

H. E. TALIAFERRO, } EDITORS.
J. E. DAWSON. }

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 17, 10

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

VOL. 11—NO. 36.

TUSKEGEE, ALABAMA, THURSDAY, JANUARY 19, 1860.

50 NOS. IN A VOLUME.

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY,
By THOS. P. MARTIN,
TALIAFERRO & DAWSON,
PROPRIETORS.

For the South Western Baptist.
Corrective Church Discipline.
WHAT IS "THE CHURCH" TO WHICH THE NEW
TESTAMENT GIVES JURISDICTION OVER
OFFENCES?

NUMBER 6.
The Evangelists record but two instances in which the Saviour used the word "Church." In each of these instances He employed it in a different sense. In Mat. 16: 18, referring to the confession of Peter, He says, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it;" and in Mat. 18: 17, "Tell it to the Church," &c. The most casual glance will show that He could not have had in view the same object each time. The inspired penmen of the New Testament make the same distinction in its use. A careful collation of the passages in which the word is found will show that, in its relation to the kingdom of Christ, it has two meanings.

1. It is used to express the whole company of those who are saved by Him—from righteous Abel down to the last one who shall be redeemed by His precious blood. The following passages may be cited to sustain this meaning: "Gave him to be head over all things to the Church." Eph. 1: 22. "Unto Him be glory in the Church by Jesus Christ, throughout all ages without end." Eph. 3: 21. [Here, this glory is to Him in the Church in Heaven, world without end,—long after all local churches shall cease to exist.] "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Eph. 3: 10. "The husband is the head of the wife even as Christ is the head of the Church." Eph. 5: 23, &c. "But ye have come unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and Church of the first born which are written in heaven." Heb. 12: 22. Other passages of a like nature may be quoted; but let these suffice.

The Greek word *ecclesia*, which is translated "church," signifies an assembly. It is objected that it cannot, with propriety, be applied to the whole company of believers; since they never have met in an assembly on earth. The last passage quoted, however, meets this objection, by suggesting that the place of assembling is not earth, but Heaven.

The constituents of this assembly are those who have been called by God's grace, regenerated by God's Spirit, and redeemed by Christ's blood. From the time of Abel, they have been gathered together to the place of meeting.—In all time and from all regions, they have been converging to the heavenly Jerusalem; and when the last of the redeemed shall be prepared to answer to his name, they will constitute in fact what they always have in God's purpose, the general assembly and Church universal of Christ gathered together in Heaven.

This cannot be the body to whom the Saviour has given jurisdiction over offences. It possesses no visibility excepting in the persons of the individual members of it who so live as to show the power of Divine grace; it contains no external organization or officers; and it never will meet together in time.

It is maintained by some that the Church universal is composed of the aggregate of Baptist Churches—that the Baptist denomination and the Church universal are synonymous terms. To this opinion there are the following difficulties:

1st. This would be to include in the general assembly and Church of the first born which are written in heaven, some who have never been converted, and who will finally perish. Every one will grant that many if not all the Baptist Churches may contain persons who will live in hypocrisy or self-delusion, and die in impenitence and go to perdition.

2d. This would be to exclude from the general assembly and Church of the first born, many who have been converted and saved in Heaven. On this principle, all the Old Testament worthies would be excluded from the universal Church; though we are told that Abraham and Isaac and Jacob, and all the Prophets shall sit down in the kingdom of Heaven. These and multitudes of others now in glory, died before the formation of the first Baptist Church in Jerusalem. On this principle, the thief on the Cross would be excluded, though the Saviour said to him, "This day shalt thou be with me in Paradise;" and even John the Baptist, the forerunner of Christ, would be shut out, since he never was baptized, and never was a member of a Baptist church. If Christ was made head over all things only to the aggregate of Baptist churches, then he does not and never did bear

that relation to Abraham and a vast multitude of others, though they were redeemed by His precious blood.

3d. This would be, to use the term "Church" in the sense in which we deny it to the Romish hierarchy and other organizations of vast territorial extent. The Baptist denomination, since the dispersion of the disciples in Jerusalem, never did and never will meet together in one assembly on earth. If then, the Baptist denomination in the world, which cannot meet together in one assembly, can be called a Church, how can we deny to the Methodist Episcopal organization or the Presbyterian organization, the name of Church on the plea that they cannot thus meet together? The Baptist (and we think the Scriptural) local organization is called a church, because it constitutes an assembly capable of meeting together in one place. Upon what principle, then, can we call the Baptist denomination a church when it is composed of distinct churches that, by the very theory of their organization must remain distinct, and which will lose their distinctive characteristics and become annihilated when they are merged into one general organization? If they are merged together in fact they are annihilated in fact—if the merging is a mere mental conception then the mental conception is an annihilation of the true Scriptural conception. According to the signification of the word *ecclesia*, it is as easy to conceive of the Church or assembly of all the Romanists in the world as of the church or assembly of all the Baptist Churches in the world.

Nay, easier; since, in their case, nothing prevents but the physical impossibility, while in the case of the Baptist Churches, to this physical impossibility, are added the thousands and thousands of barriers afforded by the organization of each. An assembly composed of individuals, however impossible, may be conceived; but what imagination can picture an assembly whose components are local Churches? But,

4th. If it is correct in any sense to call the aggregate of Baptist Churches a church, where and what is the general organization? A number of machines placed in contact side by side do not become one vast machine: so the array of thousands and thousands of Baptist Churches do not in fact or in mental conception constitute one general Church. They still remain what they were before, the churches of the Lord Jesus Christ. Here are organizations; but when is the organization par excellence? Where is the head of this Church either in the form of Pope or Bishop, or Pastor—where its place of meeting, and what its functions? Let the constituents of the Church universal be regenerated persons, the place of meeting Heaven, and the period when they shall completely assemble, the time when all Christ's redeemed people shall be gathered together in one, and we can perceive the propriety of the term applied to it.—"The general assembly and Church of the first born, whose names are written in heaven." Then can we see the pertinency and truth of the Apostle's declaration, when he says, "Christ also loved the Church and gave himself for it: That he might present it to himself as a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27. Christ's Church universal is composed exclusively of regenerated persons from all Christian organizations and from no organization, who have no external bond of union, and who will never meet together until they constitute the general assembly above.

But this cannot be the Church to whom Christ gives the jurisdiction of offences.

2. The word "Church" is used again in the New Testament to designate a local society, composed of those, and those only who profess regeneration and faith in Christ, and who have been immersed upon a profession of that faith—who are able to meet together in one place, and who observe the ordinances and maintain the worship of God. This is the only external organization which the New Testament designates by the term Church. To these local churches the followers of Christ unite themselves, securing first their fellowship by convincing them that they have believed with the heart unto righteousness, and submitting to the ordinance of baptism, which is an indispensable pre-requisite to membership. These bodies in the management of their internal affairs, Christ makes independent of each other, and of all the world beside; and to these He delegates sovereignty over their members, enjoining them to watch over them in love, to instruct them in the truth as it is in Jesus, to comfort the feeble minded, to warn the unruly, to restore the wandering, and if need be, to put away from among themselves wicked persons. It is the LOCAL CHURCH, then, to which Christ has given jurisdiction over offences.

P. H. MELL.

University of Georgia.

He who has to deal with a blockhead, has need of much brains.

For the South Western Baptist.
Missions and the Boards.
Among the early pioneers and their successors and coadjutors in carrying on this great work were such men as the Furmans, the Baldwins, the Sharps, the Staughtons, the Cones, the Ways, the Messers, the Mercers, the Brantleys and others; men deeply imbued with the spirit of missions; men of humble, devout piety; men who consecrated their lives to the Baptist cause,—whose names were synonymous with every great and important work for advancing the Master's cause—pillars of our Zion, and the fathers of our beloved Israel. They have—the most of them—gone to their reward. Where men of giant intellects, such unaffected simplicity of life, such unobtrusive piety, such matured wisdom, have pioneered the way, we, of this generation, may well follow. Bold, to rashness, must be the hand that would tear down a structure watered by so many tears, sanctified by so many prayers, completed after so many years of toil, privation and anxiety. Surely we have no Erostratus among us who would set fire to this noble fabric for the sake of the renown of such a deed.

For the South Western Baptist.
Missions and the Boards.

The first Board was composed of a President, Vice-President, Corresponding and Recording Secretary, Treasurer, Assistant Treasurer, and forty Managers. The cause of Missions was their cause. The Missionary, who toiled amid the burning sands of the East, was engaged in a work that called forth their prayers, their united counsels, their solemn and earnest deliberations. They were united to him, and he to them by a tie of joint interest, joint undertaking, joint success or joint defeat.

