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ELDER SAMUEL HENDERSON, EDITOR.

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50 NO. IN A VOL.

ORIGINAL.

Miracles.

No. 1.

Miracles are the external evidences upon which the christian world rests its Divine authority of the Scriptures. These are the evidences given by Moses, Aaron and Joshua, in confirmation of the law they promulgated and the truth they taught, and in attestation of their divine authority. If it can be established that they did not perform miracles, and that the circumstances they relate as such never did occur, or were due to natural causes, then the basis of christianity will fall, and the foundation of christianity will fall. It is, therefore, a question of most momentous consequences. Were miracles ever performed in confirmation of the Scriptures?

It is the duty of every christian to examine this point thoroughly. We should know that the Scriptures are from God. That they are not a cunningly devised fable. An imposture palmed off upon a credulous and superstitious world. We should satisfy ourselves by a thorough examination of all the evidences, external and internal, to which our talents, opportunities and circumstances permit us to have access.

On one occasion the Jews asked our Lord "by what authority dost thou these things?" and on another, "what sign shewest thou unto us?" They were not willing to believe unless he could establish the divinity of his mission by supernatural evidences. This kind of evidence Christ gave them on numerous occasions, and the facts are recorded that the same may convince us and lead us from error and darkness to light and truth.

The first question in this discussion is, what is a miracle? Many answers have been given by learned theologians to this important inquiry. It is necessary to have a clear definition before we proceed in the argument.

A miracle is not a wonder, neither is it a prodigy. Wonder, says Crabbie, is the indefinite in its significance or application, but it is still the least elevated sentiment of all; it amounts to little more than a pausing of the mind, a suspension of the thinking faculty, an incapacity to fix on a definite point in an object that rouses our curiosity; it is that state which we call "awe" as those who are ignorant; they wonder at every thing because they know nothing. Wonders are agreeable to the laws of nature.

A prodigy is something extraordinary, extraordinary or imaginary. Something out of the regular course of nature, though not a suspension of her laws. A miracle is something supernatural, an event contrary to the established constitution and course of things. In a theological sense, a miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension, or controlment of, or a deviation from, the known laws of nature, wrought either by the immediate act, or by the concurrence or by the permission of God for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.

As we are not arguing with Atheists, we shall take as granted, that God is all-powerful, omnipotent, and that to perform a miracle is possible with him. The question is, has he performed a miracle, or is he to perform one? We have handed down to us in the Bible, a book purporting to be the revelation of God's will to man; the relation of many miracles claimed to have been performed by holy and devout men, and by Christ himself who is called the Son of God. Many who lived in the day in which these miracles were performed, testify them, though they were enemies to the doctrine they were intended to confirm. But Mr. Hume says that, "no human testimony can, in any case, render them (miracles) credible." This is his argument. Experience is the ground of the credit we give to human testimony; but this experience is by no means constant, for we often find men to be prevaricate and deceive. On the other hand, it is experience in like manner, which assures us of those laws of nature, in the violation of which the notion of a miracle consists; but this experience is constant and uniform. A miracle is an event which, from its nature, is inconsistent with our experience; but the falsehood of testimony is not inconsistent with experience that miracles should be true, but not contrary to experience that testimony should be false; and, therefore, no human testimony can, in any case, render them credible. We will briefly consider this objection in our next.

Society Hill, Nov. 8. G. T. W.

MELANCTHON'S THOUGHT.—When Melancthon was first converted, he thought it impossible for his hearers to withstand the evidence of the truth in the ministry of the gospel. But after preaching a while, he complained that "Adam was too hard for young Melancthon."

SELECTIONS.

The Greek Church in Russia.

It is very well known to our readers, that the ostensible cause of the present war in the East, arose out of an attempt made by the Czar Nicholas to extort from the Sultan authority to exercise a species of protectorate over the Greek Christians in Turkey. As the war since then, among the Russians, has assumed the character of a crusade, and as a professed zeal for the advancement of religious liberty, among those of his own creed, was the avowed motive which actuated the Czar in declaring hostilities against Turkey and her allies, we propose to examine, briefly, the condition of the Greek Church in Russia, in order that we may arrive at a just estimate of the value of such an extraordinary extension of the Imperial prerogative over three millions of human beings, subjects of another ruler.

The better to fully understand the position of Russia, with respect to the petty quarrels which are constantly occurring between the Greek and Latin Churches in Turkey, we would state, first of all, we have no evidence whatever that the Greek clergy, throughout the dominions of the Sultan, either condescend to interfere in their affairs, or desired, in any way, to be brought into closer connection with the Greek Church in Russia. On the contrary, it has been repeatedly stated that the Greek population of Turkey sympathize with the cause of the Sultan, and openly express their aversion to the proposed domination of the Czar.

But the question in which all Christian nations are most vitally concerned, is whether the claim set up by Russia, if admitted by Turkey and the Western Powers, would tend to advance the cause of the Christian religion in the East? Now the only way in which this problem can be solved, is to inquire of what materials the Greek Church in Russia is composed, and what power and ability it possesses for diffusing, throughout other nations, a knowledge of the true faith.

The ecclesiastical hierarchy of the Greek Church in Russia, is very similar in its component parts to that of the Latin Church elsewhere; the principal difference being, that the Czar is the supreme head of the one, and the Pope of the other.

The laws by which the clergy of the Russian Church are governed emanate from a holy synod, of which the Czar is hereditary president. This synod is composed of five councillors, upon all of whom is imposed an oath of obedience and fidelity to the Czar, the latter being represented in the Synod by one of his aides-de-camp, who originates all laws for the regulation of the Church, the duty of the councillors being rigidly restricted to the simple act of confirming them. The prelates, therefore, have no power whatever, the will of the Czar, as expressed through his representative in the Synod—a General of Cavalry—order in, and controlling everything. Even the presbyters of the church are signed by this military officer, clothed by authority of the Czar, with ecclesiastical powers.

The chief ecclesiastical tribunal of the Empire being thus constituted a mere machine to carry out the intentions of the government, it necessarily follows that the clergy are but servile instruments, used in their several degrees, for the same purpose. Having divested themselves of all dignity and independence of character, they have lost with these qualities the respect of the peasantry, who have learned to regard them, not in the revered light of spiritual teachers, but as a privileged class, intendant in their hands, gross in their manners, arbitrary to those beneath them, and servile to those above.

To enter the Russian Church it is not necessary to possess any certificate of capacity; it is not necessary to be educated, moral, or caste; or to have devoted years to special study. "Any individual can become a priest," as a first step towards learning his business, a Russian is appointed subdeacon, an office several degrees beneath that of a deacon, or sacristan, whose duties he fulfills. He acts as altar and lantern, for this is the distinguishing sign of the priesthood. He sweeps out the Church, lights the candles, takes care of the holy vessels, and chants mass in a loud tone. His advancement depends upon the volume of his voice, the more favorable that is, the greater chance he has of rising. But he can never rise to any higher grade than that of parish priest—the superior members of the hierarchy being chosen by the Czar from among the pupils of the monastic orders, who are much better educated, and equally docile. Throughout the Russian dominions the Bible is a prohibited book. Even the New Testament, which is extensively disseminated among the people, has been purposely mutilated in its text. The catechism prepared expressly for the use of schools and families, teaches the children to love the Czar before God; while their creed commences with "I believe in God, in Heaven, and in the Czar on earth." Such is in

brief, the present condition of the Greek Church in Russia. Reader, do you not see the life and writings of the apostle Paul? In him we trace the history of sensitive, poetic nature, born in a rough age, in a family of rude warlike brothers, to whom the mainly tenderness of his nature was only an argument of birth and derision. In such a soul the burden of feelings becomes too great to be borne alone. It has a thousand sensitive shakings, a thousand peevish sorrows, and who can understand them?

But the poet's heart found refuge in another heart; a soul of infinite tenderness opened itself to him as a refuge, and from that hour he was alone no more. Sweet as an unmelancholy dream was his life who saw, ever moving by his side, a form of eternal Love and Power.—One to whom the throbbings of his heart could utter themselves without words. Thence forward, amid the cares and contentions of a rude outworld, was there ever more an inward sanctuary: he broke forth sometimes in exclamations of joy in this sheltered security of the trusting soul: "Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the secret of thy presence from the pride of men;—thou shalt keep them secretly as in a pavilion from the strife of tongues."

Faith in God.

"I will cry unto God most high, unto God, that performeth all things for me."—Psalms 57: 2.

The Psalms of David are an anomaly in ancient literature. In no contemporary writer, in none preceding, is there any intercourse chronicled between the Divine and human spirit like that expressed in these. Other writings have a kind of aspiration to Deity; but they have no record of communion in return. But the Psalms are full of allusions which show intimate personal acquaintance, as the letters of a child to a parent. Witness, in this place, how David, in truth, speaks of God. As the merchant speaks of the banker who honors his drafts; as the ward speaks of the guardian who arranges his affairs, in a familiar matter of course way, so David in his trouble, speaks of God who performeth all things for him.

This is not a God yet to be tried, but a God who has helped him so often that the thought of him comes naturally as his breathing; the soul turns to him as instinctively as the infant lifts its hands in every emergency to the mother who "performeth all things for him."

All religion is grounded on man's helplessness. Every man is pushed into existence much like a stranger stranded on a desolate island. He enters a great, crushing system of unknown laws, moving with inflexible regularity and with the most total disregard of the individual suffering caused by their inflexibility. The future is hid by an impenetrable veil, and there are coming upon him daily and hourly, from this quarter or that, sources of alarm, distress, and anxiety, which force the most self-confident to stand in utter helplessness. The history of a man has been the history of one long struggle for help. Generation after generation, in their darkness and ignorance, are landed on these mortal shores to find their way amid the conflicting powers of nature as they are best able, and no sooner do they acquire a little insight and a little experience, than death hurries them out of sight.

