

# South Western Baptist.

EDITED BY SAMUEL HENDERSON & J. M. WATT, EDITORS.

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DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY & C.

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## ORIGINAL.

To those who do not take our paper.

We have from time to time appealed to our subscribers in various ways; we are now disposed to appeal to those who are not subscribers; and we respectfully ask all into whose hands this paper may fall to bring it before the eyes of persons to whom it is addressed and beg them to consider it well.

We respectfully invite you—friendly non-subscribers—to consider the following suggestions seriously and candidly, and decide for yourself whether it is not reasonable and proper that you should take our paper and thereby enable us to extend our sphere of usefulness further and at the same time secure for yourself a great religious benefit.

Are you a Christian? And does the cause of Christ lie nearer your heart than any other cause upon earth?

Our paper is devoted to the diffusion of knowledge for the promotion of this great and glorious cause. We present to our readers from time to time a selection of choice reading from the best writers of the present and of past ages, and of all the Christian denominations. We give illustrations of passages of Scripture as furnished by the researches and learning of men who are worthy of confidence. We furnish to our readers much information respecting the extension of the Gospel both in Christian and heathen lands. We present items of information upon education, temperance and other collateral subjects. We endeavor to give to our readers a good selection and pleasing variety of reading embracing subjects of interest in which all Christian denominations concur, wishing as we do to edify and instruct every one who reads our columns. Now can you willingly shut your eyes against all such light—close your ears against all such appeals, and wilfully continue ignorant of all that is going on in the religious world?—Is it a matter of indifference with you what new dogma may be inculcated at Rome—what delusive doctrine may be held at Salt Lake—or what new movement may take place in our own country? Is ignorance preferable to knowledge in reference to the great religious interests of the world? Is it necessary to know what is going on around a kingdom of the world; and yet be indifferent about the kingdom of Christ? We pray you to consider well the importance of keeping pace with the age in which you live. How can you do this if you refuse to avail yourselves of papers which are used as vehicles of knowledge?

Are you a Baptist? And can it be a matter of no consequence to you to know what is going on amongst the great Baptist family in the world? Is it a matter of no concern with you to know what Baptists are doing out of the bounds of your own neighborhood? Are you indifferent to their history, their doctrines, their trials, their struggles with every opposing influence? Do you feel no concern about the sufferings of Unken in Germany and other Baptists in other parts of the world? Do you believe that Baptists are Bible Christians, and are you too indifferent about the prevalence of their principles to take a religious paper costing only \$2 a year, and every week presenting something new and edifying? Are you content for other denominations to be in advance of you in knowledge, well fortified in their opinions, and leading the public mind, while you are indifferent to it all, for the sake of saving \$2 it may be, deprive yourself of a great deal of useful information?

Are you a parent? With children growing up around you, and trained up under your influence? Can you teach them when you are ignorant?—Can you qualify them to act wisely and properly in their religious course, while you keep from them the means of getting information? Many Scriptural illustrations are given and many instructions for youth are imparted in our columns which would make good and lasting impressions upon their youthful minds if they had access to them, but you refuse to furnish them. You save \$2 from the paper which is probably spent in extravagance or luxury. How much better would it be to curtail the expensiveness of living, than to shut up the door of religious information. Besides, your children live in an age of improvement, knowledge is increasing, and without access to religious reading they must fall behind their own mates, and behind the age in which they live. We endeavor to afford suitable instruction to all of every age from the child first hearing the name of Jesus and lying that hallowed name to the hoary-headed sire of fourscore years. In our columns all can find something worthy of reading, and we venture to say that no individual will read our paper without receiving benefit. Will you then deny yourself and your children the benefit which you would both derive for the small amount of two dollars?

Are you a Pedobaptist? Then here is instruction for you. You can find much that will edify you. Here you can gain much information about the views of the Baptists. Here you find your own opinions scrutinized, and your own errors exposed. Much information is imparted that would otherwise never reach you. And suppose you are not convinced by Baptist arguments? you become acquainted with the reasoning and the views of those who differ with you in opinion. If you refuse to take our paper, you will be ignorant of much that would improve you, your opinions may be ever so just or erroneous, but you will see perhaps no counteracting opinions to correct or modify your own. Aside however from all conflict of opinions, such a variety of useful reading will be given that will amply repay you for the cost of the subscription. You will find many precious truths held by you boldly vindicated and fully impressed upon you.

Are you an unconverted man? Our columns contain much that should interest you. You must feel concerned about the way of salvation. The doctrines of the Bible are necessary for faith, and you need all the information you can get to lead on to the cross of Christ. You too must feel interested in the religious reading which edifies and instructs others. You cannot be an indifferent spectator to the agitations that are going on in the Christian world. All that interests others ought to interest you, and we know that you are no idle spectator of passing events, then we invite your support by adding your name to our subscription list.

## The Ministers' and Deacons' Meeting at Tuskegee.

We give below the suggestions of Bro. G. H. for the consideration of all who may attend the meeting at this place in April. But we deem it proper to state that the object in view in calling that meeting was not to discuss questions of doctrine, Church polity and such like but to have a consultation and general interchange of views in reference to our own Domestic Missionary operations in the Tuskegee Association now going forward under the labors of Bro. F. Callaway. Bro. C. suggested the meeting first and it was concurred in by a number of brethren here; and hence the appointment was made. Since its announcement however Bro. Jesse A. Collins' suggestion has been considered also, and as the objects are mainly the same, it is now desired that all friendly to the object in view come up at that time, and let us hold a Mass Missionary meeting for the good of Zion at large but especially with reference to Missions Domestic, Foreign and Indian.

Bro. G. H. will perceive that there is a much higher and nobler object in view than to spend the time in mere levity and nonsense. We hope he will be with us to aid us by his counsel and to stir us up with his well known zeal in every good cause. Ems.

QUESTIONS FOR DISCUSSION.—Permit me brethren editors to propose for the discussion of the Ministers' and Deacons' meeting which is to meet in your city on Friday before the 5th Sabbath in April next the following queries.

Query 1st. What is covetousness in a Bible sense?

2d. Is covetousness, in a Bible sense, sin?

3d. If it be sin is it such a sin as will exclude the perpetrator from heaven?

4th. If it be such a sin as will exclude from heaven, has a Church the power to hold in fellowship the guilty individual?

5th. What ought to be done with a Church which fails to discipline members when it is notorious that some of them are living in the daily practice of covetousness? I am of the opinion that when a Convention of Baptists meet whether it be by Association or ministers' meeting they should have some good end in view, and what better ends can there be than to settle the above queries on Scripture principles, as the voluntary Convention of Baptists at La Fayette settled the liquor traffic and use, last year. If we meet merely to laugh and joke or to stir up an object which is personal or selfish or social, I can't see any good to grow out of it. Think of it. G. H.

From the Religious Herald.

**Southern Baptist Convention.** The next Biennial meeting will be held in Montgomery, Alabama, on the second Friday in May, 1855, with the Baptist Church of that place.

The Preacher of the Convention sermon, appointed at the last meeting, is the Rev. Wm. Hooper, of N. C.; alternate, Rev. A. D. Sears, of Ky.

Art. III. of the Constitution reads as follows.

"A Biennial Convention, shall consist of members, who contribute funds, and the system of representation and terms of membership shall be as follows, viz: An annual Contribution of one hundred dollars for two years next preceding the meeting, or the contribution of two hundred dollars at

any time within the said two years, shall entitle the contributor to one representative. An annual contribution of two hundred dollars as aforesaid shall entitle the contributor to two representatives; so for each additional one hundred dollars, an additional representative shall be allowed; Provided however, that when application shall be made for the first time by bodies or individuals to be admitted into the convention, one delegate shall be allowed for each one hundred dollars; and provided also that in case of great collateral Societies composed of representatives receiving contributions from different parts of the Country, the rates of representation shall be one delegate for every thousand dollars, annually contributed for two years as aforesaid; but the number of representatives shall never exceed five."

Newspapers circulating in the Southern and South Western States are requested to insert this notice.

A. K. ELLYSON.  
WM. CAREY CRANE.  
SECRETARIES.

## SELECTIONS.

### The Syllogisms of Keach.

THE REPLY.—Concluded.

#### The act of Baptism.

ARGUMENT 25. That cannot be Christ's true baptism wherein there is not, cannot be, a lively representation of the death, burial and resurrection of Jesus Christ, together with our death unto sin, and vivification to a new life; But in the ranting or sprinkling of an infant, there is not, cannot be, a lively representation of Christ's death, burial and resurrection, &c.

Therefore (in the ranting or sprinkling of an infant) there cannot be Christ's true baptism.

ARGUMENT 26. That pretended baptism which tends to frustrate the glorious end or design of Christ in his instituting of gospel baptism, and cannot answer it, is none of Christ's baptism; But the pretended baptism of infants tends to frustrate the glorious end or design of Christ, in his instituting of baptism, and cannot answer it; Therefore (the pretended baptism (sprinkling) of infants) is none of Christ's baptism.

The major will not be denied. As to the minor, all generally confess the end or design of Christ, in instituting the ordinance of baptism, was, in a lively figure, to represent his death, burial and resurrection, with the person's death unto sin and his rising again to walk in newness of life, who is baptized; as the sacrament of the supper was ordained to represent that his body was broken and his blood was shed. But that a lively figure of Christ's death, burial, and resurrection, appears in sprinkling a little water on the face, I see not; and as done to an infant, there can no death to sin, and rising again to walk in newness of life, be signified; and therefore Christ's design or end therein is frustrated.

ARGUMENT 27. If baptism be immersion, from the proper and genuine signification of the Greek word *baptizo*, as also those typical and metaphorical baptisms, and their spiritual signification thereof; then sprinkling cannot be Christ's true baptism.

But baptism is immersion, from the proper and genuine signification of the word *baptizo*, and also of those typical and metaphorical baptisms spoken of, and the spiritual signification thereof; Therefore sprinkling is not Christ's true baptism.

1. That the proper and general signification of the word *baptizo* is to dip, &c., we have proved, which is also confessed by the learned in that language.

