

South Western Baptist.

ELDERS SAML HENDERSON & J. M. WATT EDITORS.

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

TUSKEGEE, ALABAMA, THURSDAY, APRIL 26, 1855.

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50 NO. IN A VOL.

ORIGINAL.

I have not sold my Cotton yet.
A. "I have not sold my cotton yet and cannot pay you."
B. "You have not. And why have you not?"

A. "I am waiting for the price to get higher. I cannot afford to take 7 cents for my cotton."

B. "And so all you are indebted to must wait until you can get more for your cotton than they?"

A. "Yes, of course they must. I cannot pay until I sell."

B. "Now friend let me reason the case with you a little and see if you are not wronging somebody and violating your Scriptural duty 'owe no man anything.'"

"Have you not subscribed to the Home and Foreign Missions to be paid by the first of January?"

A. "Yes."

B. "Have you not promised your pastor the amount of your subscription to his salary, and does he not need it?"

A. "Yes."

B. "Have you not bought goods of the merchant to be paid on the first of January; and does he not need it very much to pay his debts?"

A. "Yes."

B. "Do you not owe the printer?"

A. "Yes."

B. "And the school teacher?"

A. "Yes."

B. "And the blacksmith?"

A. "Yes."

B. "Does not each of these need the money to pay his own debts to others who are still needing it to pay other debts, and so on through society?"

A. "Yes I suppose they do."

B. "Well if you would pay those you owe, they could pay their debts, and that would enable others to pay theirs and so on until the whole country would be relieved of hard times. Now I appeal to your own conscience if it is right for you to keep all those waiting who need and who would be relieved by your payment? Is it right for you to embarrass them in that way, and in violation of your own duty to God and to them cause them sacrifices by your delays and by your anxiety to get more for your cotton?"

A. "But my selling my cotton and paying my debts would not relieve the country?"

B. "It would not if it were true relieve it entirely, but it would relieve it in part. It is neither possible nor your duty to relieve it entirely, but just so far as you can relieve it, you are bound to do it, and you do wrong to delay. Now if you would pay me, I could pay my creditor and he could pay his and that one could pay another and there is no telling how much good might be done by it."

A. "Yes that is all true; but don't you think cotton will rise after a little?"

B. "I doubt whether it will rise this season. And suppose it does, by what right can you keep your creditors embarrassed in waiting on you?"

A. "O, I don't intend to wait long, but I cannot sell yet, cotton is too low. I declare it is."

B. "Yes, the missionary must suffer—the pastor lack his support—the merchant be pressed for his debts—the printer must work on without his pay—the teacher teach for promises and the blacksmith even suffer embarrassment by your delay. I bid you adieu, but remember your responsibility in this matter is very sacred. And rendered more so by your claiming to be a Christian man."

We commend the above to our readers.

Eds.

For the South Western Baptist.

Getting the Floor or What Deacon Todd Thinks of It.

"Mr. Doozenberry," said the deacon the other evening, "I am very anxious to make a motion and I believe I will as soon as I can get the floor, if you will promise to second it and lead off in a good speech."

"Get the floor," said I, "Uncle Ichabod! What in the name of reason do you mean by getting the floor? There is no one here but you and I and aunt Jerusha, and Sue and Fannie nodding over their books. I am sure you can take the floor as soon as you like, for I do not believe a word has been spoken for the last ten minutes, and any thing that will arouse us all up would be acceptable I am quite sure."

"Oh you don't understand me," said the old gentleman, "I'll tell you what I was thinking about. I was thinking about the controversies that are going on at this time in the religious papers."

"At the North they have hardly got well of the wounds received in the controversy about the educational interests before this hot and bit or strife between the Bible Union and the Home Mission Society has sprung up, by which the latter is to be seriously crippled."

"When I take up the Christian Index I see that over in Georgia, (for want of better employment) they are shedding quantities of ink on the bare pulpit discussion."

"Then in Alabama we have the elec-

tion controversy which is likely to be a staple article if brethren

W., W., W., Continue to trouble you, trouble you, trouble you."

And I thought if I could just get the floor as a matter of favor, not of Wright, I would move that the question: "How to feed missionaries, ministers and editors of religious newspapers during these hard times, be made the special order of the day at some early period during the session of the Southern Baptist Convention."

"Well," said I, "get the floor if you can and I will either make you a good speech, or what is the very next thing to it, a splendid failure."

I went to bed easy however that night so far as the speech was concerned, for I thought that the deacon's prospects for the floor were likely to be "small by degrees and beautifully less."

ELIHU DOOZENBERRY.

Schoolmaster in Toddville.

REMARKS.—We second the motion of Deacon Todd, and hope we shall have the good speech of Mr. Doozenberry at the Convention also.

We should like to hear from Mr. D. frequently. Can he not furnish us with occasional items from Toddville? Our readers would like to see his name in our columns occasionally. Eds.

For the South Western Baptist.

Justification.—No. 2.

In resuming the subject under consideration, the reader is reminded that the first article contains an explanation of justifying righteousness, and closes by inquiring at what period the act of justification takes place; whether from eternity, or when the atonement was actually made, or at the time of belief in Christ. Here let it be observed, that justifying righteousness is not personal, consisting in any thing done by man in obedience either to the law or gospel. Nor is it an internal righteousness implanted or wrought in the sinner by the operations, or work of the Holy Spirit. But it is a legal righteousness wrought out, or brought in by Christ, in obedience to the claims of law.

Justification is an act of grace (not the work of the Spirit) done for the sinner by the imputation of this righteousness. To understand this subject properly this distinction must be observed, or kept in view. To confound the work of the Spirit in the purification of the heart and the act of grace in justification, is the fruitful source of much misunderstanding, and the foundation of many erroneous sentiments. Hence arises the notion, that the imputation of Christ's righteousness releases from obligation to obedience, and destroys the possibility of a progress in holiness. Those entertaining these views (not understanding or observing this distinction) are often found to be fighting a man of straw—attributing to their opponents, sentiments not held by them, and then combatting those sentiments, felicitating themselves with the certainty of triumph. A very successful way this, to gain a victory. Now with respect to the time of justification. Justification is opposed to condemnation and presupposes the prior existence of such a state. Condemnation implies the violation of law, and consequently a violator. To be a personal violator (and about such we are now treating) he must have an existence. This existence not being from eternity, but in time. Justification, therefore is not from eternity. Determinations in eternity, and their execution in time are very different things. The foregoing arguments will also prove, that the justification, at least of those who have been brought into being since Christ made the atonement, did not take place when it was actually and really made. We are brought to the necessity of fixing upon some other period, at which justification occurs. Guided by the teachings of the Scriptures, we fix this period, when faith in Christ, as its object (and not faith having a different object) is exercised by the sinner—when he believes with the heart unto righteousness.

Strictly and abstractly considered, our subject might now come to a close, without treating further upon the subject of faith. But as justification is intimately connected with faith, as being the instrumental (not the meritorious or efficient) cause thereof, a few thoughts upon this subject will be submitted. Here let it be observed that three things, at least, are necessary to the existence of faith—a subject testimony and an object. The subject is one who believes or exercises faith. Testimony is that upon which this belief is founded. The object is that to which it has respect, or upon which it terminates. Faith is either intellectual alone, or intellectual and moral combined. Intellectual grows out of testimony, and may be the cold assent of the mind, to the truth of a proposition, induced by the force of testimony while the heart is indifferent and unaffected. Moral presupposes intellectual, and is in a measure the result of a certain condition of heart. We observe further, that this subject (though in effect

that of cre'ener, and also of reliance. Faith of cre'ener may exist alone. That of reliance is not alone, but presupposes, and includes that of credence. These things being premised, we now inquire into the nature of justifying faith or that faith which is the instrumental cause of the sinner's justification.

That creature, man is the subject, is taken for granted, and not that God believes for the sinner. But what is the object of this faith? It is not merely the existence of a Supreme Being. It is not the fact that he created the world. It is not the existence of a heaven and hell, the immortality of the human soul, the existence and violation of law, the fallen and guilty condition of man, the consequences of transgression or any thing whatever, existing upon, belonging to, or exclusively arising from, this earth.—What then is it? It is the sacrificial offering, or expiating atonement of Jesus Christ, as possessing infinite worth and efficacy, as being the only ground, or meritorious cause of human salvation, and an account of which, and nothing else, as the meritorious cause, salvation is attainable. This in part, is the object of saving faith, but not all. Another part is the existence of a Savior in heaven as having the power, and willingness to save sinners. Now what is said concerning the object of faith, as made up of those two parts, may be regarded as a proposition, the belief of which is required of sinners—especially those who are the subjects of Gospel address. But in order to faith, testimony is necessary as well as a subject and an object.—What is this testimony, and where to be found to sustain this proposition, and to warrant the sinner to believe it. It is the Divine record, and found in the Scriptures of eternal truth—especially that part thereof relating to the existence of this proposition. By the teaching of the truth as contained in the Word of God, the sinner regarding and receiving its teachings, as true, he is brought to exercise this faith intellectually or to have the faith of credence. But is this justifying faith? Will it not result in salvation. This alone will not. Wicked men and devils may, and do have this kind of faith, and still remain such.

