

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

VOL. 7, NO. 1.

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

TUSKEGEE, ALABAMA, THURSDAY, MAY 10, 1855.

\$2 00 PER ANNUM INVARIABLY IN ADVANCE.

50 NO. IN A VOL.

ORIGINAL.

For the South Western Baptist. Should the South Western Baptist be Sustained?

Has it ever been sustained? Let every publisher who has ever been consulted with it answer! It has been published in the Western, Middle and Eastern parts of the State. It has been in the hands of some enterprising, money-making men, and yet sacrifices from year to year have been made; and we believe that every man who has exercised ownership has been loser by it. Editors of ability have conducted its columns. Devotion, Jewett, Breaker, Chambliss, Williams and others have at different times been its editors, to say nothing of the writer and the present editor. Who will deny the qualifications of these men? And yet with enterprising men to manage it, and able editors to conduct it, it has been a losing concern to them all. Where does the fault lie? We cannot believe that all the fault lies in the manner in which it has been conducted. It has generally been as well printed and its columns as well filled with suitable readings as other papers have been. Agents have been continually made, and Agents have been enlisted who have traversed the State, and solicited subscriptions. Associations and the Convention have annually recommended it to the patronage of the Baptists generally. Yet, notwithstanding all these, not more than fifty thousand Baptists in Alabama, not enough could be induced to subscribe for it to cover the expenses of its publication so as to save its owners from loss. Upon an average not more than about one in fifty of the Baptists of the State have ever been induced to take it at the same time. At this time less than one in fifty in the State are taking it.

Such is its past history; now can we hope for any thing better in the future? Can the present publisher flatter himself that a response will be given to his appeal such as has not been given to similar appeals before? Can he expect that the slumbering energies of the Baptists of Alabama will be aroused to healthy and vigorous action? The publishers who have gone before have hoped for a better time coming, but it seems to be far off and far in its approach. Bro. Clifton has been himself, one of the hoping ones, but many fond hopes of his have been met with disappointment. He has already sacrificed much, he will not and ought not to sacrifice much more for the denomination, while they appreciate so little. He intends conducting it upon the most economical plan that is possible, as if then it will not support itself, if the Baptists of Alabama will not sustain it, he will proceed to wind up the business and sell out the entire establishment to whoever will buy it, and leave it as a monument of Baptist indifference, a disgrace upon the denomination of the State. A few months more will decide its fate. Its sands are fast running out and whatever is done for its support must be done soon.

I confess my confidence in its success is very much shaken. While I write I feel deeply concerned for its destiny. I fear the Baptists of Alabama will let it fall for the want of support. If it falls who will start another? Who can feel any encouragement to venture upon a new enterprise which is attended with so much hazard? I would pity the man that would make the attempt.

Brothers of Alabama, I have no pecuniary interest in the office now, my sacrifices have been made already, but I am not willing the paper should cease. I appeal to you to rally to its support. Let us every one become an agent to get subscribers and send them up. Two dollars a year in advance is cheap enough. Who is it that cannot pay this much for fifty numbers of the paper? Let us send up many subscriptions and place the paper this year beyond the possibility of a failure. Let us give it a handsome support, then additions and improvements can be made, and the South Western Baptist can be made equal to any paper in Christendom. But it is in vain to expect improvement under present circumstances.

JAMES M. WATT.

For the South Western Baptist.

Colporteur.

Editors Baptist, Dear Brethren:

It has already been seen by my Reports what a vast amount of destitution prevails in some parts of our State; from which we may judge of the general condition of the State. With regard to our denominational books, permit me to say a word. (And I know whereof I affirm.) The destitution of our denominational literature through the country generally is lamentable. Every Methodist preacher is a colporteur. The result is that you will scarcely find a Methodist family without a *Discipline* and other Methodist books. Presbyterians are almost universally supplied with their books. Baptists, on the other hand, are very frequently found without any religious book except the bible and hymn-book; and not unfrequently without them.

In visiting constantly from house to house, for seven or eight months, my decided opinion is, that in one third of the Baptist families visited, there was not to be found any portion of our denominational literature, except the books above mentioned. But our brethren are awaking up on this subject. It is believed that something will be done. But will as much be done as ought to be done?

Permit me to drop a hint to the brethren that are about to meet at the Convention: Brethren, let us go to work in this matter in good earnest. Who can estimate the importance of having a good colporteur for each county—laboring continually, day after day, month after month, and year after year? Selling books is not the only work of a Colporteur. He performs a great deal of the work of a Pastor; and such, too, as is too much neglected by Pastors. Let us employ fifty Colporters at once, and keep them in the field. Does any one ask, "Can this be done?" I answer, there is nothing more easy, if we will try. The cost, to the Society of each Colporteur, including salary, grants of books, expenses, &c., will generally be from \$300 to \$500; say an average of \$400. Each Colporteur can raise from \$100 to \$300 a year by sales of books, and donations. This will leave \$200 each; that is, \$10,000 a year to be raised by benevolent individuals, and the exertions of your general agent. And are there not ten men in this State that might well afford to give that sum annually to prosecute so important a work? Why should we not do good with our possessions? Why should we not honor the Lord with our substance? Can we expect to see the face of God in peace if we deliberately disobey one of the most positive commands of Jehovah? Is there any one thing plainly taught in the Bible, it is that we are *required to labor*, not to be rich, but to honor God, advance his cause, and bless the family of Adam. *The time is coming, and why may it not begin now?* that Christians *will invest their capital in the Christian enterprise*. Did not Christ give himself? Did not Paul? Did not Peter? Did not all the primitive Christians? Does not every missionary? Does not almost every minister consecrate himself, his energies, and his possessions, to the cause of God? Ah, when will such self-denial become general among Christians?

If ten men might be found in the State, that could put this whole machinery in operation and keep it in operation without serious detriment to their temporal interests, will not the 50,000 Baptists in the State do it at once? But this thing must be gotten up by the few; the many will be gotten into it by slow degrees. *Instead of giving our friends and ours, WE MUST GIVE OUR HUNDREDS AND THOUSANDS.*

J. R. HAGGARD.

For the South Western Baptist.

Reply to Rev. O. Welch.

My dear Bro. Welch:

I am sorry to see as I think I do a little acrimony in your reply to the Watchman and a change or a misunderstanding of what is intended to be taught in the piece recommended. For the question involved as I understood it then and now to be, did the Almighty Jehovah in settling up the Kingdom of heaven or earth—that Kingdom which consists in and is made up of distinct Churches as were the Churches of Asia, Galatia, &c., all composed of believers regularly baptized on evidence of their faith in Jesus Christ. Did he appoint an order of men to be the special ministers of his word, to make it their business to teach and preach Jesus Christ, or was this work left to the whole body of believers as each might feel inclined.

The question is not whether presiding in the Church, is an office, or whether an elder or pastor is a Scriptural office in the Church.

But whether the preaching of the Gospel—the ministry of the word—is committed to a distinct order of men so as to make it properly speaking an office, a calling or vocation, requiring special preparation as well as a divine call, required to be sustained by the Churches as a part of the divine arrangement in the Kingdom of Christ.

2d. If there be no such office then no Church is bound to provide for the temporal support of the ministry, nor are the ministry under any obligation to preach, but any person may preach who pleases provided he can get hearers; and the Church must leave it either to the feelings, wishes, sense of duty or caprice of any member who may or may not be disposed to preach.

The above is the argument, if I have rightly gathered Bro. Graves' remarks and why they should be attacked with ugly names and a perversion of the Scriptures I cannot conceive, unless it be because of Bro. Graves of Tennessee or myself. So far as I am concerned an effort is made to enable by flattery.

As for the onslaught which Bro. W. is disposed to compliment us with, I certainly think it is gratuitous; for Bro.

G. does not intimate that they should be turned out only as their places could be supplied and he only advises this as a matter of policy an duty that our brethren might give themselves wholly to prayer and the ministry of the word.

Now if Bro. W. considers the first proposition to be correct as we do, then his complaint comes in the spirit of a rebellious child rather than a dutiful son. "For why does a living man complain, a man for the punishment of his sins?"

As to what Bro. W. says about perversion in the case of Jonah, I cannot tell what Jonah said nor does Bro. G. attempt to do so, he only speaks of the thoughts of Jonah, to illustrate what he has heard, and no doubt Bro. W. has often heard such language as this: "I must look to my own interest!" and that from men too who have in more than one instance slurred to declare the whole Gospel from motives of popularity or some other reason.

Now let me ask you, my good Bro. W., have you never spoken of what the probable thoughts of an inspired writer were in order to illustrate something that then had existence in your Church or congregation? If so turn and look at the declaration you have made in reference to Bro. G. and see if your phrase will not work a cure. "The duties and obligations of the ministry must be let alone or else there is some dissenter to hold you up to the ridicule and contempt of those who differ with you. Now I am fully persuaded that my good Bro. W. did not intend to do this. If you please Bro. W. turn to the declaration of the Apostles in Acts. They called the disciples and addressed them in these remarkable words, "It is not reason that we should leave the word of God and serve tables." But we will give ourselves continually to prayer and to the ministry of the word."

