

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION & C

\$2.00 PER ANNUM INVARIABLY IN ADVANCE.

VOL. 7, NO. 30.

TUSKEGEE, ALABAMA, THURSDAY, NOVEMBER 29, 1855.

50 NO. IN A VOL

ORIGINAL

Miracles.

No. 2.

In the close of our first article we promised in this to notice briefly, Hume's objection to human testimony. As we wish to discuss this subject fairly, we will state the argument of Mr. Hume, again:

"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 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 experience; it is contrary to 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."

The first position assumed by Mr. Hume in this argument is, that experience is the ground of the credit we give to human testimony; or, in other words, that belief is a state, condition, or act of the mind derived from experience. Belief, according to Professor Schumacher, is divided into *immediate* and *acquired*; the former embracing what are usually termed constitutional or intuitive judgments, and the latter, acquired or deduced judgments. Prof. Upham says, nothing is better known than that there is a certain state of the mind which is expressed by the term *belief*. Of this *belief*, we take it for granted, and hold it to be in the strictest sense true, that there are *original* and *authoritative* grounds or sources; meaning by the term *original*, that these grounds or sources are involved in the nature of the mind itself, and meaning by the term *authoritative* that this belief is not a mere matter of chance or choice, but naturally and necessarily results from our mental constitution, and is binding upon us. Sometimes we can trace the state of the mind which we term belief, to an affection of the senses, sometimes to consciousness, sometimes to memory, and at others to human testimony. In all these cases, however, the explanation which we give of the origin of belief, is limited to a statement of the circumstances in which the belief arises. But the fact that belief arises under these circumstances, is ultimate, is a primary law; and, being such, it no more admits of explanation than does the mere feeling itself.

Reid, Stewart and Mackintosh, have settled the point, that, belief is a primary law of our being; and if so, then this intuitive principle of the mind is antecedent to experience, and the credit we give to human testimony is due to the impressions made upon this ultimate law of the mind by evidences and circumstances. That testimony has a natural influence on belief, antecedent to experience, is sufficiently proven by the fact, that the early and unlimited assent given to testimony by children, gradually contracts as they advance in life. It is therefore, more consonant with truth to say, that our distrust of testimony is the result of experience, than that our faith in it has this foundation.

Again, the uniformity of experience in favor of any fact is not a proof against its being reversed in a particular instance. The magnetic needle from the time of its invention up to the 14th of September, 1492, was never known to vary. On that day Columbus discovered the variation, and so great was the consternation of the crew that they mutinied,—supposing that the needle had lost its polarity. This variation of the needle, as related by Columbus, Mr. Hume would not question, though the experience of mankind upon this subject, was constant and uniform.

Accepting an instance noticed by Cavallo, and this not authenticated, the experience of all who knew anything concerning the magnetic needle had been the same. Here is all Mr. Hume wishes, constancy and uniformity in the experience of mankind, and where these exist, no human testimony could convince him to the contrary, yet in the face of all this constancy and uniformity in the experience of mankind, Mr. Hume never pretended to deny the truth of the statement made by Columbus.

But here is another instance recorded in 2 Kings, 20th chap., and 11th verse. And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. But says Mr. Hume, this cannot be credited, because it is not consistent with the constant and uniform experience of mankind. He can credit the variation of the needle, though inexplicable, as remarked by Prof. Olmsted. The periodical changes in the situation of the magnetic poles of the earth, upon which the direction of the needle depends, in the annual and diurnal variations, the dip, and the intensity of the force, result from causes which have

hitherto eluded discovery. (N. P. page 467).

But on the supposition, that we admitted Prof. Draper's visionary theory in explanation of the variations of the needle, yet this explanation was wholly unknown to Mr. Hume. We have then the singular instance of a profound scholar and logician, to wit: Mr. Hume, admitting a strange and inexplicable phenomena, the variation of the magnetic needle, and denying another phenomenon of the same class, the retrocession of the shadow upon the dial plate of Ahaz. The parallelism of the two cases becomes still more apparent if we take into consideration the following: "At London, in the year 1580, the needle pointed 11½ degrees to the east of north; in 1657, it pointed directly to the pole; after which period, it continued to move west for one hundred and fifty-seven years, until the year 1814, when its western declination was nearly 24½ degrees; since 1814, it has been moving slowly eastward. Here we find the needle moving from the pole to its utmost western limit, then returning slowly to its eastern limit, which it will probably reach in the year 2128." All this could be believed by Mr. Hume, but the miracle performed by Isaiah in the presence of Hezekiah, though supported by the same evidence, must be rejected. We think sufficient has been said to prove the position we assumed; that, uniformity of experience in favor of any fact is not a proof against its being reversed in a particular instance. In our next, we will attempt to condense all we have to say of the remaining portion of Mr. Hume's objection.

Society Hill, Nov. 15. G. T. W.

SELECTIONS.

Heaven—A Summer Land.

CONCEPTIONS OF CHRISTIAN POETS.
**** In the opening of spring and summer, when the face of nature long, gloomy and sad, is rosy with smiles, when birds sing in groves of freshest green, and flowers unfold their color and shed their fragrance in the air, the Christian, in contemplating heaven, will desire to see no gilded battlements or castles, no thrones or watch-towers, no temples or glittering highways; but as far beyond the azure arch as he can project his sight, he will view heaven as a boundless plain of matchless charms, impressing him with reverence and humility to behold.

Christian poets, in their sacred lyrics, have not failed to picture heaven as a sunny land.

"Oh the transporting, rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!"

Dr. Watts—the second "sweet singer of Israel"—embodies the idea of a country in his familiar hymn, beginning with the beautiful and mellow line—
"There is a land of pure delight."

Perpetual spring crowns the hills, and flowers bloom which never fade. No Christian, sensitive to the delicate beauty of flowers will believe there are no gardens in heaven. The Creator is a lover of flowers; and if he has decked the earth with such mementoes of skill and taste, would he not have fringed the scenery of heaven with others fairer still?

"There everlasting spring abides,
And never-withering flowers."

Old Spenser, the author of the "Faery Queen," says of the ministering angels who are sent to visit us.

"How often do they silver bowers leave,
To come to succor us, who succor want!"

But heaven is not only an illimitable garden of flowers; it is also
"A land where fruits immortal grow."

Whatever luxuriance there may be in the topics of the earth, the lavish profusion there displayed is only barrenness, compared with the rich stores that are gathered in heaven. Moreover, eternity alone measures the season of the harvest. Everlasting is the ripeness of every flower. There the olive will always grow, the fig-tree put forth her leaves, the vine flourish. The luscious fruit will be plucked and eaten; and there will be no surfeit of appetite.

How often the Christian, weary of this world, yearns for such a country! Indeed, but few, even among those who have no inheritance there, would, if they were told that by wishing they could possess it, picture such a region for their final, happiest home. Even a child, who had been told of heaven inquired, with beautiful simplicity,

"Is it were the of the orange blows,
And the fire flies glance through the orange boughs?"

"Is it were the feathery palm-trees rise,
And the date grows ripe under sunny skies.
"As it far away in some region old,
Where the rivers wandering o'er sands of gold?"

Trees, too, whose foliage is green with the verdure of eternal spring.

"Rear their heads and clap their hands!"
Groves of palm are there, in whose shades the saints repose, to recount their toils and triumphs, while they hold in their hands fresh branches bro-

ken from the boughs above them. We believe that the saviour, while on earth loved the palms of Palestine, and often gathered his disciples in their cool shelter we would not be persuaded that he has left the upper Holy Land unbathed by palm trees, royal in stature, and faultless in gracefulness. Who that has read of Lebanon would not wish to see its cedars transplanted to that purer clime, and growing there in majestic unknown on earth. But more precious than all others—
"The cedar, pine, and everlasting oak,
Is the tree of Life, standing upon the brink of the River that flows eternally from the throne of the Omnipotent." As the excellence of all celestial spirits centres in the perfect and infinite God, so the beauty of all celestial vegetation is crowned in this Eternal Tree, which the Father has planted with his own hand.

"Fair, distant land! could now your eyes
But half thy charms explore,
How would our spirits long to rise,
And dwell on earth no more!"

This is the Paradise to which the Christian is invited. Towards its borders he is sojourning. Some times he is permitted, while on his way, to see it faintly—outspreading beyond him in the distance of the future—though, mayhap, a cloud will often over-shade his vision. Yet he presses onward needing no compass, as the mariner & prairie-traveller require knowing that a Friend the Friend of all humanity for he was once a man walking beside him. The only comfort of earth that will never fail him, is the friendship of this companion. His pleasures perish while he would yet enjoy them. But things decaying on every side excite him to seek a crown of happiness that will never fade. "Heaven and earth," whispers the heavenly voice, "shall pass away." He will at least reach the goodly land, and go in to possession of it. At every setting of the sun, he is nearer than the last; his song may be—
"I mightily praise my moving tent
A day's march nearer home."

Patient reader! you are a pilgrim, seeking a country; stop, and turn your footsteps toward this summer land.—You will find no other realm so lovely none where you will receive so warm a welcome. The road that leads to it is narrow, but at humble prayer you will be guided in it. Disappointment like a precipice and deep abyss, abruptly terminates every road that winds another way; but this crosses the borders and leads into the heart of heaven. There you will lay down your staff and be at rest; there you may recline your head for ever on the bosom of Him who was your guide—even Christ!—
Extract.

Be careful of your Signature.

Many men sign the papers that are presented to them, recommending this or that measure, thus for that man, with freedom which they afterwards find great reason to regret. A wag at Albany, speculating upon this weakness of human nature, once made a bet that his since become famous, that he could circulate a petition to have the Rev. Dr. Sprague hanged in front of the State House, and get two hundred signatures to it between sunrise and sunset. And, judging from the facility with which men sign the frequent petitions, memorials, etc., presented to them—which they endorse men's character, or recommend their principles, but do not call for the payment of money, it may well be doubted whether his bet was at all a rash one. The first ten or twelve who sign such a paper generally know what they are about. But those who follow are apt to suppose that those who have preceded them have investigated the matter more fully than they can, or that, at any rate, among some scores or hundreds of subscribers, the responsibility will be so divided that individual share of it will not be much; and so they give their names, with a kind of implicit faith in the man who visits them, or the men whose names overhang their own, but without any personal and sufficient inquiry into the matter they are asked to endorse. Some have no time for this, others no inclination; and many give their names simply because it is easier to do it than it would be to refuse and render a reason.