2. The typical baptism was, first, that of the Red Sea, wherein the fathers were buried, as it were, unto Moses in the sea and under the cloud. *Paul's Annot.* on 1. Cor. x. 2. "Others," saith he, "more properly think that the apostle useth this term, in regard to the great analogy betwixt baptism, (as it was then used) the persons going down into the waters, and being dipped in them; and the Israelites going down into the sea, the great receptacle of water. Though the water at that time was gathered on heaps on either side of them, yet they seemed buried in the water, as persons in that age were when they were baptized." &c. The second was that of Noah's ark, 1 Peter, iii. 21. See Sir N. Knatchbull. "That the ark of Noah and baptism," saith he, "were both a type and figure of the resurrection, not the sign of the washing away of sin, though so taken metonymically, but a particular sign of the resurrection of Christ. Of this, baptism is a lively and emphatical figure; as also was the ark of Noah, out of which he returned as from a sepulchre to a new life.

3. Metaphorical baptism is that of the Spirit and of affliction. The first signifies not a sprinkling of the Spirit, but the great effusion of the Spirit, like that at Pentecost. Acts ii. 4, 5—'Shall be baptized, &c.' On which words *Carson* speaks thus: (see *Dr. Duell* on Acts ii.) 'The Greek word *Baptizo* is to dip or plunge, as it were to dye colors; in which sense,' saith he, 'the apostles might be truly said to have

been baptized: for the house in which this was done was filled with the Holy Ghost, so that the apostles might seem to have been plunged into it as in a large fish pond.' Also *Dr. cummings* on Acts ii, saith, 'A wind filled the whole house, that it seemed like a fish pond; because it was promised to the apostles, that they should be baptized with the Holy Ghost.' And the baptism of affliction are those great depths and overwhelming afflictions, like that of our Saviour's sufferings, i. e., no part free, as in Mat. xx. 22, where you have the same Greek word, *Baptizo*; and like that of David, who saith, *God drew him out of great waters*.

4. The spiritual signification thereof, is the death, burial and resurrection of Christ, and of our death to sin and vivification to a new life.

This being so, it follows undeniably, that sprinkling cannot be Christ's true baptism;—it must be immersion and nothing else.

And, in the last place, to confirm that baptism is to dip, both from the literal and spiritual signification thereof, as also from those typical and metaphorical baptisms mentioned in the scripture; I might add, that this evidently appears from the practice of John Baptist and the apostles of Christ who baptized in rivers, and where there was much water; and also because the baptizer and baptized, are said to go down into the water (not down to the water) and come up out of the water. *John Baptist* is said to baptize them into Jordan, as the Greek word renders it, which shows it dipping and not sprinkling. Would it be proper to say, he sprinkled them into Jordan? The Lord upon the eyes of those who see not, to consider these things.

From the N. Y. Chronicle.

### A Short Method of Settling a Long Controversy.

1. All scholars agree that *baptizo* is the only Greek verb used for, to baptize.

1. That *bouo* signifies to bathe or wash the body, as distinguished from washing only the extremities.

2. That it is never used for to wash clothes.

3. That *keo* and *kno*, are the appropriate Greek words, for pour.

4. That *phno* is the proper word for wash, as applied to clothes.

5. That *nipo* is the word for, to wash the hands, feet, eyes, or any part of the person as distinguished from the whole.

6. That *rhandizo* is the Greek word for, to sprinkle.

7. That not one of these words is ever used for either of the others.

ILLUSTRATION.

1. *Rhandizo* (to sprinkle) is never used for, to wash hands, feet, eyes, or any part of the body, as distinguished from the whole.

2. That it is never used for, to pour.

3. That it is never used for, to bathe or wash the whole body, as distinguished from a part.

4. That it is never used for, to baptize.

ALL SCHOLARS AGREE.

1. That a word cannot signify that for which it is never used; and, therefore.

2. That "to sprinkle" does not signify to wash feet, hands, eyes, &c.

3. That it does not mean to wash clothes.

4. That it does not signify to pour.

5. That it does not mean to bathe, or wash the whole body; and,

6. They must admit that it does not mean to baptize.

That "to sprinkle" does not mean "to baptize," to wash the clothes, the hands, &c.; that it does not mean to wash the body or to pour, is further evident from the fact that the King's revisers never translated *rhandizo* any thing but to sprinkle; and they were all *Pedobaptists*. This was even more than Bishop Bancroft could do.

INDUCTION.

The following are the only places, in the Christian Scripture where *rhandizo* to sprinkle, occurs. To show that it does not mean "to baptize," I will substitute the latter, in all places, for the former.

1. For, if the blood of bulls, and of goats, and the ashes of a heifer, baptizing the unclean, sanctifieth to the purifying of the flesh, etc. Heb. ix: 13.

2. For, when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and goats, with water and scarlet wool, and hyssop, and baptized both the book and all the people. Heb. ix: 19.

3. Moreover, he baptized, likewise with blood both the Tabernacle and all the vessels of the ministry. v. 21.

4. Let us draw near with a true heart, in full assurance of faith, having our hearts baptized from an evil conscience, and our bodies washed with pure water. x: 22.

We will now subject *rhandizmo* sprinkling, to the same test.

1. We are come to the blood of baptism, which speaketh better things than that of Abel. xii: 24.

2. Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit unto obedience, and baptizing of the blood of Jesus Christ. 1 Pet. i: 2.

These are all the places in the Christian Scriptures where "to sprinkle" and "sprinkling" occur; and it must be obvious to all that the "sprinkling" of the New Testament is not the "baptism" of that volume.

The above is very respectfully submitted to "THE INDEPENDENT," as a comment for its notice of what it considers a great error in the revision of the Italian New Testament, by Dr. Achilli, for the American Bible Union. With great respect for "THE INDEPENDENT,"

I am, fraternally, S. E. S.

### Deacon Giles' Distillery.

The following celebrated "dream" was written by the Rev. E. G. Cheever, a Presbyterian Minister of Salem, Mass., at an early period of temperance reform. "Deacon Giles" was a Mr. Stone, a deacon of the Unitarian Church, and the largest distiller in Salem. He was an officer of the Bible Society, and kept bibles for sale in his distillery. His foreman cow-hided Mr. Cheever in the streets, for this "libel," but the Deacon's business became so unpopular he was compelled to abandon it.

M. P. J.

### "INQUIRE AT AMOS GILES' DISTILLERY."

Some time ago the writer's attention was arrested by an advertisement in one of the newspapers, which closed with words similar to the following "Inquire at Amos Giles' Distillery." The readers of the *Landmark* may suppose, if they choose, that the following story was a dream, suggested by that phrase.

Deacon Giles was a man who loved money, and was never troubled with a tenderness of conscience. His father and grandfather before him had been distillers, and the occupation had come to him as an heir-loom, in the family. The still house was black with age, as with the smoke of furnaces that never went out and the fumes of tortured ingredients, ceaselessly converted into alcohol. It looked like one of Vulcan's Stithies translated from the infernal regions into this world. Its stenched atmosphere, and it seemed as if drops of alcoholic perspiration might be made to ooze out from any one of its timbers or clapboards on a slight pressure. Its owner was a treasurer to a Bible Society, and he had a little counting-room in one corner of the distillery where he sold bibles.

"He that is greedy to gain troubleth his own house." Any one of those Bibles would have told him this, but he chose to learn it from experience. It said that the worm of the still lay coiled in the bosom of his family, and certain it is that one of its members had drowned himself in the vat of hot liquor, in the bottom of which a skeleton was some time after found, with heavy weights tied to the ankle bones. Moreover Deacon Giles' temper was none of the sweetest naturally, and the liquor he drank, and the fires and spirituous fumes among which he lived, did nothing to soften it. If his workmen sometimes fell into his vats, he himself often fell out with his workmen. This was not to be wondered at considering the nature of their wages, which according to no unimportant stipulation, would be as much raw rum as they could drink.

Deacon Giles worked on the Sabbath. He would neither suffer the fires of the distillery to go out, nor to burn while he was idle: so he kept as busy as they. On Saturday afternoon his workmen had quarrelled, and all went off in anger. He was in much perplexity for want of hands to do the work of the devil on the Lord's day. In the dusk of the evening a gang of singular looking fellows entered the door of the distillery. Their dress was wild and uncouth, their eyes glared and their language had a tone that was awful. They offered to work for the Deacon; and he, on his part, was overjoyed, for he thought within himself that as they had probably been turned out of employment elsewhere, he could engage them on his own terms.

He made them his accustomed offer, as much rum every day when work was done, as they could drink; but they would not take it. Some of them broke out and told him that they had enough of hot things where they came from, without drinking damnation in the distillery. And when they said that, it seemed to the deacon as if their breath burned blue; but he was not certain and could not tell what to make of it. Then he offered them a pittance of money; but they set up such a laugh, that he thought the roof of the building would fall in. They demanded a sum, which the Deacon said he could not give, and would not, to the best set of workmen that ever lived much less to such piratical looking scape-jails as they. Finally, he said, he would give half what they asked, if they would take two-thirds of that in Bibles. When he mentioned the word Bibles, they all looked towards the door and made a step backwards, and the Deacon thought they trembled, but whether it was with anger, or delirium tremens, or something else, he could not tell. However, they winked, and made signs to each other, and then one of them, who

appeared to be the head man, agreed with the Deacon, that if he would let them work by night instead of day, they would stay with him a while, and work on his own terms. To this he agreed, and they immediately went to work.

The Deacon had a fresh cargo of molasses to be worked up, and a great many hogheads then in from his country customers, to be filled with liquor. When he went home, he locked up the doors, leaving the distillery to his new workmen. As soon as he was gone you would have thought that one of the chambers of hell had been transported to earth with all its inmates. The distillery glowed with fires hotter than ever before, and the figures of demons passing to and fro, and leaping and yelling in the midst of their work, made it look like the entrance to the bottomless pit.

Some of them sat astride the rafters, over the heads of the others, and amusing themselves with blowing flames out of their mouths. The work of distilling seemed play to them, and they carried it on with supernatural rapidity. It was not enough to have boiled the molasses in any part of the distillery, but they did not seem to mind it at all. Some lifted the hogheads as easy as you would raise a teacup, and turned their contents into the proper receptacles; some scummed the boiling liquors; some with huge ladders dipped the smoking fluids from the different vats, and raising it high in the air, seemed to take great delight in watching the fiery stream as they spouted it back again; some drifted the distilled liquor into empty casks and hogheads; some stirred the fires; all were boisterous and horribly profane, and seemed to engage in their work with such familiar and malignant satisfaction, that I concluded the business of distilling was as natural as hell, and must have originated there.

