a great man, means he is under his protection. "Oh, my Lord, all the people are against me; they are pursuing me as the tiger; let me come under your shadow." "Ay, ay, the fellow is safe enough, now he has crept under the shadow of the King." "Many years have I been under the shadow of my father; how shall I now leave it?" "Gone, forever gone, is the shadow of my days," says the lamenting widow. —*Roberts*.

Easily Excited.

It is asserted and generally believed, that Southern people are more easily excited than Northern. We think the assertion is without proof. We have, during this year, watched the two sections in regard to two matters of general interest. Before the nomination of the candidates for the Presidency, there were more revivals at the North than

at the South. Afterwards it was reversed. During the warmest time of the contest, there were but few revivals at the North, or the religious papers were so busily engaged in freedom shrieking, they did not report them. While at the South, the churches enjoyed a rich revival season all the time. We have never known Southern churches more refreshed than they have been this year. The Presidential canvass excited them but little. We are gratified to see, since the election, Northern papers are reporting extensive revivals. They have left off shrieking about Free Soil and Fremont, and have gone to preaching and praying, and the Lord is blessing them.

But that worthy correspondent of the *Examiner* may still insist, it is because there is more of "the elect" at the South. Be it so; we only state facts.

Be Strong in the Lord.

Christian, as long as you are debating the question of your acceptance in the Beloved, you will be weak and unable to work efficiently in the Vineyard of the Lord. The time you spend in looking for something in yourself to commend you to a holy God, devote it in looking steadfastly at the exalted Jesus, at the right hand of God, and your faith will be strong, and the peace of God that passeth understanding will be in your soul, as a well of water springing up into everlasting life. Look out of yourself to Jesus, the only remedy for the polluted and vile. He is your wisdom, righteousness, sanctification and redemption. Believe with your whole heart all the facts and truths concerning him; and all the promises he has made for your encouragement, and you will be strong in faith, and give glory to God like Abraham, the father of all men of faith.

Then you will be able to work for him in his glorious cause. Strong food makes strong men. The belief of the great facts of the gospel, with a strong and vigorous faith, will make you an efficient laborer in the kingdom of God. For the sake of your peace and happiness; for the sake of the cause of God, which you surely love dearer than life, give God your whole heart, and Jesus your supreme love and adoration. Be not afraid to trust in Jesus. He died for your sins, and rose for your justification. Christian, look up! Continue to look up!

"On, Stanley, On!"

For several weeks the "True Witness" has been missing from our exchanges; and just as we were about to give it up, as having in a pet cut our acquaintance, it appeared, and behold! three distinct articles devoted to our benefit. Well, we greatly preferred that to a final, "good bye, sir!"

We have space to notice briefly but a single item in one of the articles, in this weeks paper. By the way, our friend won't answer to the charge of inconsistency we preferred against him, for communing with denominations who are errorists, according to the Presbyterian Confession of Faith, so we will have to let him pass, on that point. We will extract his catechetical sentence, and answer it:

"If he has forbid our communing with those with whom he communes, let us have the book, chapter and verse, where the command is to be found."

Of course he means the Bible; if so, we frankly confess he has imposed upon us a hard task. For none of the Sects to which he alludes had existence when the Bible was written, and of course the word of God knows nothing about them, by name. Christ and his Apostles did not legislate in regard to modern sects which now exist, that were not even spawned in their day. Our friend has assumed in the question he propounds that they had existence, which he should first prove before his query is pertinent. A Universalist might ask him the same question. We say not this to evade the question. The word of God knows but one church, and that one church whether it be Presbyterian, Episcopal, Methodist, Baptist, Roman Catholic, or any other, should ignore all the rest as *gospel churches*. If this is "High Churchism," make the best of it.

We will now turn catechist. Contemporary, show us the "book, chapter and verse," why you don't commune with Campbellites, Unitarians, Universalists and Quakers?

Self-examination is necessary to soul prosperity.

