

South Western Baptist.

PUBLISHED WEEKLY.

VOL. 6, NO. 26.

TUSKEGEE, ALA., THURSDAY, OCTOBER 26, 1854.

\$2.00 PER ANNUM IN ADVANCE.

50 NO. IN A VOL.

SOUTH WESTERN BAPTIST

Published every Thursday Morning.

REV. NATH. HENDERSON, Editor.

REV. JAMES M. WATT, Editor.

CHILTON, ECHOES & CO., Publishers.

Terms.

TWO DOLLARS A YEAR IN ADVANCE.

No subscription received unless they are paid in advance.

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For one square of ten lines, first insertion one dollar, each subsequent insertion fifty cents. No advertisement counted less than a square of ten lines.

A liberal discount will be made for yearly advertisements, and for those who advertise regularly.

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ORIGINAL.

The Tendencies of the Times.

NUMBER SEVEN.

V.—RELIGIOUS.—(Continued).—In our last number we contemplated the delightful prospect which opens before us in the extension of the Gospel and the universal reign of Christ.

In the present number we propose to consider some of those antagonistic influences which tend to hinder the consummation of so glorious an object. The task though not so pleasing may nevertheless be equally profitable.

From the universal depravity of men and the constant tendency of fallen nature to extremes, it is not to be expected that religion shall abound without encountering opposition, or being contemned by the wicked and despising.

Such has been its history through all the ages of its prevalence. Paganism has waged a sanguinary war upon it. Its adherents have been persecuted as wild beasts, and have been treated with all the cruelty that diabolical ingenuity could invent.

The inspired Apostle, in his day, gave the following outline of their trials and sufferings: "They had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn with the sword, they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; (of whom the world was not worthy,) they wandered in deserts, and in mountains, and in caves, and in holes of the earth, yea, as the Lord saith, 'I have inspired out- rage, equally applicable to all Pagan opposition to matter to what else it belongs, nor what is the method of its persecution.' But religion has been tried to meet with a worse than Pagan opposition. False religion is by far the most formidable and cruel enemy.

This has been revealed in the history of its trials. His true disciples have endured the most unparalleled sufferings from those claiming to be his followers. The most rigorous and bitter persecutions that ever stained the world with blood, have been carried on under the pious garb of zeal for the truth. And aside from persecution every effort has been made to corrupt and destroy the religion of Christ. Judaism has even assumed the armor of righteousness, and with the holiest face claimed to be the friend of piety and the true cause of God, while at the same time, like the nightly assassin, it has aimed the blow of death. Error has mingled itself with the truth and thrown a veil over the minds of Christians and often misled them, thus bringing the holy religion of Christ into disrepute. And hypocrisy has gone forth in its long robes, broad phylacteries, and imposing ceremonies and deceived mankind. And while true religion has increased its power, and grappled with the superstitions of ages, these enemies of the truth have combined their forces and mustered their legions against it. Rival sects have risen up, new doctrines have been propagated, false heresies have been promulgated, and truth, the glorious inhabitant of the skies, has been veiled in the mists of the struggle for supremacy.

The history of past ages affords a full view of all evil tendencies. These same tendencies now operate to a considerable extent. But false religion, ever varying in its phases, changes its method of attack, and thus introduces new features into its tendencies for evil. The present century is fruitful indeed in all these things. Never did religion encounter more opposition than now. Never was diabolical enmity more manifest than it is at present. And never did more evil tendencies operate than are operating at this very moment. To notice them all would be impossible, as their name is legion.

We therefore content ourselves with a glance at a few only of the prominent evils that exist. And in taking this course we shall leave out of mind, the multifarious evils that abound in the world, and confine ourselves to those only that stand immediately connected with the Churches and their worship. And we would remind the reader also that we regard the few we mention and the remarks we make as the mere opening of the subject. The length of this article will not allow us to do more.

The first evil tendency that we shall mention is, the prevailing disposition to consult our carnal

ease or choice in matters of religion.

The stern demands of truth, and the unequivocal commandments of God are too often viewed in the light of servants to the "higher law" of our own choice.

It is quite too common for the sanctity of the Sabbath to be invaded, the commandments of God to be made void; and the rites of our holy religion to be neglected because we wish to accommodate the feelings of relatives or friends, or gratify our own human desires, often we fear, making our own cherished wishes, the governing principle of our obedience to God, rather than conforming our desires and obedience to the marring standard of God's holy will.

This evil is particularly manifest in our country in regard to Church relationships and religious duties connected therewith. How many there are, who to gratify the earnest wishes of parents or friends, assume the responsibilities of Church membership, and perhaps make a profession of religion, while at the same time they are conscious of their total want of fitness for such a position.

Their governing principle being not the will of God, but human will alone. Others, under the influence of revivals happen to be converted, we will suppose, among some of the prevailing denominations of the country, and without duly considering their first duty to God are impelled by mere impulses to compromise with their own convictions of propriety and duty, and from attachments growing out of the place and circumstances connected with their conversion, attach themselves to those denominations, under the accommodating idea, that it makes but little difference which Church they join or what shall be their future practice. Closely allied to this idea, is another equally injurious, that is, that the bare fact of God's blessing them, as of those people is a sufficient guaranty that their Church organization and Christian practices are all right. All this time they are consulting human choice, not the will of God. And having gone into those Churches under such circumstances, by a process easy to pervert they very readily learn to measure their doctrinal views, and Church practice, by the creed of their Church instead of taking the word of God as their rule; and after spending their lives as zealous propagandists of error.

Nor does the evil of which we are speaking end here. There is another form in which it appears equally as injurious as this. In hundreds of instances, many doubtless in thousands, persons after joining Churches under various circumstances, become convinced in their own minds that they have taken the wrong position in joining the wrong Church, that the practice of another conforms more nearly to the Scriptural standard; and that to obey the dictates of their own conscience they ought to leave the one and go to the other. But by the force of circumstances and strong desire to gratify their friends with, together with the natural aversion to being called turn-coats, many struggle on with their consciences, striving with all possible might to reconcile it to themselves to remain where they are, in peace. Some obey the dictates of duty, cheerfully making every sacrifice to satisfy their consciences and to obey the will of God. But how many others wage warfare upon the rankings of their conscience, until at last that faithful monitor, finding the struggle ineffectual, leaves them to their own hearts' wish! In other instances the struggle is so long and so painful, that death is the only relief.

Our readers may not all be fully aware of the magnitude of this great evil, and of the extent of its prevalence. But it, together with other evils, is sapping the very foundations of the Churches, and is doubtless to some extent converting them into synagogues of Satan.

And what we ask, is more common now, than to hear the declaration made by professing Christians and even by ministers: "that so the heart is right it matters not what Church is joined, or what creed is conformed to." A sentiment that is both false and injurious.

One that sets aside the commandments of God, and sets up the judgment of men above the wisdom of Christ. It is not the language of the earnest soul devoting itself to God: "Lord what wilt thou have me to do?" but the "Corban" of the disobedient that sets aside the commandments of God by the traditions of men. This spirit is everywhere to be met; and it requires the combined piety and devotion of the Christian world to counteract its evil influence.

Another evil tendency of the present age, is the fostering of a sectarian spirit at the sacrifice of the truth. Bold theorists lead off multitudes to follow their pernicious errors, and thus new sects arise, and new struggles for supremacy are encouraged. Rival denominations struggle against each other with all possible skill and zeal; and even different denominations which agree in what they are pleased to call the essential principles of God's truth; yet differ widely in those principles which they choose to regard as non-essential, and upon these so-called non-essential points they wage a warfare upon each other, as if they had no common enemies enough to war with without seeking to destroy each other. But are there in fact any non-essential principles taught in all God's word? Are there any non-essential points in Scripture doctrine or gospel practice, either for Churches or individuals? We know of none. Every truth is important. Every duty is essential. Whatever God has taught in his word is essential to fill the place that he designed it to fill. Everything enjoined in the Gospel of Christ as a duty is essential to a perfect obedience. A devoted adherence to the truth of God, and a strict obedience to the commandments of God, without any compromises with error, or any deviation from the Gospel revealed will not be sectarian but true Christian heroism. But the regarding of Scrip-

ture doctrines or practices as non-essential, and contending unreasonably and unscripturally for one point of doctrine at the sacrifice of another, and claiming the authority of the Church as paramount to the plain dictates of God's word; and in addition, the exercising of an unchristian spirit in it all, is sectarianism in its worst form, no matter in what Church or denomination it may be found. And it must be admitted that this spirit prevails to an alarming and injurious extent. Every day developments of its character are made in rival efforts between Churches to outstrip each other. Rival schools, angry debates, and newspaper wars, all attest its prevalence also. And what may appear stranger than all this, that persons occupying high ecclesiastical positions, with all the evils of sectarianism staring them in the face, yet are ready to advocate the idea that a multiplicity of sects and denominations is a blessing to the world. As if it were better for the saints of the most high to be divided into a thousand or more conflicting parties, rather than to be all united in love and good works without a note of discord or a jar in all their ranks. In our humble opinion, this prevalence of sects and conflicting of doctrines, and of sectarian intolerance, is one of the main foundations of skepticism in our land. It is the two-edged sword with which Deism and all other heresies wages its warfare upon religion. And last of all is the great hindrance cause that prevents the saints of God from going forth with unbroken front conquering and to conquer, and speedily claiming the conquest of the world to the triumphant Gospel of Jesus Christ.

Another evil tendency and the last we shall mention, is that of formality in religion.

The religion of Christ and the Apostles was plain, simple and earnest. No fantastic shows marked their proceedings. Each one of them was to the other a brother and a friend. The early saints practiced according to the same rule. Their dress, speech, manners, and forms were all plain and simple. They claimed no honor to themselves, but gave to God the glory due unto his name. Such has been the character of the saints of God in every age, and such it will be to the end of time. But what is now the tendency of things among us? Is it to perpetuate this Godly simplicity? Look around you and behold! Costly buildings, pointing their spires to the clouds; bells sending forth their mellow tones; cushioned seats, carpeted aisles, gilt chandeliers, exquisitely finished pulpit, gilt edged Bibles, solemn toned organs, fashionable choirs, and other things in similar taste. Ministers sometimes dressed in clerical robes, reading from manuscripts the products of a week's toil in the study; and after going through a regular and formal course of ceremonies, the organ sounds its last note, and the benediction is pronounced, the people retire to their homes without shedding a tear, or leaving their hearts moved by the services. Such is a faint picture of too many of our Churches and their Sabbath day's service. In addition to this, Church eyes with Church, and denomination with denomination in the costliness and extravagance of their buildings and in the show and formality of their worship.

