\$2 00 PER ANNUM, IN ADVANCE, OR, \$2 50 AT THE EXPIRATION OF THE YEAR,

VOL. 11-NO. 35.

TUSKEGEE, ALABAMA, THURSDAY, JANUARY 12, 1860.

50 NOS. IN A VOLUME.

The South Mestern Baptist, A RELIGIOUS FAMILY NEWSPAPER: PUBLISHED WEEKLY,
By THOS. F. MARTIN.

TALIAFERRO & DAWSON,

For Terms, &c., see last page.

Corrective Church Discipline. UESTIONS SUGGESTED BY THE PREVIOUS DIS-CUSSION.

NUMBER 5. Question 1. Suppose the aggrieved attempt to bring strictly private offences into the Church without taking "gospel steps," what should be done?

or other Moderator to inquire whether the Saviour's directions have been followed, and if he finds that they have not been, he should rule as out of order ty, then it will be competent for any member to raise the point of order and to appeal from the decision of the Chair if it be in violation of the Saviour's rule. And the Church when thus appealed to, is in duty bound to overrule by vote the decision of its presiding officer. This is said of offences exclusively that are purely personal - when the is a brother. In "mixed offences," where

the act complained of is a gross immor- mitted, when she receives her intelli ality-as theft, slander, seduction, fraud, tertain the charge, though no "gospel been committed against a church mem-

But it may be asked, "May not the arraigned, himself, raise the point of order?" Most assuredly. "And, if raised by him, how is it to be decided?" By the ruling of the Moderator first, and if this be appealed from, by the vote of the Church And the decision of the Church is final. "But if he claims to think it to be purely a private offence, and that, therefore, the proceedings are premature, is it not a great hardship and injustice to the accused for the Church to entertain the charge ?" Assuredly not, if he is innocent. In our courts of justice, parties arraigned for crime, pick flaws in the indictment, and endeavor to quash proceedings on technical grounds, when they feel themselves in

doubt as to their ability to meet the main issue successfully. But when they are satisfied that they are able to clear their character from aspersion before their fellow-citizens, they waive all plea from informality of proceedings, and court a thorough investigation. It would be a great outrage to withhold turbers of the peace. from an arraigned man the charges alledged against him, or to press him to trial without giving him reasonable time to prepare for it; but a slight mistake in the technical wording of the indictment is neither outrage nor injustice to him -nor would be avail himself of it to quash proceedings unless he felt conscious that he needed such a plea, and placed a higher estimate upon a mere release from trial, than upon his good is designed to condemn those who, on name and standing among his fellows. account of obscurity, youth or sex, pre-In no respect can injustice be done to fer to put the facts into the hands of the accused by what he is pleased to more aged and influential brethien, consider a premature entertainment of holding themselves in readiness to act the charge. He is either guilty or in- as witnesses when called on. nocent of theft, or falsehood, or fraud, | Caution. It may, however, in some or personal violence, or libel, or other cases, be best to see the offender first gross crime, committed against another | before you act. -a church member or not. If guilty, 1st. You may have been the only one

follow the Saviour's rule. No one has written on "Church Dis- not be seen first. cipline" more discriminatingly and forcibly than elder Joseph S. Baker. From be induced to bring the matter forward him the present writer took his first les- himself, and thus relieve others from an sons on the subject. Bro. B. seems not unpleasant, and sometimes hazzardous to fully sustain the position I have ta- duty. ken; and his views are worthy of con- 3. In the case of a report to the dissideration. He says: "There is one advantage of a brother, it is especially

churches, which should be corrected .- | We allude to the opinion, that a viola tion of the rule by the aggrieved, in bringing an offender before the Church before he has pursued the course prescribed by the Saviour, relieves the Church from the obligation to deal with the individual thus arraigned before them." After reasoning forcibly against this, he closes his argument by laying down two propositions, the first of

"1. A church is bound to take cognizance of every manifest violation by its members, of any of the laws of Christ's kingdom, with which it becomes acquainted, whether the information of such violation is communicated in a Answer. It is the duty of the Pastor regular order or not.

The reasons for this rule are obvious, The Church is required to set the seal of her disapprobation on every transgression of the law of God. Her obligation the introduction of the case. If the to do this is not made to depend in the Pastor should fail to discharge this du- slightest degree, upon the means by which she arrives at a knowledge of the transgression, for the character of an offence is not affected, in the least, by the manner in which it is made known. The magistrate is as much bound to have a band of robbers arrested, when information of their acts of robbery is communicated by one of their own number, who has turned a traitor, as when act is not a crime against religion and it is communicated by an honest and morality, and the object affected by it orderly citizen. And so is the Church as much bound to notice offences comgence through one who is himself an personal violence and libel,-it will not offender, as when she receives it thro be out of order for the Church to en- the most harmless and exemplary of her members. So long as she is ignorant steps" have been taken; since, as has of the offences committed by her membeen shown, these and like gross offen bers, she is not chargeable with them ; ces against religion and morality, are but the moment she is made acquainted "public offences," though they may have with them, if she fails to adopt measures for calling the offenders to account, and for preventing the recurrence of the like offences in future, she virtually sanctions those offences, bids the offenders God speed, becomes a partaker of their evil deeds, and renders herself amenable both to God and man."-Periodical Library, Vol. 1, No. 4, (1847) Pp. 262, 263.

QUESTION 2. Suppose the complainant action, what then?

Answer 1st. If he silently bears his grievance, and suppresses all resent ment, making it not the occasion of disturbance, his patience and meekness (if he is influenced by these) may be commendable; but he is guilty of sin in not obeying his Savior and attempting to "gain his brother."

Answer 2nd. If the variance contin ues, the Church may, and is in duty bound to arraign both parties-one for failing to follow the instructions of Christ-the other for his trespass-and both for being, by their wrangling, dis-

QUESTION 3. Whose duty is it to ar

raign a public offender? Answer. Any one who witnessed the act, or has heard the rumor of it, or has felt the effects of it. On no plea of obscurity, or youth, or sex, can Church members excuse themselves for silence and inaction, while public offenders are wounding Christ in the house of His friends. Nothing said above, though,

no arraignment, after the commission of who witnessed the deed. In that case, the act, can be premature. If innocent, it would be best to ascertain whether he cannot too soon be afforded an op he will acknowledge it. He may, when portunity to free himself from the charge. you arraign him, plead not guilty .-And when one thus charged strives to Should he do so, and his previous chardivert attention from the indictment and acter be unimpeached, you may place endeavors to fix it upon some alledged yourself and the Church in an embarimformality, he goes far to show to all rassing position. Your charge will be discerning persons, that he is conscious met by his denial; and then will be of an inability to meet the issue; and, simply a question of veracity between to say the least, he excites in their you. Now, it is not impossible for a minds a strong suspicion of his guilt. | charge of gross immmorality in overt. In another connection, the question act, to be brought maliciously against will be discussed as to how far respon- an innocent person. Unless, then, you sibility attaches to the arraigned when can present corroborating circumstanthe Church, in the management of his ces to sustain your allegation, in the case, treats as "public" that which is event that he will plead not guilty, painpurely a "private" case; and what in the ful as it may be, you had better remain premises are his duties to the cause of silent, and wait until the developements. of Providence shall further expose him. Strictly private offences, however, Instances have been known in which should be ruled out of order when at- churches have been compelled to extempted to be brought into the Church communicate both the arraigner and arwithout previous "gospel steps" resort- raigned from not being able to know ed to ineffectually. If the complainant, whether the latter had been guilty or through ignorance, attempts to intro- only maliciously slandered; and beduce it, he should be kindly instructed cause of the irritation caused by the as to his duty. If he acts thus with question of veracity. When more than wilful disregard of his obligations, he one, however, are able to testify to the should be reproved and compelled to fact, or circumstances strongly corroborate the allegation, the offender need

2. By seeing the offender first he may

prevalent in many of our important that you see him first before times. May it be hoped that the discus- dermine a collossal system upon which

University of Georgia. P. H. Mell.

For the South Western Baptist.

Bible and Book Colportage. NUMBER 2.

An increase of knowledge without a corresponding increase in the means of the conversion of the world. It is joydiffusing it, will never greatly benefit fully conceded that no agency can ever mankind. Had the discovery of Fulton, supercede that one by which it pleases with respect to the latent powers of God, more than by any other means, "to steam, been confined to the circle of his own State, and its application to his own North River, how little would the world have been benefitted. But a knowledge of it was scattered broadcast over the earth; and now within half a century of its discovery, it has been the means of multiplying the commerce of the world more than ten fold. The manufactories of Great Britain the popular mind, than was the living alone that are propelled by steam, to tongues of these holy and gifted men say nothing of our own country, it is said, produce more articles of commerce than could be produced by the entire population of the Globe by the hand, if every man were a mechanic. Thus by mercial millenium.

that superhuman penetration that char- the ranks of the American Baptists. acterized all his teachings, resolves the When the news reached the United question :- "The children of this world States that Judson and wife, and Luare wiser in their generation, than the ther Rice, had changed their denominachildren of light" Men of the world tional connection and joined the Bapdisplay more wisdom in compassing tist, new interests were awakened and

the apathy of its reputed friends. throughout all lands and by every me- have perished in a foreign and inhospit Sunday Schools in all our Churches, is est order of endowments. But he had a one of the most striking wants of the giant work before him. He had to un-

you act The report you have heard, sion of this subject can be so conducted may not be general rumor, but a false- as toenlist the attention of Christians hood of limited circulation, and recent long enough to take in its importance to origin. For you to announce this in the the present and future prosperity of Zion? public meeting of the Church will be to Is it too much to indulge the expectagive it a wider range. It is always tion that within a denomination of more proper then, for you first to put your than half a million of professed Chrisbrother in possession of the report cir- tians there can be men and means found culating to his discredit, and aid him to to set in active operation one of the trace it up to its source. If, after this, most effective agencies for scattering the rumor increases, and seems to be divine truth among our people known well founded, and the brother tries to to the present age? Come, brethren, hush it up-declining to take any fur. let us take counsel together upon this ther action in the premises-it is your subject. And above all, let us ask God duty to name it in the Church that a to direct us-and then, when the result committee of investigation may be ap. is arrived at in our minds, our willing hands shall begin at once to execute it upon a scale commensurate with its im-

And here let us say once for all, that in whatever we shall offer upon this subject, we do not intend to disparage the agency of the living ministry in save them that believe." But we do claim that next to pulpit, the press must be recognized as the most potent medium for the diffusion of religious truth -that an agency which reproduces by thousands the burning thoughts of our departed Bunyans and Baxters, our Edwardses and Fullers, our Halls and Chal-"JOHN BUNYAN." of God.

For the South Western Baptist. Missions and the Boards.

No event in history more clearly inthe diffusion of the knowledge of this dicates the hand of an all-wise Provisingle discovery over the world, have its dence than the Mission enterprises of wealth, its commerce, its means of so- the Baptist denomination. Up to the cial and international intercourse, been sailing of Judson and wife to the East, increased beyond measure. Industry under the patronage of the Congregahas been energised, thought has been tionalist, no very sensible interest on stimulated, invention put upon the this great and momentous question had track of many new and scarcely less been manifested. No agencies, nor othimportant discoveries, continents gir- er instrumentalities had been set on dled, and the ocean crossed by lines of foot to carry on any foreign missionary telegraphic wires, and indeed the whole work whatever. There were spasmodic face of civilized society made to assume demonstrationss now and then, here the busy, attractive aspect of a com and there, but they met with no hearty response from the great heart of the Now, the question has, no doubt, of-denomination. The light and informaten been asked by many a serious, tion which the English Baptists had thoughtful Christian. Why the truth as disseminated, had awakened some init is in Jesus, has not accomplished as quiry and interest; and drawn from much for man's spiritual interests, as the purses of the more liberal a few the truth as it is in science and art has contributions. The success of Carey, accomplished for his temporal interests. Ward, and Marshman, that honored and To a mere spectator who knew the com immortal trio who so successfully laid parative value of natural and divine the foundation of Missions in India, had truth, and who knew nothing of human arrested the profound attention of the depravity, this would be an insolvable reading world. But in the main, apamystery. Our blessed Saviour with thy, and want of confidence, pervaded

their ends, than the children of God a new era dawned. Without any indisplay in executing the last and great strumentality on the part of the Bapcommand of their ascended Lord: "Go tists, while they stood still, Providence ye into all the world, and preach the had suddenly and unexpectedly opened gospel to every creature." A newspa- up to them a new destiny. These deper or book that discusses some politi- voted servants of God were alone and cal or commercial question which deep- penniless in a foreign land; without ly agitates the public mind, will be money, without Christian sympathy, hawked over the country by news car- without any one to whom they could go riers at every Rail Road depot, and sent for counsel and direction. No event in to every village and hamlet of the Un- the ordinary dealings of Providence ion by the United States Mail, and eag- could have happened more opportunely erly caught up and read by hundreds of and more auspiciously for bringing the thousands-while a religious journal or Baptists up to the working point .book is left to find its way to the popu- There was no time to discuss the feasilar mind not unfrequently in spite of bility of this or that Mission, the best field, or the most acceptable way of do-It would be interesting to inquire into ing the work "This is the way, walk the cause of this singular apathy of the ye in it," was the invitation and injuncfriends of religion in publishing the tion of the Holy Spirit. While they deglorious gospel of the blessed God bated, Judson and his heroic wife might dium which his providence may suggest able clime. They were cut loose from to them, as contrasted with the no less | those friends who had sent them forth. singular activity of men of the world They needed money; they needed symin prosecuting their plans of business, pathy; they needed above all, the ambition and pleasure; but the reader prayers, the counsels, the co-operation will spare me the humiliation of show- of God's people. Money was contribuing, that the world has a much more ted, sympathy was extended in earnest commanding hold upon the affections words of love and affection to cheer of its votaries, than our Lord Jesus their hearts, as they stood alone on the Christ has upon the affections of his - shores of that dark and benighted land that politicians, for instance, will con- over which the spirit of desolation tribute more time and money to the ele- brooded like an angel of death. But vation of some favorite to office in a sin- this did not suffice. They needed more gle campaign, than all denominations than money and sympathy could bring of Christians in our country within them. They were among a new race, years, perhaps, to that cause which in the midst of a new religion, with its brought our Savieur from heaven to forms, its sanctities, its idolatries, its earth, and which they profess to love delusions, its philosophy-spread over above everything else -and that even the land, enclosing and encasing it in a among the most devoted and faithful frame work of mighty power. It was followers of Christ, the cares of this a religion of centuries-full of symbolpresent evil world most sadly eclipse isms, built upon the passions and preand paralyze the powers of the world judices of the people, and responsive to come! "This is a lamentation, and to their vitiated tastes and depraved shall be for a lamentation !" The read- appetites; subtle in its philosophy er, however, will allow me to state plausible in its rationality, and flatteragain what I wish to prove to the satis- ing in its rewards. Generations had faction of every Christian, to wit: That come into life and departed under its a system of Colportage having for its sanctions. Empires and dynasties had object the circulation of the Word of rose, flourished, and passed away under God, a sound evangelical literature in its fostering care. Judson was a man the form of religious and Sunday School of rare intellectual capacity, of the books and tracts, religious and mission most cultivated piety, and an iron will. ary journals, and the organization of He was every inch a man of the bigh-

rested a government, and the hopes of- | ed so rationally as this? Here is inten millions of people. To accomplish tense agony, the result of a conscious this great, heavenly Mission, he needed abandoment. "My God, my God, why counsel and advice. And who would not hast thou forsaken me?" have needed it? He needed the wisdom To forsake is, "to quit or leave enthat benighted land.

ble. Fragmentary efforts and disjointed aid would not have been effectual .-The times -the occasion -the immensity of the work, demanded a localized. well defined, compact, intelligent system, that could work at home among the brethren, deliberate, pray, and counsel with the Missionaries abroad. The good sense and adaptation to the ser vice of any Missionary at this day, in a Foreign field, who does not need just vice, and Christian co-operation, may his fitness for the post.