Now sir, does the teachers in our schools fly to those schools to preach? No sir. If I give my whole time to the ministry, I can't eat as fine a dinner as neighbor A, nor can I have as fine equipage when I go out as Bro. C, and I cannot do this or that so well, and I can teach school and preach as opportunity offers, and if I do not go to *Ninevah* some poor preacher will. I can teach Theology to some one who will devote his life like Timothy and thus the mandate will be complied with.

I ask every man whose heart has been touched by that divine impression which is like fire in his bones, "Who is me if I preach not the Gospel?" To do as Bro. W. wishes myself and Bro. G. to do, to read the Scriptures of divine truth and when they read stop not at a slight understanding.

To explain fully the reasons why I endorsed the sentiments of Bro. G. I will add, that it was on the ground that I solemnly believed the first proposition herewith submitted to be true and to have fully been set forth by Bro. G. i. e. That the ministry is a sacred office instituted in the Kingdom of heaven where it was set up in the world in which Kingdom Jesus Christ is the King, and he who is called as was Peter and the twelve Apostles as well as the seventy qualified by the Holy Spirit and sent forth as were Paul and Barnabas, are bound as were they by the spirit and hope of that calling, to exercise the functions of that office; and he who could take these sacred obligations, and then turn aside, had great reason to fear that they were in the same dilemma with Jonah, so we thought Bro. Graves to teach and warn, and so we think yet and hope ever to think, until we can be convinced that the ministry is not an exclusive office in the Church, of divine appointment.

I am now done with the matter and if Bro. W. wants to discuss this matter we shall turn him over to Bro. G., as his author. I have fully explained the reasons why I endorsed the extract and Bro. W. has not changed my mind, nor the mind of any one else who has looked at it in a Scriptural light.

J. M. RUSSELL.

The Canton of Geneva, by the vote of its Grand Council, has resolved on a complete separation of Church and State and its committee is preparing a bill under which the ecclesiastical property belonging to the Protestant communities, except that which has been applied to the establishment of the Bank of Geneva and the Mortgage Bank, shall be secured to them.

THE PERSE.—Go thou to the sea, and cast a hook, and take the fish that first cometh up; and when thou hast opened its mouth, thou shalt find a piece of money; that take, and give unto him for me and thee.

The word translated a piece of money is a *stater*, equal in value to 2s. 6d. sterling, or about 56 cents; the exact amount of tax demanded for two persons; nothing too much! nothing deficient! See what sort of a PERSE Jesus opens to supply his necessities, the mouth of a living fish!—O'Neill.

SELECTIONS.

"Be Clothed With Humility."

Is there no getting to heaven without humility? No. Cannot the proud be saved? No. Is lowliness essential to true piety? Yes. Is the human heart naturally proud? Yes. Why are men so slow in learning God's will? Because they are no more like little children. Why are they so averse to salvation by the righteousness of Christ? Because they are so puffed up with conceit of their own goodness. Why do so many go to hell? Because they will not humble themselves under the mighty hand of God. Why must we preach humility, seeing it is an unpopular doctrine? Because God resists the proud, and giveth grace to the humble.

Nothing in Christianity is more opposed by carnal men than humbleness of mind. It was so from the beginning. "The philosophers thought humility to be the opposite of magnanimity." The wicked still regard it in very much the same light. It is the opposite of pride. It is the peculiar glory of Christians, and the parent and nurse of other graces. It preserves in us the light of faith and the heat of love. It begets modesty in prosperity, and patience in adversity. It is the root of gratitude and obedience. The feigned humility of a hypocrite hides his pretended good qualities; but the genuine lowliness of a true Christian hides even itself. It has no secret method of display.

This virtue adorns all who possess it. Rebecca was not the less lovely, when she took a veil and covered her beauty and her jewels. The skin of Moses' face shone not the less brightly because he wist it not. Even the appearance of this virtue is often put on by cunning men. In all the virtues the reality is better than the semblance. Gold is better than any of its counterfeit.

Christ said: "Whoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." Christ seems by the frequent repetition of this maxim, to intimate that he intended it not only for those who were to be teachers of others, but for all his disciples without exception. So his apostles undoubtedly understood him. So his prophets taught before he came. All the Scriptures speak one language.

Humility respects all our possessions and qualities, bodily and mental, natural and acquired, temporal and spiritual. It specially delights in renouncing its own wisdom and goodness, power and success. It receives with joy the warning of God: "Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth." Many are proud oppressors. But why should they be? "The race is not to the swift, nor the battle to the strong."

In studying God's word, nothing is more necessary than humbleness of mind. "With the lowly is wisdom." "The meek will he teach his way." "God knoweth the proud afar off." "Be not wise in your own eyes." "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." In seeking to become wise, all the proud become fools. The mysteries of salvation are revealed to babes, but hid from the wise and prudent. He who prays much, will learn much of the mysteries of salvation. But the proud will not offer humble prayer. He thinks he already sees, and why should he cry, "Open thou mine eyes, that I may behold wondrous things out of thy law?" If you would learn of Christ, bow your neck and take his yoke upon you.

The most difficult thing in man's salvation, is sufficiently to abase his pride. He naturally trusts himself that he is righteous. He counts himself rich and increased in goods. When Harvey said, "The most difficult thing in religion is to get rid of sinful self," he went as far as a renewed nature ever goes. But when the poor penitent said to him, "The most difficult thing in religion is to get rid of righteousness," he spoke like one taught of God. Strangely, wickedly, universally unrepentant men follow those who do not submit themselves to the righteousness of God, but go about to establish their own righteousness. The last thing a convicted sinner does is to consent to be saved by the merits of Jesus Christ. Yet there is no other way of escaping the wrath to come, or of laying hold on eternal life. Oh that all men thus believed. Would you grow in strength, know your weakness; would you gain wisdom, know your folly; would you gain righteousness, know your own guilt and helplessness and the glorious fullness and sufficiency that are in Christ. "Be clothed with humility," and you will cast away the filthy rags of your own righteousness and gladly accept the spotless, seamless robe offered you by the Lord Christ. Jesus is the way, the truth, and the life; no man cometh unto the Father but by him.

him. "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person."

All doctrinal statements, all usages, thoughts, and notions which exalt the creature, are false and wicked. And all views of Christ which make him a mere helper, and not the sole author of salvation—an auxiliary, but not the well spring of life, are false and wicked. And all persuasions which lead us to trust in what we have done or hope to do, and not in Christ as the sole and sufficient cause of eternal life, are false and wicked. Christ is the end of the law for righteousness to every one that believeth. Humble thyself and accept of Jesus Christ. Without him you are nothing—can do nothing—can hope for nothing.

[American Messenger.]

The Indian Missions.

The following notice of Bro. Buckner's address to the Georgia Baptist Convention at its recent session at Newnan, will doubtless prove interesting to our readers. We have not had room in our columns to give an extended view of the proceedings of the Convention.

Bro. Buckner has since visited Tuskegee and awakened a lively interest in behalf of Indian Missions. Notwithstanding the pressure of the times something near two hundred dollars were contributed by our congregation and brethren present from a distance. We commend him to all Churches he may visit both as Agent for Indian Missions and as the early friend and Christian brother of the Editor.

[From the Southern Baptist.]

On Saturday morning session, after the incidental business was disposed of, an opportunity given to Rev. Mr. Buckner, Missionary agent of the American Indian Association, to address the assembly. This Association is located in Louisville, Ky., and its operations extend chiefly among the Creek, Cherokee and Choctaw nations. The impression made by Bro. Buckner will not soon be forgotten. It was an effort of natural genius and of Christian feeling, the like of which is but seldom witnessed. The main cause, however, of its impression was the simple statement of facts, and the unquestionable love of truth apparent in the speaker.

Among the Creek Indians, numbering 18,000, there are eleven hundred converted Indians, members of Baptist Churches. In this tribe there is but a single white missionary, with some ten native preachers. Five of these are natives of Georgia, and are the direct descendants of the famous Indian chief, Gen. McIntosh. The large share of the adults of this nation were also born in this State, and many of them not far from this very town of Newnan where this great Christian assembly were holding their session. The Indians still hold their tender recollections of their native hunting grounds, and the burial places of their dead; and now that so many of them are christianized, they have buried their hatred and their warlike implements together; and the nation is sincerely attached to the United States government and people.

The facts concerning the other Indian nations are not unlike those of the Creeks. Among the Cherokees there are twelve hundred members of Baptist Churches, and among the Choctaws there are also about eleven hundred. Altogether there are well nigh four thousand of our Baptist brethren among these red children of the West.

