

South Western Baptist

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THE SOUTH WESTERN BAPTIST.

Editorial Gleanings.
 WITCHES.

The old popular notion was, that all witches were women; old women at that; no young, pretty woman, of good family, and influential friends, was ever suspected of being a witch. Here is a description of the kind of women, who were considered witches, from an old writer:

"An old weather beaten crone, having her chin and knees meeting for age, walking like a bear leaning on a staff; unfooted; having her lips trembling with palsy; going numbling in the streets; one that hath forgotten her pater noster, and yet a shrewd tongue to call a dabb a dabb; and hath learned an old wife's rhyme, ending, pax, max, tax, for a spell."

His sagacious Majesty, King James the First, learned in every thing, particularly in witchcraft, learnedly gives us the reasons why all witches are women. Hear him talk; for as the sex is frailer than man, so it is easier for them to be entrapped with gross snares of the Devil, as was over well proved to be true, by the Serpent's deceiving Eve at the beginning." Alas! then, for the weaker sex; and particularly for old women, who become weaker as they grow older; and thus become a greater prey to King James' "Devil." We don't love to join issue with a King, but we boldly say, we don't believe a word of it. We have a better opinion of James' "Devil" than he had; we don't believe for a moment, that he vents his spleen almost entirely, on frail, decrepit old women. He seeks stronger game.

Believers in witchcraft had two ways of testing witches, one plan we have invented by said James the First; the other we presume by his "Devil." James' method was, to tie the supposed witch up in a sack, throw her, (always a woman,) into a river, if she floated she was a witch, if she sunk she was innocent. His Majesty gives this weighty reason for his practice: "the reason witches will not sink, they renounce their baptism; in becoming witches thereupon the water will not receive them." But the "Devil's" method was to stick pins into them, and if they cringed they were genuine witches, if not they passed muster. His Satanic Majesty never stopped to give a reason like the pious James.

POVERTY OF SPIRIT.—A man must be emptied of himself, in order that he may be filled with the blessing of the gospel. He must become poor in spirit, in order that he may become rich in faith and a partaker of the kingdom of heaven. Blessed, therefore, is the man who thinks meanly of himself, and highly of his Maker and Redeemer. Blessed is the man who walks humbly with his God, and is also humble towards his fellow-creatures. Blessed is the man who both feels and manifests this poverty of spirit. This temper may not exalt him in the eye of the world, but it is the temper befitting his condition—it is a temper honorable to God, and truly beneficial to his fellow-creatures. It is the temper which Christ has pronounced to be characteristic of the Christian.—Thornton.

And even were there ground for an inference, we dare not, on one inference, command, as a precept of Christ, what he has never commanded. The worst corruptions of the Romish Church are founded on precisely such inferences.—We, as Protestants, hold this to be a sufficient reason why we cannot conform to the opinions and practice of our brethren of other denominations in this matter.

But we go farther. If baptism took the place of circumcision, it must have taken that place either in a physical or a spiritual sense. If in a physical sense, it must follow the same law, and be attended by the same consequences. Thus every Hebrew was commanded to circumcise his children, and every Christian parent, it is said, in the same manner is commanded to baptize his children. But the child thus circumcised was at once a member of the Jewish church, entitled to all its ordinances. The church of the Old Testament was an hereditary church, it followed directly in the line of blood. If in this sense baptism came in the room of circumcision, then the church of Christ is an hereditary church, and their descendants forever, are members of the church of Christ, just as Jews are at the present day by descent members of the Jewish church.

If it be said that baptism takes the place of the Arabic covenant, we reply in the same manner. If it is governed by the same law, then not only a Christian's children, but all the males in his family must be baptized; and they and their posterity are, by natural descent, members of the church of Christ. If however, it be said, that baptism takes the place of circumcision in a spiritual sense, then hereditary descent is thrown out of the question. Abraham is the type of a believer. Every true believer is a child of Abraham, and is, for this cause, entitled to baptism. If ye be of the faith, then are ye of Abraham's seed, and children according to the promise. To this doctrine we do not object. It is what we believe, though we suppose ourselves to have a much more direct way of arriving at the same conclusion.