The circumstances enumerated were

the exigencies that called into existence, among the Baptists, the Board system A system that up to this day has never failed to work well and efficiently! No other system at the time of its inauguration, would have concentrated the time, the talents, the money, and influence of the denomination There were various Missionary Societies in different parts of the country; but they wanted unity of operation and unity of counsel. Without such unity they would have wasted their strength and embarrassed the missionaries with a multitude of conflicting and discordant opinions and plans of operation .-Discord, division, and a failure of the whole enterprise, would have, probably, been the result of their wisest deliberations. Necessity, the great law of vigorous effective action, demanded a local executive centre, where union, concert, and dispatch would pre-eminently prevail. It is hazzarding nothing in saving that, in the then state of missionary zeal and intelligence, the wisdom of man could not have devised a more simple, but more effectual mode of doing this great work, than that representative system which concentrated its energies in the Board. It was a vitalizing agency that set in motion the machinery, and regulated its various operations. If it was the very best system for that day and age, the most effective, the most simple, the most energetic; if its success was marked and unquestionable; if the Lord crowned it with signal and manifest blessings, who will say that his hand was not in the great work of its inauguration? That it was not the working out of that infinite plan which so visibly dawned upon us as a people when Judson was given to the Baptists? Who will say that the same infinite wisdom that directed the thoughts and mind of this great and good man when alone upon the deep blue sea, and taught him the "way of the Lord more perfectly," did not preside over that pious conclave of Baptists in Philadelphia, in 1814, from whence emanated the present Board J. M. C. For the South Western Baptist.

Frank and the Drs. Again.

Not many years since there was a Rev. gentleman in Alabama, who taught that the body of Christ was not flesh and blood, but spirit. He was discarded as a heretic because he denied the proper humanity of Christ. The Rev. H. W. Beecher is out in a sermon in which he says: "We have no warrant in Scripture for attributing to Christ any other part of human nature than simply a body. Christ was a divine nature in a buman body-nothing more."

Jesus Christ had no human soul is the doctrine here proclaimed. Several questions present themselves

without a soul, any more than without es him. "flesh and blood"?

2. Can flesh and blood alone perform the functions of a rational being?

Now I read in the Scriptures these

ken me." Matt. 27: 46. It would seem from this that the divinity had left the humanity. Now was it priate.

of the wisest, and the prudent caution | tirely; to desert, to abandon, to depart of the sagest counsellors. Never did from." Either God had departed from general, advancing to meet a foe of the "flesh and blood," or he had not; if steady courage, exhaustless resources, the latter, the text asserts a falsehood; and overwhelming numbers, more need if the former, then mere flesh and blood the advice of a council of war than did without a soul exercised the functions this heroic man the counsel of friends, of rationalty. H. W. Beecher says, as he advanced to meet the embattled "The declaration is clear and unequivhosts of Satan as they stood in serried ocal that it pleased Christ to take on ranks upon every hill top and hamlet of him flesh and blood. He wore them. -That is all there was."

The imperative need of such counsel | If the learned gentleman thinks himand co operation from the brethren in self an inventor, he is quite mistaken; the United States, was the cause of the for to say nothing of modern aspirants formation of the Triennial Baptist Con- for the patent, Sabillius, a philosopher vention in 1814; and as a necessary of the 3rd century, promulged substane convenience an Executive Board of For- tially the same theory. What would eign Missions. Some kind of order become of Christianity if it were given and system was absolutely indispensa- up to these speculators and theorists?

For the South Western Baptist.

Essay.

NUMBER 7.

In rising in the pulpit to commence the worship of God, do it with simplicity and meekness, remembering that you are unworthy of the place. All ostentation here is disgusting, and shows a want of reverence. I see no necessisuch friendly supervision, prayerful ad- ty or propriety in announcing the number and plac of your hymn or text twice. well be called in question. He would Be careful to read both the hymns and most certainly display such a want of scriptures plainly, with suitable pausintelligent comprehension of the mag. es, and with an emphasis that brings nitude and responsibility of the enter- out the sense fully. Read every thing prise as to suggest grave doubts as to in that natural easy tone in which you

> Let your introduction be short. The man who runs a mile to obtain momenum enough to jump, has already exhausted his strength. Paul, in the twenty-second of Acts, begins his defence with an introduction of only fourteen, words. In the 20th chapter is a wonderful piece of pathos and eloquence without any introduction. Paul's answer before Aggrippa gives us an example of a good introduction. It consists of two verses. He first congratulates himself on being permitted to speak. Then compliments the king for his knowledge; nd lastly, requests to be heard pa

Apologies make a bad introduction. They generally originate in pride. -Reduced to plain language, they say that the preacher could make a much better sermon under more favorable circumstances. When he tells us that he is sick, hoarse and tired, we wonder at his want of manners in addressing as. When he says that the subject and the text have just occurred to his mind, and that he will speak as he has light and liberty; we wish indeed that the light of revelation would dawn upon his mind, or that we might have the

liberty to walk out of the house An introduction should prepare the audience to hear and to understand the discourse. It should avoid grandiloquence, such as, I have seen a cloud rolling in its airy mansion; or, The milky-way invests the cerulian blue; or, Religion is as beautiful as the fingers of the morning star, and soft as the down on angels wings. It should be unpretending, neat, and perspicuous. Its first sentence should not surprise, should not be very wise or witty;should not be brilliant. All the sentences should be correct, for the listeners are then cool and capable of criticising.

I take some examples from the fifth volume of Spurgeon's Sermons. I select this book because it is accessible to every body. A great variety of beauties may be found in these sermons, such as simplicity, figures, pathos, sublimity. Still, Spurgeon would be an unsafe standard. He is careless in both composition and arrangement .-Shakespeare has many faults, which you would do well to avoid, until you can write like the author of Hamlet. The first sermon is upon the name

Wonderful. The first sentence is remarkably happy. I am instantly thrown into a state of mind suitable to listen to the wonders of that Being who governs the ocean and the storm. The whole paragraph is in unison with the first sentence. The wind howls, the waves roar, the lightenings flash, the the thunder bellows, and the moon rises in clouded majesty.

It would be dangerous for any man, of less talents than this orator, to begin with such an introduction. Even to my mind which the Drs. will please this sermon, with all its merits, does not sustain one in the elevated situa-1. Can there be any proper humanity tion, to which the first paragraph rais-

> The sixth discourse, begins with a long clumsy sentence, and flounders on in "great doubt," where clearness is in-

3. Suppose the divine nature withdrawn from the body, what would be its The sermon upon the Blood of Sprinkling, has a beginning very beautiful .-Its first sentence suggests the subject : words. "And about the ninth hour Je- it then calls the attention to the connecsus cried with a loud voice, saying, Eli, tion between blood and life, shows its Eli, lama sabacthani? that is to say, sacredness under the law, and closes My God, my God, why hast thou forsa. with its efficacy under the Gospel. This introduction raises no expectation which is not gratified; is without ostentation, is concise, clear, and appro-D. P. BESTOR. ever known that "flesh and blood" talk.

Mobile, Dec. 22nd, 1859.

Sketches, Ecclesiastical and Biographical.

Brother Schroebel was an earnest ad-

vocate of Missions; and, at the time when this subject agitated our Churches, took a bold and decided stand in favor of the spread of the Gospel, and the general diffusion of religious knowledge. Indeed, all those enterprises which had in view the amelioration of mankind, and were of consequence, congenial with the spirit of Christianity, received his warm encouragement and support; and no cause shared more largely in his regards than that of education. Though, with all true Baptists, he ever held to the opinion that the Sacred Scriptures were sufficiently simple for the comprehension of unlettered minds, he yet believed that intellectual cultivation enhanced all the interests, and objects of Religion. But he was eminently practical in all his views; and was never carried away with speculative ideas. His affectionate consideration was given to all things useful, good, and true ;-and the full developement of all the social relations claimed his particular attention. Yet he by no means lightly esteemed industrial pursuits. On the contrary, regarding the destiny of man, "to eat bread in the sweat of his brow all the days of his life," as not only fixed, but, in strict propriety, consonant with his constitution, and by sequence, his happiness, he addressed himself to every task with cheerful alacrity; and thus, relieved of the tedium of monotonous study by varied avocation, his ministerial ardor was ever fresh and sustained, while. the faculties of his mind were rendered vigorous by health. To the truly poor and needy, he was always a friend ;but, with the poverty of idleness, and sloth, he had no sympathy. Indeed, I think he used to say, that "a lazy man could not enjoy religion;" and certain it is, that in this respect, at least, he "showed his faith by his works," for he was never idle; while his beaming countenance ever bespoke an enjoyment of the religion he professed.

Claiborne, December, 1859.

For the South Western Baptist. History of Sardis Church, Tuscaloosa County, Ala.

This church was constituted in 1819, Elders Roberds and M. White being present. It was a small body, and so far as we know they are all dead. The church in common with all the churches of the saints has had its tribulations but the Lord has delivered her out of

At present it is not so prosperous as in former days days; the entire membership being 52, of which only 23 are whites. The following is a list of its pasters: M. White, Wm. McKey,-he embraced the doctrine that Christ's body was spiritual and not flesh and blood, and was dismissed, although much beloved. Next was Joab Pratt, who served the church 13 years; his labors were much blessed. Then came Wm. Wood, and after him H. F. Buckner, who is now laboring among the Indians. Then came the following brethren : Wm. S. Meek, Wm. Burns, J. P. Thompson, James Tubb, I. T. Cane, A. C. Thompson and J. R. Arnold, who is now a missionary for the Tuscaloosa Associa-

Several of our former pastors are dead : Wm. McKey, W. S. Meek, and Jas. Tubb. Five new churches have been constituted out of this and five ministers have been sent forth to preach the gospel, besides some licentiates .--Wm. H. Dodson, Balis Jennings, H. B. Mathews, who fell dead while preaching in Green Co., Ala., and Edwin Mitchell are among the number. Twelve Deacons have been ordained at this church, viz.: George Cobb, W. H. Dodson, Seth Barden, Daniel Jones, these are all living, the following are dead: Brother Jemison, J. Low, Jesse Pumphrev. A. Mayfield, Jolly Jones. Seth Barden is now our only deacon. There have been 297 received into the church by baptism, and 170 by letter. Since its constitution it has lost 20 by death. These are the prominent facts in the history of this church.

JNO. H. WARD, Ch. Clk.

The Elder's Soliloguy.

My flock want a pasture. They want a green Pastor. The old Pastor is withered and dried up. My sheep will not hear my voice. They had rather follow a stranger.

Is my flock diseased? The've a terrible itching about the region of the ears, and a greivous breaking out between the nose and chin. Must have a Doctor.

Some say flog them, others say flexce them, other some, flee them. I am told I am an under shepherd--under the deacon, who carries the crook, and I the cross. The popular cry is reversed; instead of saying go up bald head, 'tis GO DOWN, BALD HEAD-down from the

Once a plus parson, now an X Pastor. A mountain lieth upon me. Well, if Faith can't remove, patience can bear a

I go from duty to dust. Trampled

The S. Ed. Baptist.

TUSKEGEE, ALA .: Thursday, January 12, 1860.

Dr. Crawford's Reply. Since our connection with this paper we have discussed principles alone, and for this purpose we have studiously avoided even an allusion to the Nashville difficulty; indeed, we do not now recollect to have mentioned it but when it has been introduced by others; nor have we any recollection of having written one sentence disrespectful to the Spring Street party or any individual connected with it. In our defence of our Convention and its Boards, when it was necessary to bring out the historical facts, we formed our analysis from a careful examination of the records of both parties, without expressing our opinion as to the merits of the question, or going one inch further than was demanded by the objection we were answering. Besides this, Dr. CRAWFORD certainly

does know that not one principle discussed by us is at all applicable to the Nashville case. To this we steadily kept our eye, and hence we have urged brethren to put this case upon its own merits, if they wished to discuss it.

The principles we have discussed relate solely to church independency, especially the right of one church to recieve the excluded members of another; the latter is the only one we have discussed with Dr. C. The Spring Street party occupy no such position; they have never been received into another church, and deny being excommunicants; they claim to be the veritable First Church in Nashville, entitled to its records and property, and have pronounced the majority "no church, but a disorderly faction," and have virtually excluded the majority. (The right to the records and property has not been set up; we only mean to say that it, of necessity, adheres of right to the First Church. wherever it is, and they claim to be the First Church.) The cases are thus seen to be radically different, and we think we may be believed when we say that we have been uninfluenced by that case in the discussions which have been

We now proceed to review the Dr's article, and for convenience will divide it into sections. SECTION IST.

In his paper of December 1st, Bro. D. has a leader under the title, "Changing Issues." He does not name me ; yet in the latter part of the article he makes allusion to some things contained in my reply to bro. Mallary. In so far as the brother refers to me, I beg to say that I have changed no issue. I stand by every thing which I said in my first article. My great complaint is that bro. D. will not meet the issue directly and fairly. That issue is whether the recognition of Graves and Dayton by certain churches is a ground of declaration of non fellowship. Brother D. complained of my "injustice and want of candor in attributing to him the non-fellowship position. Yet in all that he has written he is laboring to fortify this very position, which, when attributed tu him personally, he repudiates as unfair and

Remarks: 1. We did not allude to Dr. Crawford in particular; our opinion was formed from a careful examination of our exchanges and from private correspondence and conversation. We understood bro. C. to assert the right of one church to receive the excluded members of another, as a general rule, without qualification, in his first article, "Independent." He certainly urged that the right to receive on experience and to receive the excluded from other churches is the same. In his reply to bro. Mallary he quotes from the "Long Run Association," in relation to extreme cases of "unfairness or oppression"; of which they say: "In such cases and such only, may churches exercise their inherent right as independent bodies. and receive whom they think fit into membership." This sentiment was adopted by the Religious Herald, and Dr. C. was understood to say, he meant no more. (The article is not before us.)