Moral faith—the exercise of the heart—or the faith of reliance must be exercised in order to justification.—Now this last kind of faith presupposes several things. 1. That which is intellectual, or the faith of credence. 2. A realizing conviction of future danger, growing out of a feeling sense of guilt and condemnation. 3. Also such a conviction of a want of preparation for heaven, growing out of a feeling sense of depravity of heart.—4. An earnest desire to escape eternal death. 5. A realizing conviction of helplessness and inability on the part of the sinner to save himself from this death, and prepare himself for heaven. These all combining, moral faith or that of reliance is exercised, by relying and depending on, trusting and confiding in the object of faith. Christ is accepted and received, in his offices of prophet, priest and king—followed by justification and the other elements of salvation. This faith "is of the operation of God," and is "according to his mighty power," bringing about a certain condition of heart, necessary to its exercise; and not merely the bare exercise of the mind assenting to the truth of the testimony touching the object of faith.

The brevity with which this subject has been treated, may in the estimation of some, leave it in obscurity. It is the purpose of the writer to furnish an article, indirectly promised in his article upon election, showing how obedience to the Gospel is brought about.—In that article, the subject of faith will be enlarged upon, and the obscurity, in which it may be considered, to be now involved, attempted to be removed.

D. O. T.

April 24th, 1855.

For the South Western Baptist.

An Important Suggestion.

Messrs. Editors:

The Baptists of Alabama have various societies in progress, each of which is filling an important sphere. I suggest the propriety of organizing yet another. You know there is a very general plea of poverty urged when persons are asked to subscribe for the South Western Baptist, so much so that we might be led to suppose the whole country to be bankrupt and many of the people to be beggars. Now I suggest that the Baptists of Alabama, at the State Convention in May, organize a society and raise a fund for the purpose of sending the South Western Baptist to every poor fellow who says he wishes the paper but pleads poverty as his reason for not taking it. I say send it to him no matter what he is worth in point of property. The Scriptures you know make it a Christian duty to help the poor, and the Lord knows there are many who say they are too poor to take our paper. The State abounds with such. Baptists of Alabama what say you to this suggestion?

HINTER.

For the South Western Baptist.

Brethren Henderson and Watt:

I have just received Orchard's History of the Baptists, published by Graves & Marks, and after giving the same a careful reading and comparing it with Jones, Marsh, D'Aubigne and Neander, I am constrained to say that while Wall, Mosheim, Neander and their collaborators on church history have done what they could to prove the corrupt Hierarchies of Rome, Luther and Calvin were the true Churches of Jesus Christ. Orchard has undoubtedly caused their own histories, together with Robertson's Researches, with others, to prove that not a vestige of the pure organization of Christ or his Apostles can be found in either, from the time of Constantine to the 18th century, for not a vestige of that simple republican Gospel form of civil and religious liberty where equality alone is taught is found any where but among those who separated from that corrupt hierarchy and domineering institution of men. And I say in truth and candor what I say to all lovers of civil and religious liberty, if you wish to prove from authentic history that this has been the marked character of the true Church since the first establishment by Christ, you can get this evidence in Orchard's History of the Baptists. I am apprised of the fact that it has been suggested to us to wait for a History of the Baptists until Professor Duncan's contemplated History shall go to press, but it may be like Von Rhoden's John the Baptist, and hence I do think a bird in the hand is worth two in the bush. Orchard's History is short, concise and full of facts of a strong character, though it may seem to others he has not adduced sufficient testimony on different points. I do not see any particular in which it might be made stronger, for the Gospel plan of evidence is preserved. "The witness of two is true, and a three fold cord is not easily broken." I am apprised that there is an apple of discord in a certain quarter, but why should we envy Israel or Israel should envy Judah, I cannot see: are ye not all equal, i. e. brethren battling to establish truth over error. If not we ought to be: we are not laboring to build up localities, if so our fabric will but prove another Babel.

And we may now say to all who wish a copy of the above work, drop me a line to Dudleyville Postoffice, Tallapoosa county, and I will endeavor to furnish you with a copy at the Convention at Montgomery, and any brother who will read it carefully through and say he has not obtained the worth of his dollar. I hold myself bound to refund him his dollar when he returns the book.

I have also examined and read Jeter on Campbellism, and it is the book for certain localities, and I might in truth say it develops the spirit and bigotry of A. Campbell from his own writings, which shows the man to be a reformer indeed, but it is to be regretted a reformation from bad to worse, and exemplifies a scripture truth. "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Prov. 26:12.

Baptism and subjects by Professor Stuart, Andover. To all those who wish an acknowledged Pedo-baptist scholar to give testimony to the New Testament truth, believe and be immersed, we can recommend this work with confidence.

(1) Baptism and Baptizo means to dip, plunge or immerge into any thing liquid. All lexicographers and critics of any note are agreed in this." p. 51.

Infant Baptism Prof. S. makes not the first attempt to prove. He says the covenant of circumcision furnishes no ground for Infant baptism, nor does he hold the least ground of Infant baptism from Proselyte baptism. "Ab- lution was not an original condition of membership of the Church under the ancient dispensation; it was obligatory as we have seen, in many forms upon those who were members already of it, but not for their becoming so." pp. 121-2.

The Churches of Christ from a very early period, (to say the least,) understanding the word Baptizo in the New Testament, plainly they construed it as meaning immersion. p. 153.

We might extend these admissions and proofs of Prof. S. to almost any length, if it was necessary.

All the above works may be obtained of the Tennessee Baptist Publication Society, Nashville, or of the undersigned, by subscription at \$1.00 per copy.

JAMES M. RUSSELL.

Truth is Mighty.

Truth reveals the hidden mysteries of God—unlocks the storehouse of eternity—pours forth a flood of celestial light upon the Universe—directs to Heaven and to God, and opens the gates of the Celestial City for the admission of the Lord's redeemed. It acquiesces in the condemnation of wicked men and devils; and glories in the transcendent exaltation of the Son at God's right hand, and in the triumphal deliverance of the elect host from all their enemies, their last enemy death being destroyed in the resurrection to life.—

SELECTIONS.

[From the Journal and Messenger.]

A New Mode of Baptism.

New fashions, new books, new theories, and new "isms," are all the go in this sinful world; while the "Ancient of Days," whose goings forth were of Old, is but lightly esteemed, and but seldom thought of. We need not think it surprising, then, if the ancient law of baptism, which He enacted of old, should be regarded by some as out of date, and substitute after substitute be offered by erring mortals.

The law of baptism requires immersion, and for twelve hundred years was regarded as solemnly binding on all Christian subjects. In the thirteenth century a Catholic Council decreed that this law might be changed at the option of the candidate, and a more convenient mode adopted. In the fifteenth century, John Calvin, the father of Presbyterianism, became tired of the old law, and was the first Protestant who proposed a substitute. At first, he proposed as a substitute for immersion, the pouring of a bucket full of water on the candidate, and urged this as much more convenient for the administrator. After practicing this new substitute for awhile, he proposed another as being both more convenient for the administrator and candidate, which was, to sprinkle a little water on the candidate. Bishop Bonner denounced this last as a scandalous substitute of a substitute. Both of these substitutes have been adopted by different persons, while not a few have all along zealously adhered to the one primitive mode—on which account they have been called "Old Baptists."

In the beginning of the present century, Mr. Ewing, of Europe, proposed a third substitute, which was to "pop a little water at the candidate," and strongly contended for his new substitute but without much success.

Next in order came Dr. Beecher's substitute, which was to purify the candidate by the application of water in any way. This idea of baptism completely captivated some of the friends of "pouring," "sprinkling," and "popping," who speedily annexed it to their favored substitute, and vainly imagined the matter settled.

Not long since, a Congregational minister professedly baptized a lady, by dipping his fingers into water and touching them to the top of her head, saying, "I purify thee in the name of the Lord Jesus Christ." He is a staunch advocate of the fourth substitute for immersion, which many thought would be the last.

But lo! here comes another crowding its way into newspapers, and is doubtless the last and newest mode yet invented. An article in the Christian Observer, copied into the Christian Advocate in Cincinnati, proposes a new mode, which is neither "immersion," "pouring," "sprinkling," "popping," nor "purifying," but which consists in "going out into the water far enough to immerse, and then dashing a handful of water in the face of the candidate." This is the new mode proposed by a certain Presbyterian minister, and tacitly endorsed by the Christian Advocate, the Episcopal Methodist organ of Ohio; and is the fifth substitute which men have proposed since they commenced trying to improve the law of Christ.

Now, the argument for this new mode is briefly this: "The Greek word *Baptizo* has no definite signification whatever, and hence may as well be defined, 'dashing a handful of water in the face,' as 'immerse,' 'pour,' 'sprinkle,' 'pop,' or 'purify.' But it is plain that our Savior and others went into the water when baptized; hence, going into the water and having a handful of water dashed into the face," is as good baptism as any other."

Now, let us briefly examine the argument for this new mode. And first, we naturally ask, why did our Savior and others go into the water when baptized? The "dashing of a handful of water in the face" could as well be done without going into the water. Were they so ignorant and stupid as to suppose it necessary to go out into the water, in order to have a "handful of water dashed into their faces?" To suppose Jesus to have gone into the water to do that which could as well be done without it, is to charge the Son of God with folly! A grave charge this, for a sinful worm to prefer against his Maker! And yet, every time a man professedly administers baptism without going into the water, he tacitly makes this charge. And every time a man goes into the water to administer baptism, and then only does what could have been more conveniently done without going into the water, he also charges folly on the Savior.

