

# South Western Baptist.

ELDERS SAM HENDERSON & J. M. WATT EDITORS.

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50 NO. IN A VOL.

## ORIGINAL.

### Old Customs.

In this age of progress and invention, when every thing seems to be on the wing for change—when old and time-honored simplicity is giving place to new fashions and new customs with what earnestness do the aged servants of God look back to earlier years of their lives and long for a return of scenes which were then the cheer of their pilgrimage. It is hard, yes almost impossible for old people to enter into new schemes and adopt new practices so different from those under which they were trained up. The love of novelty has passed away—something real and simple suits them best; and to meet occasionally with those who can unite with them in their primitive enjoyments affords them peculiar delight. Nor is this all. While it may be admitted that there are many valuable improvements made, yet all new fangled things are not better than those which have age on their side. We confess that we fondly cherish a recollection of some things which have measurably given way that we would be glad to see revived. For instance, before regular missionary efforts were made to supply the destitution in our Churches what was more common than for ministers to go out two and two together and fill a long string of appointments through the surrounding country sometimes extending their labors hundreds of miles?—But now seldom is this done. Ministers travel but little now and it is a rare thing for one to take a tour thus. Would it not be a blessed thing if that old Scriptural plan should be revived, not to the superseding of missionary labors but in addition to it? How it would cheer the Churches and brethren to hear ministers preach and to have at their houses!

Again, in olden times the people practiced a greater simplicity of manners and of worship. They were not so fashionable nor so worldly minded altogether. They traveled on foot and on horseback mostly—wore domestic gowns for their clothing—lived in comfortable log houses—ate plain and common diet—worked moderately and enjoyed good health. Congregations sang the songs of Zion without the aid of musical instruments or well trained choirs—members shook each other by the hand—visited one another and manifested a more simple and unostentatious friendship. There was less formality and more sincerity exhibited in their worship, and the cry of hard times was not so often heard among all classes of persons.

Let us brethren get back to the good old rules of simplicity—let us abandon all foolish fashion and new fangled and nonsensical parades and act according to the true principles of our holy religion—than we are doing, and God will more abundantly bless us.

### Associational Record.

Minutes of the Fifteenth Annual Meeting of the Union Association held with the Prospect Church, Barren county, Tenn., 29th, to Oct. 31, 1854. The Introductory Sermon was delivered by Elder J. B. Stiteler, Elder G. W. Baines was elected Moderator; Elder G. W. Thomas Clerk; Elder R. C. Barren Cor. Sec., and J. W. Barnes Treasurer. Lake Creek and Brushy Creek Churches were received. Number of Churches 33. Baptized 89. Total membership 1871.—Two ministers died within the bounds of that body a notice of whose death appears in the minutes, viz: Elder Thomas Chilton and Elder Ann Lea.—We find also an ably written circular upon the subject of Infant Salvation from the pen of Elder J. W. D. Creath. Baylor University and Baylor Female College both at Independence, Washington county, are within the bounds of this Association.

Minutes of the Sixteenth Annual Session of the CHOCTAW BAPTIST ASSOCIATION held with the Mount Zion Church at Summerville, Nixobee county, Oct. 14, 15, 16, 1854. The Introductory Sermon was delivered by Elder Wm. H. Head, Elder S. S. Lattimore was elected Moderator; Elder James B. McLellan Clerk; and Elder Dapree Treasurer. Bethesda Church, Octibbeha Co., was received. Number of Churches 28. Baptized 221.—Total membership 2227. Contributions \$503.40.

Minutes of the Fifth Session of the FIVE BARREN BAPTIST ASSOCIATION held with the Pineville Church, Monroe Co., Ala., Sept 9th—12th, 1854. Elder J. J. Sessions was elected Moderator; E. E. Kirvin Clerk; and S. S. Address Treasurer. The Introductory Sermon was delivered by Elder J. C. Jones. Churches 27. Baptized 116. Membership 1875. Contributions for Missions \$152.55, other contributions were made during the Session. The Associational Bible Society collected \$84.80 for Bible operations.

We find among other resolutions the following for which the body has our sincere thanks:

"Resolved, That the character of the S. W. Baptist as a denominational

and religious paper, entitles it to the universal patronage of the denomination."

Minutes of the Fifth Annual Session of the GRAND CANYON BAPTIST ASSOCIATION held with the Bethany Church, Panola Co., Texas, Oct. 8—10, 1853. Introductory Sermon by Elder A. J. Rutherford. Elder A. W. Jackson Moderator and M. Davis Clerk. Two Churches were received. Number of Churches 12. Baptized 115. Total membership 536. Contributions \$258.50.

Minutes of the Third Annual Meeting of the DARDANELLE BAPTIST ASSOCIATION, held with the Church at Dardanelle, Yell Co., Arkansas, Oct. 21—23, 1854. The Introductory Sermon was delivered by Elder J. Vezey. Elder J. Vezey Moderator, and R. Vezey Clerk. Two Churches were received. Churches 5. Baptized 0.—Total membership 180. There is great destitution in the bounds of the Association.

Minutes of the 21st Session of the COOSA RIVER ASSOCIATION held with the Liberty Church, Talladega Co., Ala., Sept. 16—18th, 1854. The Introductory Sermon was preached by Elder H. E. Taliaferro. Rev. Jesse A. Collins was chosen Moderator and J. L. M. Curry Clerk. Pleasant Hill and Rocky Mount Churches were admitted. Number of Churches 34.—Baptized 148. Total membership 2447. Contributions \$624.60. Ordained Ministers 21. Licentiate 14. Resolutions were adopted in reference to the death of Rev. Thomas Chilton. And an extract published from the letter of Lebanon Church in reference to the death of Deacon Chiles McGee. An ably written circular is also published upon the development of Baptist principles which we took great pleasure in laying before our readers.

Rev. James Davis' Appeal. The crowded state of our columns at present, and the fact that we have published the acts and doings of the Bible Union so fully; and are now publishing a series of articles from the pen of Rev. J. M. Pendleton of Kentucky, has induced us to leave out a part of Bro. Davis' communication.—We give however all that appears to us to be useful in his appeal. We will add that when Bro. Davis wrote his appeal he was not aware that Bro. Pendleton's series would appear in our columns. Eos.

### THE NEW VERSION.

NEWSMAN, GA., May 20, 1855. To the friends of a pure Bible and especially to those who have subscribed to me as Agent of the Revision Bible Association. I am thankful to those kind friends who have subscribed as life directors, as life members and otherwise; and now as the State Convention is nigh at hand which is to be held in the city of Montgomery two days before the meeting of the Southern Baptist Convention to commence on the 9th day of May for this year 1855.

It is important from several considerations, that between this and the above named meetings, of these Conventions in May; that all the funds that can be raised be brought up to said meetings, as we expect that the Corresponding Secretary of the Bible Revision Association will be there in company with Dr. Lynd, and many other distinguished friends of the Revision cause; you have no doubt seen as published in the Baptist the call that is made by Bro. Oakey. We do trust that this urgent call will be fully considered. "TWENTY THOUSAND BIBLES" have already been put into circulation in his field of labor (Germany) and he has in print "FIVE THOUSAND MORE" and has purchased paper for as many more—"FIVE THOUSAND AND THAT dear brother and more than Modern Luther most earnestly enquires "What shall I do?" He is engaged in giving to all Germany the pure Word of God, and the Bible Board has already aided him to five thousand dollars, with the promise of five thousand more early this year.—He has procured and has now in circulation a pure translation of the Word of God, for the hundreds of thousands of the Germanic race, a people said to be in advance of all others in learning and in the cultivation of the arts and sciences. This is doubtless a great work and is so regarded by all the friends of the Bible and is next in importance to our own English Scriptures. None should be ignorant of the important reformation now in rapid progress in Germany and the causes and instrumentalities in operation there. This is doubtless as important a Missionary field as any on the globe and here the Man of Sin is to receive his second deadly blow, through the instrumentality of the second great Reformer.

Next in the English Scriptures.—This work is in rapid progress. We are striving to procure for the millions that speak the English language the exact expressions of our heavenly Father's will, and for that purpose the best scholars that can be procured are employed; who are ecumenically

connected with nine different denominations of evangelical Christians.

1st, The Church of England; 2d, Old School Presbyterians; 3d, Disciples or Reformers; 4th, Methodist Episcopal Church; 5th, Associate Reformed Presbyterians; 6th, Seventh Day Baptist; 7th, American Protestant Episcopalians; 8th, Baptist; 9th, German Reformed Church. \* \* \* \*

Also we wish to remind all who favor our cause that the present season is one of stringent pecuniary embarrassment. We feel the effects of the pressure in common with other benevolent organizations since the last annual meeting of our Society the Treasury has run low, and there is reason to apprehend the most unfavorable consequences unless the friends do speedily come to our aid. As yet there has been but little done in the Atlantic States of the South in this noblest work of the age. But we do trust the friends will wake up in every portion of the South and send up such a contribution to the Convention as shall tell on the future progress of the Society. \$100 will constitute a life director in cash or in five payments annually. \$30 will constitute a life member, and \$5 will make an annual member. Will not the Churches of Alabama constitute their pastors either directors or members and are there not many liberal persons who will constitute themselves and their wives members or directors of the Association? \* \* \* \*

The word of the Lord is of inestimable value. The friends therefore of a pure Bible cannot, they dare not daily. The peculiar character and objects of the Association justify this appeal to the liberality of all those who love the word of God. The object being to free the word of God from human error and obscurity and to hold forth the torch of life in all its brilliancy to the world of mankind. The Rev. W. E. Rober a German Baptist divine enquires, "who can measure the consequences of an unfaithful translation of a single sentence?" Let me ask by what authority human or divine are the common people the masses doomed to walk in the twilight of the sixteenth century, while a favored few enjoy the full light of the nineteenth, when it is possible to get a translation that every scholar must and will approve? Dr. Conant says that it is a false impression that the learned themselves are not agreed in matters pertaining to the translation.—Let every one then who loves the truth be fervent in prayer and prompt in effort to procure and bring along with him aid, or forward the same, our cause will prosper and enlarge, while the blessings of the God of the Bible will rest upon all who aid, to give his pure word to the nations of the earth. Most affectionately, JAMES DAVIS, Agent B. R. A.