I gathered from their talk that they were going to play a trick upon the Deacon, that should cure him of offering rum and Bibles to the workmen; and I soon found out, from their conversation, what it was. They were going to write certain inscriptions on all his rum casks, that should remain invisible until they were sold by the Deacon, but should flame out in characters of fire as soon as they were broached by his retailers, or exposed for the use of the drunkards.

When they had filled a few casks with liquor, one of them took a great coal of fire, and having quenched it in a mixture of rum and molasses, proceeded to write by way of experiment, upon the heads of the different vessels. Just as it was dawn they left off work, and all vanished together.

In the morning the Deacon was puzzled to know how the workmen got out of the distillery, which he found fast locked as he had left it. He was still more amazed to find that they had done more work in one night, than could have been accomplished, in the ordinary way, in three weeks. He pondered the thing not a little, and almost concluded that it was the work of supernatural agents. At any rate they did so much that he thought he could afford to attend meeting that day, as it was the Sabbath. Accordingly he went to church, and heard his minister say that God could pardon sin without an atonement, that the words hell and devil were mere figures of speech, and that all men would certainly be saved. He was much pleased, and inwardly resolved he would send the minister a half cask of wine and as it was communion Sabbath, he attended meeting all day.

In the evening the men came again, and again the Deacon locked them in to themselves and they went to work. They finished all his molasses, and filled all his rum barrels and kegs, and hogheads, with liquor, and marked them all, as on the preceding night with invisible inscription. Most of the titles run thus: "Consumption sold here.—Inquire at Deacon Giles' Distillery." "Convulsions and epilepsies.—Inquire at Amos Giles' Distillery." "Insanity and murder.—Inquire at Deacon Giles' Distillery." "Dropsy and rheumatism.—Inquire at Amos Giles' Distillery." "Patrid fevers and cholera in collapse.—Inquire at Amos Giles' Distillery." "Delirium tremens.—Inquire at Amos Giles' Distillery."

Many of the casks had on them inscriptions like the following: "Distilled death and liquid damnation." "The Elxir of Hell for the bodies of those whose souls are going there." Some of the demons had even taken sentences from the Scriptures, and marked the hogheads thus: "Who hath groes?—Inquire at Deacon Giles' Distillery." "Who hath redness of eyes?—Inquire at Deacon Giles' Distillery." Others had written sentences like the following: "A portion of the lake of fire and brimstone.—Inquire at Deacon Giles' Distillery." All these inscriptions burned, when visible, a still and awful red. One of the most terrible in its appearance was as follows: "Weeping and wailing and gnashing of teeth.—Inquire at Deacon Giles' Distillery."

In the morning the workmen vanished as before just as it was dawn, but in the dusk of the evening they came again, and told the Deacon that it was against their principles to take any wages for work done between Saturday night and Monday morning, and as they could not stay with him any longer, he was welcome to what they had done. The Deacon was very urgent to have them remain, and offered to hire them for the season at any wages, but they would not. So he thanked them, and they went away and he saw them no more.

In the course of the week most of the casks were sent into the country, and duly hoisted on their stumps in conspicuous situations in the taverns, and groceries, and rum-shops. But no sooner had the first glass been drawn from any one of them, than the invisible inscription flamed out on the cask-head to every beholder. "Consumption sold here." "Delirium tremens, Death and Hell Fire." The drunkards were terrified from the dram-shops, the bar-rooms were emptied of their customers; and in their place a gaping crowd filled every store that possessed a cask of the Deacon's devil distilled liquor, to wonder and be affrighted at the spectacle. For no art could efface the inscriptions. And even when the liquor was drawn into new casks, the same deadly letters broke out in blue and red flame air over the surface.

The rum-sellers, and grocers, and tavern-keepers were full of fury. They loaded their teams with the accursed liquor and drove it back to the distillery. All around and before the door of the Deacon's establishment the returned casks were piled one upon another, and it seemed as if the inscription burned brighter than ever. Consumption, Death, and Hell, mingled together in frightful confusion; and in equal prominence, and in every cask flamed out the direction—"Inquire at Deacon Giles' Distillery." One would have thought the bare sight would have been enough to terrify every drunkard from his cup, and every trader from the dreadful traffic in ardent spirits. Indeed, it had some effect for a time, but was not lasting, and the demons knew it would not be, when they played the trick, for they knew the Deacon would continue to make rum, and that as long as he continued to make it there would be people to buy and drink it. And so it proved.

The Deacon had to turn a vast quantity of liquor into the streets, and burn up the hogheads; and his distillery has smelled of brimstone ever since; but he would not give up the trade.

### Christian Perfection.

Is Christian perfection attainable in this life? Is a question frequently asked; and we answer yes, or no, according to the idea attached to the term.

If by perfection is meant steady growth in grace—a nearer and nearer resemblance to Christ, which at the moment of death reaches its highest finish and qualifies the soul for that world which sin never can enter—then the answer is plainly in the affirmative; for not only is such a growth and such a resemblance attainable, but positively required of the disciples of Jesus.

If we attach the higher, and as we conceive, the proper theological idea to the term perfection, and ask does any Christian in this life live sinless or attain to that state in which his conscience and his consciousness testify that he is so pure that an infinitely holy God can see no taint of imperfection in him or in his services? the answer then is as plainly in the negative.

We have no account of any saint in Old Testament times, who claimed to attain any such perfection. Indeed the examples of holy men given us there, show some sad blemishes and serious imperfections in their character.

The Saviour was often wounded in the house of his friends too, by New Testament disciples. None of them were sinless or perfect.

The same has been true of professed Christians ever since. The best of men as *Chrysostom* St. Augustine, St. Patrick, Waldo, Huss, Wickliffe, Zuingli, Melancthon, Whitefield, and the Edwards, and so on to our day, confessed their iniquities before God, and laid no claim to entire sanctification.

The Scriptures affirm that there are none perfect. Turn to the following references: Prov. 20: 9.—"Who can say I have made my heart clean. I am pure from sin." Eccl. 7: 20. For that is not a just man upon earth that doeth good and sinneth not." 1 John. 1: 8.—"If we say that we have no sin we deceive ourselves, and the truth is not in us." These passages seem to affirm that none in this life ever reach sinless perfection, and all observation tend to establish the truth they affirm.

The Lord Jesus Christ, with a fully human nature was no more than a perfect; converted depraved being, who feels like claiming that he is as good as was the Son of God?

Reverge may gratify a malignant feeling, but it cannot repair an injury.



Rev. JOSEPH S. BAKER, of Albany, Ga.  
Rev. JOSEPH WALKER, of Marion, Ala.

SAMPSON LANIER, of Tuskegee, Ala.  
is appointed general agent for the South Western Baptist. We commend him to the public and fully authorize him to transact any business that belongs to our office.

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. FRANK C. GILBERT, Chambers Co., Ala.  
Rev. D. R. W. MEYER, Wetumpka, Ala.  
Rev. JAMES H. DEYOUTIE, Marion, Ala.  
Rev. G. H. McLENDON, Pike Co., Ala.  
Rev. F. H. MOSS, Montgomery Co., Ala.  
Rev. J. R. HARRIS, Bradford, Ala.  
Rev. R. R. BROWN, Curran's Bridge, Ala.  
Rev. A. W. JACKSON, Mansfield, Ala.  
Rev. S. CALDWELL, State of Alabama.  
Rev. P. H. DILLER, Auburn, Ala.  
Rev. K. HAWTHORN, Camden, Ala.  
Rev. H. WILLIAMS, La Fayette, Ala.  
Rev. JOHN TALLENT, McKinley, Ala.  
J. H. HART, Auburn, 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.

## AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder J. H. DEYOUTIE, of Marion, Ala., is Financial Secy.  
For the CENTRAL INSTITUTE, J. A. PLYANT, Hadley, Ala.

For the ALABAMA BIBLE SOCIETY AND BOOK DEPOSITORY at Selma, Rev. F. M. LAW, Depository and General Agent.

For the FOREIGN MISSION BOARD, Richmond Va. Rev. C. F. STUBBS, Carlisle, Ala.

For the TALLASSEE CHURCH BUILDING, Rev. J. M. NEWMAN, Cross Keys, Ala.

For the LA FAYETTE FEMALE COLLEGE, Elder H. WILLIAMS, La Fayette, Ala.

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

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

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

## Minister's and Deacons' Meeting.

At the instance of several brethren, we are requested to say, that a Minister's and Deacons' meeting will be held in Tuskegee, on Friday, before the fifth Lord's day in April next, for the purpose of consulting upon the best method of conducting the Domestic Mission in the bounds of the Tuskegee Association, and such other kindred topics as may be for the good of the Churches. A full attendance is earnestly requested.  
February 1st, 1855.

## Mass Missionary Meeting.

A Mass Missionary Meeting will be held at Carlisle, Ala. to commence on Friday, before the first Sabbath in April next.  
Brethren Pointexter of Virginia, and Walker of Marion Ala., with others are expected to be present, and many interesting addresses may be expected.  
C. F. STURGIS.  
CARLISLE, ALA. Feb. 6, 1855.

## Conventions in May 1855

THE ALABAMA BAPTIST STATE CONVENTION, will hold its next session at Montgomery, Ala., commencing on Wednesday May 9th.  
Dr. B. Manly of Tuscaloosa is to preach the Convention Sermon. Dr. H. Talbird of Marion, Alternate.

THE SOUTHERN BAPTIST CONVENTION, will hold its next session at Montgomery, Alabama, commencing on Friday May 11th.

Rev. Wm. Hooper of North Carolina is to deliver the Convention Sermon. Rev. A. D. Sears of Kentucky, Alternate.

THE SOUTHERN BAPTIST PUBLICATIONS SOCIETY, will hold its next meeting at Montgomery, Alabama in connection with the Southern Baptist Biennial Convention in May 1855.

The above named bodies holding their meetings in connection with each other, a large attendance is expected.