It stands acknowledged, that it seems like a strange neglect, on the part of Southern and especially Georgia Baptists, that so many thousands of these natives of our now civilized territory, should have been so speedily forgotten by the most of our people. But the debt of duty is readily acknowledged by the Baptists of Georgia. The demonstrations of this meeting are surely enough, that hereafter a brighter page of Indian history will open. When it was told at this meeting, that some of the descendants of the noble chief, and friend of the Whites, Gen. McIntosh, had suffered imprisonment and stripes for the Gospel's sake, while their tribes were still engaged against the Americans and their religion;—and which hostility was intensified upon their first removal to the West; when it was stated that a member of Isaac McCoy's (a beloved and venerable name) Church had resigned his commission with the 500th regiment as an Indian government agent among his own people, for the purpose of preaching the Gospel, without compensation, to his red brethren; and when other such authentic instances of Christian zeal and fidelity were related, by a man of Mr. Buckner's weight of character, the effect of such truths were soon seen. A collection was taken up on the spot, amounting to over two hundred dollars in cash, and about fifteen hundred dollars in valid subscriptions.

It is evident that the Southern Baptist Convention should assume the

charge of the Indian Missions as a leading part of their Domestic work; and it is understood that at the approaching Anniversaries at Montgomery, the Western Indian Mission may pass over their organization, with all its work, to the S. B. Convention.

These three Indian nations will most likely become an organized State in our Federal Union. A provisional bill has already been adopted by Congress, to that effect, a year ago; and all these Indians are Southern in feeling and interest, and a large share of them were born in the South. They are also on friendly terms with the Camanches and the numerous wild and predatory tribes to the West and to the South West of them and the a cency of these civilized nations must be the only true and effective means for pacifying and civilizing those tribes for whose subjugation or destruction our government is now raising soldiers by the thousands, and spending money by the millions.

[From the Religious Herald.]

Infant Baptism.

Heretofore, it has been an extremely difficult matter to ascertain the precise relation of baptized infants to the Church. Occasionally high authorities in the Presbyterian and Methodist ranks, would unhesitatingly aver that their baptism, constituted them *per se* bona fide members of the Church; but the great body of the membership of those Churches seemed to shrink from upholding such a position. In the state Churches, Episcopal in England, and Presbyterian in Scotland, baptized infants, though not formally recognized as members, were entitled in the first to confirmation, and subsequently to communion, without any profession; and in the other, to communion, if a regular attendant at the Church, and assessed for its expenses.

In the Methodist Church, there has been, for a few years past, a strong movement towards the definite settlement of this perplexing question; and indications at present strongly favor the supposition that ere long the General Conferences will, authoritatively, as the Pope has done in the case of the Immaculate Conception, decide that baptized infants are members, and must be enrolled as such, and when capable of discerning between good and evil, be subject to its discipline, meet in class, and if disorderly or contumacious, be cast out.

One of their leading journals, the Nashville Christian Advocate, is furnishing a series of editorial articles on this question. His 3d proposition is "that baptism is the formal admission of our children into the visible Church." His 4th, that "baptism secures to our children the privileges of the Church." This is as far as he has progressed.

There are two or three collateral points which must first be disposed of, and which have caused no little discussion and excited feeling. What children are entitled to this privilege? Must both parents be professors, or will one answer, or should the privilege be extended to all? One is generally deemed sufficient in the Congregational Church, and generally we believe in the Presbyterian and Methodist, Grave divines and learned D. D.'s, in all three, have differed on this point. All are baptized in the national Churches in Germany, and in England, and we presume also in Scotland. If baptism, according to the formulas of these and other Pædo-Baptist Churches, as the Presbyterian, Methodist, &c., is necessary to regeneration, it seems unjust to deprive little ones of its benefits, for the unbelief of the parents, and so have argued many distinguished divines.

The Religious Telescope, the organ of the "United Brethren Church," a Pædo-Baptist community, commenting on this dogma; thus indignantly repudiates it: "Infants, members of the Church! Nonsense! Baptismal regeneration and infant Church membership smack too much of Romanism for us."

For this "trifling with sacred truth," as he deems it, the editor of the German Reformed Messenger, a paper, which as well as the Church it represents, has a strong Romanistic bias, denounces his fellow-Pædo Baptist of the Telescope in good set terms. "Such a relation," he affirms, "is recognized by all religious denominations, i. e., Pædo-Baptist. Rather too fast there. By none here, yet, except perchance, his own, the Papal and Lutheran Churches. The Episcopal, in the United States, does not recognize them as bona fide members amenable to discipline, without a subsequent profession.

The editor of the Telescope retorts in quite a spirited manner, and furnishes the two following specimens of the new phraseology that would be necessary in carrying out this theory to its practical issue. Prof. Nevins has been a primary agent in giving this Church its Papal learning, and Mercersburg is their chief Theological Institution, and the fountain from whence this improved theology flows forth to the Churches.

James Hans died March 26th, aged 70.

one year. At the early age of 4 months he was regenerated by baptism, made savingly acquainted with the Savior, and became a member of the Methodist Episcopal Church at Wesley Chapel. He continued to be an acceptable member until the day of his death, and hence we have no doubt of his salvation. We sorrow not as we would for an unbaptized infant. JOHN NEVIN.

Gracious revival in Spoonville. On the 20th of February, 23 infants were rescued from the Kingdom of Satan, regenerated by the waters of baptism and received into the fellowship of the German Reformed Church.

J. MERCERSBURG.

Jewish Marriage Ceremony.

THREE COUPLES UNITED IN BALTIMORE. Between the hours of 12 and 1 o'clock yesterday, a blissful scene was witnessed by a large concourse of friends in the Synagogue of the Jews, on Lloyd street. Three happy couples were, at the same ceremony, united in the bands of holy wedlock by the Rev. Dr. Hoekheimer. The candidates for matrimonial honors, in pairs, having appeared within the altar, a long white woolen robe was thrown entirely over each couple. The Rev. gentleman ascended the desk and delivered an address; then descending, he approached the first couple and caused the gentleman to place upon the right forefinger of the lady a ring. This was followed by the male attendant tendering to the groom a glass of wine; the bride-maid maid followed this example, and groom and bride each partook of the wine. The minister then read—the robe was entirely removed—and the wine again handed and tasted as before. The ceremony in the other two cases was precisely similar. The brides were appropriately attired in white, with ermine shawls, embroidered head dresses, light caps neatly trimmed with evergreen. Throughout the entire service there was deep silence and solemnity, and the ceremony (though the language was not understood by some) was evidently conducted with ability.—Baltimore Sun, March 26.

Orators and Editors.

Compare the orator with the newspaper, and we gain a faint glimpse of the ubiquitous power of the latter. The orator speaks but to a few hundreds or thousands; the newspaper addresses millions. The words of the orator may die on the air; the language of the newspaper is stamped on tables as imperishable as marble. The arguments of the orator may follow each other so rapidly that a majority of the audience may struggle in a net of ratiocination; the reasoning of a newspaper may be scanned at leisure without a fear of perplexity. The passion of an orator inflames the whole assembly; the feeling of a newspaper electrifies a continent. The orator is for an edifice, the newspaper for the world; the one shines for an hour, the other for all time. The orator may be compared to lightning, which flashes over a valley for a moment, but leaves it again in darkness; the newspaper to a sun blazing over the whole earth, and "fixing on the basis of its own eternity." Printing has been happily defined "the art which preserves all arts." Printing makes the orator more than an orator. It catches up his dying words and breathes into them the breath of life. It is the speaking gallery through which the orator thunders in the years of ages. He leans from the tomb over the cradle of the rising generation.

There is Money Enough.

Eight thousand five hundred square miles of this earth's surface are devoted to the culture of tobacco. The quantity annually produced has been estimated to be four and a half billions of pounds, or four and a half pounds for each inhabitant. The first cost of one year's growth of tobacco, at four cents a pound, is one hundred and eighty millions of dollars; but the sum annually expended for tobacco by the whole human family is thought to be at least five hundred millions of dollars. This would keep an army of five hundred thousand men at work at a salary of a thousand dollars each. It would put a Railroad round the world. It would pay for three Railroads, double track, from New York to San Francisco. It would support in comfort all the honest poor on the globe. If it were in the compass of the human power—which it is not—to expend so vast a sum judiciously in improving the human race by knowledge, discipline, and art, it would, in two or three generations, banish from the world, ignorance, want, crime, and disease. Ah! man earns money enough; what he wants is the wisdom to spend it!

From the reports of the Bible colporteurs, in France, it appears that since the proclamation of the immaculate conception of the Virgin as an article of faith, the sale of New Testaments has increased by some thousands, many persons being desirous of seeing what the word of God said on this subject.

THE S. W. BAPTIST.
TUSKEGEE, ALA.

VOL. 7. NO. 1.

THURSDAY, MAY 10, 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 our office.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder J. H. Devotte, of Marion, Ala., is Financial Sec'y.

For the CENTRAL INSTITUTE, J. A. Pylant, 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. Sturges, 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. Hawthorne, 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.