2. The Dr. complains that we will not meet the issue directly and fairly; and, he states the issue thus: "That issue is whether the recognition," &c .-This is the first time we have heard of this issue, and we will presently show the Dr.'s mistake. It takes two to form an issue. We have never a tempted to discuss the merits of Graves and

SECTION 2ND. In his paper of Dec. 8th, he publishes a rejoinder to "Dr. Crawford's Reply." And what a rejoinder! He quotes a single paragraph, which, he says, "contains almost the only allusion to the question at issue. Bro D. possesses the happy faculty of passing by as unimportant whatever it does not suit him to answer. I need only say that the whole article thus summarily disposed of by a single dash of my brother's pen, consisted of comments on what he had written. The readers of the 'Banner and Baptist" will judge whether my article is not fully relevant to bro. D.'s

The Dr. naturally enough has formed a very low opinion of our reply; we do not complain of this, nor of his flouts ; they look about as well as such things usually do-they give us no pain nor tempt us to retaliate-we reaffirm what we said, and only ask him to answer our reply; we will bear the odium of its imbecility .-- Only answer it, Dr. Craw-

remarks.

Contract the Contract of the Traction

en to any other body to reverse it," i. e. require all other churches to recognize the decision of the Nashville Church, I respect, and submit to the Nashville used the word appeal in its proper fo- church in excluding these members, rensic sense. I do not know whether whether that decision is right or wrong? brother D. intends to be witty or log- With due deference to brethren Dawso ical in his remarks about the "scope" and Mallary, I think differently." which he and I give to the decision. He then understood bro. D. to maintain the gives that decison a universal extent affirmative; I clearly took the negative. which binds all other churches; I do Brother D. has written nothing to indi not. I thought and still think my re- cate that I attributed to him a senti marks on that subject plain enough to ment which he disavows. Again, I said, to understand them.

else to be held or that could be held. it is simply history and as unquestionaplainly what "scope" you do give to the decision of an independent church in cases of exclusion, not in an exceptional case, but as a general principle; and, do tell us what the practice of the denomination is. We shall be obliged if at your leisure you will tell us what you mean when you say, there is somewhere, a right "to look into the case or examine the righteousness of the decis ion"? (a church's decision ;) and then, while your hand is in, show us the practical distinction between this right and an appeal. "Affirmantis est probare."

SECTION 4TH. Brother D. alleges that "what the Dr. says about correlative terms, &c., are words." I am glad that my brother imagine that any one would look at them as defining the rights conferred I did define the rights conferred, and,

The Dr. did say that the rights con ferred on Mr. Graves by the First Church in Nashville when she received him, were precisely the rights taken away in his exclusion, and no more; but he does not, to our recollection, define write from memory, the paper is misplaced;) if the Dr. will furnish us with "Scripture and universal Baptist sentithe sentence in which he defines the rights, we will publish it; we hunted for such an explanation, but, it may be us to suspect his integrity; we are our obtuseness, we could not find it. SECTION 5TH

Brother D. says, "Bro. C. complains that we press upon him the onus probandi without giving the Scripture waramusing that bro. D. calls upon me to ed by us. show a Scripture warrant, &c., and very convenient method of throwing the onus probandi upon me" Bro. D. will permit me to say that I am still amused at the reasen which he assigns for avoiding the logical duty which his position imposes upon him. I would advise him to read Carson on the Burden

An axiom in logic is, Affirmantis est a proposition to prove it. Even if I and in the spirit of charity. Mr. Graves, should admit that Bro. D.'s opinion is universally held, it would not releive him from the burden of proof. When I affirm the validity of immersion. I am ready to prove it, and don't shelter my self under the defence that "all admit it;" for my brother, as an editor, ought to know that some deny it. When another contends that sprinkling is baptism, the burden of proof is on him, not principles we included both parties, we simply because I deny, but because he said, "the only remedy for those involv-

the "Burthen of Proof," which is quite and that the church ought to deal with acceptable to us. "The logical axiom is, him according to the word of God and 'Affirmantis est probare,' it is the duty in christian charity; we expressed no of him who affirms a proposition to opinion as to what had transpired; and, prove it." We acknowledge our obli- so strong was our confidence in the regation and are "ready" to do it. But sult that we used the following strong the Dr. hooks on a singular sophism language: "Let this be done, and we which we will expose and settle this venture the prediction that this incubus "Burden of Proof" question. He says, will be thrown off of the churches in one sion, I am ready to prove it. (Our italics) Crawford assigns the absurd and ridic-But, Dr. C., do you prove it every time uious position above noted. But in furyou assert it? "To be ready to prove ther confirmation of what we meant, it" and to prove it are two very differ- we will state a fact not generally

If a Baptist affirms the validity of immersion before the world, he assumes the "burden of proof." But may he not take it for granted when addressing

If, however, a Baptist, addressing Baptists, asserts sprinkling to be valid. in some extreme cases, he assumes the burden of proof, for the reason that Baptists have no such practice. To the point then: The Baptist doctrine is this, "a church is the highest ecclesiastical court," every church has the right to discipline its members-"no appeal can be taken to any other body"-"its decisions can not be nullified"; these propositions we are "ready to prove." Why not prove them then? Because we are writing for those who admit them; even Dr. C. holds them "as firm-

exists a right somewhere "to look into and examine" a church's decision The Burden of proof is upon him, if not according to Carson, certainly according to tainly, as to any superior judicature." the President of Mercer University .-"Affirmantis est probare," Dr.!!

SECTION STH issue between bro. D. and myself, as ed-no church can stretch its power well as to see where the burden of the BEYOND. Amendment, repeal and substituproof lies, I will review a little. In my tion are synonymous with rebellion." In adfirst article, I said, "As the only remedy dition to this we suggested, in the same son proposes a return to first principles. article, four distinct limitations to the

do the first and great principles of When I said, "No appeal can be tak- church independence require? Do they

be understood by every one who desires "Stripped of all its personalities, the question is simply this, can one partic-It will be seen from the above that ular, local, visible church, by its act, when he says, "no appeal can be taken" bind all other particular, local, visible churches? If so we are bound by the &c., he only means to say that Baptists decision of the Nashville church; othhave no ecclesiasticul courts, such as orwise we are not." Here too bro. D Synods, or Conferences, &c , and when affirms and I deny. In all this discushe says he holds certain propositions as sion, brother Dawson has persistently firmly as bro. D. or bro. M. can hold maintained that all regular Baptists them, this is all he means. Dr. C. holds Nushville church as the authoritative are bound to receive the decision of the as firmly as bro. D. or bro. M. can hold exposition of Christ's law, and that "it "that Baptist have no courts of appeal." must be upheld as the organic principle But, Dr., who doubts this? Is there a of church polity, even though the "inevhalf-informed Methodist, or Presbyteri | Habie result should be | Yet Bro. D., affirming a proposition as itable result should be non-fellowship. an, or Episcopalian, or Baptist, or Infi the very foundation upon which the del in Christendom who does not hold whole Baptist system is founded, refusthe same thing? There is nothing ses to give any proof from Scripture or any other source, but upon his own assertion that this is Scripture and unible as that there are Baptists. But, Dr., bro. D's chivalry that he takes refuge while you hold this so firmly, do tell us behind a principle of misunderstood logic to maintain his theory? He must do better than this. The days of the papacy can never return.

In our editorial headed "Editorial Troubles," from which Dr. C. quotes, we use this language: "The only remedy for those involved, as it seems to us, is a return to first principles ; the sooner this is done the better." [S. W. B., July 28] Out of this the Dr. weaves a theory for himself to which he seems determined to make us a party.

He asks two questions and makes us answer them both affirmatively; although we have never taken the position assigned us in anything we have written or said. He charges us with holdtruisms clothed in great swelling ing that the decision of one church binds all other churches, "WHETHER THAT DECISION admits that they are truisms. I did not is right or wrong." And then as if to make us ridiculous, he charges that we or taken away, but in another sentence have "persistently maintained that all regular Baptists are bound to receive of course the rights taken away, and the decision of the Nashville church this my brother has found prudent not as the authoritative exposition of Christ's law, and that it must be upheld as the

organic principle of church polity," &c. Now, brought into a nutshell, the meaning of all this may be thus stated: Bro. D. persistently maintains that the decision of one church, WHETHER RIGHT what was given or taken away, (we of Christ's law-that all churches are or wrong, is the authorized exposition bound so to receive it, and that this is ment." Dr. Crawford's reputation as a Christian and gentleman will not allow therefore compelled to attribute these wild assertions to misapprehension .-An effort to prove them may convince him that he does us great injustice, rant for our own theory. I said: "It is nay, that such sentiments are repudiat-

We invite the readers attention to again, "Bro. D. avails himself of the two facts: first, to our own explanation of what we meant by "first principles." and, second, to what we have before written on the main issue.

We hold that every church has the right to discipline its own members. and this we maintain as a first principle; we also hold that this right must be exerprobare, it is the duty of him who affirms cised in accordance with the word of God in our opinion, committed a great error when he refused to be tried by his church, he ought to have submitted, even if he had seceded afterwards; for this sin, if for no other, he was due an acknowledgment to the church. When, therefore, we suggested a return to first ed," &c., we meant, and we meant no The Dr. supplies us with a rule as to more, that Mr. Graves ought to return "when I affirm the validity of immer- week." Now, for this suggestion Dr. ent things. Why do you not always known. It was at the time known to us that, after the Richmond Convention, a deep anxiety was felt for the settlement of this difficulty, and that a private correspondence was go-Baptists, although he be "ready to prove best men in this Union to effect this object; we also know that this correspondence resulted in letters being written to both parties at Nashville, to ascertain if such a mediation would be acceptable; we know it was accepted by the First Church cheerfully; we have good reason to believe it was declined by Mr. Graves.

Again, in the S. W. B. of August 18th we use the following language on the subject of "church Independency."

"There is but one Absolute Independent in the universe. That is Gop. The churches of Jesus Christ are strictly judicial and executive; and are, therefore, rely as bro. D. or bro. M. can hold them." stricted independencies. Restricted as But Dr. C. also holds that there to their allegiance to him who is the Head; and as to their conduct to and intercourse with individual members and sister churches. Independent, cer-Again, in the same article, we say, "The word of God is the law-of this no church is or can be independent - if the In order, as well to define one great mind of Christ is known, the limit is defin-I agree to the proposition. What then exercise of Church Independency in

of God's people." 3. "The evident design of church discipline." 4. "Church Christ's law it is the neglect and not the exclu Independency." Now, in the face of these plain and unequivocal positions, Dr. C. charges, that "in all this discussion Bro. D. has persistently maintained that the decision of one church is the anthorized exposition of Christ's law, ther comment is unnecessary.

But the Dr. should have gone further man applies to one church for membership on experience and is rejected, be- timent of Baptists. cause his experience does not satisfy them, he may nevertheless be received Nobody will deny this. Upon the very same principle, one who has been excluded by one church may be received by another." [Cheroke e B. B., Oct. 5]

serts this general principle without the that it is not true. slightest qualification, and he quotes its enormity, and brother D. asks for it univertion, and demanded the proof. "Affirissue between us,- the absurd propositions above exposed are ex parte-they are his, not ours. Let it be remembered why it should not be universally rejected." that when bro. Mallary and we assert We have never relied upon the 18th that no appeal can be taken from a of Matthew, our construction of that church's decision to any "other body," passage agrees very nearly with Dr. that it can not be nullified or reversed C.'s; it is not original with either. Our propositions as firmly as brother D. or words "heathen man and publican." By bro. M. can hold them."

per to say, that in our rejoinder to Dr. when you will quote just half the num-C.'s reply, Dec. 8, we use this language: ber in defence of your right "to look "All regular Baptists agree that the into the case or examine the righteousexcluded," (all excluded persons) "are ness" of a church's decision, we will heathen men and publicans to all regu- balance accounts, till then the case lar Baptist churches, without regard to stands thus: "Heathen man and publithe justice or injustice of the exclu. can," vs. O!! al practice and this we are "ready to tice these assertions in detail. 1st candid reader will see an infinite distinc. as maintaining that the decision of a tion between our statement of a general church, excluding a member, whether on the presumption that sister church- all other churches and church mem es maintain the law of Christ--not as- bers," &c. suming the prerogative of supervisors, and the broad, unqualified and absurd position assigned us by Dr. Crawford.

In relation to our "chivalry" we can onty say, that we do not belong to the Knighthood, nor do we claim either "dexterity or valor;" we only aspire to tion of our brethren. Knighterrantry, Dr., has no attractions for one of our manifold infirmities.

We severely blame ourself, and often blash over our ignorance of logic, what we might; O! the folly of bad boys attention in my first article, of which brother old S. S. Beman tried to beat something into us, A. S. Alden tried his hand, others tried, but it was no go-mischief and fun we would have--what cared we for logic! But, Dr., when God opened our poor heart to feel our relations to a perishing world-we began in good earnest and by onveilf to dig up Latin and Greek and Logic and Theology, but after a long and hard struggle Yet his remarks seem to be plain enough. He we have just learned enough to know that we are yet vastly ignorant. God be praised that we know so much! do they have a perfect right to do it, whether the pardon us that we have learned so lit-

Shortly after I became a Baptist, I was in company with Vincent Thornton, when some one asked him, if a particular thing (then mentioned) was in accordance with Baptist usage. His answermade a deep impression on my mind. "It is according to Baptist us-Bible." Yet Baptists claim the Bible to be their only rule of faith and practice. Now bro, D. holds that Baptist usage is to be presumed to be right, because it is Baptist usage. Instead of being willing to prove his propositions, he asserts them, and calls upon others to prove the negative. But he goes further, he claims the universal sentiment and practice of Bantists to be with him, in upholding an unrighteous church decision as the law of states the issue between us to be, Christ. An old proverb is applicable: 'An ounce of proof is worth a pound of

The most of this section is answered in the 6th. We have never claimed anything to be right simply because Baptists practiced it, nor required others to prove a negative-nor asserted that an unrigheous church decision is the law of Christ--still less that this is the "universal sentiment and practice" of Baptists. "Affirmantis est probare." Prove what you say, Dr. C!