Publication Notices.

SHELDON, BLAKEMAN, & Co., sent us the following notice:

A NEW VOLUME.—Sheldon, Blakeman & Co., publishers, 115 Nassau street, New York, will shortly issue a second volume of the sermons of the Rev. C. H. Spurgeon, of London.

The publishers, in announcing a new volume of these popular sermons, are gratified in stating that they will be published under the sanction and with the supervision of the author, with a Preface by himself, and to contain a fine steel portrait, from an ambrotype taken expressly for that purpose.

GRAVES, MARKS & RUTLAND, Nashville, Tenn., have forwarded us another copy of that popular work, "Theologia Ernest, or the Heroine of Faith," which we noticed when first issued. It is going through editions rapidly, without the least diminution in popularity.

We are again in receipt of the SOUTHERN BAPTIST REVIEW, for September and October 1856. Reviews like all periodical publications have to form a character, and work their way to public favor. The one before us now is No. 5 of Vol. II; and we presume no Review of its age has progressed towards manhood with greater

modesty. The way to make a work of the kind what it should be, is to sustain it well, enable the Publishers to employ the best talents in our country to contribute to its columns.

ALABAMA ALMANAC FOR 1857.—Messrs. Barrett & Wimbish, of Montgomery, Ala., have issued 10,000 copies of the above work for gratuitous circulation. It is the first effort of the kind, we think, which has been made in our State; and we can truly say, for neatness and taste, we have never seen it excelled in the Almanac line. It is not only creditable to the enterprising Publishers, but also to our State.

We take this occasion to say, that Barrett & Wimbish, as Book and Job Printers, are not excelled in the State.

American Cotton Planter and Soil of the South.

PROSPECTUS.

The Editor and Proprietors of the "AMERICAN COTTON PLANTER" having purchased the "SOIL OF THE SOUTH," take pleasure in announcing to the patrons of both Journals, and to the friends of Agricultural Improvement in the South and South-West, that with the January Number for 1857, will commence the publication of the American Cotton Planter and Soil of the South, united, in the city of Montgomery, Alabama.

In thus uniting the publication of these two Agricultural Journals, we have secured the services of Col. CHARLES A. PEARBODY, as Horticultural Editor, whose reputation, both as Editor and practical Horticulturist, is too well and widely known to require additional commendation at our hands.

With the efficient aid of Col. Peabody, in the Horticultural Department, Dr. N. B. Cloud, the Agricultural Editor, confidently assures the patrons and friends of both papers, thus united, that the "AMERICAN COTTON PLANTER" and "SOIL OF THE SOUTH" shall be a

MODEL SOUTHERN RURAL MAGAZINE. Devoted to Improved Plantation Economy, the advancement of Southern Horticulture, with Manufactures and the Domestic and Mechanic Arts. In short, it is the intention and will be the studied desire of the Editors and Publishers of this Journal to make it, in its several Departments, the plantation and fireside companion of every family and industrial man in the South.

The Cotton Planter and Soil, will be published monthly, in magazine form, containing 32 pages, Super-Royal Octavo, stitched, trimmed, and neatly covered, with an advertising sheet of sixteen pages.

TERMS.

One Copy one year, in advance \$1 00
Six Copies, one year, 5 00
Twelve Copies, one year, 10 00

Subscriptions should commence with the volume. As we shall keep no accounts, the cash must invariably accompany the order.

All orders for the paper must be addressed to UNDERWOOD & CLOUD, Montgomery, Alabama. All communications for the columns of the PLANTER and SOIL should be addressed to Dr. N. B. CLOUD, Montgomery, Alabama.

Newspapers throughout the South and West, friendly to this enterprise, will confer a favor by copying this Prospectus a few times.

Our exchanges will please hereafter direct to Montgomery, Alabama.

Communications.

For the South Western Baptist
Truth and No Fiction.

THE LAST HALF DOLLAR.