Mr. HAMILIS' reply to the editor is on our file, too late for this week's issue, it will appear next week.

Commencement of the Volume.

With the present number we enter upon our Seventh Volume. Fifty numbers completing the sixth volume, have already gone forth to our subscribers. May we not hope that during the next twelve months we may greatly enlarge our subscription list, and exert a more extended influence for good. Brethren, friends, one and all, let us rally to the support of the paper, and make it the pride of the denomination in the State.

We owe an apology to some of our correspondents for delaying their communications so long. We hope to do justice to all parties soon. We thought that Bro. TRACER's communication was in the paper, until the form was made up—it was crowded out by matter that we could not well defer.

We welcome "Georgia" to our columns. His new method of "pulling" is quite suggestive. We commend his communication to our brethren in this State. Perhaps we may learn a lesson from it worthy of being treasured up. We are to hear often from "Georgia."

THE SEASONS.—On Thursday and Monday evening, we were favored with a refreshing shower, which has made glad the hearts of all the people. We are informed that these rains have been general, and more copious and refreshing than here. We have great reason to thank God for this kind token of his providence in banishing the fear of famine from our thoughts and filling them with good harvest.

INDIAN MISSIONS.—The Rev. H. F. Buckner, our missionary to the Creek Indians, visited our Church in Tuskegee on the fifth Lord's day, and spent a few days with us, during which time he received contributions to that mission, to the amount of \$105 97cts. Bro. B. preached a most interesting discourse on Sabbath at 11 o'clock, on the subject of missions, and at night delivered a lecture on the history, character and religious condition and prospects of the Creek Indian tribe. The lecture was listened to with marked interest by a very large audience. The labors of our good brother are raising up our Churches wherever he goes, to new energy in the cause of Indian missions. We bid him God speed in the work to which he has consecrated his life.

"The Fashion of this World which Perisheth."

Reader, did you ever reflect what it costs now a days to keep in the fashion? It changes with the seasons. New dresses, new bonnets, shoes, trunks, indeed every article of female apparel, as well as most of those worn by gentlemen, however beautiful or unworn, must be laid aside at the command of this tyrant, and others must be purchased which shall conform to the taste of some French milliner, mantua maker, or tailor, who is constantly increasing the demand for something new by driving from the market the previous supply as unfashionable, and therefore undesirable?

We know we should not be believed, (indeed it is almost incredible) if we were to attempt an estimate of the loss which this fickle goddess entails upon the country annually. If this loss was borne by those alone who are able to submit to it, it would not be so pernicious in its results. But such is not the case. It often happens that those who are really not in a condition to submit to such sacrifices, are tempted to go in debt to procure the fashionable finery of the day, and many families are in this way embarrassed if not actually brought to want. The fault, is that by an unhealthy public opinion in deference to this unwholesome evil, we are accustomed to estimate, at least in some measure, one's consequence by their dress. This ought to be remedied, and it can be by a little effort properly directed. We are not disposed to complain or censure; but we desire to take an enlarged, philanthropic, Christian view of this subject. We know it is a delicate one, and that we shall receive any thing but thanks for alluding to it. Be it so. Our position requires that we should tell the truth in simplicity, and the path of duty is the only path of safety—we therefore fear not.

We appeal to every right-minded thinking person, whether there is not too much money expended,—too much time wasted, too many whose cheeks are pale and whose lives are shortened by dallying over the needle, to keep with the ever varying fashions of the day?

We appeal to the ancient masters of art whose works the world receives as exemplars of purity

of taste, whether formal beauty does not appear more lively when shorn of all that tawdry finery in which it must now be enveloped, and when arrayed in simple, unostentatious apparel.

When we think of the distress which pervades the country,—of how many there are who are suffering for the necessities of life, and then reflect how much is uselessly thrown away to gratify a vain love for dress and fashion, we can but lament the thoughtlessness, to call it by no harder name, of our people. Go to any of our Churches on the Sabbath day and see the thousands expended for vain show,—see even the little boys and girls, who in our boyish days, would have considered themselves well cared for if neatly dressed in homespun, and who would come in and quietly cast themselves by their parents, now metamorphosed into young ladies and gentlemen flaunting their silks and broad cloth, and congregated together in some part of the Church where they can laugh and talk to the annoyance of the congregation.

Parents, should not these evils be reformed? But to return—How shall we avoid this monstrous tax which fashion and a love of fine dress is entailing upon the country. We think the remedy is at hand. Let all of us in the fear of God and by His help, resolve that we will no longer be slaves to fashion. Let us return to the simplicity of the Gospel, and instead of falling in with the fashions of the world, endeavor to be examples and patterns for the world.

Let us induce them to follow us, not follow them. Let us train up our children in the way they should go, and teach them while young, that "the life is more than meat and the body more than raiment." Let us warn them from that "villainous taste which sponsors all our means in pandering to pride and a love of novelty, and cultivate a purer taste, combining the elements of simplicity, usefulness and economy. Let us teach them that true excellence is not to be judged of by the external show.

Worth makes the man, and want of it is the following.

The rest is either leather or prunella.

May the Lord help us not to be conformed to the fashions of this world which perish, but to be transformed by the renewing of our minds "to that we may know and do his will, but being often reproved, and failing to repent, he should resist us with His judgments to humble our pride.

Rev. Basil Manly, D. D.

We learn from a private letter, as well as the public prints, that Dr. MANLY, who has been President of the Alabama University for eighteen years, has tendered his resignation to the Board of Trustees, for the purpose of returning to the city of Charleston, S. C., the scene of his early brilliant labors, to assume the pastorate of the Westworth-street Baptist Church. We can but regret, deeply and sincerely, any occurrence, by which this eminent man will be lost to our State. He was called to the Presidency of our University at a crisis in its history when it was likely to prove an utter failure—when the tide had reached its lowest ebb—and by the wisdom of his counsels—the promptness and decision of his character—and the calm, dispassionate, yet unrelaxing zeal with which he prosecuted the arduous labors of his office, he has succeeded in placing the University in front rank of American Colleges. The friends of education in this State owe him a debt of gratitude, which can never be paid. But the claims of religion are higher than those of education; and yielding to these, Dr. Manly leaves our State to devote the remainder of his life to the ministry of the word.

It is hard for us to say farewell to this excellent man. An acquaintance, somewhat intimate, of more than a dozen years, has endeavored him to us in a degree beyond our power to express. Struggling with the embarrassments and trials peculiar to a poor young minister, we shall never forget his kind counsels and affectionate concern for our welfare. "A word fitly spoken, how good it is," says Solomon; "it is like apples of gold in pictures of silver." How often have we realized this on reading his letters, or enjoying an hour of social converse with him. And then to meet him at some of our religious convocations, and from him perchance "the glorious Gospel of the blessed God," as he only could do it, what a privilege! One could not listen to him without being reminded of Cowper's portrait of a faithful minister, as

affectionate in look

And tender in address, as well becomes

A messenger of grace to guilty men.

But we must forbear. The full heart will not always obtrude its emotions upon the public ear. We can only say, that our best wishes and fervent prayers will accompany this good man as that scene of labor, and usefulness in which his early years were spent, and to which he now goes to consecrate the evening of his days?

Extracts from Letters.

From a lady subscriber:

Bro. Henderson, I enclose to you two dollars for the 7th volume of the "South Western Baptist" with the hope that you and your successors may in future be able to procure good paper, good ink and faithful printers and many PUNCTUAL subscribers.

From a brother in Georgia:

I inclose to you four dollars which you will please place to the credit of ——. My promise is out to you to get ten new subscribers, but as I have left your field, I am much afraid that I shall not be able to accomplish it, but I will keep trying.

From a minister in Camden, Ala.:

I feel very anxious that the Baptist should be sustained, but am fearful that the extreme pressure in the money market will operate much against it. I shall however do what I can for it.

A brother at Tuskegee writes:

I think it a great pity that the price of the paper was reduced. \$3 is cheap enough for a single subscriber or \$5 for two. It is very easy to reduce the price but very difficult to raise it.

Very few more persons will pay for the paper at the reduced price than would at the former prices. I hope the paper will be sustained and that you will be encouraged in your labors.

REMARKS.—When the paper was priced at \$2 50 a complaint was made almost every where that it was higher than others, and assurances were given that it would be better sustained at the reduced rate. It was necessary that the price should be as low as others, hence we adopted the lower rate and situated that ob-

jection. We could not then anticipate the present pressure in monetary affairs.

EDITOR.

A brother at Troy, Ala., says:

I feel greatly the importance of supporting our denominational paper, for it is the only organ in our State that sets forth the doctrines for which I am often engaged and that I most fervently love.

A brother writing to us from Mississippi says:

I now send you two dollars in advance for your paper another year, and should be pleased to send you a dozen more subscribers if I could.

May success crown your efforts to disseminate Bible doctrines and to advocate its truths.

