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ELDERS SAML HENDERSON & J. M. WATT EDITORS.

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ORIGINAL.

The Presbyterian Herald and Dr. Achilli's Translation of the Bible for Italy.

In a former number of our paper we published an extract from the pen of the editor of the Presbyterian Herald, Louisville, Ky., in which he alluded to Dr. Achilli's translation of the Bible in the Italian language in the following words:

"While we have great regard for the Baptist Church, we would consider it a less evil to Italy to be without the Bible, until a good translation can be made, than it would be for her to be inaccessible to all Protestant influences, except those of the Baptists."

We made some comments upon it as also did Rev. J. M. Pendleton of Kentucky, in which we both took about the same view. The following extract is from a reply of the editor written in answer to Mr. Pendleton's remarks which reply so far as the extract is concerned is nearly as applicable to our own expressions. We publish it therefore that Dr. Hill may be set right before our readers; and we commend to their attention the words which he has italicized and those immediately in connection.

We confess that whatever may be the discernment of others we cannot perceive the wide difference between our views and the editor's meaning that he attempts to point out. Where is the difference as it regards time?—It strikes us that if Italy is better off "say five years" without a Baptist translation of the Bible it would continue better off even ten, twenty, or a thousand years. If Popish influence is better than Baptist influence through one period of time, we cannot see why it should not be better through all time.

Again, if a good translation is needed why not Dr. Achilli's as well as any other? We do not find in Dr. Hill's editorials a single objection expressed except that of his translating baptizo to immerse. This is the whole objection so far as we can perceive. Yet for this one single reason Dr. H. would have Italy to remain under Popish influence an indefinite period of time until what he would call a good translation could be made, rather than let Baptist influences get ahead of other Protestant influences. It does seem to us that after all his explanation, his sympathies are in favor of the Roman Catholics rather than in favor of the Baptists. But to the extract: In reply to Mr. Pendleton he says:

"Is he so dull that he can see no difference between Italy being without the Bible forever, and being without it until a good translation can be made? It has two translations already. How long will it take to make a good translation? Say it is five years. Would it not be better for her to get along with her present translations during that time than it would be for her to shut out all Protestant influences except those of the Baptists? We say most unhesitatingly that it would, and if Mr. P.'s mind has not become so completely obfuscated with his new high Church notions, as to be unable to see anything except through his Baptist spectacles which turn everything as green as the waters of the beautiful river that flows past his residence, he will say so too. His whole argument is based upon the assumption that we had written that we would rather Italy would be without the Bible always than to have an immersion Bible. We never wrote any such sentiment, and Mr. P. ought to know it if he does not. All his sneers about Presbyterians being near of kin to Roman Catholics, we pass by without comment. Whenever Presbyterians take the high and arrogant position that theirs is the only true Church, and shut out the ministers of other Churches from their pulpits, and deny the validity of their ordinances, we shall begin to think the charge well founded."

From our Texas Correspondent.

Anti-Sermon Reading.

It is not so generally known as it be that the custom of reading sermons has been condemned by both the old and new school branches of the Presbyterian Church of Scotland the practice is growing decidedly unpopular. In the Associate Reformed Presbyterian Church there is a law forbidding the members of that denomination from reading their sermons. Such a thing as a Cumberland Presbyterian reading a sermon is scarcely known.

The Dutch Reformed Presbyterian clergy do not read. So that the Presbyterian Church branches may be fairly set down as anti-sermon reading Church.

The Southern Churchman (Episcopal) has lately come out decidedly against reading sermons. A series of able editorials against the preacher's reading sermons has lately been published in the South Western Baptist (Tuskegee, Alabama.)

The winter has been unusually favorable for out-door operations. We have had several late frosts and

much cold weather in February which is considered a sure guarantee for a healthy and fruitful summer.

The prospects of our city continue to be more flattering. The sound of the hammer is heard reverberating on every side. Every species of business is prosperous. Few cities can boast of a more industrious population. Our very atmosphere seems charged with elements destructive to idlers and indolence. A loafer is a "rare bird" in our streets.

We trust no minister will be longer deterred from coming to Texas, when they learn that the Presbyterian Church at Houston has subscribed fifteen hundred dollars and the Methodist Church one thousand dollars, towards the support of the pastors of their respective Churches in that city for 1855. There are three other Protestant Churches in that city of four thousand!!!

What has been accomplished by the triumph of the no retail liquor law at the last August election. Let the entire abolition of Grog-shops in Crockett answer. Let the reduction of the number to one "solitary and alone" in Huntsville, bear testimony—let Main street, Houston—on which the number has been reduced from seven to two echo the response.

Denton County, in Northern Texas, is said to be receiving very heavy emigration. The Lower Cross Timbers permeate this county, affording a large quantity of the best of timber. The county is well watered, and contains a large quantity of the most fertile soil. Its County Site, Alton, is fast improving. Its citizens are determined to make a strong effort to give a moral and religious tone to the Society of the place. They have secured the stated services of an able New-School Presbyterian Minister. Clergymen of other denominations, also, preach occasionally at the place. A Union Sunday School is in existence and is well sustained.

SELECTIONS.

From the Macedonian.