The result is, sometimes, that the list of names swells rapidly and influentially, to the delight and profit of its managers; but when it is published, good men are surprised to find that they are presented before the public as authorizing statements, affirming propositions, and maintaining relations, for which they had never so much as thought of making themselves responsible. It is too late, to withdraw their names; they dislike to make any public explanation; and the final effect is that they stand in an untrue and unpleasant attitude as long as the influence or the memory of the list continues.—Independent.

Truth is the only real, lasting foundation of true love and genuine friendship.

The little and the short sayings of wise and excellent men, are of great value, like the dust of gold, or the last sparks of diamonds.

Baptism on a Death-Bed.

Our contemporary of the Southern Christian Advocate, is delighted at the unwonted liberality of a Baptist minister who surrendered his own principles to ease the conscience of a death-bed convert. He tells the whole story on this wise:

WAS SHE BAPTIZED? A correspondent of the Richmond Christian Advocate gives a case of baptism, which would be valid with us, but its validity might admit of questions elsewhere. We would be glad to know what immersionists would say of such a case. He says: "On the waters of Buchanan river, here in Upshur county, a young lady was on her death-bed. She had sought the Lord in the parlor of her sins, and felt it to be her duty to be baptized, and was willing to receive baptism by affusion. She being low and expecting to die, sent for an old Baptist minister in the neighborhood; he went, but was one of those right arm men; he refused, and went away. They sent for another Baptist minister, one whose name stands in the minutes as an acceptable minister in the Baptist church. He came and baptized her by affusion; and, I understand, he says he will do it again, if need be. Now, if any one doubts the truth of this case, I am prepared to bring names to prove it. It is a rare case for the old dogmatic notion of immersion to be laid aside. I would that this and exclusive communion were both wiped out of the creed of every Christian church."

It will gratify the curiosity of our good brother to know "what immersionists would think of such a case," we will gladly relieve him by a statement of our individual opinion. The incident betrays to our judgment, a deplorable ignorance of the Gospel and its ordinances, both in the candidate and the administrator. Was the rite of baptism at such a moment quite superfluous, and the thief on the cross might as well have been solicitous to receive it as this dying young lady. Baptism is the door of admission to the visible church, and involves a public acknowledgment before the world of discipleship to Christ. This dying girl was hoping soon to enter a better world, and judicious religious adviser would have turned her attention from outward ordinances to that personal union of heart with Christ, by which she might be prepared for a heavenly home. Her strong desire for baptism indicates a superstitious belief in its attendant blessings, a confused notion so prevalent among many Pedobaptists, that baptism is important to salvation, which leads them to feel that their babes are safer, after having received the seal. It was, moreover, an unfortunate token of repentance to pervert a solemn ordinance for her own convenience. After having lived for herself rather than for God while in health, she still consulted her own will in sickness, and thought it a small matter to change God's ordinances, and substitute affusion for immersion.

The incident gives us no favorable view either of the Christian knowledge or submission of the dying lady, nor can we think more favorably of the plant administrator. An elastic conscience which could so readily sacrifice his own views to give comfort to a dying girl, would find as little difficulty in administering the Supper or extreme unction in a similar emergency. Henry Ward Beecher expresses a willingness to baptize a person as often as he desired it, and the Baptist minister, whoever he may be, appears to have equally loose views of the ordinance. After administering affusion to the dying lady, "he says he will do it again, if need be."

We may add in closing, that this incident illustrates the manner in which affusion and infant baptism first crept into the church. With the same superstitious notions of the importance of baptism to salvation, adults converted on a sick bed could not die in conversion, unless they first received the ordinance, even if imperfectly administered by affusion; but the validity of this clerical baptism was not admitted in many churches if the sick persons recovered. Anxious parents, too, confounding baptism regeneration, as multi-tudes do at the present day, would not be contented until this rite, ordained only for believers, was imposed upon their unconscious babes. The history of the Church supplies melancholy proof of the fatal results incident to this perversion of the gospel order; and our contemporary adds a new instance to this sad record, when he expresses the earnest wish that "the dogmatical notion of immersion" may be wiped out of the creed of every Christian church. In open disregard of the Saviour's command and example, and the uniform practice of the apostolic church, he would wipe out the dogma of immersion from the Christian creed, and thus make "the traditions of God of none effect by his transgressions."—Watch & Reflec.

The little and the short sayings of wise and excellent men, are of great value, like the dust of gold, or the last sparks of diamonds.

Interest in Heaven.

It is an unspeakable delight to learn from the lips of God, that, though Christians rest from their labors, when they leave this world, their works do follow them—not, indeed, the *evil* and *trouble* of them; but, the principles and results, the reward and glory of them; and, perhaps, continued practical connexion with them, as well as joyful interest in them. Think you that Elder Brewster feels no interest in Massachusetts? Roger Williams, no interest in Rhode Island? William Penn, no interest in Pennsylvania? Washington, no interest in the United States? and Columbus, no interest in the New Hemisphere? But some may say—Surely geographical divisions and designations do not follow them there. What then? Let us rise higher. Let us contemplate the systems of religion and civilization, with which their names are identified. Think you that Brewster feels no interest in independence? Williams, no interest in republicanism? Penn, no interest in Quakerism? Washington, no interest in republicanism? and Columbus, no interest in commerce? But it may again be objected—Surely these systems do not follow them there. What then? Let us rise still higher, and consider the principles with which their names are identified. Think you that Brewster feels no interest in the liberty of the church? Williams, no interest in liberty of conscience? Penn, no interest in the liberty of the spirit? Washington, no interest in the liberty of the nation? and Columbus, no interest in the liberty of the world? Ay, verily—for liberty proceeds from order, and order proceeds from God—the one, the stability of his throne, and the other the felicity of his empire. From that throne of order, the proclamation is made to the universe,—stand fast, in the liberty wherein God has created you! And from that same throne, the peculiar proclamations are made to our own long enslaved but now partially redeemed sphere—to one part of its population: Stand fast in the hope of the liberty wherewith Christ is hastening to make you free! and to the other part—Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with any yoke of bondage!—Bib. Al.

Christian Circle not Perfect.

True, even within this hallowed circle, all things are not always exactly right. The favor of the good is not proof of perfection; either in them, or in ourselves. We may even see things that, to us, are flagrantly wrong; and be constrained by conscience to say so. Still, we have the pleasure of reflecting that we are identified with the wisest and best people on earth, taken as a whole; and that, therefore, they are better prepared than others to appreciate the proverb: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." The physician is not dismissed, because his prescriptions are not always pleasant. The bitterness of his remedies excites no doubt of the sweetness of his sympathies. He knows, and his patients know, that it is better to cure disease even by apparently harsh treatment, than to encourage the approach of death by a false tenderness. Even natural men judge thus. Surely, then, within the spiritual fellowship, it may be said, in the words of another proverb, "He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue." And the reason is obvious; for a brotherly rebuke may be of lasting service, but flattery is full of mischief.—Bib. Al.

A NEGRO'S EXPLANATION OF THE DOCTRINE OF PRESENTANCE.—A pious old negro, who lived in a region where the people were in the habit of "getting religion" every time a new minister came around, and then losing it again before the next quarterly meeting, was once asked how he accounted for these facts in accordance with his belief in the doctrine of the final salvation of all true believers. He replied, "When the people gets religion themselves, they are mighty apt to lose it as quick and as easy as they got it; but when religion gets them, it takes hold, and holds on, and never lets 'em go until it takes 'em clean up to heaven." We suppose the old negro's explanation is the Bible solution of the difficulty.

THE AFFLICTED.—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it, and shall not He render to every man according to his works? But if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Andrew Fuller on a Call to the Ministry.

How may a man ascertain his election of God to the ministry of the gospel? And what are sufficient qualifications for that important office?

I conceive an answer to the latter part of the question will enable a person to decide upon the former, it being a principle which may be taken for granted, that whoever possesses the essential qualifications of the Christian ministry, is called of God to exercise them. Every man that hath received the gift is commanded of God to minister the same, as a good steward of the manifold grace of God.—Only let him take heed, that if he speak, it be according to the oracles of God. Now the Scriptures are not silent on the qualifications of a bishop. See 1 Tim. iii:1-7. By a bishop, I must be allowed to understand not a lord in law, but a Christian pastor. And besides those requisites which belong to his moral and religious character, there are two things which appear to be absolutely necessary to the discharge of this sacred office: one is, that he have a true desire after it, and the other, an ability for it. The force of these qualifications is included in the terms, if a man desire the office of a bishop. It is supposed that this desire shall spring from a pure motive, and not from the love of ease, affluence, or applause; but from a concern to glorify God, and promote the salvation of men. It is necessary, in my judgment, that there should be a special desire of this sort; a kind of fire kindled in the bosom, that it be painful to extinguish. The second qualification is contained in those expressive terms, apt to teach. He must possess not only an inventive mind, but a kind of natural readiness in communicating his ideas. Neither of these qualifications is sufficient in itself. A man may have a desire after the Christian ministry, and that desire may arise from the purest motives; and yet having no competent ability for the work, he is certainly not called of God to be employed in it. I doubt not but that the Lord will take it well—that it was in the heart of such persons to build him a house, though their desire may never be accomplished. On the other hand, a person may not only be a good man and judicious, but possess a readiness in communicating his ideas; and yet, having no special thirst after the work of the ministry, or of promoting the salvation of souls, he is unfit to engage in it. Of the first qualifications, every one must be his own judge, for who else can be acquainted with his desires and motives? Of the last, those with whom we stand connected.—Whether we be apt to teach, is a question on which we ought not to decide ourselves; those are the best judges who have heard us, and been taught by us. When a congregation of Christians invite a person to serve them in the gospel, it is sufficient proof that they consider him as equal to the undertaking. If a person so invited be not clear as to the former qualification, I conceive he may leave the latter to the judgment of others; and conclude, that so long as a door is opened for him to preach the gospel, he is called of God to do so.

