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For Terms, &c., see last page.

For the South Western Baptist.

A Brief History of the Tuskegee Baptist Church.

[The following article was read before the church and congregation on the evening of the 25th December, 1859,—the day on which the new Baptist Meeting House was dedicated:]

The Tuskegee Baptist Church was constituted in the latter part of the year 1839—in November I believe—with nine members. The Presbytery that officiated were Elders W. B. Jones, D. B. Culberson, Francis Callaway and John Britton. Elder John Britton was called at once to the pastorate of the church, and continued to fill that position, I think, about four years. The church gradually grew in membership, mostly, however, from persons moving in from other churches.

In the fall of 1843, the Rev. A. W. Chambliss, then residing in Wetumpka, was called to the pastoral care of the church, and soon after removed to Tuskegee. He remained in that connection over two years. His labors were very much blessed. Quite a number were added by experience and baptism, as well as by letter, and large congregations generally attended his ministry. Bro. Chambliss is a man of decided ability both as a preacher and as a writer. During his connection with this church he preached and published two sermons on "Public and Private Offences," which are replete with profound and discriminating thought. I believe he commenced his "Catechetical Instructor" for the instruction of our colored population, while he resided here. This work was undertaken at the instance of the Alabama Baptist State Convention.

In the fall of 1845, the late Wm. S. Lloyd was called to succeed Bro. Chambliss. Bro. Lloyd having other similar charges, was unable to bestow but a small portion of his time to the interests of this church—only one Saturday and Sabbath in each month. Notwithstanding this, however, the church grew under his ministry. Several were baptized during the year that he served the church. He fell literally at his post in 1854, dropping dead in the pulpit while preaching.

Near the close of the year 1846, the present incumbent was called to this charge, and on the first Lord's day in February following, he entered upon its duties. Up to that time, a period of about 7 years, the church had increased from nine members up to about one hundred, thirty-three of whom were colored. During the summer of 1847, we enjoyed a gracious revival, at which several accessions were made to the church. But I need not detail occasions at which God has poured out his Spirit upon us. They are already written in another book, we trust, before the Throne, which when opened in the great day, shall disclose how many were born here.

EAST ALABAMA FEMALE COLLEGE

In the summer of 1850, the importance of establishing a female school of high character somewhere in East Alabama, began to occupy the thoughts of many of our brethren throughout the country, and indeed of the public generally. Desiring to embody this sentiment in some tangible form, the Tuskegee Baptist Church passed a series of resolutions setting forth, in general terms this necessity, and instructing their delegates to the Association, which was to convene at Calabee church the following September, (1850,) to bring that subject before that body, and urge the importance of some step being taken toward the consummation of so desirable an object. The Auburn Baptist church had taken a similar step, thereby indicating the extent to which the subject of education, and especially female education, was interesting the hearts of our people. Upon a thorough discussion of the whole subject before the Association, it was decided by the body to proceed at once to the erection of such a school, to be called "The East Alabama Female College," located in Tuskegee, and an Executive Educational Committee was appointed to take such measures as were necessary to carry into effect, as promptly as possible, the resolutions of the Association. That committee was composed of the following persons: G. W. Gunn, N. W. Cooke, B. A. Blakey, W. P. Chilton, W. C. Melver, W. W. Battle, Sampson Lanier, E. W. Jones, J. M. Watt, J. C. H. Reid, and H. A. Howard.

Soon after the adjournment of the Association, this Committee met, and decided to call a meeting of the citizens of Tuskegee for the purpose of ascertaining what amount could be raised here toward the object, and to place an agent in the field at once to solicit funds to erect and furnish such a building as was demanded. The Tuskegee Baptist Church was requested to yield up her Pastor for that agency. This was done, and in the course of the next year,

something over twenty thousand dollars, in notes and subscriptions were turned over to the Treasurer. Meanwhile the Committee proceeded at once to contract for the building which now adorns the College grounds. Within less than eighteen months after the building was contracted for, it was so nearly finished as to be occupied by the school.

Prof. H. H. Bacon, formerly of La Grange, Georgia, was called to the Presidency of the institution in the fall of 1851, which position he continued to fill with distinguished honor to himself, gratification to the Trustees, and satisfaction to its patrons and friends, for nearly seven years. Declining health, however, compelled him to resign a position which he had so long adorned with administrative, teaching, moral and religious qualifications which are seldom combined in the same person.

The election of the present incumbent, Bro. Wm. F. Perry, A. M., brought to that position, however, a man whose long experience as a teacher, whose extensive and justly earned influence in the State as a scholar, and as the efficient General Superintendent of the present system of public schools in Alabama, leave nothing to be desired in the way of a successor to President Bacon.

But it is not my purpose to give a detailed history of this institution. Thus much I felt it due to all parties to say, owing to the agency of this church in its establishment, growth, and present position. It has an independent history of its own, which is not proper to be traced in such a paper as this. Suffice it, that it is believed, that of the young ladies who have shared its advantages, as many have given evidence of conversion and vital piety during their connection with it, and are now ornaments of various churches of the several denominations of Christians, as those of any similar institution in our country. This is reward enough for all the means expended, and the care given to our noble Female College.

It is to be regretted that some six or seven years ago, the book containing the records of our church was lost, a circumstance that greatly embarrasses me in preparing the early statistical history of the church. I have only been able to recover the mere prominent facts from other sources, which have already been stated.

MINISTERS ORDAINED.

Some time during the spring of 1848 I think, the Rev. J. J. Harris, now of Pike county, Alabama, was ordained, at the call of this church, to the work of the ministry. On Lord's day, 27th March, 1853, the Rev. Archibald J. Battle, then Professor of Languages and Natural Sciences in the East Alabama Female College, was ordained to the same work. Prof. Battle was subsequently called to the pastorate of the Baptist Church in Tuskegee, and then to the position he now so honorably fills in the University of Alabama—Professor of Greek Literature. Sometime during the year 1854, the Rev. J. F. Hooten, a graduate of Howard College, was ordained here, at the request of the Tallahassee Baptist Church. Bro. Hooten has been greatly afflicted ever since his ordination, being confined most of his time within doors. He is now gaining strength, and it is thought will yet be quite useful as a minister. He has removed to Arkansas.

The Rev. J. M. Newman and the Rev. Z. G. Henderson were each licensed to preach by this church, but ordained, the former at the Calabee church and the latter at the Tallahassee church. It will hence be seen that three ministers have been ordained, and two have been licensed by this church within the last twelve years, all of whom have been and are now, so far as we know, rendering efficient service in winning souls to Christ.

DEACONS ORDAINED.

Soon after the organization of the church, brother Sampson Lanier was ordained its first deacon. As this brother had removed at considerable distance from us, I hope to be pardoned for a single allusion to him in this connection as one of its officers. He was truly a model deacon. Hospitable and charitable beyond his means, he never had anything too good for his brethren, or too valuable for his Saviour. Possessing a kindly sympathizing heart, no scene of distress ever made to him an unsuccessful appeal. Cheerless widowhood, hapless orphanage, and the abodes of poverty, alleviated by his counsels and sympathy and relieved by his enlightened charity, all testified that "pure religion and undefiled before God the Father," was the great law of life. Though many years Clerk of the Circuit Court of the county, no considerations of business ever kept him either from his monthly conference meetings on Saturdays, or the usual weekly prayer-meetings; and yet his official duties were never neglected. He had the most singularly happy art of making all his worldly obligations bend to his religious duties. As the friend and counselor of his pastor for many years, he will be gratefully remembered until this tabernacle shall be put off.

Brethren Wm. P. Chilton and Wm. Ansley were ordained to the office of deacons about the year 1849. Mr. Ansley subsequently left this community under circumstances which compelled the church to exclude him. He has since died. This circumstance serves to show the wisdom of the Apostolic direction, "Lay hands suddenly on no man." Mr. A. had been a member of the church but a short time previous to his ordination.

PRESENT AND FUTURE CONDITION.