The Foolishness of Preaching.

BY MRS. H. C. CONANT.

"For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

The inspired writers in seeking utterance for the truths of revelation through the imperfect medium of human language, often use expressions which seem, at first view, strange and paradoxical. The ideas of God, of eternity, of the spiritual relations of man, which it is their office to convey, can be no more than shadowed forth by the ordinary forms of speech. To interpret such expressions, therefore, by the mere literal meaning of the words, is to miss the true meaning. These are the mere outward shell, designed by the very difficulty which it presents, to rouse the mind to pierce through it to the kernel of divine truth within. Of this character was much of our Savior's teaching; and in all similar cases we may apply the exhortation with which he so often closed his instructions: "He that hath ears to hear, let him hear."

In the above passage, at the first superficial glance, Paul seems to assert the arbitrary choice by Divine sovereignty, of an instrument not in itself adapted to the end proposed: "It hath pleased God by the foolishness of preaching to save them that believe." Is this so? Or is there in the "preaching" to which Paul here ascribes such mighty effects, some quality which renders it, a fitting instrument; some vital element, without which, no preaching, however wise or however foolish, can avail in saving souls? But why does he call it foolishness? Not surely, that God, seeing it to be foolishness, makes use of it merely to throw contempt on that wisdom which would seek the adaptation of means to the end to be attained. Far be such a reproach from his wise and glorious name! Its foolishness consists alone in the view of man's perverted reason. Paul himself declares it to be, in the case of those who believe, "the wisdom of God," as well as the "power of God unto salvation."

In what then consists its fitness?—What is the mystery of its efficacy in the mighty work of redeeming the world from sin? This is the great practical question of the age, as it is of every age; a question in comparison with which, all other questions, that concern man's well-being, are nothingness and vanity. Number this among the lost secrets of the age, and reforms, no matter how noble their object, or how wisely chosen their instruments, are but the gnat and the scorpion of life after the vital spirit has departed.

Two things seem necessary to the characteristic idea of Gospel preaching, as developed in the New Testament. The first regards its substance—what is to be preached? This can be nothing else than Christ—He who lived, died, rose from the dead, the

Redeemer, Mediator, King in Zion—the personal Christ. The preaching which substitutes anything else for this, whether it be the Saints, the Virgin, and the perpetual sacrifices of mass, as in the Catholic Church; or the principles of truth and virtue in the abstract; or practical morality; or metaphysical theology—will be found wanting in the efficacy which Paul ascribes to the foolishness of preaching. It may accomplish striking results,—just such as it is adapted to produce,—but the salvation of souls is entirely outside its sphere. This belongs exclusively to the preaching of Christ. "Is not the promise of God as yet and in Him Amen?" "God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son, hath not life." Whatever does not radiate from Him and lead back to Him, as the living source and centre,—no matter what claims it might have on our attention elsewhere,—is an impertinence in preaching.

There is in this nothing arbitrary. The great radical want of the soul is just such a provision as is made known in Jesus Christ. What its inmost being asks for, is found here, and here alone. Surely, if any amount of instruction in virtue, or any other sacrifice, could have met this necessity, God would not have subjected his Son to humiliation and suffering.

And yet, there may be a preaching of Christ attended by no such power as the Apostle here speaks of. For there is a second condition, no less essential to its success,—viz., the witness of the preacher's inward life. He who preaches Christ to the salvation of others, must preach his own experience of Christ. For what advantage has the preached over the written word, as an instrument of salvation, except as it brings the influence of personal life to bear upon personal life? The power of the living preacher is nothing accidental or arbitrary; there is in it a divine philosophy. The soul which has laid hold on Christ as the supply of its own great want, speaks to the world in others, with a directness and force of conviction which no excellence of speech or of wisdom inspired by a mere intellectual perception of truth, can ever imitate. The fathers of our denomination, in this country, had much of this eloquent power.—Though unlearned men, the word preached was in their mouths a two-edged sword, whereby sinners were slain; and the world looked on, and wondered, and trembled. That which wrought in them so mightily, was no other and no less a power than that which wrought in the first preachers of the Gospel,—the life of Christ in their own souls. It is said that this detracts from the agency of the Holy Spirit, who can give efficacy to the word, quite irrespective of the instrument by which it is presented to the mind? True; he can command even stones to be made into bread; but is his work then more glorious, than when the instrument is one adapted to the purpose.—a soul, living, breathing, burning with the energies of a divine life?

The same characteristic is often observable in the preachers among our German Baptist brethren. Scarcely ever have I sat down in one of their little assemblies, composed of the sons and daughters of toil, and gathered in a room of the plainest aspect, without a fresh sense, coming over my heart, of Christianity as a living thing. They are, in general, men of great simplicity and modesty of character, and of little worldly culture; yet one cannot but feel in the serious, quiet sincerity and earnestness of their manner an impression of true moral dignity. They stand before their hearers like men who have something to say to them from God. And they have something to say. "Christ and his cross is all their theme."—Christ, as he has become, through the influence of the divine Spirit, "wisdom and righteousness and sanctification and redemption" to their own souls. One is often struck by the breadth and richness of their views of Christian truth. Simply following in the track of the inspired word, unfolding its condensed utterances, not by the flights of philosophy, but by the living experience of their own hearts, they communicate ideas of the invisible and spiritual, beyond the power of highest human genius to originate.—We are not borne along by the resistless force of logic, or charmed by the flowers which fancy may hang around the cross; but the "powers of the world to come" take hold upon us.—We feel that there is a Being to be feared, trusted in, loved, in whose favor is life, and whose loving kindness is better than life,—and that being is Jesus Christ.