If it be urged upon us that infant baptism is spoken of by the writers of the second or third century, we are willing to grant all on this subject that can be legitimately proved; but we cannot fail to observe, that among the early writers, it rests not on the command of Christ, but on the doctrine of the necessity of baptism to salvation. We therefore reject the foundation, and the superstructure that is built upon it. Besides, what error is there, either in doctrine or practice, that cannot be supported on the same authority? If we go beyond the New Testament for our authority in matters of faith or practice, where shall we stop short of all the errors of Romanism? The ground on which the argument for infant baptism is frequently founded is, as it seems to us, large enough to sustain the doctrine of extreme unction, the various orders of the priesthood, auricular confession, and the most corrupt errors of the Catholic church.

And finally, we seriously believe that the general tendency to an hereditary membership has been the great curse of the Christian church. This has laid the foundation of established and national churches, and its universal result must be, in a few generations, to break down all distinction between the church and the world. If the principles on which infant baptism is founded be carried to their true result, they must inevitably end here. We believe in a spiritual church, and we would exclude from it every thing that does not worship God in spirit and in truth. The reason why infant baptism, in this country, does not work out these results, is, in our opinion, that the principles on which the practice is founded, are not carried to their legitimate consequences. We think our brethren are in these respects inconsistent with themselves. We rejoice that they are so, for it is infinitely better to be inconsistent in doing right, than consistent in doing wrong.

truth, it repeats and repeats its lessons, till their meaning cannot be mistaken, it adapts its tactics to every form of opposition, if foiled for once, it gathers strength from defeat, and rises, like the fabled son of earth, to renew the contest.

The influence of the twenty five or thirty weeklies, devoted to the advocacy of Baptist doctrine, is worthy of profound study. Several of them are conducted with a degree of ability, scholarship, tact and enterprise, rarely equalled. They must affect, powerfully, the character and destinies of the coming generation. Mighty changes may be expected, in consequence.

And every Baptist should feel, that it is a sacred duty to labor to increase the power and influence of a well conducted press. Its influence is, of course limited to those who are its readers. A family without a weekly religious paper, in this age, is really an object of pity. Such a family should be regarded a fit subject for missionary labor, and any well informed Baptist Christian should feel as much in duty bound to go on a mission to such a family, to establish the weekly visits of a Baptist paper, as to labor for the conversion of a Burman or a Hindoo, or a native of Africa.

Besides, most of our weekly papers need an increased amount of resources to enable them to attain the highest degree of efficiency. These resources must be derived from subscribers. Nothing but a large number of promptly paying subscribers will enable them to meet their heavy expenses. To obtain them, is a work devolving on every Baptist. It is really a duty, as to support the ministry, and to educate our children. In bestowing such an estimable boon on the Baptists as their weekly press, God has laid them under obligations to gratitude, and devotion, and hearty cooperation of the most sacred kind.

It is greatly to be regretted, that the conductors of our weekly press will allow themselves to contend with each other, and to write bitter things against each other. We had hoped that the day when such things would be indulged in, was passed by. A few years ago, we had our share, personally, of this evil. But thanks to God, we have outlived it, overlived it, and enjoy peace with all our cotemporaries. Surely, Baptist editors should be the last to bite and devour one another. There is no call for it. We witness with deep regret that some of our cotemporaries, are pursuing a course towards each other, quite contrary to the spirit of fraternal love, and cooperation. Let strife and contention cease, and let all these be employed in the great work of building up the Kingdom of Christ in its purity. Then, united, we shall be invincible.—Western Watchman.

SPECULATIVE AND PRACTICAL.—Two architects were once candidates for the building of a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built.—The other, who got up after him, only observed, "that what his brother had spoken, he could do;" and thus he at once gained the cause. Such is the difference between the speculative and the practical Christian.

PAPER MILLS.—There are in the United States 750 paper mills in actual operation, having 3000 engines, and producing in the year 250,000,000 pounds of paper, which is worth at ten cents per pound \$25,000,000. To produce this quantity of paper, 405,000,000 pounds of rags are required, 13-4 pounds of rags being necessary to make one pound of paper. The value of these rags, at four cents per pound, is \$16,200,000.

000,000,000, equal at 6 per cent, to an annual income of sixty millions of dollars—a sum which, in comparatively a few years, accumulating in a compound ratio, and doubling it every twelve years, would concentrate in their hands a large portion of the wealth and property of all Europe.—Lad.