The present pastor has filled that position for nearly thirteen years. When he entered upon his duties, there were just one hundred members, white and black, belonging to the church. Since his connection with it, and up to the meeting of last Tuskegee Association, there have been received by experience and baptism, two hundred and thirty—there have been received by letter two hundred and twenty—there have been restored seven. Total number received since the present pastor's connection with the church four hundred and fifty-seven. Against this, there have been dismissed by letter one hundred and sixty-six—there have been excommunicated twenty—and there have died twenty-one. Total loss two hundred and seven. This subtracted from the foregoing, would leave the net increase of the church within this time, two hundred and fifty. There were reported to the last Association three hundred and forty-nine members. But upon looking into the actual state of the case, there are not more than three hundred members, black and white, upon our present list. The loss of our book, to which allusion has been made, involved our list of colored members in some confusion. Servants very often move away without any letter, and are gone some time before we are aware of it. This state of things continuing several years without being critically looked into, would naturally leave upon a church book many names whose location could not be ascertained. This has been our case. The entire falling off, or nearly so, is ascertained to be among the colored members. Some of these colored members may have died that have not been reported; but we apprehend that the silent changes of a dozen years or more, without any certain means of noting such changes, will satisfactorily account for the disparity between our actual membership, and the membership reported to our last Association. Of course, this error will be corrected next year. But three members now belong to the church that were in the constitution. Only a few days ago we buried one,* who would have been a fourth.

The foregoing facts give rise to several reflections which cannot now be indulged. It may simply be observed, that on the whole we ought to feel encouraged to go forward with an increasing zeal in the service of our blessed Lord. Whatever may have been our delinquencies, either as pastor, as deacons, or as private members, (and alas! they have been enough to clothe us in sackcloth and ashes!) the Lord has been kind to us. We can truly say, "Hitherto hath the Lord helped us." Just twenty years ago last month this church was constituted with nine members. It now numbers about three hundred. Let us not forget, brethren, who has wrought this for us! Let us rather be humbled that we have not done more for such a precious Saviour. Let us gird up the loins of our minds, and address ourselves with increased vigor to the great business of life. We are passing rapidly away. We are now upon the closing days and hours of another year. One more week, and 1859 will be "numbered with the years beyond the flood." How many sad memories are awakened as we stand upon its declining margin, and summon from its departed hours the recollection of means of grace unimproved, and opportunities of usefulness unheeded! Let the genuineness of our repentance for past delinquencies manifest itself in the zeal, the alacrity and the faithfulness with which we meet the responsibilities of the coming year!

*Mrs. James Drakeford.

Letting it Stay.

A Baptist minister, who was unsurpassed in the wise and successful adjustment of church difficulties, once said, on an occasion of that kind: "Brother R—, you confess enough, but you keep taking it all back; do let it stay." Aye, the shoe often pinches just there. Thousands of men will acknowledge an error, if they can soften to their pride the mortification of such an acknowledgment by qualifying phrases, the recital of extenuating circumstances, a reference to the faults of others, etc.—And these things kindle the fire of controversy afresh. Precisely in this way, countless difficulties, which seemed on the verge of fraternal pacification, have been protracted, and inflamed, and rendered incurable. Oh, for the wisdom of letting it stay!"—*Rel. Herald.*

Prayer is not eloquence, but earnestness; not the definition of hopelessness, but the feeling of it; not figures of speech, but compunction of soul.

For the South Western Baptist.
Essay.

NUMBER 13.

The instructions given in the preceding essays, are intended for those who have ample time for preparation; but a preacher is frequently placed in situations where there is time neither to read, write nor meditate. Well, let me give a lesson suggested by experience:

While I am dining, my neighbor sends word that his daughter died yesterday, to be buried at four o'clock, and he wishes me to preach at her funeral. Refusal is out of the question. Preparations must be hurried. While adjusting my wardrobe, I reflect that the consequences of death are two, immediate and remote. This division is simple, and requires no effort of the memory. The immediate consequences are, first, the body is changed to a corpse; second, the soul leaves the body; third, it passes the solemn interview. As these events naturally follow each other, they are easily remembered.

While riding to the house of mourning, I consider that the remote consequences are, first, the resurrection; second, the judgment; third, rewards; and also, that the cause of death forms a suitable introduction. I run over these meditations, and remember that the solemn beauty of the ninetyeth Psalm will form a fitting prelude to the services; and among its many noble sentiments I easily find a text.

I meet the father at the gate, whose contracted lips, trembling voice, and convulsive grasp, tell his grief. The mother meets me at the door, but cannot speak. The eldest daughter, her eyes red with weeping, in a subdued welcome, points me to a chair. The younger children stare at the strange events around them. In the middle of the room, upon two chairs, is the small black coffin. In this narrow house lies the girl of nine years. The blistered lips are apart, showing the white teeth; the laughing eyes are closed; the clustering curls half conceal the broad forehead; the symmetry is there, but death's signet is upon every feature. The habiliments are white, and the pillow soft, as if to make her repose comfortable. While I, in my discourse, follow my premeditations, the circumstances around me excite my better feelings, furnish me with illustrations, and in beholding the grief of others, I also weep.

A more responsible situation may, however, be yours while attending the Association. He who was appointed to preach the Missionary Sermon on tomorrow, has not come, and expectation turns to you. With paper and pencil study an hour after others have retired. Early in the morning ask God for assistance. Call all your powers to the preparation, and at the arrival of the appointed time, in full harness you are ready for the onset.

These instances give a short time for study and arrangement. What can be done when all time is denied? Having no appointment I promise myself the rare pleasure of worshipping in the congregation, undisturbed by a care for the sermon. The hour for service arrives, and we learn that the minister is sick with the seventh day fever. The attacks of this disease are sudden. People are seen actively engaged on Saturday evening and on Monday morning, but suffer from this epidemic during the intermediate day. When it attacks the preacher, it destroys the church, and when it attacks the church, it sickens and carries off the preacher.

Brother Tardy has this periodical disease, and reluctantly I ascend his pulpit. I must select a subject already divided. Here is one, Christ is made wisdom, righteousness, sanctification, and redemption. I can speak ten minutes on each of these; but I am not prepared to enter into a controversy upon sanctification. Here is another. There is one body, one spirit, one hope, one Lord, one faith, one baptism, one God. But I am not strong enough for a plunge into the vortex of the baptismal controversy.

Well, take this: He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. First, Christ was holy.—Second, he was made sin. Third, we Fourth, righteousness of God. Fifth, in Him. Here is a division at hand. I will exhort when I get warmed, and will not be particular about my climax, or my subdivisions. If Bro. Carper finds my sermon too long, I reply I had not time to make it shorter.

The power to speak on an emergency, by no means requires the extraordinary genius to create a discourse as it is delivered. It is simply the power of rapidly calling up, re-arranging, and using to good purpose, what is already in the mind.

D. P. BROWN.

Mobile, Feb. 28th, 1860.

The bee so often her hive out of all sorts of flowers for the common benefit; so a heavenly Christian extracts sweetness out of every mercy and every duty, out of every providence and every ordinance, out of every promise and every privilege, that he may give out the more sweetness to others.

Photo
For the South Western Baptist.
JAYE, AFRICA, Nov. 21st, 1859.

REV. J. E. DAWSON: My Dear Brother: Through the merciful kindness of our heavenly Father, I have been preserved now almost four years in Africa.—And I feel continually, that I have been most blessed, and desire to be more and more humble every day; and to live more and more devoted to my Master's cause.

I have often desired to write to you, but for a long time past have not known where you were. By last mail I learn that you have become Editor of the S. W. Baptist, so I suppose you will be about Tuskegee.

I scarcely know, out of the variety of incidents, what to select to be most interesting or profitable. But you cannot fail to be interested in the news of heaven evangelization. So that shall be my theme. First,

We have no excitement that gives us hope; and were it not that we can look back upon our past progress, we could scarcely know that we had advanced at all.