Therefore the great underlying question of all religion is, does God care for us, will he help us? It was claimed by the Hebrews, as the peculiarity of their religion, that it gave the most entire and satisfactory answer to this question. Moses says: "For what nation is there that hath God so nigh unto them, as the Lord our God is, in all things that we call upon him for?"

The history of the earlier patriarchs is most touching and most consoling in the view which it presents of God tenderly guiding man, even as a nurse guides the tottering steps of an infant. How different are the recorded patriarchal prayers from the things that often pass for prayers in modern churches. The patriarchal prayers were in directness and simplicity of utterance, much like those which your little son addresses to you, as he sits on your knee by the flickering evening firelight. He turns to you as the one "that performeth all things for him," and just so did Abraham, Jacob, and David turn to God. To him you are unbounded in resources. It never enters his head to question either your ability or willingness to help him to any thing he desires. It has never entered his head to sort out his requests, and to ask only such things as he thinks of a suitably disguised and important nature, to be mentioned to a man of your worth and wisdom; but he thinks aloud to you, arming with equal zeal for the best of his life and the plaything that seems essential to his childish fancy.

Precisely like this was the Hebrew idea of prayer. I will not leave your orphans, said Jesus. I will come to you; and in all the old Hebrew revelations that same gracious utterance is heard. The most beautiful medium in

which has been embodied this idea of the simple walk of the truthful spirit with God, is the life and writings of the poet David.

In him we trace the history of sensitive, poetic nature, born in a rough age, in a family of rude warlike brothers, to whom the mainly tenderness of his nature was only an argument of birth and derision. In such a soul the burden of feelings becomes too great to be borne alone. It has a thousand sensitive shakings, a thousand peevish sorrows, and who can understand them?

But the poet's heart found refuge in another heart; a soul of infinite tenderness opened itself to him as a refuge, and from that hour he was alone no more. Sweet as an unmelancholy dream was his life who saw, ever moving by his side, a form of eternal Love and Power.—One to whom the throbbings of his heart could utter themselves without words. Thence forward, amid the cares and contentions of a rude outworld, was there ever more an inward sanctuary: he broke forth sometimes in exclamations of joy in this sheltered security of the trusting soul: "Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the secret of thy presence from the pride of men;—thou shalt keep them secretly as in a pavilion from the strife of tongues."

How different the experience of David from that of many well meaning Christians! What experience have they that can be expressed by the simple phrase, "God that performeth all things for me?" Fenced about by philosophy, they see in life's history only the movement of a great machine working by inevitable laws, with which God has no connection, except in distant perspective as first originator.

Why should I pray? Will God alter the laws of nature for me? And with this cold inquiry they smother the heart's yearnings for help, and walk all their days orphans in their Father's house. There is bread enough and to spare, but they perish with life-long hunger. All their days they go bowed with cares and anxieties, which wear their hearts out, simply because they will not ask their Father to help them. If a man would for one day initiate his little child, and pray to God as that little one does to him, he would make a discovery that might add years to his life. For what frets the soul away, what silvers the hair, wrinkles the cheek, dims the eye? One word speaks it. Care. The Holy word says, "Casting all your care on him, for he careth for you." Human reasoning says, "Casting your great cares on him." God is not a God who performeth all things for us, but only great things at long intervals. Ah! could we but know it, to God every thing is great that is of importance enough to cost us a tear, a sigh, a wakeful hour, an anxious thought.

Does not a wise father, watch over his son's kite, and skate, and top, as much as over his school bill and grammar? Does he not appreciate the influence on the forming character of all the anxieties they give him, and is God less wise? How much purer and wiser the course of worldly affairs, were God the intimate Counsellor in them—the Friend to whom the soul continually turns! Then only is life fully consecrated, when in all our family arrangements, our business, our pleasures, our friendships, our amusements, we consult our Father, and say, in little cares as in great, I will cry unto God most high: unto God that performeth all things for me.—And ponder.

Be Cheerful Christians. An old Scotch divine, in commenting on Psalm 111, "Serve the Lord with gladness," says: "Your serving him does not glorify him, unless it be with gladness. A Christian's looks glorify God. We glorify God by walking cheerfully. It is a glory to God, when the world sees that a Christian hath that within him that can make him cheerful in his worst times. He can, with the nightingale, sing with a thorn in his breast. The people of God have ground of cheerfulness. They are justified, and instated into adoption and this creates inward peace; it makes music within, whatever storms without. If we consider what Christ has done for us by his spirit, it is ground of great cheerfulness; and this cheerfulness glorifies God. It reflects upon a master, when a servant is always drooping and sad; sure he is kept at hand common; his master does not give him what is fitting. So when God's people hang their harps on the willows, sure they do not serve a good master, and repent of their choice; this reflects dishonor on God. As the gross sins of the wicked bring scandal on the Gospel, so do the uncheerful lives of the godly. Religion doth not take away our joy, but refines and clarifies it. It does not break our viol, but it tunes it and makes our music sweeter."

Tract Distribution.

Shortly after my conversion to God when in London, I commenced tract distribution every Lord's-day in the afternoon. I visited 20 or 30 families, several other members doing the same, in back lanes or alleys of that great metropolis. A tract was always left in exchange for one previously given; Sabbath-breakers invited to attend public worship, children brought to join prayer. A tract was deemed an introduction to my family, and God crowned these labors with considerable success.

In a few years I went to labor in the west of Ireland under the direction of the Baptist Irish Society. Ireland is geographically divided into four parts, and the one in which I was stationed contained nearly two millions of souls, the great majority being Roman Catholics. My mission was to the Roman Catholic population. I soon found, however, that they would not come to hear me preach, but as the commission says, "Go," I thought that if they would not come, I must obey the heavenly mandate. In my visits the thought soon struck my mind that small tracts, or handbills, would reach them where I could not, and when left behind me could speak when I was gone. I adapted myself to my field, visited in their families, ate at their tables, sat by their sides, slept in their cabins, took their children on my knee, opened my pocket testament, and read and prayed with them in this manner for 17 years. The priests would charge them not to allow me into their house, tear the tracts occasionally, sometimes burn a Bible, and often curse myself and others from the altar; but the people were brave, generous and kind. During those 17 years, I wrote 41 tracts and handbills, and by myself, the members of the churches, the schoolmasters and the scripture readers, they were circulated by hundreds of thousands.

At length I came here to the great West. Here I have been a tract distributor. I brought thousands with me across the Atlantic. The Baptist Publication Society, Philadelphia, have reprinted eight of these little messengers that I have written. I have had grants from them and other societies, and many have been scattered over these prairies at my stations. I have evidence that the influence of these tracts is felt from the fact, that four challenges for a public discussion on baptism have been sent to me at different times, assuring me that if I refused "the writer and tracts would be exposed." It is necessary, however, for a man to know what he can do, and as I have no ability or desire for public debate, I go on with my work. Let them put their objections on paper, as Fuller said to Robert Hall, and "then I will meet them."

Now why should not denominational and gospel tracts be so widely broadcast over this great West? Every minister should write, every member should circulate, and every church should be a depository. The age of folios has passed away and the age of tracts has arrived. To touch the soul of this great nation we must talk and write about the same thing a thousand times over. Tract distribution is one of the easiest, cheapest, simplest and most efficient ways of doing good. In one year, Quaker and his holy band, visited every family in Hamburg, containing 35,000 souls. If we do the same we shall see a glorious result.

A missionary in Burmah held up a tract in his hand saying, "This tract has been the means of converting the son of a native chief." It cost one cent, and then asked—Whose cent was that which gave the word Of life and love To bid the heathen when he heard To look above? ***** No one can tell, Yet in that long morning day Beyond the tomb, 'Twill be translated where it may Forever bloom.

Men of Israel bloom. Arise and anoint your shields. Circulate, circulate, circulate, pungent, pithy tracts, then popery will quail, German infidelity blush, the church will arise from her slumber and we shall stifle a perishing world.—Jonn. & Mess.

The garden and sepulchre. "There was a garden, and in the garden a new sepulchre," is a passage which indicates the connection of beauty and deformity, pleasure and pain, life and death, in the experience of mankind. Gardening is reckoned among the ornamental occupations, being employed to embellish the select portion of the little spot of earth in which we have our home and dearest possessions. There the pink, the violet, the rose, the hyacinth, the jessamine, and every beautiful shrub and flower grow up under the hand of cultivation; there arbors, terraces, parterres, sunny walks and aisles, lined with every vegetable adornment, invite our hours of meditation and our rest from care; and there fountains sparkle in the sunbeams, to remind us

how nearly the creations of art are made to imitate the Eden planted by God's own hand as man's principal abode. That such a scene of beauty and loveliness should have a sepulchre in it is a most significant fact. It reminds us that man, in his best estate, is altogether vanity—that the forms and memories of death are connected with the most joyous scenes of earth, and that "there is nothing true but heaven." We wander amid the shrubs, trees, arbors, and flowers, in our garden of delights—we listen, with rapture, to the music of its "birds in the branches warbling"—we exult in the play of its leaping fountains, and we almost forget but that we are to have our portion in this life, till, at length, in some sequestered retreat, or under a shady canopy, where beauty had concentrated all its charms—a sepulchre intrudes upon our view, when the chill of the grave steals over us, and we are made to feel that life and death are inseparable here below.—N. Y. Chronicle.

Behind Time. A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station, at which the cars usually passed each other. The conductor was late, so late that the period during which the down train was to wait had nearly elapsed; but he hoped yet to pass the car safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was collision. A shriek, a shock, and fifty souls were in eternity; and all because an engineer had been behind time.

A great battle was being fought. Column after column had been precipitated for eight mortal hours on the enemy posted along the ridge of a hill. The summer sun was sinking to the west; reinforcements for the obstinate defenders were already in sight; it was necessary to carry the position with one final charge, or everything would be lost. A powerful corps had been summoned from across the country, and if it came up in season all would yet be right. The great conqueror, confident in its arrival, formed his reserve into an attacking column, and led them down the hill. The whole world knows the result. Grady failed to appear; the imperial guard was beaten back; Waterloo was lost. Napoleon died a prisoner at St. Helena because one of his marshals was behind time.