The Literary Churchman, a journal "devoted to the interests and advancement of Religious Literature," says Oct. 6th: "The Bishop of St. Andrews has had occasion to bring before his Synod the doctrine and practice of one of his clergy, Mr. Forbes, in reference to immersion in baptism. Mr. Forbes urged the practice of the primitive Church, and of the Eastern Church to this day, in its favor; and maintained that we have no more right to adopt the corrupt Roman 'mutilation' of baptism, than in the other sacrament, communion in one kind; especially with the direction in our Rubric, 'to dip,' unless certified that the child will not bear it. The Bishop very patiently and wisely reasoned with his Presbyter, and pointed out that 'dip' is not necessarily the same as 'immerse;' that in the service for adult baptism, 'dipping' is not mentioned, but only pouring; that baptism is required by our church in the midst of the Divine service, and in the face of the congregation, while immersion would require privacy, and also baptiseries, which exist but rarely; and finally, that the Church leaves the choice of the mode of baptizing infants to the parents or godparents. The Synod supported the Bishop's views; but Mr. Forbes intends to carry the matter farther. He will immerse all. He has admonished to pause.—N. Y. Chron. &c.

Conversion of Sinners.
 THE GREAT END OF THE CHRISTIAN MINISTRY.

The Rev. Mr. J. A. James says in his preface to the English edition of the *Acts of the Apostles*, "I am on the very verge of old age, and the subject of not a few of its infirmities. It is now some consolation to me, to recollect that, amidst innumerable defects, I have in some measure kept in view the conversion of sinners, as the great end of the Christian ministry, and therefore of mine. I started in my preaching career, while yet a student, with this before my eyes, as the great purpose for which I entered the pulpit. This I have kept in view through a ministry of half a century. This I looked at with an undiverted eye, in the later scenes of my life; and taught both by my own experience, and by observation of all I have seen in the conduct of others; were I now beginning my course instead of gradually closing I should most deliberately choose this as my ministerial vocation, and consider that my official life would be almost a lost adventure, if this were not in some good measure its blessed result. In the pursuit of this object, notwithstanding all my defects and manifold imperfections, I have had my reward. I speak thus, not in a way of boasting, but of gratitude, and for the encouragement of my brethren in the ministry, especially its youngest members. God will never suffer those altogether to fail in their object, who make the conversion of souls their great aim, and who employ in earnestness of prayer and action his own methods, and depend upon his own spirit for accomplishing it."

Facts in Human Life.
 The whole number of languages spoken in the world amounts to 3,823—687 in Europe, 896 in Asia, 276 in Africa, and 1,264 in America.—The inhabitants of the globe profess more than 1,000 different religions. The average of human life is about 38 years. One quarter die previous to the age of 7; one half before reaching 17; and those who pass this age enjoy a felicity refused one half the human species. To every 1,000 persons, only one reaches 100 years of age. There are on earth 1,000,000,000 inhabitants; and of these 333,333 die every year, 91,334 every hour, and sixty every minute, or one every second. These losses are about balanced by an equal number of births.—The married are longer lived than the single, and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. The number of marriages is in proportion of 75 to every 1,000 individuals. Marriages are more frequent after the equinoxes than is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by day. The number capable of learning arms, is calculated at one-fourth of the population.—English Quarterly.

But we have wandered—not exactly wandered either—for the book of the *Acts of the Apostles*, and *Edward's sermons* were the two masters at whose feet we sat while learning that preaching is only another name for taking hold of men and moulding them.—H. W. Beecher.

THE ROTHSCHILDS.—An article is going the rounds of the press stating that the Rothschilds is worth more than 700,000,000 in money capital, besides \$300,000,000 more in real estate, mines, &c. So far from this being the fact, we understand that the general estimate in Europe as to the aggregate wealth of the whole concern is 200,000,000 francs or about \$40,000,000. The idea is purely absurd that their wealth should amount to such an enormous sum as \$1,

FORKNEY may favor, but do not rely upon her—do not fear her. Act upon the doctrine of the Grecian poet: "I seek what's to be sought, I learn what's to be taught—I ask the rest of Heaven."

Such are some of our reasons for differing with our brethren of other denominations on the subject of baptism. We baptize by immersion, because we believe it was so commanded. We do not baptize infants, because we find for such an ordinance neither example nor command in the New Testament. And still further in the case of infants, as neither the manner of the act, nor the spiritual exercises essential to the act, as we understand it, are present, we do not perceive how we can recognize such

THE S. W. BAPTIST. TUSKEGEE, ALA. THURSDAY JANUARY 31, 1856.