SECTION 8. "In my reply to brother Dawson, I said, that he had "in none of his writings shown any Scripture warrant for his own opinion. If he relies upon the 18th of Matthew, he will remember that the Nashville Church has denied the applicability of that law to Graves, and has based its ecision upon Corinthians. But the 18th of Matthew does not sustain brother D." This passage, brother D. passes over as having no it may, the only Scripture which brother D. has even condescended to allude to in all his writings apon this subject, has been the words "heathen and publican." Mat. 18, 17. Now, brother D. and myself may differ as much in interpretation not at all contingent upon the exclusion of the offended party, according to Christ's law, has right to do it, whether the Church shall He seeks a private interview; thus he may game his brother. If this fails, he is to take one or be majorities or not." We stated a gentwo more; if he neglects to hear them, he is to ell it to the Church. "But if he neglect to then man and a publican." Now in all this. intends to assert that any parties have offender from the Church. The object in telling it to the Church is not to procure his exclusion ance of generally received principles, it sion, but to procure the mediation of the Church: becomes him to "show some sufficient

cases where there are no positive in- Suppose the advice given or the rebuke admintered, and disregarded, from this time forth the offended party is to regard the offender " as 1. "The law of love." 2. "The unity a heathen man and a publican." But the Church has not yet excluded him. The exclusion very properly follows the neglect, but according t sion, that authorizes the offended to regard the other as a heathen. This law then applies no to all but to the offended only, and does not ap

ply to an excluded member at all. 'I have referred to this subject again that my readers may see with what correctness brothe D. says that my remarks have no allusion to the questions in issue. I have showed, moreover and binding upon all others, WHETHER that the only Scripture to which he alludes does not sustain him. He now stands forth be THAT DECISION IS RIGHT OR WRONG." Far- fore the world as maintaining first that the decision of a Church, excluding a member, whether that decision is right or wrong, binds all other churches and church-members to treat the ex in his review. In his first article, "In- cluded as a heathen and a publican, and that dependent" uses this language: "If a this opinion, enormous as it is, does not need to be supported by proof from Scripture: because he holds, secondly, that this is the universal sen-

"Now I maintain that the second of these pro positions, even if true, does not establish the first. The tradition of the elders in Christ's life by another on the same experience .- had made void the Word of God. While we have the law of Christ, we will yield implicit credence to no human teachings. The claims of infallibility and universal dominion for the decrees of a Baptist Church are just as much a mockery as the same claims for a bull of Rome. But the proposition is not true; and although The reader will see that Dr. C. as- the burden did not rest ufon me, I have showed

"The first proposition, then, stands out in all several cases to sustain it. We took sal credence. It is equally abhorrent to "com issue with him on this general proposi. mon sense" and to common justice. It is contrary to the true idea of the independence of the churches; and if any one maintains that the mantis est probare." This is the only churches are sovereign, it is contrary to the exereise of their functions. Every presumption is against it, must condescend to come down, and show cause why it should be received, or rather

but by itself; Dr. C says, "I hold these readers understand why we quoted the the way, Dr., it is well to be able to Before closing this section it is pro- quote just four words of the Good Book

sion, until they are restored to mem- Will the reader do us the kindness bership by the same," (the excluding to read with care the sentence commen. church) "or some other regular Baptist cing with the words, "he now stands church." This we stated as the gener- forth" and ending with "Baptists"! Noprove" whenever Dr. C. will deny it. The "He now stands forth before the world practice among the churches, acting up. that decision is right or wrong, binds 2neily. "That this opinion, enormous

as it is, does not need to be supported by proof from Scripture," &c.

3rdly "That this is the universal sentiment of Baptists."

Should we contradict these statements Dr. C. might think us disrespectful be an humble searcher after truth for -they contradict themselves-their abour own and the edification and instrucfore only repeat the axiom, "Affirmantis est probare, it is the duty of him who affirms a proposition to prove it." WE DEMAND THE PROOF ! !

"But the issues involved in these questions a pity we had not learned logic when lead to the other great issue to which I called D. complains so earnestly, but to which every thing he writes, directly tends, the non fellowship of large bodies of brethren and charches I am amazed that brother D. does not see and admit that this is the issue to which he is tend-He says that he has "never directly otherwise, publicly or privately, declared nondlowship with one brother on account of the pending difficulty." This, so far as it goes, is explicit and satisfactory. But why does not brother D. use language equally explicit in re gard to the practical questions proposed in m first article, which he only roticed to evade says: "Our doctrine is this, if any portion of our orethren see fit to withdraw from us, or to se cede from a church, and from other connections church shall exclude them or not; but if they choose to remain with us as members of the de nomination or individual churches, they must conform to general principles, or show some sufficient reasons why they should be exceptions, Again he says: "If men choose to go out of the lenomination, let them go; church comity ceases with the act of separation; but if they choose to stay, they must submit to well known and estab-

" Brother D. may remain easy-or, perhaps uneasy. I am not authorized to speak for the age, (said he) but not according to the churches and other bodies which have recognize ed Graves and Dayton, notwithstanding the Nashville exclusion; but I have no idea that any of them intend to go out of the denomina-They do not intend to perform any " ac of division," and neither do they intend to alter their course in regard to the so-called excluded It will be for brother D. and those with whom he consults and acts, to devise some plan to bring to pass his " must," or to bring on " the inevitable result." The "act of division" must come from brother D. and his condjutors."

In the opening of the Dr's article he "whether the recognition of Graves and Dayton by certain churches is a ground of declaration of non-fellowship." In the above section he says, "I am amazed that Bro. D. does not see and admit that this is the issue to which he is tending." With the Dr.'s consent we will waive the discussion of this issue until we reach it, perhaps a kind Providence may save us the necessity.

The "practical questions" which he charges us with evading, resulted, as we have shown, from a misapprehension of what we meant by "a return to first principles," and besides, the Dr.'s practical questions, if we understand him, were stated in terms so ultra and atsurd that we felt under no obligation to notice them-we simply denied them. We can not permit even the President allusion to the question at issue," Be that as of Mercer University to dictate to us

what we shall believe or what defend. In the quotation which is taken from our article of Dec. 1st, ("Changing Isof Scripture as we do in matters of taste and of sues,") which relates to the right of selogic, but I will here say, that the direction of cession, the Dr. omits, the phrase, "or whether they be majorities or not." It offender from the Church. The object of the should read thus: "they have a perfect exclude them or not; or whether they eral proposition which we "are ready to ear the Church, let him be unto thee as a hea- prove" if the Dr. denies it. Now, if he a right to remain in the union in defiator between the parties, giving such advice, or reason why they should be exceptions."

fully admit the right of secession. And again; if we had expressed any wish that the "Churches and other bodies" of which he speaks should go out of the union, there would have been some excuse for the bravado," neither do they intend to alter their course in regard to the "so called excluded:" But we expressed no such wish, much less a threat; we stated a general principle, and we now appeal to every honest man in and out of the denomination to say if it is not a correct one. If men can not live in the union-any union-on generally received principles, they ought to go out-to set up any other claim is consummate impertinence.

SECTION 10.

for the present. When bro. D. intimates what Elder D. has written. that the great difficulty of the Nashville case arises from the personal consideration involved, he thinks his remark perfectly pertinent and in good taste. When I agree to the remark and thinks me very impertinent, almost indecent, and in horrid taste. I made no impeachment, either directly or indirect- bottom of all this, any one in the exerly, of bro. D's honesty. In reply to his nant coincidence that every paper which advocates his views on this issue, is con- language used by the parties, ducted by brethren who have had personal controversies with Graves. If perer side equally liable to a similar perver-

unquestioned right to "publish and de-fend the principles of his Church," but I also am a Baotist, and I do not rele exponent of Baptist principles.

do not understand

If Dr. C. had simply said that all men charged us with "clamoring for the overcharge he does not relieve us. The the days of the papacy will have re-Mr. Graves

By selecting a "victim for ourself," own selection, that his and our tastes and neither party injured by it. might differ as to the victim. We beg to assure him that, with the lights now before us, he and his particular friend will never be selected.

SECTION 11.

threats. I stated as a fact what I know to be a fact. The programme is in process of execution. Yet I will act on bro. D.'s advice. I will not anticipate trouble; and so much the less because the above remarks: I am indifferent to any result personal to myself that can result from these discussions, or the events to which they N. M. CRAWFORD.

Dec. 12th, 1859." The Dr. will have it that there is a programme now being executed affecting his official position; this he "knows," and that he wishes it understood that we are cognizant of it, seems at least that we have no knowledge of any programme relating to Dr. Crawford. We were once concerned in one, intimately deny the statement. We, in common with others, opposed an unpleasant difficulty; and, secondly. we feared that his feelings were so much involved in men and measures at Nashville that he would inaugurate these sentiments at Penfield, or if an occasion presented itself become a partisan in questions then assuming a very angry shape, a position which we tho't unbefitting in the President of an Institution endeared to us by a thousand considerations. Why we and others waived our opposition we may not explain. How far our fears are realized is patent, and it must be profoundly mortifying to the real friends of Mercer University to see its President playing a secend part in such an enterprise .-Dr. Crawford is subaltern in the general programme, altho' every where considered a leader of the Graves party in Geo. Whether he has intended or de-

sired it or not, this is the position assigned him, this we know. Dt. C. is entitled to his opinions and to the unrestricted use of them, but as President of Mercer University, patronized by all, sustained by all, the property of al!-a position voluntarily, assumed it seems to us extremely unfortuportion of Georgia Baptists.

We regret the necessity which has passing by, hiding behind misunderstood logical conclusions, &c., &c. The reader will see that Dr. C. has stated in his own language the most absurd cause we will not indulge his dictation, he accuses us of an unwillingness to meet the issues fairly.

If Dr. C. will discuss the real principal communicated to his church?! ples involved we will take pleasure in comparing opinions with him, with a view to elicit truth, but not otherwise. We have no taste for this sort of work.

giving such advice, or this proposition we re-affirm while we bly crowded out this week.

Messrs. Graves and Perryman. The following expose is made from a conviction of duty to the Baptist De. nomination, and especially the ministry.

Document No 3 will show that Mr Perryman thanked me for the very thing for which he now denounces me. I have only to add, that, I have acted in good faith to both of these gentlemen. Read first, and carefully, Mr. Graves' remarks in Tennessee Baptist:

ELDER JAMES PERRYMAN. We give below a letter from this aged minister of Curist, in defence of himself from the charges, direct or implied, of Elder J. W. Dawson, editor of the South Western Bapiist. We have but just reached home, and have seen nothing written by Elder D. It becomes us, "A few more remarks and I shall close in view of the past settlement, to see

This we will say, in justice to bro. P. If brother Perryman communicated to Eld. D. and the committee the testimos ny of Neal and Jones, which testimony, in substance, he declared to us, and did intimate that there are personal consid- not deny relating that testimony to us, erations on the other side, brother D, then is brother Perryman innocent of blame or fault If an inveterate malice is not at the

cise of Christian charity, it seems to us, own inuendo, I only stated the preg- can explain the matter, on the ground, of misunderstanding of the terms and 1. Elder Perryman did not deny to D, and the committee, that he gave to sonal feeling has a tendency to warp us the testimony of Neal and Jones;

the judgment on one side, is not the oth- but he did deny that he ever told us that "Bro. Dawson declared himself to Neal and Jones that he (D.) was no Bro. D has the unquestionable and Baptist, but like Tustin an open communionist." Let it be granted that this language

was only intended to be the inference, as cognize brother Dawson as the infalli- it manifestly is, placed upon the cone exponent of Baptist principles.

What brother Dawson says about a it manifestly is. For if Dawson did victim and making his own selection, I confess himself in principle an open communionist to Neal and Jones, he did, to all intents and purposes, but not in may be influenced by their prejudice, than was Tustin, but, at heart, or in words, confess himself no Baptist, more we should have taken no offence, but he principle, an open communionist, like him. Let it be granted also that Elder throw of J. R. Graves." From this Perryman related the conversation he had with us to no one else after stating statement re-asserted is contemptible, "Probus" made his statements upon the even in Dr. Crawford. When we set facts communicated to us by Elder Perup as the infallible exponent of Baptist ryman-and the whole matter is reconprinciples, we shall expect submission, ciled, can drop here forever, and should But if an inveterate malice exists, and turned-until then, we think, we may zards, at the cost of every Christian a deep-seated determination, at all hazbe spared the reflection. We refer Dr. principle, to destroy the character and C, and the reader to an article in this peace of Elder Perryman, or attaint us, number in relation to our difficulty with this matter will be prosecuted to the end. We hope it will forever drop here, For granting, as we have shown, a we simply meant that when we wanted used, or the thought intended to be consimple misapprehension of language to overthrow a man we would make our veyed by the language used, all is plain,

Let it be borne in mind that bro. Perryman is not the one to stir up this mate ter-it is forced upon him. SEN. ED.

It is necessary to say that Graves is "Probus" by assumption, if not in fact. This I can prove by Dr. Crawford, "I have made no insinuations as to of Geo., and others. (Doc. No. 2.) The parties, then, in this transaction are Perryman, Graves and myself. Now, reader, observe what G. says in

I. I wrote "Probus" upon the facts communicated to me by Perryman. 2. Perryman never did tell me (G.) that Dawson confessed himself to Neal and Jones an open communionist; my statement was only intended to be the inference placed upon D.'s confession to Neal and Jones.

3. In the very next sentence he takes it for granted that I did confess to reasonable. We have only to reply, munionist, and bases the truth of what he published, "Probus," on this presumption; although both he and Perryman

dent, which was executed at Americus, article, "Probus." Speaking of the lanbeg to refer him to the brethren Stocks, derstand the import of that language, guage of Dr. Baker, he says : "If I untaken in connection with a report in the re-election of Dr. C, on two grounds; very identical popular preacher in Georgia, who has at least once in the presence of unimpeachable witnesses declared himself not a Baptist, but like Tustin, an open communionist at heart" Transposed, this sentence will read thus: "A popular preacher in Geo.," did in the "presence of unimpeachable witnesses declare himself not a Baptist," &c. The language of Dr. Baker and a certain report justifies

the inference that Dawson is that preacher The inference relates to the popular preacher. But the preacher did speak the words. Witnesses did hear him. This was never written for, nor intended to be an inference; indeed it cannot be .-In the next sentence Mr. Graves expresses the belief that I dare not deny

Now, reader, these are the very words which Graves says Perryman pever told him-and which Perryman says be never did tell him-and yet Graves says the statement as it is, is based on what Perryman told him. Truly, "the way of the transgressor is hard."

Perryman's Letter.

ELDER DAWSON AND OPEN COMMUNION. Messes Editors: Various letters have been written and published by Mr. Dawnate that he should have so far identified other intention but to destroy the Chrishimself with a party, opposed, as he must tian character of Brother Graves or know, by a very large and influential myself. It is hardly possible the latter can be their object, to deprive one of 80 few days, would be but little honor or compelled us to notice this article in Christian men, and God-fearing men, detail, we have been accused of evading. can indulge so long in hatred and malice against their brethren, is to me, strange and unaccountable! In examining Bro. D's Newnan letter and other publications or expressions from D, he and ultra positions and held bro. M. and nied communicating anything to Graves with ourself responsible for them, and be- regard to his proclivities to open communion; when he knows better, as well as he knows his right hand from his left.

Why does bro Dawson suppress what I published in the Index, and the same Why withhold bro. Neal's statements?

We understood D to express himself in favor of open communion. Jones and Johnston, from which "Probus," drew his conclusions that D. was "no Baptist," and let the brethren know wheth-The Receipt List has been unavoida- such an inference from what Neal and er "Probus" was justifiable in drawing Jones had said. In the same letter D.

to suppress the facts, or to draw erroneous inferences? Elder D. attempts to make he should not have mentioned it. a capital of my denying telling Graves Again; not a human Being has yet

Bro. Graves never told D. that, or age of D, but only as an inference, that

roneous inferences is lying It is not astonishing to me in the at that bro Graves was astounded th myself, when Dawson made the ression upon Graves's mind that I ist, but he inferred it. d denied ever at any time having rd to his (Dawson's) statements.