DIVINE FAVOR CONSTANT.
Whatever may be the limits and vicissitudes of human favor, divine favor in respect of all agents of truth and goodness, is constant and sufficient. It may be hidden, but not withheld; hidden for a time, but soon revealed again hidden for our welfare; and exercised, while hidden, to our great advantage as is afterward discovered unto us. "In my prosperity," confessed the Psalmist, "I said, I shall never be moved." See! Certainly, he was too much elevated and needed chastening. He had forgotten whence his prosperity was derived, and how it was continued; and therefore had to be reminded of things. He was reminded of them; and then he acknowledged, "Lord, by thy favor, thou hast made my mountain to stand strong." But how was he reminded of these things? Hark! "Thou didst hide thy face, and I was troubled." That was enough. It was not necessary to smite the mountain. God merely veiled his face; and the mountain trembled, and the palace shook, and the throne tottered, and the afflicted monarch fell upon his knees, and cried unto the Lord, as though he expected every moment that a volcanic crater would open below him, and engulf his glory and his person in common and fiery destruction. And did the Lord hear him? Yes! And deliver him? Yes, for his favor was only hidden, it was not withdrawn. Hear the Psalmist's grateful acknowledgement: "Thou hast turned for me mourning into dancing; thou hast put off my sackcloth; and girded me with gladness." What for? That he might relate into his former forgetfulness? Oh, no! "To the end that my glory may sing praise unto thee, and not be silent." And was he determined to do this thereafter? So it seems, for he exclaimed, "O Lord my God, I will give thanks unto thee, forever!"—Bib. Al.

The Tell-Tale.

A few days ago, brother John Candid met me in the street, and, with an awfully long face and lugubrious tones began to tell me of a sad report which rumor was circulating of brother Isaac Honest. The tale in itself was not much; but the shrugs of the shoulder, the significant shakes of the head, and the speech of the eye, which said, "I am afraid, or rather hope it is all true made the case appear a very bad one. Happily, I felt no disposition to believe a charge against a brother, especially as it was insinuated, rather than openly alleged; and therefore I asked, "Well, brother Candid, have you seen brother Honest on the subject, and ascertained from him the facts of the case?" The reply was, "No, my dear brother, I really have no time to attend to the matter; besides which, you will understand that I do not believe it to be true." "Well, my brother," I replied, "I shall go direct to brother Honest, tell him what you say, and ask him as to its truth." The look of the good man in return was a picture. How fervently did he implore me to take no further notice of it and what solemn assurances did he give me, in a five minutes' further conversation, that he would be more cautious. I have at present yielded to his entreaty; but whether my conduct was right or wrong, perhaps your readers can determine better than I can. At all events, brother Candid, should he repeat the offence, will not fare so well at my hands another time.

A short story more. Thirty years since, I was pastor of a church in which were some female gossip—a race which I will hope are now rapidly dying away. Nothing could occur in connection with the church, but these pathways could make mischief out of it. At a church meeting, I stated that I was resolved to destroy this practice of scandal, and that I would embrace the very first chance of tracing its author. An opportunity soon offered.—A young lady was proposed for church fellowship, and the detractors were quickly at work. I overheard one telling of a pretty good story, which, on its very surface, indicated exaggeration. "Is this true?" I asked. "I do not know, sir, but I hope not." "Why do you report what you are not sure of?" "Mrs.—told me, sir, and I was only just mentioning it in confidence." To Mrs.—I went, and found that she had told something, but not quite so bad as reported. I insisted on her authority, and wear on tracing the report from one to another till it ended in—nothing. Not quite so, either; for the whole facts were stated to the church, who, very wisely, strongly censured the practice, and, for a good period, at least, checked the evil. Did I act rightly in the case?

I have lying before me a sermon very recently delivered in one of our large cities, and printed only for private circulation. I will borrow its closing paragraph: "My hearers, be cautioned against such abuses. Let us bridle our tongues. Let us put a check upon our curiosity. 'Do your own business.' Next to your own, be careful of neighbor's reputation. Be slow to believe aught against him.—Give no credence to flying reports.—Reject unfounded insinuations.—Pay no attention to rumors that go about like orphans in the world, of fondlings whom none dare own. Remember, that what everybody says must be true," is a sophism invented by the father of lies. As matters stand every body's word is worth nobody's taking. If you hear against your will demand proof of what you hear. Let not the scarcity of truth be atoned for by the abundance of affidavits. Keep truth on your side. Speak evil of no man. If your neighbor injures you tell him his fault alone. If he wish it, forgive him. Be no busy-body. Hate tale-bearing. Oh, if all would do this there would be a mellinism! But poor, weak, perverse human nature! wicked and inexcusable, as well as human! Alas, my hearers!"

SOLITUDE.—Solitude, though it may be silent as light, the mightiest of agencies: for solitude is essential to man. All men come into this world alone; all leave it alone. Even a little child has a dread, whispering consciousness, that if he should be summoned to travel into God's presence, no gentle nurse will be allowed to lead him by the hand, nor mother to carry him in her arms, nor little sister to share his trepidations. King and priest, warrior and maiden, philosopher and child, all must walk those mighty galleries alone.

I. H. S.—These letters are seen in the Catholic and Episcopal churches, and in the prayer-books of these sects. They are abbreviations of the Latin phrase, "Jesus Monium Savior," which signifies "Jesus the Savior of men." Some may ask why the letter I is used instead of J. Because formerly there was no better J in the Roman alphabet; then I was used where J now is. Many of our readers can probably remember having seen the name of John spelled Iohn.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, NOVEMBER 20, 1855.

Church Government.

PRIMITIVE 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.

II. We propose now considering the second point, viz.—That the Apostolic Churches were essentially and necessarily democratic, as well as independent, in their organization. As the Jerusalem Church was the first one organized, and as it was evidently the model after which all the others were formed, we shall devote the present article to an analysis of its structure.

In the interim of ten days between the ascension of our Lord and the descent of the Holy Spirit on the day of Pentecost, the first official act of that church occurred, as recorded in the first chapter of the Acts of the Apostles. This was the choice of a successor to Judas, the Apostle, who, by transgression vacated his office. Now, let it be observed, that there never was a more grave and serious question submitted to any body of men on earth, than this: And yet Peter scruples not to place this grave question "at the feet of a democracy." This first act of the first organized church in the New Testament, is placed in the very vestibule of Christianity, as if on purpose to rebuke the arrogant assumptions of that "privileged class," who take it upon themselves to pronounce "the people of the saints of the Most High" incompetent to the task of administering their own governmental economy. We shall quote the entire passage.

Acts 1:15-26.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty.)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gashed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Several things in this passage merit our attention. First: Who was the speaker who delivered this remarkable address to that church? It was none other than the Apostle Peter, to whom had been committed "the keys of the kingdom of heaven," which keys, his unboliness the Pope, avers has descended to him in a line of unbroken succession. We could wish that his present lordship, *Pio nono*, would make such a speech to his down-trodden Italian subjects in regard to his successor. In that event, and in that respect, he would show himself a very worthy successor of the honored Apostle. But we set out to ask how it was, if the pretensions of episcopacy are founded in the word of God, that the "will" of Peter, as the presiding Bishop of that occasion, was not "omnipotent in the premises?" At least, why did he not appeal to his peers, his fellow Apostles? Is it not wonderful beyond conception, such a hypothesis, that the first recorded speech ever made in a church conference, should have been addressed, not to the ministry, but to the "men and brethren," "the number being about an hundred and twenty," directing them to fill a vacancy in the Apostolic office, and that too, by the very man from whom episcopacy professes to have derived its power to "lord it over God's heritage." There is something significant in the speaker of this important occasion.

Secondly, Who were the audience to whom this address was made? After enumerating the eleven Apostles, Luke, the divine historian, proceeds to inform us that "in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty.) Men and brethren," &c. The parenthesis thrown in by the sacred historian is quite suggestive. But for it, we might have been led to suppose, that the address of Peter was made to his associate Apostles, especially as the business presented was to supply the vacancy in their ranks. But instead of this he appeals to the whole assembled church. He recognizes them all as equally interested in, and as competent to transact the business suggested, as the "eleven apostles." How appropriately does he subsequently, in one of his epistolary style, term a "chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. It is not strange that Peter should have submitted this grave business to such a constituency as this, on our hypothesis a constituency upon whom God had himself conferred both the sacerdotal and royal titles.

Thirdly, Consider the subject matter which was submitted to their consideration. This was as already intimated, to elect one of their own number by lot, and as directed by divine wisdom, to fill the highest office ever conferred upon man—an apostleship of the Lord Jesus Christ. Did ever any deliberative assemblage

any ecclesiastical body entertain a question of deeper interest, of more surpassing magnitude than this? We are persuaded not. Yet this is the subject matter which Peter, as moved upon by the Holy Spirit, submits to the ministers and members, "men and brethren," of the church at Jerusalem. And he does it too, with a perfect conviction, that this tribunal is fully competent to sit in judgement upon that solemn subject.

And let us remark by the way, that if churches of the saints had always remained, as they were originally constituted, if their membership had continued to be "living epistles, known and read of all men," heirs of God, and joint heirs with Jesus Christ—their rights never would have been usurped—they would always have obeyed the sacred injunction, "stand fast in the liberty wherewith Christ hath made you free." But alas, soon after the death of the last Apostle, "grievous wolves" invaded the sacred precincts of Zion, tore down her hedges and filled her of the blood bought heritage bequeathed to her by her ascended Head and Redeemer. And so long have many of her captive sons and daughters been accustomed to the "yoke of bondage"—so long have they been used to their chains of servitude—so long have they listened to the pretensions of their "divine right" rulers—that they really believe that in "reverently obeying" their self-constituted earthly "superiors," they are obeying the "kings of kings; and Lord of Lords."

Fourthly, Let us also notice the manner in which they transacted this business, verses 23-26. They first appointed, or nominated, two of their number as candidates for this office—Joseph and Matthias. They then prayed to the Lord to show them "whether of these two" he had chosen, to "take part of this ministry and apostleship, from which Judas by transgression fell." And, finally, "they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles." That is to say, this sovereign act of the church at Jerusalem was ratified by the Holy Spirit, and the appointee, Matthias, was enrolled among the holy college of Apostles.

The next circumstance, illustrative of our position, is recorded in the sixth chapter of Acts. The reader will please turn to that passage, and read from the first to the sixth verses inclusive.

In this passage it will be seen that owing to the vast labors of the Apostles in "the ministry of the word," they had not the time to devote to the distribution of the benedictions of the church to the various objects of benevolence within her bounds. This state of things laid the foundation for an office in the church to administer its temporal affairs. But the twelve do not assume to make the appointments to this office without the joint concurrence of the church, as they did not in the case of Matthias to fill the place of Judas. On the contrary they "called the multitude of the disciples unto them and said, 'It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.' And it is added 'the saying pleased the whole multitude,' and they proceeded to make the selection. And the persons so chosen by the whole multitude, were immediately ordained by the Apostles, as a board of deacons, or stewards, to superintend the temporal interests of the church.