One almost feels disposed, when coming from such preaching, with a heart refreshed as to green pastures, and beside still waters, to question whether our elaborate provision for a ministerial education, adapted to the wants of the age, has not after all,

missed its mark; whether there is not something in this long course of human training which necessarily diminishes the energy of vital piety, and dulls the heaven-tempered sword of the Spirit. Then we remember Judson, with his genius, his ripeness of mental discipline, his profound learning,—how when he came back to us in the fullness of his years and fame, he had nothing for the most intelligent auditories but this same simple story of Jesus and his love. And who that was so happy as to be one of the hushed group that lunged on those earnest, whispered words, but felt upon his soul the power of an inward life, a life whose source and centre was the living Christ?

This and no other is the preaching that is to convert the world; "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that believe, both Jews and Greeks, Christ the wisdom of God and the power of God."

From the True Union.

Why am I a Baptist?

The following was originally addressed by its author to a friend who had been converted to God, but was in doubt as to what Church he ought to join. It was of great service to him, and we commend it to all who are troubled with similar doubts.—Ed.

Dear Sir: My only motive in writing the following views to you, is to put you in possession of some of my principal reasons for making my Christian home on earth among the Baptists, hoping the suggestions may aid you in determining what you ought to do in your own case. And I trust, no opinion or expression will be found which can, in any manner, be considered unkind towards others who love God, but do not understand his word as I do. And should your mind still settle down into the full conviction that you can enjoy a greater amount of Christian happiness, and that you can better promote the glory of God, and discharge your duty to Him in some other Church than the Baptist, be fully assured that you will have my warmest sympathy.

Our Redeemer was himself baptized. Matt. chap. 3, v. 16. Mark chap. 1, v. 9. Luke chap. 3, v. 21. He afterwards baptized other persons (by his disciples.) John chap. 3, v. 22.

He commanded his disciples to baptize those who believed the Gospel. Matt. chap. 28, v. 19-20. Mark chap. 16, v. 15-16. His disciples did as commanded, preach the Gospel and baptize those who believed that Gospel. Acts chap. 2, v. 37-41. chap. 8, v. 35-38. chap. 22, v. 16, or who rejected, because he with his family, believed in God, chap. 16, v. 33.

The meaning of this act is explained in Romans chap. 6, v. 3-4. The believer in Christ as his Redeemer is buried to the world when he is immersed in water; when he emerges from the water he proclaims to the world his determination to live a new life. What a sublime lesson do Christians teach the world when they perform this commandment!

By baptize I understand "immerse." Baptize is an anglicised Greek word. The Greeks now use it to convey the idea we do by the word immerse. The ancient Greeks used it in the same sense, and no Greek scholar will risk his reputation by denying that the Greeks, in the time of the Apostles, used it to convey the same idea, and no unbiased mind can read the above Scriptural references, without being fully convinced, by the context, that the idea of immersion is plainly presented to the mind.

Then all who believe and are baptized, and all ministers who baptize believers, may safely rely on the above passages of Scripture as a sufficient authority for the act. But if there be a command of Christ to baptize, or one instance recorded in the Bible, where he or his disciples did baptize an unbeliever, infant or adult, I have been unable to find it, during a diligent perusal of the New Testament for nearly twenty five years; and I will consider it an act of Christian kindness in any brother who will show it to me, if he has ever seen it. I know full well that those who preach and practice what they consider the baptism of children, sustain themselves by what to them are arguments drawn from passages of Scripture. But I have given unequivocal Scripture for my Baptism, and not my inferences, or arguments drawn therefrom. And I fear, they are teaching for the doctrines of God the commandments of men—Mark chap. 7, v. 7, and are making the word of God of none effect by their Church traditions. Mark chap. 7, v. 10.

Equally plain, but not plainer, is the command of God, to observe what is called the Lord's Supper—Matt. chap. 26, v. 26-28. Mark chap. 14, v. 22-26. Luke chap. 22, v. 19-20, and its observance by the first Christians. Acts chap. 2, v. 42-46.

The bread and wine impart no religious power to the soul, and have no virtue to cleanse the soul from guilt; and do not make the disciple more like his Master. The Supper is simply an institution established by Christ to

perpetuate amongst men the knowledge of the fact that he lived on earth; was crucified to make atonement for sin; and that he arose from the dead. Then, when Christians observe this institution, they are reminded of Christ, his life, death and resurrection, and they also remind the world that they reject him as their Savior, they will be condemned; and Christians, when assembled together, or as a Church, must not neglect to observe this institution, as the perpetual evidence of those facts. It is then merely evidence, perpetuated by the Church, of the truth of Christianity. Then it is not essential, or necessary to our salvation. True. Then why do all denominations of Christians carefully observe it? Because God has plainly commanded them to do so; and if we love God, we will keep his commandments. But the command of God is equally plain, that all who believe in Christ as their Redeemer shall "put on Christ in Baptism." True. Then why do not all Christians obey the command to be baptized as well as the command to observe the Supper? Surely, to say that it is not essential, or necessary to salvation is, to God, no answer to this question.