We have endeavored to watch the tendency of things in our country with all possible candor, and while we are rejoiced to witness some marked improvements going on, yet our conclusion is, that from one extreme our Churches, ministry and people are hurrying off to another. From being too lax in former years, they are now getting in many places to the extreme of costly buildings and extravagant furniture; and from the simplicity of worship they are deteriorating into a cold but showy formality. Ministers too, from the extreme of former years preaching without education, forethought or preparation of any kind, and then singing through the nose and practicing kindred habits; too many are now getting to another extreme of depending too much upon more elaborate education, of preparing their sermons with extraordinary care, to the neglect of almost everything else, and then on the Sabbath of reading them in a formal manner to their congregations. A practice, in our esteem alike unscriptural and inefficient. The true and proper course for them to pursue is evidently to meditate upon the law of the Lord, and bring beaten oil into the Sanctuary of God; but at the same time to meet the people face to face, and taking advantage of every fruitful thought, rising tear, and heaving emotion, point them to the cross of Christ and to heaven.

Then good will be done and God's name be honored. But let studied periods spread on paper take the place of burning affections fresh from the heart, and a lifeless formalism will be sure to succeed. Sin will stalk forth at noon-day unrebuked, and "Ichabod" be written upon such a ministry. The rules of formality too will soon take precedence over the prescribed robes of God's worship; and the Church be soon left with the form of Godliness but without its power and glory.

In conclusion we would remark that while the three great evils that we have mentioned abound, and while there are many others that might be classed among the antagonisms of the age, and while we admit the full power and influence of all opposing tendencies; yet we entertain the delightful confidence in God, that the progress of the truth will be onward ever onward. That schisms, heresies, false doctrines, formalism, sectarianism; every evil principle will yield to the overpowering force of the Gospel of Christ, and that the kingdom of our Lord, will in God's own good time, claim the dominion of the nations and the conquest of the world. And that the bright prospect considered in our last number will be realized.

Thus, dear reader, we have endeavored to give a faint outline of the Tendencies of the Times. The work, we know, has been imperfectly done. A volume might be written upon them. But we trust this sketch will only be used by you as the mere opening of the subject, and that your own reflecting mind will supply the rest. We have written in haste amidst a continual press of editorial duties, and without time to weigh every thought as deliberately as we desired, and without an opportunity to correct every defect in the composition. With these remarks we bid you a pleasant adieu.

J. M. WATT.

SELECTIONS.

[CONTINUED.]

Baptist Churches, Primitive and Apostolic.

An Introductory Sermon delivered before the Illinois River Baptist Association, at Chillicothe, Illinois, June 14, 1854, by G. S. B. ALEX, of Pekin, Illinois,—with an Appendix. Published by request of the Association.

"THESE THAT HAVE TURNED THE WORLD UPSIDE DOWN HAVE COME HITHER ALREADY."—Acts, xvii: 6.

I remark,

II. THAT THESE PRINCIPLES OF BAPTIST CHURCHES, FOUNDED, AS THEY ARE UPON THE HOLY SCRIPTURES, ARE FUNDAMENTAL IN EVERY GENUINE RELIGIOUS REFORMATION.

Some of these principles have underlain every true reformation in religion. Some of them have been but partially adopted and imperfectly carried out by the great reformers of modern times, and consequently their reformations now need reforming. For example, Luther brought forth the Bible as the standard of faith and practice and arrayed it against the claims of the Papal church. But Luther did not make it the only standard, and did not bring every doctrine he taught to the test of the Bible. He still maintained the unscriptural doctrine of infant baptism, and thus he brought all classes and characters into the reformed churches; an amalgamation which led to the corruption of their purity and the destruction of their vital piety. He held also to the union of the church and state, and thus placed the control of the church in the hands of the ungodly, and established an unholy despotism over the consciences of men.

Wesley taught with great power and success the doctrine of individual accountability in religion, and urged with holy zeal his followers to seek holiness of heart and personal experience of the grace of God. But he did not fully carry out the doctrine of personal responsibility, for he continued to baptize infants, thus denying them the privilege of obeying Christ themselves in the ordinance of baptism, unless they forsook his creed and church. In the organization of his societies, we think he departed widely from the model of the primitive churches, introducing a variety of officers and organizations wholly unauthorized in the Word of God.

Luther, Calvin, Knox, Wesley, Whitefield, Edwards, and the leading reformers in every age have adopted more or less of these fundamental principles, and in advocating them as far as they did, they accomplished glorious results. The errors which they retained in connection with these truths, in many instances, deprived the truths of their power, and, in a considerable degree, prevented the happy results which otherwise might have been realized.

But as evangelical and enlightened piety advances, the various denominations are adopting, more and more these Bible truths. They are becoming more and more clear in their views in regard to the materials of which churches should be composed; and although in their creeds they still say the church consists of believers and their baptized children, yet many have practically abandoned the error and do not regard baptized children as members, do not commune with them, nor grant them a single privilege as members, not a single privilege which unbaptized children would not equally enjoy. And although they continue to baptize infants, they regard it as being done out of the pale of the church, and to subjects whom they will not admit as members of the church until they give evidence of conversion. While many, whose creed asserts the propriety of infant baptism, entirely neglect it. And the number of such is constantly increasing. The Bible doctrine that the church shall consist only of professed converts, and that the ordinances should be administered only to such, is rapidly gaining ground wherever vital religion is making progress.

Churches are becoming more and more scriptural in their discipline and government. They are breaking the bonds of spiritual despotism; repudiating unscriptural church offices and officers, calling for the reform of abuses and are searching the Scriptures more and more earnestly for divine authority to guide them in all things. Let us pray that all those systems of church government and discipline, which are founded in error, may soon give place to the simple, divine and glorious organization which Christ established, that all unscriptural offices and officers may be abandoned, and that all the principles of our Lord come and sit at the feet of Jesus, not as masters and servants, but as lords and underlings, but as brethren, as equals.

The ordinances are being administered more and more frequently in accordance with the Bible, and large numbers, not connected with Baptists, will not submit to anything but immersion for baptism, and utterly repudiate the baptism of infants. And the day is coming when many will feel it more important than they now do, to follow carefully the Bible in administering the ordinance of the supper.

The doctrine of religious liberty is fast gaining ground, and will continue to do so, as fast as the pure Gospel of Christ extends its teachings and influence. The union of church and state is fast hastening to its dissolution, and the spiritual nature of the kingdom of Christ is being acknowledged more and more generally. Bibles are being multiplied, and the Christian world is bringing creeds and doctrines and practices to the test of Bible authority, and regarding with less and less reverence the decrees of councils, the opinions of men, and human substitutes instead of divine originals.

Personal responsibility is being pressed with more and more power upon the hearts of men, and fewer and fewer are willing to accept of religion by proxy either in prayers or ordinances. And the whole Christian world is engaging with hopeful and gratifying energy in spreading the Gospel by missions.

Thus, as enlightened piety advances, the various denominations are adopting and advocating these glorious truths more and more. May God speed the day when all shall know the truth and obey it, from the least to the greatest, and find it their meat and drink to do the will of the Lord, and "Under one Shepherd the world shall be one fold." Amen.

Appendix.

I.—CHURCH MEMBERSHIP.

What other Denominations teach on this Subject.

PREBYTERIAN CONFESSION OF FAITH, pages 124, 135. "The visible Church consists of all those who profess the true religion, together with their children." Also, pages 504, 505. "Children born within the pale of the visible Church and dedicated to God in baptism, &c."

"The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the eldership." As if they were Christians from their birth and before they reached the years of discretion.

CONGREGATIONAL ORDER, page 130. "These church members that were so born or received in their childhood before they were capable of being made partakers of full communion, have many privileges which others, not church members, have not." This says plainly that infants are church members.

METHODIST DISCIPLINE, chap. 3, sec. 2, on baptism of infants, the minister exhorts the people to pray "That he, (the infant,) may be received into Christ's holy church and be made a member of the same," the same form of expression is used when a believer is baptized.

JOHN WESLEY, in his Preservative, page 146-50, says, "By baptism we are admitted into the church." "As it admits us into the church here, so into glory hereafter."

EPISCOPAL PRAYER BOOK. Prayer after the baptism of an infant. "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive this infant for thine own child by adoption, and to incorporate him into thy holy church."

LUTHERANS. Knapp's Theology, vol. 2, page 522. "By means of this rite, (baptism,) we are received as members of the visible Christian society. As soon as a person was baptized he was considered a member of the church."

II.—INFANT BAPTISM UNSCRIPTURAL.

NEANDER, in his Church History, translated by Torrey, vol. 1, page 311. "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution." In his "Planting and Training of the Church," page 101, 102, he says, "It is in the highest degree probable that infant baptism was unknown at this period. Not till so late a period as Irenaeus, does a trace of infant baptism appear, and it first became recognized as an apostolic tradition in the course of the third century."—more than two hundred years after Christ and when many other corruptions had been introduced.

PROF. JACOBI, in Kitzos's Cyclopaedia, article Baptism, approved by Neander, "Infant Baptism was established neither by Christ nor his apostles."

LIMBORCH'S Comp. Sys. Div., book 5, cap. 22, sec. 2. "No instance can be produced from which it may be indisputably inferred that any child was baptized by the apostles."

BAXTER'S Disput. of Right to Sacram. page 156. "All examples of baptism in

the Scripture do mention only the administration of it to professors of saving faith, and the precepts give us no other direction."

Mr. T. Boston's Works, page 384. "There is no example of baptism recorded in the Scriptures, where any were baptized but such as appeared to have a saving interest in Christ."

BISHOP BENNETT'S Expos. of the Articles, art. 27. "There is no express precept or rule given in the New Testament for the baptism of infants."