Without further comment upon this immediate passage, we proceed to make some deductions from the two circumstances detailed above, which bear upon the question we are discussing. 1st. And first, these circumstances cannot fail to impress us with the great difference between church government and episcopal government. In these instances, the "Disciples," the "whole multitude" of believers are recognized by the inspired Apostles as a real, active, authoritative constituency: fully competent to administer and execute the laws of Jesus Christ among themselves. But in episcopal government there are "no constituents," except the clergy. It "knows no such rights and comprehends no such privileges." In churches as constituted by the Apostles, inspiration recognizes the piety and wisdom necessary to select "from among themselves," men "full of the Holy Ghost and wisdom," both for their spiritual and temporal officers. But episcopacy assumes to "fix the appointments of the preachers," to "change, receive, and suspend preachers, as necessity may require, and as the Discipline may direct,"—to oversee the spiritual and temporal business of the Church—"to ordain Bishops, Elders, and Deacons"—to "decide all questions of law coming up in the regular business of Conference," &c. Discipline of the M. E. Church, pp. 47, 49. In a New Testament Church, the gravest questions were submitted to "the whole multitude," but episcopacy refuses to submit such questions "at the feet of a democracy." And we boldly aver, that the wisdom of man cannot devise a system of ecclesiastical government more thoroughly at war with that laid down in the New Testament, than modern episcopacy. It was hatched in Babylon, and therefore is in direct antagonism with Jerusalem.

2dly. Not less striking is the simplicity of this divinely established plan of Church government. How perfectly congruous with the whole plan of human redemption. "God hath chosen the foolish things of the world, (i. e. the things which the world calls foolish,) to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in His presence." 1 Corinthians, I, 27-29. When the heavenly Teacher became incarnate, he chose the most humble and unostentatious form known to man, "the form of a servant." In selecting his Ministers, he passed by the Court of Caesar, the philosophers of Greece, and the Jewish Sanhedrin, choosing the fishermen of Galilee. Thus, "the kingdom of Heaven came not with observation,"—that is, it was not ushered in with parade. In nothing does the divine authenticity of the whole system of Christianity so triumphantly appear, as in the simplicity of all its means, contrasted with the magnificence of its results. "And this treasure we have in earthen vessels, that the excellency may be of God, and not of us." "My kingdom," says Christ, "is not of this world." It was modeled after none of the existing forms of government then extant. It was a supposition alto-

gether beyond the precincts of credibility to suppose that the incarnate God should have gone to earthly potentates to learn the science of government. Far more reasonable is it to suppose that they should come to Him—and that those governments which would recognize the divine principles of social, political and religious equality which he taught and practised, would be such as were formed after his model. And if there be truth in history, we maintain, that in proportion as a pure, unfettered, undistorted Gospel has prevailed, in that very proportion has the science of civil government advanced, and the inalienable rights and liberties of mankind been more sharply defined. Indeed, what else could we expect? Once teach man the art of self government, and the "divine right" of kings is numbered with things that were. The whole science of civil, as well as religious polity, becomes as transparent as a sunbeam.

Finally. It is as efficient as it is simple.—Indeed, church government is far more efficient than Episcopal government. This, at a proper time, we shall attempt to illustrate. Suffice it to say here, that in church government, every member becomes a party to the compact. He is made to feel a portion of its responsibility. He is personally interested in, as he is personally responsible for the entire disciplinary policy of the church to which he belongs. And we maintain that no ecclesiastical council of clergy that ever assembled, from the council of Nice down to this time, or that ever will assemble, has or can feel more sensibly, or act more intelligently, in reference to these responsibilities, than a single church of saints, who have adopted the Word of God as their only standard of appeal. Such a form of government elevates the membership to the rank assigned them by the Redeemer—instructs them in the most important science ever taught on earth, self-government—and develops the whole train of Christian graces, which adorn the character of the regenerated man.

Several communications are on file, and will receive the attention of the editor as soon as he returns from the Florida Baptist Convention.

COMMUNICATIONS.

Doings of the Tuskegee Baptist Association.

Mr. Editor.—The Minutes of this Association have just reached me, and I have read them both with interest and pleasure. I like the business-like system with which the various subjects claiming the action of the body were attended to. The report on periodicals is good, and I hope it will induce a larger patronage for the South Western Baptist. The report on Sabbath schools, states a fact—and which, from observation, I know to be a fact, viz: "That from the Sabbath schools are gained many of our most valuable converts"—which should interest the churches generally. The report on the state of churches is about balanced between the number of churches that "complain of coldness" and those which have "been refreshed." Next in order comes the report on

INDIAN MISSIONS.

We thank the committee for the "pleasure" with which they recognize the transfer from the Louisville to the Marion Board, and, of course, sympathize with them in the "pain" they feel on account of the "embarrassed" condition of the treasury. But there is but one way to cure this "pain," and the committee seem to have hit upon the only expedient, viz: "To commend the mission to the special sympathies of the brethren, and hope they will be liberal in their contributions." I have slightly amended the report—hope the committee will excuse me—by italicizing two words, which if duly noted and responded to by your readers, will soon relieve the Indian Mission Department of all its difficulties. I am happy to be able to state, that the \$7000 debt has since the 1st of June, been reduced to \$4000. The pastors of the Southern Churches were requested to bring this subject before their flocks, and solicit special contributions to bring the Board out of this strait; and like good pastors, who love the Indians, they have faithfully and universally neglected to do so. But we have received quite a number of love-letters, containing five, ten or more dollars, from unknown individuals, which have assisted us amazingly. If such letters shall only continue to come, we shall not have occasion to trouble the pastors any farther than to tender our thanks for their ready help in our time of greatest need. I confidently expect to see the Indian Missions out of debt within the next six months, because, I believe there are those in the land who will not forget to send on their benefactions to accomplish this end.

The report on the Publication Society is excellent, and very properly commended to the favor of the Churches, but I pass it by to notice the Report on

DOMESTIC MISSIONS.

I wish the Tuskegee Association, and all other District Associations would designate their enterprises for evangelizing the people within their own limits by the title of *Home Missions*—for the sake of distinction. *Domestic Missions* is the legal title of the Domestic Board of the Southern Baptist Convention, and there is always danger of misapprehension in the minds of the masses as to what body is meant. Our agents go into the bounds of these Associations, to plead for Domestic Missions and solicit funds, and are frequently met with the remark, "Why, we have contributed for Domestic Missions," meaning, however, the Mission enterprise of their own Association. But on behalf of the Board, I thank the Committee for their recommendation of the "Marion Board." This is more than many other Associations have done. Very frequently every other enterprise is attended to, while this is passed over. The fact is, one of two things ought to be done: either the General Domestic Board ought to have a more general and liberal patronage, or the whole business of home evangelization ought to be confided to the District Associations and State Conventions. I am not sure—as matters now stand—but the latter plan would be the best, and am more than willing to see it tried. The Committee state truly that the treasury is in danger of being in "a depressed condition"—I hope, however, that help will be forthcoming from some quarter in due time. Next stands the report on

FOREIGN MISSIONS.

This, say the Committee, "is one of the most

important benevolent enterprises prosecuted by the Churches of the Redeemer." I assent to the truth of this declaration for the sake of the word "one." Many Committees would have left the word "one" out, and then I should have dissented from the proposition or statement. I am willing to place it on the same platform with Domestic Missions, if its friends will be content with this position, but cannot concede more.—However, this enterprise needs no advocacy from me: it is one of those machines which oil itself. I hope the pastors will at least be as faithful in obeying the request in the second resolution of the Report, as they were prompt in responding to my request for Indian Missions.

Should the suggestions and recommendations of the Report on "Colportage" be favorably received and acted on, much good would result to the Churches within the limits, and beyond them, of the Tuskegee Association.

The Committee that reported "On Deceased Ministers," submitted the name of Elder LEONIDAS T. EUBANKS, as the only white minister who was called to his better home during the past year. Consolatory resolutions were passed to be tendered to the family of the deceased. This course is always proper and becoming the true spirit of Christianity. Now did the Committee omit to report the death of BILLY CRITTENDEN, a colored preacher. It just occurs to me here that I am acquainted with a colored preacher of this name, who has been fifty years in the ministry. The Report on

EDUCATION.

is, to me especially, a very interesting document, for two reasons: First, because of its *Baptist* spirit; and secondly, because of the truthful declaration, that, in the State "the Baptists occupy the foremost rank in forwarding the great interests of education." This fact, affirmed by those who know, gives me peculiar pleasure.—Call me denominational, or sectarian, or what you please, Messrs. Editors, but I am impatient for the day when the Baptists shall not only be quite up with, but be considerably in advance of every and all other denominations of Christians. Why should they not recover the whole ground at once so deservedly occupied by their primitive ancestors? Why, sirs, for the first two centuries of the Christian Era, no Christian was to be found but a Baptist. The barbarian was a Baptist, Jesus Christ was a Baptist, the Apostles were Baptists, and for, at least, one hundred and fifty years after Christ, all Christians believed and were baptized just precisely as Baptists believe and are baptized now.

Another valuable feature in the report on education, is the high character the Committee have given to

HOWARD COLLEGE.