Bro. Editors, it is no pleasure to to make the following statements. ren had, at various times, misunderthrough the Western Association, and can it be possible all are mistaken? If sound upon this subject. And when D. disposes of these witnesses mentioned in this article I will introduce others .- | confirms in Doc. No. 3. In conclusion, I call special attention to But Mr. Perryman went further, and those five brethren was that D. had

places himself in an unenviable posi-JAMES PERRYMAN. Buena Vista, Ga.

give one or two samples only:

cannot do as the facts show, but by it

1. He denies, virtually, that the Co. the "Tennessee Baptist." and decided that the charge was with. to place in this letter. ot foundation.

dision :

BAP. CHURCH OF CRIST, COLUMBUS, GA,) July 8th, 1858.

The following report of a committee INVESTIGATION previously appointed by the church, was read and unanimously adopted.

In conclusion, we are constrained to declare our belief that this report orig- that the Pastor and Deacons of the inated in a misapprehension of Elder Dawson's language, and is without the least foundation.

the facts below:

Extract from Jones' Letter.

TALBOT Co., June 11, 1858. MR. DAWSON: Dear Sir-I was not Graves also intends to be an answer to pstairs at the time the conversation ok place between you and Mr. Neal, at I was present when the conversan took place in the piazza, between Neal and Mr. Johnston. Mr. Johnremarked he was like his bro, Dawhe was willing to commune with ny man he believed to be a Christian, rovided the Churches were willing, and our sentiment.

JOHN B. JONES. Signed, Extract from J. C. Lennard's Letter. AT HOME, June 12, 1858.

DEAR BRO. DAWSON: Mr. Jones "said me, he never heard you express yourself at any time, in relation to open made in the presence of the following ommunion "

J. C. LENNARD. Sign d.

So much for the testimony of Mr. lones, the son-in-law of Mr. Perryman, (compare it with Probus). We now come to the case of bro.

Jno Neal, a thorough Baptist, and a Christian gentleman, a man tenacious of truth. Bro. Neal is dead-died a short time after the conversation at sister Watt's; Perryman says, Neal told him that he (N.) undersstood me to ex- of making the statement. press myself in tavor of open commun-

Now, notice 1st The only evidence that Jno, Neal so said, is Perryman - May 7th, 1859, procured by mutual This evidence cannot be allowed -be- friends, J. E. Dawson, of Ga., and J. Cause, first, besides being my accuser, R. Graves, of Tenn., entered into a full the documents now published prove him and frank explanation of the causes of to be a loose talker; second the improba-I did say -repeated my words, I "could this interview, to believe that such had commune with Methodists and other been the fact. the conversation upstairs, not one has any other public prints.

states, "investigation" was made, and testified to the contrary, all heard from the result showed that no evidence agree with bro. D. Bro. J. H. Campcould be found, and the church pro- bell, well known in Geo., rode with bro. Neal in his buggy from Mrs. Watts, imcase? I will leave all who are acquain- mediately after this conversation—he ted with the history of the case to de- says in a letter dated June 3rd, 1858, that he and N. had a long conversation I would respectfully ask, in which is about me, it is strange that if he, Neal, the greatest amount of moral turpitude, had heard me express such sentiments

that he (D) declared himself to be no been found that ever heard Neal so Saptist, but like Tustin an open com- charge me but James Perryman-not one of bro. Neal's family, wife or chil-Bro. Graves never told D. that, or dren; not a neighbor; no one; although d any language from which such a d any ranguage from which such a laration could be justified or inferred; this subject has been in the papers ther does Bro. Graves use it as the lan since May, 1858, and although the church published a card requesting all acknowledges, as seen above, that Perryman did not tell him that I declared to Neal that I was an open communion-

2. Perryman tries to escape by saynumicated to him (Graves) in reing that in his statements Nos. 1 and 3, he excepted what he told Graves about Neal and Jones. His statement would either can D' complain; he has left then stand thus: (i. e.) I did not tell e no other alternative. If Bro. D. Graves that "Dawson declared himself ever entertained open communion sen- to be no Baptist, but like Tustin, an timents, it is very remarkable and open communionist." But I did tell strange indeed that so many good breth him that Neal and Jones "said he (D.) stood him upon this question, such as expressed himself in favor of open combrethren Neal, Whitlesny, Walker, munion" Reader, I want you to look Libuson, Rollis, Jones and others of at the following fact: When Perryman andoubted truth. And it circulated all denied telling G. what "Probus" published; "Dr. J. Bussey of Jamestown, bro. D. must have been very loose Geo., (the very words of Probus having or unguarded in his conversation upon | been read to P.) said, Bro. Perryman althe matter. There never was such a though you did not use these very words report circulated about Marshall, Mer- may you not have told Graves somecer, Mallary, Sherwood, Campbell and many other ministers of Georgia that thing to justify such inferences? Upon might be named. I leave the whole which Perryman unequivocally denied denomination to draw their own con- "having ever made such statements to clusions with a single remark. There J. R. Graves, or any one else, or used are hundreds who believe Bro. D. un- words from which such could be INFER-RED. See No. 1. This statement he

the fact, that Bro. Dawson attempts, it at least, pretended to tell us precisely would seem, to make the impression in what he did say to Mr. G. He said his Newman letter and other communi that G. asked him if he (P.) knew the ations that I denied telling "Probus," Bro. Grares or any one else, what Neal and popular Baptist preacher that Dr. Baker mes had said in regard to his open comman alluded to-that he told him he did, and on sentiment! Is this true? Far from would tell him if he would make no use The things I denied in the hearing of it-that G. promised he would not unless absolutely necessary-that he In open communionist in heart. Mr. Dawon evidently intended by this pervers- man-that up to that time he had told on of facts to bring me and bro. Graves no one but Baker and Graves-and that into collision with each other. This he this was all he told G.; and pledged himself to give me a certificate from his wife to prove what he said. What he said in the 'Index" about Neal and There is scarcely one sentence in this Jones was several weeks after his conetter that is worthy of credit; I will versation with Graves; although Probus came out in the next No. or two of

umbus Church investigated the case, You can now judge what confidence

DOCUMENT NO. 1.: Now, reader, Perryman in a letter tion by the church, I have had a free Bro. LANDRUM . Since the above acated July 2nd, 1858, gave the church conversation with Bro. Perryman, in e statement of Jones and referred to which things have been so far explainne "Index" as the only evidence he had. I ed as to enable us to part as brothren. lso furnished the statement of Jones It is due to brother Perryman to make, ritten by himself, and that of J. C. the following statement. "Probus" in mnard, who saw Jones for me. (which uses the following language: "Our e below). The testimony of Johnston, brother Dawson, is that very identical, range to say, has never been given, and popular preacher in Georgia, who has do not know who, or where he is .- at least once in the hearing of unimhe testimony of Col. Wm. Davis was peachable witnesses declared himself not a Baptist, but like Tustin, an open so before the Church, (see below). - Communionist at heart. I do not believe in these facts, all that could be obtain- that he will dare to deny that he has d after a public call in the "Index," said that he is willing to go into open he church pronounced the following de- communion, if the Georgia Churches generally will do so" Bro. Perryman unequivocally denies having ever made such statements to J. R. Graves, or any one else, or used words from which such could be inferred. He also says, that what he did say to Graves, was said with the understanding that no use should be made of it, unless absolutely necessary. It is also proper to add Church at Columbus, addressed a polite note to J. R. Graves, asking the name of "Probus," to which he thus answers: So much has been said about my con- "Probus does not wish his name to be lession to Neal and Jones, that we give known in connection with this matter, as it would do no good, and his authority of course is all that is required .-He gives the name of James Perryman, of Buena Vista, Ga." This note Mr.

one from me making a demand for the real name of Probus, and saying that I should hold the Editors responsible. Mr. Graves takes the responsibility, and there is good reason to believe that he is "Probus" writing to himself. I now deny the truth of the above charges, and pronounce them wilful falsehoods. "Ii 'Probus' will not come to the resupposed from the remark, that was lief of his friend Graves, I turn his case over to the 1st Churbh in Nashville, to be disposed of as they may think best for the cause of Christ. This closes my

> J. E. DAWSON. P. S.—The above statements were REV. T. J. MILES, brethren: WM. WOOLDRIDGE, DR. J. BUSSEY, WM. DAVIS,

connection with this matter.

" MARK GEORGE. This statement was written in less than 30 minutes after it was madewas read twice to Perryman-and, the only alteration made was the addition of the words, "un ess absolutely necessary." He said it was fully satisfactory and thanked me for the opportunity

See now Document No. 2:

RECONCILIATION. In an interview at Richmond, Va.,

Whereupon, it was conceded by Mr. lities of the case. Col. Wm. Davis, a Graves that with all the facts now be Baptist and gentleman of the first stand- fore him, Mr. Dawson is not, and has ing, told Perryman in the presence of not been inclined to open communion. the brethren who witnessed our converfrom reports conveyed to him on that sation, (see No. 1.) that he heard what subject, had reasons up to the time of

Pedobaptists were it not for their errors," It was therefore mutually agreed to and assured him (P.) that I did not express any open communion sentiments.

Again, out of all the brethren who heard Again, out of all the brethren who heard Tennessee Baptist, Christian Index, or

and agreed to break up that portion of the stereotype plates of the forthcoming report of his defence before the late council in Nashiville, which refers to

this adjustment related solely to the

J. H. DEVOTIE, N. M. CRAWFORD, J. M. PENDLETON, E. B. TEAGUE, THOS. B. SLADE, P. H. MELL, M. J. WELLBORN, A. T. HOLMES,

H. H. BACON. The above paper having been signed by the committee, has been submitted to the undersigned, and we adopt it as mutually satisfactory.

JOHN E DAWSON,

JAMES R. GRAVES.

I appeal to the above brethren for the truth of the following facts:

1st. That the concession made to Mr. G. as above stated, was based on two facts; first, that he had never until that night heard that Mr. Perryman had denied telling him what "Probus" published; second, that he had two letters from Mr. Perryman acknowledging that he did tell him (G.) what "Probus," had published.

2dly. Did he not, upon representations

I appeal to the above brethren for the truth of the following facts:

Welling to His The Mrs. C. SYMONIS.

Welling to His The Mrs. C. SYMONIS.

Welling to His The Restorative, I was induced to try. I had the fever, some time last May, and nearly every hair in my head came out. Now my hair has come in a great deal thicker than ever it was. Nothing but a duty and sympathy that I feel to communicate to others who are afflicted as: I have been, would induce me to give this public acknowledgment of the benefit I have received from Frof. Wood's Hair Restorative.

Yours respectfully.

A. R. JACOBS.

The Restorative is put up in bottles of 3 sizes, viz; large, medium and small; the small holds 1, a punt, and retails for one dollar per bottle; the medium holds at least twen two dollars per bottle; the large holds a quart. 40 per cent. more in proportion, and retails for \$3 a bottle.

O. J. WOOD & CO. Proprietors, 312 Broadway, N. York, (in the great N. Y. Wire Railing Establishment.) and 114 Market St., St. Louis, Mo.

And sold by all good Druggists and Fancy Goods Dealers.

January 12, 1860.

2dly. Did he not, upon representations made by you, Mr. Pendleton excepted, pronounce me an injured and innocent man, that he would publish my innocence in the Tennessee Baptist and des- All Diseases arising from an Impure State of the Blood, or habit of the System. troy the certificates sent him by P., and others to prove me an open communion-

And now, reader, we give you Document No. 3:

STATE OF ALABAMA, MACON Co.,)

Dec. 28, 1859. The undersigned having been called upon by Eld. Jno. E. Dawson, to give a have been raised as it were from the rack of d statement of what passed at an interview between Eld. James Perryman and himself (Eld. D.) held in the Baptist Church at Notasulga on Sabbath evening, during the session of the Tuskegee Association, in Sept. 1859, submit the following statement : Elder Perryman said,

1st. That he re-affirmed what he had said in Georgia, in presence of -----2nd. That he had never, in his carriage, nor any where else; neither in writing nor conversation, said any thing to justify "Probus" in writing what he did in the Tennessee Baptist" in relation to the open communion sentiments PROBATE COURT, SPECIAL TERM, 4TH DAY OF JAN.,

proving that "Probus" had written on his (P's) authority, they were forgeries ; and showed us a private letter B from Mr. Graves, written from Atlanta. Ga, after "Probus" was published which

in his opinion, sustained his assertion. 4. That he (P.) had written a communication for the Baptist Standard, Nashville, Tenn., exposing the whole affair,-that he had said some hard things of Bro. Dawson in one paragraph, for which he was sorry, and on account of which he feared it would not be published, and that if it was not, he S. M. BARTLETT, M. D., would prepare a full statement for the

5. That he did not now blame Bro. Dawson for anything which he had done and thanked him for having written the Newnan letter, thus giving him (P.) an opportunity of defending himself against.

TUSKEGEE, ALA.

HAVING purchased the entire Stock of Drugs and Med icines in the Store of Dr. E. B. Joinston, recently occupied by Messrs. Joinston & Keirr, on the West side of the Public Square in Tuskegee, the subscriber intends to keep a supply of such articles as are found in a first part of the Prug Store, and respectfully solicits public natrons again which he is a subscriber in the sub

6. That the falsehood was between him and Graves-that it would ruin the guilty party, and that he would die before he would submit to it, because he

was innocent. In the above statement we have only given the substance of what Eld. Perryman said.

Signed,

J. W. Echols, H. H. BACON, W. W. MASON, WM. C. GRAY.

Mr. Perryman came to the Tuskegee Association for the purpose of proving to me and others that Graves had told the falsehood and not himself. He showed me and others a private letter as above stated - and because I was unwilling to talk to him without witnesses, the above named gentlemen were invited to hear what should be said; the Document speaks for itself. JOHN E. DAWSON.

Rev. James Barrow's Appointments. Webadkee Church, Troup county, Ga., first Sabbath in February; Monday 6th at Fellowship, Randolph county Ala.; at night Rosmonke; Tuesday 7th, High Pine; Wednesday 8th Liberty Church; at night Millhoun; Friday 10th, Rock Spring; Saturday and Sunday 11th and 12th County Line, Chambers county; Monday 13th Sandy Creek; Tuesday 14th, Mount Pleasant; Wednesday 15th, Bethel; Thursday 16th, Louchapoka; Friday night 17th, Turbegee; Monday night 20th, Auburn; Wednesday 22d ery; Thursday night 23d, La Fayette; Friday 24th, New Hope; Saturday and Sunday 25th, 26th, Anti och, Troup county, Ga. a I hope the brethren will make these appointments known

NEARLY A PANIC.-This morning there was a perfect rush to get some of McLean's Strengthening Cordial. It is as. tonishing what a large quantity of that article is consumed. It shows conclusively that it is just the thing required in malaria for fever districts, as a preventive for Chill, alias Shakes. "Everybody and the rest of mankind" should try it, if they wish to become healthy and strong; and those that are well should take a little every morning to keep them so. We have tried it .- [Evening Mirror.

at the different Churches.

