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ORIGINAL

Close Communion.

Discussed in the form of a Dialogue between a Methodist and Baptist.

Meth. I love many of your people—I like to hear your preachers preach when they preach the gospel, but not when they begin to bear down on other denominations. You all admit there are good christians in the Methodist church, and yet when you come to commune, you won't invite them. You will have a great sin to answer for on this account at the last day. Such bigotry! I have no patience with it!

Bap. Come Brother, keep cool. We are exhorting in the good book "to bear with the infirmities of the weak," and "in our patience to possess our souls." If you set out by denouncing our practice of communion as bigotry, and get out of patience with it, as a sin, before you have examined the grounds on which it rests, your foregone conclusions and prejudgment render it impossible, or at least very improbable that you can listen to a calm, dispassionate christian view of this subject. Judge nothing before the time—that is, examine and calmly weigh the argument pro, and con, before you arrive at a conclusion. If you hold to an error without doing this, you are guilty of sin, my brother. We must search for truth as for hidden treasure. It is the truth that makes us free. And when searching for it, we must bring to the investigation a sincere desire to embrace it when we find it; a meek, teachable disposition. One, that in true singleness of heart and purpose says "Lord what wilt thou have me to do?"—Show me the right way that I may walk therein—or in the language of the poet—

"If I am right, thy grace impart,
Still in the right to stay."

If I am wrong, O teach my heart,
To find that better way."

Do you not, my brother, believe that there are good, sincere christians, in the Baptist churches, who hold to close communion?

Meth. Yes, but I think they are in error on this point. I would to God they could see their error and abandon it.

Bap. If they are in error, I agree with you, they ought to abandon it forthwith. It is no less disagreeable to the Baptist than it is to your denomination, when they administer the holy sacrament, to see you not partake of it with them.

Meth. Why then do not the Baptist invite us? Now, my brother, I will bring this matter home to you. You are a baptist. I believe you are a good christian. I have seen you in the hour of affliction, as well as in the hour of prosperity. I have found you the same humble follower of the meek and lowly Saviour. We have wept and we have prayed together. Why can we not celebrate the death and sufferings of our blessed Lord together? But there is your wife, the dear partner of your joys and sorrows, who loves you, who prays with and for you,—with whom you hold sweet christian fellowship daily and hourly. I know you believe her to be a christian?

Bap. Yes, I do.

Meth. Well, she belongs to our church. Now, how can you find it in your heart to set down to the communion table, and partake, while she is excluded? Do you not feel that you are committing a sin as well as wounding her feelings when you do it?

Bap. There is, my brother. I feel that not all is wrong somewhere,—that one or the other of us is in error on this subject; but having examined the matter carefully and prayerfully, I could not, with my present conviction of christian duty do otherwise. I am sure neither you nor she would desire me to forego my conscientious conviction of what the holy scriptures teach upon this subject, and thus, in my conscience to offend God in order to please my fellow being. Would you have me do this?

Meth. Certainly not. But then my good brother, your views on this matter are surely erroneous. Will you suffer me to reason with you, and in the fear of God, to endeavour to disabuse your mind and free it from this monstrous heresy, so that you will feel it a privilege to set down to the Lord's table with all christians, and enjoy sweet communion with God and with them?

Bap. I would take it as a great favor to be set right if I am wrong. God, who knows my heart, witnesses that I desire most earnestly to embrace the truth upon this, as upon all subjects. He has given me reason, and his Holy Word, and commanded me to search it. He has promised the enlightening influence of his Holy Spirit also. If, through prejudice, pride of opinion or love of sect, I fail to exercise that reason properly, and to examine the testimony he has given me in the Holy Bible, I am guilty in his sight, and my ignorance will be my sin instead of a protection. Go on, my brother, and enlighten me.

Meth. I am glad to see that you take

such a correct view of the importance of truth, and the means of arriving at it. I have strong hope that I shall be able to say something to your profit.

Bap. God grant that you may. **Meth.** Well, in the first place, the Bible clearly teaches us that all christians should be united,—that Christ is not divided. When our blessed Lord prayed to his father just before his crucifixion, that "his people might be one as He and the Father were one." He meant what he said. He did not mean that his people should be divided up into sects, "some for Paul and some for Appollous,"—but they were to be an unit, having "one Lord, one faith, one baptism." He did not mean that they should waste their energies in warring against one another; but that with one heart and mind they should unitedly contend against the powers of darkness, and push forward to its triumphant consummation, the kingdom of our blessed Redeemer. Do you believe this?

Bap. With all my heart. True, I have heard some of your denomination, as well as of my own, say, that they believe it is right there should be different religious sects; but, to say that both of us are right on the subject in hand, is to confound truth with falsehood. I have always thought therefore, when I hear people say that these differences and sects were right, that it was a suggestion of the wicked one to calm their consciences, and to lull them into false security in the midst of error, by keeping them from making the proper exertions to arrive at the truth. Our ignorance and error cannot save us. As I have said, and as the good book says, "the truth is to make us free." (John 8:2). The man who in his ignorance and simplicity, caught the ark of the covenant to keep it from falling, thought, doubtless, he would have been guilty of sacrilege to see it trail in the dust. He therefore, reached forth his hand and caught it. Yet he was stricken dead by God.—Paul verily thought he was doing God service when he was persecuting and slaughtering the Saints of the most High. Our Saviour told his disciples "the time will come when men shall think they are doing God service to put you to death." Nay, even the wicked Jews who crucified Him, many of them, believed they were serving God in the crucifixion of a blasphemer. Our Saviour himself said of them, "they know not what they do." But they were of their father, the Devil. So I conclude, our ignorance and our errors which cause these divisions of the body of Christ, are our sins; and since the true Light has come into the world, we must come to that light. "We must walk in the light as He is in the light; then we shall have fellowship one with another." Either you or I my brother, is walking in darkness, or we should sit together in sweet fellowship at the Lord's table. Let us ferret out the error, and at once correct it.

Meth. So say I. As we agree that our divisions are sinful and in violation of the apostolic injunction, "Let there be no divisions, &c. among you." We come to the next step. Who are the proper subjects to partake of this holy sacrament? And here, I suppose we will not materially disagree, Christ instituted it to be observed by His followers. It is an ordinance for the church, and not for the world, hence, none but members of the church who can receive it in faith and discern its spirituality, should partake of it. Will you concede this?

Bap. I do. You are clearly right. "Let that eateth and drinketh unworthily, eateth and drinketh condemnation to himself." **Meth.** Now since we are all members, and I trust, worthy, consistent members, of different branches of Christ's church upon earth, we are all entitled to the sacrament, and should sit down together. Does not this follow from the concessions which you have made? Are you not therefore, doing wrong and committing sin to exclude us methodists from your communion? But here comes my wife. Suspend your answer until I see what she wants.

(Enter wife of meth.) **Lady.** Engaged in religious controversy. I suppose? Becoming quite fashionable topic of conversation. Don't let me interrupt you. Just came in to inquire of Bro. B. how his family was.

Bap. (to the lady.) Quite well. Yes: we were talking on the subject of close communion. My brother there, your good husband, has undertaken to show me that it is sinful, being founded, as he alleges, in bigotry and sectarian prejudice, and I think he believes he was about succeeding when you came in.

Lady. (to her husband.) Well, husband, you had better cast the beam out of your own eye, and then you will see more clearly how to cast the mote out of your brother's eye. We have traveled hand in hand, up the hill of life together, and are now verging to the end of our pilgrimage. We have had many hours of precious christian communion. You have often encouraged me by assurances of your confidence

in my christian character, and we have mutually rejoiced in the blessed hope of uniting our voices in praising God around his throne for our redemption through his blood, when the sun of our present existence shall have set; notwithstanding all this, when you sit down to commune in your church, I am excluded. Yet I belong to a church which takes the Word of God as its sole guide in faith and practice,—have believed in the only begotten Son of God, repented of my sins which separated me from him, and have been baptized for the remission of those sins. How can you set down and commune and see me excluded? Is it not wrong? Is it not sinful? Is not this bigotry? Answer me this, if you please.

Bap. (aside.) Rather think my good brother has the "matter brought home" to himself, this time.

Meth. Yes; yes; Hem! All very true, well, except that your exclusion, in my opinion, is neither wrong nor sinful, for the reason that you belong to the Campbellites, and that church is not orthodox. We must "earnestly contend for the faith."

Lady. Say, to the Christian Church, if you please.

Meth. Very well; names are nothing. You are a good christian wife—I don't doubt it. But then you are not orthodox. You are baptized "for the remission of sins," and we believe, the Holy Spirit operates on the heart of sinners, to induce them to sue for pardon, and when they seek and obtain that pardon, seals the evidence of it, witnessing with their spirits, and this, irrespective of any other baptism than the baptism of the Holy Ghost; that the external rite of baptism, is but the sign of an inward work of grace accomplished by the sprinkling of the blood of Christ through the power and influence of that Spirit poured out upon the heart, thus furnishing a beautiful and striking similitude. You think that Spirit operates in the act of baptism. This is one ground of your exclusion from our communion table.

Lady. But if that good Spirit has accomplished its work,—has made me dead to sin and alive to holiness,—has made me a new creature in Christ Jesus, what matters it whether this good work was accomplished before or in the act of submitting to this positive ordinance? But I am obtruding to the exclusion of our brother here. Excuse me! We women do love to talk so well (Exit lady.)

Bap. Well, brother, your weapons cut both ways. Your argument with your good lady, has furnished me a complete answer to your queries. We do not regard you as orthodox. You have not been baptized.

Meth. Not baptized! Why, my mother and father both assured me that old brother Stamper, a pious minister, and a man called of God, baptized me before I was two months old. You don't suppose they would tell me what was not so, do you?

Bap. By no means; but perhaps they were mistaken as to what constitutes baptism. You say you were two months old? How were you baptized?

Meth. "With water," of course.

Bap. Well said. But how was it applied? Sprinkled or poured, on the feet, the body or the head?

Meth. I hope you are not disposed to make light of this solemn ordinance.