## He's Come.

Who's come? Why, Bro. POINDESTER. And an effective agent he is, as you will realize, if you come within the range of his circuit in Alabama. Why only think of it! he came to Tuskegee just in the midst of the heaviest pressure in money matters ever experienced—and just at the time when our local obligations, private and public, were most stringent—when our best men were borrowing money at sixteen per cent. to pay debts—when money lenders couldn't collect the interest on their claims, and farmers couldn't pay overcoats—when merchants and doctors, mechanics and lawyers, met in clubs for mutual condolence, and to discuss the Eastern war question, and to abuse the Car and find fault with the allied powers—in a word, when every man had about persuaded himself that he had reached that interesting and critical point of endurance, in which "the one straw" only was needed to produce the "crash," from the consequences of which extinction would be a miracle—we say, just at such a time, so auspicious of the failure to agents, our war by brother comes to plead the cause of Foreign Missions—and so soon, too, after our regular annual contributions had been made to the last Convention, to which we had added nearly a thousand dollars for the rebuilding of Howard College, and but a few days after Bro. WALKER of the Domestic Board had visited us, to whom a fair donation was made—and so effectively executed his mission, that "he mightily convinces us out of the Scriptures," it is an inestimable privilege to give to that great cause! Yes, we did feel it to be a luxury that patriarchy might have envied.

to make an offering to the Lord of our "carnal things," seeing He had so highly distinguished us with "spiritual things." The man who can resist the appeals of our brother P must in the first place, put his pocket book in ward, under lock and key, and then cover himself in a coat of mail more impenetrable than that of the fabled Ajax.

But seriously the emergency which has called Bro. P. into the field at this time, must awaken a lively interest among all the friends of missions. Our own State failed to furnish its usual quota of funds last year by between eight hundred and a thousand dollars. Other States have fallen off with one or two exceptions, about in the same proportion. It is hoped this deficiency may be supplied by the meeting of the State Convention in May next. This can be done with all imaginable ease, if our brethren will all come with zeal to the work. Several applicants for appointment to foreign fields are now before the Board, which, if they are accepted, will require an increased expenditure. Their acceptance will depend upon the results of this appeal of the Board. Alabama must furnish something like twenty-five hundred dollars by May, to enable the Board to retain its present mission stations, and to strengthen them sufficiently for effective service. Under these circumstances, the present appeal is made to the Churches. With these facts before their minds, we cannot doubt that a warm and generous welcome awaits Secretary POINDESTER from all the Churches in our State he may be able to visit; and that a liberal contribution will mark his visit amongst us. We could wish that our Church in Tuskegee had been able to do more; but under all the circumstances, it was as large, and indeed larger, than we supposed it would have been. It amounted to nearly two hundred dollars.—All we wish is, that every Church in the State will surpass us in this respect.

In conclusion, we commend Bro. P. to the Christian regards of our brethren, not only as an able minister of the New Testament, but as preeminently qualified to represent an interest second in importance to none which can quicken the pulsations of a Christian heart.

## Indian Mission Association—Southern Baptist Convention, &amp;c., &amp;c.

It has been apparent for the last two or three years, that the cause of Indian Missions has been suffering either from the geographical location of its Board, (Louisville, Ky.), or from the inefficiency of the Board and its agencies, or from some other cause. Time and again has the wail of distress reached us from the missionaries at that Board, that they were suffering for the want of their scant salaries—that the treasury was empty—and that the mission would have to be broken up if speedy aid were not supplied. And such was the peculiar stress of this state of things, that some few months ago the most efficient missionary under their appointment had to be withdrawn from the field of his labors to engage in an agency to collect funds to save the cause from hopeless ruin. It has also been asserted in circles entitled to credence, that the Board of Indian Missions is several thousand dollars in debt, and that there is no probability of their meeting these liabilities. Now, what is to be done? Shall the mission be abandoned, or shall a different agency be employed to superintend its interests?

This question will no doubt come up for consideration at the approaching session of the So. Baptist Convention; and it is with a view to reflect before the minds of our brethren for reflection that we allude to it at this time. We are clearly of the opinion that the whole subject of Indian Missions ought to be turned over to the Domestic Mission Board. We believe all Indian Mission operations, so far as the Board at St. Louis is concerned, are within the bounds of the Southern States—the very territory occupied by the Domestic Board. And furthermore, the Foreign Mission Board is altogether too far from the field of labor to be occupied by this mission. And, too, those tribes of Indians among whom most of the labors of our missionaries have been confined—the Cherokee, Creek and Choctaw tribes—emigrated from that portion of our country in the midst of which the Domestic Board is located. If we except Kentucky, we believe the larger proportion of funds which have been collected to sustain the Indian Mission have been from the States of Georgia, Alabama and Mississippi.

And furthermore, the kind of missionary labor necessary for this field, seems to suggest that the Domestic Mission Board should assume its supervision. No Bible translations are connected with the Indian Mission. Much of the preaching is in the English language. The schools are all intended to teach our own language. Indeed, the entire labors of the Indian Missionary so fully harmonizes with the Mission Board that we are decidedly of the opinion that if the transfer is made, it ought to be made to that Board. Still we are not wedded to any plan on this subject. There are many considerations which might be urged why it should be turned over to the Foreign Board. It may be argued that it would complicate the business of the Domestic Board—that it already has two departments, the one purely domestic, the other, the mission to California—that it is *ipso facto* a mission to the heathen—and that the Foreign Board would more likely be able to furnish laborers to that field than the Board at Marion. These considerations are entitled to respect. And our only object in recurring to the subject now, is to bring it before our brethren, so that they may be prepared to act intelligently at the Convention. While, therefore, all things considered, we are inclined to the opinion that the Domestic Board is the proper agency to manage that mission in case it is assumed by the Southern Baptist Convention, we are perfectly willing for the decision of that body to settle the policy to be pursued.

We ought not to conclude this article without expressing our readers that a third proposition will likely be presented to the Convention. That is, that a new Board of Indian Missions be appointed. To this we strongly object. It could accomplish nothing more than either of the other Boards, while it would incur additional expenses of fiscal agencies—the very policy which has conducted the Indian Mission Board at St. Louis to bankruptcy. But as our chief design is to bring the matter before our readers, we forbear further remarks.

## Facts, versus Not Facts.

1. It is a fact that John the Baptist received authority from heaven to baptize.—John 1:8, 33, Matt. 21:25.  
It is not a fact that the commission of John was from men.

2. It is a fact that the preaching and baptism of John constituted the beginning of the Gospel of Jesus Christ.—Mark 1:1—5, Matt. 11:12, 13.  
It is not a fact that John's ministry was before the Gospel dispensation commenced, so as to form no part of that dispensation; but merely to fill up the medium between the dispensation of the law and the prophets and that of the Gospel. Hence the distinction made between John's baptism and what is called Christian baptism is without foundation in the Scriptures. Since the ministry of John is proven to belong to and to constitute a part of the Gospel dispensation.

3. It is a fact that John baptized the people that came to him upon a profession of repentance towards God; and rejected those who did not exhibit to him evidences of their having repented of their sins.—Matt. 3:5—8, Luke 3:7, 8, Acts 13:24, Acts 19:4.

It is not a fact that John baptized infants upon the faith of their parents; or because they (the infants) were embraced in God's covenant with Abraham. He refused to baptize any upon their descent from Abraham, disavowing such a plea altogether.—Matt. 3:9, Luke 3:8.

4. It is a fact that John baptized the people who came to him, in the river Jordan.—Matt. 3:6, Mark 1:5, John 1:28.

It is not a fact that John collected the people on the bank of the river merely to be convenient to get water for themselves and their beasts to drink. Neither is it a fact that he merely poured or sprinkled water upon them at the river instead of baptizing them in the river.

5. It is a fact that for John to fulfill his mission and also fulfill all righteousness he should baptize the Lord Jesus Christ in the river Jordan.—Matt. 3:15, Luke 3:21.

It is not a fact that John was merely to acknowledge him as the Messiah, or baptize him at or near the water side by any mode that human judgment might select as the most convenient.

6. It is a fact that while John baptized in (in) water unto repentance, it was the high prerogative of Christ to baptize with (in) the Holy Ghost and fire.—Matt. 3:11, Luke 3:16, John 1:33, Acts 2:28.

It is not a fact that the disciples whom John baptized were left ignorant of the Holy Ghost, but he plainly taught them that it should be conferred by Christ at a subsequent time.

7. It is a fact that Christ fully recognized the ministry of John as the appointment of heaven; and as constituting the beginning of the Gospel dispensation.

(1.) He personally submitted to baptism at John's hands, assuring John that it was his duty to fulfill all righteousness in that way.—Matt. 3:13—17, Mark 1:9, 10.

(2.) He alluded to John's ministry in the way of commendation, and in a way that fully implied its identity with his kingdom on earth. Matt. 11:9—19, Luke 7:28, Matt. 17:10—13.

(3.) He received the disciples of John among his own ministers without repeating their baptism.—John 1:33—42, Acts 1:22.

It is not a fact that Christ regarded the ministry of John as one that only prepared the way for the introduction of his own cause, and which had to be set aside entirely as having no connection whatever with it. The very reverse of this is shown in the references above.

8. It is a fact that Christ was baptized by John in the river Jordan to fulfill all righteousness; and that both the office of John and the act of Christ were sanctioned by the Father and the Holy Spirit.—Matt. 3:17, Mark 1:9—11, Luke 3:21, 22, John 1:33.

It is not a fact that Christ was baptized to induct him into the priestly office according to any law of Moses.—Heb. 7:11—14, that his own ministry belonged to an inferior dispensation to that which succeeded the pentecost.—The circumstances connected with this baptism evidence it to belong to the Gospel reign which commenced at the Jordan with the beginning of John's ministry.

9. It is a fact that Christ was baptized IN (not at) the river Jordan.—Mark 1:9 That he went up straightway out of the water.—Matt. 3:16. That he was buried in baptism. Romans 6:4, Colos. 2:12. That baptism was an emblem of his death and resurrection.—Rom. 6:4, 5.

It is not a fact that Christ was sprinkled at the Jordan, as an emblem of the sprinkling of his blood upon the cross, nor was he poured upon as an emblem of the outpouring of the Holy Ghost. Whichever of his baptism which he received from John and the baptism of the Holy Ghost on the day of Pentecost, might have sustained to each other, the Apostle shows beyond all controversy that his baptism had an allusion to his death and resurrection, and those who are baptized are also baptized with an allusion to the same, and to a newness of life.

10. It is a fact that Christ, in his commission to his disciples, commanded them to Go—disciple all nations—preach the Gospel to every creature, baptizing those that believe, in the name of the Father, Son and Holy Ghost, and promising to be with them in their obedience to the end of the world.—Matt. 28:19, 20, Mark 16:15, 16, Luke 24:46, 47.

It is not a fact that the commission thus given authorized the disciples to dip, pour and sprinkle according to the choice of candidates themselves; nor were they authorized to baptize infants or any persons whatever who exhibited no evidences of repentance, and made no credible profession of faith in Christ.