A feeling firm in commercial circles had long struggled against bankruptcy. As it had enormous assets in California, it expected remittances by a certain day, and if the sums promised arrived, its credit, its honor and its future prosperity would be preserved. But week after week elapsed without bringing the gold. At last came the fatal day on which the firm had bills maturing to enormous amounts. The steamer was telegraphed at daylight; but it was found on inquiry that she brought no funds; and the house failed. The next arrival brought nearly half a million to the insolvents, but it was too late; they were ruined because their agent, in remitting, had been behind time.

A condemned man was being led out for execution. He had taken human life, but under circumstances of the greatest provocation, and public sympathy was active in his behalf. Thousands had signed petitions for reprieve, a favorable answer had been expected the night before, and though it had not come, even the sheriff felt confident that it would yet arrive in season.—Thus the morning passed without the appearance of the messenger. The last moment was up. The prisoner took his place on the drop, the cap was drawn over his eyes, the bolt was drawn and a lifeless body swung revolving in the wind. Just at that moment a horseman came into sight, galloping down the hill, his steed covered with foam. He carried a packet in his right hand, which he waved partially to the crowd. He was the express rider with the reprieve. But he had come too late. A comparatively innocent man had died an ignominious death because a watch had been five minutes too slow, making its bearer arrive behind time.

It is continually so in life. The best laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honor, happiness, life itself, are daily sacrificed because somebody is "behind time." There are men who always fail in whatever they undertake simply because they are "behind time." There are others who put off reformation year by year, till death seizes them, and they perish unrepentant, because forever "behind time." The Allies have lost nearly a year at Sebastopol, because they delayed a superfluous day after the battle of Alma, and came up too late for a coup de main, just twenty-four hours "behind time." Five minutes in a crisis is worth years. It is but a little period, yet it has often saved a fortune or redeemed a people. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality; if there is one error that should be avoided, it is being behind time.—But more soon.

Is A revival needed?

Is a revival needed? It is greatly needed to quicken the children of God in faith, and love, and obedience. It is needed to elevate the affections of Christians above the things which are seen and temporal, to those which are unseen and eternal. It is needed to break in upon the life of worldliness. An "I turn the energy and enterprise of this age into the service of God and the promotion of the Redeemer's kingdom." It is needed to sanctify the time and influence of the church, so that the followers of Christ shall be followers, indeed, imitators of their divine Master; that their light may so shine before men, that others may be convinced of the excellence of the Gospel, and thereby glorify God. It is needed to preserve "spirit of conversation," of self-sacrificing in the cause of Christ which shall make the friends of the Redeemer feel that they are his servants, his stewards; brought with a price and therefore to live with reverence to their final account. It is needed to increase the spirit of a pure and greatly enlarged benevolence, to open the field which is open, and use all the facilities which the good providence of God has furnished, to preach the gospel to every creature. It is needed to banish heartlessness and formality from the worship of God, and to make the church indeed the salt of the earth, and the light of the world. O Lord, revive thy work in the hearts of thy children, should be our unceasing prayer.

A general revival of greater power and extent, and of a larger country, is needed in our own country, to convert sinners from the error of their ways, and save souls from eternal death. In our congregation most highly favored with Gospel privileges and divine influences, there are yet a large portion of the people neglecting the one thing needful. Sinners have grown gray in hearing preaching, and neglecting the great salvation. Moral it may be, and yet at heart enemies to good. Do such believe that they are on the very verge of hell? Do Christians really believe that such "sinners must be born again, or they will lose the wrath of God."

What multitudes of the middle-aged in their eager parents of earthly good are going with all possible speed to the bar of God, and will not stop to consider the consequences. Steps take hold on holiness. The Spirit of God alone can break such chains, and lead them to think of that eternity to which they are hastening. Then the youth and children must all respect of their sins; or perish forever. We need a revival for the conversion of thousands in our congregations and Sabbath schools, who hear as though they heard not. How can they escape if they neglect the great salvation?

What, then, shall we say of the hundreds of thousands of families who neither hear the Gospel preached, nor read the Bible, or an evangelical book or tract? What shall become of those who are sunk into indolence, a multitude of errors, which drown souls in perdition?

Will not every Christian, who desires the favor of God, who loves his holy law and grieves at the transgressions of the wicked, who feels for the honor of God, and longs to see sinners turning to the Lord; pray for a revival of God's work? "O Lord, revive thy work." Revive thy work, in the midst of the years make known in wrath remember mercy.—Luth. Obs.

Destroy it Not.

Some years ago, says the Rev. William Jay, I had in my garden a tree that never bore. One day I was going with my axe in my hand to fell it; my wife met me in the pathway, and pleaded for it, saying, "Why, the spring is now very near; stay, and see whether there may not be some change; and if not, you can deal with it accordingly."

As I never repeated following her advice, I yielded to it now, and what was the consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more it was bearing fruit. Ah! said I, this should teach me; I will learn a lesson from hence not to cut down too soon; that is; not to consider persons incorrigible or abandoned too soon, so as to give up hope, and the use of the means of prayer in their behalf.

Education in Spain.—The members of the higher classes particularly the women have received but an incomplete and superficial education. They have scarcely read anything. Their attainments are limited to the most elementary notions of history and literature. They have no philosophical knowledge, and are ignorant of the condition of other nations, especially Protestant nations. Their imaginations are lively, but indisciplined.—The lower classes know scarcely anything, except some parts of a bad catechism. In whole classes scarcely an individual is to be found who can read and write.

THE S. W. BAPTIST.

TUSKEGEE, ALA.
THURSDAY, NOVEMBER 22, 1885.

To the Patrons of the Baptist.

The undersigned has disposed of his entire interest in the South Western Baptist at Tuskegee to Elders Wm. B. Jones, H. H. Taliaferro and Samuel Henderson, who take the press with all its appliances and assets and are to pay all demands against the office. I congratulate the friends of this paper upon the prospect of its increased usefulness in the hands of these energetic brethren. Since I have been the owner of it, my other duties have prevented me from giving it the proper attention, and I have for this reason and a view of placing it on a surer and firmer basis, been induced to dispose of it at a considerable sacrifice to myself. It is now under the hands of those who, I feel satisfied, will bring to its management that close attention both to its financial and editorial departments indispensable to its success. The last Baptist State Convention made a constitutional arrangement to take the press from me and appointed a committee to take the necessary funds, that committee however taken no action in the premises, and one of its members has removed from the State—I have therefore felt at liberty, after waiting this long, to make this disposition of the press, but with the understanding that the present proprietorship will let the convention have the same, if desired. I understand that the editorial department will be conducted by Elders Taliaferro and Henderson, whom the denomination can scarcely desire to do better, more efficient and able writers, as well as thorough divines. Eld. W. B. Jones will attend to the finances, and the patrons may depend upon it, that department will be kept straight—I need not add a word as to the importance of sustaining this denomination, and any one possessed of ordinary intelligence cannot fail to see the necessity for such a paper, and its potency in the advocacy of the doctrines and usages of the denomination. In the past six months it has well doubled its subscription list, and with a little more effort on the part of its friends, it will become a most efficient agent for the accomplishment of good in taking leave of the patrons. I would return my sincere thanks to those who have kindly assisted by their means and influence in extending the circulation of the paper.

Respectfully &c.
W. P. CHILTON.

Elder H. E. Taliaferro will not be connected with the editorial department of the paper until after the first of January next.—*Pub. News.*

The Discussion.

Bro. Henderson, there are several grave errors of fact, not of opinion, in your last article. As that article closes the discussion, I do not offer you a reply; but simply state the errors in question, with the conviction that you will do justice, in the points specified.

First error of fact. In your examination of my review of the contract, under the third head, you say of the division of the Church in 1844, "this essential change in the constitution of the Church, was not submitted to the action of a single society of laymen in the Union."

Now it is unaccountable to me how you could have fallen into this error, upon a fact of such vital importance to the question under discussion. I had repeatedly called your attention to the fact, that the laity of the entire South demanded the division. I had quoted Mr. Fancher's remark, "that the most excited meetings soon occurred in all parts of the South, and the most indignant resolutions were passed." I had referred to the fact, that the Rev. Mr. Curry, a distinguished minister of the Georgia Conference, was required to vacate his charge of the Columbia church, by the members on account of his opposition to the action of that church, on the question of the division; and moreover, the report of the Church Property Case abounds with such testimony. For example, in an "address to the ministers and members of the slave-holding States," drawn up before they left New York, by the very delegates to the General Conference of 1844, who proposed the plan of separation; they say, "the plan does not decide that division shall take place; but simply, and it is thought a courtesy, of this necessity, you (the ministers and members) are to be the judges."

Again, in the proceedings of the South Carolina Conference, p. 113, it is said, "Resolutions to that effect (namely, the division of the church) have been adopted by the quarterly conference of all the circuits and stations without any exception and in many, perhaps in most of them, by other meetings also, which have been called expressly for the purpose; and in some of them by meetings held at every preaching place where there was a society. In the whole field of our convenience-district, one individual only has been heard to express himself doubtfully as to the expediency of a separate jurisdiction."

Again, in the address of the Louisville Convention of the Methodist Church South, which sums up the action of our entire conference, and membership, it is declared, "it was found that both as to the members of the annual conference, and the local ministry and membership of our entire territory, the declaration had been sustained, and a separate organization called for, by as great a majority as ninety-five to five—that the number dissenting should have been small, compared to the number of those who have required us to act, to our minds conclusive proof of the absolute necessity of this action." Church Property Case, p. 121. Of the truth of the fact, that the laity did take action upon the question of the division of the church, there are living witnesses by thousands.

You surely could not have read the entire report of the Church Property Case. Had you, as these extracts from it, which I now quote, it would have been impossible for you to have fallen into so grave an error, upon so fundamental a point. Of course this correction of your error should materially change your opinion of Methodism.