AGENTS. Mr. S. B. GLAZIER is our authorized agent for the South Western Baptist for Alabama... Mr. S. B. GLAZIER is our authorized agent for the South Western Baptist for Alabama.

To Subscribers. Complaints reach us from various parts from subscribers about getting their papers irregularly. We say once for all, it is not our fault.

To S. Your communication is received, but not your name. If you will trust us with your name, we will conceal it from the public, if you wish it.

Southern Baptist Review, and Eclectic. Last week we noticed this work at some length, and intimated the plan by which the editors intended to render it peculiarly interesting for the present year.

Baptist Weekly Press. Read our first page a powerful article on this subject from the pen of Eld. William Crowell, editor of the Western Watchman, St. Louis, Mo.

Another Minister Fallen. We have received the sad intelligence that Rev. GEORGE GRANBERRY, of Harris County, Geo., is no more.

Editor's easy Chair. Can any of our contemporaries inform us what is meant by the above? If such a chair can be procured, money, scarce as we are of it, shall not be spared.

Louisiana Baptist. We have change when it is for the better. The "Bicentennial Times" a secular paper, is converted and baptized; and has taken upon itself the name of "Louisiana Baptist."

We hereby welcome brother Lee into the fraternity of religious editors. He has been knocking at the door for some time. All the time a good "outsider," the transition was easy.

Trip to Charleston—Southern Baptist Publication Society—Secretary Tustin—Dr. Manly—Publication of the late Discussion on Methodist Episcopacy.

The city of Charleston, S. C., is one of the oldest in the United States, being established as early as 1672. It was named in honor of the then reigning king of England, Charles II. It admits of but little doubt, that had Charleston enjoyed equal advantages with the principal Northern cities, as an exporting and an importing point, it would now have been equal to any of them, as a commercial emporium.

Mounting the "iron horse" on Friday night, we reached the city in about thirty-six hours; and after breakfasting at the "Charleston Hotel," of course "the best in the city" upon the honor of

cab-men, in company with our old friend SNOOKS, formerly from this State, we went to join the devotions of our brethren at the Wentworth street Baptist Church. A kind brother met us at the door, and conducted us to a convenient pew, where we could best enjoy the services of the day.

During our stay in the city, we shared the hospitality of Dr. MANLY, the kind attentions of whose family we shall long remember. We also spent an hour or two with the estimable family of Bro. KENEDICK, pastor of the new Baptist Church on — street.

Thursday evening we bade adieu to our Charleston friends, and arrived at home in due time, thankful to that kind Being who had preserved us from the disastrous incident to such a journey, and our family from disease and death.

Friday morning, at an early hour, we visited the rooms of the "SOUTHERN BAPTIST PUBLICATION SOCIETY." Here we found the depository agents, SMITH & WILKES, and the Corresponding Secretary, Rev. J. P. TUSTIN, all at their posts, transacting with commendable promptness the already extensive business of that growing concern.

indefatigable labors of its depository Agents and Secretary. The former of these, Bro. TUSTIN, does an amount of work, which, in similar Societies, is performed by from two or three men, besides being editor of the "Southern Baptist." And then everything is done up so promptly and completely. There is never any "unfinished business" laid on the table for a "more convenient season."

In 1839 it was our good fortune to become acquainted with Mr. Bayler, then a Lawyer, while Pastor of the Baptist Church, in Talladega, Alabama. He was on a visit to his relative, the lamented Elder Thomas Chilton, then living at that place.

Having made a few purchases of the society, we addressed ourselves to the main object of our visit to the city, to wit: To negotiate for the printing in book form of the late discussion on Methodist Episcopacy. After two days consideration, we finally accepted the proposition of Messrs. JAMES & WILLIAMS, who agree to bring out the work, and have it ready for delivery by the twenty fifth day of March next.

He went; and the prayers and sympathies of many warm hearts went with him. Soon he was heard from, and like the Harbinger of our Lord, his voice resounded in the wilderness, "repent ye!"

Since the foundation was laid, all the income of Baylor, above the wants of his family goes to the endowment of that Institution. He also observes rigid economy to this end.