I hope, Messrs. Editors, you will publish that report, or at least that part of it in our worthy Baptist. The Committee may truly, to the Churches, that "the Howard College at Marion, is an Institution peculiarly deserving of their patronage and encouragement." The peculiarity which entitles it to support is two-fold. First, it is a Baptist Institution—which of itself is an argument sufficient in the mind of every sincere lover of the whole truth—and secondly, it has passed through sore trials and misfortunes. Still, I would not claim patronage for it on these grounds, were it in other respects unworthy.—But I verily believe that any studious and industrious young man—whose aim is education and not frolic and mischief—may obtain just as thorough an education at the Howard, as in the State University at Tuscaloosa. But admit that there may be some facilities at Tuscaloosa which the Howard does not possess, ought this fact to weigh the weight of a feather in the mind of a Baptist? Have we a Baptist representative in the University of Alabama? Not one. As in the University of Virginia, the Faculty are all *Pedo-Baptists*. And I am not sorry that they are. This oversight of the Trustees will put the Baptists upon their own resources. It will unite and concentrate their strength on the Howard. I hope the man—mean a Baptist—is not to be found who would exalt the University to the detriment of the Howard. The Howard belongs to us—the Baptist denomination of Alabama—the University does not. The Howard has a Baptist President—a graduate both in the literary and theological departments—of one of the best Colleges in the land. A Southern man by birth and interest, and in other respects, well qualified to manage and execute the disciplinary duties of the College. He is assisted by Professors Davis, Goodhue, Sherman, and Montague, gentlemen of fine education, each one of whom is, doubtless, well qualified to impart the instruction of his particular department, as men of the same ages in any of our colleges. I do not think that I would be willing to make a single exception. Besides, the Howard has, at this time, ten theological students—young men of promise. They would be a benefit to any College. The radiance of their moral influence is much more to the characters of the young men around them, than many persons are apt to imagine. I was glad to find a resolution in the Tuskegee Minutes, for the beneficiaries of the College. Then, brethren, of the denomination, come up to the help of this College. Help to complete its \$100,000 endowment fund.—Some \$20,000 are still lacking. Help to erect the second dormitory. Help to supply it with a library. In a word, help to make it a College worthy of the Baptists and worthy of the State. I do not write thus because the College is in a declining condition, by no means, but because help now, will advance it far beyond the probability of a failure, except by the intervention of some desolating calamity, which human perspicacity cannot now foresee.

The Report continues, and says some handsome things—and certainly, very deservedly—of the "East Alabama Female College." That College is an honor to the denomination generally, and the Tuskegee Association in particular. I, for one, feel proud of its existence—hope it will be liberally patronized, and reflect the scintillations of female literature far, very far beyond the sphere of its own particular patrons. But it just occurs to me, that the phrase "East Alabama," suggests West Alabama, and with it the fact that there is another Institution with similar ends and aims to accomplish, styled the "Judson Female Institute." It would have been expecting, perhaps, too much, that this noble and elder Institution should have been named in the same report with her fair sister in the East, and yet she would not have objected to such an honor. She is proud of her young sister! However, I have the happiness to state that Miss "Judson" is yet alive, but at present very

much occupied with two hundred and seven of an fair and sprightly pupils—as I suppose—the South could produce.

But, Messrs. Editors, I perceive that my pen has been dashing onward at a wild rate. I took up your Minutes simply to read them. And have read, a few comments were suggested, and you see what an affair it has all come to. On the whole, I have been much pleased with the proceedings of your Association, and I cannot but believe that the Lord will succeed its efforts to do good, and bless it very abundantly.

JOS. WALKER.

Marion, Ala.

Montgomery Correspondence.

MONTGOMERY, NOV. 1855.

Editor S. W. Baptist.—In my last I stated that the general assembly had been organized by the election of the proper officers. On Tuesday the Governor's message was sent in and after a partial reading, 5000 copies were ordered to be printed. Last week but little business was done by either House. It requires time to select the various committees. This is a matter of the first importance as judicious committees greatly accelerate the business of legislation, so that to "hasten slowly" at the opening of the Session is the part of wisdom. During the last week, the American party held a convention in this city. They remodelled their political creed and divested it of some things which made it objectionable to some, and destroyed entirely the secret feature of the party. Several addresses were delivered by distinguished men of their party. Albert Pike, the Warrior poet, made a speech on Monday night, Hon. Jere Clemens, on Tuesday night, and Hon. P. Walker of Mobile, on Wednesday night.—They drew large audiences of both citizens and strangers to hear them.

A few days ago a resolution to invite the ministers of the city to open their sessions with prayer was introduced into the House of Representatives by Mr. Hobbs, of Limestone, and passed by a large majority—nine members only voting against it. The Senate on Saturday passed a similar resolution. This invitation has been accepted by the ministers, and they will attend alternately. This is certainly an advance in the right direction, on the part of our legislature, and I am glad to say that the members pay every respect to the ministers and to the morning devotions.

Last week quite an excitement prevailed among the ministers. Reports of the existence of yellow fever agitated them in no slight degree. A joint committee of both Houses was appointed to investigate the flying rumors. The committee were tendered conveyances by the city authorities to make the investigation, and the next morning reported to yellow fever, and the members satisfied with the result, quietly went to work again.

Sabbath was a beautiful day, and at the hour of service, the streets were thronged with people, wending their way to the house of prayer. I should think from appearances that the inhabitants of this place are a church-going people. I too, felt an inclination to go and engage in the solemn and delightful services of the sanctuary, so falling in with the crowds, I soon found myself seated in the house of prayer. The subject of the discourse was upon the duty of giving a Christian Education to our children founded upon the 79th Psalm, from 5 to 8 verse, and was presented in the following order: 1. The value of the Scriptures. 2. The duty of teaching them to our children; and enforced, 3rdly by the motive of the text that they may not be a rebellious race, as our fathers were. So you see my friend, I paid some attention to the sermon and if I was not benefited by it, the fault will not be from not having it impressed upon my memory. At night I attended the Baptist Church, and found our friend Rev. J. H. Devotie, in the pulpit. He is a favorite preacher with me—I always listen to him with the greatest interest. I understand that in the past year he has raised about \$40,000 for Howard College. His arduous labors do not seem to have injured his health as he is looking as well as I have ever seen him.

This morning the election of Senator to Congress was held, and the Hon. Benj. Fitzpatrick was elected upon the first ballot.

The Agricultural Fair opens to-morrow. A number of persons are already here with a view to attend it. I have not been to the Fair grounds, but understand they are well arranged for the Exhibition. There is a prospect of a full attendance. In my next I will give you an account of it. Till then believe me,

Yours truly,

AMICUS.

The Name of Jesus.

"A name which is above every name."—Phil. 2:9. The name which is above every name—the name at which every knee shall bow of things in heaven, and things in earth, and things under the earth, is that of JESUS. This is the one, all-pervading name that fills all heaven with the music of its sound, and echoes through all the domain of God. It is the noblest—most exalted and most glorious name that ever employed the tongues of angels and of men. It is the name which originated in eternity—was appointed by God the Father for his well beloved Son, and was revealed by the angel to Joseph before this only begotten son was born. Its significance was explained by the angel and literally means a Saviour.—"And she shall bring forth a son and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew, 1:21. The name, applied as it is to Christ the anointed of God, is more expressive than any other name ever was or ever can be. What are the names of Gabriel and of Michael the angels of God in comparison? It conduces the mind back into the impenetrable mysteries of eternity, to that eternal council in which Father, Son and Holy Spirit, in trine and eternal purposes, devised the scheme of creation and redemption; and arranged the vast Multitudinal plan, which embraces all things and all events belonging to the domain of God, both for time and eternity. In that exalted name, we read the origin, progress and end of the divine administration. It constitutes the burden of angelic joy—is the sweetest name that ever saluted the believer's ear; and is the glory of language for all intelligences. The repenting sinner seizes upon it as his only hope of pardon from God, and the dying Christian falls asleep with his soul upon his lips, while the redeemed millions in heaven and the angelic hosts that surround the throne of God, make the heavenly arches ring with their devout praise. Throughout eternity the name of JESUS will sound amidst the just made perfect; and all the creatures of God will delight to cast their crowns at his feet and crown him Lord of all forever and ever.

J. M. W.

The Indians—Ought they to have the Gospel.

Mr. Editor.—You know, and the whole South know, that the Missions of the American Indian Mission Association have been transferred to the Domestic Board. The care and toil which this transfer has brought it, are enormous, perplexing, and sometimes a little vexatious.—While we are straining every nerve, muscle and fibre, to keep above water, and save the denomination from disgrace, we have frequently to encounter small annoyances, that might very easily be withheld, if our brethren would only exercise a little discretion, and only a medium of charity. Some "cannot feel interested for the Indians, they prefer Domestic Missions." Others, think "we are much more largely indebted to the African," especially to those beyond the seas. Then again, we have willing anxious, and even ardent friends of the Red man, but they are not quite sure that they can trust the Domestic Board with the disbursement of their benefactions. They would rather sustain native preachers through a more direct, and, as they unwillingly, think safe channel. In other words they would rather open a correspondence with the native preachers, and transmit the friends, fresh and warm, from the pockets of the donors into the pockets of the natives. And once and in awhile, thank the Lord, not often—it is said that is not now necessary to keep up a distinction between Domestic and Indian Missions, but that the operations could all be conducted under the head of Domestic. Such a view of the case are, to say the least, croneous and embarrassing. If the denomination must have a Board for the management of its missionary operations, let it be a Board, and let the Baptist, generally use it as their financial and disbursing agent. And if brethren must express their views and institute invidious comparisons or enlarge on the superior claims of either the Indians, let them deliver till the Indian Department is out of debt. It is a critical epoch with the Board just now. It is struggling to save a drowning man, but to save him, a lovely daughter of the Southern Baptist convention, Miss Domestic, is in danger of being permanently alloted. She may be starved to death while efforts are being made for the poor Indian. The purpose of the Board is to maintain, inviolate the fair character of the former and recover the reputation, of the latter, the Indian Mission Department.

I propose to furnish a few articles for your paper with the view of pressing the claims of the South Western Indians upon the attention and liberality of Southern Baptists. That every inch of land now occupied by the whites of the south, was once rightfully, according to the established laws of nations—Owned by Indians tribes, is a fixed fact. I might go farther, did my official duties require it, and affirm that they were formerly the Manor-Lords of this continent; for, though we have access to no recorded facts, the relics of their traditional labors attest their existence in all parts, at various periods, from ocean to ocean, and from cape to cape. Whether this fact among others adds to our obligation to give them the gospel, is one of the points for observation and remark. For the present, however, I leave the subject, remarking, in conclusion, that since the letter 'W' is so generally used, both in the papers of the North and the South, I shall affix my full name, JOSEPH WALKER.

P. S. It would be too expensive to have slips printed to send simultaneously to the Southern papers. I hope those who feel interested in this subject, will copy the few letters I may write.

J. W.

Bro. Henderson.—I have been thinking lately with regard to the consistency of the Ministers of our denomination who invite *Pedo-Baptist* Ministers into their pulpits and yet they are so orthodox that they would not labor with the Campbellites, who avow in open day the sentiment of baptismal regeneration, and this sentiment is the full ground of their exclusion.