Bap. God forbid. There is much of very serious import involved in my queries. They are not impertinent if you are right, for if the original Greek word for baptism furnishes within itself no clue to the mode, and the Scriptures teach no particular form, then, as the Holy Spirit has enjoined baptism as a command without prescribing the mode, we are left to choose the mode as our fancy or caprice may prompt. If the mode is prescribed in the Holy Scriptures, it must be followed, for that alone would be baptism. If it is not prescribed, then we are free to select the mode for ourselves, and hence the justness of my inquiry. Why sprinkle or pour water on the head any more than upon any other member of the body? Now if I can show you that you have not been baptized, you will agree that I am right in not communing with you, will you not? You have already stated that baptism is essential to church membership, and church membership, to church communion, or church fellowship.

Meth. Of course, if I am not baptized, I am not a member of the church of Christ, and consequently not entitled to the privileges of the church, among which is this holy sacrament. But you Baptists are such great sticklers for baptism,—for externals,—for going down into the water; coming up out of the water, &c., that it is hardly necessary for me to argue with you on this point. I believe in the baptism of the Holy Ghost. Give me that and I care but little for externals. If I have the thing signified, an internal work of grace wrought by the baptism of the Spirit upon the heart, creating me a new creature, I am not concerned much about the sign. I don't lay much importance upon any other baptism.—But here comes old Bro. Penn. Let us see what he has to say.

(Enters an old grey-headed man.)

Old Man. I greet thee friends. **Meth.** Well, my good old brother, how are you getting along in this troublesome world? I have often thought that your soul was as ripe for Heaven as your grey hairs and tottering steps show your body to be ripe for the grave.

Old Man. "Few and evil have the days of the years of my life been;" but I feel to rejoice in the midst of the infirmities of age, that God for Christ's sake has pardoned my sins, and will ere long permit me to lay down this old shattered frame, and take me home to Himself. A few more days and I shall go the way of all the earth. But my dear brother I want a word with thee—seeing thou dost express such confidence in me, why is it that when thy church dost celebrate the death and suffering of our blessed Lord, I am excluded? I have often felt bad about it, not that I cared to partake, but I dislike the spirit. It looks like bigotry, and thought I would ask thee.

Meth. Ah, Bro. we have great christian fellowship for you and your people, but you are not orthodox,—hence while we esteem you as christians and fellowship you as such, the Eucharist or Lord's Supper, being a Church ordinance, can be partaken of only by members of the church. You are a quaker and not a member of the church.

Old Man. Not a member of Christ's Church! Why then dost thou astonish me. Why dost thou say this?

Meth. I say it, my brother, because you have never been baptized.

Old Man. I trust I have, with the Holy Spirit.

Meth. But you must be born of water and of the Spirit. You must not only have your heart sprinkled from an evil conscience, the office of the Spirit, but your body washed with pure water. Or as the apostle of the gentiles says, Be "buried with Christ by baptism"—again, "planted together in the likeness of his death."

Old Man. Wouldst thou make a baptist of me! I tell thee nay. What! what! Come of the water,—born of it! Buried! Planted! Body washed! What dost thou mean? I fear me thou art no methodist. What is the use of the water baptism? I have, thank God, the thing signified. What need is there for the sign? Why should I submit to water baptism?

Meth. Because Christ has positively commanded it. Through Peter on the day of Pentecost, he said "Repent and be baptized every one of you, &c."—Again he says, "He that believeth and is baptized shall be saved." "Go teach all nations, baptizing them in the name of the Father, the Son and of the Holy Ghost." These, and similar passages show that this is a positive command of our blessed Lord. When He commands, if we love him, we must obey. Unless we do, we are none of his disciples. If we disregard a command because we cannot see its use, we virtually debase the law-giver, ignore faith, and displace his authority to rule over us.

Old Man. Well, friend, I thought the baptists were the great sticklers for baptism, but I find thou art equally so. **Bap.** Indeed more so, for he says it is his duty to cause his little children, who cannot exercise faith or repentance, to be baptized!

Old Man. Well, friend, let me say to thee—strive for the Spirit. Be baptized with the Holy Spirit. Behold, says the Saviour, "I stand at the door and knock; if any man will hear my voice and open the door, I will come in and sup with him and he with me." Strive to attain this spiritual baptism; this spiritual Supper with the Lord. Strive for the efficient operation of the Holy Spirit by which the obedient soul is brought to the living experience of the substance of which water baptism and the Lord's Supper are but external symbols." Peace be unto thee. Exit Old Man.

Bap. And so my good brother, you agree with me that one who has not been baptized is not a proper subject of church communion. You reject the Campbellite, or as your good lady says, the christian, because he does not believe strong enough in the Spirit and lays too much stress upon "water baptism," while on the other hand, the quaker is not in the church, or orthodox, because, while he believes greatly in the baptism of the Spirit, he rejects water baptism. It seems then you practice yourself, what you so loudly condemn in the baptist, namely: close communion, thus verifying the old couplet: "The faults of our neighbors with freedom we blame. Yet tax not ourselves though we practice the same."

Meth. Well, I will agree that if I have not been baptized you are right in not holding church communion with me. **Bap.** This then, is the question to be ascertained, and the next time we meet we will discuss it, not in a spirit of controversy, but in the Spirit of our common Master, with true humility, striving for truth rather than for the mastery in the argument. In the mean time, let our present conversation inspire you with more christian love and charity for your brethren of the bap-

tist denomination. Don't suffer yourself to be betrayed into abuse of them, or of their practices until you have dispassionately considered of their doctrines, nor set down to the account of bigotry an honest difference of opinion, which you and all right minded sensible christians must admit lies at the foundation of their practice with reference to church communion.

Meth. I feel that there is justice in your remarks, and that an apology is due you for charging to the account of bigotry an honest difference of opinion upon which, the best and most learned of men have differed. I heartily agree with you in the proposal to discuss at our next meeting the subject of baptism. True, it is somewhat stale, and much learning has been expended on it, but then, as we have to believe for ourselves, it is our duty to examine for ourselves and to determine for ourselves; and although we are humble, yet we may glean some thoughts from the sacred pages which have escaped the observation of the more learned, as it is said, the weary footman, groping his way in the twilight, may stumble on some treasure which the dignitary in his coach may have passed over unregarded.

Bap. True. God bless you. Exeunt.

SELECTIONS.

Elliot's Indian Bible.

A copy of this literary curiosity lies before me. It is in quarto form, rough and rusty with old age, and hallowed by old associations; the language in which it is written is dead, entirely dead; no man living can either read it or speak it.

This Bible was printed in 1635.—The quality of the paper is poor enough, and the type is uneven and unsightly; that of the title page seems in part, to have been cut with a pen knife for the occasion. It is bound in sheep, with heavy "ribs" upon the back. The "illuminations" are bent and broken. The difference between this Bible and the fine edition last issued by the American Bible Society, in a typographical point of view, appears almost as great as that between the rude "wigwags," which its readers inhabited, and those elegant and commodious dwellings which now occupy the site of them.

This copy before me contains the Old and New Testaments, with the Psalms of David rendered into Indian verse.

The title at the beginning of the Bible is—

"Mannse wunneta, panatmwe
UP BIBLEM GOD.

Nancesse Nukkone Testament kah wook waskee Testament. Ne quosh-kinnumuk nashne Wuttinneumuh Christ nob asoweeist, JOHN ELLIOT.—Nahobtoen oncheteo Printenomuk.—Cambridge, Printenooop nashpe, Samuel Green 1555."

The Old Testament contains 680 pages, and is said to have been all written with a single pen! It has a very few marginal references, and the titles of the chapters are given in English.

The language, which is the Nipmuck seems to abound in long, harsh and guttural words; and it occurs as frequently as in the Latin.

The longest word which I can find in this Bible is in Mark i. 40 "Wottepittukqussunooowetunkquoh," and signifies "Kneeling down to him," whenever the object whose name was to be translated was unknown to the Indians. Elliot used the English word either alone or with the Indian case or tense endings appended, so that such words as the following are constantly occurring:—Chariotash—cherubimish apostles—silver, gold, temple, wine, carpenterish, masonish, and the like.

In translating Judges v. 28, "The mother of Sisier looked out at a window and cried though the lattice," he asked the Indians for the "lattice," and found when his translation was completed, that he had written and "cried through the elf pot," that being the only object which the natives knew a corresponding with the object Mr. Elliot described to them.

The Psalms are translated into that form of verse of which is termed on our hymn-books "common metre," and nothing can be more clumsy and uncouth than the structure of the rhymes. Sternhold and Hopkins even may be read with exquisite pleasure after perusing a few stanzas like the following, which are from the 19th Psalm:—"The heavens declare the glory of God," &c.:

1 "Keskuk kukootoonhuteamoo
God wassohsumoek
Mannahchekesk wunahutukon
Wutanakusoonk
2 Hoshekoou kesukodash
Kutto waantamook
Kah hohsekoou nukonash
Kehetookon wahtauonk!"

The first edition of this Bible was published in 1663. The type was set by an Indian, and it was three years in going through the press. It was the first edition of the Bible ever published in America. It contains nearly all that is left of the literature of the aborigines of Massachusetts, and al-

though the end and aim of the great and good translator in achieving his hereunto task has not been attained the work will ever be held sacred, as being the pioneer, as it were, of God's sacred volume in America; as being almost the only abiding record of a people of whose ample stock but one solitary living representative now remains; and of whom it will soon, in Lagan's words, be said: "There runs not a drop of my [their] blood in the veins of any living creature."—Boston Traveller.

The Christian Ministry.

If there ever was a time in the history of the world, when the exigencies of the Church of Christ called for diligence, fidelity, courage, and uncompromising integrity in the ministry, it is the present—an age of unexampled progress, marked by events and changes whose influence will be felt to the end of time. The spirit of reform is pushing its adventurous way into every department of human activity and on every field of social interest.—Christianity is changing its aspect, and begins to accommodate its forms and modify its claims in subservience to the genius of the times.