The result of this system, lately so much condemned, was the giving the word of God, in native language, to Burmah, raising up hosts of disciples to His name, founding schools, building up churches, and unfurling the banner of the cross on every mountain and valley. All of these interests could only have been undertaken and pressed forward by a Board executive energy and ability, with the means at their command. Burmah is to-day the most successful mission belonging to the Baptist denomination of the United States. Thousands of immortal souls, redeemed from the bondage of sin, have gone to glory; and thousands now live to bear witness to the efficacy of those means which have produced such wonderful results—Churches are flourishing, and in some instances self-sustaining. An army of native ministers are going forth sowing the seed beside all waters; and God is giving the increase. Heaven grant that the seed of the sower may continue to germinate, spring up and produce fruit until the millions of that land shall join in one universal anthem of redeeming grace and dying love. These great results are the working out of the Board system. The plans were arranged, the Bible translated, tracts distributed, stations occupied, the word preached, churches established, and a large harvest gathered under this much abused Board system. All went on well, vigorously, effectively. In 1845, when the division occurred between the churches North and South, a new system of Conventions and Boards was inaugurated at the North. Troubles and difficulties, to which the old Board was a stranger, had beset the path of the new system, and embarrassed its missions. But the foundation was too well laid in Burmah, the work was too well done for failure to result under the workings of even a half handed system. Burmah, to-day, owes her religious status to the well laid plans of the old Board—a Board resembling in its organization, pretty much entirely, our Foreign Board at Richmond. It is very questionable whether, under existing organizations at the North, anything of importance could be accomplished, in this old mission field, but for the foundation, deep and solid, laid by the old Board—their and our honored predecessor in this noble work.

It has no authority whatever in the Scriptures. It has no authority in the early history of the church. It has no authority from the great orators outside of the pulpit. Omitting the ancients, I may name Burke, Pitt, Calhoun, Webster, who never stiffened up their speeches with a formal division. It has a bad origin. It came to us from the schools, when metaphysics, mystical theology, and syllogisms, divided and subdivided knowledge until all its sense evaporated. A formal division gives a stiff and affected appearance to the pulpit, and is calculated to injure the unity of a sermon. It is very properly called a skeleton. Nature keeps the human skeleton out of sight, clothes it with flesh, adorns it with variegated outlines and colors, and thus wraps around the most hideous of all objects the supreme beauty of the creation. So you should hide your revolting skeleton, and let your audience see nothing but the symmetry and beauty of the covering. Let gushing life move your limbs, glow upon your cheek, sparkle in your eye, and

struggle for relief in your words and in the modulations of your voice.

Nature never taught any man to talk by the rule of addition, or to make a speech along the line of the nine digits. You may improve the works of nature, you may combine and cluster her beauties together, but you cannot go contrary to her works without violating good taste. There may be many beautiful gardens unlike each other, and yet all natural and beautiful; but there cannot be one laid out in parallelograms, with the plants and trees in right lines, trimmed into angles and cones, that is either natural or tasteful. Should all the writers of the Elizabethan age praise such a garden; should a thousand artists recommend it as a model, still it would be in bad taste. Such a work cannot be natural and tasteful, until the Great Architect of the universe forms the trees into cones, gives every flower the same color, and martial the stars into mathematical figures.

And so it is with this affected announcement of what is going to be said. All the professors of the schools—all the doctors of divinity cannot make that correct which is contrary to nature. She will struggle for ascendancy and will finally drive this error out of the pulpit, its last, its only refuge.

In the seventeenth century, when affectation was wisdom, when this formal manner was regarded with peculiar favor, it was customary to divide a sermon into heads from fifteen to twenty-five. I cannot repeat the whole number, but give a few specimens of the last heads, that you may see how much modern preachers have eclipsed it of its former splendor.

Fifteenth, I shall close this argument in the form of a climax.
Sixteenth, The discourse will then culminate on the sublime.
Seventeenth, I shall then descend to the beautiful.

Eighteenth, Here will come the pathetic, vulgarly called exhortation.
Lastly, I shall then bring this sermon to a harmonious, euphonical, and melodious close.
D. P. BESRON.
Mobile, Dec. 29th, 1859.

For the South Western Baptist.
Biography of an Ancient Personage.
He can not remember when he was born—that is, the particular year and day, though Enoch and other antediluvians he saw when a boy. In his opinion, he must have taken a Rip Van Winkle nap about the time of Noah, for he has no recollection of the deluge—thinks his soul had a transmigration, and he must have come up alive in some other shape after the waters had subsided.—The author or source of the Talmud he claims to be as well as of other books apocryphal in their character; for the Rabbins used to consult him for many years before that wonderful work was published. At first, he was employed to convey news and reports for the benefit of the people and serve as the fountain of all Historical statements. Thro' him most of the reliable History from Apostolic times to the days of old Hal were derived. Read his letter to Hume: "I have not had so much to do with History only occasionally, since the Letter of Saint Peter in heaven to Pepsin, King of France, in the 8th century, urging him to aid the Pope. That communication so far exceeded anything I had ever thought of, that with Othello I supposed 'my occupation gone.' If called upon now to settle the disputes or inaccuracies of Historians, I always decide in favor of him whose accounts are most wonderful and marvellous; this embraces my reputation. I never flatly contradict the Old Book, but like to have it interpreted according to my views, and to append a note or so, in regard to the customs and manners of the age so as to suit the partialities of the majority or strongest party; for old as I am, popular applause has some influence over me.

When a Historian or party man, and who has not bias in his nature, comes to consult me, I try to ascertain in the first place by some means, how he would like to make out his Book; then I shape my information to suit his wishes; hence most writers are on my side—they have most statements if not most truth. If any story that was started in the dark ages, needs clearing up, recurrence is had to my fund of knowledge as all suppose I know every thing; so I humored the various inquirers in order to secure the most reputation and make most out of my oracular dicta. I never put style to parchment or pen to paper, though I have a number of musty volumes in Hebrew and Greek which I never allow any one to open, or my secret would be exposed, (for let me whisper in your ear, not to be reported for the world) that I can't read a word in either dead or living languages. I depend solely on memory, not that neither, but like that curious bird which has a great pouch under its chin, so I depend on my information wallet. Memory, you know implies mind, but my enemies declare I have no mental qualities; hence they say I am the "Prince of Humbugs." I never deny that allegation, for you know

most people love to be humbugged, and in this way I have arisen to such notoriety and applause.

All the fathers of the Church had great reverence for my decisions on any questions of importance, though sometimes it is as difficult to get hold of my real opinions as for Nebuchadnezzar that of his dream. My assertions are the foundation of ecclesiastical history. Some pump me to so hard to testify in their favor, that I have to fabricate for their special benefit, since they would never carry their points unless I make disclosures to suit.

Some years ago one consulted me on the question of *ordinances* in Christ's house, and before I looked him in the face and discovered what he desired, I answered "Two." He was silent but restless, when seeing the predicament in which he was placed, I observed in an under tone, that is, *two* in apostolic times, but *seven* now. This put a quietus on his troubled spirit and he vanished before I had time to explain. Another inquired how many *grades* in the clerical office: I repeated, elder, bishop, presbyter, when his countenance shown with rapture. A gray-headed scholar who had lived 60 winters in his study, was perplexed about Church Polity—whether the churches were governed entirely by the clergy or whether the democratic form obtained. Don't you read the early history in Acts, I inquired? Yes, he had read it 50 times in Greek, and thought he knew all about it; but lately his conscience was troubled and he wanted to shake off the much responsibility.

A little bustling fellow had read so much and so many authors, that the *chain of succession* in his mind, was broken, he could trace the matter as the bishop had told him it would be done, and he was in great distress; I made a *new link* for him, which he kissed a hundred times, and hurried away to proclaim my wonderful powers; for mark me, I made all that chain.

Some parents in a very solemn manner, brought their children and said some bigoted minister in his sermon the previous Sabbath, had turned all infants out of God's covenant mercies," and they were inconsolable. I thought he must have been a man of gigantic proportions and observed it was a herculean feat and inquired who put them in? This they did not attempt to answer. I said if Parson G., the anabaptist, had put them out by one speech, they must have been poorly put in; if God put them in, a hundred preachers could not oust them. John the Baptist and Paul in the allegory, Gal. 4th, had tried to shut them out, but parents would put them in by stealth, since John and Paul were dead.

One wished me to testify I had seen many a child christened in the 3rd century as he had avowed it was the case and as the New Testament did not say so, in so many words, he would be regarded inexact, if I did not come to the rescue. I acknowledge I felt a little mischievous that day and held him in suspense for a long time; he pleaded with me so importunately to bear him out in his assertions; that I quoted two passages, Acts 8th, 12, "they were baptized both men, women and children" and Peter's words, "obey every ordinance of man for the Lord's sake." This eased his troubled conscience. But as old sailors are fond of long yarns, so old personages of loquacity, I close with the case of one more applicant: He was in a quandary whether women had any right to church membership, for said he, the old Testament confers the right upon males, and as the New Testament organization is the same as the old, an elongation of that blessed institution which saves infants; I find no authority for woman's resolution salvation and that of female children. If it had been a chronological question I could have answered it immediately; but as it involved argument, I had nothing to say. I would not see how the girls could get in by the Abrahamic covenant. I adverted to some passages but they did not satisfy him; he went away disheartened.