Florida Baptist Convention. The first session, after its organization was held with Greenwood Church, Jackson County, Fla., Nov. 30th, and Dec. 1st and 2d, 1855. B. F. Fuller, Moderator, and D. G. Daniel, Clerk. For the first session of a newly organized body it was quite large and respectable.

Baylor University, Texas. We are much obliged to brother J. G. Thomas, of Caldwell, Texas, for the fourth annual Catalogue of this young and flourishing Institution.

There is a reminiscence in our mind in regard to the founder of this University, R. E. B. Bayler, which would endear it to us, if there were not as high or higher considerations. And as it may not be interesting to our readers we will relate it.

In 1839 it was our good fortune to become acquainted with Mr. Bayler, then a Lawyer, while Pastor of the Baptist Church, in Talladega, Alabama. He was on a visit to his relative, the lamented Elder Thomas Chilton, then living at that place.

Soon after this interview, Elders Chilton, DeVotic, Welch and the pastor held a protracted meeting; and among the many converts we will mention two: Mr. Bayler and Mingo, an old negro, who belonged to Bro. J. G. Eve.

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Like all errors, in propping a false position, you make matters worse. You have admitted what we charged upon you, virtually. Tell us by what authority you call any portion of the Gospel, with its ordinances and means, a non-essential? Though you profess to be a Protestant, your authority came from "Lord God the Pope."

We adopt the South Western Baptist, as that medium, and recommend it, as such, to the brethren in our bounds. This resolution, unsolicited by us, is the more grateful on that account; and lays us under the strongest obligations, to do all we can for our Florida brethren.

The immense destitution in Florida, is enough to call forth the energies of all the Baptist in that State; in addition to the means procured from other quarters. May "the right arm of the Lord do valiantly" among them!

Since the last issue we have been deliberating a grave question: whether the whole Baptist family should not return Mr. Lattitudinarian a vote of thanks, and give him three long, loud and thundering cheers, called "back thunder," by politicians, for his kindness in giving us one of the marks of the Beast, the august and sublime degree of orthodoxy.

Then tell us, grave sir, by what authority you dub a people orthodox or heterodox? At what office did you get your patent? From Rome? Augsburg? Geneva? Canterbury? Westminster? Kingswood? or Jerusalem? If from Pope, Archbishop, General Assembly, Conference, or any other unauthorized source, Baptists, true ones, will none of it. But if from Jerusalem, they will hear with reverence, "what God the Lord will speak."

What does the word orthodox mean, or imply? The thing is vague and unmeaning. We open Webster, and he defines it: "1. Sound in Christian faith—believing the genuine doctrines taught in the Scriptures." Suppose we adopt this definition, it sets us by the ears immediately; unless we adopt your loose, easy-going method of construction.

Wm. Hutchinson in a letter to the Christian Chronicle, Jan. 2d, states that he baptized 11 persons into the fellowship of Lower Dublin Church, Pa., and expects more next communion season. To the same paper Israel D. King writes, Jan. 3d, that a great revival has been at Uniontown, Pa., at which 100 were baptized.

Elder R. C. Palma writes from the New York Chronicle, Jan. 7th, from West Somerset, that 7 happy souls were baptized by the pastor, Rev. H. G. Moshers, on Sabbath, Jan. 6th, and that a number more had been received as candidates.

W. M. Pfeiffer writes from Boston, Bowie county, Texas, Dec. 6th, to the Texas Baptist, that 11 persons were baptized into the fellowship of Concord Baptist Church, by Elder Anderson, second Sunday in November, and ten in Clarksville the Sunday following.

We only give the result of revivals contained in communications found in our exchanges. The number of "professions" we never mention. Nor have we room to give all the revival news, in a condensed form, found in other papers.

believe everything to be a necessary link in the chain of salvation. It would be a grave impeachment of the wisdom of Lord Messiah, to think or assume that he did or commanded anything unnecessary to salvation.

There is but one College under heaven from which we would receive the degree of orthodoxy; Jerusalem College over which Messiah reigns President, and in which his inspired Apostles are teachers and professors.

Some terms we can not understand. The above is one. We know what invisible means, but to apply the word to the Church of Christ, to our mind is a misnomer.

Indeed, all ordinances belong not to the invisible church, as such, but are committed to the visible churches of Christ. Of what use to mankind is a thing that we cannot see? The church of Christ is the light of the world; a city set upon a hill.