For the South Western Baptist. Messrs. Editors: The following, taken from the Daily Union at Sacramento City, Cal., has just been sent me by Rev. J. L. Shack. It will apprise the readers of the S. W. Baptist of the latest news from China. The following is the substance of the article: The clipper ship Haidie arrived on Sunday from Hong Kong, with 12 days later news than that brought by the Inchuan. This vessel was but forty three days from Hong Kong, and brings dates to January 4th from that place, and Shanghai advices to December 24th. The news is of importance. The subjoined account of the bombardment of Shanghai by the French, is from the China Mail.

We have been so long without news from Shanghai, that it is necessary to summarize these extraordinary items of intelligence, and the detail appears to run as follows: December 6th, Admiral Laguerre told the French Consul he must notify the Rebels of his desire to have an obnoxious battery removed. Prior to this the Insurgents had been most successful in their encounters with the Imperialists. December 9th, the Frenchmen commenced demolishing the obnoxious battery, the Imperialists at the same time attacking the city on the west. The Rebels then fired a blank cartridge at the Coolies in French pay, employed in demolishing the battery. This cartridge did not hurt any one; but it was replied to by a shot from the French howitzer, under protection of which the party were working, and with a volley of musketry. The Rebels replied, and two Frenchmen were wounded, one of whom has since died. At 2 P. M. on the 9th, the Colbert opened fire on the city, and the bombardment continued two hours. The Rebels returned the fire for a short time only. December 11th, La Jean D'Arc moved nearer the city, ready for further attack. December 13th, H. M. S. S. Encounter arrived. December 13th, the boats of La Jean D'Arc and Colbert made an attack at daybreak on the Rebel battery at East Gate. The French, after spiking some twenty guns, and killing in cold blood a good many of the steeply occupants, "dashing their brains

out," a correspondent says, "with crowbars and hammers," retreated to their ships. Up to the 24th, when the Mermaid was despatched, all remained quiet.

NON-INTERVENTION.—Mr. Murphy, the United States Consul, and Mr. Alcock, the British Consul, at Shanghai, have united in a notification to their countrymen at that place, warning them, whether residents or masters of ships, against allowing Chinese subjects to take refuge in their houses or vessels. The notification further declares the harboring or concealing of natives who have been guilty of rebellion or other crimes calculated to give offence to the Imperial authorities, contrary to the law of nations, in violation of the treaties, and tending to endanger the safety of the whole foreign community. This notification is a blow at the Triad rebels, who have so long held the city of Shanghai.

For the South Western Baptist.

### Justification.—No. 1.

Justification has respect to three classes of persons. 1st. To those who are capable of obedience and sinning. 2nd. To those who are incapable of obedience and sinning. 3rd. To those who are in a state of guilt and condemnation, by an act of sin, federal or personal, or both, and who are under obligation to render obedience to law, and who are capable of committing sin. Such are rational adult persons.

Now that, by which each class is justified is of a different nature—each being different from the other. The obedience or righteousness by which the first class, is justified is preceptive only, consisting in what the precepts of law require. That by which the second class is justified is penal, consisting in what the penal claims of law require. That by which the third class is justified—that called justifying righteousness—is both preceptive and penal, consisting in obedience to the precepts of law, and in satisfaction to its penalty, or in the demands of retributive justice.

In further treating upon this subject, reference will be had mainly to the last class of persons—fallen beings of Adam's race, subjects of God's moral government. Let it be kept in remembrance that their justification is by what may be called a justifying righteousness, composed of the elements above mentioned, (to-wit,) the active and penal obedience, of that law, of which they are the violators. Man in his present fallen condition, is wanting in power to do either, (by power is meant every thing necessary to the performance of an act, or the production of an effect.) Upon the supposition that the penalty of law, under the curse of which he is, is eternal in duration as to finite created being, he never could satisfy it, for it is eternally for him to exist longer than eternity. Admitting that fallen man could satisfy penal claims, during one week's or even one day's suffering, incurred for all his sins committed antecedent to the beginning of the week or day, still this satisfaction would not release him from the penalty of law, because another debt of penalty would be due for the sin committed during the time of suffering. Owing to the sinfulness of man's nature, the total depravity of his heart, his spiritual death in sin, his failure to render perfect obedience to the preceptive requirements of the law, is indubitably certain.

His want of power to do this, is as complete, as it is to satisfy its penalty. So that justification by works, or the deeds of the law, is beyond his power. Let no sinner entertain the sentiment that he has the power. Let him count all righteousness as worse than filthy rags. Nor is faith justifying righteousness, for several reasons. First, it is only preceptive and not penal. By its exercise the penalty of law is not satisfied—consisting not in punishment. Secondly, it is not a fulfillment of the moral law, but of a positive precept, or at least, by it obedience is rendered to the gospel, and not to the law. This obedience has been, and may be rendered by the unregenerate. (In its popular meaning,) but by such, perfect obedience has never been rendered to the moral law. Thirdly, if faith, and nothing else, was justifying righteousness, then infants could never enjoy this blessing—they being incapable of exercising it—but must be eternally lost—a thought too abhorrent to dwell upon. But there is such a righteousness provided, wrought out by Jesus Christ, who and who only was capable of doing it. In virtue of his divinity,

he was not under obligation to render that obedience to the law for himself, which it required of man. By virtue of his humanity, he was capable of rendering that obedience and also of satisfying its penalty, and not being bound to either for himself, he therefore was capable of doing both (and did so) for another—the race of mankind. These things done by him constituted this justifying righteousness. Such are the infinite worth and efficacy, of his obedience unto the death of the cross, that, thereby the divine government, has received that amount and kind of indemnity, as to justify God not only in the justification of the sinner, but in the pardon of his sins and deliverance from condemnation or penalty of law, incurred both by federal and personal transgression.

But when does this act of justification take place? From eternity? When the atonement was actually made? Or when the sinner believes with the heart unto righteousness? The opinions of theologians upon this subject, are consequent on, and grow out of their views of the atonement. We are now, it will be seen, digressing from the main subject, but it will be resumed in another article. It is assumed by a certain class of theologians, that the debts of penalty incurred by all the sins of every kind, of some persons, has been fully paid by the atonement; or in other words, all the punishment due to those sins has been fully borne by Christ, and therefore they stand justified, completely and free from any legal charge whatever. In consistency with this view of the subject, would it not be inharmonious, and assuming it to be a correct view, erroneous to say, that those persons ever were, in a state of legal condemnation (especially those having an existence since the actual making of the atonement); that they are legally guilty and condemned, and remain so until they believe in Christ; that upon this belief this debt of penalty is fully paid, and they at that time fully discharged from condemnation. All the debt of penalty that ever has been paid by Christ, all the punishment (not sufferings merely) that ever has been, or will be, borne by him, were accomplished upon the Cross. All the atonement that ever has been made by Christ was made by his sufferings and death at the time thereof, and does not take place at the time, or on account of the exercise of faith on the part of the sinner. The making and existence of the atonement, is no more dependant upon such exercise, than the existence of a stream of cool and refreshing water running through a village, is dependant upon the desire of its inhabitants to drink thereof. D. O. T.

For the South Western Baptist.

Professor Milo P. Jewett. Prof. Jewett, having purchased the Cottage Hill Seminary, in the city of Poughkeepsie, N. Y., with the intention of opening there a Seminary for the instruction of young ladies, has resigned his place as principal of the Judson Female Institute. With fine scholarship, admirable discipline, and seventeen years of untiring perseverance, he has succeeded in raising the Judson to a position which is second to that of no institution of the kind in the land. It is not strange, therefore, that the Trustees, the community in and about Marion, and the patrons of the Judson generally, were anxious to retain him. But his resignation, in his judgment, could not be withdrawn, and all his friends can do is to wish well to himself and his amiable family, hoping that the Lord may bless his labors in his new home.

But while there is general regret on account of the intended departure of Prof. Jewett, there is much cause for joy in the fact, that the Board of Trustees are now in correspondence with a gentleman of education and experience, who will be able, by the aid of an excellent faculty, to maintain the present high standing of the Judson. Let the Baptists then of Alabama, Mississippi and other States that have patronized it, rally to the support of the Judson, so far at least as they can do it without detriment to kindred institutions. Remember the JUDSON. W.