I close with my real name, written as you know the ancient Hebrews were accustomed to write from the right hand to the left.
CONSTANTINOPLE, 1749"

Tempted like unto us.
How precious the sympathy of Christ with human infirmity! He knew what labor and fatigue were; what languor and sleeplessness were; he knew what pain and suffering were; he knew what spiritual depression and mental darkness were; he knew what the weight and cause and sorrow of sin were; he knew what the assaults of the world, the malignity of foes, the fickleness of friends, the distrust and woundings of brethren were; he knew what it was to be denied by one disciple, to be betrayed by another, and to be forsaken by all! Child of God! what more shall Christ endure, what ruder path shall he tread, what deeper sorrow shall he experience, what bitter cup shall he drink, what darker cloud shall he penetrate, what infirmities more human, more

severe, more humiliating, shall he take, in order to be touched with the feeling of yours? Will not this suffice to wake your heart to love, to win your mind to confidence, to inspire your soul with hope, to replenish your spirit with joy, and tune your lips with praise, that Christ's sympathy, so human, yet divine, all so tender, all so clinging, all so personal, entwines around your every infirmity—bodily, mental, spiritual—and makes it all his own?—*Octavius Winslow, D. D.*

The Condescension of Christ.
Mr. Jay tells us of a poor woman who said, "If Jesus had known how much trouble I was going to give him, he never would have had anything to do with me from the first." My friends, my friends, he knew all the trouble, but he will have to do with his people from the first to the last: bearing with all their weaknesses, pitying them as a father pities his children. The same author mentions the remark of another woman, who said "If Jesus will only save me, he'll never hear the end of it in eternity." Oh, he'll never hear the end of it from any he saves, he'll never hear the end of it from Thomas. What patience, what condescension here. Instead of chiding, he saith to Thomas, "Reach hither thy fingers and behold my hands, and reach hither thy hand and thrust into my side, and be not faithless but believing." The Evangelist says nothing of the conduct of Thomas when thus addressed, and we need nothing. Does he accept the gracious invitation? No, it only humbles him in the dust, and melts his very soul. His fingers! his hands!—into those cruel wounds his heart has already entered seeking the heart of his Redeemer; or rather, out of those wounds the great heart of his Redeemer has already come, and kindled in his soul a faith and love and worship, which vainly seeks to find adequate utterance, which can only give vent to themselves in the adoring exclamation, "My Lord, and my God!"—*Dr. Fuller's Sermons.*

Family Preaching.
Rev. Dr. Breddict, in his new work, Fifty Years Among the Baptist says: "During my first visit to Charleston. I fell in with a custom which I think would be well for our churches if it more generally prevailed. When a visiting minister was invited to be among the members, it was expected that he and all company would spend the evening at the house, and that a short off-hand discourse would be delivered. This custom of family preaching, I believe, came from England; but wherever it came from, it pleased me much."

And why might not this custom prevail generally? Are visiting ministers to be denied the privilege of testifying the grace of God, except in the more public and formal assemblages of the church? Nay, should not pastors, as they go from house to house among their people improve every opportunity to discourse of matters bearing on the divine life, and to awaken a general interest for the souls of men! And then,—need this work be restricted to such as been clothed with ministerial authority? Are not laymen competent for "family preaching"? Are not laymen under obligation to preach—to declare the truths that make wise unto salvation—in their own families? Can the Christian husband, and father, and master, otherwise discharge the full measure of his duty in these relations?

"Power on Her Head."
1 CORINTHIANS 11: 10.
Many passages in the Holy Scriptures are illustrated by a knowledge of the circumstances under which they were written; and in the absence of such knowledge, they are utterly unintelligible. Thus history contributes to the science of interpretation.

The passage above quoted is one of this kind. The heathen circulated a rumor that improper practices were indulged in the Christian assemblies, the Christian converts allowing themselves to appear in a manner unbecoming that modesty which is according to the dictates no less of Christianity than of delicacy. The apostle judged that if females spoke in an assembly, unveiled, this practice might seem to give color to such a report. And, in case it should happen that any emissaries (angels or messengers) of the heathen party should be present at any time in the assembly, for their sakes he would have the women veiled. "For this cause ought the women to have power (a veil) on her head, because of the angels (emissaries)."—*Watchman and Reflector.*

WHAT IS HEAVEN?—It is a happy thought, that the Christian's future home is the residence of his Father and Redeemer. There, he shall go no more out; but be filled with the ineffable glory of His presence, "satisfied with His likeness." A mother once asked, "My son, where is heaven?" He threw back his golden locks, and climbing upon her knee, said: "It is where God is." "Why do you think so," she asked. "Cause I shouldn't think it could be Heaven, where God isn't." Beautiful thought! the presence of God constitutes heaven.

Says Bunyan in his Pilgrim's Progress, "Of all the men that I met with in my pilgrimage, SHAME, I think, bears the wrong name; this bold faced Shame would never have done; I could scarce shake him out of my company; he would be continually haunting me and whispering me in the ear; indeed this Shame is a bold villain." Like experience have all Christians with this Shame. He fastens upon them as did the Old Man of the Sea upon Sinbad, and they cannot get rid of him. He was begotten by pride and nursed by fear, and will only die, when all pride and fear are forever driven from the heart.

A GOOD ANSWER.—A young lady in a Sabbath School a few mornings since asked her class, "How soon a child should give its heart to God?" One little girl said.—"When thirteen years old;" another "Ten;" another "Six."—At length the last child in the class spoke:—"Just as soon as we know who God is." Could there be a better reply?

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

MAN is not taught anything to purpose until God becomes his teacher, and then the glare of the world is put out, and the value of the soul rises in full view.—[Rev. John Newton.

Rail Road Meetings.

We are requested to call a meeting of the citizens of Tuskegee and vicinity to meet in the Court House on Monday the 23rd inst., at 2 o'clock P. M.

To our Readers.

We wrote an apology which should have appeared in our last, but it, with almost everything else, was crowded out to make room for two articles which were very anxious to get off of our hands. It is for this monopoly we feel due you an apology. The reply to Dr. Crawford took its form from his article, as you have seen; and we were compelled to reproduce his to make the answer intelligible.

The second article was demanded as an act of sheer justice to the denomination and ourselves. Three times we had been publicly pronounced innocent of the slander which was intended to destroy us; first, by the Columbus Church, which has never wavered, then by Perryman, and finally, by Graves. After all this the slander is renewed and a rod held over us, if we dare question the integrity of either of our accusers, simply because their own words will not harmonize. Wise and good brethren advised an expose, which we have given and hope not to intrude upon you again matters personal to ourself.

To our Patrons.

We are indebted to a very large number of our patrons for their prompt payment; but for them we could not have lived through the year. But we have quite a large amount due us from delinquent subscribers which we now need very much. Much of this debt is from thoughtlessness, no doubt, but it is a serious matter to us. There yet remains a portion of the old debt against the office unpaid, the brethren holding this claim have been very indulgent, indeed, have made large sacrifices to sustain a denominational paper in the State. They now need their money and ought to have it, and we are able to pay it without anticipating the receipts of 1860, if our delinquent brethren will pay us up. We do not ask one dollar as a charity; there is no necessity for it, nor do we ask our prompt paying subscribers to tax themselves, except to send us new names of the same sort; we only ask those indebted to us to pay the small amounts they owe us.

Think dear brethren of the hardship you impose on us. 1st. You compel us to lose the interest of our capital, and to pay interest for your accommodation. 2. Every paper sent from the office cost us in actual cash the price of the material, of printing, wear of machinery, rent, &c. &c. There is no credit to us. If our delinquent subscribers will only pay the actual cost of the paper without allowing us one cent for our labor, it would not be so bad; but to keep all is rather hard on poor men. Every non-paying subscriber is a drain upon our purse to the cost of his paper and our labor. Now, dear brethren just think of several hundred of these draining our purse every week and from year to year.

We now propose to settle with our delinquent subscribers at our cash price, \$2.00 per annum. We shall send Bills to all; and after the 1st of March, shall discontinue every paper unless we see some good prospect of speedy settlement. Our only reason for this policy is this:

We could not pay ONE THOUSAND DOLLARS per annum for the privilege of saying we have a large list; nor can we live on wind.

OUR JOB OFFICE. We are well fitted up for all such work, and Mr. MARTIN, who has charge of it, has not a superior in the country. Our friends can do us much good in this way; besides having their work done as neatly and cheaply as it can be done in the State.

Will not our friends give us their advertising patronage? We have the largest circulation in the State.

We welcome our correspondent "Mollie," and thank her most sincerely for her article and for her very flattering opinion of the S. W. Baptist, and her kind wishes. We shall be glad to hear from her frequently.