Four years ago the white man was regarded with great fear and superstition in Ijaye; hundreds of people followed us wherever we went, curiously inspecting every article of dress, and many were the strange remarks made about us. Thousands of them came to see the white man's house and all the things he had in it, and everything was as much an object of admiration as could possibly be. I have seen many leave the house at full speed, with great fear, when the clock would begin to strike. And often they would say, "the white man is second to God!"

For a whole year I preached to less than a dozen regular hearers on Sabbath. But I thank God that out of that number the Lord gave me four. My whole household then consisted of myself, interpreter, a man to mind my horse, and two old women, one to little blind and the other could see but little.

I knew of no man upon whom I could depend, even as a faithful witness, if I should be in dispute with a native. We then felt, (as well as now,) that God was our only helper. We bless His holy name that things are greatly changed. The fear of the white man has measurably passed away—people begin to regard us as men, who care for their welfare, and they begin to esteem us. The influence of the Gospel has made many secretly seek to be a follower of Jesus. Warm and strong attachments have been formed, and many influential men seem to think it quite an honor to be known as the white man's friend. Our family now consists of eleven children and five grown persons, all living in the yard. The congregations on Sabbath seldom number less than fifty souls. And as I said before, there is no excitement; and yet when we look at the present, compared with the past, we feel greatly encouraged. Our prospects are surely flattering for a fine harvest after a while.

I hear that many among the brethren at home are becoming discouraged about the Mission here. I say most emphatically, if we judge by present prospects, there is no cause for being discouraged. No one could reasonably look for speedy success, when we consider the obstacles in the way. In the first place, we must remember how degraded the people are. They have scarcely mind enough to comprehend the truths of the Gospel. Especially until these truths have been so often and forcibly presented to the mind that it begins to expand and understand, then there is a great contention in the soul, about Oneness and the service of God. And here we are made to admit that the "time-honored" customs of their fathers has a powerful influence upon their minds; and should even a thought to forsake them rise in the mind, all the powers of darkness are brought to eradicate such a thought.

I would be glad here to describe their worship, but as there is no regular system about it, it is hard to describe. Suffice it, however, to say, they go about town in companies, with drums and singers dancing, and making all sorts of noises, and all seems like children's play. Then they eat and drink until they are well drunken. They make a great many sacrifices, and in various ways. When fowls or animals are killed in sacrifice, the flesh is eaten. This kind of sacrifice seems merely for a continuation of meritorious. But when, through a priest, any of the deities demand special sacrifice, it is either carried to some noted worshipping place outside of the town and laid down to be devoured by buzzards, dogs, &c., or placed under a tree by the altar in the town, and near the house of the one offering it. They worship various imaginary gods, to each of which they ascribe a certain part in the government of the world, the creation of man, &c. Shango is the Jupiter of Yoruba; he governs the thunder—strikes men dead and burns houses at his pleasure. He is a great terror to the people. Efa is the revealer of Shango's secrets, and informs through his priests when Shango intends evil towards any. Of course a must be well paid for his useful in-

formation; and part of the fee is offered in sacrifice, but the largest portion to the priest. Obetelle assisted in making man—he made the ears, nose, eyes, and mouth, and gave breath to man.—I believe these are three of the principal gods, though they have various others, and various kinds of worship.

My health has been good generally. I have had about ten attacks of the severest form of what is called malignant or African yellow fever. Some of the attacks were very severe, others milder; but from the readiness with which I recovered and gained my usual strength and energy, I have come to the conclusion that a man may live a long time here, provided he has only a moderate amount of exposure and not too many cares. It is very wearing for a man here to be overburdened with cares.

Yours in Christ, very affectionately,

A. D. PHILIPS.

Nov. 27 This morning (Sunday) I baptized a young man—a convert from heathenism. Bro. Stone was not well, and sister S. would not leave him, so no white person was present except myself. But there was a nice little collection—all the disciples here and several regular attendants at Sabbath-service besides; I suppose there were 30 or 40 present. Praise the Lord for his goodness to me.

A. D. P.

Where he Found his Sermon.

"Dominie," said a plain-spoken elder to his pastor, "where did you get that good sermon last Sunday morning? We have not had one with more juice in it for many a day."

"Well," replied the Dominie, "that sermon came from the same quarter that I got the good things of my last donation-visit. Part of it came from your house, and part from neighbor Van B—'s, and part from widow R—'s; and one of the best hints in it came from your smart boy Frank. I picked up that sermon in one day of pastoral visiting."

He was a wise pastor. He had not a very large library, and his family increased faster than his books. But the book of human nature is never exhausted, and so he set out often, and went from house to house studying his people. And by the firesides of his flock he gathered up the suggestive materials for his richest practical discourses. If he was preparing a sermon on "Trusting God in times of trial," he recalled all the cases of trouble and affliction that had come to his knowledge during his last day of pastoral visitation. People love to tell their troubles to their minister, and always will do so, if he is a cordial, approachable man (as every pastor should be). So, in reviewing the various trials in which we need the Divine support, he drew his illustrations from the many tales of trial that had reached his ear and touched his heart, at the hearstheses of his parishioners. Elder A— had told him of his religious griefs and despondency; neighbor Van B— had spoken of his anxieties about a wayward son; and good widow R— had her usual dolorous lament over her bereavement, and what hard work it was to make both ends meet since her man had died of the rheumatism.

Miss M— had told him all her difficulties in finding her way to Christ.—For each one of these troubled souls the good pastor had a cheery word of consolation. With each of them he prayed. And then he went back to his study, and wove all these individual cases (without making his allusions so personal as to be recognized) into his next Sabbath's sermon.

This is the secret of a long and lasting ministry. The pastor who studies his Bible and human nature, never wears out; for his materials are inexhaustible. His books may be few; but every day's life of one of his people adds a new page to that endless volume, the book of human experience. How shall a minister of Christ understand that pregnant volume, without studying it? And where can he study it so well as by the firesides and the sick-beds of his flock? What day over the tombs of the dead is as profitable as a day of visitation among the homes of the living? If our people need our preaching to help them to live, we as certainly need their lives to help us to preach.—*Christian Intelligencer.*

JESTING UPON SCRIPTURE.—The evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn.—When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.

Justice.—Justice is itself the great standing policy of civil society; and any eminent departure from it, under any circumstances, lies under the suspicion of being no policy at all.—*Burke.*

Tarshish, where was it?

Sir Emerson Tennyson, in his recent work on Ceylon—a work, by the way, of great value and interest both to the scholar and general reader—adduces strong grounds for the belief that Tarshish was in Ceylon, and probably near Point de Galle. Malacca, it is well known, was the Golden Chersonese of the late Greek geographers, and in the Malay language *Ophir* is the generic term for a gold mine. We read in Chronicles that "King Solomon made a navy of ships in Ezion-geber, which is beside Elath"—on the shore of the Red Sea—and that this navy traded with Tarshish and Ophir. "Once in three years came the navy of Tarshish bringing gold and silver, ivory, apes, and peacocks." In a Persian poem of the tenth century, which describes an expedition from Jerusalem to Ceylon, the outward voyage is stated as occupying a year and a half—a coincidence which the regular occurrence of the Monsoons and their effect upon the unscientific navigation of the East, renders important. Gold and silver have been for ages, and are, produced in liberal quantities from the mines of Malacca—and ivory, apes, and peacocks are the most prominent articles of export from Ceylon—and are spoken of many times in the Tamil books, in the same order as in the Scripture narrative.

The word *rova*, as employed in Holy Scripture, denotes a solemn promise made to God, of doing in future some good thing. Several references are there made to vows, and injunctions given for their proper regulation and execution.

The earliest vow known, is the one which was made by Jacob, when he went into Mesopotamia. The record is (Gen. 28:20-22). "And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee." Subsequently, (1 Sam. 1:22, 28) we find Samuel consecrated to the Lord by a vow from his mother.