With this startling state of things around us; it becomes a question of no small importance, who shall be the custodians of our faith—what kind of men shall fill our pulpits, and act as the ambassadors of Christ? Men of learning and talent, we must have.—From every section of our country there comes a cry, in tones of earnestness and meaning that will not be denied, for an able and educated ministry. And it is right. What good reason can be urged, why the talent and learning of the land should be absorbed in the pursuits of science or monopolized by the claims of a monied interest? We need the very best cultivated intellects our colleges and seminaries can produce. Let men of might come forth as the champions of our religion. We must have them, or woe to our cause in this age of intelligence and reform. But education and refinement, however important, are not the qualities most in requisition, nor the elements which should appear most conspicuous in the character of a Christian minister. We want men of God, of sterling piety, of unflinching firmness in advocacy of the truth of earnestness and energy in pressing the claims of godliness. Let us have gospel sermons, not moral essays and learned disquisitions—pungent appeals addressed to the heart and conscience such as shall, under God, arouse the sinner from his fearful stupor, and summon the Christian on the post of duty.

Let me describe a gospel preacher. He is such of necessity, a necessity of his nature, sanctified, it is true, yet essentially the expression of his inward life, earnestly seeking an outward realization of its truth. The great passion of his soul is the glory of God, which finds its noblest exhibition in the conversion of sinners. Here is the aim and end of all his labors, for from the depths of a rich experience, he has learned to prize the worth of an immortal spirit. He has looked on sin, as seen in the very heart of depraved humanity—has felt in all its intensity the wretchedness of guilt, and suffered the horrors of an incipient despair; but into his joyless soul there shone a gleam—it was of hope—from Calvary. Far out on the horizon of this life there shone a star—a pledge of promise, it was of Bethlehem. High up in the firmament of eternity there appeared an open gate—it is that of heaven.

This is his future—these are his hopes. They new-form his being, and call out the feelings of his soul to the greatest intensity of action; while the appreciation of his position, and the energy of his emotions impart a strength, a directness, an earnestness to his character, that will admit of no moderation in his zeal, no tameness in his love, no misgivings in his faith.—He believes and loves with all his heart. When he preaches, Christ is his theme. He is too earnest, too poetical to discourse learnedly. His hearers, he regards as dying men, yet immortals, posting to the bar of God the thought of which moves upon his sympathies with intense effect, while a faulting, choking utterance, every word and movement pregnant with the agony and anxiety of his heart, he pleads with sinners to repent and turn to God.

Such was something of the character of Paul. So deep were his convictions, so imperative his sympathies, so ardent his emotions, so urgent the energies of his soul, that he could not do otherwise than labor as he did, "day and night with tears." And why should not the same zeal and consecrated effort characterize the ministry of the present day? It is useless to talk of altered circumstances. We may accommodate the manner of our appeals to the features of the times, yet, every thing which in the efforts of the ministry bears not directly on the salvation of sinners and the advancement of the Redeemer's cause, serves only to tram-

mel its efficiency, and encumber the wheels of a progressive Christianity.

Look back to the history of the past. Why was it that Baxter and Bunyan, McChene, Payson, and Edwards, were so signally blessed in the ministration of the Word. Shall we attribute their success to the superior quality of their minds? Doubtless the efficiency of their labors was much enhanced by the facilities which this source furnished; but without that deep-toned piety which burned so stealthily in their hearts, and shone so beautifully in their lives, neither their learning nor their genius could have saved them from a failure; their labor would have been as unproductive as that of others not less distinguished for the splendor of their talents and the solidity of their attainments. They were emphatically gospel preachers. In the selection of their themes, they did not stop to inquire what does popular taste demand, nor in the enforcement of their arguments did they fear to poise well the shaft and thrust home the truth.—They were men in earnest and their hearers, impressed with the sincerity of their appeals and the unaffected simplicity of their hearts, could neither take umbrage at their plainness nor withstand the eloquence of their entreaties.—Christ was prominent in their discourses. The doctrines of His Word, not in dry and abstract formula, but as facts in divine experience, and truths of personal interest, were urged with a cogency of argument and aptness of illustration that could not fail to enforce conviction, and excite the earnest enquiry, "What shall we do?"

And now, with the same fidelity, the same singleness of heart and the consecration to the work, in this age of declension and degeneracy, what could hinder the triumph of the gospel? Let ardent piety, a high appreciation of the importance and excellence of the truth, a deep experimental knowledge of godliness, an earnest individuality, strong faith, fervent and constant prayer, characterize the ministry of our times, and we shall reproduce those days of old when men trembled under the preaching of the Word, and multitudes were converted from darkness unto light, and rescued from the power of Satan unto God. O that the mantle of Elijah, with a double portion of his spirit, might be granted to all the ambassadors of Christ, that faithfully and diligently they might labor for the conversion of the world.

J. R. A.

Adaptation to Means.

The importance of adaptation in the choice and use of means, extends to every agencies and measure by which we are seeking to advance the welfare of our fellow-men. It is not a subject that commends itself to the consideration of the tract visitor alone, but to those engaged in the Sabbath school to the minister of the gospel, and indeed, to all who are laboring, whether publicly or privately, for the salvation of souls, and the glory of Christ.

It is the lack of this important feature that frequently defeats the teacher in his self-denying efforts—that generally makes personal importunity so offensive, and that fills with such bitter disappointment the pious hearts of many whose most ardent desire it is, to be useful.

And here too, doubtless, lies the secret of many a minister's failure. It is not to be traced to the absence of talent, but of tact; not even to a deficiency of ardor, but the lack of adaptation.—"What we specifically want in the modern pulpit," says an English Reviewer, "is ADAPTATION." And most heartily do we concur in the opinion. We want men, who, without withdrawing from the pulpit the great themes of the mediatory system, can so present them to the various orders of mind, and states of heart among men, as that they shall desire to hear them, and not, as is so generally the case, shun the sanctuaries where they are proclaimed. We want men who, like the great Apostle of the Gentiles can readily become "all things to all men, that by all means they may save some."

And what minister of Christ is there that has not felt moved to "covet earnestly," this gift, and that has not under its influences been prompted at times, to adopt new measures and undertake untried plans of usefulness? What pastor is there, especially, that has not often, in a serious review of the past been led to ask, "What more can I do? By what important change in the matter, manner, or method of my preaching, can I increase the efficiency of my labors?" Such inquiries are wise, and obviously indicate a practical approach to the point we have been considering. But what has been the result? Alas, we are, with few exceptions, moving on in the same beaten path, following, with a dull uniformity, the same rigid routine of measures, and experiencing, every day a renewed and mortifying sense of our failures! And thus things will continue until we rouse to a more practical use of the truth, and a more apt improvement of our opportunities.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, OCTOBER 25, 1855.

The Texas Christian Advocate—
Rev. C. C. Gillespie and The
Bard of Calcebe.

Our *reliable* Brother, Gillespie, the editor of the above paper, having obtruded himself upon us in the discussion between himself and Pro. Hamill, and published a long article against us, much of which was personal, and abounding in inexact charges and statements, we took occasion to reply to him, inserting his article at full length in our columns that we might do him no injustice. We then said to him, if he was disposed to have a controversy with us, we would give column for column in our papers, and thus enable each other to be set right before our respective readers. This proposal, which commends itself at once, to any right-minded, not to say christian man, for its justness, he declined, and after attempting to poison the minds of his readers against us, refused to insert in his paper our defence, although we had published his charges. After this act of injustice and want of editorial courtesy, we expressed we would, at least, let us alone, but not so. *Ala mode de Domingo*, he is continually pecking at us from his cage, and in his issue of the 29th ult., has an article of two columns and a half of wishy-washy stuff, too puerile to require a serious answer, and he has the modesty to ask us, whether it is too long for us to publish. Not too long, Bro. G., when you will publish our article above alluded to.

Our brother seems to think that Episcopacy is nearly thrown into spasms by reason of the hearty laugh she is taking in her sleeve at the triumph which brother Hamill has achieved over us in our discussion. Well, this is what might have been expected. It verifies the old adage, "Let the losers laugh, for the winners are sure to do it." Now we would give freely, fifty dollars for a good engraving of "Episcopacy laughing in her sleeve, at how Rev. E. J. Hamill triumphed over Elder Samuel Henderson, in proving that a government by a few clergymen was more democratic than a government by the people." It would furnish an appropriate frontispiece for the forth coming volume, containing the discussion, and which is so loudly called for by the various Baptist Associations. In view of what brother Gillespie says, may we not indulge the hope that the Methodist Conference will publish "alternate editions with the Baptists of this book, and make it one of their standard works on church polity, to be vendied and distributed by Colporteurs from their large Book Concern. We shall see.

Bro. G. becomes furious at a little pleasant-ry we are guilty of, in quoting a verse of poetry descriptive of his *redoubtable*. He calls it "the impudence of weakness—the folly of foolishness—the froth of impotence," and intimates that the "Bard of Calcebe," could hardly write so poor a verse. Now this invective allusion to "The Bard of Calcebe" was a fortunate for Bro. G. We presume he meant the Bard of Lockland. Knowing his rash, impulsive spirit, we were afraid he would do something of the kind. Little did he suppose that this same Bard was a reproduction of the ancient Thamyris, that contended in song against all the Muses, who, having conquered him, after a desperate conflict, put out both his eyes, but in modern times, though yet jealous of his power, in mercy to a world of degenerate poets, they have ventured to restore him to his sight. Had our brother known this, he would not have roused his slumbering ire. But so it is. "The Bard of Calcebe" (not Lockland) comes boldly forth, and claiming to be tried by the sacred test, "By their fruit ye shall know them," he maintains, that his *credentials* as a poet, so rudely assailed by Bro. G., are superior to those of the latter, either as respects his clerical or editorial calling, and he proposes arming "fruit" in demonstration of his assertion, in broken doses, such as our Bro. G. can stand, and such, as from time to time, he evokes. We therefore, turn our brother over to the Muses, to be dealt with according to his deserts, giving the Bard's credentials, which we warrant to be purely original, and which are set forth in the following lines:

THE CROWNING, TRIAL AND CREDENTIALS OF
CALEBE'S BARD.
One evening—my day's toil being o'er,
I wandered on Calcebe's shore—
And heard a song of music sweet,
As if the angels there did meet,
With golden harps in hand,
In holy rapture came to greet
On that beloved strand.
I went down to hear the strain,
While Echo rolled it back again—
The warbling songsters on each bush,
The mocking-bird—the merry thrush,
All hushed their caroling,
And I, my very breathings hush,
To hear the angels sing.
The liquid measures rolled along—
And what the burden of that song?
"We come," they said, "we have come down,
"Calcebe's glorious Bard to crown."
And on my head they set,
In token of my great renown,
The Poet's Coronet.