But, as Christians, we are responsible to God for our thoughts, words, and actions, and for the lessons they teach to our fellow beings. Then, careful ought we to be, that all our actions are authorized by God's word, and that the motive which prompts us to every act should be, to glorify God. If you join a Church without being baptized, do you not neglect a plain duty? If you are baptized on a confession of your belief in Christ, and join a Church which does not believe or does not teach, that it is the duty of believers to be baptized, and to become members of God's Church on earth, you lend your Christian character and sympathy to those who teach others not to do what you assert by your public act, God requires to be done, and you are compelled by consistency to the doctrines of that Church to stand dumb, whilst your brethren are taught to believe and practice what you consider an error. But there are Churches whose discipline requires their members to consecrate their children, as they term it, to God, by what they consider Baptism. Suppose yourself a member of such a Church. To be an orderly and consistent member, you must consecrate your children as required, or violate the rules of the Church. If you do so consecrate them, you violate your conscience. If you do not, you violate the rules of the Church, and it is the duty of the Church to compel you to observe the rules, or on your refusal to exclude you. If it do not exclude you, it admits the rule is a mere tradition of the Church, and not a command of God. For if a command of God, the church has no option, but must exclude you. If the Church do not exclude you, you would not consistency and conscience compel you to withdraw? For could you remain in a Church teaching for doctrines of God the commandments of men, and by your character and conduct, induce others to believe and do, what you yourself do not believe, and would not do? You ought well and prayerfully to consider the self, where the light of your Christian character would at least, be dimmed by the haze surrounding your equivocal position, should you join a Pedobaptist Church.

But, you object to joining a Baptist Church, because our communion is alleged by those who differ from us, to be *close*. Would those who object to our course commune with one who had not been baptized as they understand Baptism; or who refused to be baptized; or who had been excluded from their Church for obstinately refusing to comply with what the Church considered some plain Christian duty? I think not. Then you ought to bear the blame, the delinquent or the Church? The delinquent surely. The Baptists believe and teach that all believers must be baptized, and that none but baptized believers can be received as members of a Church. Then who is to blame, those who refuse to obey God's command to all believers to be baptized, or a Baptist Church, which by its consistent action, refuses to do an act which would admit that they who have not been immersed, are not in default? And, if it be a desirable privilege to commune with the Baptists by observing the Supper, ought it not to be equally as desirable, a privilege to join them in fulfilling the equally plain command to believe and be baptized? And if it be complained against the Baptists, that they will not celebrate the Supper with others, may not the Baptists complain with more justice, that others refuse to celebrate with them, Christ's death and resurrection, by believing and being baptized? Then it is plain that the Baptists, by no act of theirs, exclude others from the Supper, but they exclude themselves from the Lord's table spread by the Baptists, and exclude Baptists from the table spread in their

Churches, by their own dereliction of duty, and ought to blame themselves and not the Baptists for the consequences. Yours, &c., A BAPTIST.

Happiness to be found in the discharge of Duty.

(FROM REV. H. C. TUCKER'S SERMONS.)

Observe then, that happiness must be found either in the discharge of duty, or in the neglect of duty, or not at all. One of these three propositions must be true. If I show that two of them are false, the remaining one will be logically established. Now then is happiness to be found in the neglect of duty? If so, then neglect and discharge of duty as to their rewards are put on the same footing, i. e. doing right, and doing wrong are the same in their consequences. Now this is physically impossible. Right and wrong are the opposites of each other; consequently their effects must be opposite, so they cannot both induce happiness; and thus without going further the point is decided. But if we will cling to the proposition that happiness follows the wrong, then we must admit that wretchedness is consequent upon the right. But how can this be, under the rule of a righteous God? A system which would abolish all moral distinctions, and put right and wrong on a level would be monstrous; but what shall we say of a system which preserves moral distinctions only to put the wrong above the right, to reward iniquity with bliss, and curse equity with wretchedness? Such a rule as this would be worthy of the bottomless pit; and shall we charge it upon the Almighty? Shall God return evil for good, as well as good for evil? If so, he becomes himself subject to the denunciation of his word, which declares, "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter," which justify the wicked for reward, and take away the righteousness of the righteous from him; because they have cast away the law of the Lord of hosts." (Is. 5, 20, 23, 24.) This supposition reverses the engine, so to speak, of all the divine operations, and makes God act directly in opposition to what it is his nature to do. Instead of making him the great dispenser of justice and goodness, it makes him the terror, the curse, and the scourge of all good beings, and the fellow and friend of all bad ones. Such a god will be no God, and would not be able to keep the universe at peace or even in existence; and neither we nor our world would be here; and as I think may be considered a kind of *reductio ad absurdum*. It was shown to be not possible, that right and wrong should be the same in their results. If this be so, a *fortiori* it is not possible even physically, that they should exchange their respective results. But if it were possible, it can be shown that God would not establish either of the systems, by the following argument. God has implanted within us, hope and fear, which are two of the most powerful motive principles of our nature. Rewards and punishments, are the objects which make these principles operative. Now God's system of action must be consistent with itself. But to implant certain principles, and then remove the objects that make them operative, would be inconsistent. So then, as long as the principles exist, their correlative objects must exist. But we know that these principles do exist, and there can not therefore be equality in the condition of the good and bad, for in that case there would be nothing either to hope or fear—and God would have so ordered his providence, as to render nugatory a part of the work of his creation. Furthermore, if happiness is to be found in the neglect of right, it is not unreasonable to infer, that those who neglect it most, are happiest. If there be thus a premium on crime, devils are happier than angels, and the Prince of devils is happier than God. It is but fair also to infer, that the converse of the proposition is also true, to wit, that those who adhere closest to right are most wretched, and therefore God, who is supremely righteous, must be supremely miserable; and as such more unhappy than all other beings, as his holiness and nature are greater than theirs. In short, view it from what point we please, it is evident that happiness cannot be made the result of wrong doing, without upturning the whole universe,—reversing every principle known to exist in our own nature, or in the nature of things at large, or in the nature of God. This proposition then, cannot possibly be true.