Bro. Bestor is still giving young ministers some good advice in a most agreeable style. We are delighted with the present number. Every young minister, young and old one, too! ought to ponder these lessons. Nothing is so disgusting in a preacher as affectation, naturalness is the beauty of reading and speaking. All of those affected intonations—that sanctimonious whining—that grandiloquence which we some times see is ridiculous in the pulpit. Let men cultivate good manners at home and they will be apt to carry them into the pulpit. We welcome Bro. Bestor's articles and hope he will continue.

"Bible and Book Colportage."

We had expected to publish the report of the special committee made at the last session of the Alabama Baptist Bible and Colportage Society, on the subject of Colportage; but as our correspondent, "John Bunyan," has undertaken to discuss that subject, and as that report will be made the basis, as we are informed, and indeed will constitute, in some degree, the substance of these articles, we have concluded to redeem that promise by the publication of those forthcoming numbers. They will be short, and therefore will more likely

be generally read. We need not say that the subject is important, and eminently worthy the prayerful consideration of every Baptist; nay, of every Christian.

Editorial Correspondence.

MOBILE, ALA., Jan. 7th, 1860. BROTHER DAWSON: Augusta, Ga., was the largest city "Rev. Jediah Suggs" had ever seen, and he ever boasted of his visit to that place. I have lived in Alabama for twenty-five years, and this is my first visit to Mobile, the commercial emporium of our beloved State.—And I make another strange statement for a man of my age; Mobile is the largest city I have ever seen. Of course I have been much interested.

I arrived here on the morning of the 4th inst., and have been trying to get the "hang" of the place up to date. A stranger feels awkward and embarrassed when he arrives at a large place where every body and every thing is strange. He feels grateful for any information, and for the least assistance. But there is a Divinity that will guide him, if he but "trust in the Lord with all his heart."

Mobile is quite a commercial mart, and is rapidly improving. It has shipping, steamboat and Railroad facilities.—These advantages will make a large city at any point. Take your map and you will see that Mobile has an outlet through the Bay to the Gulf of Mexico, and thence to any part of the world; she has access to the interior of the State by means of the Alabama and Tombigbee rivers; and then the Mobile and Ohio Rail Road is giving her access to Mississippi, Tennessee, and all the Western States. There is now a population of 30,000. And judging from the active movements of the people, they are striving hard for that thing, the "love of which is the root of all evil." There are no snail-moving people here. The steamboat whistles, and away it goes cleaving the water; the engine "toots," and the cars split the air; brigs, schooners and barges spread their sails and leave for every port;—drays, omnibuses and vehicles of every kind keep up a continual din in every street; and men move like they had but one day in which to make a fortune.

And what a thousand and one kinds of business they are engaged in! Here is everything for sale, announced by descriptive "sign-boards." Looking at so great a variety of things for sale, and in such great quantities, one will raise the question, "where are the purchasers?" And yet they all sell out and renew their stocks. Men are great consumers, and every thing for consumption is rapidly tending to towns and cities. Soon nearly everything consumed will be purchased in cities. Men as well as produce are tending in the same direction. Cities are growing so fast that they will soon possess the resources of empires and kingdoms. The resources of New York are now superior to those of the Thirteen colonies at the Revolution. A country boy grows up, "gehaws" awhile at the plough handle, the business is too slow for him, he leaves it in disgust, goes to the city and plunges into business. And then foreigners raised up in cities in the old World, naturally seek city life when they reach our shores.

But here I must close for a day or two. H. E. T.

MOBILE, ALA., Jan. 9th, 1860. BROTHER DAWSON: On yesterday (Sabbath) I attended two Baptist Churches, St. Francis Street and the Mission Church; Bro. D. P. BESTOR is pastor of the former, and Rev. P. E. COLLINS of the latter. I preached for Bro. Bestor at 11 o'clock and for brother Collins at night. I also preached for elder Hawthorn to his negro congregation at 3 o'clock. I am much pleased with the Baptists of Mobile. There is a great deal of the simplicity and meekness of the Gospel among them. And their number is quite large. Among the whites there are but two houses of worship finished so as to be used, and another in the course of erection. There are two colored Churches; the Stone Street Church, the old Church, is under charge of Rev. W. C. BATCHELDER, the other is under the care of Rev. K. HAWTHORN. Baptists of this place have a good future before them. God grant them "the unity of the Spirit and the bond of peace." There are other Baptist ministers here who are engaged in supplying destitute places in the city, and points contiguous: Elders RASBERRY, SPENCER and COUCH. I also formed the acquaintance of Rev. J. R. S. BELLARD, who was ordained at Mount Moriah Church, Mobile county, in September last.

Besides the Baptist Churches, above named, there are three Presbyterian Churches; Methodist, four white and two colored; Episcopalians, three white and one colored; Catholic, two, and one Synagogue of Jews. Thus you see, Mobile is pretty well supplied with Churches. There appears to be room for all who wish to attend preaching, but of a population of thirty thousand it is thought that not more than half habitually attend upon the worship of God. There is often a complaint laid against cities for not building a sufficient number of houses of worship for the people; the census is seldom just, for there is sufficient room for all who wish to attend, and force must not be used.

This is a quiet city for its size. Very little confusion on the Sabbath. Mayor Withers is a terror to evil doers. The guardhouse and heavy fines follow evil doings here. I saw two policemen hurrying off a large strapping German, drunk, to the guardhouse, not even waiting for him to get his hat and coat.—

Part tenth of this work is just received. There is really a vast amount of information contained in it. We know of no more valuable and reliable storehouse of religious knowledge than is comprised and compressed in this publication. We heartily reiterate the commendations it has already received.

All right; order must be maintained where there is "bad stock."

I will conclude this by informing you that I have seen one very strange sight in Mobile, I was walking a street, looking at the many and various singboards, and happened to look down under a door-sill, and what do you think I saw? A great big horse-shoe nailed fast to keep out witches. The inmates are Germans, I believe. H. E. T.

MOBILE, Jan. 10th, 1860.

Bro. Dawson: People pay pretty heavily for living in cities, in many ways. The poor and infirm love city life as well as the money-making and healthy. Hence the number of Benevolent Societies and Asylums. To support these is a heavy tax upon the wealthy and well-to-do inhabitants. In Mobile there are eight Benevolent Societies. The Samaritan Society; Cant-get-away Club; Brotherhood of the Church; Young Men's Christian Association; Ladies Hebrew Benevolent Society; Female Catholic Benevolent Association; Female Benevolent Society; and the Protestant Orphan Asylum Society. Some of these Societies were formed as early as 1839. These institutions had their origin in the kindness of the human heart. The relief given to human suffering by such organizations is incalculable. After all, there is a great deal in fallen man that is worthy of all praise.

There are three Orphan Asylums here. The Catholic Female Orphan Asylum; Catholic Male Orphan Asylum; and the Protestant Orphan Asylum. Thus you see, the Catholics have two and the Protestants one. The Catholics, being the poorer class of people, created a greater necessity for Asylums. Many a poor orphan would have gone to the grave a suffering or cast, but for these Benevolent repositories, who will live to bless the world.

There are also five Hospitals and Infirmarys. The City Hospital; Marine Hospital; Providence Infirmary; St. Anthony Street Private Infirmary; and Royal Street Private Infirmary. The poor and infirm are taken care of till they are dismissed from their poverty and sufferings; and most of them die, doubtless, blessing the founders of these merciful institutions.

By the way, I have read with much interest the reports in the daily papers of the Mayor's courts. I suppose Mayor Withers has a daily session, and quite a number of cases come before him, and judging from his decisions it goes pretty hard with offenders. And then the reports are spicily written, interspersed with a sufficient amount of waggish wit to make one laugh. When a daily comes out that is the first column I read. H. E. T.

FORD & HAWTHORN.—See their card in our advertising columns. In their line of business, as receiving, forwarding, and general commission merchants, they have much experience, and are in every way reliable. We have formed their acquaintance, and commend them heartily. H. E. T.

PERRYMAN & SONS.—We have made the acquaintance of these gentlemen, and find them to be men of honor and probity. They have long been in business, and have gained an enviable reputation. Persons purchasing groceries in Mobile will do well to give them a call. See their advertisement.

H. GETS.—See his Card in another column. Mr. Gets manufactures candies on a large scale, and does a heavy wholesale business. I was in his establishment, and found him to be much of a gentleman. All who wish to purchase in his line may find it to their interest to give him a call. H. E. T.

Pastoral Changes.

Rev. A. VAN HOESE, of Enfield, Ala., has resigned the charge of the Baptist Church at that place, and accepted the unanimous call of the Baptist Church at Griffin, Ga. Correspondents will direct accordingly.

Rev. F. M. LAW has recently moved to Brenham, Washington Co., Texas, where his correspondents will address him.

Rev. S. R. FREEMAN, of Marion, Ala., has moved to Enterprise, Miss. Correspondents will direct accordingly.