The following is from a letter received from a brother near Montevallo, Ala.:

Brethren Editors, We have often expressed your fears that the S. W. Baptist would yet fail for want of subscribers and money; but I have never become alarmed about it till lately.

I now tremble for the ark and have been trying to obtain subscribers; but I tell you as an honest man that we had almost as well ask a man for his eye as for his money. Persons almost universally meet us with these cutting remarks, "my family is on the point of suffering for bread and I cannot subscribe." I will try, again, our Baptist organ must not fail.

From a brother in Talladega county:

Dear Brethren, I received a notice from you, accompanying my last paper to send on pay in advance for the next volume. I have to say to you that it is amongst the impossibilities to pay money now. Such times I have never seen before since my remembrance. The cry for bread is awful, and I do not see how the lives of the people are to be sustained if God does not send us rain soon. If I had money I would let some poor starving family have it to buy bread with instead of advancing for any newspaper in the world. You will therefore discontinue my paper. I believe I shall not be in arrears, if I am, send me the amount and I will send it.

Items.

UNIVERSALIST PREACHERS IN ALABAMA.—The following list is furnished by the Universalist Herald.

S. J. McMorris, C. F. R. Shehane, J. C. Burruss, R. E. Neeld, M. B. Newell, E. B. Arms, E. H. Lake, J. P. Myers, A. Fuller, J. M. H. Smith. Ten in all.

The communications of Elder E. B. Teague now of Lagrange, Ga., contain many whole some truths worthy of being remembered. We feel under obligation to Bro. T. for the use of his pen and hope he will continue to favor us with his communications.

The excellent articles which have appeared during this year from the pens of Brethren Walker and Baker, our regular contributors, are very valuable as all our readers will no doubt bear testimony. Our exchanges have also highly appreciated them as a goodly number of their communications have been extensively copied.

The Canton discussion between Messrs. Graves and Chapman has been postponed, the time is not yet settled when it is to take place.

Elder H. F. Buckner mentions that infidel books are circulated among the Indians, and of course do them much injury.

Bro. B. Many of Pascagoula has accepted the call of the Westworth Street Baptist Church, Charleston, S. C. He will enter upon his pastoral duties near the close of the year.

The Discussion between Brethren J. D. Williams and S. Wagner.—We have received notice from both of these brethren informing us that they have concluded not to extend their discussion further at present. Receiving this notice from both about the same time, we deem it unnecessary to publish their letters. This we presume will be satisfactory.

Rev. A. T. Holmes has resigned the presidency of the South Western Baptist Female College, located at Cuthbert, Georgia.

His resignation will take effect at the close of the fall term or earlier if his place can be supplied.

Our Book Table.

Messrs. SHULTON, LAMBERT & Co. have in press the writings of Thomas Spenser of Laverpool, and Dr. Jeter's new work. They will be forwarded soon and due notice will be given to them.

Signs of the Times, or Past, Present, and Future. By Rev. JOHN CRAWFORD, D. D. Author of Apocalyptic Discourses, &c., &c. Pp. 248.

This is a work of deep interest, and must enjoy an extensive circulation. All who have perused his Apocalyptic Lectures should by all means purchase this volume. The style is graphic, lucid and highly devotional, abounding in striking incidents and illustrations. All of Dr. CRAWFORD's works breathe a pure catholic spirit, and their wide circulation must exert a most happy influence upon all who love our Lord and His Kingdom. The work may be had at "Parker's corner," Montgomery, Alabama.

Memoir of Mrs. Lucy T. Lenz of the Universalist Mission, with an introductory by Wm. Dean, D. D. This is a neat volume of 258 pages just from the press of the American Baptist Publication Society. A handsome plate exhibiting the features of Mrs. L. adorns the frontispiece.

She was born in the town of Backland, Franklin county, Massachusetts, Feb. 15, 1817.

And was the third of the ten children, two sons and eight daughters. Her parents were Aaron and Armilla Lyon. At the age of fifteen she commenced teaching school, but afterwards attended school as a pupil. She again resumed the duties of teacher and continued in this sphere for several years. At about fifteen years of age she became seriously concerned about her soul's salvation and in December, 1843, was received as a joyful convert into the fellowship of the Baptist Church. She was married to Rev. Edward C. Lord on the 14th September, 1846. On the 5th day of January, 1847, they sailed from New York for China with the design of entering upon the China mission.—They reached Hong Kong on the 28th of April, and soon after went on to Ningpo where they continued until 1851, when Mrs. L.'s health failing they sailed again for the United States and arrived at Boston, December 28th, and at the home of her parents January 9, 1852. Her health improved for a time but growing worse

she lingered on amidst severe sufferings until the 5th day of May, 1853, when she resigned her spirit into the hands of God and sweetly fell asleep in Jesus.

No one can read this little volume without the most thrilling emotions.

THE BAPTIST PREAMER for April and May containing

I. A sermon on the uses, beauties and symbolic teachings of the ordinance of baptism.

II. Justification by faith.

These two sermons are from the pen of the highly gifted Rev. H. H. Tucker now of Lagrange, Ga. It is needless to speak of their merits; it being sufficient to mention the name of the author.

A DISCOURSE DELIVERED AT UNION COLLEGE, SCHENECTADY, JULY 25TH, 1854, BY REV. FRANCIS WATLAND. Published by Phillips Sampson & Co., Boston, Mass.

The subject of the discourse was, "The education demanded by the people of the United States." It was delivered on the occasion of the 50th anniversary of the Presidency of Dr. Elliphalet Notch.

Dr. Watland displays his usual ability in the discussion of the subject.

THE AMERICAN BAPTIST MEMORIAL for May, 1855. Among other very interesting readings, we find a sketch of the life of Rev. J. S. Denard late missionary to Africa, from the pen of Rev. A. T. Holmes of Cuthbert, Ga.

The present number of the memorial fully sustains the world-wide reputation of the work.

THE CHILDREN'S BOOK OF CHOICE AND ENTERTAINING READING. Published monthly at Nashville, Tenn., by Graves & Marks, at \$1 a year. It is a deeply interesting work for children, and appears to be worthy of support. We have received enough however of the January No. 1, and would prefer No. 2, now.

COMMUNICATIONS.

For the South Western Baptist.

Messrs Editors:

I have a fancy that not a few of your readers would receive with favor an article or so on Georgia matters. I was struck with the fact that of a dozen ministers or so present at a religious meeting I attended in Alabama not many months ago, every one was a Georgian either by birth or a lengthened residence.

Verily Alabama has been enriched by the spoils of Georgia! Nor is she indebted to us alone; for one at least of our prominent ministers inhaled at his birth the invigorating and inspiring, (I do not say inflating) air of the Cumberland mountains. "Nothing is more natural than for emigrants to look back with interest to, and hail with pleasure any tidings from, the scenes of their early life. I would say then to our friends who have left us, that, while we feel sensibly their loss, we do not confess that we have hopelessly degenerated because of their departure. We are gratified to know of their generally improved condition; and have no doubt it will be satisfactory to them to know, that, in our opinion, we are doing very well.

Our orators and others are in the habit of saying that Georgia is a great State; and when they warm with their theme, and become very rhetorical, they term her "the Empire State of the South." We have heard this so often among ourselves, that we have almost come to believe that it is a thing universally admitted "by the rest of mankind." When we essay to specify by way of proof, we point to our numerous and long lines of Railroad, to our cotton and woolen factories, and to the numberless high schools and "Colleges" for males and for females that dot the surface of our State. We have too much modesty to mention generally, in this connection, the fact that we have 40,000 adults in our limits who cannot read and write. It is in sad state, you know, to say too much of ourselves.

Our five male "Colleges" and one more in embryo, are a standing proof that we have taken the lead of all the States in the matter of a liberal education! What thought it may be said, if they were all consolidated into one the amalgam would make but a third rate institution in the number of instructors and students, in the extent of library, apparatus and cabinet—we have five faculties, and that makes us perfect, you know. And when the other impatient one joins the number we shall be more so.

Of "female Colleges" we were the founders, and claim to have carried them successfully through notwithstanding all the difficulties.

Our enterprise experiences a slight drawback in the fact that our climate so rapidly develops the female system that girls become women, ready for matrimony, by the time they are seventeen; and we are almost reconciled by usage to see, on the day of their "graduation," the smaller portions of our classes on the resumption and the larger, "on the carpet." True, our boys are hardly able, as a general thing, to enter College at the age at which our girls "graduate;" but then this is a graceful way we have to demonstrate the intellectual superiority of the female sex. I do not know that it is yet decided, technically what degree is conferred upon those with their "diplomas."