If our Savior and others went into the water to be baptized, it must be because the mode of baptism made it necessary for them so to do. But every mode of baptism yet invented, and offered as a substitute for immersion, can be more conveniently administered without going into the water. Hence, our Savior and others must have been

immersed, and "dashing a handful of water in the face" is not baptism.

Again—Is it true that the "Greek verb *Baptizo* has no definite signification whatever?" If so, then beyond dispute, it is a most wonderful word, indeed, and true Christian baptism the most mysterious and hidden thing in the Universe. There is not another transitive verb in all the richness of the Greek language, which has not some definite leading meaning, so that whether used alone or in connection with other words, it naturally suggests some definite idea to the mind. But here is a word, which, according to Pedobaptists has no meaning whatever, and hence can be made to mean anything or everything which the whimsical fancy of any man may suggest! And what is still more surprising, is, that the Christian Law-giver has chosen this very word to express a positive duty, which he has most solemnly enjoined on all his disciples! An *indefinite* word, to express a definite thing! A word, without any natural meaning, used in a command enforcing a certain specific duty, the right performance of which is regarded as an evidence of love to him!!! "If ye love me," says Jesus, "ye will keep my commandments."

Now, we may challenge all nations to produce a parallel case from their laws, where human legislators have purposely chosen an indefinite, ambiguous term to express a positive decree, and then required obedience to it as a test of fidelity. How could the most loyal subject know, under such circumstances, the will of his sovereign? And how cruel for any sovereign to mistrust the fidelity of his subject because he had not done the thing intended by an intelligible command! And yet, if *Baptizo* be not as definite and intelligible a word as any other in the Greek language, or if it be as unmeaning as Pedobaptists say, then the King of Kings has purposely issued a positive command in such language as no Christian, however devoted and anxious to serve him, can possibly understand. Moreover, he is so unkind and cruel to look upon us as disobedient children, and consequently withhold from us some of the effects of his love, whenever we fail in obeying a command we could not understand, and which he had purposely made unintelligible! This is the conclusion to which we are driven by the premises, that "*Baptizo* has no definite meaning."

But, oh! who can believe that Jesus is more tyrannical than any earthly monarch! That that God who "is love," whose infinite benevolence supplies our daily wants, and opens to our vision a future replete with ineffable glory; who has laid the foundation of that glory deep in the precious blood of his immaculate Son—oh, who, who can believe that such a Savior—God—has purposely selected an unmeaning unintelligible word, with which they convey a positive command which cannot be trifled with, or disobeyed, without incurring his displeasure? Methinks the heart of every saint and sinner replies, "IT CANNOT BE." A benevolent God would not, and a just God could not require obedience to a law expressed in unintelligible or unmeaning language. A revelation that cannot be understood, is not a revelation at all.

It follows, then, that *Baptizo* is not cannot possibly be a word which means to "immerse," to "pour," to "sprinkle," to "pop," to "purify," to "dash a handful of water in the face," as the author of this new mode of baptism supposes; but that it is and must of necessity be, a definite word, denoting a definite thing. Any other view of it, reflects dishonor on Christ, who selected it to denote a positive duty, and represents him as either acting unwisely in framing, or cruelly in enforcing the law of baptism.

May God hasten the day when Christians shall cease to offer substitutes for the law of God—cease to teach for doctrines the commandments of men—and cease to trifle with, and labor to bring into disrepute, an ordinance which they themselves acknowledge to be "from Heaven."

G. W. A.

Plato's Idea of Truth.

Plato asserted that if Truth were to come down from heaven, and display itself in all its glory upon earth, all men would instantly fall down and worship it. What Plato stated as an hypothesis, inspired history records to have been a lamentable miscalculation on his part. Truth came down from the skies—appeared unto the world in untainted glory, beauty and perfection; neither hell nor earth was able to detect a flaw in it; but so false proved the prophecy of the learned and accomplished philosopher, that the world rose up against it, and shouted in a voice of thunder—"Away with him! crucify him! crucify him! Not this man but Barabbas!" If Plato had known what the child in our Sunday School or Ragged School is now being taught, that "the heart of man is enmity against God," he would not have uttered any such prediction.

Cummings on Daniel, p. 198.

Mitchel's Type Setting Machine.

The New York Evening Mirror, of Saturday, says:

"We witnessed yesterday a mechanical performance, which it will be somewhat difficult to make our readers understand. In the well known printing establishment of John F. Trow, Esq., No. 49, Ann street, we saw type set by machinery, not only with remarkable accuracy, but with extraordinary rapidity. Mr. Trow has five of these machines in operation (all that have been made,) and Mr. Mitchel, the inventor, a younger brother of John Mitchel, the patriot, gives them his personal superintendence. As was stated in the Mirror a few days since, the volume of Bancroft's Miscellanies was set up in Mr. Trow's office entirely by one of these mechanical compositors; and they are now at work in getting out 'Washington Irving's Life of Washington,' to be published in a few days by Messrs. Putnam & Co. 'We have before us a couple of pages of the 'first proof' of this machine-work; and it is remarkably free from errors. In fact, these machines cannot possibly make a mistake, if the performers upon them touches the right keys. We shall not undertake to describe this wonderful labor saving invention, except briefly and in general terms. It must be seen at work in order to be appreciated and admired. The machine is of a triangular shape, somewhat resembling a grand piano forte, only not as large. It has a key board corresponding to the letters of the alphabet and the 'punctuation marks,' as the 'keys of the piano represent the various notes in the scale of music; and the work is done by playing upon the finger-board precisely as tunes are played upon the piano forte."

"This part of the performance is done by girls who acquire the art with great facility. The letters are supplied by long galleys each filled with a single letter, which require constant replenishing; and every touch upon the key sends the desired letter into a long line beneath the machine, from which it is taken by a compositor, broken into lines to suit the width of his page or column, and 'justified.' The 'distribution' of the type is as ingeniously managed as the 'composition'; but we cannot undertake to describe it. This part of the work, too, is done by girls. Mr. Trow informs us that one of these machines will do the work of five men; and after deducting the manual assistance required to operate them, the saving in the cost of composition is an important item."

"Mr. Mitchel has devoted three years to perfecting his invention; and, of course, having a patent right, secured throughout the world of letters, will soon make his fortune. His present price for the machine is seven hundred dollars. It is the opinion of Mr. Trow, who is one of our most intelligent, artistic and practical printers, that these machines are even better adapted for newspaper composition than for book work; and there is this advantage about them, they never 'strike' for higher wages, never go on strike, and never come to their work late and hazy in the morning. We congratulate Mr. Mitchel on his great invention; and the 'republic of letters' on the prospective cheapening of 'printed matter.'"

Home.

My habits are retired and domestic, and all my sources of happiness are at home.—Edward Bates.

This was the reply of Hon. Edward Bates, of Missouri when pressed by a committee of the Whig members of the State Legislature, to consent to be their candidate for United States Senator. The reply was a touching one, and will be remembered long after the forensic displays of the gentleman's splendid talents have been forgotten. "Happiness at home!" Who would relinquish it for all the excitements of ambition, the pride of an elevated station or the powers of place! He does not waste his hours even in the pure pleasures of home. He does not relinquish his duties for even the calm enjoyments of his domestic hearth. He is not one of those who would spend "the noon of manhood in a myrtle shade." He is one of the greatest lawyers and most zealous advocates of the West. But here we have the secret of his power—of his capability of endurance. Home to him is the "mother earth" to Antaeus; it invigorates him for the constantly recurring duties of the day. How delightful to have such a source of support amid the trials of business, the vicissitudes of fortune, the fatigues of an active life, as a pleasant home—made up of the love of wife and children and friends.—Conn. Courier.

As the little spring fed by frequent rains, pours out a constant current of pure sparkling water, so from the deep fountains of the Christian's heart into which Heaven's richest blessings are ever flowing, should gush forth a ceaseless stream of sincere and ardent gratitude.

Of all mission fields, the chief is He whom the father

THE S. W. BAPTIST.
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THURSDAY, APR. 26, 1855.Regular Contributors for 1855.
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 his office.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder J. H. Devor, of Marion, Ala., is Financial Secy. For the CENTRAL INSTITUTE, J. A. Pyleant, Hanover, Ala.

For the ALABAMA BIBLE SOCIETY AND BOOK DEPOSITORY at Selma. Rev. F. M. Law, Depositor and General Agent. For the FOREIGN MISSION BOARD, Richmond Va. Rev. C. F. Strubbs, Carlisle, Ala.

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

For the LA FAYETTE FEMALE COLLEGE, Elder H. Williams, La Fayette, Ala. For the DOMESTIC MISSION BOARD, at Marion, Ala., Elder Jesse A. Collins, Cropwell, Ala., and Elder K. Hawthorn, Camden, Ala.

For the BIBLE REVISION ASSOCIATION, Louisville Ky., Elder James Davis, of Newman, Ga.

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

Ministers and Deacons Meeting.

A meeting of Ministers, Deacons and others friendly to the Domestic Mission of the Tuskegee Association, and also to Foreign, Domestic and Indian Missions generally, will commence at the Baptist Church in this place tomorrow. Several ministers from a distance are expected to be present. A full attendance is desired.