11. It is a fact that the Apostles went forth in obedience to the commission of Christ and preached the Gospel to the people, and baptized those that repented of their sins and believed upon Jesus Christ the son of God.—Acts 2:37, 41, 8:12, 13, 8:37, 38, 9:18, 16:14, 18, 16:30—34, 19:1—6.

It is not a fact that the Apostles understood their commission to authorize them to dip, sprinkle or pour as suited their own convenience best, or the choice of others; or that they were required to include infants in their administrations of baptism.

It is not a fact that a single instance of

sprinkling or pouring water upon an adult or infant ever occurred during the age of the Apostles. Or that they ever used various modes of administration. They baptized those, "that gladly received the word," "both men and women." Those who "believed that Jesus Christ was the son of God." Those who were baptized, "went down into the water—and came up out of the water," and "rejoiced in God." And "were buried with Christ by baptism." &c., &c.

12. It is a fact that in regard to the Greek term baptizo which is translated to the English and its termination altered, the almost uniform testimony of Greek scholars is that the primary meaning is to dip, plunge or immerse. Some of them allow no secondary meanings;—and we know of not one that denies or has ever denied that this is one of its meanings, while some contend that other meanings belong to it. The Greek Church adheres to immersion, and it must be admitted that the various passages in the New Testament give a bearing in favor of immersion.

Now sum up all the evidence upon this subject and the preponderance is indisputably in favor of immersion as the true and primitive mode.

It is not a fact, if we know anything of language, that baptizo or any other word contains as its specific and literal meanings, dip, sprinkle, and pour, all. It is impossible for one word to convey these distinct ideas, and we should be glad to ascertain any word in any language that can specifically describe acts so dissimilar. Baptizo means no more at all or else it must define some specific mode. It does not and cannot mean different modes. If it means to dip it cannot mean to sprinkle and pour. If it means sprinkle or pour it cannot mean dip. Such are our conclusions, now let any one dispute the positions taken if he can.

## Items of General Interest.

We learn that Rev. JOSHUA MERCER, of Jackson, county, Florida, has accepted an agency from the Bible Revision Association of Louisville, Kentucky, for the State of Florida. We fear however that he is too far advanced in life to bear the privations and hardships incident to such an agency as that without injury to himself.

Rev. I. J. Roberts has reached Louisville, Ky.

B. S. BLANCHARD was ordained to the work of the Gospel Ministry on Saturday, Feb. 3, 1855. The ordination took place at Little Brier Creek Baptist Church, Georgia. Elders W. P. Steed, T. Cooper, A. Adkins, Presbytery.

THE NEW-ORLEANS CHRONICLE has been discontinued. It has been found that it could not be sustained without great loss to the proprietors. We regret that the Baptists of Louisiana are without an organ of their own, and that our denominational papers cannot be better sustained.

BAPTIST PAPER IN MISSISSIPPI.—A prospectus for a new paper to be published at Jackson, Mississippi, has been issued. It is to be called "The Mississippi Baptist and Bible Examiner." It is to be issued weekly on good paper in folio form suitable for binding at \$3.00 a year in advance. The first number will be issued as soon as 2000 subscribers are obtained. Several brethren are expected to act as associate editors in connection with one local editor, viz: W. C. Crane, D. E. Burns, L. H. Miliken, W. H. Anderson, W. B. Williams, and W. C. Buck.

Rev. J. G. Biney of Augusta, Geo., has been invited to take the Presidency of Columbia College, D. C. There seems to be a prospect that he will accept.

Rev. HENRY GARLAND, of Georgia, has lately departed this life.

THE PILGRIM'S PROGRESS, by Bunyan, has been translated into Greek by a Missionary of the Baptist Board at Athens, Greece.

BIBLE REVISION IN ENGLAND.—Dr. McClary is now in England as agent of the Bible Union. He is of the opinion that there is a stronger desire among the Baptists of England for a revision than there is in this country. Many of the Churches have agreed to make annual contributions to the Union.

The Baptists are still suffering persecution in Sweden. About 150 or 160 persons have recently been baptized however.

An interesting revival has recently taken place in the Maryland Penitentiary.

We commend to the attention of our readers the original articles on the first page.

## COMMUNICATIONS.

For the South Western Baptist.  
Sabbath Schools—No. 5.

Having spoken in previous numbers of the benefits resulting from Sabbath School instruction, let us now inquire by whom, and in what manner they may be best promoted.

First, the Church of Christ is the most efficient agent by which this glorious work can be perpetuated. All moral enterprises have their origin in the Church, or in the exertions of individuals who are under the influence of Christian principles. In the nature of things we look to the disciples of Christ for such institutions as have a tendency to ameliorate the condition of the human race. The world will take care of its own matters. It will see to it that theatres are kept up, race courses made, and popular amusements shall be provided for the young. But if the Bible is to be translated, or missionaries are to be sent to the heathen, the Church must be the pioneer in the enterprise; and success in any great moral undertaking is best secured by her united action.

To foster and perpetuate Sabbath Schools is the business of all the members in Zion. Every one in our Lord's Vineyard can lift a pruning in its duty bound to aid in this labor of love. The work does not devolve alone on the minister—the deacons, a few leading brethren or devoted slaves, but is enjoined upon all. The Church, the whole Church is the "workmanship" of God, "created in Christ Jesus unto good works." Every man and woman in the Church is called on to support Sabbath Schools, either by giving them countenance or real service.

True, Christians have not been accustomed to look on the subject in this light. It has been but a few years since Sabbath Schools were introduced as a part of Christian effort for the evangelization of the world. Many Christians even in this age of increased knowledge, do not feel particularly concerned for the moral culture of the young—or perhaps, not having been trained from their youth to this pious vocation, an hour in the lecture room on Sabbath morning is too great a sacrifice for them to make. It is a new thing and they are jealous of innovations.

Be this as it may, we have no doubt but that every Church ought to have a Sabbath School—no more doubt than that she ought to hold prayer meetings. Her young men and young women especially, ought to feel a deep interest in this matter. It is a beneficial exercise to teach the young. It educates the teachers as well as the scholars, and trains their hearts in the luxury of doing good. Let every Church, therefore, call out all her available resources; let old and young, pastors, deacons and members generally, come up to this noble, soul-enlightening work.

For the South Western Baptist.

## A Suggestion.

Dear Brethren:—Allow me to suggest through your columns, to brethren who may attend our approaching Biennial Convention, the propriety of organizing a Southern Baptist Historical Society. A society of the kind has been formed at the North. Why not form one at the South? The two would be of mutual service to each other, and would accomplish much more, in gathering up and preserving the records of our Churches, than either could separately. When either received duplicates of any book or pamphlet, as would frequently happen, a copy might be sent to the other. Important documents of general interest, deposited in the one, might be copied and furnished to the other. A correspondence kept up between the presiding officers of the two would prove beneficial to both, and would probably lead to the collection of more materials than would otherwise be obtained.

If a suitable individual be placed at the head of such a society, he might visit different parts of the country, interest our Churches and brethren in the subject, collect many old historical books, pamphlets, tracts, &c., throwing light on our denominational history, obtain manuscript histories of Associations, Churches, distinguished individuals, &c., that would be of incalculable value to future historians. While doing this, I have but little doubt that he would obtain voluntary contributions from brethren sufficient to defray all expenses and enable the Society to publish, occasionally, a volume of historical collections.

If such a Society were formed, I have about fifty volumes of old histories and periodicals of the last and the present century. (Some very rare,) a part of which I would immediately transfer to the Society, and bequeath the balance at my death. In addition to this, I am sure that I could communicate, in manuscript, many interesting facts, that would prove of interest and advantage to the denomination—facts that have occurred under my own observation, or the knowledge of which I have obtained from reliable sources—and no doubt others could and would do the same. Many facts of this character are treasured up only in the memories of aged brethren, and will soon be lost to the world forever, unless some effectual means are adopted to have them transferred to the depository of some Historical Society.

I hope the readers of your paper will reflect upon the subject; and if they approve of the organization of such a Society as the one proposed, will exert their efforts to secure it. I can derive no personal benefit from it: for my days are numbered, and my life is well spent; but I trust that I love my God and my brethren, and would fain have memorials of God's merciful dealings with us and our fathers preserved for the benefit of our children's children.

In the early part of the present century, an application was made to the Georgia Legislature for a charter for a Baptist College. The Legislature refused to grant it. A warm dispute took place when the bill to grant the charter was before the house. It was said, that the Baptists were growing rapidly, and if the charter were granted, the Baptists would soon have a controlling influence in the State. Is not that an important item in our history? Does it not evince that we are indebted, not to men in power, but to Him who "mastereth the host of the battle" for our present prosperity? But soon that fact will pass from memory, and the only authentic evidence of it will be lost, unless means be speedily adopted to preserve it. How interesting would be a file of any paper containing an account of the discussion to which I have alluded? Whether such a file exists or not I cannot tell. The fact to which I have referred I have seen recorded in one old book much effaced, in a private library. Had we an Historical Society, such documents would be hunted up and preserved.

Will editors in the South and South-West who approve of the suggestion offered commend it to their readers? It is hoped they will.

J. S. B.

Editors favorable to the enterprise may publish the above as original.

J. S. B.

## For the South Western Baptist.

## Something to Write About.

NO. II.

1st. Is giving—communicating—distributing—consecrating silver and gold—money to God for religious purposes, a duty, or is it a mere privilege which may or may not be used? If it is not a duty, why did God declare "the silver and gold are mine"—and why did he call on the children of Israel in such "hard times" to bring him an offering of silver, gold and brass, &c., &c., and why did they bring so freely and liberally until there was enough and "too much?" Exodus 25: 2, 3; also Ex. 35: 21, 22, 29; also 36: 5, 7. Why did Daniel and the chief of the fathers and princes (see 1st Chronicles 29, the entire chapter) give? Why did Christ and Paul teach it so frequently? "Give"—"more blessed to give than to receive." God loves a cheerful giver, &c., &c.

2nd. If giving is a duty, and it is the duty of ministers all to declare the whole counsel of God, what should the minister think of himself

—what should others believe of him—what will God say to that minister who never preached directly upon this subject in his life in the ministry? Paul declared the whole counsel; may we do less?

3rd. Is neglecting a duty a sin? If so, what should be done with a minister who by refusing to give?—should a stingy saint stay in the Church?