CHURCHES NEVER DESTROYED BY BENEVOLENCE.—It may serve to quiet the nerves of those timid pastors and church sessions, who are so fearful that the pecuniary resources of the flocks entrusted to their spiritual oversight will be exhausted by their excessive charity, that they will scarcely permit any benevolent cause to be presented to them, if we quote a rather quaint extract from a speech reported to have been made at a late Bible meeting. "Brethren," said the speaker, "I heard of churches starving out from a saving spirit; but I never heard of one dying out from benevolence. And if I could hear of one such, I would make a pilgrimage to it by night; and in the quiet solitude, with the moon shining, and the aged elm trees waving, I would put my hands on the moss-clad ruins, and, gazing on the venerable scene, would say, 'Blessed are the dead

which die in the Lord.' If pastors would effect, they would see at glance that a vice destroys its thousands, but charity has no victims; and that the dangers to the prosperity of a church are all on the side of covetousness. The same spirit which leads men to complain of being called upon to give to the general objects of benevolence, operates to make them niggardly in their support of the Gospel at home. A church which gives nothing to foreign objects rarely devotes liberal things towards its pastors, for a very long time. Pres. Herald.

### SELECTIONS.

#### Female Communion.

In the baptismal controversy it is frequently said: "There is as good authority for Infant baptism as there is for female communion at the Lord's table." Now if Pedobaptists will furnish as strong evidence of infant baptism as can be furnished for female communion we will most heartily embrace the Pedobaptist practice. Let our readers weigh well the arguments given in the following article from the pen of Rev. Joseph S. Baker, of Georgia, and published by him in the Periodical Library in 1846.—EPTOS.

Females are as specifically invited to the Lord's table as are males; for in the passage, 1 Cor. xi. 28. "But let a man examine himself, and so let him eat of that bread and drink of that cup," the word rendered man is *anthropos*, which is of the common gender—both masculine and feminine—and not the word *aner*, which is masculine only. The word *anthropos* was evidently designed to include all of whom the apostle was writing, and those to whom his epistle was addressed. Now by reference to the preceding part of the chapter, we shall discover that the apostle was prescribing the duties of both males and females. When he referred to duties devolving exclusively on males, he uses, in every instance, the word *aner* and not *anthropos*. See vs. 3, 4, 7, 8, 9, 11, 12, 14; in each of which the former is invariably used. But as soon as he discourses of things appertaining alike to male and female, he varies his language, and uses words that are equally applicable to both. Thus in v. 16, "But if any man seem to be contentious" the relative *tis* (any one), which is both masculine and feminine, is used; and in v. 28, *anthropos*, as already stated.

Again, the epistle was addressed to the Church at Corinth, and what is said to the church at large, is to be considered as addressed to each individual in it, unless there be something in the language used, which necessarily limits the application to a part only; but the word used to designate the persons, to whom is given the direction, "Let a man examine himself," &c., being of the common gender, cannot be limited in its application, in this instance, to a part only, without violating a plain, long established and universally recognized principle of interpretation. The injunction in the passage therefore is addressed as much to females as to males.

But again, in the passage, 1 Tim. ii. 5, "For there is one God and one mediator between God and men, the man Christ Jesus," the same word, *anthropos*, in its plural form is used. If, therefore, it be a limited, that females are included in this mediation of our Lord and Saviour, it must be admitted that they are included in the term *anthropos*, used in this passage; and if they are included in the term here, they must be included in the term 1 Cor. xi. 28, unless there be something in the context, which excludes the idea that the injunction was designed for females as well as males. But there is nothing of this character in the context; the injunction, therefore, is addressed as much to females as to males. A number of other passages might be adduced in which the term in question is used in such a manner, as to evince evidently, that it includes females as well as males; but enough has been said to convince every honest inquirer after truth, & with the willfully captious, no additional testimony would be likely to avail anything. Note it, then, that we have scriptural precept for female communion.

But it remains to be shown, that we have also apostolic precedent. We learn from the earliest record of the Christian church, that the Church at Jerusalem, the first regularly constituted Church of Christ, was composed of both male and females, Acts i. 14, and that they continued steadfastly in the 'breaking of bread,' as well as in the apostle's doctrine, and 'in prayers,' Acts ii. 42. (Rev. Mr. Haynes, in the Carolina Baptist, No. 1, has also adverted to those passages in proof of the same thing.) We moreover taught, in Acts viii. 12, and xvii. 12, and elsewhere, that the practice of admitting females to discipleship, was not confined to the church at Jerusalem, but prevailed generally. Some of these female disciples appear to have been very prominent laborers and useful members of the church, who participated with the apostles, alike in their

labors and in the privileges of the gospel. And in Thessalonica, 'of the chief women, not a few'—consorted with Paul and Silas, Acts xvii. 4. At Philippi, they labored with the apostles in the gospel. Phil. iv. 3. Phoebe of Cenchrea, was especially commended to the Christians at Rome, for the efficient services she had rendered the cause of Christ. Rom. xvi. 1. But in Acts xx. 7, we are told that on a certain 'first day of the week,' at Troas, 'the disciples came together to break bread.' Now, as it would be doing violence to all the rules of liberal interpretation, to limit the generic term 'disciples,' which occurs in this passage, to a particular class of disciples, (e.g. to males,) it is just as evident that females partook of the Lord's Supper, as it is that they were made disciples. We have, therefore, both precept and precedent for female communion, but neither for infant baptism. What then are we to think of those, who, with the Scriptures in their hands, affirm that there is as much authority in the bible for infant baptism as for female Communion? We cannot but question, painful as it may be to our feelings to do it, either their knowledge of the bible or their reverence for the truth. 'Oh that the children of men would search the scriptures with unbiased minds!

2. Our second remark is, that all Baptist creeds teach us to believe God, but none to believe 'the holy Catholic church.' The church is composed of fallible men and is therefore liable to err. God only is infallible and unerring. There is also a wide difference between a positive institution and a moral precept, which these Athenians appear never to have discovered.

3. If the writers cited did not say that infant baptism was 'not to be found in the Scripture by necessary consequence,' neither did they affirm that it is so to be found. There is a wide difference between a mere inference and a 'necessary consequence.' Convince us that infant baptism is a necessary consequence of anything taught in the word of God, and we will readily espouse and practice it; for what is a necessary consequence of anything taught in the word of God, cannot conflict with the express teachings of the Holy Spirit. But infant baptism conflicts with all those portions of the scripture, which represent faith and repentance as prerequisite to baptism, and which represent the baptized as having put on Christ, Gal. iii. 27, having professed in their baptism, their belief in his death, burial and resurrection, 1 Cor. ch. xv., and professed themselves to be the servants of God, Rom. ch. vi., a holy priesthood, &c., 1 Pet. ii. 5. Infant baptism, therefore cannot be a necessary consequence of anything taught in scripture.

LA GRANGE COLLEGE, FLORENCE, ALA.—The patronizing Conferences, Tennessee, Memphis, and Alabama concurred in the proposition to remove this institution from La Grange, Franklin county, Ala., to Florence, the former place being isolated, which had always prevented success. The Institution at Florence opened with fine prospects. But a portion of the Board of Trustees, probably, resident at La Grange, have elected a Faculty, from the Cumberland Presbyterian Church, and seem determined to try to divert some of the College funds from the church to which it belongs! Rather a novel case. These things we learn from the "Nashville Christian Advocate."

### Composition of Baptist Churches.

The mass of members of the Baptist Churches, have gone into them not only because they love Christ and desire to 'keep his commandments,' but because they felt constrained to do so, and because they could not consistently go any where else. No hope of worldly emolument, of ecclesiastical preferment influenced them, for there are rarely less inducements of such a character in them, than in any other Church organization, and all others.—The mass of members in other religious organizations—Churches, so called—have come into them chiefly through the faith of their parents—they having been baptized in their infancy; through the force of that law which always, more or less, affects the temporal and eternal condition of children, viz: parental influence, opinion, and example; the power of education in general; the seduction of fashionable examples.—Pedobaptist organizations in the form of churches, are the fashionable resorts of many pious, who are either superstitiously instructed in regard to what the Lord has said—not men—who are by the force of constitution, or of education, inclined to worldly conformity. Religion is popular 'now-a-days,' because its rotaries tread the paths of life in silver slippers. It is in accordance with prevailing taste, good standing; and, indeed, is conducive if not essential, to success in business, and to securing the confidence of men, to be either members of Christian organizations, or in regular attendance on the ministrations of some one, at least, of

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Regular Contributors for 1885.  
REV. JOSEPH S. BAKER, OF ALBANY, GA.  
REV. JOSEPH WALKER, OF MARION, ALA.Agents for the S. W. Baptist.  
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.

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

## Our Bills.

We have recently sent out bills to all in arrears to us. In most cases we have sent them to Post Masters. We dare not say that errors have not crept into some of the accounts; but where errors have been committed it will afford us pleasure to correct them when they are discovered. We hope those indebted to us will pay soon as we need the amounts very much. And in all cases let us hear from those whose accounts are sent that our books may be settled. Brethren who may read this, are requested to notify delinquents within their knowledge, of our wishes. And where complaints are heard to inform us that we may set all matters right.

## Accident.

Just as we were preparing to go to press, a part of the types were accidentally thrown into the fire. This has delayed our issue a little.

## Monday, 9th Instant.

Last Monday was a day which will be long remembered by the good citizens of Macon county and especially of Tuskegee. The solemn and impressive ceremony of laying the corner stone of the Tuskegee Female College by the Masonic Fraternity who turned out in full regalia—the admirable address of the Hon. H. W. Hilliard, which was replete with sound practical wisdom, thrilling incident, deep philosophy and religious truth, and touching pathos, the vast concourse of people who witnessed the ceremony and heard the address, combined by the attendance of the pupils of the East Alabama Female College, who marched in procession to the place, all together made it one of the most brilliant and interesting occasions we have witnessed for many days.