DISSOLUTION. THE PARTNERSHIP heretofore existing under he firm of W. F. Tear & Co., in the Tuskegee Steam Mill business, was dissolved by mutual consent on the first of January, 1860. All those indebted will please come forward and settle their accounts, as it is necessary that the old business should be closed up without delay.

W. F. TEAT

W. F. TEAT.
J. W. WILLIS. who will sell Lumber at \$1 cash, or \$1,25 on time. He returns his thanks to the public for their liberal patronage to the old firm; and would respectfully selicit a continuance, promising to endeavor to conduct the business in such a manner as to give general satisfaction to all who may patronize him.

BOARDING AND SCHOOL. MRS. GEO. LANIER having taken Gen'l Gunn's com-modious Dwelling house, will be pleased to receive Boarders for the Colleges.

She will also open a SCHOOL on the premises for lit-tle girls and boys, to commence the first Monday in Feb Tuskeges, Janury 12th, 1860.

Mr. Graves also voluntarily proposed | IT IS NOT TOO MUCH TO SAY SINCE ALL, OLD AND YOUNG.

Affirm its Truth, this matter ; to append a note to said Viz: That Professor Wood's Hair Restorative report explanatory of the same; and to place Mr Dawson in the same position which he occupied before his sentiments on this subject were called in question in the Tennessee Baptist.

It was further mutually agreed that this adjustment related earliest adjustment related earliest that any oil, and preserve the scale free from all disease to the greatest age. Statesmer, Judges, Attorneys, Doctor, Clergymen, Professional men and Gentlemen and Ladies of all classes, all over the world, bear testimony that we do not say too much in its favor. Read the following, and judge:

this adjustment related solely to the personal relations of the parties.

Finally it was agreed that this statement, with our signatures appended be published in the Tennessee Baptist and Christian Index.

We, the undersigned, present by invitation, at the above menticned interview, severally approve of these terms of reconciliation as entirely meeting the demands of a just self-respect, and of gentlemanly honor.

J. H. DEVOTIE, N. M. CRAWFORD, Indeed, the personal relations of the parties, and some called it scald head. The hair almost entirely came off in consequence, when a friend, seeing his sufferings, advised us to use your Restorative, we did so with little hope of success, but to our surprise, and that of all our friends, a very few applications removed the disease entirely, and a new anni luxuriant crop of hair so any other child. We can, therefore, and do hereby, recommend your Restorative, as a perfect remedy for all diseases of the scalp and hair.

We are respectfully,

GEO. W. HIGGINBOTHAM. ARAHI A. HIGGINBOTHAM. PROF. Woon—Dear Sir: My hair had, for several years.

GEO. W. HIGGINBOTHAM. SABAH A. HIGGINBOTHAM.

PROF. Woon—Dear Sir: My hair had, for several years, been becoming prematurely gray, accompanied by a harshness which rendered the constant application of oil necessary in dressing it. When I sommenced using your Hair Restorative about two months ago, it was in that condition; and having continued its use till within the last three weeks, it has turned to its natural color, and assumed a softness and lustre greatly to be preferred to those produced by the application of oils or any other preparation I have ever used. I regard it as an indispensable article for every lady's stoilet, whether to be used as a Hair Restorative or for the simple purpose of dressing or beautifying the hair. You have permission to refer to me all who entertain any doubt of its performing all that is claimed for tt.

Cincinnati, O., Feb. 10, 1857.

Wellington, Mo., Dec. 5, 1857.

January 12, 1860.

SANDS' SARSAPARILLA STANDS UNRIVALED FOR THE CURE OF

No REMEDIAL AGENT was ever introduced that has proved more uniformly successful than this. The unfortunate victim of Hereditary Disease, with swollen glands, contracted sinews, and bones half carious, has been restored to health and vigor. The Scrofulous patient, covered with ulcers, loathsome to himself and his attendants.

HAS BEEN MADE WHOLE. Hundreds of persons who had greaned hopelessly for years under Cutaneous and Glanduhr disorders, Chronic Ricumatism, and many other

Read the following Letter addressed to our Agents at St. Louis:

Messes, Barnard, Adams & Co.:—In the year 1812, from exposure while in the army, my hip, thigh and leg, down to my toes, became swellen a third larger than their natural size, and after a time ulcerated and broke, and remained a running aleer for five or six years, and at intervals ever since that period. I now have the pleasure of stating that, after my leg had been so swellen for thirty old years; and a large portion of the time ulcerated and exceedingly painful, by the use of Saxis Sarsanarita, the swalling has entirely subsided, the ulcers have been healed, and my general health greatly improved.

Yours, very respectfully.

JOHN MCUNE. Letter addressed to our Agents at St. Louis:

Prepared and sold by A. B. & D. SANDS Wholesale Drug sts, 100 Fulton Street, corner of William, New York, For sale by CHAUNCEY FOWLER, January 12, 1860. 35 The State of Alabama-Macon County.

of Eld. Dawson, or from which be could have drawn any such conclusions.

3rd. He denied that he had written to Mr. Graves any letters confirming what "Probus" had written, and said he would write to Mr. Graves demanding the original letters and their publication; that if Mr, Graves had such letters

PROBATE COURT, SPECIAL TERM, 4TH DAY OF JAN., 1860.

THIS day came John H. Adams, Guardian of William, Rachael and Thomas Adams, minors, and presented his account current and vonelers or a final settlement at this Court, of his accounts as Guardian atoresaid is which were ordered to be filed, and set for settlement on the 2nd Monday in February next: Notice is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court, to be held on the said 2nd Monday in February next; at the court, room of said Court, and show cause why said account and vonelers should not be allowed.

LEWIS day came John H. Adams, Guardian of William, Rachael and Thomas Adams, minors, and presented his account and presented have current and vonelers for a final settlement at this Court, of his account as Guardian atoresaid is which were ordered to be filed, and set for settlement at this Court, of his account and presented have a first and the presented have the present and touchers or a final settlement at this Court, of his account and set for settlement at this Court, of his account and set for settlement at this Court, of his account and set for settlement at this Court, of his account and set for settlement at this Court, of his account and set for settlement at this Court, of his account and set for settlement at this Court, of his account and settlement at this Court, of his account and set for settlement at this Court, of his account and settlement at this Court, of his account and

EXECUTOR'S SALE.

BY victue of an order granted to me by the Probate Court of the county of Montgomery, I will proceed to sell at Cross Keys, on the 20th day of January, 1860, within the usual hours of sale, a lot of perishable property belonging to the estate of Jos. C. Blakey, decrased; such as Shot Goms. Baggy, Saddle Horse, &c. &c.

Jan. 12, 1860, —35.5t D. T. BLAKEY, Executor.

NOTICE. I ETTERS TESTAMENTARY upon the last will and testament of Many Dransfront, having been granted to the undersigned by the Product Court of Macon County, notice is hereby given to all persons having claims against said estate, to present the same within the time

Wholesale and Retail Druggist,

opportunity of defending himself against the imputation of falsehood under which he might otherwise have lived and died.

The description of the falsehood under which he might otherwise have lived and died.

The description of the falsehood under which he might otherwise have lived and died.

The description of the falsehood under which he might otherwise have lived and died.

ATTENTION ALL! HALFMANN'S CLOTHING EMPORIUM,

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There it is, that the harmony of its power should thrill and knit strong the nerves of those whom destiny has united in bonds of love. This sacred place should not be polluted with the vulgarities of thought and language.

It should be given only to love and truth, to all that is noble, and virtuous. and pure in thought, to the purest and loftiest communion with kindred souls. That such a communion may be fully realized, let the thoughts and language of home perform their most sacred office-even the office of transmitting unimpaired the most tender and sacred affections, that warm the human soul.

Home! that much beloved word ;how it fills the heart with the tenderest associations. How deeply fixed in these associations are all the fibres of our affectionate natures, which form the glittering web of the heart's golden life. There are father, mother brothers and companions, all the heart loves, all that makes earth lovely, all that enriches the mind with faith and the soul with hope. How sweet the thoughts and language of home, to be freighted with the diamonds and treasures of a home heart—could it be any other than the most refined and pure, any other than that which breathes the purest affections, if our thoughts and language were as pure as heaven, their fittest place would be at home. The language of home should be so chaste and so virtuous that it would not stain an angel's tongue, or fall harshly on an angel's ear; it should be uttered in words of truth and wisdom, which is the glory of youth, and the honor of age, if the true feeling of every home was consulted, and the language used, and that only, which the true home inspires, and which language should be used in filling, that only earthly prototype of heaven-how different would be the happiness and prosperity of mankind. Methinks we would then have no need of angel's visits to teach us the way of love and joy, of peace and glory, "for the glory of God would then fill the earth as the waters do the mighty

The Trees of North America.

Although it is generally conceded that the arboreous luxuriance of this continent is perhaps unparalleled, and although several works treating of the sylva of various portions of North America have been published, there has been short, concise statement of the number of species and locality of the different trees in this part of the world, until the Smithsonian Institute, in pursuance of their purpose of illustrating, in connection with the meterological observations now in progress under the direction of this Institution and the Patent Office, the estimate of North America, engaged Dr. J. G. Cooper to prepare an article upon the sylva of this continent. From this document, published in pamphlet form by the Smithsonian Institute, we glean some interesting facts.

There are no less than one hundred and thirty four different species of tree on the continent of North America, including a last variety, from the rich tropical sylvan products of the Mexican districts to the stunted pines that pass their unseen sturdy lives among the snows of Labrador. The tallest trees are found in California, where is the giant redwood-the Sequoia gigantea of Torrey, or the Wellingtonia gigantea of Hacker-which attains the prodigious height of four hundred and fifty feet from the ground, about half as high again as Trinity Church steeple. The yellow fir, or Abies grandis, which grows in Oregon, is also a very respectable tree, often reaching the height of two hundred and fifty feet. In · Massachusetts they have the whitewood poplar, of one hundred and forty feet in height, and the same State also possesses a Zanthoxylum Americanum, which is more familiarly known as the toothache tree. In New Jersey there may be found a speach of white beach one hundred and twenty feet high. After these it is quite a contrast to descend to a prickly pear tree of Mexi co, which, though rejoicing in the gorgeous title of Opunita Athuathocarpa, is but six feet high. The Pranus Sabcordata, a kind of plum tree, is another sylvan dwarf, and the Junipeus Pachypoloea is also an arbereous pigmy, neither of those Mexican trees being

The Gulf of Mexico has an important effect upon forest growth in the United States. It is from the Gulf that many rain storms proceed, and they are blown easterly by westery winds until they fall generally before reaching the Ohio. Thus, as they do not reach the! Illinois region, that district is deprived of its fair share of rain. Without

over ten feet in height.

moister there can be no trees and that is the reason that Illinois and Michigan | It is in Jefferson county, Texas, and proceed westward, until we come into soda water. the great deserts that exist in the But the most curious feature about Dacotah regions.

districts. The first of these districts surface, and the owner skims it off, or regions, the Algonquin, includes getting a barrel a day, of a kind of oil the eastern part of British America, highly esteemed for mechanical and Labrador, &c., and contains five spcies healing purposes. of trees. We live in the Candian re- From another they get soap I thought gion, which possesses seventeen charmy informant was laughing at me when acteristic and one peculiar species of he told me this, but it was attested by trees. The Tennesseean district is the two gentlemen who had seen it, and I richest in treasures, possessing thirty- could not doubt any longer. But after four characteristic, and seven peculiar all, it is not so strange, for there is a species, while the Missippian and plenty of alkali in the earth, and that Floridan regions are not far behind, uniting with the oil is compelled to each containing thirty-two characteris- make soap. The oil and soap springs tic and the latter seventeen peculiar are close together. species .- New York Post.

Thoughtlessness of Mankind. acknowledged He reigns over all, His black .- Texas Letter. presence always here, prevails in each star, observes us as an awful Judge, 1. Because you will be libely to treat claims infinite regard as supremely quite lightly two very good friends of ing at all about him! There is Eterni- will not have a chance to speak. ty! You have lived perhaps thirty 2. Because you will have to travel region; inextinguishable life, myriads 3. Becaus the words or actions inthen! Why, think nothing at all about fore to be severely judged. it! There is the great affair, moral 4. Because this is one way to please noble purpose and action—to resemble can be counted. in this very trap. the Divinity. If is acknowledged. 5. Because such a fire my be kindlheart and the short and fleeting time their captain. allotted for divine attanments! Such

The Sensible Wife.

I recollect, proceeded Gotthold, havsome misfortune which had befallen him, so that he could not sleep at night for care, pretended in the morning to be still more disconsolate than he, and gave way to lamentations and tears. As she had spoken cheeringly to him the evening before, and exhorted him to dismiss his sorrow, he was astonished, and asked the cause of her sudden grief. Hesitating a little, she replied that she had been dreaming, and that it seemed to her that a messenger had come from heaven, and brought the news that God was dead, and that all the angels were weeping. "Foolish woman," said the husband, "you know right well that God cannot die!" Indeed," replied the wife, "and if that bath evening, went to the dying bed be so certain, how comes it that you of one of his converts from heathenism. sorrow as immoderately as if He really "I understand," said the convert, Think of the old proverb.

'What need to grieve, If God still live.'

another hour! And if sometimes Thou hand, and lead you to the Saviour, and feignest to be dead, I will not cease to tell him, This is the man that taught rouse Thee with my prayers and tears, me the way to this happy world." until I sensibly experience again that Thou art the health of my countenance, and my God."-Gotthold's Emblems.