LUTHER, in Paed. Exam., vol. 2, pp. 4. "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians after the apostles."

BLOOMFIELD, in his Greek Testament, at the end of Matthew, vol. 1, page 152. "Nothing is said in Scripture to enjoin infant baptism."

KNAPP'S Theology, vol. 1, page 535. "There is no express command for infant baptism found in the New Testament, as Morus justly concedes. Infant baptism has often been defended on very unsatisfactory grounds."

REV. WM. MITCHELL, Congregationalist, in his Doctrinal Guide, page 286, 287. "The silence of the Scriptures and of ecclesiastical history is one of the strongest arguments in favor of this ancient custom," infant baptism. If this is the strongest, what must be the others! The silence of the Scriptures to prove that God has instituted infant baptism as a perpetual ordinance!! The silence of God to prove that he has not been silent!!

III.—MODE OF BAPTISM.

CALVIN. In Paed. Exam., vol. 1, page 194. "From these words, John iii: 23, it may be inferred that baptism was administered, by John and Christ, by plunging the whole body under water." "The word baptize signifies to immerse, and the right of immersion was used by the ancient church." In his comment on the baptism of the Eunuch, Calvin says, "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water."

LUTHER. "The term baptize is Greek and may be rendered a dipping, as when we dip anything in water so that it is covered all over. They ought to be wholly immersed."

KNAPP'S THEOLOGY, (Lutheran) vol. 2, page 516. "Immersion is peculiarly agreeable to the institution of Christ and to the practice of the apostolic church, and so even John baptized, and immersion remained common for a long time after."

DR. CHALMERS, on Rom. vi. 4. "The original meaning of the word baptism is immersion. The prevalent style of the administration in the apostle's days was by an actual submerging of the whole body in water."

ARCHBISHOP LEIGHTON'S Works, page 277, speaking on Rom. vi. 4. "The dipping into the waters representing our dying with Christ, and the return thence, our rising with him."

PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, in Pietist's Theology, published by them, page 411. "They immersed the whole body in water."

JOHN the Baptist administered the rite among the Jews in the manner above described." Also, page 413. "Immersion in the water, and emerging from it, as practiced by the ancients, signify the death of the old man and the resurrection of the new. In the water, says Chrysostom, as in a kind of grave, the old man is buried, since, being wholly immersed, he is concealed under the water; then, when we emerge from it, the new man rises up."

JOHN WESLEY. Note on Rom. vi. 4. "Alluding to the ancient manner of baptizing by immersion." Whitehead's Lives of the Wesley's, page 73. "Mr. CHARLES WESLEY, as well as his brother John, was so fully convinced, at this time, that immersion was the ancient mode of baptizing, that he determined to adhere strictly to the rubric of the Church of England in relation to it, and not to baptize any child by sprinkling unless it was sickly and weak."

ADAM CLARKE and LIGHTFOOT. In Clarke's Commentary, at the end of Mark. "That the baptism of John was by plunging the body seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in Enon, because there was much water there, &c."

BLOOMFIELD'S Greek Testament, on Rom. vi. 4, vol. 2, page 85. "By which the rite of immersion in the baptismal water, and egress from it, were used as symbols, &c."

MACKNIGHT, on the Epistles, vol. 1, page 263. "He (Christ) submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection." "The burying of Christ and of believers first in the water of baptism and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth."

THOLOCK, on Rom. vi. 4. "The candidate in the primitive church was immersed in water and raised up out of it again."

PROF. LANGE, on Infant Baptism, page 81. "Baptism in the apostolic

age was a proper baptism—the immersion of the body in water."

IV.—DESIGN AND EFFICACY OF BAPTISM.

What Episcopalians teach.

EPISCOPAL PRAYER BOOK. The Christian Catechism. "Question. How many Sacraments hath Christ ordained in his Church? Answer. Two only, as generally necessary to salvation, Baptism and the Supper of the Lord. Q. What is your name? A. N. C. R. M. Q. Who gave you this name? A. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

BISHOP BEVERIDGE'S Sermons on the Ministry and Sacraments, page 187. "Baptism is necessary to salvation." Page 182. "That we may be born of the Spirit we must be born of the water," that is, as he interprets it, baptized.

PALEY'S Works, London edition, 1823, vol. 2, page 470. "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant, (just baptized,) with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church."

EPISCOPAL SUNDAY SCHOOL UNION, of New York, in "Thy Vows are Upon Me," page 34. "In baptism the infant is regenerated by God's Holy Spirit." Similar expressions are found on page 38, 40, 55 and 111.

What Presbyterians teach.

CONFESSION OF FAITH, page 148. "By the right use of this ordinance, the grace promised is not only offered, but really exhibited and CONFERRED by the Holy Ghost."

PRESBYTERIAN BOARD OF PUBLICATION, in Pietist's Theology, pp. 410. "The sacraments are two, Baptism and the Lord's Supper. No more are required to generate and strengthen spiritual life." Page 411. "Baptism is the threshold of grace." Page 418. "The Lord's Supper is the sacrament of nutrition, but baptism is the sacrament of regeneration." Page 419. "God displays his grace to them the moment they remember their baptism."

PRESBYTERIAN CONFESSION OF FAITH, page 334. "The Sacraments become the effectual means of salvation by the work of the Holy Spirit and the blessing of Christ."

CONGREGATIONALISTS, in the Book of Congregational Order, page 235, use the same language as the Presb. Conf. of Faith, that "By the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred."

What Methodists teach.

METHODIST DISCIPLINE, chap. 3, sec. 2. "At the baptism of an infant or adult the minister says, 'Call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child, (or person) that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and be received into Christ's holy church.'"

WESLEY'S Preservative, page 146-50. "By baptism we are admitted into the church, and consequently made members of Christ, its head. By baptism we who were by nature children of wrath, are made children of God.—By water, then, as a means, the water of baptism, we are regenerated or born again.—as it admits us into the church here, so into glory hereafter. If infants are guilty of original sin, in the ordinary way, they cannot be saved unless this be washed away by baptism."

What Campbellites or Christians teach.

The author recently heard one of their ministers make the following statement in a sermon, and he wrote them down as he heard them: "Forgiveness of sin is not granted until a change of state takes place. Baptism is the act through which a change of state takes place. Pardon is promised in the act of baptism. In the act of baptism God brings justification. There is but one way of salvation. There are three steps into the kingdom of eternal life—faith, repentance and baptism."

BAPTISTS

Ascribe no such efficacy to baptism as is mentioned above; but they administer it simply because Christ has commanded it as the initiatory ordinance into the visible Christian church, to show forth the faith of the one baptized in a crucifix, buried and risen Savior, with the purifying power of that faith.

THE END.

THE WEATHER.—The Summer is gone, a Summer long to be remembered for the severest drought that has ever visited the country since its first settlement. Autumn, with its shortening days, its clear bracing air, and the bustle of new life, has come again. Overcoats are in fashion, and visions of cheerful graces, are a reality not far in the future.—Oct. 5th.

A true history of human events would show that a far larger proportion of our misdeeds are the result of sudden impulses and accident, than of that reason of which we so much boast.

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, OCT. 26, 1854.

Agents for the South Western Baptist.

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

Rev. FRANCIS CLOWAY, Chambers Co., Ala.
Rev. D. R. W. McIVER, Wetumpka, Ala.
Rev. JAMES H. DEVOTTE, Marion, Ala.
Rev. G. G. McLENDON, Pike Co., Ala.
Rev. N. H. BRAY, Moultrie, Ala.
Rev. T. H. COOK, Tallapoosa Co., Ala.
Rev. F. H. MOSS, Montgomery Co., Ala.
Rev. JOHN CALDER, Auburn, Ala.
Rev. K. HAWTHORN, Camden, Ala.

Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, does not appear in the receipt list in due time, we wish to be informed of it.

CLUB RATES

We propose by the aid of our brethren and friends in the South Western States to extend our list to

10,000 Subscribers.

And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends and earnestly appeal to them to lend a helping hand.

Propositions.

I. To any person sending us ten dollars and the names of five subscribers, the SOUTH WESTERN BAPTIST will be sent one year in advance free of charge. Or if desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year, to be sent to whoever may be designated.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder Z. G. HENDERSON, Marion, Ala.

For the EAST ALA. FEMALE COLLEGE, Elder A. VAN HOOSE, Tuskegee, Ala.

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

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

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

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

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

Minutes of Associations Wanted.

Will our brethren send us a copy or two of the Minutes of all the Associations in Alabama, Mississippi, Louisiana, Texas and Florida, immediately after they issue from the press? We wish them for our own use, and for the purpose of assisting in furnishing correct statistics of our Denomination.

We are under the necessity of deferring some communications and editorial items this week, in consequence of the number and length of the communications which are published.

Minutes.

The Minutes of the Tuskegee Association are ready for delivery, and will be distributed by the earliest opportunity.

The Minutes of the Liberty Association will be ready in a few days.

The other Minutes forwarded to us will be executed as fast as possible.

Meeting of the Convention.

The next Annual Session of the Alabama Baptist Convention will be held at Marion, Perry County, commencing on Friday, December 8th, and be continued through the second Sabbath of the month.

Reading Sermons.

Under this head, an editorial appeared last week, written by the junior editor, containing some sentiments, which many of our brethren know we cannot fully endorse. And yet he is so uniformly right upon all subjects, that we never dissent from him, without pain. It is not our purpose now to argue the matter. A correspondent, whose communication we publish in this issue, has relieved us of this, even if we desired to do so. We may indulge, however, in a single remark or two. While we have ever believed that the habit of extemporaneous speaking ought to be cultivated by all ministers, and that it is decidedly the more preferable way of preaching still it is certainly not the only way. The command is, "Preach the Gospel to every creature." But the manner in which that commission is to be executed is certainly a different question. We think that every minister of God is bound to adopt that mode of speaking in which he can best fulfill that commission. If he can best do the work "off hand" as it is called, why, he ought to feel thankful for such a gift; but surely he ought not to fall out with his brother, who, from nervous irritability, or some other constitutional incapacity, is compelled to use a "read." And then, so far as effect is concerned, it is a notorious fact, that the greatest revivalist this country ever produced, (we mean Jonathan Edwards) read all his sermons. But we promised not to argue the question, and will therefore desist.