The writer of this brief sketch aims not at a reputation as an author in giving the following history. She is a missionary at heart, and would willingly give her influence, though a mite it may be, to the advancement and spread of the glorious gospel. And, dear reader, if after having read the history of the last half dollar, you are aroused to greater effort, and your willingness to give both your influence and your money to speed the truth on its errand of love and carry the news of redemption to the land of idolatry, the writer will have accomplished all she aims at.

Early in the Fall of 1845, as the declining rays of a September sun were casting their parting radiance over a prairie landscape, a carriage was seen wending its way slowly up a gentle ascent to the residence of a prairie planter. Having arrived, there alighted a young man of prepossessing appearance, who had sought the far West with his young wife, in quest of honor and fortune. As he assisted her from the carriage, (a hired one) a close observer might have marked the traces of deep care depicted on his manly countenance, unnoticed at the moment, by the confiding creature who was then only accustomed to look at the bright and sunny side of the pictures of life.

Far away they had united their destinies, and together had sought Alabama and adopted it as their future home. When they left the homes of their childhood and of their more mature years, hope the most sanguine, gilded their horizon, but the residence of a few months has had its sad tale of sorrow and affliction. They had, almost beyond their expectations, secured lucrative situations as teachers. Though poor, never did a young couple set forward in the flowery path of married life with a fairer prospect of accumulating a competency of this world's goods. A few fleeting months, however, sufficed to prove to them the fallacy of such hopes. Ere long the heavy stroke came, and they were both laid upon a bed of sickness and the bright prospects of the future were blasted by the lingering affliction. Under this severe trial, the heart of the young husband did not give way, but bowed with patience to the will of God. He was a Christian, and his religion

prompted him to "cast all his care upon God who careth for us." It brought him consolation, and a calmness and serenity which adversity could not destroy. He arose from a sickness of several months, pale, wan and destitute, but with a firm reliance on the promises of God "who worketh all things after the counsel of his own will," little dreaming of what lay before him in the dark future. Providence was then shaping his course for greater usefulness, knowing in his wisdom that "affliction would work for him a far more exceeding and eternal weight of glory."

The wife, too, had learned submission to God's will. When they finally recovered from this affliction, the hand of the stranger and the heartless physician had wrung the last dime, nearly, of their hard earnings, and when they arrived at the house of the prairie planter before alluded to, one half dollar and a decent wardrobe were all they possessed. The thought of penury and want, and of being a stranger in a strange land, cast a shadow of sorrow upon the brow of the young man as he assisted his still devoted wife from the carriage. And though they were met and welcomed by the planter with characteristic hospitality, still a cloud of care overhung his face. The wife, though blessed with a sanguine and hopeful nature, soon saw with the quick eye of affection that all was not well with him. She marked his altered mood, and could not be deceived by his vain attempts at cheerfulness. She knew they were poor, but she loved him none the less for his poverty. She knew that he was proud, noble, high minded. She knew, too, that she possessed a treasure in having such a husband. And she knew, too, that he had one half dollar, which she believed he held in pawn for greater wealth. To her that half dollar seemed an amulet against want. How are we prone to cling to trifles!

The day following their arrival, the young husband and his wife actuated, perhaps, by different motives, attended a district meeting then in progress at a Baptist church near by. After the morning services were closed, their minds seemed to be absorbed in the truths which had been taught. A short intermission was given, after which, a man of God, tall and graceful in form, arose and occupied the pulpit. He stood in silence for a moment, as if preparing himself to deliver the solemn message he had received from high heaven. His subject being, "Go ye into all the world and preach the gospel to every creature," his words accompanied by a grave and serious manner, seemed to enchain the attention of his audience. After he had set down, the messenger of God, and his last appeal had scarcely died away in the echoing distance, the hat was sent round to see who, of his abundance or little, was willing to lend to the Lord to carry his everlasting word of hope and consolation, regeneration and redemption to poor benighted heathen. Many were the contributions, some more and some less, that were made on that occasion. Yes, gentle reader, the last half dollar, like the poor widow's mite, was cast into the hat, unnoticed, perhaps, by those around. But mark its effects.