Webster defines invisible: "that can not be seen." How does any one know, then, any thing about an invisible church? And if it exist, it may have "ordinances" after all.

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From Mt. Washington, Jan. 4th, 1856, R. A. Beauchamp writes to the Western Recorder, that 8 persons were baptized at Jeffersontown in Dec. A brother in a private letter to the same paper, from Whitesville, Ky., says: "Brother H. H. Ellis has been holding a series of meetings in different parts of Hancock county, within the last five weeks, and has baptized some 75 or 80 members into the fellowship of our churches."

A S. Demison informs the Journal and Messenger, in a letter of Jan. 8th, that 29 were baptized at Atlanta, Ill., Jan. 7th; and that the work was still progressing.

Rev. William W. McClintchins, a Protestant Methodist Minister, of considerable standing, was baptized at Friendship Church, Merrivether County, Ga.

The Tennessee Baptist says: "Elder Gillepie writes to the Ohio Journal and Messenger, that he has recently baptized David Gottrian, a Methodist Circuit Rider."

The Baptist Preacher. This old acquaintance has reached us bringing a "re-union" by "Rev. D. Edwards of Hanover, Va on Co-operation with the Wesleyan Methodists, Progress of Baptist Principles in the F. Conf. of Kentucky, University, Va., and the Elder Solating for the New York."

The "Preacher" has reached the respectable age of fifteen years; and judging from his good looks, healthy still and kind heart, we may say it has been a good fortune to be acquainted with him ever since he made his debut in this world's arena without expectation, but in a very effective way.

He has never preached in Boston or immediately; has ever been more concerned to improve than to show; to show Christ to the people, than to show the people to Christ. We are of the opinion that his style of preaching, our "Preacher" has always enjoyed it.

My CLASS or Original Stories on the Events of Christiana Character, By Mrs. ABRIE. This admirable title volume is a late issue of the African Baptist (Philadelphia) and is a book upon all new works with profuse illustrations, and we know the author. We have noted it from the pen of Aunt Abbie, and she gives us constantly. We do not wonder she passes the present interesting and instructive volume.

At the last regular meeting of the church the resignation of Rev. J. L. Dawson was tendered and accepted. He had been the pastor for twelve years or more; and his health had so far declined that he was compelled to cease his labors for a time, and retire to a residence in the country. The church is consequently without a pastor at present, and is on the lookout for a suitable minister to supply the place of the late pastor.

At present the state of religious feeling is low; but hopes are entertained that an improvement will be made after the cold weather, and the passing of business passes away.

Meigs, Editors.—The grammarians lay down three degrees of comparison, the positive—the comparative—and the superlative. The adjective good is compared thus: positive; good; comparative; better; superlative; best.

Now one preacher is good—two are better—and three are best. The Baptist has been in the hands of one preacher, and of two preachers. It has in course been good and better; and not three good preachers publish it, but we do not expect it to be best of all. Again, you have new publishers, new type and a new editor. There new things together should certainly make the best.

THE FAMILY CIRCLE.

My Fa. her. Mr. Selden was traveling with his two little boys, Charles and Robert: they had slept in an inn in the country within a day's ride of their home, and early in the morning Mr. Selden proceeded to awaken his sons that they might resume their journey. As he was about to open their chamber door, however, he overheard the following conversation between them that induced him for a moment to become a listener: "I don't see the use of saying my prayers so often," said Charles; "If you choose to, it's nothing to me; but it's a waste of time to do anything every morning."

In this manner the kind father soothed his dispirited boy till they regained the right path, and reached safely the shelter they desired. The day was dark and rainy, but the evening brought our travelers to their own beloved home; and when all their weariness was forgotten, Mr. Selden said they were like good Christians, who care little for the roughness of the road which terminates in heaven. Charles soon related his adventure to his little sister Mary, who always sympathized in his distresses. "And now, my dear boy, shall I tell you the meaning of your story?" said Mr. Selden. "In the first place, Charles, you said you were not afraid in the midst of the wood, so long as I was with you; and yet how is it that you dare go alone in the world without the friendship of God, your Almighty Father? Many dangers, and perplexities, and trials must surround you, and yet you choose to encounter them alone, rather than ask his help or trust to his guidance; tell me, is this not rather strange conduct for a sensible little boy?"