"We are the Muses" then, they said,
Behold these garlands on our head,
Which from the Sirens we have wrung
When erst we conquered them in song—
"We now do thee create,
"By full consent of our bright throng,
A poet Laureate."
Then each displayed her beauteous wing,
Which touching round me formed a ring,
And Thalia said, with joyous glee,
"A song from sister Faterpe!"
She sang—"Such heavenly strain!"
'Twas then the soul of minstrelsy,
They breathed into my brain.

The sun now donned his golden vest,
And sank upon his couch to rest—
The wild deer came to the flowery brink
Of sweet Calcebe's stream to drink,
Bathed in the evening's dew,
When Clin tipped the through the wink,
And away the wild things flew.

PART SECOND—THE TRIAL.
While thus in ecstasy of joy
The Tempter sought me to annoy—
A paper brought, of Island birth—
Of Mitered sheen, but little worth.
His eyes a lurid light poured forth
To enable me to read.

PART THIRD—THE TRIUMPH.
"Saturn, behind me get," I cried,
"Embodiment of sin and pride!"
He heard—His bat-like wings he spread,
And whistling through the air he sped;
But first threw at my feet,
Smeared with a poison which he shed.
The harsh, unchristian, sheet.

PART FOURTH—THE APPLICATION.
"Twas yours," How dare you thus invade,
With turbid thought, Calcebe's shade?
Hast thou not room to vent thy spleen,
On thine own Isle, or Seas between?
No longer thus obtrude,
Such fetid mass, more fit I wend
For filthy sea-gull's food.

PART FIFTH—CONCLUSION.
But the Silver Moon peeped over the hill,
And was hailed by the song of the Whip-poor-will,
While the stars came down in Calcebe to lave,
And softly rolled in each circling wave—
Where I must lie away—
Blest haunt of the Muses! I shall crave
Thy shades another day.

MORAL.
Chorus of the Muses.
"Who puts 'Calcebe's Bard' to scorn,
'Twere better he had not been born."

Our Brother of the Texas Christian Advocate thinks we stopped his paper and resolved at one time not to exchange. Not so my brother. We should send you our paper if for no other reason, to show you that questions relating to Church Polity may be discussed in a calm, dignified Christian spirit, and in the hope that you might profit by the example. True, as you suggest, we admit well written articles on both sides of controverted questions, and our views, being well known respecting them, we do not repeat whenever an article opposed to them appears. The Baptists are a progressive people. They always want to arrive at the truth, and to do this, it is necessary that they hear and calmly consider the arguments on both sides. This luxury, our paper affords them—a luxury which those who read only your paper never enjoy.

Baptist Church at New-Orleans.
We would call especial attention to the communication published in another column, of Bro. Duncan, respecting the condition of the Baptist Church at New Orleans. There is no point in the whole length and breadth of our union which the Baptists have so much over-looked as this great emporium of the South and West. Not until a few years past, has the attention of the denomination been directed to this locality. Presenting as it does, one of the most inviting fields for christian effort, some of our noble brethren, as will be seen by the publication above alluded to, have thrust in the sickle, and with a self-sacrificing spirit which is worthy of all praise, have erected an edifice for worship, which does honor to our people.

It will be seen that Bro. Low, in order to secure the erection of the church edifice, became bound for a large sum of money, and this must shortly be met. We know this dear brother, and we know the denomination to which he belongs, and knowing both, we further know that his brethren will not see him sustain a burden which must press heavily upon him but which, when distributed out among them, would not be felt. Now Brethren—you who are ministers of the gospel, bring this matter before your congregations the first Lord's day in November next. Speak out plainly upon the subject. Ask them if they are willing to see this christian enterprise crippled in its infancy—to see the liberality of one man taxed, so heavily, for what they should esteem it a privilege to contribute. A little timely effort will make every thing easy. The Lord has blessed us with plentiful crops. He has showered around us untold blessings, and as faithful stewards of his mercies and favors, it becomes us to push forward his kingdom—to give of our substance to promote his glory in the salvation of our fellow-men. New Orleans is a point where thousands after thousands of our friends and acquaintances resort, to say nothing of the vast multitudes who reside there. Was it not a burning shame that we should have been so tardy in erecting a suitable church there? Now it has been erected, we urge upon our brethren—ministers—members all, to come to the rescue. Send up immediate help, and God will amply reward you for it in a coming day.

Japan.
By way of San Francisco we have important news from Japan. While the representatives of France and England, have been engaged in negotiating, Russia has just concluded a treaty with the Japanese, the Governor of Simoda has issued a proclamation denying the right of Americans to reside in Japan, except in cases of shipwreck or distress, thus practically repudiating the treaty entered into with the United States, and relieving the rights of our citizens to the mere privilege of visiting the ports of the kingdom as harbors of refuge. It seems probable that our treaty has been so imperfectly framed, that a strict interpretation of it justifies the Japanese in the course they have taken. If this is the case, the work must be done over again, and thus instead of the first, we shall be the fourth nation to enter into commercial relations with Japan.

The Sabbath.
"Remember the Sabbath Day to keep it holy." My fellow-christian, are you doing all in your power, by precept and example, to promote the observance of the Sabbath, according to the Spirit of God's word?
What is the effect of your example and influence in this respect in your family? In your office or in your workshop? Do you encourage others by your example that you regard the law of God's word. Will you repeat the fourth commandment, and ponder upon it for one hour. And may God direct you to a more perfect undertaking, and a more implicit obedience of His holy Word, for his glory, and your own eternal good.—C. J. Jon.

Praising God by Steam.—A Boston paper has spoken: "The bellows of the great organ in Tremont Temple, Boston are worked by steam. So we Yankees are going to be relieved of the work of praising God. We have not even to turn a crank to grind out our praise, but invoke the aid of steam power."

COMMUNICATIONS.

Attention, Baptists!
A NEW SCHEME.

There is nothing, perhaps, which has occasioned more perplexity in our churches, than the subject of adequate provision for the support of pastors. Scheme after scheme has been invented for exciting and assisting the churches to liberality and promptness in this regard; and yet the same dilatoriness, irregularity and often utter delinquency prevail—a condition of things which not only is a flagrant injustice to the pastors, but cripples the usefulness and stains the fair reputation of many churches of Jesus Christ. While some of our brethren seem not to feel any personal obligation, others, with a commendable liberality of intention, *promise* enough, but are tardy, irregular and often defaulters in fulfillment. These defects are usually ascribed to the *avarice* of our people. I am, however, inclined to the opinion that they result more from the want of some efficient *method*, in our church contributions than from any other cause; and that the adoption of a judicious *system* would relieve our good brethren from the odious imputation of covetousness, and our ministers from the embarrassments of extreme poverty. Many valuable schemes of systematic contribution have, from time to time, been suggested; among which, that recommended by the Ministers and Deacons' meeting in Tuskegee, last April, and known as the *pro rata* system, meets my concurrence as a most *effective* plan, if unanimously adopted in a church. But as there will always be some who, over-jealous of their liberty, will imagine they detect in it a *savor* of taxation, it cannot be expected to meet with a cordial and universal reception.

The object of this communication is to propose to the churches, a *scheme*, which seems to me to possess many advantages over any hitherto submitted. And I sincerely hope that our brethren will not reject it, before seriously pondering the plan in all its parts, and carefully considering its claims to, at least, a *trial*. I will first present a full description of my system, and then show its superior advantages both to churches and pastors.

DESCRIPTION OF THE SCHEME.
Let some convenient day be appointed—say the first Sabbath in December—on which all the *active* members of the church, old and young, male and female, shall meet, for the purpose of arranging for the next year's contributions. Let the clerk have ready a list of all the white members, in alphabetical order. As each name is called, let the person answering, state the amount he (or she) is willing to contribute *WEEKLY*, during the year, for objects of interest to the church, including the pastor's salary. It might be desirable for delicacy, to have a separate list of the female members, and that the clerk should go around to them, without requiring a public response before the congregation. If any members are absent, make it the duty of the clerk to see them personally, and complete the list by the next meeting—say the last Sabbath in December—the object of which shall be to determine the pastor's salary, the residue being reserved for other objects. Let a small box, furnished with a horizontal slit or narrow opening in the side, be suspended at each door of the church, as the receptacle of contributions.—Each regular contributor should make it a matter of conscience to deposit his amount into the box, *every Sunday morning* as he enters the church. The box, or boxes, are to be in charge of the deacons, who are to compare the contributions with the list above mentioned, and to pay over to the pastor, on Monday, his proportion of the amount; reserving the remainder until the next business meeting, to be disposed of as the church shall direct. To prevent mistakes, and to distinguish regular deposits from incidental contributions on the part of persons, not members of the church or congregation, each constant contributor should enclose his amount in an envelope, with his name attached.

OPERATIONS OF THE SCHEME.
The plan being now understood, let us imagine its practical operation. We will imagine two well known churches: the one at Tuskegee and the Tuscaloosa church. Apply it first, to the church at Tuskegee, or at Marion, both being about equal in numerical and pecuniary strength. There are in each of these communications about 200 white members. Of these, there are certainly not less than *three*, who would contribute for church objects, \$1 25 weekly; as many as six, who would give \$1 00; six, paying 75 cents; ten, 50 cents; twenty, 25 cents; and the remainder, one hundred and fifty five, 10 cents. This would afford a weekly fund of \$39 75 cts., and an annual sum of \$2067 00. Of this, the pastor receives, say \$1500 annually, and about \$28 85 weekly; while the remainder, about \$10 90 weekly, or \$567 annually, goes to other objects as the church may decide.—This estimate, I am sure, is a low one; for I doubt not there are, in each of these churches, more persons who would willingly subscribe to the larger figures. If to the above, we add a small amount, say \$50, which would doubtless be "thrown in" by persons not connected with the church, the annual fund rises to \$2117. There is no question that upon this scheme, either of these churches might produce \$2500 more easily than \$1500 in the old way.