There is another to be considered, and that is, that happiness is not to be found at all. If this be so, then there is no happiness in heaven. Angels are not happy—God is not happy; much less can there be happiness on earth. But it is in the nature of a moral and sentient being, to be either happy or unhappy. So then, on this hypothesis, all moral beings, created and uncreated, are positively unhappy. If this be so then go! and bad beings are re-

duced to the same estate; and this, by a former argument, has been shown to be impossible.

I might urge further, that if happiness is not to be found at all, then God must either have had no motive in bringing his creatures into existence, or he must have done it, only to make them miserable. The former supposition imbrues the Lord's wisdom, the latter his benevolence; the former makes him an idiot, the latter a fiend. The proposition that happiness is not to be found at all, leading to such results, must be abandoned.

Let us now return to the disjunctive proposition stated some moments ago. Happiness is to be found in the discharge of duty, or in the neglect of duty, or not at all. One of these categories must be true. I have shown that the last two are false. Therefore the first is true. Says Whately (Logic Book II., chapter iv. § 4). "In these disjunctives it is implied not, only that only one of the members must be true, but that only one can be true." Bearing this in mind it will be seen that I have demonstrated that "happiness is to be found only in the discharge of duty."

Fear the Sexton.

Not many years ago a clergyman, on a journey stopped to spend the Sabbath in a small village where there was no Church edifice, but where he found that the Universalists had been preaching for some time past in a school house. Two or three preachers of that persuasion were still in the village, some public meeting connected with their cause having called them and kept them there.

The traveling clergyman succeeded in obtaining the use of a house for a part of the day, and gave out word that he would preach. The people came together, not knowing what doctrine they would hear, but most of them being inclined to Universalism. The preacher took his text, Luke xii, 4-5.

"Be not afraid of them that kill the body, and after that have no more that they can do."

"But I forewarn you whom you shall fear. Fear him, which after he hath killed, hath power to cast into hell; yea I say unto you, fear him." He then went on to say that there were two opinions as to the meaning of the word "hell," in this passage.—One opinion is, that it means a place of torment into which the wicked will be cast after the death of the body.—But the other opinion is that it means the grave. On this latter opinion, it is very evident, he said, "be not afraid of them that kill the body and have no more that they can do. But I will forewarn you whom you shall fear.—Fear him which after he hath killed, hath power to cast into the grave; yea, I say unto you, fear the sexton!"—Ed.

Two Facts of Pride.

It is a law as sure as the sun shines by day, that pride goeth before destruction, and a haughty spirit before a fall. Let a church be proud and boast of itself, and that church will soon be laid low. Let a man become elated and exalted by a sense of his talents and he will soon be brought down. Let people glory in their wealth, or glory in their wisdom, or in any thing but Christ, and they will soon learn, that he who tries to steal a ray from the glory of God takes a withering curse inwardly into his own bosom.

Doing Right.

Do what is right, and you will always find it expedient. That cannot be politically expedient which is morally wrong. If is God's law plainly unfolded in his word. Do not look behind you, nor before you, nor above you, nor around you, but be satisfied that all things will work for good to you, while you continue to act aright. Duty alone is ours; all the region beyond it—the region of events and consequences—is exclusively God's. We are to mind the duty that devolves upon us; we are to leave with God to settle the issues that may flow from our obedience to that duty.

MEN AND BRUTES.—"Now gentlemen," said a nobleman to his guests, as the ladies left the room, "let us understand each other; are we to drink like men, or like brutes?" The guests, some had indignantly, exclaimed, "like men of course." "Then," replied he, "we are going to get jolly drunk, for brutes never drink more than they want."

Without innocence, beauty is unlovely, and quality contemptible.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

POETRY.

For the South Western Baptist.
ALL IDEAL.

BY W. B. HOWE.

A young bride on the bridal day,
Surrounded by companions gay,
Where happy smiles like sun-beams play,
And joys reveal,
In after life will sigh that they,
Were all ideal.