Who can tell its destiny? Follow it on its mission of love across the trackless ocean, and view it as the means of breaking the bread of life to some one of benighted Africa's sable sons. Who can tell the good it has done? Eternity alone as it unrolls its scroll to a congregated world and reads the deeds of man. We think I see that youthful husband now as I saw him then, when he arose with calm dignity and slyly gave his gift, as though ashamed of so small a donation. But, reader, it was a large gift for him, it was his all. His wife, too, saw it as it went into the treasury of the Lord. She knew it was the last half dollar they together possessed. Did she regret it? Only for a moment. Something seemed to whisper "cast your bread upon the waters, and you shall gather it many days hence." She knew that the same hand which had lent them the half dollar would be willing to lend them more. Has her faith wavered, or her confidence been misplaced? Not from that day to this, that couple have scarcely known want. How mysterious are the ways of Providence! They have, ever since, been blessed in their basket and in their store. They are blessed with houses and lands, children and servants, and all their blessings they date back to the casting of their bread upon the waters.

This true, those two have had to toil and labor, but thanks to God who has promised to bless the cheerful giver, they have had all their real wants supplied. In all their changes they, by faith, have been enabled to recognize the hand of Providence in shaping their destiny. And now the giver of that half dollar comes as a minister of the gospel of Jesus Christ, begging you in the name of Christ, to give your influence and your money, and to give freely too, for the spread of the gospel and for the building up of his Master's kingdom. If it be the last half dollar, give, and remember

it may be the means of giving life and immortal felicity to some poor soul that is now groping its way through ignorance and superstition, destitute of a knowledge of redeeming love. "Despise not the day of small things," but come up with your mite, and cast it into the treasury of the Lord, and may God bless you temporally and spiritually in so doing. J. R. M.

For the South Western Baptist.
BURNSVILLE, Nov. 26, 1856.

Messrs. Editors:—

I have never thought of writing a piece for publication before, but attending a Methodist Quarterly Conference a few days since, I thought it too rich to pass unnoticed.

Being in a city not far distant, and understanding the Conference for that quarter was to meet in session, I asked a member if it would be amiss for me to be present? He said he thought not. I told him if the Conference desired my absence, to inform me, and I would leave.

When the Conference organized, no one said to me, "leave," so I kept my seat. The Presiding Elder offered prayer to the throne of grace, and took the chair. The preacher in charge was called on to make his report for the last quarter. After reporting on several items, he came to an application of a brother, to be recommended to the Annual Conference, to be received in the Itinerancy that he might labor in that field the remainder of his life. My being present seemed to create some excitement on the part of the minister in charge so he made a speech. At this time, the applicant left the house, stating that if the Conference would not recommend him, he would still remain located, and do all the good he could. Now for the speech. The Rev. gentleman commenced by telling the church of the liberty they were in possession of, notwithstanding the "Wheel." He stated that the people were ignorant of the discipline, and of the management of the church, &c. and concluded with—"now brethren, you all have the liberty of speaking freely, and to vote, on this recommendation. Speak your mind freely."

A very good brother arose, and said he thought a call to the ministry, the greatest gift that man could have bestowed on him, and he was very much opposed to seeing any minister locate. If he put his "hand to the plow, never look back." This seemed to make the preacher in charge forget the liberty of which he had been boasting, and he stated the reason he was teaching school; viz:—the Bishop placed him there. Another good Brother took the floor, and made a patriotic speech, full of Republican sentiments, such a speech as I was glad to hear.

He stated that he had rather preach than do anything on earth, though at this time he was located, and the reason was, he was told to locate, without having a reason given him why he should do so. At the same time, he knew Methodist ministers located, who had more influence than many circuit-riders, and Presiding Elders put together. This seemed to make the checks of the minister in charge turn red, and his eyes sparkled.