Georgia Baptist Convention.

We had the pleasure of meeting our Georgia brethren at their Convention at Newnan last week. This is, we believe, the fifth or sixth time we have met our brethren in that State at their anniversary; and we can add truly that it was by far the most numerous attendance, and the most interesting session we have witnessed. It was truly a Convention of Georgia Baptists—not a hand full of brethren in the immediate vicinity of Newnan. From the mountain to the seaboard the well freighted cars poured in the throngs of our Israel, until the neat and commodious house of worship, occupied by our brethren in Newnan, was insufficient to accommodate the growing numbers; and the body had to adjourn to the court house—the most handsomely fitted up and capacious building of the kind we have yet seen.

On Thursday, the day preceding the meeting of the Convention proper, a meeting of delegates from various parts of the State was held to promote the cause of Sabbath Schools. We did not reach the city until the evening of that day; and consequently did not enjoy the privilege of attending upon its deliberations. On Thursday night, however, we heard the annual sermon by Professor MALL, on the subject of Sabbath Schools. It was an able, well digested, and forcibly delivered discourse on the text, "Train up a child in the way he should go; and when he is old he will not depart from it."

The Convention sermon was preached on Friday morning at 10 o'clock, by the Rev. H. H. Tucker, on the attractions of the sanctuary. It was an able and eloquent vindication of the Divine appointment of an organized Church, with its ministry and ordinances, for the conversion of sinners and the sanctification of Christians.

The Convention was then organized by the reelection of THOMAS STOKES, President, and P. H. MELL, Secretary, and Bro. IRWIN Assistant Secretary. Of course we cannot give a full account of the proceedings of this body; for we have neither the time nor the space. The reports were ably prepared and pretty thoroughly debated before being adopted. An animated and interesting discussion sprang up on Monday on the report of a special committee to inquire into the best means of increasing the usefulness of the Theological department of Mercer University. The prominence given to Theological education in that discussion will no doubt accomplish much good. On the whole the business of the Convention was transacted quite harmoniously. The next session was appointed to be held in the city of Savannah, commencing on Friday before the fourth Lord's day in April, 1856.

The Presbyterian and Methodist as well as the Baptist pulpits were occupied on Lord's day by quite a number of able ministers. The preaching was evangelical and earnest, and we doubt not has left a happy influence upon the community. We observed visiting ministers and brethren from Virginia, South Carolina, Kentucky, Tennessee and Alabama. We had the pleasure of meeting the editors of the Tennessee Baptist, Rev. J. R. GRAYES—the Southern Baptist, Rev. J. P. TESTIN—and the Christian Index, Rev. J. F. DAGG. We must not omit to mention that it was our happy privilege to meet our early friend and school mate, the Rev. H. F. BUCKNER, the indefatigable and successful missionary to the Creek Indians, after an interval of fifteen years. He is now engaged in securing contributions to that mission; and it is gratifying to know that he is eminently succeeding in that great cause.

But we must close, as the printers are waiting on us. The citizens of Newnan and vicinity—the excellent young pastor, of the Church, Rev. W. H. DAVIS—have all endeavored themselves to the numerous delegates and friends who attended the Convention, for the kind and hospitable manner in which they were entertained.

We learn that Bro. VAN HOOSE, who is supplying the Eufrata Baptist Church temporarily, is much encouraged in his work. He has already baptized several within the few weeks he has been laboring there. We trust that he will be encouraged to remain, and that he may be abundantly successful in building up the cause there.

Duty of Lawyers.

We casually stepped into the court house last week, and found Judge Shorter engaged in charging two young attorneys, who had just passed an examination in open court, which statute requires as a prerequisite to their being licensed to practice. They were standing before him at the bar of the court, and his lecture to them was in admirable taste, and introduced a practice which it would be well for all the Judges to follow.

They were about taking upon them the oath required of attorneys. This oath binds them to support the constitution of the United States and of the State of Alabama and not to violate the duties enjoined on them by law. It was therefore entirely appropriate that the duties which the law enjoins should be laid before them as constituting a part of their solemn obligation. These duties are—

1. "To support the constitution and laws of this State, and the United States
2. To maintain the respect due to courts of justice, and judicial officers.
3. To employ, for the purpose of maintaining the cause confided to them, such means only as are consistent with truth; and never seek to mislead the judges by any artifice, or false statement of the law.

4. To maintain inviolate the confidence, and at every peril to themselves, to preserve the secrets of their clients.

5. To abstain from all offensive personalities, and to advance no fact prejudicial to the honor or reputation of a party, or a witness, unless required by the justice of the cause with which they are charged.

6. To encourage neither the commencement nor continuance of an action, or proceeding, from any motives of passion or interest.

7. Never to reject, for any consideration personal to themselves, the cause of the defenceless or oppressed."

These are the high and important duties prescribed by the New Code, which every lawyer, who has been licensed since its adoption, has sworn to obey. If all attorneys will square their conduct by these excellent rules, the prejudice which has obtained in a class of the community against them, will soon give way, and they will exemplify the excellence of that sentiment so beautifully expressed by the great commentator upon the common law, Sir William Blackstone.

"To virtue and her friends a friend,
Still may my voice the weak defend;
Never may my prostituted tongue
Protect the oppressor in his wrong;
Nor wrest the spirit of the laws,
To sanctify the villain's cause."

Let it not be supposed that attorneys, who were admitted to practice before the code took effect, are exempt from the stringent duties it enjoins. If we turn to our admirable work lately published by Messrs. T. & J. W. Johnson, Philadelphia, entitled "Professional ethics" by the Hon. George Sharswood, professor of the institutes of law in the University of Pennsylvania, we find that these duties were substantially enjoined upon them by the common law, and with evidence to which they were sworn, "honestly to demean themselves as counsel or attorney, and in all respects to execute their office according to the best of their knowledge and abilities."

We allude to this subject, not to remind lawyers of their duties; for we are proud to say, from the elevated position they maintain, especially in this State, they know, and are generally faithful in the discharge of them. But we mention it for the double purpose, of disabbing a portion of the public mind, as to the security and guards which the law throws around the office, and of commending the practice of His Honor, Judge Shorter, in investing the oath of office with more solemnity, by pointing out and impressing upon the mind and conscience the duties it enjoins.

A System of Colportage for the Tuskegee and Central Associations.

We have long felt the need of an efficient, active, pious colporteur for this part of the State. Many brethren have expressed from time to time an ardent wish that some system could be adopted by which denominational and religious books, and more particularly the Holy Scriptures, could be distributed within those districts of country remote from thoroughfares, cities and towns, where they could be supplied. With this view, it was suggested to Bro. DAVY, Cor. Sec. of the Bible Board at Nashville, to look after some person who could fill that mission. We are informed by Bro. D. that he has secured the services of Bro. J. R. HAGGARD, well known in this State as one of the most successful colporters we have ever had employed. Bro. HAGGARD proposes coming at once, and entering the field. It will be necessary to raise a small capital to commence operations. We suppose a permanent arrangement can be effected with the Southern Baptist Publication Society, and also with the Tennessee Publication Society at Nashville, by which orders can be filled upon short time, provided we advance, say one half the amount. There will be needed about one hundred and fifty or two hundred dollars to start the enterprise. We ask our brethren to come forward at once, and let us begin this work in earnest. Let the zeal of other denominations provoke us to love and to good works, in disseminating over our country, not only a healthy religious literature, but such denominational works, as may serve to furnish to the world a clear understanding of Baptist sentiments. We owe it to ourselves, we owe it to Christ, we owe it to the world. The press is the great auxiliary of the pulpit of this age. The labors of the pastor, followed by those of the pious colporteur, arm divine truth with irresistible power. Thus the Bunyans and Baxter's, the Doddridges and Fullers of past generations are brought into the field to assist the living ministry in fighting the battles of the Lamb.

What say our brethren of the Central Association? Will they co-operate with us in this enterprise? Let us hear from you, brethren, at an early day.

We would respectfully ask the Minister and Deacons Meeting, which is to assemble in Tuskegee on Friday next, (to-morrow,) to give this subject the most serious and prayerful consideration.

Denominational Courtesy.

We observe quite an animated discussion going on in some of our religious papers upon the question: Can Baptist Churches consistently invite the ministers of Pedobaptist denominations to occasionally occupy their pulpits? We have no desire to enter into the controversial feature of this discussion. We simply allude to it now for the double purpose of chronicling one of the current topics of newspaper controversy, and also to present some thoughts on the question, wholly irrespective of what has already been written *pro* and *con*, which we trust may not be out of place in its proper solution.

And we may state at the commencement, that we are quite aware that the period is not remote in the past when Baptist ministers were unceremoniously ejected from Pedobaptist sanctuaries—when they were denied the privilege of using even the mountains of earth for pulpits and the heavens for a sounding board—nay, when they were incarcerated in prisons, and were not even allowed the privilege of preaching through the iron grates of dungeons to the passing crowd—whipped, pilloried and burnt, by authority of some of the very denominations who now approach them with smiles and caresses, and who deem themselves quite competent to read us lectures upon Christian Charity. But these days are past, and we hope may never return again. We have outlived the prejudices of rank and position. The sun of prosperity gilds our horizon. Instead of counting communions by remnants and small and despicable minorities, we reckon them by hundreds of thousands and even millions. For this we ought to be thankful to that Great Being who has "caused the little one to become a thousand."