The dreamy maid which wanders free,
Of radiant vale and glory sea,
And longs for greatness, yet to be—
And glory's seal,
Will say upon life's stormy sea,
'Twas all ideal!

And he who bows at beauty's shrine,
And idleness forms divine,
Where wealth and pleasure both combine,
To make him kneel,
Will sigh and say, in life's decline,
'Twas all ideal.

Bright airy fabric, such as fall
Youth's wayward-ardent fancy still,
And crown the summit of life's hill,
Where antheus peal,
To tempt the persevering will,
Is all ideal.

What e'er the fertile mind surveys—
Or fancies fancy stoops to praise—
Or hope envelopes with its rays,
For earthly weal,
Borne only with a flickering haze,
Is all ideal.

But he who bows with stricken heart,
While cankers gnaw life's links apart,
And stands in wreck and ruin's mart,
Where nought can heal,
Who's life is but a blotched chart,
All this is real!

I WILL BE GOOD TO-DAY.

"I will be good, dear mother,
I heard a sweet child say;
"I will be good, now watch me—
I will be good all day."

She lifted up her bright young eyes,
With soft and pleading smile;
Then a mother's kiss was on her lips,
So pure and free from guile.

And when night came, that little one
In kneeling down to pray,
In a soft and whispering tone,
"Have I been good to-day?"

O, many, many bitter tears
"Would save us, did we say,
Like that dear child, with earnest heart,
"I will be good to-day." Ez.

AN OLD LANDMARK RE-SET.

The following article is taken from the March number of the American Baptist Memorial, and we publish it in our columns for the benefit of our readers. We have not thought it best to have a lengthened controversy upon the subject published in our columns. But as the subject is agitated in a number of our exchanges, we present this article to our readers as a condensed view of the principal arguments used on both sides.

EDITORS.

AN OLD LANDMARK RE-SET.—Is a small pamphlet written by Rev. J. M. Pendleton of Kentucky, published by Graves & Marks, Nashville, Tenn. The object of it is to show that Baptists cannot consistently invite unbaptized ministers to preach in their pulpits. The argument is, they are unbaptized and therefore cannot be properly regarded as authorized ministers of the gospel. Brother Pendleton is one of our most estimable, prudent and industrious brethren, but we believe he has made a mistake in this premise. There is no necessary scriptural connection between baptism and preaching. We shall adhere in this matter to the broad license given in our authorized statement, let him that heareth say come.—Baptist Memorial.

"Will Brother Burrows, editor of the Memorial, answer the following questions?"

1. Why was Jesus baptized before he preached?

2. Did the priority of baptism, in this case, mean nothing?

3. Were not the twelve apostles baptized before they were sent forth to preach?

4. Were not the seventy disciples?

5. Why was Saul of Tarsus baptized before he became a preacher?

6. According to the gospel, are not preachers sent forth by the church?

7. If so, have not the churches jurisdiction of preachers?

8. If so, are not preachers members of the churches?

9. If so, have they not been baptized? Or can unbaptized persons be church members?

10. Had there been Pado-Baptist preachers in the apostolic age, would Paul have recognized them as gospel ministers?

11. Why did not Baptist churches ordain unbaptized men to the work of the ministry?

12. Would this be wrong if there is no necessary scriptural connection between baptism and preaching?

13. If an unbaptized man has the right to preach, has he not a right to administer the ordinances of the gospel?

14. Does the expression, "let him that heareth say come," refer to preaching?

15. If it does, must it not embrace all that bear?

16. If so, when the wicked hear, are they to become preachers too?

17. If they are why did Paul command the things which he had taught to be committed by Timothy to faithful men?

18. Does not the recognition of an unbaptized person as a gospel minister virtually reduce baptism to a nullity?

19. Is it not saying that such a person's disobedience to Christ is a small matter?

20. If such a person sincerely thinks that sprinkling or pouring is baptism, does sincerely atone for a neglect of one of Christ's commands?

"If Bro. B. will answer these questions, perhaps at some future time when I feel more inquisitive than I now do, I may propose a few additional questions."

J. M. P.

The above questions are put to us by our much loved Brother Pendleton in the columns of "The Tennessee Baptist."

We feel very reluctant to enter into any controversy, on these disputed topics, in the "Memorial." There are so many polemics in our editorial ranks that we rather prefer making the "Memorial" a practical magazine. Our brother will therefore excuse us if we give a brief answer to the questions propounded.

To the first five we reply, that in all probability there were no unbaptized preachers in apostolic days. There was no controversy on the manner of baptism, and consequently all who united with the churches were immersed "in the name of the Father, and of the Son and of the Holy Spirit."

To the next four we reply, that in all probability there were no unbaptized preachers in apostolic days. There was no controversy on the manner of baptism, and consequently all who united with the churches were immersed "in the name of the Father, and of the Son and of the Holy Spirit."

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that is let him come down at once from the roof and not go into the house, but see for his life.

If we bear these particulars in remembrance—the court in the middle of the house, the staircase on the outside, the flat roof and the canvas awning, which covered the entire court, we shall be prepared better for understanding this history.

Story For Lazy Boys and Girls.