Second error of fact. "You say the preachers and elders appoint all the class leaders, stewards, and trustees who hold church property, and preachers remove at their pleasure their appointments." You are right with regard to the appointment of class-leaders, though this discretionary power of the preacher is held under strict accountability; but you are wrong about trustees, and stewards. A new board of trustees may be appointed by preachers, where the laws allow; but old boards of trustees still their own va-

cancies by election, and trustees and stewards are accountable to the quarterly conference only, and cannot be removed by either the preacher, or the presiding elder. Whenever a third error of fact. You quote Isaac Taylor as one, whom "no man can suspect of being unfriendly to Methodism." Hear the Methodist Quarterly Review of July 1853, of his work. "On almost every page under an ill-disguised affection of candor, his secret enemy may be discovered. This is a sufficient exposure of the hypocritical enmity with which he praises the heart of Wesley, as incapable of injuring any man in the smallest matter, while he charges him with upholding a church theory, on the ground of which heretics in troops might consistently be burned."

Your own sense of honor, and of justice, will dictate to you the propriety of correcting these errors of fact.

I am as ever, your brother in Christ,
E. J. HAMILL.

P. S. The 4th quarterly conference of the Oak Bowery circuit, Chambers county, passed resolutions unanimously recommending the publication of the Discussion.

Signed, JONATHAN WARE, Sec'y.
The 4th quarterly conference of the Tuskegee circuit, of which the Rev. Wm. B. Neal is pastor, passed similar resolutions recommending the publication of the Discussion.

Signed, P. B. APPLEBY, Sec'y.

Reply.
We very cheerfully insert the foregoing communication from our worthy antagonist in the late discussion on Episcopal Methodism. Far be it from us to persist in "errors of fact," in reference to episcopacy; especially such "errors of fact" as "should materially change our opinion of Methodism." The reader will be able to judge how far these "errors" may be legitimately charged to our account, at the close of this article.

In regard to the "first error of fact," we think that if Bro. Hamill had fully comprehended the drift of our argument on the "Property Case," it would have "materially changed his opinion" of the "error" in question. In that argument, we took it for granted, that the principles on which that case was decided by the learned tribunal to which it was referred, were true in their application to the whole system of Methodism. At least, so thought the Court. These principles were, as argued by the counsel who gained the suit, and as sustained by the Court in its decision, that the general conference of travelling preachers "admit no constituents"—that they "have the power to create and to destroy"—that "no modification of power is left elsewhere"—and, to use the very language of the Judges who decided the suit, "when they (these travelling preachers) are assembled in general conference, according to the usage and discipline of the church, they represent themselves and have no constituents."

Our position is, That the laity in the Methodist Episcopal Church, have, in a governmental power whatever. And our review of the "property case" was but added to sustain this position. Now, the only legitimate mode of proving that we committed an error in saying that the division of the church, by the general conference in 1844, "was not submitted to the action of a single society of laymen in the Union," is, to appeal to the action of that body, in making that "essential change in its constitution." Pursuing their course, we turn to the original resolutions passed by that body, in 1844, providing for a division of the church. If we had the space, we would publish the whole series; but we have room for only the fourth, which covers the whole ground in debate between us. It is as follows:

"4th. That whenever the annual conference, by a vote of three-fourths of all their members voting on the third resolution, (which provided for a "change of the sixth restrictive article," so as to authorize an equitable division of "the book concern and church fund,") shall have concurred in the recommendation to alter the sixth restrictive article, the agents at New York and Cincinnati shall, and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the church south, should one be authorized, all notes and book accounts against the ministers, church members, or citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church, and that said agents also convey to the aforesaid agent, or appointee of the south, all the real estate, and assign to him all the property, including papers, stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the M. E. Church."

Now, observe distinctly, that the authority which is to give force and effect to these resolutions—resolutions which contemplate the most "essential change" in Methodism which has ever occurred in its history—is, not the societies, laymen and local preachers, for they are never named in such a connection, BUT THE ANNUAL CONFERENCES OF BISHOPS AND TRAVELLING PREACHERS. And this authority is distinctly submitted to them in the first, third, fourth and fifth resolutions passed by that body. They are the only constituents authorized to act in the premises. We were not if there were five hundred or five thousand "excited meetings held in the South" on that subject—we care not how many "addresses" were submitted "to the ministers and members of the slave-holding States," by the members of the conference of 1844, on their individual responsibility, and after that body adjourned. The question is, whether the General Conference of 1844, in passing the resolutions providing for a division of the Church, RECOGNIZED IN THE LAITY an authority competent to sit in judgment upon its acts and doings? Prove this to us, Bro. Hamill, and we will cheerfully and candidly acknowledge, that we committed an error in saying, that "this essential change was not submitted to the action of a single society of laymen in the Union." The most careless reader, it seems to us, must have understood us to mean, in that sentence, that societies of laymen, in the language of the Court, "have no part or connection with its governmental organization, and never had"—that general conferences do not "submit their acts to the decision of laymen, in any sense of that term," and that in the whole of the referred, the tribunal which was to give force and effect to the resolutions was, not the laity, but the bishops and travelling preachers, in their annual conference capacity. The privilege of holding public meetings, to assemble in, and submit to the action of their rulers, is one thing; and the RIGHT to vote upon a vital question of church organization, as recognized constituents, is quite a different thing. We think we could even appeal to Bro. H. to make this distinction.

Our brother thinks of this correction of our (our) error should materially change your (your) opinion of Methodism. About as much, Bro. Hamill, as the recent public meetings in France and England, by which the loyalty of

the people in these nations was expressed to their respective Sovereigns for the manner in which they are prosecuting the war with Russia, would "change our opinion" of monarchy. Whenever your general conference shall recognize in the laity, a constituency, an authorized tribunal to "curb its errors and rectify its wrongs"—whenever that body shall, in the plenitude of its conscience, "place grave questions at the feet of a democracy"—THAT will materially change our opinion of Methodism. But until this is done, the "excited meetings"—"Mr. Curry"—"Addresses" from delegates to general conferences, and "conventions,"—may be multiplied four fold—we must persist in saying that the general conference of 1844, did not submit the resolutions which provided for a contingent division of the church, to the action of single society of laymen in the Union; to give them effect. That body "knew no such right and comprehended no such privileges." We are sorry, therefore, that we cannot accommodate our brother in this matter, small as it is. "Retract?" No; not until the book of discipline is amended, and the judicial records of the country are corrected.

The "second error of fact," can be disposed of quite easily. In saying that the preachers and elders appoint all the class leaders, stewards and trustees, who hold church property, we stated a "substantial truth, with circumstantial variations," as our law books would say. The class-leaders and trustees are appointed by the preacher in charge—and in case of a vacancy by death, removal or otherwise, on boards of trustees, as stated in the latter part of the same article, the preachers nominate, and the board confirms. Stewards are nominated by the preacher having charge of the circuit, and confirmed or rejected by the quarterly conference—"Discipline," p. 218. Not wrong about trustees, Bro. H. "Old boards of trustees can fill their own vacancies," provided they vote for the nominee of the preacher. See Discipline, p. 218. The only "error" we committed was in classing stewards with class-leaders and trustees; and this was not an error if the old legal maxim be true, *quid facit per altum, facit per se*; what a man does through another, he does himself. And besides all this, brother H. does not pretend that the societies of laymen have any hand in these appointments. And this was the point we were establishing in making that statement.

The "third error of fact" admits of a still easier solution. We did not quote from Isaac Taylor as one of the "standards" of Methodism, but as an English writer of acerbic standing and ability. Any man who will read the volume from which we quoted, must be impressed with the conviction, that while he totally disagrees with Mr. Wesley and his followers on their ecclesiastical polity, he nevertheless held them in high respect. Perhaps Mr. Taylor, like Judges Nelson and Betts, and all other outsiders who have attempted to look into the "mystery of Methodism," did not understand the subject—"Our Episcopacy" must be the "seventh wonder of the world," as neither the judiciary of the country, nor lawyers, nor scholars, nor indeed any of the rest of mankind who belong to the uninitiated, can understand it. It seems there must be something in the system which justifies the intellect of every man who undertakes to analyze it. His perceptions may be as clear as the noon-day's sun upon every other question; but here a "horror of great darkness" instantly encompasses him! His reasonings "may be true in their application" to all other subjects; but false in their application to this! Now, really, we must be pardoned for throwing out the suggestion, that the fruitless searches which have been made for the "democratic element" in episcopal Methodism, is not so much from the want of right to detect it, as from the want of the material in the system.

We are gratified that two other "quarterly conferences" have expressed their approbation of the discussion, and their desire for its publication. Between fifteen and twenty Baptist Associations in this State, representing "a constituency" of about forty thousand, have called on us to publish it.

Church Government.

APOSTOLIC CHURCHES INDEPENDENT AND DEMOCRATIC IN THEIR ORGANIZATION.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."—Rev. 2:7.