Although when they come to us we do not hesitate to dub them *Freshmen*, we have not yet attained to the boldness which would authorize us to pronounce them *bachelors*, when they leave our hands. We therefore wisely leave this technical question in doubt, and frankly confess to some little embarrassment. The true Mistress of Arts would be a misnomer; *Miss of Arts* (!) might possibly suggest the idea of a failure confessed; and *Spenser of Arts* (should it send an enquirer to the dictionary, and cause him to read "Spenser: a woman that spins") might suggest the horrid conclusion that, in this age of refinement, our "Colleges" teach the use of the spinning wheel, and other obsolete utilities. We can trust ourselves therefore in imparting and ascribing to our girls, *unimpaired*—by defining words.

The Baptists in Georgia number more than all other religious denominations besides. Our last statistics report 81,043 in the aggregate.—Of this number only 64,043 approve the organization and design of the Convention, and 11,433 are anti-missionaries out right. In our whole State we have not a dozen settled pastors, the rest of our ministers maintaining themselves mainly by their own labor. Our Church members rejoice in a free Gospel acquired and sustained "without money and without price." I suppose we contribute for the cause of general benevolence as liberally as our brethren in other

States; but a large number of us, in this matter, do not let our left hand know what our right hand doeth; and so prudently have we conducted the "doings" of the said excommunicated members, that if, in self-denial, all such "right hands" were "cut off," the Church and the world would not meet with an irreparable loss. As far as Georgia is concerned, the reproach of "ignorant Baptists," we claim, from this time forth, is a slander. We have three "male Colleges" in different degrees of advancement—as many as all the rest of the State besides. And it is to be hoped that should any of our "prominent brethren," (and we have such) find that they are overlooked, or that those who manage the present interests are too stupid or stubborn to appreciate their plans; or should other localities conclude that a "College" would impart a pecuniary or other benefit to them—their number may yet be indefinitely increased. And this the Baptists of Georgia may claim the honor of bringing "liberal education" *down*—to every man's door and capacity. Nor are we destitute of other evidences to show that we are rising as a Christian people in the scale of "respectability." Having done so much for Colleges we are not entirely overlooked by them in turn. Some of our ministers have been dignified with the honorary degree of "Doctor of Divinity;" and not a few more of the *our* material are ready and waiting to be "used up" in the same way. Though truth compels me to confess that our University (Mercer) has been strangely and unfashionably remiss in this particular. I am informed that she has never yet conferred this degree upon any one at home or abroad. There are strong suspicions entertained too that she has deliberately determined never to do so. Strange! when it is so slight an assumption of responsibility; when so many in our State possess the requisite amount of brains according to the present standard; and when such a degree of influence can so cheaply be secured through the patronage and the gratitude of those to whom she may vote a *surge* *surge* as their appropriate badge. If I had influence with her conservators, I would modestly hint to them the propriety of reconsidering their determination if they have really made it. Otherwise we may have to look to the State Colleges, or found others still that will *discredit* the D.D.'s as rapidly as the exigencies of the times demand. As to the Colleges of other denominations, though they issue the titles almost as rapidly, in proportion, as Kossoth's printing press did the Hungarian bibles, they have as much as they can do to work up their own materials, and devote their own ministers. This is said to be an age of improvement; and a man who loves to "walk in old paths" and is a stickler for "the simplicity of the Gospel"—who is accustomed to insist upon the old-fashioned doctrine, "Christ is our master, and all we are brethren," is in danger of being branded as a man of "simplicity" indeed, and an *old fogey* besides.

That your readers may not suppose I am indulging a vain-glorious and boasting spirit, I very cheerfully grant that in the matters referred to above Alabama and other States are very little, and if any behind—GEORGIA.

For the South Western Baptist.

Reformation in the Baptist Church.

We are waiting in the *sanctuary in medio*—the christian amenities—the meekness and gentleness of Christ." I speak generally. Our defenders of the faith, do not always maintain a proper dignity, gentleness, and meekness of defense.

Let me derive an illustration from that great thinker John Foster. Speaking of the man whose character has been developed into self reliance by neglect, he says: "If he be of great humanity and principle, he may become one of the noblest of mankind, and display a generous virtue to which society had no claim, and which it is not worthy to reward, if it should at last become inclined. No, he will say, give your reward to another; as it has been no part of my object to gain them, they are not necessary to my satisfaction. I have done good, without expecting your gratitude, and without caring for your approbation. If conscience and my Creator had not been more auspicious than you, none of these virtues would ever have opened to the day. When I ought to have been an object of your compassion, I might have perished; now when you find I can serve your interest, you will effect to acknowledge me and reward me; but I will abide by my destiny to verify the principle that virtue is its own reward."

Analogous have been the fortunes of the Baptist Churches; and in both cases, along with many admirable effects of this stern training has come a little of that pride which we are accustomed to call by the soft name of independence. "Twere well in both cases to remember that fine couplet of Dr. Young:

"God never made an independent man;

"Twould jar the general concord of his plan."

Established by our Lord and Apostles, our churches endured the trials and reaped the rewards of pioneers in the evangelization of the world. In later ages when corruption had overpowered Christianity, they led the way to the fastnesses of the mountains, the retreat of the witnessing Church for ages. Whatever the true witnesses of Christ endured during that long night of gross darkness, was dealt out in double measure to them. English, and even American soil has drunk the blood of Baptists. At this very day, they have no mean title to the succession of the seat everywhere spoken against. The good hand of God being upon them, they continue testifying to both, small and great, none other things than those contained in the record of the faith once delivered to the Saints. Having attained numbers position and influence, unaided by a human arm—uncheered by their brethren—it an apology could be made for, surely in this case, for the incredulous and pugnacious bearing of those long accustomed to be trodden upon in the day of their weakness. But error cannot be apologized for in any case. It is a conspicuous fault of Baptists that they too often vaunt their superior orthodoxy; fail to speak the truth in love to their erring brethren; and mingle the sweet language of Canaan with the harsh dialect of Ashdod.

I would commend to the special study of certain preachers, editors and authors of whom I have known something such passages of Scripture as the following. "If a man strive for mastery, yet is he not crowned except he strive lawfully." "Fas weapons of our

warfare are not carnal, but mighty through God, to the pulling down of the stronghold." "Not by might, nor by power, but by the Spirit, with the Lord of hosts." "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth." "The Spirit of consolation and truth, never mingles his gentle whispers, or manifests his sanctifying power amid the din of battle and the collision of unhalloved passions.

Cases of outrageous persistence in error against light and knowledge, are, of course to be rebuked severely, so did our Savior. But in the case of brethren—in the case of men conspicuous for sound doctrine in the main—eminent for consecration to Christ—whose anointing of the Holy Spirit, candor cannot deny—whose labor and sacrifice for no other assignable reason than the love of Christ and souls—the Cecils and Simons, the Mellvaines and Tyngs, the Alexanders and Chamberlains, with thousands of kindred spirits, charity, christian love, every high and holy impulse of the pious heart, rise up in arms against an unkind word. Why should we say unkind words of such, while perhaps they are freed upon the whole, by far from the things which the Gospel condemns than we are? These are fearful words should they have any application to us.—Then hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

It is the fitting place here to propound some queries:

Is it a greater sin to add to the words of the Book, "he that believeth and is *spiritually* saved;" or to take therefrom, "covenantous idolatry?" To produce the addition or the omission?

Is it more culpable to go forth in the Spirit of a worldly champion, saying, come see my zeal for the Lord; or to administer the ordinances irregularly?

Are they more subject to just admonition who preach the Gospel "in demonstration of the Spirit and of power," as did Whittield and Edwards and Sumnerfield; though, forsooth unordained; or they who preach it, as some times with us, with comeliness and familiarity, though they have been ordained withunctions regularly?

The answer to these queries will turn, in no small degree, upon the decision of the question, whether the strict observance of *usual* or *positive* precepts is the more imperative. Bishop Butler decides in favor of the former position. Amosy pp. 227-228; a highly respectable writer of our own denomination, in favor of the latter. *Herald on Commonness, in loco*. This question I do now propose to answer. I merely allude to it as an *un* easily decided, as might at first be supposed, yet often first importance in questions between Baptists and Pseudo-Baptists, when the one reads homilies to the other. Certainly I do not wish to cast contempt upon one of the least of all the commandments of God, or to excuse or palliate the guilt of neglecting either moral or positive precepts. "These ought ye to do, and not leave the others undone."Nothing herein contained is to be construed in opposition to every man's laboring in his own department of the divine service. Men have often special gifts, and special providences point out their peculiar provinces. I only mean to object to the *casualness*, to which such are liable; and to the consequent want of clarity for those who occupy a different standpoint, who have been advocated under other circumstances and have imbibed an opposite set of prejudices. I mourn, bitterly, no more, over any and every unnecessary barrier thrown up between those who love the Lord Jesus, in sincerity; and humbly conceive that one of those barriers—the chief one—for which Baptists are responsible, is a *severely* sometimes an *uncharitable*—of *un* toward Pseudo-Baptists. "Soft words, and hard arguments," brethren. More anon.

For the South Western Baptist.