from over-ripeness, and still no one at work, called to his son, "We must wait for our neighbors and friends no longer; go and hire some reapers to-night, and we will set to work ourselves to-morrow." When the young ones told their mother this, "Then," said she, "it is time to be off indeed; for when a man takes up his business himself instead of leaving it to others, you may be sure that he means to set to work in earnest." Child's Paper. Cleanings from old Authors: BY THE EDITORS—WITH REMARKS. Two things were necessary in the seventeenth century for a man of distinction, Statesman or divine: sharp wit and to write out his theological views. Some of the gravest divines, puritans and high-churchmen, indulge in humorous sayings, like the following from Dr. Thomas Fuller: "Goods acquired by industry prove commonly more lasting than lands by descent. "Scoff not at the natural defects of any, which are not in their power to amend. Oh, 'tis cruelty to beat a cripple with his own crutches. "Generally, nature hangs out a sign of simplicity in the face of a fool, and there is enough in his countenance to raise a hue and cry to take him on suspicion; or else it is stamped in the figure of his body: their heads sometimes so little, that there is no room for wit, sometimes so long, that there is no wit for so much room. "They that marry ancient people, merely in expectation to bury them, hang themselves, in hope that some one will come and cut the halter. "Learning hath gained most by those books by which the printers have lost."

Practical Prayer. In the vicinity of B— lived a poor but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbor's and arrived while the family were at morning prayers. As he sat on the door stone he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, he stepped in and made known his business, promising to pay with the avails of his first labors. The farmer was very sorry he could not accommodate him, but he had promised to lend a large amount of money, and he presumed neighbor A— would lend him some. With a tearful eye and a sad heart the poor man turned away. As soon as he left the house the farmer's little son stepped up and said—"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?" "Yes; why?" "Because, father, if I had your wealth I would answer that prayer." It is needless to add that the Christian father called back the suffering neighbor, and gave him as much as he needed. Now, Christian readers, do you answer your own prayers?—N. Y. Evangelist. FAMILY WORSHIP.—What can be more beautifully appropriate than the worship of God in families? Here is a little company of human beings joined together in the most intimate connection—dwelling under one roof, fed at one table, supplied with the necessities of life from sources of income that are common to them all, feeling themselves to have altogether common interests, common wants, and common exposures. It is granted that it all ought to worship God; is it not appropriate that they should worship Him together? Each of them ought to thank God for his daily food, and daily to ask God for the needed supply. But the family take their God together. It is supplied from a common store, and spread upon a common table, and the daily gatherings around that table are the recognized symbol of their close intimacy. Is there any other scene which ought to be sanctified with prayer, if not that where a family frequently look in at each others faces, where the responsible providers distribute the liberal provision, where parental love lavishes itself upon its tender objects, and where the children not only have their bodies nurtured, but their minds and manners cultivated? A PLACE FOR EVERYTHING.—Never leave things lying about—a shawl here, a pair of slippers there, and a bonnet somewhere else—trusting to a servant to set things to rights. No matter how many servants you have, it is a miserable habit, and if its source is not in the intellectual and moral character, will inevitably terminate there. If you have used the dipper, towel, tumbler, put it back in its place, and you will know where to find it when you want it again. Or, if you set an example of carelessness, do not blame your servants for following it. Children should be taught to put things back in their places as soon as they are old enough to use them; and if each member of the family were to observe this simple rule, the house would never get much out of order. BLASPHEMY.—It is related of Dr. Scudder, that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer, with his son, a youth, when he heard a gentleman using loud and profane language. "See, friend," said the doctor, accosting the swearer, "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.