Having ascertained the constituency of a gospel church to be saints, and saints only, by the law of Christ himself, by the divine exposition of that law as furnished in the "Acts of Apostles," and by an appeal to all the epistles of the New Testament, we now proceed to consider the question more directly, what is the form of government laid down in the Sacred Writings for these churches? As preliminary to the discussion of this question, let us enquire whether such a constituency as that which we have indicated—to wit: Saints, faithful brethren, beloved of God, &c., &c., are competent to govern themselves. In other words, are those upon whose hearts the law of God, the constitution of the kingdom of heaven, has been written by the Holy Spirit, capable of appreciating in their hearts the nature, and illustrating in their lives the power of this law, as a rule of faith and conduct? Our position is, that whatever governmental authority has been given to human agency by the Great Head of the Church, has been committed to the saints as the body of Christ. They are competent to all the ends of church polity. They are called "kings and priests unto God"—a peculiar people, zealous of good works—the Holy Spirit is said to dwell in them; Rom. 8:11—they are led by the Spirit of God; Idem. 14. Furthermore, our Savior declares, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. And then, lest anything should be lacking by which "the man of God might be thoroughly furnished unto every good work," it is declared, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. Now, when we assert that a people thus equipped for all the ends of moral discipline by God himself, are competent to the task of self-government, we only assert that which these passages place beyond all doubt. If they cannot govern themselves, who in the universe can be trusted with such prerogatives? Has angels been sent down, in the form of Popes, cardinals, bishops, priests and clergy, to rule over this heritage? Is it, "when the earth shall disclose her blood," "so fearful recoiling away the heavenly hierarchies, them that which awaits Herod, Pilate, Nero, Julian, and all the kings of the earth, who have set themselves against the Lord, and against his anointed?" and we may look forward to another decimation of the heavenly prince. But if this power to "lord it over

God's heritage" has been committed to these popes, bishops and clergy, how stands the dread account? How have they executed this solemn trust? Let the millions of souls of those who have been led by the testimony of Jesus and the word of God, who cry to heaven for vengeance from under the altar, answer.—This whole account must be settled in the great day of his wrath" by Episcopacy in its varied forms. The clergy have usurped that power, which was originally given to the people of the saints of the Most High, and the result has been, they have converted the churches of God into so many slaughter houses, from whose sacred altars, a gory sea has issued sufficient alone to float the navy of the world. And yet with hands reeking in this sanguinary tide—with the plaintive cry of the millions of martyrs piercing our hearts—we are still asked to concede to this "privileged class," this "divine right" order of spiritual despots, to continue their iron rule over "the kings and priests of God" himself! Can any sane man suppose that Christ ever gave his kingdom into the hands of such rulers? This would be to suppose, and we speak it reverently, that our Lord has exchanged names and natures with the prince of darkness.

Again: We maintain that our individual responsibility to God for the deeds done in the body, utterly precludes the idea that "the spiritual and temporal power" of the kingdom of heaven has ever been entrusted to such hands. We are under law, not to the clergy, but to Christ. He has instituted no *privileged class* between himself and his saints, as his *excoerents* upon earth, with authority to fix the appointments of his ministers—to change, receive and suspend preachers, as necessary may require, and as the Discipline" which He never authorized "directs"—to oversee the spiritual and temporal business of the church—to receive, try, and expell members, &c., &c. No: "The government is upon his shoulders, whose right it is to rule. And in so far as a self constituted priesthood shall obtrude upon that sacred ground between the humblest believer and his King, and claim that he shall "revere and obey his superiors," in so far does this priesthood trench upon the prerogatives of the Prince of life and glory. The child of God, considered in his relation to Christ, knows no superior on earth. No higher distinction was ever known on earth than "king and priest," and "this honor have all the saints." And if this priesthood of human devise insists upon their high prerogatives, we claim that they shall at once adopt the Roman Catholic dogma, to answer at the judgment not only for themselves, but for those whose *revere obedience* has been rendered to them instead of to Christ.

And we press the interrogatory, under the firm conviction that no man with the Bible for his guide can answer it otherwise than shall rebuke the arrogant assumptions of this "privileged class," these "divine rights" rulers.—If the "kings and priests unto God"—this "peculiar people" in whom the True God resides—who, by possessing the holy Scriptures as their supreme and only directory in faith and conduct, are "thoroughly furnished unto every good work," cannot be trusted to administer and execute the laws of Christ among themselves, where, under the canopy of heaven, can an agency be found better qualified than they, for this task? What characteristic, essential to the governing power, do they not possess? Their ascended Lord has given them his last Will and Testament—the Constitution of his kingdom—the *Magna Charta* of their freedom—exposed to their hands by his holy Apostles;—with the solemn injunction, "occupy till I come." And it is at their peril that they permit themselves to be again "entangled with a yoke of bondage," far more cruel and exacting than that which the Jewish rulers ever fastened upon their deluded countrymen.

Having ascertained the competency of the heirs of God, and joint heirs of Jesus Christ, to administer and execute the laws of Christ in their churches, we proceed to show, first, The entire independency of these churches of any other power in the universe, save that of Christ himself; and secondly, That their government is necessarily and essentially democratic.

I. We maintain, then, in the first place, that the "churches of the saints," (and no other kind of churches are known in the New Testament) in the exercise of the powers delegated to them by Jesus Christ, are responsible for their exercise to no other tribunal of men or angels in the universe. They are, under Christ, sovereign and independent. Their acts and doings are subject to no court of appeals this side of the judgment day. This position we can sustain by any amount of testimony from the Word of God. And

First: We appeal to the direct testimony of our Lord, as furnished in Matt. 18:15, 17, it which we are directed in what manner private offences are to be adjudicated. After exhausting individual agency, together with "one or two more" brethren, the heavenly Teacher directs that "if he (the delinquent member) shall neglect to hear them, TELL IT UNTO THE CHURCH; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican;" i. e. let him be excluded from the fellowship of the Church, as setting its divinely instituted authority at defiance. Now, let it be observed upon this passage, first, that no authority is recognized beyond the Church, as competent to take cognizance of the case. No quarterly, annual, or general conference of clergy—no presbytery, synod, or general assembly of ruling elders and pastors—in a word, no ecclesiastical judiciary of any description whatever, is permitted to sit in judgment upon the decision of the church. Her action is a finality to all intents and purposes. She is supposed to be cognizant of all the facts—she is supposed to act with solemn and immediate reference to her accountability to the final Judge—namely, she is supposed to possess "the mind also that was in Christ Jesus." What earthly tribunal dare reverse her decisions? Observe, secondly, that the power she wields is purely moral. The faggot, the sword, and the prison, belong not to her armory of weapons. Her only weapon is the sword of the Spirit; and this is mighty through God. And when in the fear of God, and under the direction of the Holy Spirit, she applies it to a member who is manifestly offending, she inflicts a wound upon the deathless Spirit, which, though unseen by mortal eyes, is more terrible than all the implements of torture in the Vatican. A broken heart and a contrite spirit,

pleading for pardon, in humble faith, at the foot of the cross, is the only alternative of life to this delinquent outcast.

Secondly: The teaching of the Apostles is no less explicit upon this point, than that of Christ himself. In 1 Cor. 5th chapter, Paul directs the Church, in relation to the incestuous person, "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." And in 2 Cor. 2nd chapter, he directs the brethren "to forgive and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." And that they might know the marks of genuine repentance in such a case he lays them down in the 6th chapter, verses 10 and 11: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold their self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, ye, what clearing of yourselves, ye, what indignation, ye, what fear, ye, what vehement desire, ye, what zeal, ye, what remembrance! In all things ye have approved yourselves to be clear in this matter." In this case, we see that both in the act of expulsion, as well as in the act of restoration, the Corinthian Church, as such, is the only tribunal whose authority is recognized in the premises. They were, in the name of the Lord Jesus, to pronounce the solemn act of exclusion, and they were to forgive and comfort the humble penitent, and restore him to their fellowship, just as if there had not been another church on earth. And it is worthy of remark, that there were divisions and contentions, as well as gross immorality, rife in the Corinthian Church, at the time Paul wrote his first epistle to it, which might well have invoked the interposition of that "privileged class," that "aristocracy" of clergy, of which we hear so much in these days, had it been in existence then. In such an event, the Apostle should have directed his letter, not to the Church, but to the ministry, the "aristocracy," authorizing them "to receive, try, and expell members," &c. But utterly ignoring the existence of any such class, he appeals directly to the Church, without so much as throwing in "a fifth restrictive rule," giving to the offending member the right of trial by a committee and of an appeal. All the ends of discipline, formative, reformatory, and punitive, are to be secured through the direct agency of the Church.

We adduce the foregoing as specimens of what are the uniform teachings of Christ and the inspired Apostles on this subject. Were it necessary, other passages could be quoted not less explicit than these. But as the Apostolic Churches were all uniform in their discipline and government, what was practised at Corinth, under inspired authority, was practised in all the Churches of the saints.

Before closing this point, we must call the attention of the reader to a principle in Christian fellowship, which will triumphantly, and forever vindicate this view of the entire independency of the Churches. It is this: *As the members of each separate Church are the persons, who are immediately to exercise toward each other the principle of Christian fellowship, so they are in their aggregate capacity, the only judges as to when this fellowship is forfeited.* So long as they have a judgment and conscience of their own, so long are they the sole judges as to who is, and who is not, entitled to their Christian regards. And when any other authority trenches upon this high and holy prerogative, without the consent and hearty co-operation of the Church in question, it sets at defiance the solemn decisions of the only tribunal which Christ has ever authorized to adjudicate questions of discipline—ignores the existence of a private judgment and conscience—and requires of such Church to extend that to a delinquent member, her fellowship, which she can not do, without being guilty of hypocrisy. Suppose a Church to exclude a member for some manifest infraction of the divine law—suppose this "privileged class" shall restore him to the Church in utter defiance of her action. In such a case, she is required to do what? Why, to receive back to her confidence, and publish to the world that she has Christian fellowship for one, whom she has declared, in the fear of God and in the name of Christ, has forfeited that confidence! And this, too, not by her own voluntary act; but in virtue of the act of another authority, superior to her own, to whom she has yielded up judgment, conscience, all, that constituted her a church of Jesus Christ!

The discussion of the second point, to wit: That the government of Churches, as delineated in the New Testament, is necessarily democratic—is reserved for our next article.

REVIVAL IN TUSKEGEE.—We have been shown a private letter from the pastor of the Baptist Church in the city of Tuskegee, elder A. J. Battle, from which we learn that that Church is enjoying a most gracious season of revival. Twenty have already been added to the church by baptism, and quite a number of others have professed conversion. Large numbers crowd the anxious seats. Bro. Battle is assisted by brother McIntosh, pastor of the Church in Marion. We greatly rejoice with our brother B. in thus early witnessing the displays of God's power, through his instrumentality. It will be remembered that he assumed the pastoral charge of the Tuskegee church about the first of last August. We hope Bro. B. will give us an account of the meeting when it closes.

See also Bro. Thomas's letter in another column, giving an account of a glorious revival which he has recently witnessed.