It is not wrong for us to make vows, if we vow the performance of good things in a good manner; if we vow nothing which we have not the ability to perform; and if we have a hearty intention to keep our vows; but on the contrary it is proper to make them, and the making of them may result blessedly.

We, however, should be careful to perform our vows. (Deut. 23:21) we read, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord will surely require it of thee." And, again, (Ecc. 5:4) "When thou vowest a vow unto the Lord, defer not to pay it, for the Lord hath no pleasure in fools;" i. e., in those silly and false ones who make vows and break them. The Psalmist was not numbered among these foolish and hypocritical ones, since in various places—for example—(Ps. 22:25; 66:13) he declares that he would pay his vows unto the Lord.

LIFE'S HAPPIEST PERIOD?—Mr. Kingsley, though a minister of a church rejoicing in evangelical doctrine, has scarcely sounded the regenerate heart sufficiently deep to be able to decide the above question; but there is something graphic in the manner in which he gives his evidence on this disputed point:

"There is no pleasure," says he, "that I have ever experienced like a child's midsummer holiday. The time, I mean, when two or three of us used to go away up the brook, and take our dinner with us, and come home at night, tired, dirty, happy, scratched beyond recognition, with a great nosegay, three little trout, and one shoe, the other one having been used for a boat, till it had gone down with all hands out of soundings."

REPENTANCE AND REGENERATION.—A correspondent of the Zion's Advocate, in reply to the query, "which is first, repentance or regeneration, answers as follows:—"When I was a boy the following question arose among a little company, 'when a cart wheel that has been still, begins to move, which of the spokes in the wheel moves first?' One thought the spokes nearest the oxen, another those on the top of the wheel, and so on. At length they made a kind of general compromise, and concluded that the spokes of the wheel all moved together. Perhaps, some such general conclusion would be as well for us in the case in question."

A PLACE FOR PRAYER.—"Sam, do you find a spot for secret prayer?" asked a minister of a stable-boy. "Oh, yes, sir; that old coach is my closet, and it is the best spot on earth." Where there is a heart to pray, it is easy enough to find a place.

We can only walk with God in comfort, as we view him as our Father in Christ Jesus.

Save Money!

We have sent out all our accounts, made out at the rates of \$2 per annum. We were entitled to \$2.50 per annum. We now make the following proposition: All who pay us by the first of May, the beginning of a new volume, shall only be charged \$2 per annum. Should they fail, \$2.50 per annum will invariably be charged.

Brethren, pay us! Why pay others and neglect us? Others dun you, and you must suffer us to do the same. We need money to pay our indebtedness.

The Bible Board.

Unless some new phase shall present itself, or some new argument be urged, we shall consider the "Board Question" as settled, and the lines of demarcation fixed. It only remains for parties to take their positions. We shall now apply ourselves to the "practical question."

We notice the Bible Board first, for various reasons. This Board was organized, against the wishes and judgment of many brethren. We opposed it, because, in our judgment, it was an unnecessary multiplication of agencies; and, as some thought, was started in a bad spirit. A brother of some note, now dead, privately urged its organization on us, in order to counteract the influence of the "Bible Union," then in very bad order at the South. We were placed on the committee to draft a constitution and select a location. The constitution was drawn up, we think, by Dr. JERRY, of Richmond, and Baltimore was selected as the location.

At the same session of the Convention Dr. MACLAY was present as the agent of the Bible Union, and his name was proposed as a corresponding member of the body; this gave rise to an animated debate, and resulted in such a demonstration of opposition to the "Union," as to induce its friends to hold (what was understood at the time to be) a private counsel.

When it was ascertained that the Bible Committee had selected Baltimore, one of the secretaries of the aforesaid counsel came to certain members of the Bible Committee, and made such statements as to the plans of the Bible Union, as induced a motion to strike out Baltimore; the motion prevailed, and Baltimore was stricken out. The committee could not agree on another location, and the blank was left to be filled by the Convention. One, and perhaps the most influential reasons urged upon the committee was, that, unless the Convention located its Board at Nashville the Bible Union would organize an auxiliary there, and pre-occupy the valley of the Mississippi. It was also said, that the selection of Baltimore was a stratagem of the Union men, in order to get the Board as far from the West as possible. It is proper to say that these things transpired in the committee, but they were very soon the subjects of general conversation. Nashville was elected by the Convention. We mention these circumstances to account for one of the earliest and most influential prejudices against the Bible Board. Several forces, themselves discordant, were agreed in a feeling of indifference, if not of decided hostility to the Board. An influential minority opposed it as a useless machine, and because it was originated in a partisan feeling; others were identified with other institutions and would not withdraw from them; and, of course, but little "aid and comfort" could be expected from the revisionists outside of Nashville after the demonstration made in the Convention.

Very soon another antagonism came up from a somewhat different quarter. At Nashville the Bible Union men arranged for a great revision mass meeting at Memphis. At the meeting in Memphis some of the Nashville Board were quite conspicuous; the Secretary above alluded to was also in office in the latter meeting. These facts were soon known through the country, and hundreds of good brethren determined to have nothing to do with the Board at Nashville, believing its prominent managers to be Bible Union men. This may seem strange to many now, but at that time, the revision movement, and especially the Bible Union had many and warm opposers at the South, the result, in part, of the division which had taken place between the North and South.

It can not seem strange to any reflecting mind, that this Board has failed to meet the expectations of its friends; but these are but a part of the difficulties with which it has had to contend. Passing by all minor ones, its recent troubles have been of a most embarrassing nature, and have certainly contributed no little to hinder its success. It has not had at any time, nor has it now, that hold upon the sympathies and confidence of the people which is necessary to success. These plain facts we have felt it our duty to state without going into details, or discussing their merits.

The question which now concerns us is a practical one. What shall we do with this unfortunate child? Shall we abandon it to its fate, and give it up to the buffetings of its enemies; or shall we take it to our bosom and nurse it into life and activity? Its present position, although more hopeful, is not encouraging, and in justice to the Board, the Convention, and the cause, we ought at once to settle the question. In view of this necessity, permit us to offer a few suggestions:

1st. Whatever was true as to the propriety of this Board at the time it was organized, it, or some similar agency, is now demanded by the necessities of the country. Providence has marked out the system of colportage as an approved means of usefulness, and experience has so far confirmed this opinion, that any people must be considered derelict who do not provide for it. The Southern Convention, the representative of Southern Baptists, sharing a common responsibility, has no other agency which it can employ to equal advantage. The other Boards are now burdened, and their Secretaries are not extraneously paid: to multiply their duties would make additional help necessary, and this, besides complicating several interests, would, in the aggregate, quite equal the necessary expenses of a separate Board. Many judicious brethren hoped, at one time, that the Publication Society (an institution in no way connected with the Convention) would be induced, either to become an auxiliary to the Convention, or undertake this work on a scale commensurate with the necessity, on its own account. These hopes have not been realized, however, and there is no good reason to suppose, that the Society will restrict itself to the mere supply of books. Whether this is wise or not is a question for its Board, not for us. It seems to us, however, that an equitably arranged concert, would have diminished the expense of each; and greatly increased the efficiency of both; and, perhaps, have led, ultimately, to a wise consolidation. But since the Convention has no control over but one of the parties, its obvious duty is to look first, and mainly to its own responsibility. In doing this there will be no necessary conflict, the Publication Society can confine itself to the supply, and the Bible Board to the distribution of books.

The question, then, for us to settle is, colportage or no colportage; or, the arrangement of some other agent which shall supersede the Board. We are wedded to no plan; but let us be agreed on something—let the friends of the Bible who are connected with the Convention concentrate on some plan; an imperfect system, well executed, is better than the best with division of sentiment and effort.

2nd. We do not aspire to be dictators in this matter, our object is to elicit a free expression of opinion, and heartily to co-operate with our brethren on such a plan as they may approve. We shall continue the subject, and invite our brethren to communicate with us freely, in this way, we shall learn the public mind, and infuse new energy into this neglected interest.

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"Corrective Church Discipline."