After the close of these exercises, the Circuit Court dismissed its spring term, present the Hon. John H. Shorter. We did not have the pleasure of hearing the charge of Judge Shorter to the Grand Jury, but are informed by those who heard it that it was a masterly exposition of the criminal law, and pointed out with nice clearness and precision the duties of the grand inquest of the county.

At 4 o'clock, P. M., we had an address on the subject of Temperance by Philip S. White, the distinguished temperance lecturer, at the Baptist Church. We heard but one opinion expressed concerning it, namely, that it was the most irresistible appeal which has ever been made amongst us in behalf of this great reform.

At the close of his address, a vote was taken to test the sense of the audience as to whether they were in favor of the proposed law allowing to people of each precinct to say whether they would have retail liquor shops among them. The whole assembly was unanimous in favor of the law! The truth is, this law commends itself for its simplicity, its republican features, its justice, and its humanity so palpably to the heart and conscience of every true lover of his country, that it is impossible, it seems to us, for opposition to spring up to it in any properly enlightened mind.

On Monday night, the friends of the Methodist College called a meeting at the church where stirring addresses by distinguished speakers were delivered to a large audience, after which additional subscriptions were taken to complete the edifice. God grant that the work of this day may long be remembered for good, and tell upon generations yet unborn.

On Tuesday night Mr. White again addressed a crowded house in the Methodist Church. We were delighted as was every one whose opinion we have heard. Scarcely have we listened to such conclusive arguments, such pointed wit, and irresistible eloquence.

We feel greatly indebted to Mr. Hilliard and to Mr. White for these addresses. They each took enlarged views of christian duty and philanthropy which rise high above all sectarian considerations, and which it would be well for us all to treasure up and practice upon. God speed the great enterprises of education and temperance, and hasten the time when peace and genuine piety shall displace the jarring elements which now distract the world, and when all shall be subdued to the mild reign of the blessed Emanuel.

REVIVALS IN LOUISVILLE, KY.—Ten or twelve persons have joined the Jefferson Street Church, four the East Street Church, four the German Church, and two in the Walnut Street Church. All are considerably revived.

There are in Baltimore 1856 communicants in the Baptist Church.

## Anniversaries.

Every thing in the moral, political and religious world at this time, presents a not distant crisis, involving most vitally the destiny of our race. Those unseen and mighty agencies which are moving forward the machinery of providence seem to be working with a new energy. As in the Apocalyptic vision, the final consummation is approached, before the sound of one angelic trumpet dies away, the tones of another break upon the ear, introducing another scene in the grand drama of still deeper and more thrilling interest than the one which preceded. The confluence of a thousand streams multiplies the volume and velocity of some mighty river, so the great events of the age meet and react upon each other, imparting a new, vitalizing energy, which speeds them on in their heaven-commissioned embassage. The past lends its power to the present—then, jointly act upon the future to accomplish the will of Him who sits in mysterious concealment behind the cloud, "working all things after the counsel of his own will." Every year the history of our world becomes more and more interwoven to the pious contemplative mind. How appropriate the exhortation of the prophet, "O Zion that bringest good tidings, get thee up into the high mountain: O Jerusalem that bringeth good tidings, lift up thy voice with strength. Ascend the mount of observation. Be instructed by 'the signs of the times.' Seize upon auspicious providences, and 'lift up thy voice with strength' and the struggles of earthly potestates for the kingdoms of this world. Enter a solemn claim in favor of the King in Zion for the unlimited dominion of his least empire." In the name of God set up your banners upon every soil, until 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

This aspect of divine providence—the rapidity with which it is unfolding the councils of God, and the increasing precision with which it is pointing to a crisis at hand—as a matter of course, must invest the deliberations of religious assemblies with an increasing interest each consecutive year. It is fair to presume that under the tuition of the Word, the Spirit, and the providence of God, the Churches will recognize a corresponding obligation, and manifest a corresponding zeal, as the scales are opened, and the leaves of the mystic volume glow with a still intenser interest, and the finger of unerring wisdom points to the harvest of the world as ready to be reaped. Responsibilities increase as new fields of usefulness open, and facilities are furnished to occupy them.

We may, therefore, be permitted to say, that the approaching Conventions—the Alabama and the Southern Baptist Conventions—together with the anniversaries of other collateral organizations, is looked to with a more than common interest. Let the reader pause, and glance over the column of notices of these meetings. Let him isolate each separate interest to be considered, and carefully reflect upon the sphere of usefulness it occupies in the program.

Our Domestic Mission, with its double claim upon our Christian regards and philanthropy—our Foreign Missions, in the prosecution of which, we most nearly assimilate the boundless philanthropy of Him who has declared "the field is the world"—our Bible operations at home and abroad, in which we are to furnish and publish to the world the estimation in which we hold the sacred oracles, by what we do—the Indian Mission, second in importance to no object that can be entertained, for the reason, that it seeks to bestow upon that injured race the only boon that can compensate them for the loss of their houses and hunting grounds—and the Publication Society, whose mission seeks to spread over our own country a healthy religious literature, which, like the tree that Moses cast into the waters of Marah, shall extract the poison from that flood of fiction trash and semi-infidelity, which threatens to inundate our country. These are some of the objects upon which plans and purposes for the future are to be formed. In every field which they respectively occupy, the most inviting prospects excite our hopes and influence our zeal. There comes a voice from every one—and O that its authoritative tones could flash conviction through every power of our souls—"Whatever thy hand findeth to do, do it with all thy might."

Let our brethren, then, come up to these meetings "in the fullness of the blessing of the Gospel of Christ." Let them be imbued with an increased measure of the spirit of Him, whose large and comprehensive soul embraced in its intense sympathies every member of our apostate race. Let the auspicious times in which we live awaken the most ardent zeal. In a word, let us approach these grand objects with minds that will devise and comprehend, with hearts that will feel, and with hands that will execute the most enlarged and liberal plans in every department of our labors. Then will the cause of Christ rise in moral magnitude before the world, and the Churches to whom it is committed become "the light of the world."

## George Parks.

The last Southern Baptist brings the melancholy intelligence that Geo. Parks, Depository Agent of the Southern Baptist Publication Society, is no more. He died in the city of Charleston, of Consumption, on the 30th ult., in the 31st year of his age. We cannot but feel deeply the loss of this excellent man. He was emphatically made the Publication Society what it is. His connection with that Society dates a new era in its history. During the five brief years he managed it, its resources were tripled, and its annual sales increased not much short of ten thousand dollars every year upon the previous one. Its permanent establishment will constitute for him a noble monument for generations to come. Possessing rare business capacity, strict integrity, urbane and affable manners, all sanctified by unaffected and sincere piety, he secured for himself wherever known the unlimited confidence and esteem of all. None knew him but to love him. It is really amazing to think that a capital stock of four thousand dollars five years ago, should, under his provident management swell to between twelve and fourteen thousand; and that the annual sales of the Society with that limited capital should reach to near forty thousand dollars, the present year.

His last moments are represented, by his excellent pastor, Bro. KENDRICK, as illustrating most impressively the triumph of the Christian

faith. While, therefore, we drop a tear to his memory, and cherish his name in our hearts warmest affections, we bow in submission to that mandate, which summoned him from the labors and toils of earth, to the rewards of the faithful in heaven! How impressive the last words uttered by our dear brother—About five minutes before his departure, he spoke in a firm clear voice to his waiting and weeping friends as follows: "Stand before me where I can see you; I am in possession of all my powers; I call upon you to remember that I die trusting in the Lord; one sin is enough to destroy a soul forever, let in Jesus Christ there is security, and through infinite mercy, I am ready to depart." Happy death!

"How peaceful is the closing scene, When nature yields her breath; How sweetly bloom the smile serene Upon the cheek of death."

"The Christian's hope no fear can blight, No pain his peace destroy; He views beyond, a world of light Of pure and boundless joy."

## Copies of the Revision.

Copies of the Revision of the English Scriptures from 2 Peter to Revelations, published by the American Bible Union have been deposited at our office for delivery to the following named persons, by Rev. James Davis, of Georgia: Rev. J. P. W. Brown, M. Morris, N. W. Pitts, J. O. Green, Rev. J. M. Newman, W. D. Jekes, James Torbert, M. B. Jekes and Rev. J. D. Williams.

They were subscribed for at the last session of the Tuskegee Association and can be had upon application.

## Pettit Larceny in the College.

A few weeks ago some one entered the rooms of the young ladies boarding at the College in this place and purloined their dressing, money &amp;c. Efforts were made by President Bacon and others to discover the thief but without success. A few days ago however a girl about fourteen years of age who was receiving instruction was discovered with one of the young lady's dresses on. Search was made at her father's house and most of the missing articles were recovered. She belongs to a poor family in the country and the circumstances rather indicate the guilt of the parents also.

## A Heaver Caught.

Strange as it may seem a beaver was caught this morning in the streets of Tuskegee. He was found by dogs under the bridge which crosses a ditch just back of the Baptist Church. A friend at our elbow suggests that he came to attend court.

## Items of General Interest.

Elder Wm. P. Clark, of Constantine, Kentucky, died of Pneumonia on the 17th of March.

Dr. Achilli, of Italy, now lecturing in this country against Popery has, it is said, embraced the doctrines of Swedenborg.

Six Lutheran Missionaries from Germany arrived in Texas on the 28th of December to labor among the German Lutheran population.

In the Texas Baptist we find a letter from the pen of Rev. J. W. D. Crath written against Rev. G. G. Baggerly which all the Baptist papers in the South and South West are requested to copy. Not willing that that controversy should be carried on in our columns we decline publishing any part of it, since the publication of a part would render the publishing of the whole necessary. On proper subjects for our readers, no one is more welcome to our columns than Bro. Crath, but we cannot perceive what good such a controversy would do in Alabama.