German Life.

phase of social life in Germany,

the Germans appear to be a generally intelligent people, who take life easily and patiently, and derive from it not a little enjoyment. They are indusdevotedly attached to their beer and pipe. The glasses or mugs of beer that some of them will drink in the course of a day, is perfectly astonishing. Stopcrowd was gathered before it, singing ber. - Scientific American. songs, and indulging in their favorite beverage. I was ushered into a room

THE Arabians enforce patience by the following proverb :- "Be patient, is ice still; but expose it to the beams

the wages paid in our country.

abound in treeless prairies that are there is no doubt about the water being not to be found in places where the sour. I cannot say whether the addirain storms from the Gulf fall. In tion of ice and sugar would make nice Texas, where these Gulf storms do not lemonade or not, but it is very probatravel, the moisture, and consequent ble. No doubt if you were to put soda vegetation, and sylva grow less as we in it, it would foam and make nice

sour lake is, there are seven different Dr. Cooper, in order to further ex- kinds of water boiling up, within half plain his remaks on North American a mile of each other, in and around it. trees, has prepared a map of this con- One spring near the main body of the tinent, which he divides into arbitrary lake, produces oil. This rises to the

The other varieties are different colored waters boiling up in the lake. Astonishing fact, that all that man- The sour water is transparent, but in kind acknowledge the greatest they the midst of it there is a place of black care about the least; as, first, on the water, and the other three varieties summit of all greatness, the Deity. 'Tis are shades between the white and the

Don't be Hasty.

good-what then! Why, think noth yours, Reason and Conscience, who

years; you are by no means entitled to over the same ground in company with expect so much more life; at the ut- one Sober Second Thought, who will most you will soon, very soon, die! be more likely to have with him a whip What follows! Eternity-a loundless of scorpions than a bunch of flowers.

of mighty and strange spirits; visions volved in it are more likely than otherof God; glories, horrors. Well, what wise to be misunderstood, and there-

and religious improvement. What is and give great advantage to a great the true business of life! To grow enemy of yours, one powerful enough wiser, more pious, more benevolent, to be called the "Prince of the World." more ardent, more elevated in every and who has caught more people than

Who denies or doubts it? What then? ed that it cannot be put out even by Why care nothing at all about it. all the water a whole engine company Sacrifice to trifles the energies of the can throw, with Second Thought for

is the actual course of the world. What MEMBERSHIP BY BIRTH.-On Dr. a thing is mankind! - Foster's Life. Thornwell's position that the children of believers are members of the church through their parents, a correspondent of the Christian Chronicle asks: ing been told the following story: A "Where one parent belongs to the prudent and pious lady observing her Presbyterian and the other to the Methodist church, into which church is the child born? Does the Presbyterian church claim as its non-professing members all children who are born of Presbyterian mothers, when the father belongs to some other denomination, or to no church at all? Or when the father belongs to their church and the mother not, do they then claim the children, or not? Or, suppose the parents are Presbyterians, their child, say at the age of six months, is baptized; the parents leave the church, and connect with the Methodist; do the latter get the parents, and the former retain the babe?"

GRATITUDE. - A missionary one Sab-

did no longer exist, or at least, as if "that you have been preaching to-day He was unable to set measure and about heaven. To-morrow I shall be bounds to our affliction, or mitigate in heaven, and I shall go right to the its severity, or convert it into a bless- Saviour, and thank him for leading ing? My dear husband, learn to trust you to leave your home in a Christian in Him, and to sorrow like a Christian. land, to come and tell us, poor, darkened heathens, about him and the way to heaven. Then I shall go and sit down "Verily, my Father, didst Thou not by the pearly gate, and wait till you live, I would not myself wish to live come. Then I shall take you by the

THE TONGUE .- A white fur on the tougue attends simple fever and inflammation. Yellowness of the tongue attends a derangement of the liver, A correspondent of the N. Y. Exami- and is common to bilious and typhus ner gives the following picture of one fevers. A tongue vividly red on the tip and edge, or down the centre, or From such observations as I have over the whole surface, attends inflambeen able to make in city and country. mation of the mucous membrane of the stomach or bowels. A white velvet tongue attends mental diseases. A tongue red at the lips, becoming brown, trious, moderate in their movements, dry and glazed, attends typhus state. and social in a high degree. They are The description of symptoms might be extended infinitely, taking in all the propensities and obliquities of mental and moral condition. The tongue is a ping at a country inn for tea, quite a most expressive as well as unruly mem

"LET THEM WORK HARD AND FARE where there was quite a party of ladies HARD, and they need not go to Califorand gentlemen seated around a table nia to get rich," said Uncle Simon, as in social conversation, each taking he stood talking with a neighbor, about glass mugs; and I was surprised to see some friends who had lately left for how often they were emptied and re- the gold streams of California. "That filled, the women in this respect fully is the secret of success," added Uncle equalling the men. They have a cus- Simon, as he thrust his hand under his tom of touching glass to glass before frock, and turned on his heel. "Only especially the common people, costs let people work as hard and fare as but little. Living is cheap, and so is hard here, as they do when they go to labor. A man or woman who works California, and my word for it, they'll by the day or month, does not get half soon get ahead and no mistake.'

THERE is many a wounded heart without a contrite spirit. The ice may and the mulberry leaf though naturally of the Sun of righteousness, and then it will melt.

PROPERTY FOR SALE. THE undersigned being desirous of clianging his climate, offers the following valuable property for sale upon accommodating terms, viz:

1st. A plantation situated immediately on the M. & W. P. Railroad, one mile below Chekaw, 6 from Tuskegee, 68 per railroad from the city of Montgomery, adjoining the lands of Jacob Keitt. Peter Driskill, and others. The tract confains about 600 seres of excellent, level, productive farming lands, 250

farming lands, 250

it is proprietors has made the study in a practice of more than twenty years, with to counteract the whole line of said Raitroad, for a first class Steam Saw Mill. Capitalists and practical Milers, Lumber Bealers and others, would do well to notice this first rate clanee for profitable incordment.

2. A tract of 240 acress of good treek Bottom or Hammock land, and 80 acress of Pine land, making 320 acres in mock land, and 80 acress of Pine land, making 320 acres in all, which will be sold separately or loge her; situated about 5 and 6 miles North east from Tuskegee, and known as the "richam stevens" place; about 75 to 80 acress in calification, 100 fenced in, comfortable Buildings, good fent, excellent water, and adways perfectly healthy. This class and stock Raising farms in the whole country, saving a sufficiency of ane and other winter pasturage, with fine summer range, to keep a large number of cattle he year found with but very little trouble or expense. It is in half a mile of a good. Academy belonging to the ownship, and in a good neighborhood for society, &c.

3. A very desirable residence, conveniently and pleas ally situated, about 100 yards in front of the Post-office, Romei Ledge-room and store. Cotton Valley, Ala, Tilles South of Tuskegee, 12 North of thion Springs, and bout 8 or 9 West of the nearrest. Depot on the Girp Rand Moble Railcoad. It comprises, 150 acres of good treets and parza across the front, which is considered very rich, the balance well timed with those was been after postarion of it well ditched bottom, or 'parite slough' individual through the centre, and parza across the front, the allocation was a price of the year of the deep control of the very rich, the balance well timed with the control of the part of the year of the deep control of the very rich, the balance well timed with the control of the year of the deep cont age throughing with 4 large rooms; a closet to each, age through the centre, and pazza across the front, a Medical office in one corner of the yard, and large commodious Staffes, Barn and other out Buildings, ed, and subtantially made; and young Orchard composition, with a variety of Fruit trees in a plat of ground cost for that purpose. For an intelligent and industry Physician, who wished to combine a small farm with martice of his profession, this would constitute one of est locations in the country. There are two Churches A Academics near the alone.

W. F. HODNETT. October 20, 1659,

Administrator's Sale,

BY virtue of an order of the Probate Court of Maeon of Ocember, 1859, as administrator of the estate of of December, 1859, as administrator of the estate of Stophen T. Nuckolls, late of said county, deceased, I will sell to the highest belder at the late residence of said deceased, on Saturday the seventh day of January, 1860, the following real estate, to wit: The east half of Section thirty one, in Township sixteen, of Range twenty two, lying and being in the county of Macon, in the State of Alabama, on a credit until the first day of January, 1861, Note with approved security will be required.

F. M. NUCKOLLS, Adm'r.

The State of Alabama-Macon County. PRESIDE OF AIRDAMIA—MACON COUNTY.

PRESIDEN COURT, SPECIAL TERM, 5TH DAY OF DRC., 1859.

THIS day came EDMOND LNON, Guardian of George W.,
E. F., John R. and Neonie Dogrett minors, and presented his account current and vouchers for a final settlement at this Court of his accounts as Guardian alorexaid, which were ordered to be filed, and set for settlement on the 2nd Monday in January next: Notice is hereby given to all persons interested to be and appear at a Regular Term of the Probate Court, to be held on the said 2nd Monday in January next, at the court-room of said Court and show cause why said account and vonchers, should not be allowed.

EMIS ALLYMON. LEWIS ALEXANDER, Judge of Probate.

FOR SALE. AVING purchased another residence, leffer which I have just removed, situated in the town of Tuskeree Ala, near the East Alabama Female College, in one of the best neighborhoods in town The Lot contains Seven Acres of Land; five of which are in the woods. The Dwelling has Eight Rooms—a Piressing Room, Pantry, and Nine Closets, with Two Halls. There are Two Double Negro Houses, a Snuke house. Carriage House and Stables, Also, an inexhaustible supply of Good Water in the yaed.

Nov. mber 17, 1859. 1f. A Desirable Location.

J. E. & T. B. DRYER

Silks, Muslins, Grenadines, De Beges, GOODS FOR GENTS' AND BOYS' WEAR

LINEN GOODS of every description—Bought direct from Importers, and will be sold low.

CALICOES, GINGHAMS, &C.: 16000 Yards very mest London and American Prints, at 12½c per yard—second Grade Prints at 10 cents per yard. CLOTHING AND FURNISHING GOODS. Our Stock of Clothing this season is superb; and have go opened a STORE ROOM exclusively for CLOTHING, APS, Bo-TS and SHOES, we can suit the most fastidious, oth in it and price.

White Goods, Embroideries, &c. We have a magnificent Stock of Goods in this line; and to offer them at great Bargains. Call and see them. We have every style, from four Hoops to thirty—the

Gloves, Hosiery and Haberdashing. escription.
FANS from 10 cents to \$20 00. PARASOLS from 50 cents to \$12 co.
SOAPS, and splendid stock of Fancy Goods and

SHAWLS AND MANTILLAS.
Lace Points, Lace Shawls, from \$8 to \$65, hawls, we have a splendid stock of these Goods ell them cheap.

DOMESTIC GOODS BOOTS, SHOES AND HATS. In this department we can exhibit the largest and most complete stock ever brought to this Market, and at very in tures.

We juxtle all to call and examine our stock and prices at our large fry toods' Ware House. $\underset{Todegree,\ Ala.,\ April\ 15,\ 1859.}{J} E.\ \&\ T.\ B.\ DRYER.$

DRS. JOHNSTON & RICE, AVING associated themselves in the practice of Med-icine and its collateral branches, respectfully offer heir professional services to the citizens of Tuskegee and

Office first door above Starke's Hotel. Dr. E. B. JOHNSTON is pleased to inform his friends and trons that he is prepared to take charge of chronic and great cases, where they will be treated under the espe learne of the firm.

April 21, 1859.

ROBERTSON, BROWN & CO., Commission Merchants No. 35 North Commerce St., MOBILE, ALA.

NURSERY.

C. B. & N. GACHET, NURSERYMEN. (NURSERY LOCATED NEAR ENON, ALABAMA.) W. M. REED, AGENT, TUSKEGEE, ALA.

A RE prepared to furnish to order any number of finest REUIT TREES, consisting of Grafts of the Apple in all its varieties; the Peach for all seasons, most approved kinds of Plams, Pears, Cherries, Almonds, etc. Orders Solicited, Address C. B. GACHET, Enon., Als., and W. M. REED, Tuskege , Ala Sept. 15, 1859 -- 19 3m

G. N. KNIGHT,

CLOCKS, WATCHES, FINE JEWELRY, &c.

In tendering to bis patrons generally his sincere thanks for the liberal encouragement received slace opening the sales branch of his business, at the same time desires to inform them that he has again removed into the corner store, for the better convenience of carrying it on and is now offering great inducements for task or on short time to prompt customers, in all classes of goods in his line.

2. Repairing in every branch of the business skilfully and promptly executed for each on delivery.

Tuskegee, January 6, 1859.

INVIGORATOR!

PREPARED BY DR. SANFORD, Compounded entirely from GUMS, To one of the Best Purgative and Liver Medical Research in the public, that acts as a Cathartic, easier, milder, and more effectual than any other medicine known. It is not only a Cathartic, but a Liver remedy, acting first on the Liver to eject its morbid matter, then on the stomach and bowels to carry off that matter, thus accomplishing two purposes effectually, without any of the painful feelings experienced in the operations of most Cathartics. It strengthens the system at the same time that it purges it; and when taken daily in moderate does, will strengthen and build it up with unusual rapidity.

The Liver is one of the principal regulators of the

will strengthen and build it up with unusual rapidity.

The Liver is one of the human bedy; and when it the powers of the system stomach is almost entirely action of the Liver for the functions; when the stomacre at fault, and the whole quence of one organ—the do its duty. For the distilled proprietors has made the proprietors has made the proprietors has made to find some remedy where any kind—thus renand convenient loca
ond, for a first class
ond, for a first class
with to counteract the

do its duty, for a
the proprietors has made
of more than twenty years,
with to counteract the

One battle taken for fether cause of the disease, Only one dose immediate One dose often repeated Morbon.

is a sur-cure for Cholera
tive of Cholera.

meeded to throw out of the
med
and for
tural
A jaundice, removes all
coor from the skin,
time before eating, gives
makes food figest well,
cures Chronic Diarwhile Summer and
almost to the first dose,
attackscaused by worms
ter safer, or speedier remmeer fails. Morbus, and a preven Bowel complaints yield One or two doses cures in Children; there is no suely in the world, as it ### A few bottles cures absorbents.

We take pleasure in reas a preventive for Fever ver, and all Fevers of rates with certainty, and testify to its wonderful All who use it are giving their unanimous testimony in its favor.

\$\mathcal{E}_{\textit{B}}\$ Mix water in the mouth with the invig-

THE LIVER INVIGORATOR IS A SCIENTIFIC MEDICAL DISCOVERY, and is daily working cures, almost too great to believe. It cures as if by magic, even the first dose giving benefit, and seldom more than one bottle is required to cure any kind of Liver Complaint, from the worst Janualic or Dyspeyia to a common Headlache, all of which are the result of a Discussed Liver. eased Liver.

PRICE, ONE DOLLAR PER BOTTLE. DR. SANFORD, Proprietor, 345 Broadway, New York, Agent for Tuskegee, C. FOWLER; LE GRAND, JONES & BLOUNT, Montgomery, Wholesale Agents. May 5, 1859.



COUGHS, COLDS, HOARSENESS and INFLE-ENZA, IRRITATION, SOREMESS, Or any af-fection of the Throat CURED, the Hack-tag Cought in Consumption, Bronchitis, WHOOFING COLGH, ASTEMA, CATARRIB, RELIEVED by BROWN'S BRONCHIAL TROCHES, or COLGH LOZENGES.

"A simple and elegant combination for Corons, &c." Dr. G. F. Eigerow, Boston, · I recommend their use to Public Speakers."
Rev. E. H. Chapix, New York. Most salutary relief in Broseries." Rev. S. Shioffind, Morristown, Ohio.

Beneficial when compelled to speak, suffering from Rev. S. J. P. Anderson, St. Louis. ** Effectual in removing Horseness and Levita ion of the word, so common with SPEAKERS and SINGERS."

Prof. M. ST. CY JOHNSON, LaGrange, Ga
Teacher of Music, Southern Female College.

Great benefit when taken before and after preaching, as they present Heaveness. From their post effect, I think they will be of permanent adeaptage to me. Rev. E. Rowley, A. M. President Athens College, Tenn.