Let us apply the system to the Tuscaloosa church; and this may stand as the representative of others of the same ability. Here there are near one hundred white members. We will suppose there are
Three who will give \$1 25 w'kly, equalling \$3 75
Six, " 1 00 " 6 00
Eight, " 75 " 6 00
Ten, " 50 " 5 00
Fifteen, " 25 " 3 75
Fifty-six, " 10 " 5 60
Here is a weekly sum of \$30 10, and an amount at the end of the year of \$1560 20, it to this we add \$40 of contingent subscriptions, they have \$16 00; of which, if the pastor receive three-fourths viz: \$12 00 there will remain \$40 00 for general purposes. This church on this system, might easily raise \$18 00. The scheme may be applied to country churches which hold meetings only once a month, by a very obvious modification; viz: by monthly deposits of contributions.

ITS ADVANTAGES TO THE CHURCH.
1. It is Scriptural. Speaking of church collections, the Apostle Paul advises the Corinthian and Galatian churches as follows: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xiv. 2. Observe here is the weekly contribution enjoined, and our Christian Sabbath designated as the appropriate day. Notice also "every one" is required to share in this good work. Our scheme contemplates subscriptions from old and young, male and female.

2. It is purely voluntary. The most jealous vindicator of individual rights, can discover no savor of taxation or compulsion here. The question to each member is, "How much are you willing to contribute?" &c? Although I believe some of our brethren are unnecessarily sensitive in regard to infringements of their liberty, yet they cannot object, on this ground, to the measure before us.

3. It is convenient. We believe it to be the most convenient plan that could be adopted. We shall attempt to demonstrate this. Suppose a member has subscribed \$32 for the annual support of the pastor. We maintain that to pay this in weekly installments of one dollar may be effected with far less trouble and less violence to his feelings, than to transfer the entire sum from his pocket at once. True it is, that no Christian ought to be reluctant to pay any amount of just indebtedness, and especially to the maintenance of a preached Gospel. But it is nevertheless a fact, that men are more willing and cheerful in parting with small than with large sums of money. Let any one, who is a habitual user of tobacco, think of the comparative convenience of paying his \$1 a week for chewing and smoking, as he has occasion to use it, and of parting with \$40 or \$50 at once, at the beginning or end of the year; and I am sure that while he would regard the former as a trifling expense, even for a more luxury, he would consider the \$40 an enormous outlay. And shall the disciple of Christ think it harder and less convenient to pay the small sum of 25 cts., or 50 cts., or \$1 a week, for the bread of eternal life, than for so useless an article as tobacco? Few men in our country who can subscribe anything, are so reduced or straitened in purse, but have always a little cash on hand, which may, without the slightest trouble, be deposited in the church box. And if at any time his purse should be empty, it is always an easy matter to find some good friend, who would cheerfully assist him in a matter of 10 cents to one or two dollars. But it is not always that even men of means can, at the very time required, obtain the amount of their annual subscriptions. The time usually fixed for this purpose is the close of the year, when other debts are pressing upon them, and they need all the money they can get. And while they fail to "pay up," the pastor is perhaps suffering from some necessary article, or is under the mortifying necessity of evading the demands of a remorseless creditor.

But some may object, that it is annoying and troublesome to be compelled, on every Sabbath, to dole out the little tit-bit proportion which constitutes the weekly due; that it is more convenient and agreeable to pay in advance the entire annual subscription. Now this objection is more specious than solid. The inconvenience and annoyance referred to are owing to a want of system of habitual methodical management; that state of things which, if persisted in, will always keep our ministers crippled and hampered with debt or want, will drive some into secular pursuits from sheer necessity, and will deter many from ever entering the ministry; who perhaps might adorn and build up the church. Let the habit be once acquired, and to carry out the scheme will be natural and easy. The same objection lies against every division of labor or distribution of duties. Those people whose custom it is to eat but one meal in the day, would, no doubt, think it very troublesome to quit their pursuits and attend to their meals three times every day. But who among us who have formed the habit—which experience and reason have decided to be important—ever complain of the trouble of eating breakfast, dinner and supper every day? The difficulty lies in the habit. Now here is a habit which we shall prove to be most desirable, and which may easily be acquired. If every member of a church would perseveringly prosecute it, for one year, I have no doubt, he would find it no less convenient than attending his triple meal, and far more desirable than the present custom of paying but once. This objection will be most likely to originate with men of large means. To them we would say, this plan is designed for the benefit of the whole church and it is desirable that it should operate equally on all. And it is to be hoped that there is enough cordial liberality of feeling among our wealthy brethren to influence them to submit to the seeming annoyance, that the general good may be accomplished.

This plan is more convenient for the church as a body. It saves the vexation and anxiety to which committees are subjected, who are appointed near the close of the year to "hunt up" the members and to secure the payment of subscriptions. How often is it that this vexatious task falls upon the committee, after all, return with one-third of the amount pledged, missing; which deficiency must be supplied by an assessment of a tax upon the church, or by the kindly "never mind it" of the pastor, who, perhaps, for the want of that lacking one-third, must retrench still further, his already attenuated expenses.

4. This method preserves the honor and happiness of the church, by acquitting them promptly of every pecuniary obligation. Since all payment is made in advance, and every convenience may be provided for with cash, they do not suffer the burden and odium of indebtedness either to their pastor or other creditors. Thus the church is at ease, from the consciousness of duty performed and obligations dis-charged.

5. The obligation of every individual member to assist in the support of the pastor, begets a universal interest in the church. The youth of the congregation—the boys and girls—are thus enlisted in their hearts, and become in consequence more zealous and active. In this, as well as other matters of church duty, be impressed upon the young communicants, and it will "grow with their growth and strengthen with their strength," and they will grow up to be "bright and shining lights," active co-laborers with Christ in advancing his kingdom.

6. The same obligation cultivates, in children, benevolent affections. We all know, from observation and experience, that the more we give the more our hearts become enlarged and consequently the more we desire to give. Let

the icy crust of avarice be once broken, and you have then a perpetual entrance to the heart and purse of the man, who may have once seemed utterly impenetrable. The stream of charity which at first issued slow and attenuated, has melted away the crust and the longer it flows the larger and bolder it becomes, until his heart once frozen, is now warmed and glowing with love. Let parents early induce in their children the habit of giving themselves, and the next generation will usher in a new era of benevolence. These children will grow up to be earnest, zealous, liberal men and women; the cause of missions will receive a new impulse; while by becoming so early enlisted in benevolence, many will be led to consecrate themselves to the work, and thus a large increase of laborers will be secured for the harvest of the Lord.

ITS ADVANTAGES TO THE PASTOR.
The most striking and immediate benefits of this system accrue to the Pastor. Here, in the Tuskegee and Marion churches, we see the little purse of twenty-eight or thirty dollars may be placed into the Pastor's hands, every Monday morning; with which he may provide every needful comfort for his family. The cares of the world—those perplexing yet necessary questions, "what shall I eat?" or "where-withal shall I be clothed?" need never agonize his breast; for with his ready cash, he may procure the supply of all his wants, without a scruple or a care, and give himself wholly to the Word.

He need never turn away the benevolent agent, nor may his poor way-faring brother leave his door unwelcomed or unfilled. He may always have in reserve a few extra dollars to increase his library—that treasury from which he may draw riches more precious than gold, and minister the "things new and old" of a "scribe which is instructed unto the kingdom of heaven."

In addition to all this he is never mortified by the institution of a suit at law, to recover a debt, for he is, by the attentive liberality of his church, enabled to obey the Apostolic injunction, "Owe no man anything." Oh, it is a burning shame that there have been churches who suffered their pastors who wasted their energies and spent their health and lives for the good of those churches, to struggle with poverty and debt and to endure the mortification of being arraigned at the public tribunals, to suffer that reproach, which should be laid upon their charges.

But more than this. The pastor by paying cash for every purchase—as by this system he is enabled to do—may procure his articles at a lower rate than otherwise. Any tradesman can afford, and almost any will consent to make sales at 10 per cent. discount, to cash purchasers.—This to the buyer is a gain of 10 per cent.—Thus the Tuskegee or Marion church, by paying their pastor \$1500 in weekly installments, increase his salary actually to \$1650.

These considerations, brethren, appear to my mind weighty and conclusive. If a single church can be induced to make the experiment, with boldness and resolution to carry out the scheme, I have no doubt that it would never be superseded by any hitherto tried. And if this communication shall have any effect to stimulate the churches to greater exertions on this important subject, the writer will be gratified, and the editor, I know, will not regret the large space yielded to it in his excellent paper. A. J. B.

Facts Respecting the New Orleans Baptist Church.

At the late meeting of the Southern Baptist Convention, a resolution was passed respecting the collection of funds in aid of the N. O. "Coliseum Place Baptist Church." The purpose of that resolution will be seen by referring to another article in the paper, in which this plea appears. It is hoped that every pastor, and every Baptist, within the bounds of the convention who feels an interest in the Baptist cause in New Orleans, will do all he can towards assisting in object proposed.

The lately published Minutes of the Convention contain some facts concerning the Baptist Church movement in New Orleans, to which we would invite attention. We cannot but think that all of our denomination who fully understand the case, will be willing to lend a helping hand in this important enterprise.

Briefly, the facts respecting the "Coliseum Place Baptist Church" are these:
Mr. C. Paulding died in 1851, leaving property which sold for \$21,000, to the Baptist, for a Church edifice. The executors bought a lot for \$5,500. This left some \$15,500, for the proposed Building. But a convention of brethren assembled in our city early in 1853, at the suggestion of certain Baptists State Conventions, came to the conclusion that an edifice costing some \$35,000 or \$40,000, was demanded in New Orleans. The executors of Mr. Paulding were willing to add their funds to any amount that should be contributed, that a suitable edifice might be raised. They were even willing to entrust the money which was in their hands to the Trustees appointed, at Baltimore, in 1853, by the Southern Baptist Convention; and to let them erect just such a Building as the denomination wanted but they required a *personal city guarantee* that the edifice, when planned and commenced, should be carried to completion by the Spring of 1855.