ELDER PLATT STOUT having removed to Wetumpka, Coosa county, requests his correspondents to address him at that place.

Will our correspondents from Montgomery, "Amicus," please send his communications by Monday's mail, instead of Tuesday's. This will ensure their prompt insertion in due time.

JESUIT.—The Order of Jesuits, which, in its palmy day boasted over twenty thousand members, is said to have now but five thousand five hundred and ten. Of these, one thousand five hundred and fifteen are in Italy, one thousand six hundred and ninety-seven in France, one thousand two hundred and ninety-four in England and America, four hundred and sixty-three in Belgium, and three hundred and sixty-nine in Spain.

COMMUNICATIONS.

MONTGOMERY CORRESPONDENCE.

MONTGOMERY, NOV. 12, 1885.

Elder S. W. Baptist.—The friendly relations which have existed between us for years past, induces me to think that an occasional letter for your columns may not be unwelcome to you, and as I expect to pass the winter here, and mingle to some extent with the public, I entertain the hope that they may not prove unacceptable to your readers.

The first impression Montgomery makes upon a stranger, is decidedly favorable. It presents a fine view as you approach it by the river, and as you enter it, the well built range of business houses on Commerce and Market Streets, the elegant hotels, and the Capitol crowning the eastern height, make it an exceedingly interesting and attractive place. During my stay, I have been struck with the elegance of many of the private residences. It would be useless and tedious to specify, but I question whether any place of an equal population in the South can present so many evidences of wealth, taste and refinement, as a stranger may see here in an hour's ride around the city.

The Circuit Court is now in session here—our friend, Judge Shorter presiding. On Saturday I entered the large and handsome Court room and found that the morning had been set apart as the time for paying a tribute of respect to the memory of those members of the bar who had fallen in the recent epidemic. Resolutions appropriate to the occasion, were offered by Gen. E. Y. Fair, which in some touching remarks he requested the Judge to have spread upon the records of the Court. Addresses were then delivered by Messrs. Semple, Hilliard, W. L. Yancy, B. Yancy of Cherokee, Watts, Sayre, and a number of others. I was gratified, not only with the ability displayed by many of the speakers, but that such kind remembrances should be cherished by so many hearts for those who had fallen in the race of life. The names of Harris, Moss and Duncan, will long live in the hearts of their many friends and warm admirers.

The request of the bar as expressed in the resolutions was handsomely responded to by the Judge in a short, but touching address; and as a testimony of his high regard for their memories, the Court adjourned. Judge Shorter is a popular, and deservedly so. Members of the bar here who rank among the first men in the State, have spoken to me in the highest terms of praise of his ability and strict integrity and impartiality, and as being in every way well qualified for the position he holds.

Sunday was a gloomy day in Montgomery. The recent rains had rendered the streets damp and unpleasant, and the towering clouds seemed to portend additional showers. Many were kept within doors by the unpleasant pavement, and the threatening heavens; but you know I am a church-going man, and as my partialities are for the church of my fathers, I wended my way to the Baptist house of worship. Of this beautiful building I may speak hereafter. All I can now say is, that it reflects great credit upon the taste and efficiency of your brethren here. The pastor, Rev. I. T. Tichenor, was in the pulpit. In the congregation I noticed his honor, Judge Shorter, Mr. Curry from Tallapoosa, and others of the legislators whose names are unknown to me. I regard it as a favorable omen that our rulers are, many of them, pious and God-fearing men. The sermon was on the subject of Missions, and referred principally to missions among the Indian tribes. The speaker gave us a brief history of the efforts to Christianize this noblest of all the savage races. In the course of it he stated that the Baptists were the first to preach the gospel among them two years before Eliot, the apostle of the Indians, as he has been styled, preached his first sermon among them, and before Brainerd was born, Roger Williams was preaching among the Narragansetts the way of life and salvation. This is a fact I do not believe to have been heard and ought to be an incentive to our denomination to increase their efforts among them. At the close of the services a collection was taken up which I hope was a large one, for I have a profound sympathy for those children of the forest.

To-day the legislature met. From an early hour in the morning the streets were thronged with members, citizens and strangers. The two houses met at 12 o'clock and were organized by the election of Hon. B. Yancy, of Cherokee, as President of the Senate, and the Hon. Richard Walker of Lauderdale, as speaker of the House. Mr. Phelan, the former Clerk of the Senate was re-elected and Albert Elmore was elected Clerk of the House.

Most of the members of the House are new ones, and I fancy we will have some efforts for distinction made by some of them before the close of the session. We shall see.

Yours truly,

AMICUS.

BUCKVILLE, TUSKEGEE CO., ALA., Nov. 5, 1885.

Dear Brother Henderson:—Again it is my happy privilege to inform you of another glorious outpouring of the spirit of God among the brethren and sisters of Mt. Mariah church, Bibb county, Ala. We commenced a protracted meeting there on Saturday before the fourth of October which continued ten days, and resulted in upwards of forty (40) professions of Religion, thirty-three (33) joined the church, and twenty-four (24) were baptized. The pastor of the church, Elder Thompson being absent all the time, except two days, on account of sickness. The most of the labor fell upon brothers John T. Cain, W. Burns, and myself, and we toiled almost day and night during the continuation of the meeting. It was delightful to see and feel such glorious manifestations of the goodness of God. I am glad to say to you and the brethren generally, that within the last two (2) months I have baptized and assisted in baptizing near ninety (90) willing subjects, and we have done as thou hast commanded and still there is room, and yet plenty of material to work on. The Baptist ranks are rapidly increasing in this part of the world.

Your brother in Christ,
A. C. THOMASON.

The London News says, the announcement that the British fleet in the American waters was to be reinforced, has excited great discussion.

Christmas Gifts.

Bro. Henderson.—I am more than pleased with the idea, suggested by Brother Williams, our agent for Foreign Missions, for the family connected with, and those friendly to the Baptist churches, to make Christmas gifts offerings to the African Mission Cause. The plan has now put it on its way, and is very preferable to the "Missionary Mass Meeting" one for several reasons. One is, its great fitness to the family devotion and consecration to Christ, that characterizing Christian families, if that say a part by them at all. Let it form a part of a by that spirit. Gifts of gold form a part of the offerings made by the wise men of the East, in their worship of the infant Jesus.

Another is, it will not separate them on that day, as the other would, nor prevent its being made as each at home a day of religious feelings; as it is a part of the religious life, and the "good news and glad tidings" the Saviour's advent brought to ourselves, the least not the benevolent training it would afford, and the consequent goal to his glorious home holds without interfering upon what it would not otherwise be their expression to a good object. Hence the gifts thus made should be considered extra, and make no part of the annual contribution to humane and benevolent objects, and yet if it will give the direction to their usual improper expenditures on the day, it will save, and constitute all happier, and when brought together in one place, should form a large sum for a most benevolent purpose. And at the time, prevent a great deal of what ought to be if observed, and all, a good day, to wicked purposes, and thereby promote public morals and in doing this, apart from all religious benefits, make a great public and family saving.

Now this need not prevent the district Missionary Meetings such as was resolved upon in the last session of the Central Association for general purposes. I hope therefore that every family will hold its missionary meeting Christmas morning and that gifts of silver and gold to Jesus will go up from every home that be bless Africa.

P. S. Notwithstanding the contributions asked are mainly for the African, any family who may prefer to give to the "Chinese" may send it to their church, direct it to the Mission. The great object is to obtain gifts to spread the glad tidings of a Saviour's birth to all the world. I would suggest that the appointed to receive the gifts in each field, be authorized to receive gifts from any individual, male or female, may meet with during Christmas holidays, who has not given setting down the name and amount with their gift. As this has greatly prospered our wealthy planters this season, I hope some will give largely.

The Eufaula Association.
This infant body held its first Annual Session with the Baptist Church in Clayton, Bullock county, Alabama, November 10th, 11th, 12th and 13th, 1885.

The introductory sermon was delivered by Eld. B. D. Loveless. Eld. Joel Sims was chosen Moderator, and Bro. D. McKenzie, Clerk. The body was fully organized before our arrival on Saturday night. We reached Clayton however, in time to hear a discourse from the friend of youth, Elder William Lee, of Pike county. The Missionary sermon was delivered by Elder A. Van House, of Eufaula, and a collection was taken at its close for the support of Missions.

The brethren composing the Association, an warm-hearted, whole-souled Baptists, and an ally to all the great enterprises of Christian benevolence. A Domestic Missionary has been sustained in the bounds of the Association, and is to be continued. A lively interest was taken in the circulation of religious books and a small amount of money was taken to invest in a permanent book fund; and the Executive Committee was instructed to employ a Missionary who should perform the double service of itinerant and Colporteur, and a subscription was raised subject to sustain him. Other religious enterprises received due encouragement.

We were highly gratified to find the brethren so warm in support of the South-Western Baptist. The idea prevalent among them was, it must and shall be sustained, and in addition to passing resolutions commendatory of it, we were honored with some 15 or 20 new subscribers, and received assurance from a number of influential brethren that they would make a vigorous effort to introduce it into every Baptist family. The H. M. A. of Foreign Journal was recommended with similar warmth and we had the pleasure of receiving a number of subscriptions to it.

The discussion between Elder S. Henderson and Eld. E. J. Hamill on Methodist Episcopacy was highly approved; and the Association, after calling for its publication in book form, subscribed for 100 copies to insure its sale. When published, it will be sold by the Colporteur employed.

The Association is yet a small body; but very promising for future usefulness. But few ministers were present from a distance, among whom we had the pleasure to meet were James Campbell, of Georgia, M. Bishop of Pike county, J. J. Harris of Macon, &

SELECTIONS.

The man who told three lies.
There lived in Samaria a good man whose name was Elisha. He was a prophet, that is, one who tells before what will happen.

Elisha had a servant whose name was Gehazi. We should think he would be a good man, as he lived with such a good master; but it does not always make people good to live with those that are so.