Mr. Editor:

For the column headed "Original," Vol. 6, No. 49, there appears some *scintillations* in the form of a dialogue, between two fictitious names under the character of a Correspondent. It is certainly an "original" composition. Mr. Buryan, with many others, can come to suit characters, &c., but what character or idea "Dozenberry" represents, I cannot guess except it is Conson. Now there is some meaning in the name "Ichabod;" and I suppose "Dozenberry," as he is a "Schoolmaster," understood it. In this composition, I am reminded of boys, when they first begin to shoot guns, who point their guns in one direction and turn their heads in another, "Dozenberry" points his gun at three W's, and then turns his head away to the north and gives an *angry* look at the "Bible Union;" then he turns his eye for the want of better employment, to the wasteful use of ink in Georgia; having his head a little turned now towards the range of his gun, he pulls trigger at W. W. W., of Alabama. Well, I suppose that this "Schoolmaster" thinks if he has not been successful, as a marksman, to put an *end* to these three W's; that at least, he will apply the rod and fizzle, so that W. W. W. will no more "continue to trouble you, trouble you, trouble you."

As W. W. W. are so very "troublesome," I will recommend "Dozenberry," to a sentiment of another W. in his notice of P. S. White; "but the ludicrous narration of the particulars of an event that never took place except in the inventive imagination of the speaker, can never elevate the standard of truth, sound morals or good taste."

As the "Schoolmaster" "Dozenberry," has such an aversion to an effort to explain bible principles, I would recommend to the people in "Tadville," to get up a Sunday School, or a Bible class for *personal* benefit. And as to the "Deacon," if we were allowed to judge of his *benevolence* by his motions, the poor missionaries, ministers and editors would all die before he could get the floor to make a *motion* towards giving them a little bread. For it has been some four or five months since either of the W's, has written a line upon "Election," and if the Deacon is so slow motioned that he could not rise to get the floor for months just to make his *motion*, how many months more would it take him to get his hand to his pocket to make a *contribution</*

POETRY.

THE GRAVE.

We can form but a poor idea of the beauty of the following from Montgomery, from the few verses copied into our hymn books. To preserve the design, and to let our readers, who have it not in a permanent form, see how rich it is in religious thought, we venture to reproduce it nearly entire.—Ed.

There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep
Low in the ground.

The storm that wrecks the winter sky,
No more disturbs their deep repose,
Than summer evening's latest sigh
That shuts the rose.

I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.

For misery stole me at my birth,
And cast me helpless on the wild;
I perish; O, my mother earth!
Take home thy child!

On thy dear lap these limbs reclined,
Shall gently moulder into thee;
Nor leave one wretched trace behind
Resembling me.

Hark! a strange sound affrights mine ear:
My pulse, my brain runs wild—I rave;
Ah! who art thou whose voice I hear?
"I am the Grave!"

The Grave, that never spake before,
Hath found at length a tongue to chide:
O listen! I will speak no more:
Be silent, pride!

Art thou a wretch, of hope forlorn,
A victim of consuming care?
In thy distracted conscience torn
By fell despair?

Do foul misdeeds of former times
Wring with remorse thy guilty breast?
And ghosts of unforgiven crimes
Murder thy rest?

Lashed by the furies of the wind,
From wrath and vengeance wouldst thou flee?
Ah! think not, hope not, fail to find
A friend in me.

By all the terrors of the tomb,
Beyond the power of tongue to tell!
By the dread secrets of my womb!
By death and hell!

I charge thee, hie! repent and pray;
In dust thou'lt in vain deplore;
There yet is mercy: go thy way,
And sin no more.

Art thou a mourner? hast thou known
The joy of innocent delights?
Endearing days forever flown,
And tranquil nights?

O, hie! and deeply cherish still
The sweet remembrance of the past;
Lely on Heaven's unchanging will
For peace at last.

Art thou a wanderer? hast thou seen
O'erwhelming tempests down thy bark?
A ship wrecked sufferer, hast thou been
Misfortune's mark?

Though long of winds and waves the sport,
Condemned in wretchedness to roam,
Liar! thou shalt reach a sheltering port,
A quiet home.

To friend's hip didst thou trust thy fame?
And was thy friend a deadly foe,
Who stole into thy breast to aim
A sure blow?

Live and repine not o'er his loss,
A loss unworthy to be told;
Thou hast mistaken sorrow's dress
For friendship's gold.

Go seek that treasure, seldom found,
Of power the fiercest griefs to calm,
And soothe the bosom's deepest wound
With heavenly balm.

What'er thy lot, who'er thou be,
Confers thy folly—kiss the rod,
And in thy chastening sorrows see
The hand of God.

A bruised reed he will not break;
Afflictions all his children feed;
He wounds them for his mercy's sake;
He wounds to heal!

Humbled beneath his mighty hand,
Prostrate his Providence adore:
'Tis done! Arise! He bids thee stand,
To fall no more.

Now, traveller in the vale of tears!
To realms of everlasting light,
Through time's dark wilderness of years,
Pursue thy flight.

There is a calm for those who weep,
A rest for weary pilgrims found;
And while the mouldering ashes sleep
Low in the ground.

The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day!

The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die.

Is there no land in the far-off sky,
Where the leaves ne'er fade, and the flowers
ne'er die?

Where soft winds murmur, mid fragrant bowers,
In a land that is lovelier than Eden?

Where none may tell of the swift decay,
That bears the hope of the heart away?
And the smile that plays on the lip of the youth,
Wells up from the fount whose spring is truth?

Where no untold grief in the breast may lie,
To cloud the brow or to dim the eye;
No place for the weary spirit pressed,
No home of love where heart may rest?

Lo! o'er my soul, in its musings deep,
I feel a thrill, as when winds the harp-strings sweep:
'Twas a voice of love, in stillness given,
And in accents low, it whispered—Heaven.

The Baptist Watchman.

This is the title of a new paper just commenced at Knoxville Tennessee. It is to be published at two dollars a year in advance, by Messrs. Holmes & Small, and edited by Rev. Matthew Hillman.

The following is an extract from the editor's introductory, found in the first number. We are pleased to see the bold stand the editor takes, and we hope his effort to serve the Denomination may not fail for the want of sufficient patronage.—Eds.

"In making our appearance before the public, it is but proper, and what is no doubt expected, that we should frankly announce the principles by which we shall be governed, and indicate something of our editorial course, and the future character of our paper. As our name implies, the Watchman will be thoroughly denominational in its tone and bearing: devoted to the special interests of the Baptists, the great principles which are the substratum of their denominational character will be the guiding star of our editorial career. And it will be our aim to make it appear that these principles are the authoritative teachings of the Holy Scriptures, and binding upon the consciences of all men. We believe the surest way to promote the triumphs of a pure Christianity, is to diffuse our denominational principles, and gain for them the widest possible influence.

It may be well to state explicitly what Baptists, with but little variation, hold to be a pure Evangelical Christianity. There may be others, but the following constitute its vital elements. "THE SCRIPTURES ONLY, AS THE SUPREME RULE OF FAITH AND PRACTICE; FREE JUSTIFICATION IN CHRIST ONLY, THROUGH FAITH; SPIRITUAL REGENERATION ONLY AS THE ORIGIN OF FAITH; PERSONAL SANCTIFICATION ONLY, MANIFESTED BY GOOD WORKS, AS THE EFFECTS AND EVIDENCE OF FAITH. These propositions are logically and inseparably linked together, and constitute one self-consistent organic system of revealed truth.

But the above formulas of fundamental truth do not exhaust the distinctive principles of a pure Christianity.—There are others peculiar to the institutions of Christ under the New Testament economy. Such for example are the following: UNIVERSAL FREEDOM OF CONSCIENCE ONLY, AS THE CONDITIONS OF FAITH; BAPTISM ONLY, ON A CONSCIENTIOUS PROFESSION OF FAITH; IMMERSION ONLY, AS THE BAPTISM OF FAITH; BAPTIZED BELIEVERS ONLY AS THE PROPER MATERIALS OF THE CHRISTIAN CHURCH."

Some of the foregoing principles may be found as forming the creed of other professing Christians, and is the common faith of different denominations; but as a whole, they are peculiar to Baptists, and from them may be evolved all else that is peculiar to the denomination. And these views are held with great unanimity; every Baptist, with perhaps occasionally slight exceptions, will at once recognize them as his distinctive sentiments. Baptists only, hold the doctrine of a Regenerated Spiritual Church, as constituting the visible kingdom of Christ on earth, and it is in this particular that the line of distinction is most clearly drawn between them and other professing Christians. While in many things we have a common faith, here Baptists have ever stood alone.—Founding their faith and practice entirely upon the teachings of Christ in the New Testament, to this conclusion they have been inevitably led; while others building upon the national covenant made with Abraham and his descendants, have been led to a different conclusion and a different practice.