4th. Is the wages of a Pastor alone giving, or is it the payment of a debt? And if giving is a duty, can a Christian's soul grow while he under frivolous pretences evades it?

Many persons need light upon this subject. Will some correspondent let us have it? JAMES.

For the South Western Baptist.

## Notes of Travel.

Brother Editors:

My last was written on board the Fashion about 95 miles above Mobile. I was detained there from 11 o'clock A. M. on the 26th, until the morning of the 27th inst. I became very impatient. I was confined nearly all the time in the cabin in consequence of the cold piercing wind which was blowing from the North. I was also confined among the rabble and dissipation which always surrounds the store in the front part of the boat. Some were swearing, some tale telling, nearly all smoking, a large portion drinking, and a few drunk. This you may suppose, was any thing but pleasant to a minister of the Gospel. Under these circumstances you can well imagine with what a hearty cheer we welcomed the news that we were once more about to start for Mobile.

Early on the morning of the 27th we started for this place in high spirits and with good prospect of a speedy termination of this long and disagreeable trip. But alas! how often our fondest hopes are blasted in a moment. We had gone but a short distance when our sun was again obscured—we were sure enough aground. Here we remained another half day. After all our difficulties we landed safely here about 12 o'clock on the night of the 28th.

Early on the morning of the 28th. (Sabbath.) I found my way to the Battle House where I have rested quietly ever since. Nearly all the steam boats employ servants as laborers now rather than the white foreigners as formerly. They have found, I suppose, that costs and everything considered, it is more profitable to do so. They also offer such prices for servants as to cause many to be anxious to hire them their male servants. The male servant will thus bring in more money than in any other way. I seriously doubt the propriety of this course considering it in the light of a pecuniary transaction alone. For the present, we grant it is true, that our servants may thus be more profitable to us than, perhaps, in any other way. But the master should look neither to the present nor to pecuniary considerations alone. He should look to the life time, and the good, the moral good of his slaves. Taking then the whole life time of a servant into the account I do not believe he can be so profitable hired upon these boats as when worked upon a farm. The constant exposure night and day to all sorts of weather together with the frequent over exertions which must be made do ever most injure servants, much more than ordinary labor upon a farm, and they must fall proportionably sooner. Then again the large quantities of ardent spirits constantly given servants upon these boats must injure them and expose them to the danger of becoming drunkards. And none can deny that the morals of servants hired upon these boats are much less cared for and much more exposed to temptations upon boats than upon a farm.

I would that masters would think seriously upon this subject and will consider their responsibilities to their servants. At 11 o'clock I found my way to the Baptist Church. Bro. Keene, the pastor, was at his post, and had already commenced service. I heard, Bro. Keene, with pleasure and profit both morning and night. His manner in the pulpit is good—he seems at ease. The intonations of his voice are good, he articulates well, and his gestures are well timed and often impressive. His sermons are always well arranged, and often written nearly out. His sermons are instructive. There is always some prominent object in view and everything tends to that point until, to every attentive hearer, the object is accomplished—the end is attained and the sermon, with a few reflections, is done.

The St. Francis Street Church ought to feel themselves blessed in having such a pastor, and I would suggest to them the propriety of taking good care of him or they might lose him. Such a man as Bro. Keene will be known and appreciated from as well as at home. The time spent with Bro. Keene will ever be a green spot on memory's page.

The choir in Bro. K's Church is the best I have heard in the State. It certainly ought, and no doubt does attract many lovers of good music to the Baptist Church.

I shall leave Mobile to-morrow for New Orleans. Yours as ever.

Mobile, Jan. 31st, 1855.

The above was delayed in reaching us.

Ens.

## For the South Western Baptist.

## Try, Try Again.

Editors Baptist:







## POETRY.

## THE DYING CHRISTIAN TO HIS SPIRIT.

BY D. HART, JR.

Strait, thou art now departing  
From this transient of clay,  
Onward, upward thou art starting,  
To behold yon realms of day;  
Yes, I feel that thou art going,  
To a land where sorrow ceases—  
Where sweet streams of love are flowing,  
From the crystal fount of peace.

Angel-bands, 'tis thinks are winging,  
To conduct thee to the bliss—  
List! I hear sweet seraphs singing,  
"Welcome to the land of rest;  
Welcome to a home in glory,  
Where dwell pure seraphic bands;  
Joys eternal are before thee,  
Welcome to the spirit land."

Weidst thou tarry longer, spirit,  
Mid dark scenes of care and strife,  
When the joys the bliss inherit,  
Thou canst share in holy life?  
When Faith and Hope have plumed their  
pinions,  
Sought the land of deep repose,  
Gladly leaving earth's dominions,  
All its sorrows, all its woes?

No, ah! no, thou wouldst not tarry,  
Longer in this house of clay;  
Angels bright to Heaven will bear thee,  
O, haste away!  
Bid farewell to earthly pleasure,  
Taste joys of redeeming grace,  
Hasten upward to thy treasure,  
Hasten to thy birthright place.

## GLORY TO THE CROSS.

God's glory shines in the spacious sea,  
Is echoed from her caverns deep;  
And in her deep-toned minstrelsy,  
Doth everlasting vigils keep.

God's glory shines in the broad green earth—  
Her mountains, forests, fields, and plains,  
All speak of the power that gave them birth,  
And land his name in limitless strains.

God's glory shines in the sun-lit skies,  
From countless stars that glow on high;  
From the moon that shines, the comet that flies,  
And systems that fill immensity.

But O, how far transcending all,  
The glory beaming from the Cross!  
What rays of light in a focus fall—  
Compared the sun itself is dross!

Redeeming love—atonement blood,  
Are themes befitting heavenly song;  
This chorus will be long and loud,  
As everlasting years roll on. D. HART.

## MATT. 6: 9.

Come, poor sinner, while yet a way—  
Come, devoutly bow and pray.  
Pray to Him who reigns above;  
Pray and praise the God of love;  
Pray His kingdom soon may come,  
Pray His heavenly will be done;  
Pray for needed daily bread,  
Pray for foes however bad;  
Pray you may be kept from sin,  
Pray to God and honor Him;  
Pray for blood-bought favors given,  
Pray till you can praise in heaven. D. F.

## Importance of Prayer.

And is it not a privilege as well as a duty, to have prayer? I need not dwell upon the nature of prayer: for I trust there is not a Christian in this assembly who knows not what it is. It is not a thing to be taught: it is the deepest instinct of humanity. It is, in my judgment, just as natural to pray as it is to breathe. And what the Spirit teaches; without whose teaching prayer will not be the incense that rises to heaven—is to pray for things that are truly good, in the name of Him through whom these things are given; and in every Christian's heart, prayer is an irrepresible instinct. He cannot live without it, he cannot move without it. He feels that a prayerless man is a graceless man; and that the enterprise he commences without asking God to bless it, is one in which he expects no great success. God asks the tribute of your acknowledgment of Him and will give you all the blessing of success; "for whatsoever such an one doth shall prosper." Pray in your closets; pray in the house of business; pray when you are walking upon the highway. Shut your door; sound not the trumpet; make no display; but lift the heart daily—three times a day if you like—at stated hours and in stated places, if you like, for these remind you of the habit; but "pray." Pray that God would give you grace for each day, (for there is only promise for the day,) that he will give you bread for each day; that he will give you forgiveness of your sins, and an inheritance among all them that are sanctified. Great soldiers of our country, the great Washington of America prayed upon the field of battle; prayed under that stern and terrible necessity of nations when men made in the image of God take part in the dire shock of battle—prayed at such a crisis, that the God of justice would decide the conflict. Let us pray in approaching a communion-table, in approaching the judgment-seat at which we must appear; knowing that whatsoever we shall ask in the name of Jesus, He will give it us. Pray, and you will prosper; on earth; pray, and you will find your way on earth; pray, and you will find your way on earth; pray, and you will find your way on earth.

## Effective Singing.

We are happy to give place to reminiscences like the following, of which our country is full and will be grateful to all who will take the trouble to supply them for our columns. The principle actors in this scene are still living—Ed.

The following impromptu hymn was sung by a well-known Baptist Minister of Western New York, as long ago as 1830—32 being suggested by peculiar circumstances of the case which were these:

This minister was much engaged in protracted meetings and on the occasion to which we allude, was laboring for a small feeble Church, surrounded by quite an able community of Presbyterians and Methodists, who jointly owned the only meeting-house in the place. They had consented that the Baptists should have the use of the house for this special occasion, not once suspecting the least danger of losing the converts, as the Evangelist would leave us soon as his meetings closed, and then all would be gathered into their respective Churches.

After the work had proceeded some days and a considerable number had been hopefully converted, the time was near when the Evangelist expected to leave. Three or four days only remained for him to gather in his harvest of converts, or he must leave them to unite with the dominant Churches of the town. The writer having looked the matter over, humbly suggested to his senior, what he feared would be the result of leaving the converts untaught on the subject of Baptism.

"We will attend to that," he replied, "I shall call their attention to it next Thursday," the day previous to the one when he designed to leave. I suggested my fear that it would then be too late, as we should lack time. "Time enough, time enough," he promptly replied, "I shall give notice, that I shall preach a sermon by request and all who wish can go forward in baptism;" a few having expressed a wish to do so. Accordingly, on Tuesday evening he announced from the pulpit an address to young Christians for Thursday. This produced evident distrust and uneasiness on the part of Mr. W., the Presbyterian, and Mr. P., the Methodist pastor who said, "We hope nothing will be done to influence the converts; let them go just where they please, and as will be most convenient."

At length, the period arrived for the appointed sermon to converts all of whom were in their places, and he gave out for his text, "Ye are my friends, if ye do whatsoever I command you." What constitutes a friend of the Lord Jesus, and what he has commanded, were the points on which the preacher expatiated. He gave a clear and forcible view of our personal and relative duties, and dwelt with special emphasis on believers baptism. After closing the discourse he called on all to show their friendship to Christ, by being baptized. But no sooner was he seated, than Mr. P., the Methodist rose and exhorted the converts to caution saying, "Beware of haste, beware of exclusiveness, beware of false doctrine, such as the vile idea of 'once in grace always in grace,' a doctrine that came from hell, and it will return thither with all who embrace it." Amen, was the response of his friends. Mr. W., in a cold formal way, said he concurred with his brother who had just spoken about the danger of haste, but not on the doctrine of divine sovereignty. He believed all who are truly regenerated will be saved.