This change in our strength and relative importance in the world, brings with it corresponding duties and obligations. Among these the question, as to how far we can consistently mingle with other denominations of Christians in religious services, is not unworthy of serious consideration. We can only answer our part, and show our opinion, and leave the reader to judge as to whether we "speak as the oracles of God."

1st. The simple duty of proclaiming the Gospel must in its very nature, and really did exist, anterior to the organization of Churches. It is as truly through their labors that Churches are planted. This was pre-eminently so in the days of the Apostles, and is equally so in the introduction of the Gospel into heathen countries. This we suppose no man will pretend to deny. Now, what does it prove? Why, clearly this, that we must discriminate between simply proclaiming the Gospel, and the administration of the ordinances and discipline of organized Churches. The commission to preach is general—"Go ye into all the world"—preach the Gospel to every creature. The duties and privileges of Church membership are limited to those who believe and are baptized. Then it appears, that there is a sphere to be occupied by the ministry outside of visible church organization of vast and infinite importance. And in fulfilling this part of the commission, ministers are often thrown far beyond even the co-operation of the Churches. Let this fact, then, be distinctly noted, that to preach the Gospel is one thing, and to officiate as the recognized agent of a regularly organized Church, in presiding over her councils, administering her discipline and ordinances, &c., is quite a different thing. And we think the corollary from this position is perfectly legitimate, that to recognize an agency in the one department, by no means implies a recognition of that same agency in the other department.

2ndly. A large portion of the members who join our Churches, have been brought to embrace the Gospel under the ministry of Pedobaptist preachers. It has been seriously argued, (and we only allude to it here for the sake of illustration) that if we recognize them by inviting them into our pulpits, or by accepting similar invitations from them, we virtually endorse their errors. We answer, that by receiving members into our Churches, who have been converted under a ministry, whose errors are so formidable, it is pretended, as to require us to bar our pulpits against them, is a much more serious endorsement of those errors. Every member we receive into our churches under these circumstances, is a solemn recognition of the highest work—the salvation of souls. Now, what we maintain is this—If we close our pulpits against ministers of other denominations, and refuse to accept of similar courtesies from them, then we cannot consistently receive into our Churches any persons who have been converted under their instrumentality. And still farther, we do not see how we can attend their ministry in their own churches, and worship with them. In a word, we must not put ourselves in any position which will imply fratricidalism in any religious enterprise. The temperance cause, the Bible and Tract enterprises, prayer meetings—any cause that we recognize as religious.

3rdly. Let it be considered, in the next place, whether the Scriptures do not indicate our duty in this respect. The Apostles of Christ, on a certain occasion, became exceedingly orthodox—wonderfully concerned that their prerogative had been invaded by a certain person whom they met in the course of their travels—and they immediately reported this case of intolerable deviation from the "old land marks"—invoking the authority of the Savior to interdict this "unauthorized expounder of his word"—this "self constituted minister" of religion. The case is reported in the 9th chapter of Mark, 38-42 verses, inclusive: "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him because he followeth not us: but Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. For whosoever shall give you a cup of water to drink in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones, that believe in me, it is better for him that a millstone were hanged about his neck, and he cast into the sea."

The ministry of Apollos, is quite suggestive on this subject. It is said that he was a Jew—born at Alexandria—an eloquent man—mighty in the Scriptures—was instructed in the way of the Lord—fluent in the spirit—and that he taught diligently the things of the Lord, knowing only the baptism of John. That the ministry of Apollos was owned of God appears in the first part of the nineteenth chapter. Paul visited that city, and found twelve of these disciples, who had doubtless been converted by the preaching of Apollos, and finished the work which he had begun—did that very work which we do, in every instance of conversion from the ranks of Pedobaptists—baptized them in the name of the Lord Jesus. The preaching of Apollos, so far as it related to Jesus Christ, was recognized by Paul—thus furnishing us a most striking illustration of our first remark, that the recognition of an agency in proclaiming the gospel, by no means implies a similar recognition in the administrations of the ordinances of religion. It makes nothing against this position that Aquilla and Priscilla instructed him in the way of the Lord more perfectly, since these conversions occurred before this interview of these pious Christians with this eloquent man, because these disciples say of themselves they "know not whether there were any Holy Ghost—and that they were baptized unto John's baptism." If these conversions had occurred after Apollos had been instructed in the way of the Lord more perfectly, these disciples would not have betrayed such ignorance in regard to that vital subject.

The fact that God permits various religious sects and denominations—nay, farther, that he blesses his word through their agencies to the conversion of sinners and the growth of piety in their members—is so obvious and striking, that we are not prepared to war against that providence which has been so signally illustrated in their histories. If they will continue to worship "in the outer court of the temple," we see no good reason why we should not join in their devotions, in so far as it is common to that within. As a Baptist, we cannot but believe their churches are sadly deficient in organization, polity and ordinances. But in so far as their worship is spiritual, and their preaching evangelical, we compromise no truth by exchanging with them the common courtesies of the ministerial office.

We had intended to present some other views of this subject, but lest we be tedious we for bear. It is possible we may recur to the subject again. In conclusion, we may observe, that Paul never dreamed of compromising Christianity with Judaism, by preaching in Jewish synagogues.

The third Annual Meeting of this Association was held at St. Louis, Mo., commencing on Friday, April 6th. The following items we extract from the Western Watchman.

Dr. S. W. Lynd was chosen President. 44 Vice Presidents and a Board of 50 managers were also chosen. Mr. James Edmunds, Cor. Sec., was present also.

On taking the chair Dr. Lynd returned thanks for the honor done him and said that he regarded this as "the greatest Association on the face of the earth," and "to preside over it is an honor of which one might well be proud."

The third Annual Report was read by Mr. Edmunds, the Secretary. The amount of cash collected to March 22 was reported at \$7,760.30. Paid for agency, salaries, expenses, printing, &c., \$2,439.92. Paid to the American Bible Union \$3,051.00.

Several resolutions were offered and supported by animated speeches. The following we notice more particularly.

It was resolved after some debate to pay to the Bible Union, New York, six thousand dollars a year which was estimated to be one half of the expense of revising the Scriptures.

The following resolution was passed: Resolved, That in view of the aid extended to our enterprise by the religious papers, our agents be requested to collect and forward subscriptions to them free of charge.

A somewhat animated discussion took place upon the question whether Baptists originated the Revision Association, and a resolution was adopted which declared the Revision Association was not a denominational enterprise, "that we repudiate, disavow and utterly reject all efforts, on the part of all men to give the honor of these Associations to any particular denomination or denominations, &c."

Various other questions of interest were also discussed which will appear in full no doubt in the next number of the Bible Union Reporter.

The Association closed its session on Saturday evening, the 7th day of April.

REMARKS.—As the members of the Association are mostly Baptists, and yet are so anxious to keep down the idea of its being a Baptist institution, where is their consistency in forcing it upon Baptist organizations? Why hold a meeting at Montgomery during the session of the Southern Baptist Convention? Why do the agents go to Baptist Associations and State Conventions and try there to force their cause upon these bodies? The writer is not opposed to the Revision Association as an independent body; but he is opposed to its forcing itself upon Baptist organizations and dividing and crippling them.

Hence he expects to resist all efforts to bring it into the Southern Baptist Convention as a bone of contention in that body. It is to be hoped however that no such efforts will be made, but that the Revision meeting will be held after the Southern Baptist Convention shall adjourn.

Our Book Table

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW, for April, 1855. Contents—Spiritual delusions—The narrowness of Fame—The Old Landmark vindicated—Review of the Old Landmark vindicated—The Study of Theology—Eloquent Portrait of the Savior—Summary of Religious Intelligence.

Items of General Interest.

LETTERS TO A CAMELLITE, by John L. Walker, will be republished in a short time in Louisville, Kentucky. We hope the publishers will favor us with a copy when they shall have passed through the press.

The License Law is voted down in Louisville, Ky., by a majority of a thousand nearly. We are glad to hear of such triumphs. The march of Temperance is onward and ere long the empire of King Alcohol will be broken up in a measure.

Elder Jacob Rogers, of Hardin county, Ky., died at his residence on the 21st March.

SAMUEL HILLHOUSE, formerly a Congregationalist who joined the Baptist Church in Natchez, Miss., last winter and licensed to preach, was ordained March 11, 1855, to the work of the Gospel ministry, at the Ephraim Baptist Church, East Feliciana, Louisiana. He is said to be a young man of promise.

REVIVAL IN MACON, GEO.—Rev. S. Landrum writes to the Christian Index, "During the last fifteen days twenty persons have been added to our communion. Others are professing a change of heart, and a number of others are still asking for the way of life."

"One of the city exchanges says that a meeting has been called in Louisville to consider the propriety of establishing a Methodist Book Concern in that city. If the M. E. Church, South, is meant, there is some mistake about it; as such an establishment can only be organized by a General Conference, which meets three years hence."

The above we clip from the Memphis Christian Advocate and it is just in keeping with Methodism. What! the people of Louisville have no right to establish a book concern in their own city and by their own money if they choose? If that is not spiritual despotism we do not know what to call by that name. We are astonished that Americans will submit to it.