Our last issue closed this interesting series of articles by Dr. MELL of Geo. In a few weeks they will be issued in book form by the S. P. Society. We predict for this little work a very wide circulation. Pending the discussion of this question we have examined every thing we could find on the subject, but without finding a single theory which was not, in our judgment, radically defective. Taking, as we have done, an active part in the discussion, and intimate, as we have been for years, with Dr. MELL; it was natural that we should have received the announcement of his intention to discuss the subject with pleasure. We have examined every position with care, and analyzed every argument diligently; and without claiming for the articles absolute perfection, they present the most faultless view of the question we have seen. The same positions have been advocated by the S. W. Baptist from the commencement of the discussion; but Dr. MELL has thrown over the whole subject his own attractive, irresistible style, and besides reducing the various topics to order, has greatly expanded the argument and accumulated proofs. We hope every Baptist, especially every Pastor, will obtain this little book as soon as it issues from the press.

African Missions.

Our readers will find an interesting letter from bro. PHILIPS, now a Missionary in Central Africa, in this number. Bro. P. is a plain man, but he is a working man, and has his heart fully set on it. He has now been about four years in the country, and seems to think of nothing but a lifetime business. We have commenced a correspondence with him and hope to furnish our readers with occasional communications as to the condition of the Mission. We are at a loss how to understand some of our returned Missionaries. We remember to have asked one of them, immediately after his return, about the climate, health, &c., in the interior, and were assured that there was no formidable difficulty on these accounts—that much of the fatality was attributable to exposure, carelessness and ignorance. The same opinions were repeated the next day in a large Association, and the fears of the people about the failure of the Mission, were attributed to their covetousness: now we see the same individual urging some new scheme, because of the impossibility of the white man living and laboring in the country. Bro. P. is not discouraged and sees no reason why, considering the circumstances, others should be. We are daily being more confirmed in the opinion expressed some weeks since, that it is only a particular character of

men who are fit for Missionary work. Let the churches be earnestly engaged in prayer, and the Lord will give us the men for the Mission; and Africa will rejoice in the light of the Gospel.

Rev. J. M. Pendleton.

In a recent issue, we called attention to Elder P.'s views of slavery, we quoted from a review of his pamphlet, published in the Baptist Standard. His defence is now before us, and we are sorry to say, he dodges the question. We republish his sentiments on the subject in order to show the apologetics of his reply. He says:

"Does the system of slavery promote the holiness and happiness of slaves? I am afraid I shall offer an insult to the good sense of your readers, if I attempt to show that it does not. It would be like showing that the sun was not the source of cold and darkness." p. 3.

Thus it appears that, in his judgment, to say that the sun is the source of cold and darkness would not be more absurd; than to say that the system of slavery is promotive of the holiness and happiness of slaves. Can any man, not blinded by hate or bitter prejudice, contrast the native African with the Southern slave and assert this doctrine? Is any man worthy of credit on this subject who does?

Again he says:

"I write the 'words of truth and soberness,' while I say that so inextinguishable is my love of holiness and desire for it, that if I believed slavery promotive of it, much as I now detest the system, I would welcome the fetters of bondage," &c. p. 8.

Must not the feeling of detestation be almost omnipotent, which will yield to nothing but an "inextinguishable love of holiness and desire for it"? And, since he does not believe slavery to be promotive of holiness or happiness, why more than the sun is the "source of cold and darkness," is not this language equivalent to an avowal of "INEXTINGUISHABLE" DETESTATION OF SLAVERY? Notice too, "the fetters of bondage" and slavery are synonymous.

Elder P. says, "So far as I know, bro. Fuller, of Baltimore, and myself entertain the same views of Slavery and Colonization." Did Dr. Fuller ever utter such a sentiment as this? In the name of the Southern people we appeal to Dr. Fuller. Is your detestation of Slavery as intense and "inextinguishable" as your love of holiness and desire for it? Do you detest it at all?

Again he says:

"I might mention the fearful responsibility resting on Christian slaveholders, and the culpable failure of nineteen twentieths of them to meet this responsibility."

Is it a fact that not one master in twenty meets his responsibilities to his slaves? That nineteen twentieths are "culpably" guilty of neglect? That masters are deficient we may well admit, but at the risk of disgusting Bro. Pendleton, we suggest, that as many derelict parents as masters may be found, even within the range of the Tennessee Baptist. And, if it will not horrify you, bro. P., we will venture to say that, ten times the care is taken by Southern masters of the "holiness and happiness" of their slaves, than is taken by Northern men of Northern paupers. And, if he will not swoon under the announcement; we will add, that the world does not present a social system which, taken in all of its relations and influences, is so favorable to the highest interests of all parties, or so productive of general prosperity, as exists at the South. Why, sir, with every spindle and loom, with every machine shop and forge, with every dyeing-kettle and bleaching tub at the North upon her back, the South is enriching itself and neighbors, while its laboring class is, in fact, the best cared for, and happiest on the globe. And still, at the risk of killing the Professor dead, we venture to add, that the number of pious slaves at the South, and the means for their religious instruction; will compare favorably with any laboring class or with any country on the globe.

Again he says:

"The presumption is that a majority of the professors of religion in the State are opposed to Emancipation. I seriously fear that this fact will do more to PROMOTE INFIDELITY than any thing that has occurred since the settlement of Kentucky. It is not easy to conceive how intelligent, unconverted men can feel much respect for the religion of those who are in favor of the perpetuity of slavery. Will not some, may not many draw the inference that the Bible is a book of fables, and that Christianity is a delusion?" p. 9.

To oppose Emancipation then, is to promote infidelity—and to promote it as nothing else does. And then, the religion of no man is to be respected who favors the "perpetuity of slavery." Nay, more—the very sentiment makes the Bible, in the estimation of some, perhaps many, "a book of fables," and "Christianity a delusion."

Now, reader, what reply does Elder P. make to all this? Does he recant? No! Does he modify his position? No! Does he explain? Not a word. What does he do? He answers, 1st. Bro. Dawson opposed Dr. Maclay, taking a seat in the Southern Convention in 1857, because he was an Abolitionist, and I did not.

2. Bro. Dawson made a horrible speech in Montgomery in 1855, he even said, "The religion of master and slave is the most sacred one on earth, and he who would disturb it, is thrice a wretch."

(What a BUMPER!) 3. I, with others, recommended Henry Clay's plan of emancipation to the people of Kentucky.

4. Bro. Dawson will be in heaven before the scheme, had it been adopted, could have been perfected.

5. I am opposed to the revival of the African Slave trade.

6. I am opposed to a dissolution of the Union.

I. I am in favor of "Hon. John Bell" for the next President!!

It will not do Bro. PENDLETON. Did you write what your reviewer charges upon you in the above extracts? Are they now your sentiments?? If they are, we repeat what we have said with emphasis. You are not a safe man for the South, you are not the man to train Southern youth. Your sentiments are rotten to the core. Giddings could have said nothing worse. They may snit you, but they will suit no other spot or University in the South. We have no unkind feelings towards Bro. P., we do not speak of him personally; we shall not. We are not responsible for the review—it is not ours, we only quoted his own words. A man's published sentiments are public property, and if he is unwilling for them to be so used, he should never write.

The Christian Index.

The Rev. E. W. WARREN retires from the editorial chair and is succeeded by Rev. SAMUEL BOYKIN. Peace be with you, gentlemen!

The editor opens with a defence of our Boards and proposes to meet the objections, "in all their ramifications," in a manly, Christian spirit, and in an argumentative style. We welcome our brother as a co-adjutor in this good cause, and although we consider the question settled, we shall be happy to see what more is to be said. Our system "deserves a Christian vindication."

And now, Bro. SAMUEL, what say you to a vigorous effort in Geo., to enlarge the usefulness of our Bible Board at Nashville? It is one of our family, and needs our help. Your object to "unite all the friends of Missions," is a noble one; and to do this we must take this Board into the circle. It is a part of the Convention, and our motto is, the CONVENTION AND ITS BOARDS. We have put the ball in motion in Alabama in good earnest. Will good old Georgia stand by us? Why may not your B. and C. Society re-unite as an auxiliary? This step would go far to inspire confidence and unite the "friends of Missions."