One day there came to Elisha a rich, great man from Syria, whose name was Naaman. He was sick with a dreadful disease called leprosy. When people have this disease, the hair grows white and stiff, the voice is very harsh and the body is covered with scales and sores. Naaman had heard that God helped Elisha to heal the sick and would wonderful things, as he would cure him.

When Elisha heard he had come with horses and chariots, he did not go out to meet him, as Naaman thought he would, but sent a man to tell him to go and wash in the river Jordan seven times.

Naaman was very proud, and he did not like it that Elisha did not come out to meet him; and at first he was angry and said he would not go, for he did not believe he could be cured so easily, and he thought he could as well wash in the rivers of his country. But those that were with him persuaded him to do as Elisha said, and he did so, and was made quite well.

Then how glad he was, and how thankful too. He went back to the house where Elisha lived, and told him that now he knew the God he worshipped was the true God; and to show his gratitude, he wanted to give Elisha money and fine clothing, but Elisha did not want them; he knew it was God who had healed him, and he wanted Naaman should give God all the glory. So he would not take his present, but blessed him and sent him away.

But Gehazi, the servant, heard it all and he thought, What a pity that my master did not take any thing, when Naaman is such a rich man, and could spare it as well as not. Then he began to wish he had some of the money, and thus he broke the tenth commandment. "Thou shalt not covet." Next he resolved to a very wicked thing—he ran after Naaman, who had got a long way off. When Naaman saw him coming, he stopped, and got out of the chariot and waited for him. When he came up he asked him, "Is all well?" and Gehazi said, "All is well," and then added two lies. "My master sent me and told me to say that two young men, son of the prophets, have come and he wishes you to give them a talent of silver and two changes of garments."

Now Elisha had not sent him, neither had two young men come, but Naaman believed him, and was very glad to give him all he asked, and more too. He made him take twice as much money as he asked for, and the fine clothes; and then he would not let Gehazi carry them, but sent two servants with them, because they were heavy and he wanted to show his respect for Elisha. But Gehazi did not wish Elisha to know any thing about it, so he did not let them go all the way, but just before they got to Elisha, he took the things himself, and sent back the servants. After he had hid the money and clothes in a safe place, he went into the house as usual.

How frightened he must have been when Elisha said, "Gehazi where have you been?" What could he say, Alas, he had told two lies, and now he must tell another, so he said, "I have not been any where."

But Elisha knew better, for God had told him all about it, and he said, "Went not my heart with thee. Now the Naaman shall cleave to thee and thy seed forever." And he went out from his presence a leper as white as snow.

Was not this very dreadful to be a leper all his life, and his children were to be lepers too. And this was the punishment for his sin in this life only. How angry God must be with those that tell lies, to punish them in such a dreadful way.

Perhaps one may say that God does not punish liars in such a way now. No, he does not just in that way, but he does punish them in this life; and unless they repent and are forgiven through Christ, he will punish them in another world. He is the same God that he was in his word. "All liars shall have their part in the lake which burneth with fire and brimstone." Ah, this is a far more dreadful punishment than Gehazi's; it will never end. Let us all fear to say what is not true remembering that

"Lies always are found out,
Whatever way they wind about,
In every place by night or day,
God watches all we do or say."

American Messenger.

Knowledge.—It was this that raised Franklin from the humble station of a printer's boy, to the first honors of his country; that took Sherman from the shoe maker's bench, gave him a seat in Congress, and there made his voice to be heard among the first of mathematicians; and the Herschel, from a poor fifer's boy in the army, to a station among the first astronomers. It is the philosopher's stone—the true alchemy that turns everything it touches into gold. It is the scepter that gives dominion over nature; the key that unlocks the storehouse of creation, and opens the treasure of the Universe.

Truth and honesty have no need of loud professions.

Religious State of Hungary.

There is scarcely any part of Christendom of which less is known, as to its religious interests than Hungary. At the late Conference at Paris, a report on the subject was presented, from which the following interesting particulars are furnished us by our intelligent French correspondent.

The religious state of Hungary offers a striking contrast with the freedom and prosperity of England and America. The people are almost entirely shut out from communication with their foreign brethren, foreign papers not being allowed to enter the country, and even private letters being liable to be seized and read. It was with great difficulty and caution that a friend (who thought it wiser not to let his name be known) was able to send a Swiss pastor, details which were heard with painful interest and sympathizing hope for the future.

The Reformation at first made considerable progress in Hungary. The majority of the population welcomed it; but sanguinary persecutions followed, and then long dark years of apathy and unbelief. Out of 11,000,000 of inhabitants, Hungary has now about 3,000,000 of Protestants, and 2800 churches. Signs of an awakening to life have been gradually appearing during the last few years, and God has used even political events, apparently adverse to rouse the church. The schools were in a wretched state; intended to prepare pastors, they were not adequately supported by the pastors; their standard was disgracefully low. The government interfered and raised the standard; the Protestants were displeased with the interference, and presented the resistance of inertia; but the government constrained them to act by shutting up forty superior schools. A merciful dispensation of Providence excepted from this measure the Evangelical Establishment of Oborscutzen, directed by an excellent pastor, Mr. Himmer, where pious and capable ministers and schoolmasters are brought up, and from thence scattered about the country. Formerly the people in general were wont to look to the pastor as the learned man, and to the priest as the ignorant one; but gradually the priests have been raising their standard of education, while the ministers remained in *status quo*, or even receded. Now the necessity is felt for improvement in this respect. But the Hungarian Church, though sleeping, is not dead; the spirit of sacrifice is awakening. In one place twelve persons joined to give \$400 for raising the standard of education; in another, a single person gave \$600, and another \$3000. The Government has rendered the German language obligatory in the schools, and painful as it appears at first to forsake the national tongue, this forced use of the German is opening to the young Hungarians thousands of Christian pages which their fathers never read, and which never would have been translated. The schoolmasters are exceedingly poor; some have the absurd pittance of eight francs a year (less than two dollars); professors in superior public schools in cities sometimes receive \$60 per annum! This has obliged them to send out their pupils to beg for their master. Such begging has been prohibited by the Government—which prohibition is also a benefit, as it raises the standard, tho' it is not impartial, for monastic establishments are allowed to beg to their heart's content. Our poor Hungarian brethren could not be represented officially in the Conference, from the difficulty of any kind of communications passing the frontier.

Every House has its Skeleton.

How various are the modes by which men seek to plant their gardens of earthly delight! One expects his in the abundance of his wealth. No sooner, however, has he gone through the labor of accumulating it, than his constitution is wasted, and he finds his grave in place of the Eden upon which his fancy had so long run riot. Another hopes for his garden amid the distinctions of intellectual pre-eminence, for which he feels himself endowed by nature, and to acquire which he spends years of laborious study, till at length he rules the empire of mind with undisputed sway. But is his a garden without a sepulchre? nothing to disturb his repose? nothing to remind him, that he was not born for this world, but for eternity? Alas, I have seen an end of all perfection. He that increaseth knowledge increaseth sorrow. "Lo," says Solomon, "I am come to great estate, and have gotten me more wisdom than all they that have been before me in Jerusalem: Yea, my heart had great experience of wisdom and knowledge, and I gave my heart to know wisdom, and to know folly and madness; I perceived that this, also, is vexation of spirit; for in much wisdom is much grief." The young have their fond anticipations, of which nothing can cure them but the rugged realities of an embittered experience, or the vision of their sepulchre in their flowery field of real or imaginary delights. An article appeared some years ago, entitled "A House with a Skeleton," detailing the story of a family deemed a model of happiness above all others in Venice, till, upon inquiry, the wife took one who was curious to pry into the secrets of her bliss into an upper room, and exposed to view the ghastly skeleton of her former lover, whom her husband had killed out of revenge, and preserved his body in that form to rebuke her wandering affections. Thus every house has its skeleton, every garden its sepulchre.—N. Y. Chronicle.

What is ours, even in life, is ours we love; but the secrets of our friends, imparted in confidence, are not ours.

A Piece of Legal Advice.

The ancient town of Rennes, in France, is a place famous for law. To visit Rennes without getting advice of some sort, seems absurd to the country people around about. It happened one day that a farmer named Bernard, having come to this town on business, he thought himself that he had a few hours to spare, it would be well to get the advice of a good lawyer. He had often heard of a lawyer named Foy, who was in such high repute that people believed their lawsuit gained when he undertook their cause. The countryman went to his office and after waiting some time, was admitted to an interview. He told the lawyer that having heard so much about him, and happening to be in town, he thought he would call and consult him.

"You wish to bring an action, perhaps, replied the lawyer."

"O no," replied the farmer, "I am at peace with all the world."

"Then it is a settlement of property that you want, is it?"

"Excuse me, Mr. Lawyer, my family and I have never made a division, seeing that we draw from the same well, as the saying is."

"It is, then, to get me to negat a purchase or sale, that you have come?"

"O no, I am neither rich enough to purchase nor poor enough to sell."

"Will you tell me, then, what you do want of me?" said the lawyer in a tone of surprise.

"Why, I have already told you, Mr. Lawyer," replied Bernard; "I want your advice—I mean to pay for it."

The lawyer smiled, and taking pen and paper, asked the countryman his name.

"Peter Bernard," replied the countryman, quite happy that the lawyer at length understood what he wanted.

"Your age?"

"Thirty years, or very near it."

"Your vocation?"

"What's that?"

"What do you do for a living?"

"O! that is what it means, is it? Why, I am a farmer."

The lawyer wrote two lines, folded the paper and handed it to his client.

"Is it finished already?" said the farmer. "Well and good! What is to be the price of that advice Mr. Lawyer?"

"Three francs."

Bernard paid the money and took his leave, delighted that he had made use of his opportunity to get a piece of advice from the great lawyer. When the farmer reached home it was four o'clock, the journey had fatigued him, and he determined to rest the remainder of the day. Meanwhile the lay had been out two days, and was completely made. One of his men came and asked him if they should draw in.

"What, this evening?" exclaimed the farmer's wife, who had come to meet her husband. "It would be a pity to begin the work so late, since it can be done as well to-morrow."