He twisted and turned all round.—Though he had told them at the outset to speak freely, yet when they availed themselves of this permission, it seemed to pester his Episcopacy very much.—The next brother stated that he should vote to recommend the brother to the Conference, hoping he might be received, though he was in conversation the other day with a very influential member of that society, who would oppose his reception, and his influence was such that he would be rejected he thought. He mentioned the name of his brother, and said—"you all know what an influence he will possess with the Conference."

Brother Taliaferro, you see the republicanism (?) faith in all this. The church will gain much in her recommendation if she is to be defeated by the influence of one man.

A LOOKER ON.

For the South Western Baptist.

WETUMPKA, ALA. Dec. 1, 1856.

BRETHREN EDITORS:—I wish again to remind the Pastors of our churches throughout the State, of the request of Chesley, a colored minister, who proposes that each Pastor shall take up annually a collection in his colored congregation, or congregations as the case may be, for the African Missions, and that the several amounts be united and applied to the support of a Missionary to be sustained in Central Africa one or more—I would suggest that a suitable colored brother or perhaps two might be thus sent out, who would be especially useful to our white brethren there and under their direction do great good. I mean of course a free colored brother, well qualified. This is a mere suggestion—I honestly believe however, it would unite economy with efficiency.—I have already received under this proposition three dollars from Elder Jordan Williams, eight dollars and ten cents by Elder Z. Henderson from Wetumpka colored congregation, and twelve dol-

lars and forty three cents from Elder R. F. Mattison, Etawah congregation.—These sums as collected until the Convention can be held, and reported separately under the head of "The Chesley fund." I trust however, notices of amounts as received will be published by each Pastor, and Missionary, in the S. W. Baptist, as encouragement to others. We are commanded to "provoke one another to love and good works." Those opposed to this kind of procedure generally, are a little dull or idle. The scripture notices, and especially records, both church and individual liberality. This is enough for me. Give me bible guaranteed precedent, and the envious or illiberal, may go on complaining, insinuating or what not, yet I will bless God and publish the doings of his people. Our King in the day of judgment will tell it out again. "Facts and figures" both, have place in the God made book. But let us all remember they are not there through pride to make an ostentatious display, but for good influence. Many would give to good objects as proposed, if they knew enough would take hold to carry them into effect. Our Baptist, is the family memorandum book. The editors keep it, and make entries, and once a week let us all see how accounts foot up among ourselves. Some of the grown up children however, who have not recorded any thing good in it, become a little squeamish about the records of others and will give a little, slyly, without their names, that they may have the opportunity, to enter a protest against recording the greater good by others, whose opportunities are less favorable. Pardon this digression if you please, for I guess the most fastidious will not object to know what the negroes of Alabama are doing to send the gospel to Africa, unless it be Northern Abolitionists, who with all their boasted love for American negroes do not give a dime for the African. Do your duty here Pastors and Evangelists and \$2,000 will go to the Convention from the most willing donors you ever saw.

J. D. WILLIAMS, Ag't. F. M. E.

For the South Western Baptist.