Providence indicates a more solid and well understood union among the friends of the Southern Convention than has ever existed; and we predict for it a far more extended usefulness than it has ever enjoyed. Some may leave us to try other experiments, but mark our words! the receipts of our Boards will not be diminished one dollar. Let not the Bible Board lag behind, Bro. INDEX.

THE GOSPEL IN BURMA; the Story of its Introduction and marvellous progress among the Burmese and Karens. By Mrs. Macleod Wylie. Sheldon & Co. pp. 332.

We have received the advanced sheets of this volume from the publishers, and from the hasty glance we have taken of it, think it a most opportune offering to the cause of Missions. Its general circulation will do good. Tracts, such as are detailed in this volume, will soon put to the blush all croakers about "plans," "expensive machinery," "unscriptural organizations," &c. &c. Call at the Montgomery Book Emporium.

A pious lady sent our paper to a friend, with the request that her name should not be known. He wished to know who sent it, to which request the following is the response. We hope it will be satisfactory, and that the friend will be benefited:

To the Recipient.

Having long wished to bestow a favor on you, after much thought as to what I could do that would be likely to ameliorate your present and future happiness, decided to send you the "S. W. Baptist," hoping that you will read and profit from it, and praying God to be your constant guide and helper. I remain ever yours, A BESTOWER.

Shelby Iron Works.

On my visit to Talladega, I visited these works. They are located within five miles of Columbiana, Shelby county. They have been in operation for eleven years. They make pig iron, and various kinds of castings, such as hollow ware, machinery, &c. The pig iron is sold to foundries, Prattville, Selma, and other points. They make a superior article of pig iron, which sells at from three to six dollars per ton more than any other American iron. The Furnace turns out from four to six tons per day. There will soon be a Rolling Mill in operation, for the manufacture of bar iron, which is expected to make from eight to ten tons per day. The ore is convenient and inexhaustible. There is a ridge of it, one mile in length and from one half to three quarters of a mile wide. Its richness is not excelled; will yield from sixty five to eighty per cent., so think geologists, and yields from a blast furnace fifty eight or sixty per cent. of iron. Bar iron has been made from this ore of the best quality. The facilities for making this a manufacturing point are many; the ore is inexhaustible, wood is abundant and health good. It is within five miles of a railroad. It is owned by Mr. H. WARE, who has obtained a charter from the Legislature, in order to form a company. Those who wish to embark in such an enterprise would do well to examine the premises.

Next day, through the kindness of Deacon J. M. Harris, I was conveyed to Blue Eye church, accompanied by W. C. Myatt, the pastor, where I met several of my old friends. I had this church in charge for several years in the first part of my ministry. But time, death and removals have made many changes, and a new generation has moved in and grown up. The Lord has a people here, however, who are trying to sustain his worship. This church is also in Talladega county.

Before we reached Blue Eye church we passed by a village called "Caution."

MASSEY'S IRON SCREWS.—Planters wanting Massey's Cotton Presses for the season, will address Stanford & Golden, Columbus, Ga. See advertisement.

PREMIUM COTTON GINS.—J. W. Webb received a premium at the late State Fair for his Reversing Breast Gin. Mr. Webb's business is increasing so fast that it is difficult to fill orders. Read his advertisement in another column.

Editorial Correspondence.

JACKSONVILLE, ALA., Feb. 13, 1890.

BRO. DAWSON: Jacksonville is the seat of justice for Calhoun county, which was formerly Benton county. When the county was first organized in 1833, I believe, Thomas H. Benton was very popular, and they named it after him. "Old Bullion" has recently become very unpopular, and at the last Session of the Legislature the name of the county was changed to Calhoun, after South Carolina's great man and noble Senator, of whom the nation is proud. This change looks like a whimsical affair—a sort of vengeance on "Old Bullion"—but the "Sovereigns" willed it and so let it be.

Jacksonville has improved but little for years. The only improvement of importance is family residences. Business houses, fronting the Square, are about the same as they were years ago. They are looking to the Railroad to revive the town. The influence of Railroads in the commercial world is being universally felt and acknowledged, and a town remains on the background till the "Iron horse" arrives. The town is beautifully located in a valley, with mountains on each side. Indeed, you can look in no direction without seeing beautiful mountains in the distance. Being raised in a mountainous region it refreshes me to look at them.

The houses of worship are quite indifferent, except the Baptist, which is creditable to any town. The Baptists have, also, a good congregation and quite a large membership. N. D. C. REMFORD is their pastor, though a young man, his behaviour is dignified and courteous, and he is much beloved by the people. I had the pleasure of speaking in the name of the Master to his flock. The citizens of Jacksonville are kind and hospitable, and live in the plain and social style of country people.

I must not omit to mention that I preached to-day at Mount Zion Church, near Alexandria. This Church has recently built them a new and comfortable meeting-house. The Church is large and strong. Elder Renfro of Talladega is their pastor. The best lands in Calhoun county lie around Alexandria. Better lands cannot be found in this portion of Alabama. The lands in this section are strongly impregnated with lime. You are seldom out of sight of blue limestone rocks. Large and beautiful limestone springs are not uncommon; some of them sufficiently large to make streams for mills. Corn, wheat and cotton are the chief productions. The mountains in this county make a great deal of waste land, too poor and rocky to be cultivated. But the valleys and coverts are fertile and bring forth abundantly. The farmers live at such a distance from commerce that their energies are crippled; however, when the Railroad reaches this region, it will be one of the most desirable portions of Alabama.

H. E. T.

TALLADEGA, ALA., Feb. 18, 1890.

BRO. DAWSON: I am again at this point on my return from above, filling my appointments. The work has been agreeable, and I have seen many of my brethren with whom, in former years, I took sweet counsel in the service of the Master. The roads were bad, and the water courses high, yet the work of the Lord sweetens every thing.

After leaving Oxford, "Lickskillit" of old, my first appointment was at Cold Water. S. G. Jenkins is the pastor of this Church. Here there is a Camp-ground, where this Church has held many Camp-meetings, doing much good. This Church has a good house of worship, and appears to be doing well. I was gratified to meet my old friend and venerable brother, Rev. Jordan Williams. I shall not forget our pleasant interview. Good brother W. W. Mattison conveyed me next day to Salem Church. I served this church as pastor in 1838 and 1839. Nearly all the members that composed it then have removed or have gone to their reward. Yet, thank God! there is still a people there who love the Redeemer, to whom I spoke the word of life. I had the pleasure of greeting the two Mynatts, Gordon and William. They both belong to this Church. I commenced the ministry with them in Tennessee. The elder, Gordon Mynatt, is the pastor.

In going home with them after preaching we passed a thrifty village called "Eastaboga." This village is in Talladega county. It was once called "Shakerag," and many call it by that name "unto this day." It is hard to "Shake" its old name off. There is a tradition as to the origin of the name which I will give. Years ago there was a young man teaching school in the place; he thrashed a bad boy soundly for bad conduct, the boy went home and told his mother. The mother, a stout masculine looking woman, met the schoolmaster in the street, berated him well with words, shook her fists in his face, and said, "Now, sir, git out'en my sight quick, and walk a chalk line in the futer, and ef I ever hear on you whippin my boy agin, I'll shake you till I shake every rag off of you." The news spread, and the town was dubbed "Shakerag."

Next day, through the kindness of Deacon J. M. Harris, I was conveyed to Blue Eye church, accompanied by W. C. Myatt, the pastor, where I met several of my old friends. I had this church in charge for several years in the first part of my ministry. But time, death and removals have made many changes, and a new generation has moved in and grown up. The Lord has a people here, however, who are trying to sustain his worship. This church is also in Talladega county.