REMARKS OF THE JUNIOR EDITOR.

We regret to come into collision with the sentiments of our beloved colleague on any subject, but differences of opinion will sometimes exist even in families; and it is evident that some difference exists on the subject of reading sermons between us. We of course allow our brother to express his opinions freely, while we claim the same privilege. We ask no man to endorse our sentiments unless he can do so conscientiously. It is not our aim to make a formal reply to what he has said; but we design next week, as we have not room now, to reply to our correspondent "Varro," whose communication appears in another column. We will add, that the office being specially in charge of the subscriber, the Senior Editor had no knowledge that any such editorial was designed, until the paper issued from the press.

J. M. WATT.

The Abrahamic Covenant.

After a delay of some weeks, consequent upon the occurrence of Associational and Protracted Meetings, we resume our remarks upon this subject. It was not our intention originally to have extended these articles thus far; but on reviewing what we have already written, and considering what may yet be profitably said on the Abrahamic Covenant in its connection with the Christian Dispensation, we feel that we have scarcely entered fairly into the subject. As already intimated in the course of our previous remarks, the stress which our Pedobaptist brethren have laid upon this covenant clearly intimates that the great contest between them and the Baptists is to occur over it. If, according to the strongest defenders of Infant Baptism, this covenant as expounded by Paul "contains the main strength of the Scriptural argument in favor" of that rite, and if it is neither expressly taught nor fairly implied in this document, why, as a matter of course, the implication is irresistible, that it is taught nowhere else in the sacred writings.

The whole force of the Pedobaptist argument from this covenant, is based upon the dogma, that God makes substantially the same covenant now with believing adults, that he did with Abraham. That the Abrahamic Covenant and the New Covenant are identical; and hence the conclusion is irresistible, that the subjects of the one are legitimately the subjects of the other. This seems to be the opinion of Dr. Chalmers; for he says: "The first Hebrew (Abraham) believed and was circumcised; and it was laid down for a statute in Israel, that all his children should be circumcised in infancy. In like manner," says he, "the first Christians believed and were baptized, and THOUGH THERE BE NO STATUTE LAID DOWN UPON THE SUBJECT, (mark this admission,) yet is there no violation of any contrary statute, where all our children are baptized in infancy." Lectures on Rom. p. 72.

Similar to these are the views of all these Pedobaptist writers who maintain that Baptism came in the room of circumcision, and that both baptism and circumcision are but different seals of the same covenant.

Now, to show the utter absurdity of such a theory, we have only to look into the specific stipulations of the covenant made with Abraham, and contrast them with the covenant made with believers under the Gospel Dispensation. These are,

1st. That he would make of Abraham "a great nation." Gen. 12:2. Does he make such a promise to believing adults now? If so, where is the record?—yes, rather, where is its fulfillment. True, it is written, "Not many wise men after the flesh, not many mighty, not many noble, are called." But this does not exactly sound like he intended to make of each one "a great nation."

2ndly. He promised Abraham that he should have a posterity numerous as "the stars" of heaven. Gen. 15:5. Is such a covenant made with adult believers now? Why, many of them die, leaving no posterity behind them. Yet this is one of the most prominent points in that ancient document—one, too, that subjected the faith of Abraham and of Sarah his wife, to the most rigid test perhaps ever imposed upon any believer.

3rdly. He promised him also the land of Canaan for an "everlasting possession." Gen. 17:8. So far from making such a covenant with saints now, we know that many of them, their Master, "have not where to lay their head"—not so much as a foot of ground which they can call their own.

4thly. It was stipulated to Abraham that he should be the progenitor of "kings." Gen. 17:6. Can a greater absurdity be supposed, than that God makes such a covenant with believers now?

5thly. It was furthermore promised to Abraham, not only that he would make of him "a great nation," but "a father of many nations have I made thee." It is quite superfluous for us to add that idiosyncrasy could not suppose that this promise is made to believers under the Gospel economy.

6thly. God promised to Abraham, finally, that in him "all the families of the earth should be blessed." This item in the covenant is, by universal consent, applied to the coming of the Messiah. Has God promised every believer that the Messiah should descend from him?

It would seem that such a succession of absurdities as the foregoing would long since have occurred to our Pedobaptist brethren, and have led them to suspect a dogma which so obviously involves them. And yet, if the covenant that God makes with believers now be identical with the covenant he made with Abraham, all the foregoing items are of necessity involved. Webster defines "Identity, as sameness, as distinguished from similitude and diversity." Now if, in all the foregoing stipulations in the Abrahamic Covenant which we have enumerated, there be neither sameness nor similitude, may we not ask in the name of common sense, whether the "main strength of the Scriptural argument for infant baptism" as based upon it, does not fall to the ground? At least we think we may safely conclude, in the language of Moses Stuart, of Andover, whom we have already quoted in these articles, that "it is out of the question to maintain it; at least in any tolerable strict sense;" "numberless difficulties present themselves in our way, as soon as we begin to argue in such a manner as this."

COMMUNICATIONS.

For the South Western Baptist.

Tuskegee Baptist Church and Howard College.

On Saturday, the 21st inst., after the regular business of the Tuskegee Baptist Church was transacted, Gen. B. Graves was called to the Moderator's seat, and on motion of Elder Saml. Henderson, a committee of three was appointed to prepare a preamble and resolutions, expressive of our feelings in regard to the burning of Howard College, to be reported at the close of Divine service, on Lord's day. The Moderator appointed S. Henderson, Dr. C. Battle, and Dr. H. A. Howard, said Committee. The following paper was presented, and on motion, unanimously adopted:

REPORT.

The painful information having reached us a few days since, that the building, apparatus, libraries, &c., of Howard College have been reduced to ashes—that a number of the professors and students, in effecting their escape from the windows, have been more or less injured, some

of them quite seriously—that a number of the Theological students have had their entire stock of clothing, books, &c., consumed—we, the Baptist Church and congregation, and citizens, of Tuskegee, feel that such a sad providence deserves to be recognized in some suitable form, and such substantial sympathy afforded as the exigency demands. The committee, therefore, in discharging the duty assigned them on yesterday by the Church in conference, cannot but feel a deep and painful interest in this inscrutable providence. Cherishing for that institution the most lively interest—regarding it as the great centre in which the affections and future hopes of the Denomination are concentrated, and from which an enlightened educated ministry is to go forth to replenish the waste places of our beloved Zion—it would be an unmitigated cruelty, of which we cannot bear the odium, were we to desert it in this sad hour of its calamity and trial. And while we would not dare, at this early day, to fathom the mystery of this providence, we may be permitted to say, that if it shall serve to arouse our brethren throughout the State to a more vigorous and persevering effort to erect upon its ruins such an edifice, and to furnish such an endowment, as shall meet our wants and the just expectations of the public, the generations to come may point to this catastrophe as being the most fortunate event in its history.

Your Committee have learned with the most lively pleasure, that the citizens of Marion and vicinity and the Board of Trustees, have shown themselves worthy of the high trust imposed in them by the Denomination, in locating Howard College in their midst, and entrusting it to their care. Immediately after the fire occurred, a public meeting was called, and some eight or ten thousand dollars were subscribed towards the erecting of another College building. The Cahaba Association being in session at the time, pledged two thousand dollars more. A prompt action on the part of our Churches to this providential call upon their liberality, will place at the disposal of the Board of Trustees a fund ample enough to erect a building or buildings, and to furnish it with apparatus, library, &c., which shall meet all our wishes.

We recommend, therefore, the adoption of the following resolutions:

1st. Resolved, That we tender to the sufferers in this melancholy providence, our kindest Christian condolence; and that while we bow in submission to the will of God, we can but beseech Him to console by his Spirit and Grace while he chastises in righteousness.

2nd. Resolved, That we recognize in this providence a fit occasion for our Brethren throughout the State to come up to the assistance of Howard College, and to aid in the erection of such an edifice, and in furnishing such an endowment as shall comport with the character of a large, enlightened, and liberal denomination of Christians.

3rd. Resolved, That a Committee of three be appointed at once, to solicit subscriptions from our Church and community, for the purpose of erecting such an edifice in the town of Marion.

4th. Resolved, That the condition of those Theological students, whose entire efforts were consumed by the late fire, merits a prompt and liberal response from our brethren and friends, and that such amount as may be contributed by our Church and community to their relief be forwarded at once to them.

5th. Resolved, That we earnestly invite our sisters to make a vigorous effort among themselves and their female friends to raise a fund to be appropriated by the Board of Trustees, of Howard College to the purchase of suitable apparatus for said institution.

6th. Resolved, That while we have the utmost confidence in the ability and wise discretion of the Board of Trustees, we beg leave to suggest, that so soon as the new building shall be erected an adequate policy of insurance be at once taken in some solvent office.

7th. Resolved, That the prompt and liberal manner in which the citizens of Marion and vicinity have met this exigency, commands our unqualified approbation.

8th. Resolved, That we earnestly beseech our sister Churches to come forward in this hour of our common calamity, and place at the disposal of the Board a fund which shall enable them to erect a College edifice that shall be no discredit to the intelligent piety and enlightened liberality of the Baptist Denomination.

9th. Resolved, That the foregoing preamble and resolutions be published in the South Western Baptist.

Respectfully submitted,
C. BATTLE, H. A. HOWARD, S. HENDERSON, Committee.

Under the third resolution, the Moderator appointed the following Committee: Elder S. Henderson, Wm. C. McIVER, Esq., and Dr. H. A. Howard.

The first letter of Bro. Walker came to hand in time for insertion in the last number of our paper, but this one did not reach us until it had gone through the press. We thank Bro. W. for the information he has given us.

Editors.

Howard College again.

MARION, Ala., Oct. 17th, 1854.

Messrs. Editors: I drop you a line this morning as a supplement to my letter of yesterday, relative to the fire. What I desire is to impart definite information on a subject invested with such melancholy importance.