Elder J. S. BAKER requests his correspondents to address him hereafter at Quitman, Brooks Co., Ga., instead of Jacksonville, Fla. He expects to continue travelling, but letters addressed as above will reach his family.

Rev. T. U. WILKS has returned to Atlanta and desires his correspondents to address him there instead of at Newnan.

THE OAKLAND STORES. By Geo. B. Taylor, New York; Sheldon & Co.

This is the first of a series of stories, somewhat after the style of the Rollo Books, by Jacob Abbott, to whom the author acknowledges himself indebted. It is a charming book for children, especially for boys, and should the subsequent volumes equal the present one the author will have done a good work for the little folks.

THE PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA; being a condensed translation of Herzog's Real Encyclopedia, with additions, &c.—Philadelphia, published by Lindsay & Blackiston.

Part tenth of this work is just received. There is really a vast amount of information contained in it. We know of no more valuable and reliable storehouse of religious knowledge than is comprised and compressed in this publication. We heartily reiterate the commendations it has already received.

THE PSALMIST WITH MUSIC: A Manual for the Service of Sacred Song in Baptist Congregations and Choirs, the Tunes being adapted to the collection of Hymns, compiled by Baron Stow and S. F. Smith; and to the Supplement appended by Richard Fuller and J. B. J. ter. Collated by B. F. Edmunds, Conductor of Music at Baldwin Place Church, Boston. Boston: Gould & Lincoln. 1860.

The above is a most valuable book of hymns, with the tunes placed over them. The Psalmist Hymn Book is well known to most Baptist congregations, but the appending tunes to the hymns is a new thing. We should be glad to find all Christian worshippers in the sanctuary learning to praise God by singing; but most appear to be voiceless, and so leave it to the few composed choir. We hope a new era will dawn on the church, when the songs of Zion will be sung by all her children. We most cordially commend "The Psalmist, with Music," to all our churches.—True Union.

Baptisms, Revivals, &c.

The American Baptist reports a revival at Windsor, Penn., 27 added.

The Arkansas Baptist reports revivals at Pleasant Grove, Ark., 27 baptized; and at Derach church, do., 15 baptized.

The Christian Visitor reports the baptism of 52 at Beaver River church, Nova Scotia.

The Western Watchman reports the baptism of 24 at Clear Creek church, Mo.

The Home and Foreign Journal has a notice of an interesting revival in the Nashville Cherry Street church, under the pastoral care of Elder Reuben Ford, one of the missionaries of the Marion Board. The meeting resulted in the conversion of about 50 souls; 45 have been received for baptism.

The Texas Baptist reports revivals at Fellowship church, 19 received for baptism; at Bell Fountain church, 19 received; and at Mount Sinai, 2—a Methodist preacher and his wife. Also, the constitution of a church in Panola county, at the close of a protracted meeting.

The Christian Witness reports the baptism of 23 candidates at Southport, Ind.

The Christian Chronicle reports revivals at Windsor, Penn., 25 baptized, and at Bethlehem, N. J., 21 baptized. The Journal and Messenger reports a revival at New Hampshire, Ohio, 51 added.

Bible and Book Colportage.

NUMBER 3.

In looking at the signs of the times, it must strike every Christian heart with all the force of an overwhelming conviction, that our agencies for the diffusion of religious literature must be made more aggressive, before we can hope to accomplish what is imperatively demanded in this direction. The great body of worldly-minded men will not come to book-stores and printing offices to purchase Bibles, religious books, or newspapers, any more than they will come to the pastor's study to ask him to preach the Gospel to them. Our blessed Saviour well knew what was in man when He commissioned His disciples to "Go into all the world, and preach the Gospel to every creature."—Observe, He did not command "all the world" to come to them. The great apostle of the Gentiles avers that "he was debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." For this reason he was "ready to preach the Gospel" to the Romans. The Gospel ever has been, is now, and ever must be aggressive in its very nature; and every system of means that seeks to diffuse it, must be more or less aggressive. Like its divine Author and Finisher, it must go after man, and not wait for man to come after it. We are commissioning missionaries to "go into the high-ways and hedges" into "the streets and lanes" of our cities—into every village and hamlet of our country—we are sending them to mingle in the rolling tide of our population as it "westward takes its way." But is our duty fully performed when we send out these godly men upon this sublime mission? We think not. We should seek to stereotype, so to say, the work of the evangelist. To accomplish this, we must send in the wake of these ministers of Christ a sound religious literature—so that, in the necessarily long intervals between their visitations, these scattered, exposed and tempted disciples may have the "Pilgrims Progress," the "Saints' Everlasting Rest," and such books—but more especially the Word of God—to stimulate their faith and inflame their love and zeal in the kingdom and patience of Jesus Christ.

But in the next place, the system of colportage for which we plead, calls in requisition a separate and distinct class of personal agencies for the promulgation of the Gospel of Jesus Christ. The efforts of private Christians, in supplementing those of the ministry, in the great work of evangelization, will be admitted by all as both Scriptural and efficient. It is a singular and instructive fact, that the great revival in our principal cities last year, was mainly conducted under God, by private Christians of various denominations. as if God would show to the world, and to his Churches, too, that He is not restricted to any prescribed system of agencies to carry on his work; and that it is the privilege and duty of all His disciples to labor for the conversion of souls. Now, whatever system shall most effectually call in requisition the resources of our Churches—men as well as money—and concentrate them upon the great purposes for which every Christian should live, should be most cheerfully adopted. Here is a work

then, which is conceded on all hands to be next in importance to the ministry of the Word, and which can be more efficiently presented by private Christians whose souls are fired with zeal for the Lord of hosts and with love for the souls of men than by ministers—men, like those elected to the deaconship in the Church at Jerusalem, "full of the Holy Ghost and of wisdom," who shall accompany their labors of Bible and Book distribution with religious conversation, prayer, exhortation, the organization of Sabbath Schools, and such other methods of Christian activity as their several fields of usefulness may suggest. Is it right, we submit, for this immense amount of moral power to lie dormant in our Churches, while "the people are destroyed for lack of knowledge?" and that, too, at the very time that God in his providence opens to us a channel for its most enlarged development? This is an age in which it may be said with more than common emphasis, that "men run to and fro, and knowledge is increased." Happy will it be for that Christian people who rightly interpret and properly adapt themselves to these "signs of the times!"

"JOHN BUNYAN."

For the South Western Baptist.

Eighteen Hundred and Fifty-nine.

Dear friends and kind readers, let us consider for a few moments what an eventful year 1859 was in the world's history, for he has now passed to return no more; and in the contemplation that he will never return again, how many things flash upon our minds, the many joys he rendered in his short stay with us, but alas! they have all gone, for it has been said, the sweetest pleasures are soonest gone. Again, we think of the many sorrows he brought us, of the many checks at the opening of the year bloomed with the crimson glow of health, but they have all passed too, leaving us no trace of their loveliness. Yes, 1859 has gone, and with him many a bright hope, many a sweet pleasure and many a happy dream that will never again enliven us. His mark is on each brow, his shadow is each heart. In his swift course, he waded his sceptre o'er the beautiful, but they were not. Some may look back on 1859 with sad hearts and regret, but with me it will ever be the source of the greatest pleasure to reflect on 1859. Yes, I will love and cherish it as the brightest epoch of my life. Why will I so love and cherish it? Because it was during this year I found peace with God and I was made happy in the love of Christ. I connected myself with the Baptist Church, through much opposition, some even hooted at the idea of my joining such an "illiterate set," as they termed the Baptists, but I thank God through the grace of blessed Redeemer, I withstood their frowns and sneers, and I am now a Baptist. I love the cause of Christ more and more each moment that I live, I love the Church of Christ, and I love all good Baptists that do love Christ; would that I had the power of making the whole world believe as I do; if I could, I believe the whole world would be happy!—Soon after I joined the church, my pastor advised me to take some religious paper. I immediately subscribed for the "South Western Baptist"; this is a most excellent paper, edited by Bros. Dawson and Tahaferro. I advise every Baptist to take it, for in it you will find much useful information. I trust that at the expiration of 1860 there will not be a family (I mean Baptist) but what has subscribed for this good paper.

Glenville, Ala.

MOLLIE.

For the South Western Baptist.

Messrs. Editors:

I furnish you an article from the Marion Commonwealth in reference to the exercises of the Senior class of Howard on Thursday night, (the 22nd ult.) I can say amen to all the editor has said. It was an hour or two well spent, and I believe all were delighted. These young men are bound to make their mark. O! I wish them a bright and happy future. Prof. T. W. Tobey has charge of this department (declamation and composition), and has done credit to himself and the College. Yours truly, M. T. S.

Senior Class of Howard College.