In maintaining our religious opinions, we expect to come in conflict with the cherished sentiments of many of our readers, and with a large portion of the professed disciples of Christ; and more than this, we expect to encounter a large amount of prejudice, and much of contempt, for the opinions of those who have been "everywhere spoken against," and often stigmatized as ignorant, bigoted and exclusive. "But none of these things move us," and as a faithful sentinel we shall stand or fall in the advocacy of our principles. We shall make no promise of *liberality* towards the opinions of others; wherever our principles lead us there we shall be found, regardless of what may be thought of us. We rejoice to believe the great mass of those professing to be the disciples of Christ are honest in their views of Christian duty, and we are gratified to admit that in many important particulars, we stand upon the same platform, and can take each other by the hand as brethren. But when we differ, we hold, and when occasion requires, shall maintain, that we only are right. We never can admit error to be truth, or that it is harmless, however sincerely embraced."

* Essay—J. N. Brown.

ON the 1st of January inst. Dr. Thos P. Gary became a partner in a 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 the interested to that I am needing money as they will confer a favor by paying up as early a day as possible, and I hope on account of the "hard times" those owing me will not pass by on the other side.

* Essay—J. N. Brown.

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

C. FOWLER.

Tuskegee, Jan. 18, 1855.

BUSINESS CARDS.

BELLER & MAY.

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. BELLER, | ROBT. L. MAY,
Montgomery, Ala. | Tuskegee, Ala.

ROBT. L. MAY being general Admistrator 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.
Selma, Ala. | March 1, 1855.

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

TUSKEGEE, ALABAMA.

Will give prompt attention to business committed to his care.

Office next door to Dr. HODNET & HOWARD.

GEORGE MARCUS, | WILLIAM A. BATTLE,
Tuskegee, Ala. | Talladega, Ala.

March 1, 1855. n41-ly

MARQUIS & BATTLE,
ATTORNEYS AT LAW,

WILL practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Talladega 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.

GEORGE W. GUNN,
ATTORNEY AT LAW,

and Solicitor in Equity.

WILL practice in the Courts of Macon, Chambers, Russell, and Talladega, 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. 20, 1854.

HENDERSON & McGEE.

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

January 25, 1855.

W. F. HODNET, M. D., | R. S. NICKOLLS, M. D.

DRS. HODNET & 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 careful attention to 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.

ELAM, STAMPS & ROBERTS.

CALLADORA HOTEL.

JOEL ELAM PROPRIETOR.

Brick Fire-proof Livery Stables,

HORSES, BUGGIES, CARRIAGES AND HACKS.

At the Shortest Notice,

In connection with the Talladega Hotel.

P. A. STAMPS & CO.

Wm F. Roberts, one mile East from the Court House, prepared with lots for drivers of every description of Cows, Horses, Cattle and Hay always on hand. He has also engaged at the Livery Stables of P. A. Stamps & Co., a lot for supplying and exhibition free of charge.

Feb. 1, 1855. n38-ly

W. C. PURYEAR, | C. L. SIMMONS.

DR. PURYEAR & SIMMONS,

Physicians and Dentists.

Office above stairs over the Post-office.

HAVING 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 plates from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

Tuskegee, Ala., July 26, 1854.

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

Office north corner of the public square.
Feb. 28, 1855. n39-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 Mechanic and 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 nearest and most durable manner, and at the shortest notice, and in adaptation to the various cases, we will warrant our satisfaction as can be obtained by any Dentist north or south.

WILSON SAWYER,
TUSKEGEE, ALA.

ANDERSON & ROBERTS.

Tuskegee, Ga. (1 Dec. 1)

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

n39.

WILSON SAWYER.

WM. C. GRAY, | P. J. SEMMES,
W. A. BELLER, | J. D. STEWART.

STEWART, GRAY & CO.,
WAREHOUSE, GROCERY & COMMISSIONERS.

COLUMBUS, GA.

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

[6m.]

Auburn Water Cure.

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

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

For particulars address
Dr. WM. G. REED,
Auburn, Macon Co., Ala.

August 10, 1854.—ly.

EVERY BODY REED THIS!
A SWEETENED FAMILY MEDICINE.

GERMAN ELIXIR;
OR, COMPOUND

Fluid Extract of Lovenzahn.

Entirely vegetable, for the cure of Dyspepsia, Liver Complaints, &c.

Good for Indigestion; Good for Sick Headache; Good for Cholera Morbus and Cholice; Good for Female Monthly Derangements; The very thing for those that eat too heartily.

Hon. Wm. W. Mason says, it is the best medicine of the kind he ever used.

Hon. Saml P. Rice would not travel without it.

Rev. Mark S. Andrews is delighted with it. Col. N. J. Scott is not afraid of sick headache with it.

All who have used it bear undivided testimony to its merits.

Manufactured by
WM. R. JONES & CO.

Chemists and Apothecaries, Auburn, Ala.

For sale by Fowler & Gary, Tuskegee; T. H. Henderson & McGee, Auburn; Green & Phillips, Lenoirville; Johnson & DeBruin, Nottulsa; Warren, Turner, Enoch, Davis & Ellison, Warrior Stand; B. R. Jones & Co., and G. W. Cole, Montgomery; and by druggists generally. Agents wanted in every village, town and city in the South.

March 1, 1855. n41-ly

J. S. PARKS'

DAQUERREAN INSTITUTE

AND
GALLERY OF FINE ARTS.

Auburn, Ala.

THERE has long been felt the necessity for an institution for persons desiring to enter this branch of the art, 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 Paintings Engravings &c. Statues for illustrating the general rules of art without a knowledge of which no man can be an accomplished or successful Daguerrean.

Young men desiring to learn this beautiful and useful as well as profitable business, have advantages here they can not obtain elsewhere. For further particulars address
J. S. PARKS.

Auburn, Ala.

Notices of the Press.

"Pictures taken by Mr. Parks are equal to paintings on Ivory," says the *Auburn Gazette*.

"The Daguerrean Institute is conducted by J. S. Parks, an artist a gentleman and an ornament to the profession. His pictures are good enough to place and the residents of Auburn have no occasion to go elsewhere for well executed likenesses."

Photographic Art Journal, N. Y.

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

"We regard Mr. J. S. Parks as a very skillful artist," says the *South Western Baptist*, Jan. 25, 1855.

6m.

LA FAYETTE FEMALE COLLEGE.

Located at La Fayette, Chambers Co., Ala., 1855.

THE first Session in the above institution for 1855, will commence on the 8th of January, and close on the last Thursday in June.

Faculty.

REV. H. WILLIAMS, A. M.

REV. J. F. BELLER, A. M.

MISS A. M. SHATTUCK.

MISS J. B. NORMAN, Prof. of Music.

Rates of Tuition per Annum.

Primary class, including use of instrument, \$10 00

First year in College course, 25 00

Last three years, each, 40 00

Music on the Piano, including use of instrument, 50 00

Music on the Harp, including use of instrument, 65 00

Music on the Guitar, including use of instrument, 40 00

Incidental expenses, 1 00

Vocal Music taught to the whole school free of charge.

The Latin and Greek languages taught without extra charge.

Painting, taught by an experienced and successful teacher, with the usual extra charges.

Parents and guardians living at a distance, are requested to appoint an agent in La Fayette, who shall make all purchases of clothing, &c., for their daughters or wards.

The institution has been chartered by act of the Legislature, and is authorized to grant diplomas to those who complete the prescribed course of instruction.

Board can be obtained with Prof. J. F. Beller, or in private families in the town, at reasonable prices.

The location is one of the most healthy and beautiful in East Alabama—the society is refined and intelligent—all things united to make it one of the most desirable places for young ladies to pursue a course of instruction.

All gallantry is strictly forbidden.

Prof. J. B. Norman is an experienced and successful teacher, and is prepared to give instruction in the art of Composition, and Thorough Bass, to advanced pupils. The institution is supplied with a Harp, and with new Pianos.

B. STAMPS.

Sec. B. T.

La Fayette, Ala., Jan. 4, 1855. n34-ly

MEDICAL NOTICE.

RETREAT FOR LADIES.

DR. JOSEPH PARRISH of Philadelphia having removed to the South, for the benefit of the climate, has located at Channunnege, Macon Co. Ala., and having been solicited to resume the practice of that department of his profession in which he has been engaged for a number of years, is now prepared to receive cases of all the various kinds of disease peculiar to females. Channunnege Ridge is remarkable for its healthfulness, and for its cultivated society, and until the private lodges connected with the institution are completed, good boarding will be provided in the best families, who will spare no efforts to make a sojourn among them both agreeable and beneficial.

For information as to boarding I refer to Dr. N. B. Powell, Col. R. H. Powell, Col. Homer Blackman, Rev. George Stewart, Capt. Arnold Blackman.

Channunnege, Jan. 1855. n36-6m

PORTER, ISBELL & CO.

RESPECTFULLY invite attention to their stock of

SPRING & SUMMER GOODS,

which in all respects affecting THE INTERESTS OF PURCHASERS, will be found decidedly more than ordinarily attractive.

April 12,—f.