I am most happy to inform your readers that the injured students are all doing well, and will soon be out of danger. This is the report of physicians with whom I conversed but an hour ago. A noble company of young men could not be found, and their great moral worth has doubtless contributed to elude that unremitting attention which they are momentarily receiving from a sympathizing, generous, and deeply afflicted community.

The fire is now supposed to have been produced by spontaneous combustion. Doubtless this was its origin. The building had been recently painted and several oil kegs had been placed in a closet under the stairs in the hall in which some old clothes had been thrown, and as it is agreed on all hands that the fire originated at that point, it can be accounted for only in this way.

The recitations are to be resumed to-morrow in the basement of the Baptist Church, and in the Town Hall, and the Howard building is to

be replaced with the greatest possible despatch. Eight thousand dollars have been subscribed by the citizens of Marion, which will be raised at least ten or twelve thousand, and \$2200 were pledged by individuals of the Cahaba Association, as soon as the intelligence of the calamity reached them. The aim is to have better buildings than heretofore, costing, probably, \$20,000 or more, and they will be built.

Now then, if any Baptists or friends of this Institution wish to send on a free will offering for a new house, here is an opportunity. Brethren, "LET US RISE UP AND BUILD."—Neh. 2:18. Any Association yet to be convened, could send to their aid—rival, and, if possible, outstrip the Cahaba. Let the Baptists of Alabama show to the public at large how easily they can, by the blessing of God, recover from the most appalling disasters, when they work together in the fear of God. Verbum sat—a word is enough.

One word more. Four of the unfortunate are Theological students—young men who are destined to labor for the glory of Christ. They have lost all earthly goods they possessed! Need I say that any little donation to supply them with clothing or necessary articles, would be thankfully received? Remember, brethren, that temporal fires cannot burn out the love of Jesus, though they may mar and disguise the body.

I must mention another matter. The College will need, at once, books and an Apparatus. Two thousand dollars would not be too much to devote to this purpose and for this object I appeal to the ladies. If the sisterhood and female friends of education in every Church in the State, would just organize themselves into committees to collect for this purpose, the necessary Apparatus and books could be had in a month. Sisters in Christ, here is an opportunity to do good for the rising generation. Who will lead off? And let us not simply have your active aid, but your warmest, sincerest prayers. It is a time to pray. There is a God who sways the sceptre of universal empire, but he will hear the prayers of those who call upon him.

JOSEPH WALKER.

P. S.—I will add also, that Marion continues to be remarkably healthy, and the schools here have all opened finely. With the exception of the Howard disaster, every thing has been propitious. The Jenson has opened with one hundred and ninety young ladies, who are all well, happy, and well cared for. The assiduous attention for their comfort and protection, of the worthy Principal and those associated with him will continue to be, as heretofore, most cheerfully bestowed.

J. W.

For the South Western Baptist.

HOWARD COLLEGE.

The Committee appointed to prepare a statement of facts respecting the burning of the building of Howard College, on the night of the 15th inst., and the prospect of its reconstruction, and to investigate the origin of the fire, submit the following:

The conflagration occurred about midnight. When the fire was first discovered by the students, the passages and stairways of the building were impassable on account of the flames and smoke, and they were driven to attempt an escape by leaping hurriedly from the windows. One life has been lost, that of the College servant who died on the following day of injuries received from the fire during his efforts to awake the students to a knowledge of their perilous condition.

Six students received injuries from burns and by leaping from the windows of the building which for a time rendered their cases precarious, but they are now believed to be out of danger.

One Professor, the Tutor and ten students received injuries from the same cause, which, though serious, are such that they will speedily recover.

The remaining seven students in the building were all slightly hurt, but are now able to resume their duties.

The friends of all the injured were promptly informed of their situation, and parents or guardians receiving no such information, may feel assured of the safety of their sons and wards.

The building is a total loss. All the Chemical and Philosophical Apparatus, the Cabinet, the Libraries of the College and the Library Societies, the private Libraries of the President and Professors are utterly destroyed.

The notes given for endowment of the College and the papers relating to its monetary affairs were all saved, but so great was the demand for aid to save life and relieve the sufferers, that no efforts could be made to rescue property of minor importance.

The fire appears to have originated either about the staircase of the basement or that of the first story of the building, the one staircase being immediately over the other, but from what cause the committee are unable, after the most thorough investigation they could give the subject, to come to any conclusion.

The exercises of the Institution are to be resumed at once, the Trustees having made suitable arrangements for that purpose.

This great loss will be speedily repaired. Large subscriptions for rebuilding the College have already been made in Marion and vicinity, and there is no doubt but the amount will, in a short time, be greatly increased.

A. B. GOODHUE.

L. A. WEISSINGER.

J. H. LEE.

N. K. DAVIS.

MARION, Oct. 18, 1854.

For the South Western Baptist.

Election.

Brethren Editors:

I agree with your correspondent "Inquirer," that the doctrine of Election, as taught in the Bible, is very imperfectly understood; and according to the expressed wish of some of our brethren, never can be much better understood.

If investigation should be stopped, because some Theologians in past ages, and even some in the present, have had bitter revivings upon it; and therefore, we are not to "search the Scriptures" for a correct understanding of them, because others have stumbled and disagreed. In this age of progress, is every thing to advance, but the knowledge of God's blessed word? Are we to remain stationary in theology, whilst the children are memorizing the Bible? Have we arrived to such perfection in doctrine, as to cut off all future investigation and advancement in the understanding of the Scriptures of truth? "I trow not." We must search and dig, and dig deep, and search, as for hid treasure, if ever we get much of the

gold which perishes not. I will make one more preliminary remark. To obtain a correct understanding of Scripture, a proper discrimination must be kept in the mind, between the persons, who are writing or speaking, and those who are listening, and who are being instructed. Thus, there are many things applicable to the Apostles, which are not so to Christians in general; neither to the ministry. Suppose a preacher should have the temerity, or arrogance, to appropriate the following passages to himself. Matt. 10:8—15, Mark 16:17—20, Luke 10:17—24, John 15:16. What would be the result? Think you that he would fare as well as Paul did, when he shook the viper from his hand into the fire? This principle of interpretation is applicable to the first chapter of Ephesians; where Paul personates himself, and his fellow Apostles, to the twelfth verse; from thence he addresses himself to the brethren of Ephesus. Should this discrimination be kept up in this chapter, and such like places, the interpretation of them would comparatively easy.

We will now proceed, from the request of "Inquirer," to give the best interpretation we can of Rom. 8:29—30. The words *Predestinate* and *Predestinated* are only found three times in the Bible; and twice with the above rule of interpretation, must inevitably mean the Apostles. Eph. 1:5 and 11. This appropriation of these words reduce them to a unit; and as they are used twice to one particular meaning; is there not much reason to believe that the word used the third time in the passage under consideration, means exactly what they mean in the first chapter of Ephesians? Besides, look at the same distinction made in the 23d verse of this 8th chapter, "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, &c." Thus the writer keeps up the leading idea of the Apostles, to the end of the chapter. I think it would be a hard stretch of interpretation, to make a general application of this chapter, from verse 23, to Christians in the mass. What would be done with the 36th verse? "As it is written, For they sake we are killed all the day long; we are accounted as sheep for the slaughter." Look at a corresponding passage in Matt. 10:16. "Behold, I send you forth as sheep in the midst of wolves;" For a better understanding and a clearer affirmation of the above exposition, let us take a glance at the scheme of redemption as revealed to us in the Bible. The Father designs, the Son undertakes. For four thousand years the Father spoke through the Patriarchs and Prophets; at the end of which time he spoke through his Son. His Son associates with himself a select number of men, whom he named Apostles. Upon these he bestowed special qualifications. Matt. 10:8. "Heal the sick, cleanse the lepers, raise the dead, cast out devils," &c., &c. Acts chapter 1:8. "But ye shall receive power after that the Holy Ghost is come upon you," &c., &c. Acts 2d chapter, 4th verse. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts, chapter 3:6. "In the name of Jesus Christ of Nazareth, rise up and walk." He also gave them delegated powers. Matt. 16:19, 28:18—20, Mark 16:15, 16:2 Cor. 5:20, to propose certain conditions to the human family, to the obedience of which, they gave an assurance, that they should be accepted of the Father, through the Name and for the sake of his Son. As an evidence of the truth of their proclamation, the Holy Ghost, was sent down to confirm their words, with signs and wonders, and divers miracles. Mark 16:20, Acts 2:43, 8:12, 8:13, and 14:3. Thus endowed, Matt. 19:28, they went forth, under Divine authority and their words and laws were of equal force, as those of the Savior himself. These men were *foreknown, predestinated and elected* to be associated with Christ, to fulfill his Father's will, in presenting a plan of salvation, for the recovery of lost man. They were "called," even by name. Matt. 10:2—4, 13:18—22, Rom. 1:1. "Who also justified," will explain this word by the same word as used in reference to Christ, 1st Tim. 3:16. "He was justified in the Spirit." That is, the Spirit bore testimony to his words and acts. Matt. 3:16, 17. His Father also, 17:5. "There was a Divine approval of all his conduct; and the Spirit finally justified him by taking of the things of Christ, and shewing them to his Apostles. In the same manner were the Apostles justified, by the attestation of the Spirit to the words which they uttered. First Tim. chapter 1:5, Matt. 10:20. There was a power which followed their preaching, which could be accounted for in no other way than through the justification, or demonstration of the Spirit. It was a spirit of power and of truth; which their adversaries were not able "to gainsay or resist." Luke 21:15.

In harmony with the above exposition, it cannot be expected that I should carry the latter clause, "them he also glorified," into Heaven for its meaning. No! I have long since adopted this principle of interpretation. Never to take a passage into Heaven for its exposition as long as I can find a place on earth for it big enough to set my feet upon. There are so many passages declarative of Jesus being "glorified" on earth, that it is only necessary to present a few of them. Luke 4:15, 7:16, 13:13, John 11:4, 12:28, 28—he was peculiarly glorified at his death by the many signs which demonstrated him to be the Son of God. Like their Master the Apostles were glorified on earth; by being "called" and set apart for the Master's use; by doing God's will; by doing the works of Christ; by healing the lame; by raising the dead; and dying themselves for the same.