Relying on the promises of the denomination and on the assurances of brethren, in whose judgment we confided, that the Baptists of the South would be sure to raise their share of the money in time, Mr. James H. Low, of this city, became *personally responsible* for the completion of the Building within the specified period. The house was begun in March 1854, and carried on to completion by May 1855, except part of the tower and spire, which has since been held in the main Audience Rooms.

The executors pleased at the promptness of the work have transferred the property to the church (the same who were appointed in Baltimore, 1853); and now, to use the language of the late Convention Report, "the whole property is as secure to the Baptists forever, as the laws of Louisiana can make it, or as any Baptists Church property in the Union."

1. The whole of the Paulding Legacy (after paying for the lot).....\$15,500.00
2. Subscriptions from New Orleans. 7741.21
do from New York and Philadelphia.....434.00
do from the Country. 3005.12 11178.33
3. Obligations incurred, and in good part paid for the denomination, by Jas. H. Low.....1490.93
Total.....\$41057.51

It appears from this statement that Mr. Low relying on the promised co-operation of the Baptists of the South, has assumed in their behalf, and in good part paid, some \$15,000. It is this amount, the greater part of which we hope too see raised forthwith by the friends of our enterprise out of the city, for this we appeal.—A unmitigated effort will secure it at once. In the words of the Report, already quoted from, (see Convention Minutes p. 60.) "Self-interest, the interest of our denomination, requires us to raise it at once. Justice, justice to the noble young brother, him who has assumed *alone* the pecuniary responsibility of this noble undertaking, demands that we (the Baptists of the South) raise the funds forthwith, and pay them down."

To ensure the highest success to our interests in New Orleans, this edifice must be kept free from debt. Not the prosperity of the "Coliseum Place Church" alone is interested in this matter, but the prosperity of the long languishing cause of the Baptist in the "Greatest City." In view of these and other facts, we feel that we may use with emphasis the words which we lamented H. Uron employed many years ago. "The honor and interest of our denomination, the welfare of the sons and daughters of the West, the salvation of a multitude of souls, all demand that this work should go forward; and the blessings of thousands, in time and Eternity, will rest on those who, from love to God and Souls, lend their aid to the enterprise."

JOHN JUDEN, Pastor.
EDWARD C. PAYNE, Officers.
CALVIN TAYLOR
ALEX. DUNCAN
NEW ORLEANS, OCT. 11 '55.

Revival.
SHERBURN, Vt., Oct. 2, 1855.
Mr. Editor.—Believing that revival intelligence is always interesting news to God's people, I propose giving you an indefinite account of one I have witnessed recently:

A meeting of days was begun with Summer Grove Baptist Church, Caldo Parish, La., on Friday before the second Sabbath in August, which lasted eleven days. Notwithstanding the weather was intensely hot and disagreeable, the congregations in attendance, were large and attentive, and considerable interest manifested from the beginning, which increased daily. Sinners were awakened to a sense of their situation, and at every opportunity would crowd to the mourner's seat by scores. During this meeting, forty-two were added to the church. On the last day of the meeting, Elder Jesse Lee baptized thirty-two willing converts, leaving several standing over. During this meeting, the church had the labors of Elders A. J. Rutherford and Lee, and a part of the time Elder Irving, also the Rev. J. M. Waskom, of the Methodist E. Church, labored five days faithfully, and I trust his labors were blessed. At the time the meeting closed there was between fifty and a hundred mourners. So great was the interest that the church appointed another meeting to commence on Friday before the second Sabbath in Sept. At the appointed time and place, a large congregation was collected and from the commencement of the meeting, the Lord appeared to be in our midst. Never have I witnessed any thing like it—sinners were cast down on all sides—the church was greatly revived. Truly it was a pentecostal season indeed. This meeting lasted ten days, during which time there were sixty-seven additions to the church. Mostly by baptism; the ordinance of baptism was administered daily, the last four days of the meetings—We had the labors of Elders Rutherford and Lee the entire meeting, and a part of the time those of Elder Irving, and Rev. J. M. Waskom. Truly it was a happy time. During these meetings there were one hundred and nine additions to the church, ninety of whom have followed their Lord and Saviour in baptism, with some eight or ten standing over; the remainder were added by letter, and restoration. Of the one hundred and nine, there was but nine blacks, when the meeting closed there was many enquiring the way of the Lord, but it was thought best to bring the meeting to a close. Truly it is good to wait upon the Lord.

There has been a revival spirit manifested throughout the Grand Cave Association, and indeed in many other portions of our country, to an extent never witnessed before. Shall we not have the prayers of Christians every where for the conversion of sinners, is the prayer of
Yours truly and fraternally,
JAS. W. SMITH.

Acknowledgement of a Favor.

At a regular Conference meeting of the Baptist Church at Tallahassee, the following preamble and resolutions were unanimously adopted.
Whereas, our beloved brother Wm. Maxey of Montgomery and Mr. Z. A. Phillips, of this place, have presented a beautiful and most excellent set of Chandeliers to this church, be it
Resolved, 1st. That we heartily return our most grateful and heartfelt thanks to those gentlemen for their great liberality and kind feeling towards us.

Resolved, 2. That a copy of these proceedings be sent to each of the Donors and likewise spread upon our church book.
Resolved, 3. That a copy be forwarded to the South Western Baptist for publication.
Z. G. HENDERSON, Mod'r.
H. LEWIS, Ch. Clk.

TALLAHASSEE, Sept. 13th 1855.
Rev. J. D. Williams is appointed the agent of the Foreign Mission Board of the Southern Baptist Convention, for the State of Alabama, and as such is hereby commended to the confidence, affection and liberality of our brethren and friends. A. M. POINDEXTER, Co Sec'y
RICHMOND, Oct. 55 F. M. B. S. B. C.

Progress.—At the monthly missionary meeting in the Tract House, Mr. Wood, the Secretary, stated that there are now at least ten millions of Chinese brought within the influence of the missionaries stationed there; and a great and good work is going on. He also stated, that more copies of the Scriptures, and other publications, went forth among the Mohammedans last year, than during all the previous years of their existence—that is to say, more knowledge of divine truth has thus been communicated to Mohammedans during the last year, than since they became a people. He mentioned this as an illustration of the workings of the Divine Spirit in that country. The secretary stated that the Sandwich Island mission has given place to the Hawaiian Evangelical Association. This body held its first annual meeting at Honolulu, on the 21st of May. Nearly all the missionaries were present; as were also the two seamen's preachers, with the pastor of the Second Foreign Church of Honolulu.

Author's Home Magazine for October. Always entertaining and instructive. Price \$2. 5 copies \$5; Address T. S. Author, Philadelphia.

RELIGIOUS SELECTIONS.

Extract of a Letter from Bro. G. Ocken, Germany.

HAMBERG, Aug. 1, 1855.
My Dear Bro. Henderson.—Your favor of the 31st May, and 25th June, were duly received, and their contents highly appreciated. The assurance of your continued interest in our mission, your generous contribution in this time of great want and the promise of future aid, have not a little encouraged and comforted my heart.

I have but just returned from a visit to London, where I attended a meeting of influential Christians, of various denominations, convened at the house of our excellent and truly noble brother, Sir S. Marten Peto, Bart. The object of the meeting was to take into consideration the mission of the German people in Germany. Though no plan was decided on the moment, I doubt not that such measures will be taken, as under God, will lead to some amelioration of the barbarous conditions in the German States against our brethren.

We witnessed here, three weeks ago, a most affecting scene. Sixteen of our brethren and sisters, from Mecklenburg, with their children and friends, in all one hundred persons, had been expelled from their native land, being banished from their fatherland on account of their adherence to Christ's command, to be immersed in profession of faith, and for refusing to have their children sprinkled. For seven long years they stood their ground, subjecting themselves to every cruelty that the Government, at the instigation of the Lutheran clergy, could devise. But when at last our members were permitted to be married, neither by the Lutheran priests nor by our ministers, our brethren could remain any longer. With bleeding hearts and streaming eyes we parted, but in the sweet anticipation of that day when the ransom of the Lord shall be gathered to their Lord, to be assigned as more forever by sin, or Satan, or a wicked world.

Other brethren in Mecklenburg, however, are still zealously engaged in the spread of the gospel, in the midst of imprisonment, and the spoiling of their little earthly property. God crown these efforts, so that in a week or two we may be able to immerse several new converts.
But these trials would be borne with ease, the general efforts of our mission were interrupted by the reduction of \$300 at once, from the ordinary grant from the Board at Berlin. What we are thus honored in earning the United States, by sending them continually a number of faithful Christians who will prove a shame among the German population, the Churches in the United States are impoverishing, as they are holding a little aid.

We have been compelled to write to many of our most flourishing stations to give up their hire for the preaching of the Gospel. The letters received from brethren in consequence are enough to read one's heart.
Having received no encouragement from the Board at Berlin, and having advanced all I could command for the mission, I have now no alternative but to proceed, towards the end of September, in England with the view of securing a permanent Committee in London, in aid of a German Mission. I shall wait till that time hoping that some brethren will come forward to help them to relieve us from our present embarrassment. Should I be compelled to make the above application to the British Churches, I would be a lasting stain on the Churches in the United States. Surely, the brethren in the United States cannot have anything like a just estimate of the magnitude and importance of the work which we are now engaged in, and which God has shed so rich a blessing. I have done what I could, and our poor, very poor churches, have raised upwards of \$,000 since the funds of the Board, and we must now have the matter with Him, whose glory we are tempted to spread, and whose work we have sought. It will yet appear or not, and I trust we shall receive it from the British Churches. But then the connection between us and London has been weakened, and the cause here, which has been thus essentially identified with the American churches, and which has (hoping) say without vain glory been their glory, my assume a different aspect.

I have poured out my whole heart to you, my beloved brother, because I exercise more ordinary confidence in you. If I have said as much, put it to the account of my ardent attachment to the cause to which I am devoted.
J. G. OCKEN.

Rev. Basil Manly, D. D.

This well known and beloved minister, entered publicly on his duties as pastor of the West-wood-street Baptist Church, in this city, on Sabbath, the 14th inst. In the evening

THE FAMILY CIRCLE.

Rev. Matthew Wilks.