We do not know when we have been more entertained than we were on last Thursday night by the addresses of the young men of the Senior Class of Howard College. In all candor and sincerity we must say, that although we have attended many exhibitions of a similar kind at various places, we have never been more entertained than we were upon this occasion, and we only regret that there were not more persons in attendance to share with us this rare intellectual treat. To say that the young men acquitted themselves handsomely is but to express the unanimous sentiment of every lady and gentleman who was present. There were thirteen speeches delivered, three of the class having been excused, and all of them abounding in fine ideas, clothed in beautiful language, free from the tinsel and soap-bubble eloquence so common on such occasions. We would not be considered as making an invidious distinction by particular attention to the speech of any particular young gentleman, but we must be permitted to say that the poem delivered by J. W. Taylor, of Pickens county, was one of the finest productions we have ever heard from one of his age. His theme—the youth and accomplished Hale, who for the good of his country, sacrificed his life upon the gallows as a spy, was one well calculated to enlist the sympathy with the tear of regret the eye of every noble and generous spirit. And well truly did the Poet do justice to his theme. His recital of the history and the untimely fate of this unfortunate young man, clothed in drapery of the finest poetical imagery, was such as to throw around the subject a charm and

beauty which none but the imagination of a Poet can give. It was not only well written, but it was equally well delivered. It is too good to be lost, and we would therefore, for the sake of those who had not the pleasure of hearing it, suggest that the young men of the College request Mr. Taylor to give them a copy for publication in the Howard College Magazine.

For the South Western Baptist.

The following resolutions were unanimously adopted by the Enfield Baptist Church, in conference held Dec. 26th 1859. C. RHOODES, Ch. Clk., protm.

Resolved, That in a review of the past relations to this church of Rev. A. Van Hoose, who has been our beloved pastor for nearly five years, and who is about to depart to another field of labor, we feel it due to him to express our deep obligation for the faithful instruction and pastoral guidance he has afforded us; and for that constant affection with which he has watched and guarded all our interests.

Resolved, That this a fitting occasion to record our grateful acknowledgements to Almighty God, for these sensible evidences of His divine approbation, seen in the addition of many baptized believers to the membership of the church during the ministerial connection of our retiring pastor.

Resolved, That we hereby tender to bro. Van Hoose the assurances of our warm personal esteem and christian fellowship, and of our devout hope that in all the toils and vicissitudes of the future, he may continue the recipient of our Heavenly Father's blessings.

Resolved, That we tender to sister Van Hoose our sincerest thanks for the invaluable services rendered by her for so long a time in the sacred choir of this church; and in view of our separation—while many of our members have known and loved her from her childhood for those rare and womanly virtues which have adorned her walk and conversation, and which have increased with her years—we all truly regret her anticipated departure from us; and with full hearts and our most earnest prayers we commend her and her little ones to the Christian sympathy and regard of those among whom they may sojourn;—and above all, we commit them to the unfailing protection of our Heavenly Father, "whose loving kindness and tender mercies are over all the works of his hands."

Resolved, That the clerk present a certified copy of these resolutions to bro. Van Hoose, and forward a copy thereof to the South Western Baptist, Christian Index and Tennessee Baptist, with a request that the same be published in each of said papers.

For the South Western Baptist.

Sketches, Ecclesiastical and Biographical.

By those who knew them, this difference was observed between brother Schroebel and brother Travis. The one induced others to feel, that there was something so excellent and desirable in religion, as to conduce to the greatest earthly, as well as subsequent heavenly happiness; the other that eternal considerations were so momentous, as to demand the most serious and instant attention. Brother Schroebel would make one cry through his smiles and smile through his tears. Brother Travis would make one feel that he was in the immediate presence of the august I AM. Ah, there were no trifling, no frothingness with these men. You did not feel that you had come to the rehearsal, or the reading of elaborate Scientific essays—of something to be admired and speculated upon—No! You felt that the Religion of Jesus was "worthy of all acceptation"—that the immortal soul within you outweighed, in consideration of value, the weight of worlds. No wonder that their congregations sat with fixed and steady gaze! All looking out of windows, and turnings to see who comes in, will ever cease before such men. The excellency of Religion, and the value of the Soul, are subjects calculated to "individualize" a congregation, and makes men oblivious of each other. May God give us other such ministers! "EARNEST."

Clubhouse, December, 1859.

For the South Western Baptist.

Indian Missions.

Receipts from the 10th Nov. 1859, to the 13th Dec., 1859.

GEORGIA. Nov. 12th. Rec'd of Reubon Association, per Rev. M. Patterson, treasr., \$653.98; received of Thos. W. Callaway, chairman of the financial Committee of the Georgia Association, \$1152.22. Total, \$1806.20

MISSISSIPPI. Nov. 15th. Received of Zion Association, by Henry Fox, treasr., \$3.20

ALABAMA. Nov. 15. Received by Rev. R. Holman, from Tusculosa Association, \$13; from C. M. Cochran, \$29; from J. C. Curry, \$20; from Walker, Reynolds \$50; from Rev. W. J. Parker, \$10; from A. G. Wagner, \$20; Mrs. A. G. Wagner, \$20; A. D. Harison, \$20; Ala. Baptist State Convention, by Sam'l H. Fowles, treasr., \$573.31; Union Association, by Sam'l H. Fowles, treasr., \$223.45; by Rev. R. Holman, from Rev. A. Andrews, \$20; from Mrs. A. Andrews, \$20; from W. N. Wyatt, \$20. Total, \$1321.76

U. S. GOVERNMENT. Nov. 23d. Rec'd from Potowatomie School, quarter ending 30th Sept., 1859, \$1172.91

TENNESSEE. Nov. 23d. Received of three sisters of Antioch Indian Mission Society, by T. W. Davis, \$3; rec'd of Covington Baptist church, by W. J. Wiseman, \$6; Total, \$9.00

SOUTH CAROLINA. Nov. 30th. Rec'd by Rev. M. T. Sumner, from Moriah Association, per Rev. P. Nicholson, \$5; from Barnwell Association, per A. F. Free \$80.20; from Welch Neck Bible Society, \$20; aid in the translation of the Scriptures into the Creek language per O. B. Dargan, treasr., \$23; Total, \$132.45

MISSISSIPPI. Nov. 30th. Received of Zion Association, by Henry Fox, treasr., \$3.20

ALABAMA. Nov. 15. Received by Rev. R. Holman, from Tusculosa Association, \$13; from C. M. Cochran, \$29; from J. C. Curry, \$20; from Walker, Reynolds \$50; from Rev. W. J. Parker, \$10; from A. G. Wagner, \$20; Mrs. A. G. Wagner, \$20; A. D. Harison, \$20; Ala. Baptist State Convention, by Sam'l H. Fowles, treasr., \$573.31; Union Association, by Sam'l H. Fowles, treasr., \$223.45; by Rev. R. Holman, from Rev. A. Andrews, \$20; from Mrs. A. Andrews, \$20; from W. N. Wyatt, \$20. Total, \$1321.76

U. S. GOVERNMENT. Nov. 23d. Rec'd from Potowatomie School, quarter ending 30th Sept., 1859, \$1172.91

TENNESSEE. Nov. 23d. Received of three sisters of Antioch Indian Mission Society, by T. W. Davis, \$3; rec'd of Covington Baptist church, by W. J. Wiseman, \$6; Total, \$9.00

SOUTH CAROLINA. Nov. 30th. Rec'd by Rev. M. T. Sumner, from Moriah Association, per Rev. P. Nicholson, \$5; from Barnwell Association, per A. F. Free \$80.20; from Welch Neck Bible Society, \$20; aid in the translation of the Scriptures into the Creek language per O. B. Dargan, treasr., \$23; Total, \$132.45

MISSISSIPPI. Nov. 15th. Received of Zion Association, by Henry Fox, treasr., \$3.20

ALABAMA. Nov. 15. Received by Rev. R. Holman, from Tusculosa Association, \$13; from C. M. Cochran, \$29; from J. C. Curry, \$20; from Walker, Reynolds \$50; from Rev. W. J. Parker, \$10; from A. G. Wagner, \$20; Mrs. A. G. Wagner, \$20; A. D. Harison, \$20; Ala. Baptist State Convention, by Sam'l H. Fowles, treasr., \$573.31; Union Association, by Sam'l H. Fowles, treasr., \$223.45; by Rev. R. Holman, from Rev. A. Andrews, \$20; from Mrs. A. Andrews, \$20; from W. N. Wyatt, \$20. Total, \$1321.76

U. S. GOVERNMENT. Nov. 23d. Rec'd from Potowatomie School, quarter ending 30th Sept., 1859, \$1172.91

TENNESSEE. Nov. 23d. Received of three sisters of Antioch Indian Mission Society, by T. W. Davis, \$3; rec'd of Covington Baptist church, by W. J. Wiseman, \$6; Total, \$9.00

SOUTH CAROLINA. Nov. 30th. Rec'd by Rev. M. T. Sumner, from Moriah Association, per Rev. P. Nicholson, \$5; from Barnwell Association, per A. F. Free \$80.20; from Welch Neck Bible Society, \$20; aid in the translation of the Scriptures into the Creek language per O. B. Dargan, treasr., \$23; Total, \$132.45