Thus, in reality with Christ the Apostles were glorified on earth by the signal displays of God's power towards them; and in making them more illustrious than all the sons of men. Inquirer will perceive that if the above exposition be correct, his questions are all answered.

O. WELCH.

The personal election of Jacob, in preference to Esau was a tough case, and the brother made bungling work of it, he entirely disregarded the context, and after all, was not a little puzzled to reconcile the terms with his theory.

But that it includes the whole truth upon the doctrine of election is not conceded. Indeed it was impossible for the brother by a rule of investigation so partial and defective, to arrive at the truth upon the subject. For he seized upon the words *Elected, Election*, and where neither of these words were to be found, there was to him no election; however conclusive the doctrine might be proved by other accompanying terms of the same import and signification. By this partial rule of investigation, the most prolific source of testimony to the doctrine in question was at once precluded; still the terms retained were not on all occasions friendly to the brother's views.

The personal election of Jacob, in preference to Esau was a tough case, and the brother made bungling work of it, he entirely disregarded the context, and after all, was not a little puzzled to reconcile the terms with his theory.

But whether the election of Jacob, had reference to the eternal state, to the head of the nation, or to both (as I opine) is immaterial, the principle is the same, for it was personal, and predicated not upon any anterior works

Death of Dr. John L. Waller of Ky.

The last Western Recorder bearing date of 17th inst. announces the death of its editor as follows:

"We stop the press to announce that John L. Waller is no more. He died this (Tuesday) evening at 3 o'clock. Overwhelmed with this sad and sudden calamity, we can add no more." Dr. Waller was a distinguished man and an able writer and his loss will be severely felt.

For the South Western Baptist.

Election.

Brethren Editors:

The rejoinder of Bro. Welch which appeared sometime past in the 17th and 18th numbers of the Baptist, would have been noticed at an earlier day, but for sickness and various other hindrances beyond my control.

Truly, Bro. W. entered the arena of discussion with a good spirit, and in a becoming manner acknowledged his dependence upon the sacred oracles, to "guide his footsteps," in search of truth upon the doctrine of election.—But alas! for human nature, it presently gained the ascendancy—the good brother lost his balance, and before the conclusion of his first lecture he indulged a vein of levity by becoming a man of God in search of divine truth. I allude to the laugh, he was disposed to excite at my expense, from the fact of my showing but one foot upon my platform. Sporting with sacred things may perhaps elicit the applause of light minds, but men of sober thought will never be convinced by a laugh however loud or long, that God had no purpose to effect by the death of his Son.

That God had a purpose with regard to the salvation of sinners both Jew and Gentile, and that this purpose was eternal, I referred for proof to Eph. 3:8—11, and parallel passages. My language upon this point was definite, still the brother perverted my meaning and endeavored to make the impression upon the "courtroom reader," that I intended these references as my "best effort for proof," of my whole platform. I also proved by the same references, that it was the eternal purpose of God, to make the Gentiles fellow heirs with the Jews in the "riches of Christ." But with this fact before him, he assumed for me a different opinion, and then called upon the Theologians of two continents to prove it false. I am aware that the brother is good humored even to a fault, hence I can make allowance and forgive his laugh, but if he purposely assumed for me a false position, and built an opponent of straw, merely to show with what dexterity he could pull it to pieces, I shall claim an apology.

After demolishing this imaginary antagonist, the brother fancied the battle fought—the victory won, and exultingly exclaimed "What becomes of Bro. W.'s platform?" Not even a broken fragment of his platform remains.—True, confident assertion, may suffice for argument with shallow minds, but to those, who estimate argument according to the weight of testimony, it must be obvious that not even a pin or pivot, of my "platform," has yet been moved by anything contained in the letters of Bro. W.

The brother also did me injustice, when he complained that I was disposed to push him upon a platform, which was frail and unsafe, for I said, "I then and I am now, I still, have him and Bro. Williams, stand side by side with me, upon the good old Bible Baptist platform of salvation by grace. But as they have rejected this, they must of necessity fall upon the opposite uncertain system of salvation by works. These two systems cover all the ground, there is no land beyond, nor any between, neither will they mix, hence salvation of necessity must either be wholly of grace or wholly of works."

At the close of each letter Bro. W. professed to define his position, but he was too latitudinarian for any man in Christendom certainly to locate him. In the former he claimed to stand upon the "foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," and in the latter upon the "Scriptures with a fair common sense interpretation of them." Now Bro. W. must be aware that all denominations, however diversified in principle and practice, nevertheless claim (Universally not excepted) his foundation, and like him, appeal to the "Scriptures with (what they term) a fair common sense interpretation of them," to sustain their heterogeneous and opposite theories.

adapted to wound the feelings of a large number of our best ministers.

Secondly, it will have a tendency to increase a most injurious prejudice which prevails to a large extent in the country; which prejudice needs rather to be assuaged.

Thirdly, the wholesale denunciation, contained in the article, is erroneous in principle.

1. Quite a number of the most pious, intelligent and useful of our Baptist ministers, almost habitually read their sermons. We could mention names, which would command the highest respect in any community, where piety, learning and devotion to the work are appreciated, as qualifications for the ministry. These men are, collectively, the most intelligent and cultivated ministers of our denomination. And they are men not only of high intellectual culture, but of refined sensibility. To such men, the sneer which pervades the following sentence, must appear unkind, to say the least of it:

"But then the periods are so handsomely rounded, the minister looks so interesting with his eyes fixed upon his manuscript, and his hands fall so gracefully around him, while he is going through his set of recitations," &c.

We might adopt the style of the editor in reply, but we feel pained rather than irritated, and instead of the taunting retort, we are content, here, to enter our protest.

2. There is life in the country a deep-seated prejudice against the reading of sermons; which in almost all instances extends to the minister himself. Now, by this pondering to this feeling, our paper encourages those who oppose the practice in question, and is thus instrumental in curtailing the usefulness of those who adopt it. Admitting, for the present, the inexpediency of reading sermons, there are many who, having become habituated to it, are unable to abandon it. Would it be proper to force such men to retire from the ministry? Is it right to foster that spirit among our brethren, which prompts them to "give the cold shoulder," to some of our best ministers, when they come among them, or to hang their heads or leave the house when such a one rises? Besides, it is no uncommon thing among the violent opponents of this practice to utter harsh insinuations of plagiarism. Now, we know this to be the suggestion of ignorance or malice, but it might be a serious question to be pondered, whether, by such public expression, the reputation of an honest and pious minister is not jeopardized.

3. But we object seriously to this sweeping condemnation of this mode of preaching, without any kind of qualification or exception. The editor remarks, "We cannot lend our sanction to a practice, which in our humble opinion is wrong in principle and practice." Here let us not be misunderstood. We neither oppose extemporaneous preaching, nor give preference to the reading of sermons. Our object is to vindicate the practice, from the absurd insinuations which have been cast against it, and to show it to be beneficial in many instances.

The author of the article in question, insinuates that reading a sermon is not preaching. We are commanded, he says, to preach (not read) the word. We will not accuse him of designing to impose on the ignorant, but will rather place him on the other horn of the dilemma, and will proceed to enlighten him a little. The word preach (the transitive verb) signifies to announce publicly, to proclaim; as when Christ says, "What ye hear in the ear, that preach ye on the housetops." Whether the reading of a sermon is a preaching, or a reading, is a question, and not a leave the candid reader to judge.

The exact point of the copy-book, "while we confess ourselves utterly unable to ferret, whether the editor fancies a resemblance in the exterior of his old manuscripts" to the copy-book of school day memory, in which he learned the art of penmanship, or, as a friend suggests, whether, in this covert manner, he intends to convey the idea that those who read their manuscripts in the pulpit, "copy" their sermons, or plagiarize, we know not; though the former is as possible, as the latter charge is unjust.

Again, he compares the "copy book" to "the veil which Moses put over his face, to keep the people from beholding the glory" which beamed from his countenance. Now we opine that this is entirely gratuitous. Many persons prefer to hear the reading of a discourse to either extemporaneous ranting, or memoriter recitations. The clear style close chain of argumentation of a well written discourse, produce a more striking and lasting effect, upon them, than the loose rambling of an impromptu sermon, which rather confuses than instructs them. As for those who oppose the method under discussion, prejudice is the "veil," and not the reading. If this were removed, they would be enabled to see "glory" where now is dullness and wonderful excellence, where now is dryness. Then we would advise the editor, the next time he gets into so unfortunate a predicament as to be "compelled to sit upon a hard bench and hear such a sermon droned through from beginning to end," that he pull down this "veil" which he has suspended between himself and the sermon, and instead of thinking about the "hard bench" or the manner of the preacher, endeavor to give attention to the solid matter of the discourse.

But, says the editor with a dogmatic, concluding flourish, "let him indulge in reading dry sermons, and he may expect to have, let it suffice; 2d, no hearers at all; 3d, lose his salary besides, and 4th, do no good." Here is a concatenation of direful consequences indeed! If all his hearers forsake him, he would be, we suppose, likely to lose his salary, and the chance for doing good would be rendered "beautifully less," but we think dry sermons, whether read, recited from memory or delivered impromptu, are equally impeded; and the most irksome of all preachers, is he who, having neither studied nor written, impudently presumes to palm off crude, disconnected, rambling harangues on an intelligent audience.

But we proceed to show that "reading sermons" has not only been productive of much good, but is often necessary. One of the most extensive and powerful revivals we have ever had the good fortune to witness—a season peculiarly dear and memorable to the writer, who was then led to indulge a hope in Christ—originated under the ministrations of one of these habitual readers. And it is well known that some of the most eminent revivalists, such as Edwards and Davis, wrote and read their sermons.

There are quite a number of men of profound intellect and ardent piety, who have no talent for extemporaneous preaching. They must write

their sermons, or abstain entirely from preaching. The writer knows most pious and intellectual minister (not new in our State) who is awkward in conversation, and who, in the attempt to make a public announcement, or present an opinion in a deliberative assembly, stammers and blunders in such a manner, as to attract general attention, and when he sits down, frequently leaves his hearers in doubt as to the drift of his remarks. Now it may be said, that he has no gift and ought not to preach. But he reads in a clear, impressive manner, the most perspicuous, elegant and forcible discourses and has served, for years, an intelligent Church, with which we are acquainted, to their spiritual edification, while, it is believed, a number of souls were converted through his instrumentality.