The Baptist preacher was all this time looking full in the face of his audience and reading their thoughts, and they returned a look of expectation that he would make all plain. I felt that a dread of what would ensue, but to the surprise of all, he said nothing, but struck up a lively old Methodist tune, and sang the following impromptu words with as much ease as if it was one of Watts', the converts joining in the chorus:

Come all ye loving Christians,  
Who feel the sacred fire,  
Obey the truth to day,  
And prove the devil a liar—  
And to glory we will go, and to glory we will go.

I had rather be a Baptist,  
And have a shining hair,  
Than to be a Methodist  
And always fall from grace.  
And to glory we will go, etc.

I had rather be a Baptist,  
And despise every bribe,  
Than a Presbyterian  
And never have the power.  
And to glory we will go, etc.

If sprinkling is convenient,  
It has no claim to truth,  
It may be good for babies  
But will not do for youth.  
And to glory we will go, etc.

In conclusion, it is needless to say fifty-three persons related their Christian experience, and were baptized, to the joy of the little Baptist Church and the utter consternation of their opponents.

COLLEGE AT GREENSBORO.—There is a strong effort on foot at Greensboro, in this State, to establish a College, to be under the control of the Methodist denomination. Subscriptions, we learn have already been made to the amount of seventy-five thousand dollars. Mr. L. Q. C. DeYampert, Esq., of Greensboro, has been engaged as the Methodist denomination. Subscriptions, we learn have already been made to the amount of seventy-five thousand dollars. Mr. L. Q. C. DeYampert, Esq., of Greensboro, has been engaged as the Methodist denomination.

## What A Pair of Androns Cost.

"Peter," said my uncle, knocking the ashes from his pipe, and laying it on the corner of the mantle-piece, and then fixing his eyes on the androns, "Peter, those androns, cost me one thousand dollars."

"Dear me!" exclaimed aunt—"O, father!" cried the girls. "Impossible!" said I.

"True yes every word true. One thousand did I say?—yes, two thousand—fully two thousand dollars."

"Well, well," said my aunt, folding up her knitting for the night "I should like to know what you are about."

My uncle bent forward, and planting his hand firmly on his parting knees, and with a deliberate air, which showed that he had no doubt of being able to prove his assertion, he began:

"Well, you see, a good many years ago we had a pair of common old androns. Your cousin Letty said one day, 'Father don't you think those old androns are getting too shabby?'—Shabby or not, I thought they would hold up the wood as nicely as if they were gold. So I paid no attention to Letty. I was afraid she was growing proud. Soon after that, Peter," continued my uncle turning to me, "your aunt took it up—

"There it goes," interrupted my aunt, "you can't get along without dragging me in."

"Your aunt took it up, Peter, and she said that our neighbors could afford brass androns, and was no better off than we were. And she said Letty and her sister Jane were just getting old enough to see company and the stinky looking old androns might hurt their market. I knew that women would have their own way, and there was no use in objecting, and so I got the androns. The price of them was four dollars and a half."

"Ah, that is more like it," cried my aunt.

"I thought you said two thousand dollars just now!"

"Four dollars and a half. Well, the first night after we got there we all sat by the warm fire, talking over the matter. Letty called my attention to the hearth, the stones of which were cracked and uneven. The hearth was entirely out of keeping with new androns and I thought I might as well have it replaced first as last. The next day a mason was sent to examine it. He came in my absence, and when I returned home your aunt and your cousin all beset me once to have a marble slab. The mason had convinced that the hearth would not look decent without a marble slab, and they put their heads together—

"La me!" exclaimed my aunt, "there was no putting our heads together about it. The hearth was a real worn-out thing—not fit for a pig pen."

"They put their heads together, Peter?"

"Yes, I was saying, and continued till I got a marble hearth, which cost me twenty dollars at least. Then I thought I was done with expenses, but I thought wrong. Pretty soon I began to hearly hints thrown out about the brick work round the fire place not corresponding with the hearth. I stood out for a month or two against your aunt and the girls, but they at length got the better of me, and I was forced to have marble instead of brick. And then the old wooden mantle-piece had become so out of character that it was necessary to have a marble one. The cost of this was nearly one hundred dollars. And now that the spirit of improvement had got a start there was no stopping place. The new marble but to shame the old white washed walls, and they must be prepared. The wood-work had to be painted, of course, and to prepare it for paint, sundry repairs were necessary. While this was going on, your aunt and the girls appeared to be quite satisfied; and when it was done, they had no idea that the old parlor there was only a could be made to look so spruce. But short respite. The old rag carpet began to raise a great dust, and I found out there would be a peace."

"Now, no dear!" said the old lady with a pleasant smile, accompanied with a partial rotation of the head.

"Till I got a carpet. So the new carpet was got. That again shamed the old furniture, and it had to be turned out and replaced with new articles. Now, Peter count up my lad—twenty dollars for the hearth, and one hundred for the mantle, and thirty for repairs. What does that make?"

"One hundred and fifty, uncle."

"Well, fifty for paper and paint."

"Two hundred."

"Then fifty for a carpet and one hundred for furniture."

"Three hundred and fifty."

"There's that clock, too, and the blinds—fifty more."

"Four hundred dollars exactly."

My aunt and cousins winked at each other and looked steadily in my uncle's face, as if to say, you have not made out your case after all.

"Now continued my uncle, 'so much for this one room. No sooner was the room finished, than complaints came from all quarters about the dining room and entry. Long before this I had surrendered at discretion, and handed the cost two hundred dollars and the entry two more. What is that Peter?"

"Eight hundred, uncle."

"Then there was the chambers, at least four hundred more to make them rhyme with those down stairs."

"Twelve hundred."

"The outside of the house had to be repaired and painted of course. Add two hundred for that."

"Fourteen hundred."

## Then a piazza in front; that cost two hundred."

Here aunt began to yawn, Letty to yawn, and Jane to yawn over the leaves of a book.

"A new carriage came next. That cost two hundred dollars."

"Then there was a lawn to be laid out, and neatly fenced; a servant to be hired; parties to be given occasionally; bonnets and dresses at double the former cost, and a hundred other little expenses in keeping with the new order of things. And all these expenses grew out of those very androns yes Peter I was entirely within bounds when I said it was two thousand dollars."

The opposition was silenced. My aunt immediately rose and guessed it was bed-time. I was left alone with my uncle, who was inclined to drop the subject. He was a persevering man, and never gave up what he undertook till he had done the work thoroughly. So he brought out his book and accounts, and set about making an exact estimate of his expenses. He kept up till midnight before he got through. His conclusion was, that the pair of androns had cost him twenty-four hundred and fifty dollars.

## Times Are Hard Continue My Paper.

I want to know as much as possible of the causes that have operated to produce hard times, so that I may bear some humble part in correcting existing evils, and thus bring about a better state of things. My paper brings me the matured opinion of its editor, whose facilities for gaining reliable information are much greater than my own, or any of my associates. I want in these hard times all the comfort that I can possibly secure. My bible is the foundation, the source of spiritual comfort, and my minister elaborates and illustrates the teachings of the Sacred Oracles: in all this I rejoice, and am greatly profited, but my newspaper is not the less necessary to my happiness. While I would not elevate it above the ministry, I must admit what is certainly evident to all that it gives a greater amount of religious intelligence, covers a wider range of subjects, and makes me more frequent visits than my minister.

I want it in my family as a preventive of extravagance and folly. The spiritual knowledge and pure examples, which are so faithfully, yet attractively presented through my paper, are great helps to point out the danger of improvidence.

If times get harder I shall be constrained to read my Bible more frequently, pray more solicit more frequently, visit from my pastor, and take another religious newspaper. I have a great many reasons of a purely religious character why I must have the weekly visits of my paper but I cannot now consider them.

"Times are hard, then do not fail to continue my paper! I cannot afford to do without it. It would be a sacrifice too great for me under existing circumstances. When times get good I may dispense with it. No! let me recall that sentence, for then I shall need it as a check to pride and selfishness."

I have thought it would be an admirable arrangement, to make a permanent investment (when I am able) to supply my children, grandchildren and great grandchildren with the copy of the paper. *Times are hard Continue the "True Union."* J. H. P.

MELL ON BAPTISM.—Anecdote.—The following was related to us the other day, and is undoubtedly true. The parties must pardon us for publishing it:

Last year, Mr. G. Ross, Colporteur for the L. B. S. Convention, was exhibiting his varied collection of books in one of the eastern counties of Texas, when a gentleman belonging to the Methodist Church, an one of the sort who are said to have been dyed the wool took up "Mell on Baptism," and read the title on the back with an H instead of an M in the first word—

was struck with it, purchased and read the book through, carefully and patiently without discovering the mistake, he had made. Not long after, he called upon a Baptist minister told him he had been reading "Hell on Baptism," and it had made a Baptist of him, and he wished him to immerse him—and he did.

Bienvenue Times.

## BUSINESS CARDS.

BEESER & MAYS.  
Attorneys at Law and Solicitors in Chancery.  
TUSKEGEE, ALA.

Will practice in the various Courts of Macon County.  
Office over the Jewelry Shop.  
JAMES E. BEESER, ROBT. L. MAYS,  
Montgomery, Ala. Tuskegee, Ala.  
MR. ROBERT L. MAYS being General Administrator for the County of Macon, will attend to the settling up of Estates.  
March 1, 1855. nsl-ly

MORGAN, MARTIN & CHILTON,  
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.  
SELMA, ALABAMA.

JOHN T. MORGAN, JAMES A. MARTIN,  
THOMAS G. CHILTON, Selma, Ala.  
March 1, 1855.

J. J. STEWART, C. P. PHILLIPS, W. B. FARMS.  
STEWART, PHILLIPS & CO.,  
WHOLESALE & RETAIL GROCERS,  
Montgomery, Ala.

October 5, 1854-ly.

## DR. H. A. HOWARD,

TUSKEGEE, ALA.  
Office north corner of the public square.  
February 8, 1855. [nsl-ly.]

THOMAS S. HOWARD,  
Attorney at Law and Solicitor in Chancery:  
TUSKEGEE, ALABAMA.

Will give prompt attention to business committed to his care.  
Office next door to Dr. HOWARD & HOWARD.

GEORGE MARSH, C. L. A. BATTLE,  
ATTORNEYS AT LAW.

Will practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.  
Office in the brick building, over Morton and Stevens' Store.  
TUSKEGEE, ALA., August 17, 1854-ly.