MISSISSIPPI. Nov. 15th. Received of Zion Association, by Henry Fox, treasr., \$3.20

ALABAMA. Nov. 15. Received by Rev. R. Holman, from Tusculosa Association, \$13; from C. M. Cochran, \$29; from J. C. Curry, \$20; from Walker, Reynolds \$50; from Rev. W. J. Parker, \$10; from A. G. Wagner, \$20; Mrs. A. G. Wagner, \$20; A. D. Harison, \$20; Ala. Baptist State Convention, by Sam'l H. Fowles, treasr., \$573.31; Union Association, by Sam'l H. Fowles, treasr., \$223.45; by Rev. R. Holman, from Rev. A. Andrews, \$20; from Mrs. A. Andrews, \$20; from W. N. Wyatt, \$20. Total, \$1321.76

U. S. GOVERNMENT. Nov. 23d. Rec'd from Potowatomie School, quarter ending 30th Sept., 1859, \$1172.91

TENNESSEE. Nov. 23d. Received of three sisters of Antioch Indian Mission Society, by T. W. Davis, \$3; rec'd of Covington Baptist church, by W. J. Wiseman, \$6; Total, \$9.00

SOUTH CAROLINA. Nov. 30th. Rec'd by Rev. M. T. Sumner, from Moriah Association, per Rev. P. Nicholson

NEW CLOTHING EMPORIUM... GLASS & BROTHER... WOULD respectfully announce to the Citizens of Tuskegee and York, that they are now opening, and will continue to receive monthly, from New York...

THE PERIODIC METAL... It has been calculated that the total amount of gold produced during the last ten years by the States of California and Australia, is \$1,400,000,000.

THE STATE OF ALABAMA... The Town Council of Huntsville, Ala., have passed an ordinance, expelling all free negroes from the city of Huntsville, who may have come there since the year 1832.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE STATE OF ALABAMA... The Town Council of Huntsville, Ala., have passed an ordinance, expelling all free negroes from the city of Huntsville, who may have come there since the year 1832.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

THE PARTISHERS... The business will be continued by the undersigned, who will sell lumber at \$1.35 per m. The school will be opened on the 1st of January, 1860.

On the night of 3rd Jan. 1860, in the city of... On the 28th ult., at the residence of the bride's mother, near Camden, Ark., by Rev. T. G. Freeman, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

On the 28th inst., at the residence of the bride's mother, Chambers Co., Ala., by Rev. J. W. Williams, Mr. Joseph W. Hale, of Montgomery, to Miss Maude H. Lutz.

VALUABLE THEOLOGICAL and Standard Books, SUITABLE FOR PRESENTS... OSHAUSEN'S COMMENTARY... LIBRARY SHEET... HALF SHEET... FULL SHEET... FULL TURKEY... FULL CROWN...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY... THE SOUTHERN BAPTIST PUBLICATION SOCIETY...

The Family Circle.

A Refreshing Incident.

A man whose locks were slightly tinged with gray, was waiting at the junction of two railways for the train that was to take him to the place he desired to visit.

"I beg your pardon—is not this Mr. C—, formerly of W—?"

"That as my name," said Mr. C. "You do not remember me, but I shall remember you forever. You used to see me many years ago when I was a boy in Mr. M—'s grocery."

"I presume I saw you there, but I do not remember it."

"You remember holding some prayer-meetings there fourteen or fifteen years ago?"

"I do."

"So do I; for they were the occasion, as I trust, of my conversion to God. I was a thoughtless, wicked boy, then. I went out of curiosity to one of your meetings and your remarks interested me, and I went again. I wanted to tell my feelings at the time, but I lacked courage. Soon after the last meeting I indulged in a hope of pardon, which hope I have held on to ever since. I have tried to do some good. I have always wished to tell what obligations I have felt myself under to you."

Mr. C— made some inquiries respecting his place of residence, and subsequently learned that he was a man of wealth and standing in the community, and was regarded as the most decided and efficient Christian layman in the place.

Those prayer-meetings Mr. C— had always regarded as a failure. They were not well attended, and never before had he any evidence that the slightest good was done. He now saw that he had not labored in vain.

And so it may be with many faithful laborers in the Lord's vineyard—with many faithful Sunday-school teachers. Among the children they have taught there may be here and there efficient Christian men and women who were converted through their instrumentality, though not till after the relation of teacher and pupil may have ceased between them, and who have never been able to express to them their sense of obligation. In the morning show thy seed and in the evening withhold not thy hand for thou knowest not which shall prosper.—Sunday-School Times.

A Homespun Party. Under this heading we find the following in the Richmond Whig: "The movement towards Southern independence is progressing steadily. The people of Virginia are in dead earnest about this matter. While we gentlemen have contented ourselves, as yet, with meetings, speeches, &c., the ladies have begun to act. Without noise they have commenced to give force and color to our resolutions—to put our theories into practice. We had the pleasure, a few evenings ago, of attending a 'homespun party,' given by a patriotic lady of this city, whose excellent good sense prompted her to substitute deeds for words, and to inaugurate at once that system of self-dependence which has been the theme of the innumerable public meetings held recently in every county of the State. The party was a decided, a brilliant success. More than a hundred ladies and gentlemen, belonging to the most respected families in the city, were present, all of whom were attired in part or in whole in garments made of Virginia fabrics, woven in Virginia looms. It was strictly a Virginia cloth party."

At a public meeting held in Alexandria last week it was resolved— "That by way of giving a practical issue to this meeting, and as the first step towards the attainment of Southern commercial independence, the citizens of Alexandria here assemble pledge themselves to use and wear no article of apparel not manufactured in the State of Virginia; and to buy all our hats, caps, boots, shoes, add clothing at home manufacture, and induce our wives and daughters to do the same; and that the directors of our several railroad companies be and they are hereby respectfully requested to pursue the same policy with reference to all articles required by their respective roads."

In other cities and towns in Virginia "Homespun Clubs," the members of which pledge themselves to dress in no other than Virginia fabrics, are being organized.

MATRIMONY.—A man and his wife were on a certain occasion, enlisted in a dispute, which of them had committed the fault in some late occurrence; at length the husband, perceiving that it might amount to something unpleasant, kindly and sweetly remarked: "Well, my dear, I had as lief it would be I as you that committed the

fault, for we have but one interest and one character."

"Yes, my dear," replied the wife, "and I had as lief it would be myself as you."

Of course, the quarrel was healed in a moment.—N. Y. Recorder.

Japan Language.

The language of Japan is a mellifluous polysyllabic language, with declensions and conjugations, and has not much in it that resembles Chinese. True, there have been some graftings from that great continent, but the Chinese has not so much affinity to Japanese as French has to the English. The alphabet with which Japanese is written has been borrowed from the Chinese, by taking certain characters above their sound only. These alphabetic symbols are forty-eight in number, and by combinations of them, all words are spelled, somewhat after our method, but I think the introduction of the Roman alphabet would be a great benefit to the nation—for it is admirably suited to write their language and to express its sounds. It is common to print all the Chinese classics in Japan in large Chinese characters, and to print the Japanese meaning in small Japanese characters by its side. I have now before me a set so printed, which I got in Japan.

The salutation—*ohio*, (the final *o* sounded,) is the equivalent of good-day; the common drink of the people is *cha*, tea, or *meedo*, water, or *sake*, arack; the boys in the streets are all *moscow*; and the girls are all *mosemay*; the men are all *otoko*, and the women all *onago*; the commonest designation applied to Mrs. Jinkins, who, to the astonishment of the Japanese, accompanied me everywhere, in streets, shops, houses, and temples, was *epi-yokka*, very handsome; and indeed one Japanese went so far as to propose an amount of money to buy her of me, while the little girls would come up the hill after her in dozens; and some would remain till we had to tell them to come back to-morrow, and then, after giving her a lesson in Japanese, they would depart with a polite bow and *si-o-na-ra*—good-bye.

A Drink of Water.

In the poor and thickly settled parts of London, where men and beast are as plenty as blackberries, free drinking fountains have been lately opened. A rich gentleman built on at St. Giles at his own expense, where the number of persons drinking have averaged four a minute; so that from five o'clock in the morning until 10 at night upwards of four thousand persons availed themselves of it.

In another part of the city a new handsome free fountain bears this inscription: "This fountain of pure water was erected by Robert Stafford, for the benefit of his friends and fellow-parishioners in Westminster, with an earnest desire for their temporal and eternal welfare." It is in the centre of a poor and crowded locality, and in the course of the first day nearly five thousand persons quenched their thirst at its stream.