## Our Book Table.

BESSIE, A STORY FOR GIRLS, BY MRS. BRADLEY.—This is another neat and interesting little book from the press of the American Baptist Publication Society, Philadelphia. It contains 232 pages and is written in an easy and attractive style and is possessed of an excellent moral throughout. We are pleased to find such works multiplying, and would be glad if they would supersede all trifling novels and trashy works. HARPER'S STORY BOOK No. 5, for April, Published by Harper &amp; Brother's, New York, and edited by Jacob Abbott. It is an attractive number and very interesting to children. Such works should have a wide circulation.

IDA NORMAN.—We are indebted to Sheldon, Lamport &amp; Blackman, publishers, New York, for a fine copy of this work. It contains two volumes in one book, over four hundred pages, well printed and beautifully illustrated.

On the great thoroughfare of life, we are often made to wonder at the number of books teeming from the press in the form of "Novels," that are deleterious in sapping the youth's intellect and enfeebling his physical system. Observation teach us, we must mould a man's moral influence from the books he reads. For the influence which mind bears upon mind is a mysterious and powerful characteristic of our being; and the light literature of the age, can with more facility enter into every act, relation and circumstance of our life, than that of a moral and beneficial tendency.

But as there are exceptions to all rules, we will present to you IDA NORMAN, by Mrs. Phelps. It is a book that we could hardly recognize in the catalogue of fiction. Its incidents and characters seem to have much of truth and nature upon its face. The main purpose of the writer is to show the uncertainty of all earthly treasures and exhorts us not to depend on them for prosperity and happiness, but ever to keep our eye upon him that ruleth the destiny of all nations. This book we can cheerfully recommend to all our young friends, for it contains examples that are of practical importance, and in a style that is correct, clear and perspicuous.

THE SOIL OF THE SOUTH for April, 1885, has come to hand and contains its usual variety of interesting agricultural reading.

THE SOUTHERN BAPTIST ALMANAC AND REPORTER for the year 1885, published at the office of the Tennessee Baptist, Nashville, Tenn., by Graves &amp; Marks, is a pamphlet of 36 pages. Contains an Almanac for 1885—a Register of Baptist Associations in the Southern States—a table showing the Grand Total of Baptists in North America—and An Old Landmark by Elder J. M. Paddleton, of Bowling Green, Ky.

The statistical tables are somewhat defective owing to the difficulty of procuring full lists of members of Associations. The work however is valuable for reference notwithstanding its want of completeness.

ORCHARD'S BAPTIST HISTORY.—A copy has been received from Messrs. Graves &amp; Marks publishers, and is undergoing examination for the purpose of giving it a proper editorial notice.

THE AMERICAN COTTON PLANTER.—Published in Montgomery, Alabama, by Britten &amp; Blas, edited by Dr. N. B. Cloud, Lockland, Ala. Price \$1 00.

The March number has just reached us as the month is going out. It is however none the less interesting for that. Planters of Alabama, patronize home industry and profit by it as you will certainly do if you read the Cotton Planter with care.

THE CHRISTIAN REPOSITORY, Louisville, Ky. for September and October, 1884, bound together.

After a delay of some months these numbers have reached us. The subjects embraced are unusually interesting. The article on the scriptural meaning of the word Church by some unknown author is an able production. The article on Consistency by Rev. J. M. Pendleton displays a rich vein of thought. The article on Dancing by Eld. W. W. Gardner is conclusive on that subject. Pastoral Counselors by Rev. J. A. Ivey is very valuable. Reasons for becoming a Baptist by W. B. Crisler is an excellent article and we particularly commend it to the consideration of Methodists. The essay on the scriptural meaning of the word Church by Iry F. Thompson, contains thoughts worthy of consideration though his theory is somewhat different from that embraced in the first article.

The articles on the Life of Dr. Wayland—The Spirituality of the Church, by Thos. J. Drane—Spiritual Life—Address of J. G. O'Connell—The Fish which Jonah was saved by, by J. L. Walker—and the two pieces of poetry are all interesting.

We have also received the number for March, 1885, with the following contents: Oracles of Life, continued—Church Relationship and Dismission of Members—God made to order—Improved Plan of Missionary Organization—Unity of the Human Race—No man loses any thing by giving himself to God—Campbellism examined—Dr. Watts and the Oracle Hymn—The Foolishness of Preaching—Danger of Idleness—The Blockade—The Discipline of Trial—Summary of Religious Intelligence—Called Flowers—Church Extension Society of Baltimore—Notices of books.

This is a very neatly executed monthly periodical edited by six distinguished Baptist Ministers, and published by Hull &amp; Brothers, Louisville, Kentucky, at the low price of two dollars a year. The present number contains 64 pages besides cover. The articles are well written and are deeply interesting. We regard the Repository as eminently worthy of a liberal patronage.

HARPER'S MAGAZINE for April, 1885, has reached us. It is finely embellished with handsome cuts, and is executed in admirable style. The work is very popular among readers and appears to be deservedly so, as able writers are employed, and excellent artists execute the cuts.

## COMMUNICATIONS.

## A Pastor's Claims.—No. 3.

A pastor has a right to expect of us something more than words of kindness, acts of courtesy, and outward tokens of respect—he has a right to expect our active co-operation with him in his labors of love. Do not we, as well as he, owe all that we have to God? Were we not called into being by the same almighty fiat? Were we not redeemed by the same precious blood, renewed by the same spirit, and do we not subsist by the same grace? Wherein is his obligation to consecrate to God the talents committed to his care greater than ours? He may have gifts differing from ours, and greatly superior to them, but that is not the question to be considered. Are not all the gifts of God, whether great or small, designed for the advancement of his glory and the good of souls? God requires of every man according to that which he hath, and not according to that which he hath not.

There are diversities of gifts. All are not apostles, or prophets, or teachers, or workers of miracles; but all are members of the same mystical body, and are required to "have the same care one for another." The one talent given to one man is as much our Lord's money as the ten talents given to another; and the one talent and the ten are to be expended for the accomplishment of the same great end—the advancement of the Redeemer's kingdom on earth. We may not all have the gift of public speaking, but we have the gift to make known to one another our wants and desires, our love or hatred, our joy or grief, our pleasure or painful sensations. We have the gift to direct our servants or counsel our children. We have also the gift of locomotion, by which we are enabled to go from place to place—from home to a neighbor's house or a lodge-room; a temple or a tavern; the chamber of the sick or a bowling saloon. Say not these are small gifts. They are gifts that may and should be employed in the service of God. If not employed in the service, they are employed in the service of the devil, the adversary of both God and man. The weight of a feather may give preponderance to one side or the other of a nicely balanced scale; and upon the proper exercise of just such small gifts as are those to which I have alluded, depend much of a pastor's success, the prosperity of Zion, and the eternal welfare of our fellow-immortals.

While our pastor labors in public, we should labor in private circles. We should be found regular in our attendance at the holy sanctuary, and at the social prayer meeting. We should visit our neighbors and commune with them, on all suitable occasions, on the subject of their spiritual interests. We should exhort them, by word and act, the interest we feel in their eternal welfare—the desires we cherish for the salvation of their souls—the solicitude we feel on their behalf, the pain it gives us to see them thus disregarding the instructions of God—hasten the pleasure it affords us to see them turning their faces towards Zion and directing their steps thitherward. In these and in many

other ways, we may co-operate with our pastor—may cover the seed which he has sown, and which the nail which he has driven with the hammer of divine truth, and greatly alleviate the labors of his pastoral visitations. It is our duty to follow wherever it is made the pastor's duty to lead, and to aid every benevolent enterprise which it is made his duty to advocate. We should, therefore, avail ourselves of every favorable opportunity, and of every lawful means, to second his efforts in the cause of Christ. We owe it not only to him, but to God and our dying fellow sinners so to do—When we made a profession of religion, we publicly pledged ourselves to live for God and not for ourselves; and, time after time, have we renewed that pledge, around the sacramental table. O brethren it is a fearful thing to violate that pledge. We cannot do it and be sincere—we cannot do it with impunity. If we are to God, faithful to our pastor, to Zion and the world around us, sooner or later judgments must and will overtake us. Remember that judgment begins at the house of God.

God in his infinite wisdom and mercy has made the Church and pastor mutually dependent upon each other; and the prosperity of Zion depends as much upon the faithfulness of the one, as upon that of the other. It is true that no Church can prosper with an unfaithful and inefficient pastor? It is equally true, that no Church can prosper, however faithful and zealous its pastor, while its members are slothful and neglectful of their duties to God, their pastor and the fellow-men.

Reformation as well as judgment begins at the house of God. Until the pastor has evidence of the readiness of the members of the Church to co-operate with him, in every good word and work, he can have no encouragement either to labor or pray for them; for he can find, in all the sacred Scriptures, no promise of a blessing on the slothful. The promises of such are not promises of blessings, but of stripes. They that know their Master's will and do it not "shall be beaten with many stripes." How often when the pastor would pour out his soul in prayer to God for his flock, he hears the voice of the Eternal Spirit, saying, "Pray not thus for these people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee."

What minister of God, think you, would accept a call from us, were we to accompany that call with an assurance, or even an obscure intimation, that he would be expected to cultivate alone that portion of the Lord's vineyard to which we had called him—that we had no idea or intention of becoming co-laborers with him, in diffusing the blessings of the Gospel of Christ? Sure are we that no faithful servant of God would, for a moment, entertain a serious thought of accepting a call thus made, even though it might be accompanied with the liberal offer made of old by Satan to the Savior—the offer of "all the kingdoms of the world" and the riches and "the glory of them."