SEALS & COX  
Attorneys at Law, and Solicitors in Chancery

Will practice in the counties of Barbour, Pike, Macon, and Russell, and in the Supreme Court, Ala. [ly]  
D. M. SEALS, Clayton, Ala. MONROE COX, Tuskegee, Ala.  
April 18, 1854. [ly]

MONTGOMERY HALL,  
Montgomery, Ala.  
By S. L. LANIER & SON.

Formerly of the LANIER HOUSE, Macon Ga.  
Aug. 17, 1854-ly

GEORGE W. GUNN,  
ATTORNEY AT LAW,  
and Solicitor in Equity.

Will practice in the Courts of Macon, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing bad and doubtful demands.  
Office over Adams & Gunn's Shoe Store.  
Tuskegee, Ala., Nov. 29, 1854. [ly]  
W. C. PRYOR, JR. (U. L. SIMMONS.)

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The Seventh Annual Session of this Institution will commence on the first Monday in September next, and close on Thursday the 21st of June 1855. The session will be divided into two terms of twenty weeks each. The first will close on the 31st of January, and the second, on the 21st of June. There will be a vacation of two weeks at Christmas.

Rates of Tuition per Term  
For Spelling, Reading, Writing and Mental Arithmetic, \$12 50

The above, with modern Geography, the fundamental Rules of written Arithmetic, and the Natural History of Birds and Quadrupeds, 15 00  
The foregoing with English Grammar and Civil History, 20 00  
The Latin and Greek languages, with any of the English branches in the order named, 25 00

Students will be charged by the term. There will be no deduction for absence, nor in cases of expulsion or dismissal. Tuition fees payable in advance.

General Regulations.  
In this age of steam, electric telegraphs, clairvoyance, and spiritual communications, it may be expected that we will present some new and wonderful method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers. But alas! we have to repeat the old story: for we know of "no royal (rail) road to science;" we know of neither magic nor machinery by which with little labor, or in a short time, boys may be made scholars. And we must say to those who are unwilling to exercise patience and industry that the Tuskegee Classical and Scientific Institute is not the place for them. But to those who are willing to "pay the price," we guarantee "the purchase," and most cordially tender our sympathy and aid. We can point the way, but each individual must ascend the mount by his own effort, or grope in darkness or dim twilight amid the drift wood and reptiles at his base.

The pupils will be considered as under the immediate control of the teachers, and as pledged to unconditional obedience to all the rules and regulations of the institution.  
The discipline and rules of conduct will be such as are recognized and taught in the Sacred Scriptures; and such as are approved by reason and common sense, and as commensurate with the age and condition of the pupils. In short, every pupil will be required to do right or suffer such penalty, as the teachers may deem expedient.  
Students will be required to study a reasonable length of time every night; and to devote the forenoon of each Saturday to exercises in composition and declamation either as members of a literary society, or under the supervision of one of the teachers.  
Repeated absence, except for necessary causes, idleness, or inattention to business, as well as immorality, will be sufficient reason for dismissing a pupil at any time. Absence from room after night, without the consent of the teachers, parent or guardian will be treated as a misdemeanor.  
The decided co-operation of parents and guardians will be expected; and it will be sufficient reason for dismissing a pupil at any time.  
Each student will be expected to attend the church and Sabbath school of the choice of his parent or guardian. Students from a road will be expected to occupy rooms at the Institute; unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to all the rules and regulations of the institution.  
Any one from another institution, making application for membership in this, will be required to present a certificate from his late teacher, of his moral and student-like deportment. No one who has been expelled from another institution, or has left under censure, need apply.  
The Institute is pleasantly situated one mile south east of the Court House; sufficient to be free from the noise and temptations incident to places of public resort, and at the same time, sufficiently near to enjoy all the advantages of a street locality.  
The buildings have been newly and neatly fitted up—remodeled and greatly enlarged; so that nothing in the out-fit will be wanting for convenience and comfort.  
The boarding department will be under the control of Hon. Lewis Alexander and lady, with whom boarding, including lodging, washing, and fuel, may be obtained at twelve dollars per month. Students, who board in the institution, may be assured that they will have a pleasant home, and friends, who will be attentive to their interests and studious of their comfort.  
As a place of health and pleasantness, Tuskegee is proverbial and needs no comment. Being but a few miles from the Montgomery and West Point rail-road, with which it has regular communication by Stage and Omnibus, it is easy of access, and yet exempt from the contagions and alarms, common to places immediately on the great thoroughfares.  
Mr. George W. Thomas, Rector of the Brandon Academy, has been engaged as associate Principal and Instructor in the Latin and Greek languages. Mr. T. is by education and profession a teacher; and has been selected because of his excellence as a scholar and his great moral worth. We have no space to insert his numerous testimonials. It is sufficient to say, that they are of high authority.  
For particulars relative to the internal regulations of the institution and its practical operation, we say to all—come and see, or enquire of us at JOHN S. PRYOR, Principal and Proprietor.  
Tuskegee, Ala., July 1854.

## Baptist Male High School,

TALLADEGA, ALABAMA.  
The Annual Session of this Institution begins on the first Monday in September next. Its object is to afford the youth of our country the best advantages for obtaining a sound and thorough education.

The healthfulness of Talladeega, the means of easy access, together with the superior educational advantages it possesses, present great inducements for the patronage of the public.

Pastor JOSEPH WILKINS, (late of the Dallas Academy at Selma) has accepted the charge of the Institution and will be aided by able and accomplished teachers. Students will be prepared for any class of College, or taught an extended English course. Constant use will be made of the apparatus during the recitation in Natural Science, and familiar Lectures will be delivered steadily before all the pupils. While no sectarian tenets are inculcated or efforts made to bias the religious belief of the pupil, the Bible is our Text Book, and daily use is made of it to improve on the mind and conscience its sublime lessons of Wisdom, Virtue and Truth.

The system of instruction adopted includes not only the cultivation of habits of abstraction, and minute searching analysis, but the reduction of theory to practice—it requires the study and rehearsal of every operation, nor will any student be suffered to advance until he has mastered the first principles.  
We ask the co-operation and patronage of the friends of Education in our efforts to build up a permanent institution of high grade, and assure them that no effort on our part shall be lacking to make the school all that can be desired.  
Board can be obtained at from \$8 to \$10 per month.

TERMS FOR FIVE MONTHS.  
Spelling, Reading, Writing and first Lessons in Arithmetic, \$10 00  
Arithmetic, Grammar and Geography, 15 00  
The Ancient Languages, higher Mathematics and Sciences, 20 00  
French and Spanish (extra) each, 10 00  
Incidental expenses, 1 00

BOARD OF DIRECTORS.  
JAS. HEARN, Pres't. W. C. CERRY,  
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L. W. LAWLER, W. R. STONE,  
J. L. M. CERRY, Sec'y. R. M. MYNATT, Treas'r.

July 29, 1854-ly.

BROWNWOOD INSTITUTE,  
NEAR LA GRANGE, GA.

THE course of study in this Institution is arranged with direct reference to two leading objects:  
First, the adequate and thorough preparation of young men for the higher classes of College and University.  
Secondly, the special education of those who do not contemplate so extensive a course of mental training, for business and professional avocations.

In addition to the Ancient Languages (in which students are carried through the Freshman and Sophomore years) much attention is paid to Mathematics and the Physical Sciences; to the application of scientific principles to Arts and Industries; to the study of the English Language and Literature.  
Able and experienced teachers are employed in the different departments of instruction.  
The Institution has recently been supplied with ample apparatus for illustration in the various branches of the physical and experimental Sciences; and a well selected cabinet of minerals, rocks and fossils. A commodious Laboratory has also been fitted up and furnished with every facility for conducting experimental and Agricultural Chemistry thoroughly and practically. In Surveying, Leveling, Engineering, &c., students have the use of excellent instruments and receive instruction in the field as well as the recitation room.

CALENDAR  
The scholastic year consists of nine months, and is divided into two terms of unequal length, as follows:  
Fall Term.—Commences on the first Wednesday in September, and closes on the last Thursday in November.  
Spring Term.—Commences on the second Wednesday in January, and closes on the last Thursday in June.  
Every student is required to maintain a thorough examination at the close of each term, and to perform such other exercises as may be assigned him.

EXPENSES.  
The regular charge for Board and Tuition is \$176 00 per annum, (Chemistry and French extra), and is made by the term, as follows:

Fall Term.  
Board (including lodging and washing), \$42 00  
Tuition, 15 00  
French extra, 8 00

Spring Term.  
Board, including Lodging and Washing, \$42 00  
Tuition, 15 00  
Chemistry, including Chemicals &c. extra, 15 00  
French, 15 00

Students furnish their own lights and towels, and during the winter months a small additional charge is made for fuel.

Payment is required for each term, in advance.  
In case of protracted absence, a pro rata deduction is made from the charge for board, but tuition must be paid to the close of the term.

S. S. SHERRILL,  
Principal and Proprietor.

BROWNWOOD Aug. 1854. -nls

## REMOVAL.

THE subscriber having removed over to the premises formerly occupied by Mr. Donaldson as a coach shop, he returns his sincere thanks for the liberal patronage heretofore bestowed upon him by the citizens of Tuskegee and its vicinity, and especially requests a continuance of the same. The Blacksmith shop is now in readiness for any work that may offer, and the wood shop will shortly be under way. Having saved from the fire several finished and unfinished gigs, and expecting shortly to receive two or three from the north, and also a handsome light carriage, he offers them at very reasonable prices. WILLIAM EDMONDS.  
January 4, 1855.-ly

JOEL ELAM, P. A. STAMPS, W. R. ROBERTS  
TALLADEGA HOTEL.  
JOEL ELAM PROPRIETOR.

ROBERTS, BUGHES, CARLISLES AND HARRIS,  
At the Shortest Notice,  
In connection with the Talladeega Hotel.

Wm. F. Roberts, one mile East from the Court House, is prepared with lots for drivers of every description. Corn, Fodder, Oats and Hay always on hand. He is also engaged at the Talladeega Hotel, P. A. Stamps & Co., a lot for sampling and exhibition free of charge.  
Feb. 1, 1855. nsl-ly

STEWART, GRAY & CO.,  
WAREHOUSE, GROCERY & COMMISSION MERCHANTS.  
COLUMBUS, GA.

Liberal advances made on Cotton, either in store or for shipment. Particular attention paid to filling orders for goods, and