Now what is the difference between the above set and the *Pedo-Baptist* it is about this: If can get at it distinctly, while *Pedo-Baptist* hold and teach that adult salvation in some way is connected with the sprinkling or pouring or immersion, Campbellites aver it is dependent on or connected with baptism at all. Then what is baptism? Is it not immersion? If so, are not Campbellites nearer to us than *Pedo-Baptists*? Again, if children are saved without baptism as is avowed by Campbellites and Baptist, they are not the Campbellites still near to us than *Pedo-Baptists*, who aver in all their confessions "that if infants are quite of original sin there is no way to save them but by baptizing them; i. e., sprinkling water upon them."

Yet we refuse to communicate with Campbellites in the pulpit, because of their pernicious errors which drown men in perdition, "and I ask what do *Pedo-Baptist* errors do for them? Does it save men any more effectually than the errors of Campbellites. What do *Pedo-Baptists* teach that is not taught by a Campbell and his followers. Does he teach baptismal regeneration of adults. *Pedo-Baptists* do not only teach baptismal regeneration of adults but infants also.

Does Mr. C. teach that he is the great reformer of the Christian Religion.

Pedo-Baptist teach that Luther, Calvin, Wesley were the great reformers in their day and that their authority still lives in their representatives, the bishops and their Episcopacy. Does Mr. C. affirm that the scriptures are not sufficient for salvation by making salvation depend upon an external rite conferred by man upon man thereby as effectually putting man in the hands of a priest for salvation as does the church of Rome? I ask in what does *Pedo-Baptist* differ from this when it invokes the solemnities and innocence of the cradle and imposes a human tradition on an unconscious infant and causes it to believe a lie when it comes to manhood trusting to baptism, i. e. sprinkling for salvation. These are not a fourth of the inconsistencies that we are guilty of, when we refuse to communicate with Campbellites, and still hold palpit communion with *Pedo-Baptists*.

Now if we have to be thus inconsistent let us take the whole range even to the Universalists. He teaches morality and his creed does.—He also teaches conversion by his creed and he practices immersion when using any water baptism.

Brothers let us be governed by the word o

God and the history of the Church of our Lord Jesus Christ which is "one Lord, one Faith, one Baptism," which is not baptismal regeneration for infants. Infants nor Adults, but the Christian Jesus as all his salvation. Observe that baptists be consistent with their Profession.

Foreign Missions.

The Foreign Mission spirit is the spirit of an enlarged benevolence. It looks over the whole earth—the world—beginning at Jerusalem, and around this broad earth. It shakes the dust of its feet against the rich and proud cities, and will it compromise its own heaven born dignity by putting on earthly drapery to please the eye, nor yet borrow the oratory of the stage, or form to gain the ear of the vulgar, who are still determined, while they cling to the minister, to reject his message of love. And while this treated, it will not waste its resources in pel rejecters, however loud they may raise their sectarian shout to the "Dinner" of their bigoted creed. It chooses rather to find the poor, who gladly hear the Saviour in his gospel, among the wilderness, or make mountains its pulpits, from which to herald forth its good news. The Foreign mission spirit is the spirit of God in the fulfillment of promise to, and prophecies of the great Messiah. Domestic Missions, as viewed by some, accord well to the antinomian wilderness and ceremonial pride of Pharisaical tradition, as set forth in dogmatical Judaism; but Foreign, like the true gospel in Palestine, vision, while it does not diminish the earnestness of the centre, deepens as its widens, in the circumference of blessings.

The spirit of Foreign Missions is the spirit of that unbounded love which provided and sent a saviour into a lost world; yea, that caused him to come into the world, that Jesus might be saved—that issued the command, "Go ye into all the world and preach the Gospel to every creature"—that promised and ordained "He that believeth and is baptized shall be saved"—that always is, with its supporters and preachers, until the end of the world—in the spirit of constraining love in the church and ministry—which judges of one dead, then were all dead—and that those whom he has made alive, should not live unto themselves, but to him who died for them—it is the spirit that rules the swelling tide of mercy, which is a river issuing from the throne of God and Lamb, concurring in the economy of redemption, the continents of grace and glory, and the only medium of spiritual intercourse between two worlds.

Bro. Henderson.—Allow me through the South Western Baptist, to acknowledge the receipt of the following sums:

FROM ASSOCIATIONS.
From the Union Association:
By Bro. Collins, \$ 7.50
By Alabama, per Treasurer, 17.00
By Unity, by contribution, 1.00
By Cahawba, per Treasurer, interest on J. Blakey's permanent fund, 20.00
Contribution, 4.00
Bakula, by Bro. Watt, 25.00
Pink Barren, by Bro. Law, 5.00
For Association, 4.00
FROM INDIVIDUALS.
Rev. J. H. Devotie, \$ 10.00
Wm. S. Mire, 5.00
Mrs. Ann King, 10.00
L. Johnson, 10.00
N. S. Cleveland, 2.00
J. S. Ford, 5.00
G. Kewee, 5.00
W. Wade, 5.00
Rev. J. Lyon, 5.00
J. D. WILLIAMS,
Agent for F. M. B.

P. S.—I hope Baptist families will all be prepared on Christmas morning for annual CHRISTMAS GIFTS TO THE AFRICAN MISSIONS.—Provide each other in love and good works.

RELIGIOUS SELECTIONS.

Harmony of Inspired Writers.

MISCELLANEOUS

Falseness of Exaggeration.

Besides the falsehoods which are so plausibly designed to speak, there is a kind which springs from negligence, hastiness, or a warm imagination. Dr. Samuel Johnson was of opinion that most lying arises from indifference about the truth, rather than from a wish to deceive. People are not sufficiently anxious to be correct; they say anything that comes uppermost, or what they think will please, without reflecting whether it is strictly true or not. It is a common error of tradesmen from a desire to please, or worse reasons, to promise to have work done at a particular time, when they are not sure of their ability to do so, or know positively that they are not able.

Many persons, also, either from heedlessness, or design, say what they think will create surprise, without supposing that they are doing any harm. Perhaps there is some truth in what they say, but it is so much magnified or exaggerated, with the view of exciting wonder, that it has the character of an effort of falsehood. Such people are in the habit of using the words "vast, immense, grand, splendid, magnificent, superb, tremendous," and others of that nature, when words of a more simple meaning should be employed.

"Father," said a boy one day, "I saw an immense number of angels in heaven, and I am sure—night." "Surely not so many?" said his father. "Well, there were one hundred I'm quite sure." "You are not," said the father; "I don't think there are a hundred angels in heaven." "Well, sir, it could be not less than ten; this I am quite certain of." "I will not believe even that you saw ten," said the father; for you spoke as confidently of seeing five hundred as of seeing this smaller number. You have contradicted yourself twice already, and now I cannot believe you." "I saw at least our Dash, and another one."

This is an example of erroneous reporting through eagerness to make out a wonderful case. For the same reason, an uneducated man, who had been in the West Indies, hearing some one speak of the sun rising at midsummer about four in the morning, said, "O that is nothing to what he does in Jamaica. I have seen him rise there between two and three." This man did not know that that was impossible, and that we must go towards the poles, and not towards the tropics in order to see the sun rise very early.

It is common, too, to hear people say that they have not been so warm in all their lives; that some ones grow in the prettiest they ever saw; or that they never were so happy as at Mrs. Smith's party; when it is obvious that they are alleging what is utterly impossible for them to be quite sure of. A little respect for truth, and desire to follow it at all times, aided by a little reflection on the meaning of the words we are about to utter, would save us from falsehoods of this kind.

There is yet another species of falsehood which consists of saying one thing, but meaning another, this ought to be at all times avoided, the same as positive lying. Persons who resort to this mean practice think that, because they do not lie in the words they use, they do not commit any actual sin or crime. But this is a mere delusion. The lie is committed by the attempt to convey a false or wrong meaning, for the purpose of misleading; and such a mode of speaking is therefore both deceitful and sinful.

In the whole business of the world, truth is of great importance. We should observe it in every thing relating to ourselves and our neighbors, but we should seek to ascertain it, and hold fast by it, in all things. If we study history, we should endeavor to get the books of best authority. If we cultivate science, we should make sure that we receive nothing which is not satisfactorily proved. Nothing but good testimony can prove the truth of an event; and nothing but experiment, and a careful observation of facts, can prove the truth of anything in science. We should allow no opinion to rest in our minds unless we are certain, and have taken pains to make ourselves conscientiously certain, that it is right, and not founded in error. Every wrong opinion, or supposition of what is false, tends to do harm in the world; while everything we know for truth, and every opinion and sentiment that we know to be rightly founded, tends to the good of mankind.

[Chambers.]

WHY SHOULD ANY MAN SWEAR?—I can conceive of no reason why he should, but many why he should not.

1. It is mean. A man of high moral standing would almost as leave steal sheep as swear.

2. It is vulgar; altogether too low for a decent man.

3. It is cowardly; implying a fear either of not being believed, or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is well-bred, refined. Such an one will no more swear than go into the streets and throw mud with a clod-hopper.

5. It is indecent, offensive to delicacy, and extremely unfit for human ears.

6. It is foolish; "Want of decency is a want of sense."—Pope.

7. It is abusive—to the mind which conceives the oath, to the tongue which utters it and to the person to whom it is aimed.

8. It is venomous; showing a man's heart full of vipers; and every time he swears, one of them sticks out his head.

9. It is contemptible—fearing the respect of all the wise and good.

10. It is wicked; violating the Divine Law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.

Too Much Business.

This is a world of inflexible commerce; nothing is ever given away, but everything is bought and paid for. If by exclusive and absolute surrender of ourselves to material pursuits, we materialize the mind, we lose that class of satisfactions of which the mind is the region and the resource. A young man in business for instance, begins to feel the exhilarating glow of success, and deliberately determines to abandon himself to its delicious whirl. He says to himself, "I will think of nothing but business until I have made so much money, and then I will begin a new life. I will gather round me books, and pictures, and friends. I will have knowledge, taste, and cultivation, the perfumes of scholarship, and winning speech and graceful manners. I will see foreign countries, and converse with accomplished men. I will drink deep of the fountain of classic lore. Philosophy shall guide me; history shall instruct me, and poetry shall charm. Science shall open to me her wonders. I shall then remember my present life of drudgery as one recalls a pleasant dream when the morning has dawned. He keeps his self-registered vow. He bends his thoughts downwards and nails them to the dust. Every power, every affection, every taste, except those which his particular occupation calls into play, is left to starve. Over the gates of his mind he writes, in letters which he who runs may read, "No admittance except on business." In time he reaches the goal of his hopes; but now insatiable nature begins to claim her revenge. That which was once unnatural is now natural to him. The enforced constraint has become a rigid deformity. The spring of his mind is broken. He can no longer lift his thoughts from the ground. Books and knowledge, and wise discourse, and the amenities of art, and the cordial of friendship, are like words in a strange tongue. To the hard, smooth surface of his soul nothing genial, graceful, or winning will cling. He cannot even purge his voice of its tawny tone, nor pluck from his face the mean money-getting mask, which the child does not look at without causing it to smile.