It was early on a fine summer's morning, that I took my way from the farmhouse where I had been visiting to the neighboring town. The lark was singing blithely, and the air was sweet. As I walked onward, my attention was drawn by a number of swallows which were sporting over a large pond. Sometimes they descended so low as to dip into the very water, and the again they soared upwards, cleaving the air with rapid wing. No doubt they were occupied in procuring food as well as enjoying themselves, and that many a luckless gnat and fly were caught by them in their swift career.

I stood gazing with admiration at the speed of their flight, and at the ease with which they directed their course, and could not help imagining how delightful the faculty must be of flying abroad, high and low far and near, without difficulty and without danger. With what varied powers of enjoyment has the almighty Maker of all things endowed his creatures! The expression is as true as it is beautiful, "His tender mercies are over all his works."

As I entered the suburbs of the town, I saw a man busily employed in making nails. The smithy was lit up with the glowing flames, as a lad blew the bellows, and the sparks flew in all directions as the man struck the heated iron with his hammer. The nailer seemed to work with all his might, and to allow himself no respite, but no doubt he found this to be necessary. I asked him the amount of his earnings, and the number of hours he worked in a day.

"I am hard at it by five," he said, "and keep it up mostly till eight or nine, and now and then later."

"Surely," thought I, "making nails must be the hardest work in the world."

Soon after leaving the nailer, I fell in with a porter, as he came up from one of the wharves by the water side heavily laden. The parcel that he carried seemed to be rather a load for a horse than for a man, for the porter fairly staggered under the load as he put forth all his strength.

"Oh," said I, "this is worse than nailing, and the occupation of a porter must be the hardest work in the world."

As I continued my walk, I came to a broad street where a party of pavers were at work their arms bare up to their very shoulders. Some were wheeling barrows of sand, some lifting large square stones from the heap and carrying them to where they were required; some were placing them in their proper situations and others were knocking them into the ground with their iron shod rammers, shaking the very houses around, and making at every stroke a short kind of grunt, as though uttering quickly the word "Eyeh!"

Out of curiosity I asked one of the laborers, who wore a red cap, to let me feel the weight of his rammer, but hardly could I lift it up from the pavement; to work with it was quite out of the question. The exertions made by the men to drive the stones into the ground appeared to me to be dreadful.

"Oh!" thought I, "the work of a nailer and a porter is light to this; the employment of a paver must be the hardest work in the world."

On crossing the bridge over the brook, by the weighing machine, a man stood with his back against the wall, and his hands in his pockets, the very picture of idleness. He was at one moment kicking a hole in the ground with his heel, at another looking about him as if in quest of something to amuse himself with, and after that gazing as though he knew not what to do with himself; hardly ever did I see a more forlorn looking object. There he stood in his ragged coat, and there he seemed likely to stand, for he had all the appearance of a long, idle fellow. It was in the afternoon of the same day that I returned by the same road, and saw in the broad street, just after I had crossed the bridge, a crowd of people.

It seemed that a man with a cart was selling onions unusually cheap, and working men and poor people were drawn to the little place to make their little purchases. Among the crowd I saw the porter, who was laughing aloud as he bore away the onions he had bought. At a distance from the crowd sat the paver in the red cap, laughing to his companions, as he sat on a wheelbarrow, eating a large onion with his bread and cheese, while not a dozen yards before ran the poor nailer, laughing also, as he hastened back to his labor, shaking a bunch of onions at a man as he passed him, who was standing with his hands in his pockets, leaning against the water-trough in front of a public house.

And who was the man leaning against the trough? Why, the same ragged, idle, longing fellow whom I had seen to the morning kicking a hole in the ground with his heel, and yawning as if he knew not what to do with himself. He had neither made nails, carried barrows, nor driven a single stone in the ground, yet he was more weary than those who had worked hard at these employments. He had neither spirit in his eyes, quickness in his foot

nor merriment in his heart, and I feel very sure that he had not a penny in his pockets to lay out in onions, or any thing else.

How impressive are the words of the wise man: "By much slothfulness the building decayeth and through idleness of the hands the house droppeth through Ecclus. x. 18.

Making nails is hard work, the employment of the porter may be harder, and the occupation of the paver the hardest of them all; but neither nailing, burden carrying, nor paving is so hard as idleness. Surely idleness is the hardest work in the world. Ez.

News from Africa.

We are permitted to make a few extracts from a private letter from Rev. John Kingdon, dated Edina Bassa Co. Liberia, Dec. 6, '54.

"In general we have been favored with success among the numerous chiefs east of Greenville, the Bootoo chiefs on the north, the Blue Barre chiefs on the south-east and at one just contiguous to Greenville. Not a little suspicion of interested motives had to be put to rest by us, and not a little stormy opposition to be reasoned down, so incapable do these poor blind heathen find it to conceive of Christian pity, love and effort."

Bro. Kingdon has met with gratifying success in inducing the churches in Liberia to aid the southern Baptist Board in sustaining new stations. My plan has been to ask those who can't give money to consecrate to the mission cause a coffee tree, a cocoa tree or a patch of cassava, or something that would suit them better, the produce of which should be given to God's service. Many such have been cheerfully devoted, and a good deal of money too, by some others. At the first church applied to, more than 300 worth was promised annually for their Home Mission and Foreign Mission of the Southern Baptist Convention—including the offerings of trees by Sunday scholars and others; by the second about the same, all for the Foreign Board, and by the last, nearly double that, and all for the Foreign Board.