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Being a little curious any way, as to the origin of names I must needs know the reason for such a singular name. I was informed that whatever the people did who came there was a "caution." They "drank a caution;" they "fought a caution;" it was a caution to a man to be about the place and see and hear what was going on. I suppose they will alter the name after awhile, as the people did Lickskillit and Shakerag. As Caution is yet in its infancy, it must be cautious and abide its time and it will get a less eccentric name after a while.

From Blue Eye I went home with Arthur Truss, accompanied by elder Myatt. After spending a pleasant night, I set out for Pleasant Grove, assisted by brother Truss. I called to see the widow of that good and useful man, one of my best friends, T. C. Wood. O what a loss Pleasant Grove church and the community sustained in the death of Deacon Wood! I was glad to find the widow in comfortable circumstances. I reached Pleasant Grove, and found the people ready to hear the word of the Lord. This church is in what is called the "Cove," a few miles from Talladega town. It was organized mainly through the labors of elder Jordan Williams, who retained the pastorate for several years, and the church prospered under his care. Rev. J. J. Bullington is now the pastor. The church has been organized since I left the county, and it was gratifying to see a new and thriving interest where there was once no Church.

To-morrow my appointment is in Talladega. The Lord help me to preach his word! H. E. T.

REVIVALS.—The N. W. Baptist reports a revival at Goshen church, Monongalia county, 7 baptized; one at Bethany church, 16 baptized; at Mt. Poca Fork, Kanawha county, 9 baptized, and a church constituted; at Blue Creek church 16 received for baptism; at Mt. Moriah 9 received. Elder Jonathan Smith, one of the missionaries of the North Western Board, states that since May he has baptized 40 and received 11 more for baptism, and since his connection with the Board, a period of two years and nine months, he has baptized 191 persons.

For the South Western Baptist.

Cherokees.

Bro. Read's letter.—Church constituted—Opposition, &c.

DEAR BRO. HOLMAN: In my last I informed you of our purpose to organize a church at an early day, in Beattie's Prairie. That purpose has been executed; not, however, without opposition.

January 28th, we met at a public school house in the prairie, and I preached to an attentive congregation, through Judge Russell, interpreter; after which we intended to organize a church, but our Methodist brethren opposed it, as they had a church there. I informed them that it was our purpose to build a house of worship, and not to retain the present school house. They replied, "We object to your organizing a church here."

We notified the congregation that we would meet at the house of bro. England at night, for the purpose of organization. This house was built by the neighborhood for school purposes and for all denominations to preach in—none have any more claim to it than the Baptists. These objectors had repeatedly told us that we were at full liberty to preach there. With the hope of more effectually putting a stop to these people, who are turning the world upside down, and of wholly defeating the organization, it was rumored that the Council would not let us build. This opposition was overruled for the furtherance of the truth.

At night we all met at bro. England's, and after a soul cheering sermon from bro. Slover, the little band of us who covenanted to walk together in love, chose our beloved brethren and ministers of Gospel, J. A. Slover, Thos. Wilkinson, J. H. Owen, Walker, and Gen. Cochran, a Presbytery; who, after due examination, pronounced us an orthodox church.

The church then chose me as their pastor. I made some remarks in regard to the duty of joining the church and being baptized, and two Methodist sisters came forward and related a Christian experience and were received.

The next day (Sabbath) bro. Slover preached another excellent sermon, and four more joined the church. After a short recess, bro. Wilkinson preached in Cherokee. I could not understand a word, but those who could pronounced it a good discourse. These Cherokees are most excellent brethren. Our meeting closed on Monday with an encouraging state of feeling—sinners were crying for mercy, and Christians were greatly rejoiced. Our brethren sang in Cherokee and English that charming hymn, "How firm a foundation," &c. We had no stringed instruments, but some of the best vocal organs. Hearing the two languages sung together, some remarked that they were reminded of the song of Pentecost.

We shall build a house of worship soon.

One of our number is a native preacher and has "a good report of them that are without." I have employed an interpreter, who has also preached a few times, and will be of service as a minister when not employed as interpreter. Our brethren are earnestly praying for a Baptist school teacher. I think \$400 could be raised here for that object. A preacher is desirable to engage in the work. There are many and weighty reasons for such a school. In a future letter I will give some of them.

"The Beattie's Prairie Church," is the name of our new organization. Pray for us. Yours in Christ, ISAAC READ.

For the South Western Baptist.

Judson Female Institute.

The Twenty-Second Annual Session of the Institute began now half completed, we propose to inform its friends of its success, condition and prospects.

We should be devoutly thankful that a kind Providence has guarded us from every form of disaster, and poured upon us abundant blessings. Death has not been permitted to break our circle, no disease has prevailed, no form of calamity has overtaken us; but health and happiness have reigned, and precious opportunities of doing good and of receiving it have been granted to Teacher and Pupil. Our religious privileges have continued, and the happy influences which they exert should be gratefully acknowledged.

The healthfulness of this section of country for the past four months has been remarkable. In the Institute the comparatively few cases of indisposition have been nearly all of a trifling character, and no case has excited alarm. No epidemic of any kind has occurred.

The Institute has been very numerous attended; far more so than could reasonably have been expected under the trying circumstances of an almost entire change of administration. This proves the public confidence in its character independently of such variations, and the Trustees and Faculty are resolved that this confidence shall be justified and retained. The Senior Class considerably outnumbers any that have preceded it, and will do honor to the Judson. Other advanced classes are very large and are satisfactorily prosecuting the duties assigned to them.

The Music Class numbers more than One Hundred and Thirty Pupils, and will exhibit its proficiency at the Semi-Annual Concert occurring on the 24th inst. For the use of this class there are twenty Pianos constantly employed. Some are entirely new, a majority of the best style, and all are good. Recently they have, at heavy expense, undergone thorough repair and all are now in perfect order. No other Institution in the South is known to possess equal facilities in this respect.

Other branches of Art are well attended, and their refining influences secured. It is expected that the display of Drawings and Paintings, and Specimens of Ornamental Work, at the close of the session will surpass that of former years, and be highly creditable to the Pupils and to the Institute.

But we are most gratified that the Institute have been grappling with the dry and difficult elements of education with a success which we think unusual, and exhibit a great willingness to sacrifice mere accomplishments for the sake of advance in those branches which require stern study and impart strength and polish to the intellect. This success is partly attributable to the policy which assigns fewer duties, and requires correspondingly greater attainments. A high sense of duty, a respectful regard for self-improvement have prevailed. This admirable spirit encourages the Teacher in arduous service, and opens the way to the best results. Should all interested in the Session prove as happy, all interested will have cause of congratulation, and the year will be one of the most prosperous the Judson has ever known.

While our course of instruction is thorough and complete, for some reasons an extension of it may prove desirable. A number of Institutions, originating in the spreading demand for female education of high order, mark out for themselves a course of instruction co-extensive with that established by the Judson. This and the higher estimate now placed on intellectual attainments, are calling, through some of our present patrons indeed, for instruction in higher branches of knowledge; for a more extended course in Literature; for yet more cultivation in Fine Arts. We are your daughters to have every source of refinement at home, and are unwilling that they should seek it in unwholesome climates. With these views, it is proposed to devise means to meet the wishes of Graduates who are unwilling to leave our halls, and of other interested Institutions who may wish to spend some time in the enjoyment of the highest advantages. Our patrons and the public will be duly informed upon the maturity of these plans.

A FAREWELL.

Items of News.

The Secretary of the Treasury reports that the imports of the country will be the largest in the history of the country, and that no change in the Government for revenue purposes is necessary.

A bill providing for the removal of the remains of George Jackson and those of his wife from the Hermitage to Nashville, and their interment in the Capitol Square, and for the erection of a suitable monument over the same to the memory of the old hero, passed the Senate of Tennessee, on its third reading, by a unanimous vote.

At the Elmhurst Female College a new feature of education has been introduced. No young lady will be allowed to graduate who has not learned practically the sewing machine.