We invite our pastors to labor with us as well as for us. The very invitation implies a pledge on our part to co-operate with him. It is a solemn pledge given to a servant of God as such. If we violate that pledge, by withholding our co-operation, think not that we can be held guiltless in the sight of either God or men. We afflict the heart of our pastor, obstruct him in his work, offend the Majesty of heaven, and pluck down wrath upon our own heads, and upon the heads of our children and our children's children. O brethren, remember ever more, that it is no small thing—it is a fearful thing—to withhold from our pastor his due co-operation to which he is entitled by the word of God and our own promises, implied if not expressed.

The Church is compared to a company of horses in Pharaoh's chariot. There is no beauty in the figure, unless we conceive of the team as being similarly caparisoned, pulling forward in the same direction, and with equal pace. Not only must the lead horse stand erect, with head erect, and ears pricked to hear his master's command; but so must all that follow in his rear. The pastor is put in the van, in the Gospel chariot, not that he may pull forward the whole Church, with its recalcitrant members, (they rear horses), but simply that he may lead the way, as one that is more practiced and better disciplined than his fellow workers. It is, brethren, a great and a fatal error, and a most unjustifiable imposition, to require a pastor to do all the teaching, all the praying, all the in-door and out-door labor requisite in a Church, and then to afford, in his own person, all the practical illustrations of the influence of divine grace on the heart, that are to be afforded to a dying world. Such an error is ruinous to our souls, and destructive to the best interests of the cause of Christ. J. S. B.

## For the South Western Baptist.

## Choice Sentiments.

FROM DR. CUMMING'S LECTURES ON THE APOCALYPSE RECENTLY ISSUED FROM THE AMERICAN PRESS.

## Messrs. Editors:

I take the liberty to send you a few short sentences from Dr. Cumming's Lectures. They contain truths of great practical importance, and are far more valuable than anything I can write.

"God's providence never places a man where God's grace cannot enable that man to serve him."

"It is now as it always has been, Christ or Anti-Christ, the Gospel or the Apostasy."

"Apostasy from the truth is necessarily the adoption of falsehood; the enemy of the one, is, of necessity, the ingress of the other; the soul like nature abhors a vacuum."

"There never has been in the history of the past, nor will there ever be in the arrangements of futurity, any position of real indifference with respect to truth and error." "Let the preacher be seen—let him speak out—let him not look behind him to see who follows, nor before him to see who applauds, but let him proclaim God's truth—let him be, like Knox, one who fears not the face of clay—let him speak fearfully as in the presence of God—let him speak as like Luther's canon shot, and his sermon's half battles. Fear, and compromise, and livings, and patronage, and people's promises, or threats, or gains, or losses—must have no place in his heart, or conscience, or creed."

## Sabbath Schools.—No. 7.

Parents might do much to promote the efficiency of Sabbath Schools. They should see to it that their children attend. The parents are, in many cases of non-attendance, more to blame than their children. The latter can easily be induced to go when the former give them the proper encouragement. But some parents—mothers especially—seem more anxious to have their daughters become young ladies before they are done being girls, show off before the world and get them into company, than they are concerned to have them attend the Sabbath School. The consequence is, such daughters not only display their own ignorance in society, but they reflect that of their parents. Parents could not well do their children a greater injury than to deter them from the benefit of such instruction. Far better would it be for them if these children were allowed to imitate, in these nurseries of education, the elements of true etiquette and refinement, that they might acquire a genteel and an easy behavior in company.

During the week, parents should select some convenient time to hear their offspring recite the lessons designated for the ensuing Sabbath. Thus they would be qualified for a successful recitation to their teachers, which would be of itself a source of pleasure to the pupils. Father and mother should also visit the Sabbath School occasionally—pass round through it, and let the scholars see that an interest is felt for them. This would be a source of great encouragement to all concerned in these delightful Sabbath morning employments. The dropping in, for only a few minutes, of a parent or a stranger, we have often observed, fills the young folks with joy. Pleasure sparkles in every eye, as by an electric shock the feeling throbs in every heart. The superintendent feels that if his efforts to do good are not seconded by the Church, they are at least appreciated. Teachers see that the parents whose children they are instructing, look to them with peculiar solicitude; while the children themselves will be stimulated to industry and diligence.

When the whole Church in any particular locality becomes in some sense interested in this delightful employment, the Sabbath School rapidly increases, both in numbers and interest, and becomes the centre of attraction and usefulness which is worthy the eulogies of the angels of God. And why cannot the whole Church be active in this species of benevolence? What hinders? Answer, ye who "are at ease in Zion." Can ye not be teachers? Then, perhaps, ye could find leisure to look up children and induce them to attend the school. But granting that you could not do even this much, you can certainly send your own children, and encourage the school sometimes by your presence. If, however, indifference on your part, or some useless whim, or home-made motion, should prevent you from attempting anything; why, the school will probably go on without your aid; and, doubtless, will succeed without your assistance quite as well as it would with it, if you give it not willingly, for if the heart be not in the work, your presence and pretended help would be of but little value.

On Baptists we would urge the importance of organizing schools for themselves—that is for their own children, and in connection with their own Churches. Union schools are objectionable, and that Baptists should have their own schools, where it is possible, is very important. We have ourselves been shocked at the sectarian character of some of the books found in Protestant Sabbath Schools—books that teach the Popish error of infant baptism and sprinkling. Such books we have seen in some Protestant Sabbath School libraries, and this should put Baptists on their guard against such schools. Let them get up schools of their own in every Church. It can be done.

We shall close this series of essays with the next number by presenting some motives to induce Baptists to united efforts for the promotion of Sabbath School enterprises. W.

"Note.—We hope our brethren will weigh well the remarks of W. through all his series, but we especially call their attention to the closing remarks: they are of great importance.—E. W. S."

## For the South Western Baptist.

## Female Institute.

We extract from a private letter received from Bro. B. Manly, Jr., President of the Richmond Female Institute, the following cheering news of revival among his pupils.

## Editors:

"Brother Editors: We had a glorious revival among our scholars in the Institute. Not one among the boarders who were present at the time of the meetings, remained without some hope in Christ. A number have been baptized. Some others prefer waiting, or rather their parents prefer that they should. And some of the present number have entered the school since the meetings closed. I regard the revival as the result, under the blessings of God, of a series and succession of quiet every day influences which have hardly begun fairly to operate upon these new comers. God grant that they two may be made his children."

We commenced (in the Institute) the second day of October last with about 50 scholars, in an unfinished building, teachers, all except one, new to the place and to each other. We now number 185 scholars and are receiving new accessions frequently. I hope to see you in Montgomery."

## For the South Western Baptist.

## A Religious Paper a Thermometer of Benevolence.

## Messrs. Editors:

I have often heard the remark made, that "a Prayer Meeting is a thermometer of a Church." I believe the extent to which a religious paper is appreciated in a family, affords equally as fair an index to the benevolence practiced. Whoever heard of a really benevolent man who could take religious papers, but who would not take them and read them? Go through your own neighborhood and find a man if you can, who is liberal to Missions and other benevolent objects, and who derives no information through the medium of the Religious press. Such a one, I dare affirm, cannot be found. Is it any wonder then that while you have only about one in fifty of the Baptists of Alabama as your subscribers, that so little is contributed for benevolent objects? It would be astonishing if it were otherwise. I conclude

therefore that, "a religious paper in a family is a fair thermometer of their benevolence." And that it is "winter time" with the cause of the HINTER.

## For the South Western Baptist.

## Domestic Mission Rooms.

Receipts from 29th January to 27th March, 1885.

	Church, Louisville, Ky.	123 87
	do. do. (for New Orleans Church.)	30 00
Feb. 7.	Rec'd of Henry P. Williams, Augusta, Ga.	2 00
22.	Rec'd of Rev. Wm. Whaley, collected on his field.	6 25
	Rec'd of Rev. J. Lewis Shuck, collected from Sacramento, Church, Cal.	805 21
	Rec'd of the ladies of Salem Church, Marion.	50 25
24.	Rec'd of Mississippi Baptist State Convention, by M. W. Phillips.	119 40
Mar. 1.	Rec'd of Rev. J. O. Scriven, Agent for Georgia.	146 00
6.	Rec'd of Mrs. C. A. M. Harrison, by I. M. Lamb, Va.	10 00
9.	Gainesville Church, by Ala. Rev. W. Howard, for New Orleans Church office.	100 00
16.	Rec'd of 1st Baptist Church, Savannah, by Rev. J. Walker.	71 00
	do. do. 2d do. do.	53 17
	do. do. 1st Col'd do. do.	8 50
	do. do. 2d " do. do.	14 25
	do. do. 3d " do. do.	8 24
	Rec'd of Baptist Church, Macon, Ga.	8 50
	Rec'd of subscription of Rev. Mr. Landrum to J. O. Scriven.	10 00
	Rec'd of Baptist Church Columbus, Ga.	63 50
	Rec'd of St. Francis St. Church, Mobile, Ala., for S. Schools, by Rev. O. Rockwell.	21 00
	Rec'd of Ocmulgee Church, Perry Co., Ala., by Rev. J. Walker.	11 50
	Rec'd of the Montgomery Church, Ala., by Rev. J. Walker.	98 50
27.	Rec'd from Big Bear Creek Association, by draft to Rev. Timian Howell.	50 00
	Rec'd of Talusa, Asso., Ala., by draft to Rev. Jordan Williams.	25 00
	Rec'd of East Tennessee Asso., by draft to Rev. E. Stride.	25 00
	Rec'd of Maryland Union Asso., Va., by draft to Rev. G. Brown, \$37 50, do. do. by draft to Rev. Noah Davis \$50.	87 50
	Rec'd of General Asso. of Virginia, by draft to Rev. Beulah Ford.	100 00
	Rec'd of White River Baptist State Convention, Ark., by draft to Rev. C. H. Bootright.	25 00
	Rec'd of Mississippi Baptist State Convention by draft to Rev. M. W. Strambrugh.	200 00
	Rec'd of Rev. Wm. Phillips, collected on his field.	12 50
	Rec'd of Rev. S. L. Sumner, collected on his field.	17 85
	Rec'd of Rev. I. T. Tichenor, by Rev. J. Walker.	2 00







**POETRY.**

From the Christian Observer.