There was nothing for which he had a more cordial abhorrence, than an exhibition of dandyism in a young minister; and nothing of this kind ever came in contact with him without meeting with rebuke. On one occasion a young minister of a good deal of pretension and parade, went from the country to London, and carried Mr. Wilks a letter designed to procure for him an invitation to occupy Mr. Wilk's pulpit.

"Well, young man," said Matthew, with a nasal twang which is perfectly indelible, but which nobody who has once heard can ever forget, "well, young man, you want to preach in London, don't you?"

"I am going to pass a few weeks here, sir, and if it should suit Mr. Wilks' convenience I should be very happy, indeed, to give his people a sermon while I am here."

"Well," replied Matthew, "you can preach—you can preach; come along next Wednesday morning to the Tabernacle, and I will meet you there, and you can take my lecture for that morning."

The young man agreed to do so, and was on the ground at the appointed hour. Matthew met him at the door, disgusted as he had been before at his dandy airs, and addressed him thus:

"Go along into the pulpit, young man, and I will be below and look at you, and shall hear every word you say."

The young preacher darted through the aisle into the pulpit, in a manner that seemed better to befit a bull-ramp than a place of worship. He performed the introductory service with an air of unsufferable self-complacency, and in due time opened the Bible and read the text, which was the last verse of the first chapter of John, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." He had written his sermon, and committed it to memory, as he supposed, to a word; but unfortunately he had left his manuscript behind. When he had read his text, he found it impossible to remember the first sentence. He hesitated and hemmed, and began thus:

"You perceive, my brethren, you perceive—that the angels of God, are here represented, as ascending, and descending." He then set up a good stout cough, in the hope that his memory might get work in the meantime; but the cough was as unproductive as it was artificial, and he could do nothing but go right over again with the absurd sentence with which he had started. He coughed again and again, but his memory was in too profound a slumber to be awakened by it. After three or four minutes, during which he was a spectacle to the congregation, and especially to Matthew, who was all the time watching and listening according to his promise, he shut the Bible in perfect consternation, and abruptly closed the service. Of course he came out of the pulpit with a very different air from that with which he entered it. But the worst was to come, he had to meet Matthew, and hear his scathing comments.

"Well, well," said he, "young man you've preached, you've preached in London, haven't you? I've heard you; I've heard every word you've said, and I've only one comment to make, if you had ascended as you descended, then you might have descended as you ascended."

It is needless to say that the young man was by this time entirely cured of his ambition to preach for Mr. Wilks in the Tabernacle.

Another young minister of a similar character paid him a visit, and Matthew observed that he sported what he thought a very indecent number of watch seals. He eyed them for some time, as if scrutinizing the material of which they were made, and then said with a terribly sarcastic air:

"It seems to you've got a great many seals to your ministry, considering how young you are."

He was once preaching on some public occasion, when there were not less than fifty persons in the congregation taking notes of his sermon. At length he stopped suddenly for a minute, as the stenographers, having nothing to do, all looked up and were gazing at him with astonishment.

"Behold!" said he, "I have confounded the scribes. On one occasion, as he was on his way to a meeting of ministers, he got caught in a shower in the place Billingsgate, where there were a large number of women dealing in fish, who were using most profane and vulgar language. As he stopped under a shed, in the midst of them, he felt called upon to give at least his testimonial against their wickedness."

"Don't you think," said he, speaking with the greatest deliberation and solemnity, "don't you think I shall appear as a swift witness against you, in the day of judgement?"

"I presume so," said one of the women, "for the greatest rogue always turns States evidence."

Matthew when he got to the meeting, related the incident.

"And what did you say in reply, Mr. Wilks?" asked one of the ministers present.

"What could I?" was the characteristic reply.—*[Dr. Sprague.]*

Paternal Affection.

A little girl after witnessing the affection of a father towards his child observed, "O, I wish my father would love me as N's father does her." And why did he not? She was a lovely girl, and might therefore easily win the affection of a person who did not stand thus related to her; and much more of her own father. But did not the father love her? He doubtless did; yet his manner towards her was not affectionate but harsh and severe. Hence the inference of the child was natural, and in her artless simplicity she gave expression to her feelings in the presence of a friend who repeated it to the writer. How much is sometimes lost by a father in the government of a child (a mother is less liable to the fault) by the absence of that sweetness of manner which wins the affections. A stern forbidding demeanor may excite fear and awe and subdue the child by the force of authority, but the kind of subjection produced by this treatment far from being filial and the effects upon the child's temper cannot be otherwise than injurious. "Fathers, provoke not your children to anger, lest they be discouraged."—*Home and For. Record.*

RECEIPT FOR A HAPPY HOME.—Six things says Hamilton are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholder. It must be warmed by affection and lighted up by cheerfulness; and bringing in fresh salubrity day by day, while over all as protecting canopy and glory nothing will suffice except the blessing of God.

Virtue is so delightful, that men have found it their interests to cultivate manners which are in fact the appearance of certain virtues; and now we love the sign better than the thing signified, and preferred man without virtues, to virtues without manners.

"The rich man," says Bishop Hall, "hath many friends; although, in truth riches, have them and not the man. As the ass that carried the Egyptian goddess had many bowed knees, yet not to the best, but to the burden."

A CODE OF LAWS OR ORDINANCES FOR THE GOVERNMENT OF THE TOWN OF TUSKEGEE, ADOPTED AUGUST, 1855.

On all monies loaned at legal interest.
On all monies loaned at illegal interest.
On all monies loaned or not invested.
On each repeating or revolving pistol.
All other property, one half of one per cent on the value.

SEC. 2. All persons living within the corporate limits of Tuskegee, or who own real or personal property subjected to taxation according to the provisions of the preceding section of this ordinance, are annually required to furnish the Clerk of the Council with a list of his, her or their taxable property, embracing the current year from March to March and also take the following oath or affirmation, to wit: "I do solemnly swear or affirm, that the list I have rendered to the Clerk includes all the real and personal property which I have in my possession in my own right, or have under my control belonging to any person, subject to taxation, so help me God."

SEC. 3. If any person shall refuse to deliver to the Clerk the list aforesaid on oath, the clerk shall make a list of his her or their taxable property according to his best information, and the same shall be doubly taxed, and the person so refusing shall be fined not more than dollars: *Provided*, The Clerk shall have visited the usual place of business or residence of such a person to give in his, her or their taxable property within forty-eight hours.

ORDINANCE XXVII.—TREASURER, HIS DUTIES.

SECTION 1. There shall be annually elected or appointed by the Intendant and Council of Tuskegee, a Treasurer, who, before he enters upon the discharge of his duties, shall take an oath, faithfully to perform the duties of said office, and enter into bond with sureties, in any sum agreed on by the Intendant and Council, approved by and payable to the Intendant and Council, conditioned to faithfully perform the duties of his office; and to account for and pay out by order of this body, all monies coming into his hands as treasurer.

SEC. 2. He shall receive and receipt for all monies belonging to the town, pay any order made in open Council, or upon the certificate of the Clerk, or any draft drawn by the Intendant and attested by the Clerk, and present the Council at the first regular meeting in each month, with his account, regularly drawn out, in which he shall charge himself with all monies received by him, and credit himself with all he has paid out for the town, with written vouchers to sustain the credits asked, which account, after approval by the Council, shall be signed by the Intendant and recorded by the Clerk.

SEC. 3. The Treasurer shall annually receive such salary as the Council may agree on at the time of his election or appointment.

ORDINANCE XXIX.—VEHICLES KEPT FOR HIRE.

SECTION 1. No person or persons shall run a hack, cab, omnibus, wagon, buggy, or vehicle of any kind for hire or pay, either for the transportation of persons or goods, within the limits of the town of Tuskegee, except vehicles kept for hire in livery stables, without first obtaining a license from the Clerk of the Council, for which shall be paid as follows:

For each one horse vehicle. \$2 50
For each two horse vehicle. 5 00
For each four horse vehicle. 7 50
For each six horse vehicle. 10 00

And any person violating the provisions of this ordinance shall, on conviction before the Intendant and Council, be fined in double the amount of the license.

ORDINANCE XXX.—VOTING.

SECTION 1. If any person shall vote illegally according to the provisions of the charter or the laws of this State or shall vote not having paid his town tax for Intendant or Councilmen of Tuskegee, he shall, on conviction thereof before the Intendant and Council, be fined in the sum of twenty dollars, and for failure to pay said fine, shall be imprisoned not more than forty-eight hours.

ORDINANCE XXXI.—WITNESSES.

SECTION 1. Any person who shall, by order of the Intendant or any one of the council, be summoned to appear before the Intendant and Council, either by the Clerk or Marshal, and shall either neglect or refuse to attend in obedience to said summons, shall be fined in the sum of ten dollars, and may be forthwith attached: *Provided*, a legal excuse for having failed to attend shall be taken.

SEC. 2. If any person appearing before the Intendant and Council as a witness shall refuse to testify in any cause, such person shall be fined ten dollars, and for failure to pay said fine shall be committed to prison for six hours.

HINT TO DANCING PARENTS.—It is commonly reported that there are members of Christian churches, and even of Baptist Churches, who dance in parties of their associates, and teach or encourage their children to do the same. On one of these household a pastor not very long since called, and met the mother of the family and one of the daughters at home. They were both members of the church, and in the course of the conversation the mother complained of her daughter's too great love of amusements, especially dancing and appealed to the pastor as to the inconsistency of her conduct. The daughter admitted the charge, and thought that perhaps she carried dancing a little too far, "but," added she, "Mother, who first encouraged me to learn dancing, and took me to the first ball I ever attended?" The old lady was silent, for conscience did its office, and she has felt that "the way of transgressors is hard."—*Watch & Reflect.*

STOPPING NEWSPAPERS.—A certain man hit his toe against a pebble and fell head long to the ground. He was vexed, and under the influence of anger and self-sufficiency, he kicked mother earth right saucily. With imperturbable gravity he looked to see the earth itself dissolve, and come to naught. But the earth remained and only his poor foot was injured in the encounter. This is the way of man. An article in a newspaper touches him in a weak spot, and straightway he sends to stop his paper. With great self-complacency he looks to see the crash, when the object of his spleen shall cease to be. Poor fool, he has only hit his own toe against a world that does not perceptibly feel the shock, and injures to an extent none but himself.