There appears to be a great desire for a Baptist High School, where missionaries might be trained on the ground. Bro. Kingdon's health continues good, as he says the heat at no time has been higher than 83 deg., which is not so warm as it often is in Baltimore.

He remarks: "This is truly a land of darkness, of cruelty and of death. The people are full of every foolish superstition and error. But the readiness with which they listen to our instructions through an interpreter is very encouraging." True Union

WILSON SAWYER, TUSKEGEE, ALA.

ANDERSON & ROBERTS, TUSKEGEE, ALA.

February 8, 1855.

I take this occasion to return thanks for the liberal patronage bestowed during the past year. And I will add in behalf of my present associates Dr. ANDERSON & ROBERTS, that an extensive practice for more than twelve years in every department of the business has won for them an enviable reputation as practical and skillful workmen, and in adaptation with safety; that all operations performed by us in point of finish and adaptation and DURABILITY shall be inferior to none.

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 year 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 Principles of the Physical and Mathematical Sciences, 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 ordinary course of study, 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, years are made known to us learned men and profound philosophers. But, alas! alas! we have to repeat the old story for we know of "no magical (rail)road to science;" we know of neither magic nor machinery by which with little labor, or in a short time, we can be made scholars. And we want to 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 "paradise," and most cordially tender our sympathy and aid. We can point the way, but each individual must ascend the mountain by his own effort, or grope in darkness or dim twilight amid the drift wood and repetition of his fate.

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; such as comport with common sense and propriety; and such as are approved by experience and common sense. In short, every pupil will be required to do right or suffer consequences, as the teachers may deem expedient.

Students will be required to study a considerable 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 the teachers.

Repeated absence, except for necessary causes, idleness, or intention to become a vagabond, as well as positive immorality, will be sufficient reason for dismissing a pupil at any time. Absence from room after night, without the consent of the teachers, parents or guardian will be treated as a misdemeanor.

The decided co-operation of parents and guardians will be expected; a want of 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 abroad will be expected to occupy rooms at the Institute; unless they have relatives or friends in the community, and become responsible for their conduct, and become responsible for their conduct, and become responsible for their conduct.

Any one from another institution, making application for membership in this, will be required to furnish a certificate from his former teachers, or from his parent or guardian, of his moral and academic standing. No one who has been expelled from another institution, or who has left under censure, need apply.

The Institute is a small building situated on the south side of the Court House, and is free from the noise and impurities incident to places of public resort, and at the same time, sufficiently near to enjoy all the advantages of a strong locality.

The building has been newly and neatly fitted up, furnished with beds, and so that nothing in the out-fit will be wanting for convenience and comfort.

The boarding department will be under the control of Mrs. Lewis Alexander and lady, with the exception of lodging, washing, and fuel, may be obtained at a very low rate per month. Students who board in the institution, may be assured that they will have a pleasant home with friends, who will be attentive to their interests and studies of their comfort.

As a place of health and recreation, Tuskegee is a beautiful spot, and is only a few miles from the Montgomery and West Point rail-road, with which it has regular communication by Stage and Omnibus, at a very low rate, and yet exempt from the contagion and alarm, common to places immediately on the great thoroughfare.

Mr. George W. Thomas, Director of the Tuskegee Academy, has been changed to associate Principal and Instructor in the Latin and Greek languages, and is a man of great moral worth, and has been selected because of his excellence as a scholar and his great moral worth. We have not space to insert his numerous testimonials. It is sufficient to say, that they are of high authority.

For particular relative to the internal regulations of the institution and its practical operations, we say to all—come and see, or enquire of W. JOHNS, Principal and Proprietor. TUSKEGEE, Ala., July 1854.

W. C. POSTELL, [C. T. SHERMAN]

The Cotton Market. DR. FOUNTAIN & SIMMONS.

Supplies. Often shown over the Post-office.

HAVE associated ourselves together in the practice of Dental Surgery, and with long experience in the profession, they can execute work with dispatch and in a neat and durable manner. They are prepared to mount teeth on plate from a single one to a full set, and feel no fear of giving complete satisfaction. Work warranted to stand. Signs on trial.

Tuskegee Ala., July 26, 1854.

SAWYER, ANDERSON & ROBERTS, DENTISTS, TUSKEGEE, ALABAMA.

WOULD respectfully announce to the citizens of Tuskegee and adjoining counties that they have opened an office in Tuskegee, Ala., where they are fully prepared to execute all work pertaining to Mechanical Dentistry.

Having been engaged for a number of years in an extensive practice and being thoroughly acquainted with all the latest and most Scientific improvements in the manufacture and construction of full and partial sets of teeth, we can with confidence say to those in need of Dental substitutes, that work will be executed in any desired style in the neatest and most durable manner, and at the shortest notice, and in adaptation to the patient's requirements, as simple satisfaction as can be obtained of any Dental north or south.

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