**JOYS OF THE WAY.**

A translation.  
I stood beside a crystal fount,  
Where waters gushed to light,  
Sparkling and foaming merrily,  
They broke upon my sight.

I wondered as I saw them rise,  
So full of meaning, gleams,  
If aught e'er orb'd their native force,  
Or if they yet were from.

They were not free, the hand of man  
Had checked their wild career,  
Had bid them come a darksome path,  
To flow in beauty here.

Yet still they gushed, and still the sun  
Made rainbows of their spray;  
Who'er came thirsting to this fount,  
They drove his thirst away.

And more they did, they taught my heart  
How vain repinings are,  
Crooked and dark my path may be,  
But sunlight shines afar.

Each path is broader than the dust  
That guides the crystal stream;  
And brighter than the fountain are,  
The noble actions seem.

So will I walk in duty's path,  
Advancing day by day,  
That founts of joy may bubble up,  
Enlivening all the way.

A. W. C.

From the Christian Observer.

**"HOPE ON HOPE EVER."**

"Th' Hope that cheers us on our way,  
That lights the path we daily tread,  
And points us to a brighter day,  
And lingers near 'till we are dead."

"Th' Hope that comes, when grief oppresses,  
And smiling leads our cares to sleep;  
It heals the wounds of deep distress  
And brings a balm for those that weep."

Sweet Hope and Love were born in Heaven,  
And sent in pity to our sphere;  
A precious boon to mortals given,  
To dwell forever with us here.

Then let us ever love and love,  
With love so strong that none can sever,  
And trusting in our God above,  
Sing joyfully "hope on, hope ever."

L. W. C.

(Continued from first page.)

their sanctuaries. Who has not con-  
stantly seen illustrations of this truth?  
As young men pour into a city or town  
by immigration, other things being  
equal, that is, they are not being pre-  
sented to attend one place of worship  
more than another, whether will they  
attend? The first inquiries will be, which  
are the most fashionable churches?  
(that is, congregations of Christian  
people) who is the most popular min-  
ister? who is the ablest speaker?  
the most learned man? who has the  
largest congregation? which has the  
best choir? &c., &c. How is it with  
Baptist Churches? We do not mean  
to be denominationally complacent as  
Pharisees, nor invidious in comparisons  
as ecclesiastics. But it is a fact it is  
necessarily so, that Baptist Churches in  
their primitive state are composed in  
the mass—of sturdy and rugged mat-  
ters. The membership thinks for it-  
self generally. Perhaps, in some sec-  
tions, (by no means in all), members of  
some Baptist Churches may possess less  
book knowledge out of the Bible than  
do some so-called Churches of other  
denominations resting beside them;  
but by no means, is it admitted that  
they possess less mind, and that which is  
of most the vigorous and independent  
in character. Who does not know that  
many, very many, of the strongest  
minds which the Almighty ever created  
and which in their time, from time to  
time made the very earth quake with  
the strength of their thoughts, the bold-  
ness of their utterance and of their  
deeds, were Baptists? Aye, too,  
that they were men mighty in the  
world's lore as well as in the Scrip-  
tures? Need we mention the Apostles  
and the New Testament writers—the  
early Christian Fathers—the perse-  
cuted Christians of the middle ages—a  
host of distinguished martyrs such  
as Arnold of Brescia, and Jerome of  
Prague? If we come to more modern  
times, we find that such men as Wick-  
liffe, Bunyan, Milton, Fuller, Foster,  
Hall and Carey, and a host of others,  
were Baptists.—*Journal & Messenger.*

Reviews.

LOOKING OUTWARD FOR AN INWARD FACT.  
Churches in pursuit of a revival are  
like persons searching for a lost treas-  
ure, looking for it in all places but the  
right one. The inquiry is, "what Evan-  
gelist will bring it? Let us change  
pastors and get a revival man! Let  
us try this, that, and the other expe-  
dient, and see whether we can get  
up an excitement." Thus they are  
virtually saying, "Who will ascend in-  
to heaven to bring the blessing down?  
or into the deep to bring it up? or over  
the sea to bring it to us?" Whereas it  
is within that the influence begins, even  
in thy mouth, and in thy heart; that,  
if thou shalt confess with thy mouth  
the Lord Jesus, and shalt believe in  
thy heart that God hath raised him  
from the dead, thou shalt be saved."

The first step towards a revival is to  
have in exercise the faith which gives  
reality to all spiritual truths, all divine  
promises, all heavenly consolation.

Before this state is reached, Chris-  
tians attribute the want of a revival to  
any cause rather than the right one.—  
"The pastor does not preach right, the  
deacons do not manage well, and there  
is among them a general spirit of fault-  
finding, rather than of deep inward  
contrition at a view of their own back-

slidings. Revival measures in this  
spirit are quite apt to produce black-  
ening and alienation; and the move-  
ment, which to be genuine must begin  
and end in love, is bitter and biting in  
its progress and disastrous in its  
results. Each is an eye with him-  
self an other, and all are disappointed  
and dissatisfied. Instead of the  
descent of heavenly influences, hell dis-  
gorges its fiery elements upon the fair  
surface of society. The new pastor, for  
whom the old one was exchanged, in  
the vain pursuit of a revival, finds his  
hands tied by the condition of the  
people, and after a fruitless struggling  
to relieve himself and them from the  
fetters of Satan, he flees to another  
place to make way for a successor, and  
he, for another still, till change with-  
out progress becomes the order of the  
day.

"As when a raging fever burns,  
We shift from side to side by turns,  
And 'tis a poor relief we gain,  
To change the place, but keep the pain."

Such a thing as a healthy revival in  
a church, ill its members return to  
spiritual health, is impossible. You  
might as well make a consumptive pa-  
tient sound again by painting his pallid  
cheeks with the rosy hues of health, as  
to set on foot a revival by outward ap-  
parances, rather than restorin' the soul  
to the full exercise of faith and holy  
love.—*N. Y. Chron.*

**MISCELLANY.**

**MORMON BOOK CONCERN IN CALIFORNIA.**—The Mormons have taken  
the lease of a lot of land in Broadway,  
California, for the purpose of erecting  
a building to be used as a church, book  
depot, and printing office. A press be-  
longing to the sect is on its way from  
the Sandwich Islands, and a very large  
invoice of Mormon books and tracts are  
expected at an early day from Eng-  
land. A newspaper will be started  
as soon as the arrangements are  
completed. As the Mormons are not a  
people to allow a project to fail if la-  
bor will accomplish it, it is reasonable to  
suppose that the whole institution will  
blast before many months. Elder  
Pratt is to be chief manager of the concern.

**HOL FOR KANSAS.**—We failed to  
state at the proper time, that Judge  
Rush Elmore, of Kansas Territory, ter-  
mory, left this city on the 21st inst., on  
his return to the Territory. His slaves  
left here for the same destination on  
Thursday last, and his white family will  
follow in a few weeks.

The numerous friends and acquaint-  
ances of Judge Elmore, will regret his  
departure from among us. He has for  
years been one of our most respected  
and useful citizens, and the people who  
inhabit his new home will find him  
worthy of their highest esteem and  
consideration. May he meet with  
abundant success in all his undertak-  
ings, the heart-felt wish of those  
who have known him longest and best.  
*Mont. Adv. & Gen. 31.*

**Three of the Baptist Churches**  
in Baltimore, besides supporting their  
own pastors, have each a missionary  
laboring under their auspices. The  
First Church has, during the year,  
erected a chapel, has also the High  
Street, for missionary and Sabbath-  
school purposes. The First Church  
reported contributions, the past year,  
to various benevolent objects, amount-  
ing to \$14,766 22; the High Street,  
\$1278; the Seventh, about \$9000.

**PASTORS SALARIES IN VIRGINIA.**—In  
some cases the salaries have been  
doubled, in others they have been  
increased one-half, and in not a few  
arrangements are making also to pro-  
vide parsonages. This indicates a  
growing appreciation of the ministry,  
and we trust the good example will be  
extensively followed.

**The Number of Travelling**  
Preachers connected with the M. E.  
Church in America, who located from  
the year 1779 to 1824—a period of forty-  
five years—was 1266. The loca-  
tions resulted chiefly from a lack of  
support.

**THE WOODBURY.**—This spiny little  
sheet has been merged into the "Bas-  
sell Recorder," a paper recently started  
by Mr. J. S. Perry, in Salem, Rus-  
sell county, Ala.

**Six Lutheran missionaries**  
from Germany arrived in Texas on oc-  
28th, to labor among the German Lu-  
theran population. Several congrega-  
tions are still without pastors, and de-  
sire aid from their friends in the North,  
or in the fatherland.