Amid the graces and ornaments of wealth he is like a blind man in a picture gallery. That which has done him much good to do; he must accumulate riches which he cannot enjoy, and contemplate the dreary prospect of growing old without anything to make age venerable or active; for age without wisdom and without knowledge is the winter's cold without the winter's fire.—Hilliard.

THE SPIRIT OF LOVE.—Beyond all question, it is the unutterable constitution of nature that there is efficacy, divine, unspokeable efficacy, in Love.—The exhibition of kindness has the power to bring even the irrational animal into subjection. Show kindness to a dog, and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane; you can thrust your head into his mouth; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast, unbounded creation, there is not a living and sentient being, from the least to the largest, not one, not even the outcast and degraded serpent, that is insensible to acts of kindness. If love, such as our blessed Savior manifested, could be introduced into the world, and exert its appropriate dominion, it would restore a state of things far more cheering, far brighter than the fabulous age of gold; it would annihilate every sting; it would pluck every poisonous tooth; it would hush every discordant voice. Even the inanimate creation is not insensible to this divine influence. The bud and flower and fruit put forth most abundantly and beautifully where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral Garden of Eden would exist in every land; instead of the thorn and briar would spring up the fig-tree and the myrtle; the desert would blossom, and the solitary place be made glad.—Upham.

Sometimes, the favor of the people is over estimated, and soon appears to be subdued by disfavor. Success, however, in worthy cases, generally, if not always, survives the change. Often, indeed, the change is the occasion of greatly increased success. The disciples, on the day of Pentecost, seemed to hold command of all Jerusalem. It was not long, however, before they were scattered abroad, and had to flee from city to city—apparently to escape persecution and save their lives; but, really, to extend the gospel and convert the nations. It is recorded of our Savior, when but a boy, that he "increased," not only "in wisdom and stature," but also "in favor with God and man." In like manner, after he entered upon his ministry, the popular favor increased, until he was led into Jerusalem, by a joyful procession, with the shout of a king. And yet, though his father's favor was never withdrawn for a moment, he had only reached thirty-three years, when the people rejected and slew him, as a traitor and impostor. Nevertheless, blessed be his name! by that same death he redeemed the world.—Bib. Al.

Make your company comfortable. "Well, what is the best way to do so?" Not to turn the usual course of things upside down, and slake the pillars of domestic economy, till they are ready to fall about your ears, all because you have company.

Not to insist upon it, that your visitors must eat some of all the innumerable kinds of nice things, provided expressly for them, nor to make it a point of conscience that they shall never for a moment be left alone. Not to push all work out of sight and reach for fear it will not be thought showing proper attention to your friends to have your hands employed in their presence.

Not to torture your brain, striving to think of subjects of conversation, when there is nothing particular nor interesting that you or your friends wish to say.

So much for negatives, a few of them for they might be multiplied indefinitely. To make a visitor feel at ease in your house, be easy and natural in all you do or say. Make no unusual efforts of any kind, for the surest way to make your friend wish himself at home, is to let him feel that you are "putting yourself out" for his sake.

Give him freely and cordially the liberty of your house. Assure him of your wish that he should, while with you, consider himself as one of your family, and that you expect him to eat, sleep, talk, or keep silence, go out, or come in, read, write, mingle with the family circle, or retire to his chamber exactly as he would do were the house his own, and you "make your company comfortable."

To be tormented by people's politeness is almost as bad as to be vexed by their incivility. True politeness has very delicate and sensitive perceptions, and will never be officious or overdone.

Said one gentleman to another, whom he had invited to pass the time of his sojourn in a strange city in his house, "Come, make my house your home—go out and come in as suits your convenience. I cannot have the pleasure of devoting much time to you but my house is heartily at your service whenever you can find the time to go to it. What leisure I have, I shall be pleased to spend with you, but whether you see much of me or not, pray make yourself comfortable and be at home in my house, and you will gratify me."

That was real, gospel politeness, such as makes visitors comfortable.—Tenn. Bapt.

"A word in season, how good it is."

Five years ago, a lady employed a man to put up a stove. She chose a fitting opportunity, and addressed him on his soul's eternal interests and gave him a suitable tract. Subsequently, she had from time to time occasion for his services, when she prayerfully embraced some favorable moment for dropping an admonition or an exhortation. Time passed on, and disease, which had doubtless been some time praying on his vitals, manifested itself. There was a distressing cough, and great debility. He was obliged to abandon work. Now our friend administered to his relief and comfort, and visited his family often, to impart the consolation of religion.

Many a time did the dying man testify to the value of these humble efforts for his good. How long he had lived among the people of God, without ever being spoken to about his soul! One kind word, one little tract opens the door of his heart, and he receives the truth as it is in Jesus, by the effectual operation of the Holy Spirit, and dies in peace, commending his bereaved wife and children to his heavenly parent. Who cannot win a soul to God? Who is so young, so feeble, so ignorant, they cannot say, "Come thou with us, and we will do thee good."

"I have not wealth, or power, or skill, To broadcast all around; The world's wide field I may not till, Nor sow its fallow ground; But little spots are here and there, Which I may weed of grief and care."

Make your company comfortable.

Not to turn the usual course of things upside down, and slake the pillars of domestic economy, till they are ready to fall about your ears, all because you have company.

Not to insist upon it, that your visitors must eat some of all the innumerable kinds of nice things, provided expressly for them, nor to make it a point of conscience that they shall never for a moment be left alone. Not to push all work out of sight and reach for fear it will not be thought showing proper attention to your friends to have your hands employed in their presence.

Not to torture your brain, striving to think of subjects of conversation, when there is nothing particular nor interesting that you or your friends wish to say.

So much for negatives, a few of them for they might be multiplied indefinitely. To make a visitor feel at ease in your house, be easy and natural in all you do or say. Make no unusual efforts of any kind, for the surest way to make your friend wish himself at home, is to let him feel that you are "putting yourself out" for his sake.

Give him freely and cordially the liberty of your house. Assure him of your wish that he should, while with you, consider himself as one of your family, and that you expect him to eat, sleep, talk, or keep silence, go out, or come in, read, write, mingle with the family circle, or retire to his chamber exactly as he would do were the house his own, and you "make your company comfortable."

To be tormented by people's politeness is almost as bad as to be vexed by their incivility. True politeness has very delicate and sensitive perceptions, and will never be officious or overdone.

Said one gentleman to another, whom he had invited to pass the time of his sojourn in a strange city in his house, "Come, make my house your home—go out and come in as suits your convenience. I cannot have the pleasure of devoting much time to you but my house is heartily at your service whenever you can find the time to go to it. What leisure I have, I shall be pleased to spend with you, but whether you see much of me or not, pray make yourself comfortable and be at home in my house, and you will gratify me."

That was real, gospel politeness, such as makes visitors comfortable.—Tenn. Bapt.

"A word in season, how good it is."

Five years ago, a lady employed a man to put up a stove. She chose a fitting opportunity, and addressed him on his soul's eternal interests and gave him a suitable tract. Subsequently, she had from time to time occasion for his services, when she prayerfully embraced some favorable moment for dropping an admonition or an exhortation. Time passed on, and disease, which had doubtless been some time praying on his vitals, manifested itself. There was a distressing cough, and great debility. He was obliged to abandon work. Now our friend administered to his relief and comfort, and visited his family often, to impart the consolation of religion.

Many a time did the dying man testify to the value of these humble efforts for his good. How long he had lived among the people of God, without ever being spoken to about his soul! One kind word, one little tract opens the door of his heart, and he receives the truth as it is in Jesus, by the effectual operation of the Holy Spirit, and dies in peace, commending his bereaved wife and children to his heavenly parent. Who cannot win a soul to God? Who is so young, so feeble, so ignorant, they cannot say, "Come thou with us, and we will do thee good."

"I have not wealth, or power, or skill, To broadcast all around; The world's wide field I may not till, Nor sow its fallow ground; But little spots are here and there, Which I may weed of grief and care."

THE CHRISTIAN REVIEW, published by JAMES J. WOOLSEY, 115, Nassau St., New York. The Review is published weekly, and is a valuable and interesting work. It contains a high rank among the best reviews of the age, and is generally appreciated by the more intelligent portions of the Denomination to whose interests and rising prosperity it is devoted.

THE REVIEW is a leading exponent of the doctrines, polity and concerns of the Baptist Churches of the United States, and in literary and critical ability is well worthy the high position it occupies. Baptists in all parts of the Union, should take pleasure, not to say pride, in giving to this Quarterly their unwavering support.

Its contents are original, consisting of fine articles, and no pains are spared by the Publisher, to secure the highest degree of talent and learning in the composition of its contents. Each number contains one hundred and sixty pages, making 640 pages in each volume.

TERMS—Three Dollars a year, in advance. Those who pre-pay, are entitled to their numbers free of postage.

New subscribers will please address JAMES J. WOOLSEY, 115, Nassau St., New York. Aug. 30, 1855-n17-4.

NOTICE. A notice, bills, bonds and demands have been made to me by Messrs. John Stratford and Richard Stratford for certain purposes therein specified; all those indebted to the late firm of J. & R. Stratford are requested to call at my office and settle as early as possible.

THOS. S. HOWARD, Assignee. Tuskegee, Ala., June 7th, 1855. n51

NOTICE. HAVING sold my interest in the books and accounts of the late firm of Hodnett & Howard, to Mr. J. A. Howard, I hereby give notice that I will make settlement with him, and he will pay the debts of the firm.

W. F. HODNETT. July 5th, 1855.

NOTICE. N. B.—All persons indebted to the late firm of Hodnett & Howard, are requested to call at my office and settle the accounts by cash or note, by the first day of August next, or they may expect to find them in the hands of an officer.

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

NOTICE. I have sold my interest in the books and accounts of the late firm of Hodnett & Howard, to Mr. J. A. Howard, I hereby give notice that I will make settlement with him, and he will pay the debts of the firm.