Others, we know, who are embarrassed, in the attempt to preach without manuscript, but whose sermons are highly acceptable and edifying to those who have cast aside the "veil" of prejudice, which keeps them from beholding the beauty and "glory" of divine truth, presented as it ought to be, in a dignified and respectable manner.

But it may be said, "We do not object to studying or even writing sermons; only let the minister stand untrammelled by a manuscript in the pulpit." Then you would impose upon him the Herculean task of writing out and memorizing two, if not more, discourses a week, occupying for thirty minutes to an hour in the delivery; to which all the other varied and exhausting, and often harassing duties of a pastor are to be added. Such labor would, in a few years, underrmine the physical constitution of the most robust, though he possessed the memory of Theocleustes. What an exaction, then, upon a feeble minister, whose memory, naturally not tenacious, has been cultivated less than his reasoning powers! This, so far from "recreation" would be "study and toil," to which the labors of the editor of a weekly newspaper are as a drop in the bucket. Surely, such men ought to be "paid handsomely," if, indeed, the "laborer is worthy of his hire."

But suppose the minister attempts, and succeeds in surmounting all these obstacles, there are times when he will be obliged to resort to his manuscript. He may be called on suddenly to preach, without time to prepare himself in the manner suggested. In such a case, he is reduced to the alternative, to make an extemporaneous effort, or to read his manuscript. At the late session of the Tuskegee Association, a visiting brother was requested at a very short notice, to occupy the pulpit before a dense throng of intelligent auditors. He adopted the only wise course left him, and read his sermon. We say the only wise course left him, for had he attempted to preach without notes, it probably would have been a desultory, labored effort, without profit and without instruction.

We conclude with a remark concerning the spirit of the editorial under review. We do not believe the editor wrote with the design of wounding the feelings of his brethren. We presume it was designed so to satirize the practice of reading sermons, as to induce those who pursue this method to abandon it. It is no easy task to succeed in this style of writing. We think the editor, in attempting to ridicule severely has descended into personalities sometimes bordering on vulgarity. We hope he will select a subject more deserving of the lash in future, and that his next satire may be more successful.

VARRO.

GENERAL NEWS.

Our New Advertisements.

JAMES GRIFFITH—Land for sale. STEWART, GRAY & Co.—From a long acquaintance with these gentlemen, we can fully recommend them to the confidence of the public.

M. W. PHILIPS—Whoever wants Cotton Seeds, send up. Mr. P. is a skillful farmer. A. A. BUCKLEW—See his notice. B. STAMPS—This advertisement should have appeared earlier, but was accidentally overlooked.

A. C. MCINTYRE is welcomed back to our town. See his new advertisement. See the advertisement of the LaPlace Female Institute.

The Health of Tuskegee. We learn that a rumor has reached some remote neighborhoods that a case of yellow fever had occurred in this place. We have heard of none, and can assure our readers that Tuskegee is as healthy as ever.

The Cotton Market. CHARLESTON, Oct. 19.—From 7 3/4 to 10 1/4, extremes, with an upward tendency. NEW ORLEANS, Oct. 20.—Good middling 9 1/4c, tendency up.

COLUMBUS, Oct. 21.—Good middling 8 3/4c, MONTGOMERY.—Price about the same as Columbus. The last papers have not come to hand.

The Liverpool Market shows an advance of 1-8 penny, about 1-4 cent, previous to the sailing of the Baltic. This will doubtless cause a corresponding advance in our home markets. Consols in London 96 1/2.

The Africa three days later than the Baltic reports the price of cotton unchanged during that time.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 6, No. 26.

Letters received and business attended to: Post Master at Arbacochee, Rev. Thos. M. Harbin, W. B. Wall, Edmund Wood, his explanation is satisfactory, W. W. Lindsay, A. A. Bucklew, W. H. Stanton, P. M. Letters received containing remittances:

Letters received containing remittances for: Mrs. Quinlan for Mrs. Susan Gore, Nathan Y. Hunter for Abner Webb, John D. Williams for Wm. B. Stock, Rev. C. J. Crews, Rev. B. B. Smith for J. M. Martin, O. R. Ingraham, W. P. Green, William M. Gains David Gordon for Francis L. Johnson, William S. May, Daniel S. Miller and Miss Lucy C. Gordon, Rev. B. B. Smith is credited to Vol. 7, No. 45, Miss Lucy C. Gordon is credited to Vol. 7, No. 26.

Club by G. Williams, Jr., Farmersville: G. Williams, Jr., Levi Bean, Wiley Gilmer, John Bean, W. J. Williams, M. C. Tillery. All paid to Vol. 7, No. 26, \$22 00 for J. J. Cumble. Thanks to Bro. W. for his favor.

RECEIPT LIST.

Brothers making remittances for subscription and not finding them reported in due time will please inform us.

Paid to Vol.	No.	Am't.
J. H. Lockhart,	7	26 00
W. W. Sheppard,	7	26 00
Mrs. J. Jane Gayden,	7	25 00
Mrs. Susan Gore,	7	25 00
W. W. Battle,	7	34 00
Mrs. A. B. Sandford,	7	25 00
Jesse G. Thomas,	7	15 25
W. B. Stock,	7	27 00
C. J. Crews,	7	26 00
Jas. M. Martin,	7	26 00
Robert M. Martin,	7	26 00
O. R. Ingraham,	7	26 00
William P. Green,	7	26 00
William M. Gains,	7	26 00
Francis S. Johnson,	7	26 00
William S. May,	7	26 00
Daniel L. Miller,	7	26 00
Abner Webb,	7	25 00
Levi Bean,	7	26 00
Wiley Gilmer,	7	26 00
John Bean,	7	26 00
Rev. J. J. Cumble,	7	25 00
C. Love,	7	23 00
W. J. Williams,	7	26 00
John Leverett,	7	11 20 00

OBITUARY.

Departed this life in Chambers county, Ala., on the 13th instant, of feebility, an infant the daughter of CHARLES T. and NANCY CALLAWAY, aged about 14 months.

Weep not parents for your child is now at rest. But pray for grace that you may stand with it among the blessed. F. C.

The Mississippi Baptist Convention.

Will hold its next Annual Session with the Baptist Church in Hernando, Desoto County, on Thursday before the 3d. Lord's day in November. Ten dollars contributed for any of the great objects of benevolence, will entitle the Church, Society or individual contributor, to one delegate.

NOTICE TO TEACHERS.

THE Trustees of the LaFayette Female College and the LaFayette Baptist Male Institute, desire to secure the services of competent Principals to take charge of each of these institutions in January, 1855. These Schools are located in a beautiful and healthy town, and most favorably situated for building up schools of a high order. Applicants will please send their testimonials to the undersigned as soon as convenient. BRITTON STAMPS, LaFayette, Ala., Oct. 30, 1854.

A New Association.

A Convention of Churches will be held at the Baptist Church at Euflata on Saturday before the 2nd Sabbath in November next for the purpose of organizing a new Association. Sept. 17, 1854.

H. G. FARRELL'S CELEBRATED ARABIAN LINIMENT.

Is well known to possess the most wonderfully healing, penetrating, and stimulating properties, and by its promptness in effecting cures, has previously had resisted all other medicines, administered by the most scientific physicians. It stimulates the absorbents to increased action, and thus enables nature to throw off disease—it penetrates to the bones, adding strength and activity to the muscles—it is powerfully anodyne and has a powerful effect in relieving the most distressing neuralgic irritation, producing a delightful pleasurable sensation through the whole frame. Owing to its remarkable antiseptic properties, it purifies and neutralizes that poisonous, corrosive principle which renders old ulcers so difficult to heal; it therefore is a most valuable remedy in all cases of Ulcers, Rheumatism, Sprains, Lameness, Stiff Joints, Lacerations, and in fact all complaints involving the muscular system. It has cured cases of Rheumatism, of twenty to thirty years standing, and affections of the Spine wherein the entire spinal column was so crooked and distorted, that the patient could not walk or stand without artificial support. Of Pains in the Neck, Stiff Neck, Pain in the chest it never fails to give relief in the severe coughs and colds, Consumption, Asthma and Colds. It heals wounds speedily—will cure Scalds, Burns, etc. Planters and Farmers will find it a most valuable medicine to be applied to Horses and Cattle for Sprains, Bruises, Lameness, Stiff Joints, Swells, Dry Shoulder, Wounds, Burns, Splints, Chafes or Galls, Hardened Knots on the flesh, etc.

Look out for Counterfeits! The public are cautioned against another counterfeit, which has lately made its appearance, called W. B. Farrell's Arabian Liniment, the most dangerous of all counterfeits, because it has the name of Farrell, which will buy it in good faith, without the knowledge that a counterfeit exists, and they will perhaps only discover their error when the spurious mixture has wrought its evil effects.

The genuine article is manufactured only by H. G. Farrell, sole inventor and proprietor, and wholesale druggist, No. 17 Main street, Peoria, Illinois, to whom all applications for Agencies must be addressed. Be sure you get it with the letters H. G. Farrell & Co., thus—H. G. FARRELL & Co.—and his signature on the wrapper, all others are counterfeits.

For sale by Legrand & Jones, Tuskegee; Messrs Cunningham & Cole, Montgomery; Duprey & Hannon, Nottulsa; Greene & Phillips, Leachapoke and by regularly authorized agents throughout the United States. Price 25 and 50 cents, and \$1 per bottle. Agents Wanted in every town, village and hamlet in the United States, in which one is not already established. Address H. G. Farrell as above accompanied with good references as to character, responsibility, &c. oct12-24

SECURE THE SHADOW.

A. O. MCINTYRE, DAGUERREAN ARTIST.

HAS arrived in Tuskegee and re-opened his SKY-LIGHT GALLERY, and is now exhibiting the most beautiful style of the Art. Early calls are advisable as he will remain but a short time. October 26, 1854.

THE LA PLACE MALE AND FEMALE COLLEGIATE INSTITUTE.