Choose the plan of the best conduct, and thy ways will be rendered more agreeable to thyself and mankind in general.

Tuskegee (Classical and Scientific) INSTITUTE.

This eighth annual session of this institution will be commenced on the first Tuesday in September next. It will be divided into two terms of twenty weeks each. The Autumn Term, commencing at the opening of the session, will close on the 10th day of February. The Spring Term will commence on the 13th day of February, and close on the 27th day of June. There will be a vacation from the 15th of December to the 7th of January, inclusive.

Rates of Tuition Per Term.

For Spelling, Reading, Writing, Primary Arithmetic, Modern Geography, and The Natural History of Birds and Quadrupeds. \$15
The foregoing, with English Grammar, Civil History, and Rhetoric. 20
The Latin and Greek Languages, with any of the English branches in the Preparatory, or in the ordinary College course. 25
Tuition fees payable in advance. No deduction or refunding will be made for absence; nor in cases of expulsion, suspension, or dismissal.

Course of Study.

While this institution does not claim, or even aspire to the rank of a College, the course of study is extensive, adapted to the condition, and adequate to the wants of those young men, who wish to acquire a somewhat liberal education, and who do not contemplate taking the regular College course. It is, at the same time, designed to afford the highest advantages to those who are preparing to enter any of the College classes. It is progressive and systematic, but not stereotyped, to be passed over by every pupil in a fixed period at given number of studies, irrespective of capacity, scholarship, and mental habits; but that prescribed for each individual will be regulated according to his age, mental capabilities, and accomplishments. The mind is not treated as a mere receptacle; but as a thing of life, growth, and action: the prime object is to develop its energies; to mould and guide its various and complex emotions; to bring into exercise and to put to use the faculties, and to present in full and just proportions an *educated* practical man, and not a "graduated idiot" or "learned automaton." The pupil is taught to think, to reason, to investigate. He not only learns to comprehend what is said, but to examine the substratum and understand the reason of the proposition.

In the study of the Latin and Greek languages, pupils are exercised in translating, both orally and in writing, the various parts of their vocabulary, and vice versa, until by repeated and frequent application, every principle becomes easy, and every word is rendered familiar. By this and a careful study of the idioms of the languages, they become conversant with the elegant and accurate, but *not* *trivial*.

From the great variety of text-books which the country has been flooded, such only have been selected as are conceived to be best adapted to a philosophical and judicious course of instruction. The recitation and exercises in every department are interspersed with such familiar lectures and illustrations as tend to awaken thought and invest the subject with greater interest.

Though we cannot boast of a rich Mineral Cabinet, an extensive Laboratory, yet the institution is supplied with sufficient apparatus, for illustration and demonstration in the important principles of the sciences; and such additions will be made from time to time, as may be deemed useful and necessary.

Respecting our *GENERAL REGULATIONS*, rules of conduct, and discipline, we deem it sufficient to say that every pupil will be required to do right, or suffer such penalty as the teachers may think expedient. The decided co-operation of parents and guardians will be expected: a *parent* if it will be sufficient reason for dismissing a pupil at any time. Communications from parents or guardians respecting the duty or deportment of pupils, must be made in person or in writing.

Our *GOVERNMENT* is a *liberal* one, but has been engaged as instructor in the Latin and Greek languages, in place of Mr. GEORGE W. THOMAS, who has accepted a Professorship in the East Alabama Female College.

The *BOARDING DEPARTMENT* is under the control of Mrs. ALICE A. THOMAS, and has been engaged as instructor in the Latin and Greek languages, in place of Mr. GEORGE W. THOMAS, who has accepted a Professorship in the East Alabama Female College.

It is hoped that those who enter the school will do so on the first day of the session. It is highly important to every pupil that he be present at the organization of the school, and punctual in his attendance afterwards. Absence from roll call, or recitation will be carefully noted, and the delinquent held to account. It is expected that pupils from a distance will not visit their friends during the term. But if parents think it expedient for them to do so, they will be expected to make known their wishes to the Principal.

For further particulars inquire of the subscriber. *Principal and Proprietor.*

Tuskegee, Ala., July 19, 1855-3m

LAND FOR SALE.

OFFER 200 acres of Oak and Hickory land in a sale, 50 acres of which is in cultivation, a log-cabin, 50 house and other necessary out buildings, spring and well water both convenient, and peach orchard on the place. It lies in four lots of Wetumpka and in twelve miles of Montgomery. It is quite a pleasant and healthy location. It can be bought low between this and the next of December. For further information address me at Montgomery, or call and see me at Judge B. S. Bibb's Plantation 64 miles from Montgomery.

J. W. WAYNE.

THE CHRISTIAN REVIEW.

THIS valuable Quarterly of the Baptist Denomination, in the United States, is published by JAMES J. WOOLSEY, 115, Nassau St., New York. The work is admirably fitted to be able and judiciously conducted. It holds a high rank among the best Reviews of the age, and is now generally appreciated by the more intelligent portions of the Denomination to whose interests and rising prosperity it is devoted.

The Review is the leading exponent of the doctrines, polity and ordinances of the Baptist Churches of the United States, and in literary and critical ability is well worthy the high position it occupies. Baptists in all parts of our country from a single one to a full set, feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

Tuskegee Ala. July 26 1854.

DR. PURYEAR & SIMMONS.

Office above stairs over the Post-office. *DR. PURYEAR & SIMMONS*, 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 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.

NOTICE.

Assignment of all their effects, debts, dues, notes, bills, bonds and demands having been made to me by Messrs. John Stratford and Richard Stratford for certain purposes therein specified; all those indebted to the late firm of J. & R. Stratford are requested to call at my office and settle as early as possible.

THOS. S. HOWARD, Assignee.

Tuskegee, Ala., June 7th, 1855. n5tf

NOTICE.

HAVING sold my interest in the books and accounts of the late firm of Hodnett & Howard, to H. A. Howard, those indebted to said firm will make settlement with him, and he will pay the debts of the firm.

W. F. HODNETT.

N. B.—All persons indebted to the late firm of Hodnett & Howard, will please call on T. S. Howard, Esq., and settle their accounts by cash or note, by the first day of August next, or they may expect to find them in the hands of an officer.

July 5th, 1855-tf H. A. HOWARD.

BUSINESS CARDS.

FOWLER & GARY,
DEALERS IN
Drugs, Medicines, Chemicals, Paints,
Oils, Glass, Brushes, Perfumery, Fancy
Articles, &c., &c.
TUSKEGEE, ALABAMA.
July 5, 1855.

WILLIAM DOUGHERTY, JR.,
COUNSELLOR AND ATTORNEY AT LAW,
AND SOLICITOR IN CHANCERY.
Will practice in the Ninth Judicial Circuit, and in the District of the Eighth.
Office over Porter's Store.

ELMORE, YANCEY & NICKOLLS.
Attorneys at Law, and Solicitors in Chancery
Tuskegee, Alabama.
Office at Clifton & Ligon's old stand, under Templeance Hall.

JOHN A. NICKOLLS,
Tuskegee.
JOHN A. ELMORE,
Montgomery.
sept-6-18-ly

BEISER & 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. BEISER, 1 R. L. MAYS,
Montgomery, Ala. Tuskegee, Ala.
ROBERT L. MAYS being general Administrator for the County of Macon, will attend to the settling up of Estates.

March 1, 1855. n41-ly

JOEL ELAM, P. A. STAMPS, W. F. ROBERTS.
ELAM, STAMPS & ROBERTS.
TALLADEGA 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, is prepared with lots for drovers of every description. Corn, Fodder, Oats and Hay on hand. He is also engaged at the Livery Stables of P. A. STAMPS & CO., a lot for sampling and exhibition free of charge.

Feb. 1, 1855. n38tf

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

JOHN T. MORGAN, JAMES S. MARTIN,
THOMAS G. CHILTON, Talladega, Ala.
Selma, Ala. n41, 42.

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.

JOHN J. RIDGWAY, JOHN W. KING, B. A. SORSEBY.

ALABAMA WARE HOUSE.

RIDGWAY, KING & SORSEBY.

Ware-House & Commission Merchants,
Columbus, Georgia.

Particular attention to storage and selling of cotton.

aug-23-18-6m

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

Will practice in the Courts of Macon County, 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. 20, 1854.

HENDERSON & MCGEE.

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

January 25, 1855.

W. F. HODNETT, M. D., B. 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. Holding the most prompt and faithful at hand 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 Fowler's Hotel.

Tuskegee, March 29, 1855. -n45-ly.

MARBLE! MARBLE! MARBLE!

I will attend at Tuskegee during the full term of the Circuit Court, and be happy to supply all persons wishing, to purchase Monuments, Box-tombs, Slabs, Head-stones of the finest and whitest marble at low prices.

sept-13-19-1m

JESSE ASHCRAFT.

(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 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.

EL. L. WATKINS,

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 Mrs. Johnson.

Tuskegee Dec. 4 1854. tf.

PORTER, ISBELL & CO.

RESPECTFULLY invite attention to their stock of

SPRING & SUMMER GOODS,

which in ALL RESPECTS AFFECTING THE INTERESTS OF PATRONS, will be found decidedly more than ordinarily attractive.

April 12,—tf.

HOUSE AND SIGN PAINTING,

GUILDING, GLAZING AND PAPER-HANGING.

The undersigned having formed a connection in the above business, solicit a part of the public patronage. Having plenty of help, they can promptly execute all orders entrusted to their care, in the best style, and at the most reasonable terms. They especially solicit country orders, to which they will give the best attention.

March 1, 1855. n41-ly

GEORGE E. COLLINS,

STATES LEWIS.

July 15-19-10-ly

SAWYER, ANDERSON & ROBERTS.

DENTISTS.

And Manufacturers of Incomparable 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 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 by any Dentist north or south.

WILSON SAWYER,
TUSKEGEE, ALA.

ANDERSON & ROBERTS,
TALLADEGA, GA.

(11 Dec. 1)

February 8, 1855.

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. BLEDSOE

MISS A. M. SHATTECK.