Bro. H. E. T.—Returning from the Pine Barren Association we are now at Selma the city of Wells and Railroads. 'Tis night, and Caesar's "council fires" are burning. The old man eloquent is a good deal distracted in his cabinet just now. My good friend J. L. M. C. is to speak. I have heard but few political speeches in life; none this year.—You know my partiality for Mr. C. as a man. I am tempted to go, the temper is the victor, I am in the council house, a large, respectable, intelligent, well behaved, thoughtful and patriotic audience are calmly listening to a strong argumentative and patriotic address by a son of the South. Tomorrow Mr. Yancy the Calloun of Old is to speak, I am a South Carolinian. Their hearts are right, but their heads hot. Mr. Yancy pours forth a torrent of argument, and occasionally of eloquence upon the rights of the South, and the wrongs of the North. With such speakers and audience the South, if not the Republic is safe. I have firm confidence in Caesar and his cabinet, for self government, he has many able and loving servants. His subjects in the main love their king and their country, hence the government has not been resting with any great weight upon my shoulders. I have made no efforts to love the Union. Not that I love Caesar less, but Christ more. The truth is, I have at last come gravely to the conclusion that the sun and moon will rise and set without my help, and as the world was governed before my time, so it may be when I am no more. Still I love my country, my whole country, and should she need my services, she can have my heart. Besides, Christ and Caesar were contemporaries eighteen hundred years ago, and so they are yet. Christ has a government not so general nor prosperous as his contemporary, but is to be more so. I have sworn allegiance to Christ and to him I devote time, mind and soul, under his flag I live, and I labor and die, as I serve Christ, I benefit my race—my country, and glorify my God. But let us leave these busy streets—these clever Selma people and go to the Unity Association, at Plantersville, but we must not pass that Prince of good men. A. Andrew and his amiable wife, who reside at the "ministers' home," having due regard to the instruction, "salute no man by the way?"

We are now at Unity Association in Plantersville, here comes brethren R. P. D., Dr. P. D., all smiling with hands hearts and houses open. Their better halves, the daughters of Sarah, all of them, with that sort of hospitality which only christian women know how to show. Well thank you brethren and sisters these are attentions which agents know how to appreciate, and remember. Now the Kings business requires haste. We go into the Tabernacle where God dwells to inquire of him.

Brother Partillo gives us a feast of fat things in the introductory, testimon-

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of Library.....	1
Board and Tent, one-half in advance	1
the balance at the end of the Session.	
Tuition must be paid from the time of entrance	
to the school—no discount, except at the discretion	
of the Principal.	
Each young lady must furnish her own towels, and take	
care of her own clothing, and pay for the same as	
admitted at a small charge.	
The next session will commence on Wednesday, the first	
day of October. It is of great importance to pupils to	
present at the opening of the session.	
For further information, consult the last annual	
Catalogue, which may be had on application to S. S. Ginn,	
Principal.	
Marion, August 28, 1896.	nl6if

WARRIOR STAND
MALE & FEMALE INSTITUTE
 WARRIOR STAND, ALA.

THE SPRING TERM of this Institute will commence on the 24th Monday of January.

Rev. T. J. RUTLEDGE—Instructor in Latin, Greek and Math.

the finest style of the art. With the exception of the late Mr. H. Ambrotype bestore on upon me during my short visit, I remain yours obedient and grateful servant.

P. F. HUTCHINGS.

AMBROTYPES.

THE undersigned having succeeded Mr. HUTCHINGS in the above business in this place, he respectfully offers his services to the public. His Ambrotype shall be taken in the best style of the art in every respect. His rooms are at the well known gallery recently occupied by Mr. Hutchings. He respectfully requests the public to call and examine his specimens and give him a sitting.

JANUARY 17th 1856. THOMAS GWIN, Artist.

DRUGS, MEDICINES, &C. LEGRAND & JONES, WHOLESALE AND RETAIL DRUGGISTS, MONTGOMERY, ALA.

WE will pay strict attention to packing and shipping goods to any part of the State, and will be happy to receive orders from the friends of the Trade.

Feb. 21, 1856.—441

The Farmer's and Mechanics School.

D^R. G. T. WILBURN, has opened his School at Ridge Grove, Madison county, Alabama, for the purpose of giving a practical education to young men. His object will be to prepare young men for business, and such Students will be taught such Studies as have a direct reference to the particular avocations to which they are to follow. All parents who have sons whom they wish to be prepared for business, will do well to avail themselves of the present opportunity. The Board can be gotten in the neighborhood near the Academy.

BOOK & JOB PRINTING.

THE proprietors of the "South Western Baptist," having recently purchased a new Press, and a good supply of Type for the purpose, are fully prepared to execute all kinds of Book and Job Printing.