The reason for this is the fact that the young ladies are to be equipped with a practical knowledge of housekeeping in all its varied and important departments.

A stone has been taken from the monument of the Emperor Napoleon I., and is being carried by the Emperor of the French, to be placed in the monument at Washington. The stone is two feet long and one foot high, and is of a light color. It was packed for transportation, the two corners being broken.

The Cincinnati Commercial, of February 13, contains the following item: "A family of six persons—mother and five children, of whom three are girls—were found dead in the city of Helena, Arkansas. They were manumitted about their old master, since which time they have been living in New York, and now, strange as it may seem, having tasted of the sweets of liberty, voluntarily return to bondage."

The capital of the State of Tennessee, at Nashville, is yet in the hands of the Federal forces. The capital of Ohio, at Columbus, is unfinished, estimated to cost when completed, \$1,552,207. The capital of South Carolina, when finished, will cost \$2,500,000.

California would make forty-five States of the size of New Hampshire. The sea-coast extends nearly a thousand miles, and the territory extends into the interior twelve hundred miles.

The New York Post tells a great deal of truth in the following paragraph: "The politicians generally speak of the parties as if they were constant quantities. The true wisdom is, treat them as merely casual, or temporary, agglomerations, to be used for the purpose of the moment, and then to be broken up with a will as soon as they degenerate into a mere scramble for power."

A singular demonstration in favor of the temporal power of the pope was made lately at New Orleans. A mass meeting of ten to fifteen thousand Catholics was held in the city, to which the bishops and priests and various Catholic societies marched in grand procession. Bishop Quinlan, of Mobile, delivered a discourse in which he vigorously denounced the French emperor, and an address expressive of sympathy with the pope was adopted. The pope's benediction was pronounced, and the services concluded by a merry peal from the cathedral bells, music by several bands, and a national salute of 33 guns.

The will of Mr. R. G. Rose, a retired merchant of New York, has just been announced. Some \$200,000 makes conditional bequest of \$200,000 to the city of New York, for the education of indigent white children. The condition is that a corresponding sum should be appropriated by the city, or raised by charitable contributions, to be used for the purpose of the farm in the neighborhood of New York, to be devoted to the education and training to agricultural pursuits of pauper children. If this purpose be not carried out within the year, the American Colonization Society, for the deportation and support of free blacks in Liberia.

THE MISSION TO CHINA.—A Washington dispatch, of the 20th, says: "Despatches from Minister Ward, received at the State Department to-day, give a flattering account of the working of the Chinese treaty. He states that the Emperor of China was anxious to grant him an interview without other ceremony than the student cannot fail to acquire the President of the United States, but the matter being submitted to the Chinese Cabinet, the Emperor was voted down by two majorities. The Japanese emissaries were expected to leave at the time appointed."

The Bible has been introduced into Hamilton College, New York, as a regular text book, with entire success. A systematic arrangement of various portions of the Bible has been made, adapted to the various classes, so that in his College the student cannot fail to acquire a very considerable Biblical knowledge. Attention to this department of study is made, not voluntary, but compulsory, as other regular studies.

IMPROVEMENT ON THE STEAM ENGINE.—The Chicago Herald, of a late date, has the following: "Capt. R. C. Bristol, of Chicago, has introduced an improvement in the steam engine of more than ordinary importance. It is a practical and substantial mode of overcoming the friction of the slide valve, by transporting the load from a sliding to a rolling surface. Hardened steel rollers are so arranged and confined at each side of the valve, in connection with the other improvements, that, no matter all the weight, or rather, 'load,' upon the valve is carried thereon—the friction and wear are reduced to an almost imperceptible amount."

WORKING MECHANISMS.—An account of the variety of engines, including side-wheel, screw, and propellers on Lake Michigan, stationary engines in large manufacturing of Chicago, and locomotives on the Galena and Chicago Railroad.

APPROPRIATION OF \$10,000,000 MORE.—The Washington correspondent of the New York Herald, writing on the 18th, says:

Mr. Sherman, from the committee on Ways and Means, on Monday will report two Indian appropriation bills. The annual appropriation bill embracing \$540,000. The latter bill is introduced by the Senate, and contains many different stipulations which can be set aside at the discretion of the President, and they provide for the payment of about ten million dollars in annual annuities of \$550,000, of which the deficiency bill to be reported on day is the first.

MARRIAGES.

On the first of March, 1860, at the residence of the bride's father, by the Rev. Dr. Kendrick, Mr. F. C. CARR, and Miss ELIZA A. SATTER, both of Wilcox Co., Ala.

At the residence of the bride's father, on the evening of the 7th inst., by the Rev. Mr. Mitchell, Col. JOHN W. A. SAMPSON to Miss SALLIE, second daughter of Col. Wm. Henry Taylor, all Montgomery.

On the 19th February, by Elder G. L. Lee, Mr. J. B. GRIFFIN to Mrs. A. FRAY; both of Conecuh county, Ala.

Mr. Betts has our thanks for two very pretty pieces of money, received for tying the knot. May the young couple be greatly blessed.

Obituary.

Dr. Geo. Pleasant Hill, Dallas Co., on the 24th of February, ADIE CATTS, the youngest child of Samuel W. and Adeline Catts, aged four years. Death came suddenly upon her, and as in her childish innocence, she was playing near a fire, the flames enveloped her, and before rescue came, she was burned beyond all hope. Shortly after the angels plucked her wings and wafted her gentle spirit to her rest above. Like early spring-buds, nipped by the cruel frost, her life had matured the bloom, so that she was cut down in the early morning of her life. Her short stay on earth was sufficient for the love of affectionate parents, friends to cling fondly to her; her winning ways, combined with the gentleness of her disposition and her sweet smiles, drew her to all who knew her.

But those little feet, "tread now the golden street," and in heaven she will forever shine, a beautiful angel around the throne of God.

Her parents, raise your eyes to heaven, and view your child in her bright robes, and wish her not again in our sin-stricken world.

IRON SCREWS

THE GOSPEL IN BURMAH.

THE NONSU PROFESSOR.

FIFTY YEARS AMONG THE BAPTISTS.

THE YOUNG MEN OF AMERICA.

A VALUABLE WORK.

THE AMERICAN CHRISTIAN RECORD.

THE YOUNG MEN OF AMERICA.

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GLASS & BROTHER

WOULD respectfully announce to the Citizens of Tuskegee and vicinity, that they are now opening, and will continue to receive monthly, from New York,

Extra fine and stylish OVERCOATS, Black, Brown and Blue Cloth COATS, Black and Fancy French, English and American Cassimere PANTS, Silk, Velvet, Cassimere and Plush VESTS, (all styles.)

A general assortment of BOYS' CLOTHING, FURNISHING GOODS—an endless variety of styles and prices to please and fit all.

Alexander's KID GLOVES, Water-proof, Double and Pump-sole BOOTS and SHOES, Silk, Cassimere and Wool HATS and CAPS—fine and fashionable assortment on hand.

Sole Leather TRAVELING TRUNKS, VALISES and CARPET BAGS, of superior qualities, UMBRELLAS and WALKING CANES—a well selected stock from the best Manufacturers.

In connection with this, we will shortly have an extra assortment of FINE CLOTHS, CASSIMERES, VESTINGS, &c., and a FASHIONABLE TAILOR.

We would invite all who visit Tuskegee to call and examine our Stock, before purchasing elsewhere, as we can and will sell Goods at VERY LOW PRICES.

FELT'S NEW BRICK STORE, next to Isbell, Amoss & Co. September 22, 1859.

EAST ALABAMA FEMALE COLLEGE.

WM. F. PERRY, President.

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Mobile Advertisements.

FORD & HAWTHORN, Receiving, Forwarding and General COMMISSION MERCHANTS, No. 64 COMMERCE STREET, MOBILE, ALA.

15 H. GETS, 15 WHOLESALE Candy Manufacturer, No. 13 DAUPHIN STREET, MOBILE, ALA.

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

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