THE DAILY MAIL.—The publishers of the Montgomery Mail are sending us the daily paper. We feel under great obligations for this favor, and they will please accept our thanks.

THE METHODIST COLLEGE.—From the Greensborough Beacon we learn that the subscription to get the location of the Male College at that place had already reached the sum of \$94,000, with pledges sufficient to raise the sum to \$120,000. The citizens are strong in the faith that success will crown their efforts.

THE BAPTIST WATCHMAN.—This is the title of a new paper, the first number of which, says the Presbyterian Witness, issued in Knoxville, Tenn., last week. It is published by Helms & Small, and edited by Rev. Matthew Hillsman. The prospectus was published some months ago. We doubt the propriety of starting another paper now, while there is such a pressure in the money market, and every thing used in the publishing line commands such a high price. We however wish success to the enterprise.

SECRETARYSHIP OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.—We understand that, on account of differences of opinion in the Board, Rev. Dr. Babcock is to be succeeded in the office of Corresponding Secretary by the Rev. Mner G. Clarke, of Philadelphia, at the ensuing Anniversary of the American and Foreign Bible Society—N. Y. Chronicle.

COMMUNICATIONS.

For the South Western Baptist.
Philip S. White, the Temperance Lecturer.

This gentleman favored the citizens of Marion with two addresses on temperance, during the last week. His fame as an agreeable speaker drew out a large audience, though there was, perhaps, a slight falling off on the second night. This may have been owing, not to any want of interest either in the subject or manner of his speeches, but to the general prevalence of the measles, on account of which, many families were necessarily kept at home.

Mr. White did not seem to be in very good voice—suffering, doubtless, from a slight cold—consequently his elocution was heavy and wanting in animation. The audiences, however, were kept together by occasional anecdotes and sallies of wit—the invariable concomitants of temperance addresses. He possessed, in a large degree, the elements of a fine, and under favorable circumstances, effective speaker; but neither his mimicry, pathos, descriptive powers, nor stirring eloquence, can equal those of John B. Gough. But this might be said of most of our best popular lecturers on the temperance question, without the least disparagement of their eloquent powers.

Mr. White, while in the main dignified and truthful in his statements, might, in the judgment of the writer, at least, improve in some things. A relation of anecdotes, *entirely without the limits of probability*, is of questionable propriety. In the days of the reformed drunkards—the reformation among the drunkards in Baltimore—they were largely tolerated, and seemed to belong rather to that class of people; but the ludicrous narration of the particulars of anecdote that never took place except in the inventive imagination of the speaker, can never elevate the standard of truth, sound morals or good taste.In the course of his remarks, Mr. White made this declaration: "The Bible from the beginning of Genesis to the last of Revelation, says not one word against dancing, card playing, nor horse racing." He did not mean to say that there are no *encls*, but by asking repeatedly: "What harm can there be in dancing?" left, doubtless, the impression on the minds of the young, and those who are fond of such amusements, that the Bible really does not disapprove them, and that they may be indulged at pleasure. I thought, at the time, and so did others, that the affirmation was highly ex ravaunt. If the Bible does not speak against dancing in the words at the time in the mind of Mr. White, its disapproval of it is sufficiently clear to all who wish to "do all that they do to the glory of God."

From his frequent reference to rum-selling deacons, I should judge that Mr. White is not very partial to Baptists—not that more Baptists are engaged in this traffic than Episcopalians or other professors of religion;—since the office of deacon is almost entirely peculiar to the Baptist Church—unless—which is not likely—he means the orders of the ministry in the Methodist or Episcopal Societies. I am a member of several temperance societies, and on the whole, was pleased with Mr. White's speeches, but his tough stories about deacons I did not believe, nor do I think the cause of Christ can be benefited by improbable anecdotes or the seeming approbation of popular amusements.

Mr. C. intends making an attempt very soon to get out our furniture, (which has remained undisturbed) together with our teacher, Wong Seen Sang and family. The people are getting impatient for food and as it is no longer in our power to support him in there we hope to succeed in getting him out. We have great comfort in his faith and labor. Last week he had an opportunity to send us a note in which he expressed great desire to see us, for religious converse as he had no living brother there. The Bible he said was a great comfort to him.

Yours truly,
M. F. CRAWFORD.For the South Western Baptist.
Revision of the English Scriptures.
NO. 3.

The fact that there are, in the common version of the Scriptures, mistranslated words and passages, furnishes another reason in favor of revision.

In Matthew 1:18, Luke 1:27-115, we have the term *espoused* which is now used, colloquially at least, to denote marriage or the consummation of a marriage contract. The term *espoused* in the passages referred to does not express the idea of an actual marriage, but of a marriage engagement, a promise to marry, &c. The word *espoused* would be a happier translation than *espouse*. We know from the historical narrative that while there was between Joseph and Mary an engagement to marry, they were not actually married before the birth of Jesus. But would not the word *espoused* of itself convey the idea that they were married before the Savior was born? If so it makes a false impression. In Matthew 11:16, the common version says that Herod "slew all the children that were in Bethlehem, &c." The original indicates that the infant Jesus was confined to the male children. Nor can we perceive a motive adequate to the murder of the female children. Herod's object was to procure the death of the child of whom the wise men said, "Where is he that is born King of the Jews?"In Matthew v. 29 it is written, "And if thy right eye offend thee," &c. The term *offend* evidently means to *reduce to sin, to cause to sin, &c.* The English scholar, giving to the word its ordinary meaning, has no accurate idea of the import of the passage. This may serve as specimens of mistranslations in the evangelical narrative of the New Testament. In the Acts of the Apostles, 11:47, it is said, "the Lord added to the Church daily such as should be saved." I had almost said this is a barbarous rendering. The Holy Spirit does not in the original say any thing about the future salvation of those added to the Church. The joy in the doctrine of the Saints' perseverance through grace to glory; but it is not the doctrine taught in this text. The passage literally translated would read thus, "The Lord added the saved to the congregation daily." Persons must be in a saved state before they are added to the Church. The participle translated "should be saved" is used, Rev. xlii:24, "And the nations of them which are saved, shall walk in the light of it." &c. The exact rendering would be—"And the nations of the saved (or those saved) shall walk in its light," &c.In Acts viii, we have the term "Easter" instead of Passover. Easter must have been an important period in the judgment of King James' translators to justify such a rendering of the original *pascha*.

In Romans vi:4, we read "Therefore we are buried with him by baptism into death," &c. It should be "Therefore we were buried," &c. The Greek verb is not in the present tense. It cannot with any propriety be translated so as to indicate present time. In the preceding verse the phrase "were baptized" is used twice. The baptism and the burial refer to the same act and consequently to the same time. The reference must be to past time. Paul could not in truth have said to the Romans "we are buried," &c., unless they had been at the time under the baptismal waters which, of course, was not the fact. The phrase "were buried" is plain.

In I Cor. xv: 26, we have a defective translation: "The last enemy that shall be destroyed is death." The argument of Paul is that the Messiah must reign till he subdues all enemies. In referring to the destruction of death he intended to indicate the perfection of the Redeemer's conquest. Death, according to Paul in the original, is the last enemy. The last enemy being destroyed the Messiah's triumph will be complete. But does the present translation denote this completeness of conquest? It does not. We do not learn from it that death is the last enemy, but the last enemy that shall be destroyed. The passage apart from the context does not forbid the conclusion that other enemies may remain undestroyed after the destruction of death. A correct translation makes the whole matter plain: "Death the last enemy," &c.

In passages too numerous to mention the term *charity* is used instead of *love*. In one place Paul is made to intimate the possibility of bestowing all his goods to feed the poor without having charity. Such a distribution to the necessities of the poor would be the essence of charity in the present acceptance of the term. The present translation, therefore, virtually teaches that a man may be very charitable and yet "have not charity." The substitution of *love* for *charity* would be a great improvement.

I neglected to say at the proper place that Paul is represented, Romans ix:3, as saying, "For I could wish that myself were accursed from Christ," &c. The verb translated "could wish" is in the indicative mood, imperfect tense. Why a potential rendering was given I profess not to know. The same verb is used in the same mood and tense, Acts xxvii:29, and properly translated "wished." It would not have done to say, "They cast four anchors out of the vessel for the day," it is the correct rendering. It doubtless expresses the fact in the case. And second of the French Admiral on penalty of being treated as an enemy. Our counsel has officially notified us of this fact at the same time refusing to protect such as would go in under the circumstances. The rebels are said to be out of humor with other foreigners on account of their sympathy with the French. Various rumors are going the rounds about the French measures the French will adopt in the event of the better than summaries.

The French are at the front of the difficulty and the design is to keep the French missionaries from the city.

This declaration, if expressed parenthetically, would make the matter plainer.

The phrase "is called" is of frequent occurrence in the writings of Paul. It should be

POETRY.

THE LIFE I'D LIVE.

The life I'd live would be of faith
Upon the Son of God,
Would see a "Thus the Lord hath said"
To guide me on the road.

The life I'd live would be to count
All earthly gain but loss,
Would every day deny myself,
And daily take my cross.

The life I'd live would be to mark
The footsteps Jesus trod,
To walk with care the narrow road,
That leads the soul to God.