WILL open for the reception of pupils, November 15th. The friends and patrons of Education generally are respectfully invited to give their co-operation, as no pains will be spared to render ample satisfaction. A thorough course of study and discipline will be adopted, calculated to insure a practical, useful and moral training. There will be employed a competent Assistant in the Literary Department. As well as a competent Music Teachers. Amateurs of Music are earnestly solicited to give their aid.

TERMS FOR FIVE MONTHS: Spelling, Reading, Writing, Primary Arithmetic, Geography, &c. \$4 00 Arithmetic, Grammar, Geography and History, with Declamation and Composition 15 00 Latin, Greek, Mathematics and Sciences. 20 00 H. P. SMITH, Principal.

October 26, 1854.

RECEIVED THIS DAY BY POMROY & GREGORY,

1st of Plauter's Lina. J. B. Coats

July 13.

Election Notices.

We are authorized to announce SAMPSON LANIER as a candidate for Probate Judge of Macon county, at the election in May 1855.

We are authorized to announce SPENCE M. GRAYSON, Esq., as a candidate for Probate Judge of Macon county, at the election in May 1855.

We are authorized to announce the name of ABNER A. BUCKLEW, as a candidate for the office of Tax Assessor for Macon county, at the election in August next.

TO SCHOOL TEACHERS, MALE AND FEMALE IN THE OLD STATES.

Persons desirous of securing eligible locations in Texas as Teachers, are invited to correspond with the subscriber, who possesses much information as to the various locations of the State. All communications pre-paid, will receive prompt attention.

JAMES BURKE, Houston, Texas.

Plantation for Sale.

THE subscriber offers for sale his plantation in Macon county, containing three hundred and ten acres of land, tolerably good improvements, a good gin house, gin and press, all in good order. Terms accommodating to any one wishing to purchase. Stock of cattle, sheep and hogs, and provisions of all kinds, can be bought on the premises, at the price for cash. Terms held at here, a bargain can be had by immediate application. Possession given when required.

JAMES GRIFFITH, Oct. 19—21.

TO COTTON PLANTERS.

WE understand that it has been reported through some sections of country, that we had discontinued our business. This we beg to say, is false, and we are prepared to send the Cotton of our friends and patrons as usual, and to sell them Groceries on accommodating terms and at low prices.

It is further rumored that we charged thirty cents per bale, additional to our usual rates, for weighing cotton; this we pronounce utterly false. Our rates of weighing, marking and storage are as usual. We assure those who patronize us, that no one under any circumstances has access to any cotton placed in our house, unless they present our receipts for it, or bring an order from the owner. STEWART, GRAY & CO., Columbus, Oct. 7th, 1854—41.

Cotton Seed for Sale.

I WILL save with care a small quantity of Cotton Seed in the month of September, with the view of supplying, particularly, those whom I could not spare seed to for the past two years. They shall be so sown as to ensure not being lost when the bulk is sold.

I will also select from the field doubly as much as I wish for planting, that those who desire such seed as I plant (to select from each succeeding year) can have them.

I plant Banana (Pomegranate), Silk, Sugar, and 100 seeds, Blanchard and Cardenas—the latter is the last year, "out Herodias." Pomegranate, so the papers say, (I will not deny, nor say Cardenas is the thing, I thought so, because I saw a party who had a Pomegranate for \$5 and \$10, which they could get the same seed by name of Banana at \$1—made an enemy of my friend—, and did no good either.) Blanchard seed is from product that is in New Orleans at 12c, so a number of respectable friends assure me—I saw an account of such. Selected seed I will sell at \$4 per bushel, or \$20 per sack of five bushels, (125 lbs.) delivered at Edwards Depot. Other seed at \$1 or \$5, as above. Address, M. W. PHILIPS, Editor, Mrs. M. W. PHILIPS, Editor, Mrs. M. W. PHILIPS, Editor, Mrs. M. W. PHILIPS, Editor.

P. S.—I have selected Sugar-land from the field yearly, since 1810, and select yearly enough to keep up the purity from all other I plant.

Plantation matters have pressed on me so much for two years that I could not lose the time to select more than for plantation, or lose time in scuffling and drying more cost of time, with a full crop and improvements on hand, than sales will justify.

Oct. 19, 1854. 41

WHITE LEAD (in oil) just received a large supply, also Linseed Oil in proportion, which we offer low for cash. Call at the large Black Bottle. October 12, 1854. n24

COLD PRESSED CASTOR OIL, one cask

just received at the large Black Bottle. October 12, 1854. n24

Dry Goods at Cost.

DESIRING to close out our present stock in Tuskegee, we now offer for sale our large and well selected stock of dry goods, at the low rate of the original cost, with the simple addition of 10 per cent, to cover the necessary expenses of transportation. Our stock consists of a great variety of Staple and Fancy Dry Goods, including a selected variety of Kerosene, Tissues, Jeans, Domestic, Calicoes, Blankets, Berages, Muslins, Silks, Laces, Ribbons, Shawls, Hosiery, Handkerchiefs, &c., &c. Also, Ready-made clothing, Hats and Caps, Boots and Shoes, Hardware, Guns, Druggs and Medicines, Crockery Ware, Glass Ware, Cutlery, Books, Stationery, &c. Also, a small lot of articles usually kept in the Grocery line, which will be sold at a small advance upon the above rates.

Determining to sell out our entire stock as cheap as possible, we have the advantage of being old and valued customers, and to the people generally. All who want goods at a cheap rate will find it to their interest to call early and make their purchases of us.

Tuskegee, Ala., Oct. 2, 1854.

A. C. MCINTYRE, DAGUERREAN GALLERY.

Of Montgomery, Ala.

BEGS leave to announce to the citizens of Tuskegee, and vicinity that he is fitting up a SKY LIGHT GALLERY, over the store of Messrs GUNN & ANSLEY, where in a few days he will be prepared to furnish Daguerreotype Likenesses in the most beautiful style of the ART. A beautiful assortment of frames and cases on hand of every style, also a fine assortment of Jewelry for Daguerreotypes, Lockets, Breastpins, Seal Rings, &c.

The public are invited to examine specimens.

DAGUERREAN GALLERY.

J. S. PARKS, Practical Artist, has fitted up a room over Campbell & Gwin's, Furniture Store, and is prepared to take pictures in the finest style of the Art. Tuskegee, June 15 1854—16.

LIVERY & SALE STABLE.

Minutes of Conventions, A CLERGYMAN has provided the means for securing the Premium Essay, "The Divine Law of Benevolence," 112 pages, post-paid, to every Pastor in the U. States and Canada. In order that the Ministers of the Baptist Denomination may share in this distribution and take part in the great movement for the increase of systematic benevolence, the Clerks of State Conventions are requested to forward copies of their minutes for 1854, to THE AMERICAN TRACT SOCIETY, 150 Nassau street, New York. Baptist papers will please copy.

For Sale.

OUR SPLENDID BRICK STORE HOUSE in Tuskegee, now occupied by the Messrs S. B. BELL & LANIER. August 16, 1854.

SOUTHERN MARKETS.

In the following scale we give to our readers a statement of the prices of all the leading articles of consumption, as those prices range in cities where they feel the greatest interest.

The scale is corrected weekly and the date standing at the head of the scale is the date of the latest quotations. These quotations are generally set down as the prices of the best articles of the kind in market, and as near as we are capable of judging, the same quality is quoted in each market. The scale is made out from the most reliable newspaper reports, N. Orleans, Mobile and Montgomery show the range of prices sufficiently for the western markets, and Charleston for the eastern. Other markets in the south will be found to vary but little from these.

SEPTEMBER 7, 1854.

	N. Orleans	Mobile	Montgomery	Charleston
Flour pr. 100	\$9 00	10 50	11 00	9 50
Corn pr. bushel	38	55	71	00
Oats pr. bushel	38	55	71	00
Rice pr. 100	5	6	4	4
Coffee (Rio) pr. 100	10	11	12	11
Sugar brown, N. O.	43	45	74	54
Bacon (hams)	10	11	14	12
" (shoulders)	53	6	73	71
Lard (in kegs)	11	12	13	11
Molasses, N. O.	12	13	25	25
" Cuba	14	15	17	10
Salt (saler) (Kentucky)	1 40	1 15	1 75	1 10
Bagging (Kentucky)	15	16	17	10
" Dundee	12	13	14	14
" Gunny	12	13	14	14
" India	14	15	16	11
Rope, (western)	9	9	11	11
other kind	11	11	11	11
Candles (perm.)	22	23	23	23
" start	22	23	23	23
Nails (cut) per 100	8	8	8	8
Soap (yellow)	11 50	13 00	15 50	8
Pork (mess) pr. 100	11 50	12 50	12 50	8

DRUGS! DRUGS!!

FRESH arrivals of Drugs, Medicines, Fancy Notions, &c., &c., at the sign of the large Black Bottle.

STEWART & JONES are now receiving their full stock of Pure and Unadulterated Medicines, which they offer to their friends and customers on the most liberal terms.

To country physicians we solicit their orders and assure them we can do so well by them as any house of the kind in the South. Send us your orders, all we ask is a fair trial.

Auburn Water Cure.

THE Establishment, located in the pleasant and healthy town of Auburn, Macon county, being on the Montgomery and West Point Railroad, is convenient of access from both East and West.

To invalids, all the facilities of thorough treatment, together with the personal attention of the physicians are offered. Our treatment is purely hydropathic. The Water Cure, with its natural adjuncts a pure diet, air, exercise, cleanliness and genial associations, has cured diseases that have seemed past all hope. All diseases are treated by us and where a radical cure cannot be performed great alleviation may be given. In female diseases, Water Cure has proved successful, where all other means have failed.

For particulars address, DR. WM. G. REED, Auburn, Macon Co., Ala. August 10, 1854—1y.

BAPTIST STATISTICS.

I can present the Baptist of Ala. with the first perfect census of the denomination hereof in the state, if I had the minutes of following Associations for 1853.

Autauga, Bethlehem, Cahaba, Canaan, Central (Sampter), Liberty (East), North River and Pine Bluff.

Will not the clerks of the above associations, or any brother in them, send me a minute that the Southern Baptist Register for 1855, may contain the perfect Statistics of Ala., as well as the other Southern States?