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 closed in the month of February next. The Autumn Term, commencing at the opening of the session, will close on the 15th day of February. The Spring Term will commence on the 15th day of February, and close on the 15th day of June. There will be a vacation from the 15th of February to the 15th of January, inclusive. RATES OF TUITION PER TERM. For Spelling, Reading, Writing, Primary Arithmetic, Modern Geography, and the National History of the United States, \$10.00. The foregoing with English Grammar, Civil History, and Practical Arithmetic, \$20.00. The Latin and Greek Languages, with a course in the French Language, \$30.00. College course, \$50.00. Tuition free payable in advance. No deduction or refunding will be made for absence, non-attendance, suspension, or dismissal. COURSE OF STUDY. While this institution does not claim, or even aspire to be a college, the course of study is extensive, adapted to the condition, and adequate to the wants of these young men, who wish to acquire a complete education, but who do not desire to take 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 liberal professions, or to pursue a course of study, in any of the sciences, or to engage in any of the various branches of business, or to prepare for the study of the Law, or to engage in any of the various branches of the medical profession. The course of study is designed to be complete, and to embrace all the branches of knowledge, which are necessary to the education of a gentleman, and to the preparation of a man for any of the various branches of the liberal professions, or for any of the various branches of business, or for the study of the Law, or for the study of the medical profession. The course of study is designed to be complete, and to embrace all the branches of knowledge, which are necessary to the education of a gentleman, and to the preparation of a man for any of the various branches of the liberal professions, or for any of the various branches of business, or for the study of the Law, or for the study of the medical profession.

BUSINESS CARDS. GEORGE W. GUNN, Attorney at Law and Solicitor in Equity. WILL practice in the Courts of Macon, Chambers, Rock Hill, and Tallapoosa, and in the Supreme Court of the State, and in the United States District Court at Montgomery. Particular attention will be given to securing land and doing all other business connected with the law. Office over Adams & Gunn's Shoe Store. Tuskegee, Ala., Nov. 20, 1855. MARQUIS & BATTLE, ATTORNEYS AT LAW. WILL practice in the various Courts of Macon, Montgomery, Rock Hill, and Tallapoosa counties, in the Supreme Court of Alabama, and in the United States District Court at Montgomery. Office on the corner opposite Brewer's Hotel. Tuskegee, Ala., Sept. 13, 1855. WILLIAM DOUGHERTY, JR., COUNSELLOR AND ATTORNEY AT LAW, AND SOLLICITOR IN CHANCERY. Will practice in the North Judicial Circuit, and Pike and Barbour of the Eighth. Office over Porter's Store. BELSER & MAYS, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY. Will practice in the various Courts of Macon County, and in the Supreme Court of the State. Office at Clayton & Ligon's old stand, under the Temperance Hall. MORGAN, MARTIN & CHILTON, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY. Will give prompt attention to business committed to his care. Office between Brewer's Hotel and the Temperance Hall. HENDERSON & MCGEE, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY. Will give prompt attention to business committed to his care. Office between Brewer's Hotel and the Temperance Hall. ALABAMA WARE-HOUSE. WAREHOUSE AND COMMISSION MERCHANTS. Particular attention to storage and selling of cotton. STEWART, PHILLIPS & CO., WHOLESALE AND RETAIL GROCERS. HALL, MOSES & UNDERKILL, Dealers in Hardware and Iron. DR. HOBERT & NUCKOLLS. DR. FRYEAR & SIMMONS, Dispensaries. GREENWOOD & BROS., Warehouse and Commission Merchants. HAND & MENEFEE, Dealers in Drugs, Medicines, &c. STEWART, GRAY & CO., WAREHOUSE, Commission & Grocery Merchants. ELAM, STAMPS & ROBERTS, TALLADEGA HOTEL. BRUCK FINEST, LIVERY STABLE, HORSE, BUGGIES, Carriages and Hacks. FOWLER & GARY, DEALERS IN Drugs, Medicines, Chemicals, Paints, Oils, Glass, Brushes, Perfumery, Fancy Articles, &c. ANDREW CAMERON & CO., GROCERS.

EASTALA FEMALE COLLEGE. Located in Tuskegee, a village for the purpose of the health and education of the colored people of the South. The public may feel assured that the highest and most liberal education here adopted will be given, and that the most judicious selection of the best teachers will be employed. The Faculty will be composed of the most distinguished and accomplished ladies, who will be qualified to give instruction in all the branches of a liberal education, and to prepare the students for any of the liberal professions, or for any of the various branches of business, or for the study of the Law, or for the study of the medical profession. The course of study is designed to be complete, and to embrace all the branches of knowledge, which are necessary to the education of a gentleman, and to the preparation of a man for any of the various branches of the liberal professions, or for any of the various branches of business, or for the study of the Law, or for the study of the medical profession. The course of study is designed to be complete, and to embrace all the branches of knowledge, which are necessary to the education of a gentleman, and to the preparation of a man for any of the various branches of the liberal professions, or for any of the various branches of business, or for the study of the Law, or for the study of the medical profession.