The life I'd live would be to seek
More earnestly his face,
Would grow in knowledge of my Lord,
And daily grow in grace.

The life I'd live would be to live
A humble, lowly life,
Far from the world's gay revelry,
And further from its strife.

The life I'd live would be the life
That's hidden in the Lord,
Dead to myself and dead to sin,
But living through his word.

THE DEATH I'D DIE.

The death I'd die would be to die
With Jesus as my friend,
To know that pains, doubts, and fears
Had met their final end.

The death I'd die would be the death
The Christian soldier dies,
In victory to yield my breath,
And soar above the skies.

The death I'd die would be to sink
Resignedly to rest,
Reclining on my Savior's arms,
My head upon his breast.

The death I'd die would be the death
Which all the righteous die,
Blest of the Lord, their labors done,
They rest with Him on high.

The death I'd die, triumphantly
With my last breath to sing,
Where is thy victory, O grave?
And where, O death, thy sting?

The death I'd die would be to have
My Savior near my bed,
To gently close my eyes and sleep
With all the righteous dead.

For the South Western Baptist.

American Tract Society.

The Recent Colporteur Convention at Charleston.

A meeting of General Agents, Superintendents, Colporteurs and friends of this Society, was recently held at Charleston, South Carolina. There were present about twenty-five active laborers from Virginia, North and South Carolina, Georgia and Alabama, and a considerable number of friends from these and other States. Rev. R. S. Cook, one of the Secretaries, was present, also Rev. S. M. Worcester, D. D., from Massachusetts. Rev. Mr. Kaylor, from Virginia, and clergymen of various denominations in Charleston and vicinity.

Each member of the Convention gave a brief sketch of his own personal history and of his field of labor. From these narratives it appeared that most of them were natives of the Southern States, and that all were deeply interested in their work, and all more or less successful.

The catholic spirit of the Society was seen in the fact, that its employees there convened were connected with eight religious denominations—yet a spectator would not have suspected any difference of sentiment. The utmost harmony characterized their deliberations.

The necessity for such an agency as this Society employs in the South and Southwest, was clearly shown. In each of the States from which these men were gathered, there are many thousand families not reached by the ordinary means of grace—multitudes who never hear a sermon or enter a Church. The Southern portions of these States are one almost unbroken spiritual desert—widely scattered, the people cannot be gathered into congregations, and can be reached only by colportage or some similar agency.

A colporteur from North Carolina stated that in one county in that State, when he commenced his labors, there was not a single school. In one neighborhood of 113 persons only three could read. The circulation of the publications of the Society awakened an interest in education, and now there are a number of flourishing schools, and the mature in years as well as the young are learning to read.

Another reported that out of 2,900 families in his native county, more than 500 were destitute of the Bible, and more than 600 habitually neglected public worship. In another county the belief in witchcraft, charms and omens, is nearly universal. A suit is now pending in that county in which the plaintiff claims damage of defendant, a reputed witch, for being metamorphosed into a horse, and used as such to his manifest detriment. These statements, incredible as they may seem, were fully confirmed by an intelligent and credible witnesses.

A colporteur in one of the interior counties of Virginia called one day at a log cabin, and found a mother and two interesting daughters at dinner. Their food was corn bread and milk, their seat a rough bench, their table a split log. He at first declined their invitation to eat; but discovering that their feelings were injured, he consented. In the course of their conversation, the lady said, while her tears flowed freely, "When I married, I had

a portion of \$75,000, and my husband \$50,000. Long ago, the last dime was spent, and we are as you see us. Strong drink has done it. So low has my husband fallen that he will take our last morsel of food, any article of dress of mine or my children, that he can lay his hands on, and the school books of the children, and sell them for whisky." It is to such persons and such classes that these laborers are sent. To such they are often the medium of great good.

The last day of the meeting was one of deep interest. Brief remarks were made by the secretary, the agents, and several colporteurs, and by the clergymen present. Among the latter were Rev. Messrs. Kendrick and Tustin, of the Baptist Church; Spear and Kepler, of the Episcopal; Smyth and Kirkpatrick, of the Presbyterian; and Worcester of the Congregational.

Dr. Worcester said he came to see for himself something of Southern life, and to see what the American Tract Society was doing in the South and Southwest. He should return to his home in the North with a stronger attachment to the people of the South, and stronger confidence in this Society than he had ever felt before. Fanatics may denounce it, but he was satisfied that it is doing a great and good work, especially in this part of our country.

Rev. Dr. Kirkpatrick, of Charleston, said in substance, "So evidently and signally has this Society been owned and blessed of God; so evident is it that it is doing a great and good work—a work which no denominational institution can do—that no one can reasonably doubt the propriety or the duty of giving it his cordial and earnest co-operation."

This meeting was called without special reference to funds, and scarce a word was said on that subject. Such, however, was the influence upon the people of Charleston, that one Church (St. Peter's, Episcopal) gave \$1000; several individuals \$150 each, amounting in the aggregate, within a few days, to \$2500, and at the last accounts still increasing. E. S. Kerrison, Esq., a retired merchant, first made a donation of \$500, and then volunteered to take the superintendence of the work in South Carolina, Georgia and Florida, without expense to the Society.

The people of Charleston will long remember the Colporteur Convention of February, 1855.

In a few weeks I will send you an account of the South Western Tract Society recently organized.

E. W. TAYLOR,
Gen. Agt. Am. Tract Soc'y.
Mobile, Ala., March 1855.

From the New-York Observer.

Death in the Prayer Meeting.

Truly, O Death, thou hast "all seasons for thine own!" This little band who linger by God's deserted altar have no exemption from the dread intruder. A disciple was praying lately in the social meeting, when death touched his brow. A dizziness came over him. He finished his prayer which was throughout calm, humble, simple, and fervent. It was the first and the last petition he uttered in that room. On sitting down he was noticed wiping his forehead, as if moist with perspiration; he then gently reclined sideways as if fainting; the brain was locked in unconsciousness; he was borne away to his home; and thus he died. Although he lingered several days, congestion of the brain forbade all opportunity of thought, all review of the past, all preparation for the future. It was a precious testimony of his faith and love, which that dying prayer afforded. None could doubt that he was at home at the mercy seat, and that he loved the scene in which he closed his earthly probation. His family were thankful that, since he must die, he had been permitted to fall with the name of Jesus on his lips. And they deemed it a striking Providence that his first prayer in a new place of worship should have been the last prayer he offered.

The occurrence suggested to those who witnessed it, how solemn and decisive are those transactions in which we engage with too little thoughtfulness. How would every professing Christian pray, if he considered the possibility that death might steal upon him at the close of his prayer? Would there be as many cold hearts and wandering minds at the prayer meeting? Would not the precept, "Be ye also ready," exert a stronger influence over Christian character?

Backslidden Christian, who hast so long neglected the prayer-meeting, would it not be wisdom in you to seek that place? If called suddenly away, or overtaken by a sickness which obscures the mind, what testimony will you leave that you were truly a disciple? How will the church here in your case? How will your pastor dare to say one word about your prospects for eternity?

Do you not owe it to yourself, to your family, to your brethren, to your God, that you repent of your coldness, and live henceforth with your "loins girded?"

Hasten to mingle in those hallowed scenes where worldliness is rebuked, where heavenly attractions increase, and where the communion of Christ's disciples anticipates the better, the eternal fellowship.

THE THIRD OF THE AIR.

No TOASTS.—At an ordination dinner given lately to the Rev. J. A. James, at Birmingham, England, at which the venerable pastor presided, he took occasion when the cloth was removed, to "hope there would be no

spots in this feast of charity." In accordance with this request, no toasts were proposed. Instead of drinking the health of the Queen, Mr. James offered an earnest prayer in behalf of her and her family, which produced a thrilling effect.

Dip, Pour, Sprinkle and Wash.
While I filled the Professorship of Ancient Languages in the University of Georgia, I had occasion to compile a table of passages where the words dip, pour, sprinkle and wash in their various modifications occur in the English Bible, with the corresponding term used in the Greek of the New Testament and the Septuagint.

Dip I found in twenty-one passages. In all of these except one, *bapto* or *baptizo* is found in the Greek. The one exception is in Gen. xxxvii:31, where Joseph's brethren took his coat and dipped *emolument* (smear or daubed) in the blood of a kid. Mark the great accuracy of the Greek here—the idea is that of smearing or of daubing, and the Septuagint so express it.

Sprinkle in some of its forms, I found in twenty-seven passages. In not a single instance is *bapto* or *baptizo* used in the Greek.

Pour, I found in no less than one hundred and nineteen instances, but in not even one of them did I meet with *bapto* or *baptizo* in the Greek.

I found Wash in thirty-two cases where reference was had not to the whole person, but to a part, as the eyes, the face, the hands, the feet. In none of these was *bapto* or *baptizo* found, but *nipto* invariably.—*Presbyterian*, *Shannon of the College of Louisiana, Christian Preacher*, Vol. III, p. 158.

The Gospel for Children.