W. F. HODNETT. July 5th, 1855.

NOTICE. N. B.—All persons indebted to the late firm of Hodnett & Howard, are requested to call at my office and settle the accounts by cash or note, by the first day of August next, or they may expect to find them in the hands of an officer.

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

NOTICE. I have sold my interest in the books and accounts of the late firm of Hodnett & Howard, to Mr. J. A. Howard, I hereby give notice that I will make settlement with him, and he will pay the debts of the firm.

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 at the opening of the session, will close on the 10th day of February. The Spring Term will commence on the 13th day of February, and close on the 27th day of June. There will be a vacation from the 15th of December to the 7th of January, inclusive.

Rates of Tuition Per Term. For Spelling, Reading, Writing, Primary Arithmetic, Modern Geography, and The Natural History of Birds and Quadrupeds, \$15. For the foregoing, with English Grammar, Civil History, and Practical Arithmetic, \$20. The Latin and Greek Languages, with any of the English branches in the Preparatory, or in the ordinary College course, \$25. Tuition fees, payable in advance. No deduction will be made for absence from school, except in cases of expulsion, suspension, or dismissal.

Course of Study. While this institution does not claim, or even aspire to the rank of a College, the course of study is extensive, adapted to the condition, and adequate to the wants of those young men, who wish to acquire a liberal education, and who do not contemplate taking the regular College course. It is, at the same time, designed to afford the highest advantages to those who are preparing to enter any of the College classes. It is progressive and systematic, but not stereotyped, to be passed over by every pupil in a fixed period at a given number of studies, irrespective of capacity, scholarship, and mental habits; but proceeding for each individual with the regulated and prescribed steps, mental capabilities, and contemplated future course.

The mind is not treated as a mere receptacle; but as a thing of life, growth, and action: the prime object is to develop its energies; to mould and train its expanding powers; to mould and mould its various faculties, and to bring into active exercise all its faculties; and to present in full and just proportions an educated practical man, and not a "graduated dunce" or "learned automaton." The pupil is taught to think, to reason, to investigate. He not only learns to comprehend what is said, but to examine the substratum and understand the reason of the proposition.

In the study of the Latin and Greek languages, pupils are exercised in translating, both orally and in writing, from the foreign into their vernacular, and vice versa, until by repeated and frequent application, every principle becomes easy, and every word is rendered familiar. By this and a careful study of the idioms of the languages, they become more translators, intelligent and accurate, but fluent.

From the great variety of textbooks with which the country has been flooded, such only have been selected as are conceived to be best adapted to a philosophical and judicious course of instruction. The selections are made with care, and the department is interspersed with such familiar thoughts and illustrations as tend to awaken thought and invest the subject with greater interest.

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

Respectful notice is hereby given, that no student, and no person connected with the institution, shall be permitted to use the name of the institution, or to represent it in any way, without the express sanction of the Board of Trustees.

For further particulars inquire of the subscriber, WM. JOHNS, Principal and Proprietor. Tuskegee, Ala., July 19, 1855-3m.

LAND FOR SALE. I OFFER 200 acres of Oak and Hickory land for sale, 50 acres of which is in cultivation, a large tract of land, with other necessary outbuildings, spring and well water both convenient, and peach orchard on the place. It lies in four lots of 50 acres each, and in twelve miles from Montgomery. It is quite a pleasant and healthy location. It can be bought low between this and the first of December next. For further information address me at Montgomery, or call and see me at Judge B. S. Bibb's Plantation 61 miles from Montgomery.

J. W. WAYNE. oct18-n24-5t.

THE CHRISTIAN REVIEW, published by JAMES J. WOOLSEY, 115, Nassau St., New York. The Review is published weekly, and is a valuable and interesting work. It contains a high rank among the best reviews of the age, and is generally appreciated by the more intelligent portions of the Denomination to whose interests and rising prosperity it is devoted.

THE REVIEW is a leading exponent of the doctrines, polity and concerns of the Baptist Churches of the United States, and in literary and critical ability is well worthy the high position it occupies. Baptists in all parts of the Union, should take pleasure, not to say pride, in giving to this Quarterly their unwavering support.

Its contents are original, consisting of fine articles, and no pains are spared by the Publisher, to secure the highest degree of talent and learning in the composition of its contents. Each number contains one hundred and sixty pages, making 640 pages in each volume.

TERMS—Three Dollars a year, in advance. Those who pre-pay, are entitled to their numbers free of postage.

New subscribers will please address JAMES J. WOOLSEY, 115, Nassau St., New York. Aug. 30, 1855-n17-4.

NOTICE. A notice, bills, bonds and demands have been made to me by Messrs. John Stratford and Richard Stratford for certain purposes therein specified; all those indebted to the late firm of J. & R. Stratford are requested to call at my office and settle as early as possible.

THOS. S. HOWARD, Assignee. Tuskegee, Ala., June 7th, 1855. n51

NOTICE. HAVING sold my interest in the books and accounts of the late firm of Hodnett & Howard, to Mr. J. A. Howard, I hereby give notice that I will make settlement with him, and he will pay the debts of the firm.

W. F. HODNETT. July 5th, 1855.

NOTICE. N. B.—All persons indebted to the late firm of Hodnett & Howard, are requested to call at my office and settle the accounts by cash or note, by the first day of August next, or they may expect to find them in the hands of an officer.

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

NOTICE. I have sold my interest in the books and accounts of the late firm of Hodnett & Howard, to Mr. J. A. Howard, I hereby give notice that I will make settlement with him, and he will pay the debts of the firm.

W. F. HODNETT. July 5th, 1855.

NOTICE. N. B.—All persons indebted to the late firm of Hodnett & Howard, are requested to call at my office and settle the accounts by cash or note, by the first day of August next, or they may expect to find them in the hands of an officer.

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

NOTICE. I have sold my interest in the books and accounts of the late firm of Hodnett & Howard, to Mr. J. A. Howard, I hereby give notice that I will make settlement with him, and he will pay the debts of the firm.

W. F. HODNETT. July 5th, 1855.

NOTICE. N. B.—All persons indebted to the late firm of Hodnett & Howard, are requested to call at my office and settle the accounts by cash or note, by the first day of August next, or they may expect to find them in the hands of an officer.

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

NOTICE. I have sold my interest in the books and accounts of the late firm of Hodnett & Howard, to Mr. J. A. Howard, I hereby give notice that I will make settlement with him, and he will pay the debts of the firm.

BUSINESS CARDS.

L. AND JONES, DEALERS IN Drugs, Medicines, Chemicals, Paints, Oils, Glass Brushes, Perfumery, Fancy A. C. TUSKEGEE, ALABAMA. November 15, 1855.

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

Ladies' circle cloaks, talmas and riding habits, cut, or made to order. His shop is opposite Mr. J. D. Porter's Store, a few doors above the Allen House, and in the house formerly occupied by Dr. Johnson. Tuskegee, Ala., 1855.

PORTER, ISBELL & CO. RESPECTFULLY invite attention to the stock of SPRING & SUMMER GOODS, which in ALL RESPECTS AFFECTING THE INTERESTS OF PURCHASERS, will be found decidedly more than ordinarily attractive.

HOUSE AND SIGN PAINTING, BUILDING, GLAZING AND PAPER-HANGING. THE undersigned having formed a connection in the above business, solicit a part of the public patronage. Having plenty of help, they can promptly execute all orders entrusted to their care, in the best style, and on the most reasonable terms. They especially solicit country orders, to which they will give the best attention.

GEORGE E. COLLINS, STATES LEWIS. July 15-n10-f.

W. F. HODNETT, M. D., R. S. NICKOLLS, M. D. DR. HODNETT & NICKOLLS. HAVING associated themselves in the practice of Medicine and its collateral branches, would respectfully offer their services to the citizens of Tuskegee and vicinity. Pledging the most prompt and faithful attendance upon all cases submitted to their care, they solicit a share of the public patronage.

Office in the building on the corner of Main street opposite to Brewer's Hotel. Tuskegee, March 29, 1855. -B45-ly.

W. C. PURYEAR & SIMMONS, Surgeon Dentists. Office above stairs over the Post-office. HAVING associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with dispatch and in a neat and durable manner. They are prepared to mount teeth on plate from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial. Tuskegee, Ala., July 26, 1854.

GEORGE W. GUNN, Attorney at Law and Solicitor in Equity. WILL practice in the Courts of Macon, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing and doubtful demands.

Office over Adams & Gunn's Shoe Store. Tuskegee, Ala., Nov. 20, 1854.

GEORGE MARQUESS, CULLEY A. BATTLE. MARQUIS & BATTLE, ATTORNEYS AT LAW. WILL practice in the various Courts of Macon, Montgomery, Pike Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.

Office on the corner opposite Brewer's Hotel. TUSKEGEE, ALA., Sept. 13, 1855.-ly.

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

WILLIAM DOUGHERTY, JR., COUNSELLOR AND ATTORNEY AT LAW, AND SOLICITOR IN CHANCERY. WILL practice in the Ninth Judicial Circuit, and Pike and Barbour of the Eighth.

Office over Porter's Store. TUSKEGEE, ALA., Sept. 13, 1855.-ly.

ELMORE, VANCEY & NICKOLLS, Attorneys at Law and Solicitors in Chancery. WILL practice in the various Courts of Macon County.

Office over the Jewelry Shop. JAMES E. BELKER, ROBT. L. MAY, Montgomery, Ala. Tuskegee, Ala. ROBERT L. MAYS being general administrator for the County of Macon, will attend to the settling up of Estates.

March 1, 1855. n41-ly

JOEL ELAM, P. A. STAMPS, W. F. ROBERTS. ELAM, STAMPS & ROBERTS, TALLADEGA HOTEL. JOEL ELAM PROPRIETOR.

Brick Fire-proof Livery Stables, HORSES, BUGGIES, CARRIAGES AND HACKS, At the Shortest Notice. In connection with the Talladege Hotel.

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

Feb. 1, 1855. n58f

MORGAN, MARTIN & CHILTON, Attorneys at Law and Solicitors in Chancery. JOHN T. MORGAN, THOMAS G. CHILTON, Selma, Ala. March 1, n42.

THOMAS S. HOWARD, Attorney at Law and Solicitor in Chancery. TUSKEGEE, ALABAMA. Will give prompt attention to business committed to his care.

Office next door to Dr. HODNETT & HOWARD. JOHN J. RIDGWAY, JOHN W.