Sold by all Druggists, at %5 cents per bex. Also, Brown's Laxative Troches, or Cathartic Lorenges for Ingepeyeia, Indugestion, Constipation, Headache, Bilions Mov. 24, 1859.

BROWN'S DOUBLE CYLINDER COTTON GIN.

amed in a sys-fematic effort to put the invention down by tetraction and gross misrepresentation. The cause will be readily understood by the public. We recommend the Double Cylinder Gin with entre condence in its success and place it against the world as only understood the continuing speed, light denoity, and post stay le in a greater degree than any Gin ever it vented, and believe they will upercede the single cylinder for all sizes over 50 saws. The following named gentlemen have used the Footbe kylinder Gins the past season. We refer those wishing arties information respecting their performance, to these arties. W. C. RIVES, Montgomery, Ala. W. C. RIVES, Montgomery, Ala,
W. C. BIBB, do, do,
W. W. VAKNER, Tokkepe, do,
W. T. COLEMAN, Midway, do,
BARNEY H. HUGHEN Hardiway, Ala,
EDGAR GARLICK, Salom,
JOHN FONTAINE, Columbus, Ga,
JAMES COMER, do, do,
JAMES COMER, do, do,
B. T. CHALMAY, do, do,

W. G. CLEMONS, BROWN & CO. CRANE'S

CASKET BURIAL CASES! THE CASKET BURIAL CASE, represented by

A FINE HEARSE in reading Tuskeree Ala, Dec 8 1859

FURNITURE STORE.

intersigned announces to the citizens of Tuskegwe the surrounding country, that he has opened

SPLENDID FURNITURE STORE; SPILE MIDD FURNITURE STORE:
onsisting of every variety of merchandise in that line
and in the best stores in cities and towns. He is
oustantly receiving supplies to his already large stock,
on will soon be able to accommodate every taste, and all
surchasers. The articles he has on hand, and will soon
spore, are too nuncerous to mention. Come and see
effore you purchase in other mirkets, as he is deermined to sell on as good terms as any other store of the
ind, besides you get your goods at home, save expense
of transportation, and patronize your oun trade.

R. A. JOHNSTON R. A. JOHNSTON.

August 25, 1859 NORTH CAROLINA CASSIMERE. alfully 50 PIECES NORTH CAROLINA CARRIELER and JEANS—all Rock Island Factory, North Carolina, by Nov. 3, 1859.

CAMPBELL & WRIGHT. Business Cards.

DISSOLUTION THE Law Firm of CHILTON, MCIVER & BATTLEIS, by mutual consent, dissolved. The respective partners will continue their joint services in fulfilling existing appragaments, and either partner is authorized to make settlement of their firm business.

W. P. CHILTON,
W. C. MCIVER, Feb. 19, 1859. C. A. BATTLE.

LAW PARTNERSHIP. W. P. CHILTON & HIS SON, W. P. CHILTON, Jr., bave this day united as partners in the pratice of Law under the firm name of W. P. CHITON & SON. Tuskegee, Ala., Feb'y 19, 1859.

N. S. GRABAM. R. L. MAYES, R. II, ARERCROMBIE. GRAHAM, MAYES & ABERCROMBIE.

ATTORNEYS AT LAW, Tuskegee, Macon County, Alabama, WILL practice in the Courts of Macon, and the sur-rounding Counties; in the Supreme Court of Ala-bama, and in the United States District Court, at Mont-December 15, 1852.

JERE, N. WILLIAMS. JNO. A. FOSTER. WILLIAMS & FOSTER, ATTORNEYS AT LAW,

Clayton, Barbour County, Alabama, Will practice in the Courts of Barbour, and the adja-cent Counties, and in the Supreme Court of Ala-bama. Feb'y 3, 1859. J. T. MENEFEE. GACHET & MENEFEE, Attorneys at Law and Solicitors in Equity.

PRACTICE IN MACON AND ADJOINING COUNTIE

A Office East of Brewer's Hotel

Tuskegee, Ala., March 24, 1859.

GUNN & STRANGE, Attorneys at Law and Solictors in Equity. WILL practice in the Courts of Macon, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and in the United States District Court at Montgomery. Particular attention will be given to securing bad and doubtful dispersed. ll demands.
Office over Adams & Gunn's Shoe Store.
GEORGE W. GUNN.
L. B. STRANGE
Tuskegee, Ala., Nov. 20, 1854.

S. W. C. WESTON, Attorney at Law and Solicitor in Equity, BENTON, LOWNDES CO., ALA., WHL practice in all the Courts of Lowndes, Butler, Dallas, Autauga and Montgomery Counties.

Particular attention given to collecting.

30 Office at the Post Office in Benton, Ala.

January 6, 1859.

WALTON G. JORDAN, Attorney at Law and Solicitor in Equity

GLENNVILEE, BARBOUR COUNTY, ALA., Wil.L. continue in endeavoring to attend to any pro-fressional business that may be entrusted to his management. 23 Office, formerly occupied by John M. White, Esq. Glenneille, October 13, 1859.

J. B. KENDALL, M. D., Having located, respectfully offers his professional services to the citizens of Tuskegee and vicinits.

Office at Dr. C. Fowler's Drug Store.

N. B. Dr. Kendall takes pleasure in informing the afficited that he is prepared to treat all forms of Chronic disease according to the most approved principles of a sanative medication.

Jone 8, 1859.

FOR CHILDREN.

We say to parents, if your children aw slekly, puny or affilicted with complaints prevalent among children, give make them leadily, fut and robust. Delay not a moment, try it and you will be convinced.

EVERY COUNTRY MERCHANT should not leave the given by the convention of the con

DR. E. S. BILLUPS.

RESIDENT DENTIST. A REGULAR graduate of Baltimore College of Denial Surgery, would respect fully inform the citizens of Tuskegee and vicinity, that he has fitted up rooms in Wm Hora's building, where he is prepared to execute Dentistry in all its various branches, in the listest and most approved styles.

Dr. B. would earnestly solicit the presence of those regularing Denial operations at his office, as its conventioned.

B. would carnestly solution presence of those reing bental operations at his office, as its conveniences enable him to perform the operations required in h less time, and will add much to the comfort of his ents. All work warranted to give entire satisfaction, no charge made, where there is the least dissatisfactor. [March 18, 1858.] E. S. BILLEPS, D. D. S.

C. FOWLER,

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS, GLASS, BRUSHES, PERFUMERY. FANCY ARTICLES, &C. &C. TUSKEGEE, ALABAMA.

DR. T. R. RUSSELL

ie State. Loachapoka, Sept. 29, 1859. C. L. SIMMONS, D. D. S., DENTAL SURGEON, OFFERS his professional services to citizens of Tuskeges and surrour

For Teeth extracted by the Galvanic Process Charges regulated by the amount of labor and material expended. #3- I have a superior article of **Powders** for beautifying and preserving the Teeth.

July 14, 1850.

Premium Cotton Gins. Reversing Breast. Manufactured at Cotton Valley, Ma. By J. W. WEBB & CO.

OCR Reversing Breast 6in having given general satisfaction, and being thoroughly tested for two years, we presume to say, it is superior to any now manufactured. It will last longer than two of any other construction; because, the Breast being worn at one end, it can be reversed in a few minutes, performing as a new one; saving the time, expense and trouble of repairing at a shop; or, more probably, the expense of a new Gin. Many Gins are worked on for dull saws, and finally thrown away where probably the expense of a new tim. Many Gins are work ed on for dull saws, and finally thrown away, when it is the lattlet of the Ribs being worn. This is the experience of Plauters and Gin makers, who know the seed cannot be picked clean with a worn out Breast. Purchase one of our Reversing Breast Gins, and save thereby your time, trouble and money. Having received liberal patronage, and given general satisfaction, we call the attention of the planting community to our improved Gins, of all sizes, which we will keep constantly on hamb, made of the best material and by experienced workmen.

Give us your orders, try our Gins, and we feel assured you will soon say to your triends, d. W. Wkim & Co.'s Reversing Breast Cotton Gin is far the best now in use.

Toankful for past patronage, we solicit an interest in our enterprize.

our enterprize,

REFERENCES Homer Blackmon, P. H. Youngblood, Union
Springs, Maj. Memetoe Tathim, Warrior Stand; Pr. T. P.
Gary, W. M. Johnston, Tuskegee; Col. J. F. White, Auburn,
Col. H. Hoby, Pike co.; Dr. James Boyd, E. Grawford,
Cotton Valley, Col. S. T. Austin, Columbus, Ga.; Col. E.
Harrison, Montgomery, Ala.; W. S. Jackson, Chambers
county.

March 10, 1859

STEAM ENGINES. VE ARE AGENTS for the sale of Portable and Stationary Steam Englines, manufactured the Admirson & Portables Marinas Company of New mion, (1. Prices from \$500 upward, according to size to the prices for making Portable Engines for the prices for t and easily managed.

We have desert the Engines of this Company for several years, and now have two in operation, and can testify to the superiority of their manufacture.

£3° We will take pleasure in giving such information as we makes a few and a superiority of the same and a superiority of the same makes.

W. G. CLEMONS, BROWN & CO. MACON HOUSE SELMA, ALA., (Heretofore known as Stone's Hotel.)

THE PROPRIETOR of this justly popular and well known Hotel takes great pleasure in inviting the attention of the traveling public to the same. He has newly fitted and formished it and feels well assured that those who favor him with their patriciage, will find all the comforts are J. E. J. MACON, DRUGS & MEDICINES.

DR. J. S. THOMAS,

CHEMICALS, Fancy Articles PERFUMERY. PATENT MEDICINES, Dye-Stuffs, PAINTS, OILS, WINDOW GLASS,

Nothing will be offered for sale without previous a areful inspection to establish its chemical purity, he warrant the quality, and prices will be found win mental function. Tuskegee, Aug. 18, 1859.

BALANCES AND SCALES. L. STEPHENSON & CO., Manufacturers, (SUCCESSORS TO DEARBORN) NO. 72 WATER STREET, BOSTON.

A LARGE SUPPLY OF BAPTIST PSALMODIES '

McLEAN'S Strengthening Cordial and Blow PURIFIER. The Greatest Remedy in the World: This Cordial

the most valuable med icinal roots, herbs and barks known to the mind of man viz: Blood Root, Black Root, Wild Cherry Bark, Yellow Pock, Dandelion, Sarsaparilla, Elder Flowers, with others, producing the most infallible remedy for the restoration of health. Before taking storation of health ev. After taking

IT IS NATURE'S OWN REMEDY. Curing disease by natural laws. When taken, its bells influence is felt coursing through every vein of the burifying and accelerating the circulation of the block it neutralizes any billious matter in the stomach attempthens the whole organization.

McLean's Strengthening Cordial Will Effectually Cure Liver Complaints, Dyspepsia, Jaundice, Ch. ic or Nervous Debility, Diseases of the neys, and all diseases arising from a disc.

ed Liver or Stomach,
Such as Dispepsia; Indigestion; Rush;
Blood to the Head; Sourness or Sickness,
the Stomach; Heartburn; Disgust of Fost
Fluttering of the Heart; Swimming or Pa in the Head, Choking or Suffocating Sens tions on lying down; Dimness of Vision Night Sweats; Fevers; Dryness of the Skin Yellowness of the Skin or in the Eyes; Pin ples or Blotches on the Face or Skin; Inflas mation of the Blood; Melaneholy or Deps sion of Spirits; Diarrhoea; Dysentery; Bler Flux; Constipation of the Bowels; Investigation Piles; Diseases arising from the use of Me cury; Pain in the Bones; Jaundice; Cough ings; Debility; Nervousness; Gravel; Inpure Blood; Loss of Memory; Billious Cholie, Gout; Liver Complaint, and Fever and Ague, or Chills and Fever. It will also cure diseases of the Bladder and Womb, such a Seminal Weakness, Incontinence of Units Stranguary, Inflammation or Weakness of the Womb or Bladder, Whites, &c.

THERE IS NO MISTAKE ABOUT IT. This Cordial will never fail to cure any of the above diseases, if taken as per directions on each bottle, in German. English and French. OVER HALF A MILLION OF BOTTLES

OVER HALF A MILLION OF BOTTLES have been sold during the last six months, and in no is stance has it failed in giving entire satisfaction. With then, will suffer from weakness and debility when a lean's Strengthening Cordial will cure you? Lean's Strengthening Corcial will cure you?

TO THE LADIES.

Do you wish to be healthy and strong? Then go atom and get some of McLean's Cordial. It will strengthen and invigorate your whole system, causing a healthy and purcirculation of blood to flow through every 'vein, and the rich rosy bloom of health to mount to your cheeks again. EVERY BOTTLE IS WARRANTED

only \$1 per bottle, or six bottles for \$5.

JOHN McLEAN,
Sole proprietor of the Cordial.

Also, McLean's Volcante Oil Limiment. neipal depot on the corner of Third and Pine Louis, Missouri McLean's Volcanic Olf Liniment. THE BEST LINIMENT IN THE WORLD FOR

MAN OR BEAST. Performed by McLean's Volcanic Oil Liniment, Read for yourselves:
Thomas Ford, a blacksmith, fiving near Cass avenue, as Tenth street, had a horrible running sore on his foot. Be tried various himments, salves &c., but could do itse good. He despaired of ever being able to work at his trait again, because he could not bear any weight on his foot, and by one small boule of McLean's Volcanic Oil Liniment he is now perfectly cared.

yield to the "magie" influence of the Horses and Cattle it is an infemble servedy to

always cures.
A liberal discount will be made to Merchants who by to sell again.

For sale by J. H. McLEAN, proprietor, corner d
Third and Pine streets, St. Louis, Mo. March 10, 1859. A Southern Remedy!

DR. A. W. ALLEN'S

LINIMENT! FOR MAN AND HORSE! FOR MAN AND HORSE I

CERTAIN CURE for Strains, Sprains, Rheumaff
pains, Sore Throat, Stiff Neck, Tooth-ache, Headache, Scalds, Burns, Fresh Cuts, Cramps, Risings, Sore
ness of the Limbs, Ground Itch, Neuralgia,
Also, for all Flesh Wounds, Swinney, Spavin, Fole Evil,
Fistala, Big Shoulder, Ring Hoof or Run rounds, Mange
on Bogs, Bites of Smakes, &c., &c.

ALSO, DR. A. W. ALLEN'S ALL-HEALING OINTMENT,

repared by Dr. A. W. ALLEN, Columbus, Ga.

None genuine without the signature and seal of & For sale by Dr. J. S. THOMAS, Tuskegee. October 6, 1859.



MAKER & REPAIRER OF ALL KINDS OF CARRIAGES & BUGGIES H AS at all times a full supply of materials and com-posed from the workmen at all the branches of the business Keeps at his shop a full supply of the much esteems Metallic detagon Coffins, so universally used now-being freed from the objectionable shapes of others formerly made.

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The South Western Baptist.

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