**NOTES ON THE DISCIPLINE.**—Bishop  
Baker has prepared for publication a  
note on the Methodist Discipline, in-  
cluding instructions, decisions, &c.

**EDITORS' MINUTENESS.**—Charles A.  
Peabody Esq., editor of the Soil of the  
South, Columbus, Ga., was thrown from  
his buggy on the 24th of March and  
injured, but will soon be up again.

**Hon Joseph Thomas** editor of the  
Columbus, Ga., Enquirer had his house  
burned down on the 27th of March.—  
The loss is estimated at \$8000 one-half  
of which was covered by insurance.

**ANTI-SLAVERY CONVENTION.**—An An-  
ti-Slavery Convention is called to be  
held at Cincinnati on the first Wednes-  
day in May for the purpose of consid-  
ering what measures ought to be adopted  
to hasten the extinction of Slavery in  
the United States. We suggest as the  
best measure of all for every one  
to mind his own business and let slave-  
ry alone. It will become extinct soon-  
er that way than any other. Ebs.

**Two Slaves, on their way South**  
owned by a minister belonging to the  
Disciples, were taken from one boat to  
another, across our landing, the past  
week. By a writ of habeas corpus,

they were brought before Judge Spen-  
cer an Storer, and their title to liberty  
has been argued.

Since the above, the slaves expressed  
a wish to go with their master, and  
have left with him.—*Cin. Jour. & Mes.*

**The Sardinian Chambers** have  
voted the suppression of monasteries.

**An old gentleman** of eighty  
four having taken to the altar a young  
damsel of sixteen, the clergyman said to  
him, "The font is at the other end of  
the church." What do I want with  
the font? said the old gentleman.  
"I beg your pardon," said the clerical  
wit, "I thought you had brought this  
child to be christened."

**KANSAS ELECTION.**—Chicago, April  
1. A despatch announced the triumph  
of the pro-slavery party in Kansas by  
1000 majority. North of the Kansas  
river no opposition to the pro-slavery  
ticket was offered.

**MORE AID FROM THE SOUTHERN**  
SLAVES.—The N. Y. Journal of Com-  
merce has received through the hands  
of Rev. Dr. Brantly, of Athens, Ga.,  
ten dollars, for the suffering poor of  
New York, from a Baptist Church of  
colored people at Augusta, in the same  
State. Dr. Brantly says, "it is a small  
free will offering from a portion of our  
slave population who are comfortably  
provided for, and having a little to  
spare, have remembered the suffering  
poor of your city."

"Why don't you give us a little  
Greek and Latin occasionally? asked  
a country deacon of the new minister.  
"Why, do you understand those  
languages?" he replied.  
"No, but we pay for the best and we  
ought to have it."

**Bishop Hughes, of New York,**  
recently attended a soiree given in  
Rome, by a Presbyterian family from  
Georgia. Mons. Bedini was also pres-  
ent.

**BUSINESS CARDS.**

**ELMER & MAY.**  
Attorneys at Law and Solicitors in  
Chancery.  
TUSKEGEE, ALA.

**Office over the Jewelry Shop.**  
JAMES E. BAKER, ROBT. L. MAY,  
Montgomery, Ala. Tuskegee, Ala.  
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Attorney at Law and Solicitor in Chancery.  
TUSKEGEE, ALABAMA.  
Will give prompt attention to business  
connected with the law.  
Office next door to Dr. HENRY & HOWARD.

**MARSH & BATTLE,**  
ATTORNEYS AT LAW,  
TUSKEGEE, ALA.

**WILL practice in the various Courts of Marion**  
County, 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.—1y.

**DEALS & COX**  
Attorneys at Law, and Solicitors in Chancery  
WILL practice in the counties of Barbour,  
Pike, Marion, and Russell, and in the Su-  
preme Court of Alabama.  
D. M. DEAL, J. M. COX,  
Clayton, Ala. Tuskegee, Ala.  
April 18, 1854. [1y]

**GEORGE W. GUNN,**  
ATTORNEY AT LAW,  
and Solicitor in Equity.  
WILL practice in the Courts of Marion,  
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 dan-  
gerous demands.  
Office over Adams & Gunn's Shoe Store,  
Tuskegee, Ala., Nov. 20 1854.

**HENDERSON & NEGEE.**  
HAVING this day associated themselves in  
the practice of the Law, will attend to all  
business entrusted to their care, in the counties  
comprising the 9th Judicial Circuit, also, in St.  
Clair, Shelby, and Coosa. They will also prac-  
tice in the Supreme Court at Montgomery. Of-  
fice in Tallapoosa Alabama.  
January 25, 1855.

**W. F. HOBBS, D. K. ECKOLLA, M. D.**  
**DRS. HOBBS & ECKOLLA.**  
HAVING associated themselves in the prac-  
tice of Medicine and its collateral branches,  
will respectfully offer their services to the citi-  
zens of Tuskegee and vicinity. Pledging the  
most prompt and faithful attendance upon all  
cases entrusted to their care. They solicit a share  
of the public patronage.  
Office in the building on the corner of Main  
street opposite to Dr. W. H. H. Hotel.  
Tuskegee, March 29, 1855. —45 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 to the For-  
warding business. [6m]

**W. C. PONTREAU, [C. L. SIMMONS.**

**The Cotton Market.**  
**DRS. PONTREAU & SIMMONS,**  
Surgeon Dentist.

Office above stairs over the Post-office.  
Have associated themselves together in the  
practice of Dental Surgery, and from their  
long experience in the profession, they can ex-  
ecute 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 doubt of giving entire satisfaction. Work  
warranted to stand. Give us a trial.  
Tuskegee Ala., July 26, 1854.

**MORTGAGE SALE.**  
AGREABLE to a mortgage executed to the  
undersigned by Samuel Jordan and Sarah D.  
Jordan on the 31st day of May, 1853, and re-  
corded in the Probate Office for the county of  
Marion in Book 1 page 192, I will proceed to  
sell at the residence of the said Samuel Jordan  
on Saturday the 31st day of March, 1855, the follow-  
ing described real estate, to wit: The North 1/2 of  
section 33, in township 17, of range 22, con-  
taining 260 acres more or less.  
Terms cash. JAMES M. DAY.  
March 1, 1855. —45 ly.

**STEWART, PHILLIPS & CO.,**  
**WHOLESALE & RETAIL**  
**GROCERS.**  
Montgomery, Ala.  
October 6, 1854.—1y.

**DR. H. A. HOWARD,**  
TUSKEGEE, ALA.

Office north corner of the public square.  
February 8, 1855. [35 ly.]

**MONTGOMERY HALL,**  
Montgomery, Ala.  
By ST. LANIER & SON.

Formerly of the LAMIER House, Macon Ga.  
Aug. 17, 1854.—1y

**SAWYER, ANDERSON & ROBERTS,**  
**DENTISTS.**

**And Manufacturers of Incom-  
pensible TEETH.**  
TUSKEGEE, ALABAMA.

WOULD respectfully announce to the citizens  
of Marion 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 Sci-  
entific improvements in the Manufacture and con-  
struction 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 adapt-  
ing beauty and finish we guarantee as ample  
satisfaction as can be obtained of any Dental  
north or south.

**WILSON SAWYER,**  
TUSKEGEE, ALA.  
ANDERSON & ROBERTS,  
TALADEGA, ALA.  
February 8, 1855. [15 ly.]

I take this occasion to return thanks for the  
very liberal patronage bestowed during the  
past year, and I will add in behalf of my  
present associates, JAMES 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  
mechanical workers, and can now guarantee  
with safety, that all operations performed by  
us in point of prompt execution and DURABILITY  
shall be inferior to NONE.

**ELAM, STAMPS & ROBERTS,**  
**TALADEGA HOTEL.**  
JOEL ELAM PROPRIETOR.

**Brick Fire-proof Livery Stables,**  
HORSES, BUGGIES, CARRIAGES AND HACKS,  
At the Shortest Notice.

In connection with the Tallapoosa Hotel.  
P. A. STAMPS & CO.  
Wm. F. Roberts, one mile East from the Court  
House, prepared with lots for drivers of every  
description. Corn, Fodder, Oats and Hay  
always on hand. All orders promptly filled.  
Livery Stables of P. A. Stamps & Co., a lot for  
sampling and exhibition free of charge.  
Feb. 1, 1855. —45 ly.

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**TUSKEGEE CLASSICAL AND GOS-  
PENTH INSTITUTE.**

The Seventh Annual Session of this Institu-  
tion will commence on the first Monday in Sep-  
tember next, and close on Thursday, the 31st 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 31st 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, and the  
fundamental Rules of written Arith-  
metic, 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 or-  
dinary College course, 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, clair-  
voyance, and spiritual communication, 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 metamorpho-  
sed into learned men, and profound philosophers  
But alas! alas! we have to repeat the old story,  
for we know of no magical power machinery, by  
which with little labor, or in a short time, boys  
can be made scholars. And we must say to  
those who are unwilling to exert patience and  
industry, that the Tuskegee Classical and Gos-  
penth Institute is not the place for them. But to  
those who are willing to "pay the price," 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 re-  
lapses at his base.

The pupils will be considered as under the  
immediate control of the teachers, and are pledged  
to unconditional obedience to all the rules and  
regulations of the institution.

The discipline and rules of conduct will be  
such as are required and taught in the Sacred  
Scriptures, such as comport with reason and  
propriety; and such as are approved by ex-  
perience and common sense. 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 reason-  
able 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.