No greater discredit can be done to the Gospel, in the view of children, than to represent it as hostile to the buoyancy of their young spirits. By giving a religious home such an aspect as this, we make it a hot-bed of infidelity to its younger members. The little boy who asked his mother if a fast-day was as bad as Sabbath-day, had been compelled to some mode of spending his Sabbaths, inconsistent with his own nature, or such a question would not have occurred. Another little boy, whose grandfather was a clergyman, said to his mother, "Ma, will grand-pa go to heaven?" "Yes, my child," said the mother, "why do you ask that?" "Why, then, I don't want to go to heaven, because he will say to me, when, when?" The fear that the child would disturb his papers, when he came into the study, had led the reverend, but hasty and incautious grandfather to treat him in a way to make sure of his growing up an infidel.

How necessary, then, to temper all our sorrow with joy, to throw a pleasing rather than a sombre aspect around our religion, and to impart to the Bible, prayers, Sabbaths, public worship, the Sunday-school, and all our sacred services, so far as it can be done, an influence to attract, rather than repel, to interest and entertain rather than disgust!—*N. Y. Chronicle*.

BUSINESS CARDS.

BELSER & MAYS.

Attorneys at Law and Solicitors in Chancery.

TUSKEGEE, ALA.

Will practice in the various Courts of Macon County.

Office over the Jewelry Shop.

JAMES E. BELSER, ROBT. L. MAYS,
Macon County, Ala. Tuskegee, Ala.

1854. ROBT. L. MAYS being general administrator for the County of Macon, will attend to the settling up of Estates.

March 1, 1855. n41-ly

MORGAN, MARTIN & CHILTON,

ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.

SELMA, ALABAMA.

JOHN T. MORGAN, JAMES S. MARTIN,
THOMAS G. CHILTON, Talladega, Ala.

March 1, 1855. n41-ly

THOMAS S. HOWARD,

Attorney at Law and Solicitor in Chancery.

TUSKEGEE, ALABAMA.

Will give prompt attention to business committed to his care.

Office next door to Drs. HODNETT & HOWARD.

GEORGE MARQUIS, CULLEN A. BATTLE,

MARQUIS & BATTLE,

ATTORNEYS AT LAW.

WILL practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.

Office in the brick building, over Morton and Stevens' Store.

Tuskegee, Ala., August 17, 1854.—ly.

SEALS & COO

Attorneys at Law, and Solicitors in Chancery.

WILL practice in the counties of Barbour, Pike, Macon and Russell, and in the Supreme Court of Alabama.

D. N. SEALS, MOSES COO,
Clayton, Ala. Tuskegee, Ala.

April 18, 1854. [ly]

GEORGE W. GUNN,

ATTORNEY AT LAW,

and Solicitor in Equity.

WILL practice in the Courts of Macon, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing bad and doubtful demands.

Office over Adams & Gunn's Shoe Store.

Tuskegee, Ala., Nov. 29, 1854.

W. C. GRAY, J. S. JEMMES,

W. A. BEHRELL, J. D. STEWART.

STEWART, GRAY & CO.,

WAREHOUSE, GROCERY & COMMISSION MERCHANTS.

COLUMBUS, GA.

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

[6m.]

HENDERSON & MCGEE.

HAVING this day associated themselves in the practice of Law, will attend to all business entrusted to their care, in the counties composing the 9th Judicial Circuit; also, in St. Clair, Shelby and Coosa. They will also practice in the Supreme Court at Montgomery. Office in Talladega Alabama.

January 25, 1855.

W. F. HODNETT, M. D., R. N. NICKOLLS, M. D.

Drs. HODNETT & NICKOLLS.

HAVING associated themselves in the practice of Medicine and its collateral branches, would respectfully offer their services to the citizens of Tuskegee, and vicinity. Pledging the most prompt and faithful attention upon all cases submitted to their care, they solicit a share of the public patronage.

Office in the building on the corner of Main street opposite to Brewer's Hotel.

Tuskegee, March 29, 1855. —n45-ly.

JOEL ELAM, STAMPS & CO.,

ELAM, STAMPS & ROBERTS.

TALLADEGA HOTEL.

JOEL ELAM PROPRIETOR.

Brick Fire-proof Livestock Stables,

HORSES, BUGGIES, CARRIAGES AND HACKS,

At the Shortest Notice.

Wm. F. Roberts, one mile East from the Court House, is prepared with lots for drovers of every description. Corn, Fodder, Oats and Hay always on hand. He has also engaged at the Livestock Stables of P. A. Stamps & Co., a lot for sampling and exhibition free of charge.

Feb. 1, 1855. n38t

W. C. PORTER, [C. L. SIMMONS,

DRS. PURYEAR & SIMMONS,

Surgeon Dentists.

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 execute work with despatch 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 proud of giving entire satisfaction. Work warranted to stand. Give us a trial.

Tuskegee, Ala., July 26, 1854.

DR. H. A. HOWARD,

TUSKEGEE, ALA.

Office north corner of the public square.

February 8, 1855. [n39-ly]

MONTGOMERY HALL,

Montgomery, Ala.

By St. LANIER & SON.

Formerly of the LANIER House, Macon Ga.

Aug. 17, 1854.—ly

SAWYER, ANDERSON & ROBERTS.

DENTISTS.

And Manufacturers of Incorruptible TEETH.

TUSKEGEE, ALABAMA.

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

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

WILSON SAWYER, TUSKEGEE, ALA.

ANDERSON & ROBERTS, TALLADEGA, GA.

(n42-ly)

I take this occasion to return thanks for the very liberal patronage bestowed during the past four years.

I will add in behalf of my present associates Drs. Belser & Mays, that an extensive practice for more than twelve years in every department of the business has won for them an enviable reputation as practical and skillful workmen, and can now guarantee its equal in this city; that all operations performed by us in point of PAINLESS EXTRACTION and DURABILITY SHALL BE INFERIOR TO NONE.

WILSON SAWYER.

H. L. LAPLASS,

TAILOR.

TENDERS his services to the citizens of Tuskegee and vicinity, for all kinds of work usually done in the Tailoring line. He is prepared to execute his work in the very best manner and according to the latest and most approved styles.

Ladies' circle cloaks, talmas and riding habits, cut, or cut and made to order.

His shop is opposite Mr. J. D. Porter's Store, a few doors above the Allen House, and in the house formerly occupied by Dr. Johnson.

Tuskegee, Dec. 4, 1854. ly.

J. S. PARKES'

DAGUERREAN INSTITUTE.

AND GALLERY OF FINE ARTS.

Auburn, Ala.

THERE has long been felt the necessity for an institution for persons desiring to enter this art as an avocation, where they could be thoroughly instructed in all the principles pertaining to a successful prosecution of it. Where they are made not only Daguerreans but understand its principles and philosophy. The proprietor has a Good Daguerrean Library, besides Paints, Camera's & Stationery for sale, and the general rules of art without a knowledge of which no man can be an accomplished or successful Daguerreotypist. Young men desiring to learn this beautiful and useful as well as profitable business have advantages here they cannot obtain elsewhere. For further particulars address

J. S. PARKES, Auburn, Ala.

Notices of the Press.

"Pictures taken by Mr. Parkes are equal to Paintings on Ivory."—*Auburn Gazette*.

"The Daguerrean institution is conducted by J. S. Parkes, an artist a gentleman and an ornament to the profession. His pictures are good enough for any place and the residents of Auburn have no occasion to go elsewhere for well executed likenesses."—*Photographic Art Journal*, N. Y.

"J. S. Parkes is taking the finest pictures we ever saw."—*Temperance Times*, Montgomery.

"We regard Mr. J. S. Parkes as a very skillful Artist."—*South Western Baptist*, Jan. 25, 1855.

COPARTNERSHIP.

ON the 1st of January inst. Dr. Thos P. Gary became a partner in my business, which will from that date be conducted under the name and style of FOWLER & GARY.

C. FOWLER.

Tuskegee, Jan. 18, 1855.

N. B. I would particularly remind those indebted to me that I am needing money and they will confer a favor by paying up at as early a date as possible, and I hope on account of the "hard times" those owing me will not pass by on the other side.

C. F.

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

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

Rates of Tuition per Term

For Spelling, Reading, Writing and Mental Arithmetic, \$12 50

The above, with Modern Geography, the fundamental Rules of written Arithmetic, and the Natural History of Birds and Quadrupeds, 15 00

The foregoing with English Grammar and Civil History, 20 00

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

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

The discipline and rules of conduct will be such as are recognized and taught in the Sacred Scriptures; such as comport with reason and propriety; and such as are approved by experience 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 reasonable length of time every night; and to devote the forenoon of each Saturday to exercises in composition and declamation, or either as members of a literary society, or under the supervision of one of the teachers.

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

The decision and co-operation of parents and guardians will be expected; a want of it will be sufficient reason for dismissing a pupil at any time.

Each student will be expected to attend the church and sabbath school of the choice of his parent or guardian. Students from abroad will be expected to occupy rooms at the Institution; unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to all the rules and regulations of the institution.

Any one from another institution, making application for membership in this, will be required to present a certificate from his late teacher, of his moral and student-like deportment. No one who has been expelled from another institution, or has left under censure, need apply.

The Institute is pleasantly situated one mile east of the Court House; sufficient to remove it from the noise and temptations incident to places of public resort, and at the same time, sufficiently near to enjoy all the advantages of a street locality.

The buildings have been newly and neatly fitted up, and greatly enlarged; so that nothing in the outfit will be wanting for convenience and comfort.

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

As a place