Bernard was uncertain which way to decide. Suddenly he recollected that he had the lawyer's advice in his pocket.

"Wait a minute," he exclaimed, "I have an advice, and a famous one, too—that I paid three francs for; it ought to tell us what to do. Here wife, see what it says, you can read written hand better than I." The woman took the paper and read this line:

"Never put off until to-morrow what you can do to-day."

"That's it!" exclaimed Bernard, as if a ray of light had cleared up all his doubts, and away! Come boys, come girls—all to the hay field! It shall not be said that I bought a three franc opinion to make no use of it. I will follow the lawyer's advice."

Bernard himself set the example by leading the way in the work, and not returning till the hay was brought in. The event seemed to prove the wisdom of his conduct, and the foresight of the lawyer. The weather changed during the night—an unexpected storm burst over the valley; the next morning it was found that the river had overflowed and carried away all the hay that had been left in the fields. The crops of the neighboring farmers were completely destroyed; Bernard alone had not suffered. The success of his first experiment gave him such faith in the advice of the lawyer, that from that time he adopted it as his rule of conduct, and became consequently, one of the most prosperous farmers in the country. I hope that you, my readers, will take a hint from his success, and "never put off till to-morrow what you can do to-day."—From the French.

A Good Temperance Anecdote.—In the Boston Mercantile Journal we find the following, which, in its practical lesson, is worth a volume of sermons:

A few years ago a very worthy laboring man in Salem, who had been so unfortunate as to acquire the habit of drinking spirits, becoming convinced of its ruinous tendency, had strength of mind to form an effectual resolution of future abstinence. At that time he had a wooden box made, with a hole in the lid, and labelled "rum," into which he every day dropped as much money as he had been in the habit of spending for liquor. The box was never opened till very recently, when, on counting the sum, it was found to amount to a sum sufficient to purchase him a house and lot, and materially aid in putting upon it a neat and comfortable house.

"Nothing is more a stranger to my breast, or a sin that my soul more abhors, than that black and detestable one of ingratitude."

Tuskegee Classical and Scientific Institute.

The 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 on the 1st of September, 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 1st 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 Practical Arithmetic, \$20.
The Latin and Greek Languages, with any of the English branches in the primary, \$25.
Tuition fees payable in advance. No deduction or refunding will be made for absence; nor in cases of expulsion, or 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 extensively adapted to the conduct, and adequate to the wants of those young men, who wish to acquire a somewhat liberal education, but who do not contemplate taking the regular College course. It is, at the same time, designed to afford the highest culture 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 a given number of studies, irrespective of capacity, and intellectual and mental habits; but prescribed for each and adapted will be regulated according to his age, mental capabilities, and contemplated future course.

The mind is not treated as a mere receptacle; but as a thing of growth, and action; and the prime object is to develop its faculties, and train its expanding powers; to mould and guide its various and complex emotions; to bring into action its powers of observation, and to present in full and just proportions as a cultivated mind, the highest attainments of science, or of "learned antiquity." The pupil is taught to think, to reason, to investigate. He not only learns to comprehend what is said, but to examine the substance and understand the reason of the proposition.

In the study of Latin and Greek languages, pupils are exercised in translating, both orally and in writing from the foreign into their vernacular, and vice versa, until by repeated and frequent application, every principle becomes as natural and every word as familiar as their own. This and a careful study of the idioms of the languages, they become not mere translators, inelegant and inaccurate, but finished.

From the great variety of textbooks with which the student has been supplied, the most judiciously selected are composed to be best adapted to a philosophical and judicious course of instruction. The recitations and exercises in every department are interspersed with such familiar lectures and illustrations as tend to awaken thought and interest, and to give greater interest.

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

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 devoted co-operation of parents and guardians will be expected; a want of it will be sufficient reason for dismissing a pupil at any time. Communications from parents or guardians respecting the duty or discipline of pupils, must be made in person or in writing.

Mr. GEORGE A. BELL, of Auburn, 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 Hon. LEWIS ALEXANDER and Lady, with whom boarding, including lodging, washing and fuel, can be had for \$12 per month. Students from abroad will be expected to board at the institution, unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to the regulations of the institution. Those who board in the North, Southern Circuit, and the United States District Court at Montgomery, will be held to securing food and domestic demands.

Office of Mr. Adams & Gunn's Shoe Store, Tuskegee, Ala., Nov. 20, 1855.

GEORGE W. GUNN,
Attorney at Law and Solicitor in Equity.

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Office on the corner opposite Brewer's Hotel, Tuskegee, Ala., Sept. 13, 1855.

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 North, Southern Circuit, and the United States District Court at Montgomery, and in the Courts of Macon, Chambers, Russell, and Talley, and in the Supreme Court of the State.

Office over Porter's Store, Tuskegee, Ala., Sept. 13, 1855.

ELMORE, YANCEY & MCKILLIS,
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BUSINESS CARDS.

LEGRAUD & JONES,
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TUSKEGEE, ALABAMA.

November 15, 1855.

W. M. LAFAYETTE,
TANNER.

TENDERS his services to the citizens of Tuskegee and vicinity, for all kinds of work in the Tanning 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 made to order.

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

PORTER, ISBELL & CO.,
REPAIRERS.

REPAIRERS of all kinds of machinery, and of all kinds of carriages, and of all kinds of harness, and of all kinds of saddles, and of all kinds of boots, and of all kinds of shoes, and of all kinds of hats, and of all kinds of gloves, and of all kinds of stockings, and of all kinds of underwear, and of all kinds of outerwear, and of all kinds of accessories.

HOUSE AND SIGN PAINTING.
Gilding, Glazing and Paper-hanging.

THE undersigned having formed a connection with the above business, collect 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 on the most reasonable terms. They especially solicit country orders, to which they will give the best attention.

Office on the corner of Main street opposite to Brewer's Hotel, Tuskegee, Ala., Sept. 13, 1855.

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

Office on the corner of Main street opposite to Brewer's Hotel, Tuskegee, Ala., Sept. 13, 1855.

DRS. PURVEY & SIMMONS,
Surgeon, Dentist.

Office above stairs over the Post-office.

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Will practice in the various Courts of Macon, Chambers, Russell, and Talley, and in the Supreme Court of the State, and the United States District Court at Montgomery.

SAWYER, ANDERSON & ROBERTS.

DENTISTS.
And Manufacturers of Inexpensive 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 been thoroughly acquainted with the latest and most Scientific improvements in the Manufacture and construction of full and partial sets of teeth, we can with confidence say that those in need of Dental treatment in the natural and most durable manner, and at the shortest notice, and in adaptation, beauty and finish, we guarantee a complete satisfaction as can be obtained of any Dental northern south.

WILSON SAWYER,
TUSKEGEE, ALA.
ANDERSON & ROBERTS,
TALFORD, GA. (Travelers.)

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 24th of January, and close on the last Thursday in June.

Faculty.
REV. H. WILLIAMS, A. M.
REV. J. F. HILLBORN.
MISS A. M. SHATTUCK.
MR. J. B. NORMAN, Prof. of Music.

Rates of Tuition per Annum.
Primary classes, \$10.00
Preparatory, \$20.00
First year in College course, \$25.00
Last three years, each, \$10.00
Music on the Piano, including use of instrument, \$50.00
Music on the Harp, including use of instrument, \$65.00
Music on the Guitar, including use of instrument, \$40.00
Incidental expenses, \$1.00
Vocal Music taught to the whole school free of charge.

The Latin and Greek languages taught without extra charge.

French, and all kinds of Drawing and Painting, taught by an experienced, and successful teacher, with the usual extra charge.

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

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

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

The location is one of the most healthy and beautiful in East Alabama—the society is respectable, and intelligent, and all things unite to make it one of the most desirable places for young ladies to pursue a course of instruction. All gallantry is strictly forbidden.

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

B. STAMPS.
See R. F. LaFayette, Ala., Jan. 4, 1855.

PLANTATION FOR SALE.
I WILL sell on reasonable terms my plantation lying seven miles North East of Tuskegee, and adjoining John O. Green, John Miles and others. It contains one hundred and thirty acres of pine land, about a hundred of which is cleared and in a good state of cultivation, and in good repair, with the necessary buildings and good water. Persons desiring such a place will do well to call and see before purchasing elsewhere. No. 18, at Tuskegee, Ala.

BAPTIST MALE HIGH SCHOOL.
Tuskegee, Alabama.

REV. JOHN WILLMER, President.

The fall session of this Institute will commence on Monday, the 17th September next.

RATES OF TUITION PER TERM OF FIVE MONTHS.
Spelling, Mental Arithmetic, \$10.00
English Grammar, Geography, Mental Arithmetic, \$15.00
Languages, Higher Mathematics and the Sciences, \$25.00
Extra, for fuel, &c., \$1.00
Copies of the printed Rules of the Institution can be had of the principal.

BARGAINS! BARGAINS!
THE subscriber having determined to remove from the State, where the following valuable REAL ESTATE FOR SALE:

The horse and lot where he now resides. The house four rooms, conveniently arranged, and is situated on the prettiest street in town, within 150 yards of the public square. The out-buildings are all new and of the best quality.

Also—Two dwellings adjoining the Macon and Temperance Halls.

Also—a quarter section of good pine land, lying within three miles of town, well improved and well watered, and in a good neighborhood being within one mile of the Montgomery & West Point Railroad. There are about twenty acres in cultivation.

Also—His newly improved lot in the upper end of town, near the West Alabama Female College, having on it a dwelling house with eight rooms, with a wardrobe or closet to every room except the parlor. Also, a bathing room, and a kitchen, together with all the necessary out-buildings. The lot is large, containing about seven acres, the building is not quite finished, but will be ready by the 1st of November or sooner if required.

The above property will be sold on very reasonable terms if application is made soon.

EVERY BODY READ THIS
A SENSIBLE FAMILY MEDICINE.
GERMAN EXTRACT,
OR, **LOWENZAHN'S**

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

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