Oh, the priceless value of a drink of water. The Lord Jesus loved to show the value of his salvation by comparing it to common and necessary things, something we cannot get along a day without. So he calls it water—the water of life, of which if a man drink he will never thirst. He calls it bread—the bread of life, of which if a man eat shall never hunger. How precious must such a religion be; yes, it is precious. It is all-important. We shall die without it.

The Pleasure of Conversation.

I believe that if a man were to look back upon some of the most important resolves that he has taken in the source of his life, he would find that they have been greatly influenced by what he has heard in a chance way in good conversation. I often pity the lower animals for their want of talk. To be sure there is the lowing of kine; there are the queer whistlings, shriekings, hootings, and other unaccountable noises of the lower animals which, for my part, I like to hear, because I am sure they convey some meaning, and are well understood by kindred creatures. I dare say that love, hatred, joyousness, and terror are well enough expressed by those sounds. All other forms of composition are, comparatively speaking, elaborate works of art. When I read or listen to speeches, sermons, essays, novels, epics, sonnets—especially sonnets—I seem to be walking in the trim gardens of our ancestors; but when I listen to good talk; it is like surveying the natural landscape, which does not at first sight convey a distinct meaning and purpose; but gradually a result appears in some influence or other upon one's mind; and that result comes sweetly, softly, and undeniably.—Friends in Council.

"One great want of the day, in every branch of business, is not so much smart young men, as young men who are honest and trustworthy."

Deliberate with caution, but act with decision. Yield graciously, or oppose firmly.

"Gilboa, the man that David cursed, that neither dew nor rain should fall on it; but of late some English travelers climbing this mountain were well wetted; David not cursing by a prophetic spirit, but in a poetical rapture."

Fun at Home.

Don't be afraid of a little fun at home, good people! Don't shut up your houses lest the sun should fade your carpets; and your hearts, lest a hearty laugh should shake down some of the dusty old cobwebs there! If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling-house and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought in other, and perhaps less profitable, places. Therefore, let the fire burn brightly at night, and make the house-entire delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and frelight at home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.—Life Illustrated.

Adam Clarke on Dancing.

I long resisted all solicitations of this enjoyment, but at last allowed myself to be overcome. I grew passionately fond of it. And now I lost the spirit of subordination, did not love work, imbued a spirit of idleness, and in short, drank in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study; the authority of my parents was feared but not respected, and few serious impressions could prevail in a mind imbibed with frivolity. Yet I entered into no disreputable assembly, and in no case kept improper company. Nevertheless, dancing was to me a preventing influence, an unmixd moral evil. I consider it a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it, who will, I know it to be evil. "No man in his senses would dance," said Cicero a heathen. Shame, then, on those Christians who advocate a cause by which many sons have become profligate, and many daughters have been ruined.

Thomas Fuller.

In a recent article, entitled, "The Faithful Minister," we made an extract from the writings of this man, whose pages are indistinct with genius. We spoke of him as quaint, or entertainingly odd in thought and expression. We now give, what we believe will be new to most of our readers, some specimens of this quaintness; promising that those who choose to cull from his works may find a large number more there of the same sort.

"Philosophers place memory in the rear of the head; and it seems the mine of memory lies there, because there men naturally dig for it, scratching it when they are at a loss!"

"He that keepeth anger long in his bosom, giveth place to the Devil; and why should we make room for him who will crowd in too fast of himself? Heat of passion makes our souls to crack, and the Devil creeps in at the crannies."

"Generally nature hangs out a sign of simplicity in the face of a fool, and there is enough in his countenance for a hue and cry to take him on suspicion. Yet some by their faces may pass current enough till they cry themselves down by their speaking, for men know the bell is cracked when they hear it tolled."

"Had some of our gallants been with the Israelites in the wilderness, when for forty years their clothes waxed old, they would have been vexed though their clothes were whole, to have been so long in one fashion."

"The very tall not seldom have intellectual deficiencies; of times such are built four stories high, are observed to have little in their cock-look."

"Let not the sun go down upon your wrath," to carry news to the antipodes in another world of your revengeful nature; nor take leave from the Apostle's words to be angry till sunset, for then might our wrath lengthen with the days, and men in Greenland, where day lasts above a quarter of a year, have plentiful scope of revenge."

"Scarf not at the natural defects of any which are not in their power to amend. Oh, it is cruelty to beat a cripple with his own crutches."

"If thy fancy be but a little too rank, age itself will correct it. To lift too high is no fault in a young horse, because with traveling he will mend it for his own case. Thus lofty fancies in young men will come down of themselves."

"Such is the charity of the Jesuits, that they never owe any man any ill-will,—making present payment thereof."

VALUABLE PROPERTY FOR SALE.

THE undersigned being desirous of changing his climate, offers the following valuable property for sale upon accommodating terms, viz:— 1st. A plantation situated immediately on the N. W. Railroad, containing 600 acres of excellent level, productive farming land, 200 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery. 2d. A tract of 100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery. 3d. A tract of 100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

100 acres of excellent level, productive farming land, 50 acres of which are cleared and in a state for cultivation, with excellent buildings, good fences, fine woods, and a fine view of the city of Montgomery.

McLEAN'S Strengthening Cordial and Blood Purifier.

The Greatest Remedy in the World. This Cordial is distilled from a berry known only to me and my family, combined with some of the most valuable medicinal roots, herbs and barks known to the medicine of the East. It is a powerful tonic, and is recommended by the most eminent physicians for the cure of all diseases arising from a disordered Liver or Stomach.

It is Nature's Own Remedy. Curing disease by natural laws. When taken, its healing influence is exerted through the very vein of the body, purifying and accelerating the circulation of the blood. It neutralizes any bilious matter in the stomach, and strengthens the whole organization.

McLean's Strengthening Cordial Will Effectually Cure Liver Complaints, Dyspepsia, Jaundice, Cholera, or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

Swelling of the Face; Indigestion; Rush of Blood to the Head; Spasms of the Stomach; Heartburn; Disgust of Food; Fluttering of the Heart; Suffocating Sensations on lying down; Dimness of Vision; Night Sweats; Fevers; Dryness of the Skin; Yellowness of the Skin or the Eyes; Pimples on the Face; Itching of the Head; Melancholy or Depression of Spirits; Diarrhoea; Dysentery; Bilious Flux; Constipation of the Bowels; Inward Piles; Diseases arising from the use of Mercury; Pain in the Bones; Jaundice; Congestions; Debility; Nervousness; Gravel; Inflammation of the Bladder; Pever and Ague; Gout; Liver Complaints; and other cases of the Bladder and Womb, such as Scantiness, Incontinence of Urine, Strangury, Inflammation or Weakness of the Womb or Bladder, Whites, &c.

EVERY HALF A MILLION OF BOTTLES have been sold through the country, and the same has been found in giving entire satisfaction. It is a powerful tonic, and is recommended by the most eminent physicians for the cure of all diseases arising from a disordered Liver or Stomach.

TO THE LADIES. Do you wish to be healthy and strong? Then get one of these bottles of McLean's Cordial, and you will find it a powerful tonic, and is recommended by the most eminent physicians for the cure of all diseases arising from a disordered Liver or Stomach.

FOR CHILDREN. We say to parents, if your children are weak, pale, or afflicted with convulsions, or any other disease, give them a small quantity of McLean's Cordial, and you will find it a powerful tonic, and is recommended by the most eminent physicians for the cure of all diseases arising from a disordered Liver or Stomach.

EVERY BOTTLE IS WARRANTED TO GIVE SATISFACTION.

DR. J. B. KENDALL, M. D., ELECTIC PHYSICIAN AND SURGEON, HASING located, respectfully offers his professional services to the citizens of Tuskegee and vicinity.

DR. E. S. BILLUPS, RESIDENT DENTIST, A graduate of the Dental College of the University of the South, and a member of the American Dental Association.

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

DR. T. R. RUSSELL, OFFICE of the Dispensary, is a graduate of the Medical College of the University of the South, and a member of the American Medical Association.

G. L. SIMMONS, D.D.S., DENTAL SURGEON, OFFICE of the Dispensary, is a graduate of the Dental College of the University of the South, and a member of the American Dental Association.

Premium Cotton Gins. Reversibles Best. Manufactured at Cotton Valley, Ala. By J. W. WEBB & CO.

STEAM ENGINES. WE ARE MANUFACTURERS of the best quality of Stationary Steam Engines, manufactured in London, and are engaged in the business of repairing and rebuilding them.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

CRANES CASKET BURIAL CASES! THE CASKET BURIAL CASE, represented by the engraving, is a beautiful and durable article, and is the most improved and complete of the kind.

FURNITURE STORE. THE undersigned announces to the citizens of Tuskegee, Ala., that he has opened a FURNITURE STORE, where he will keep on hand a large assortment of the best quality of Furniture, suitable for all occasions.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.

DR. J. S. THOMAS, CHOICE DRUGS AND MEDICINES, CHEMICALS, FANCY ARTICLES, PERFUMERY, &c. &c. TUSKEGEE, ALABAMA.