





## THE S. W. BAPTIST.

TUSKEGEE, ALA.  
THURSDAY, APRIL 10, 1886.

**OUR TERMS.**—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

## Agent.

Mr. S. B. GRAZNER is our authorized agent for the South Western Baptist for Alabama, and authorized to receive and receipt for all outstanding dues.

Rev. D. BERNARD has been appointed agent for the Bible Revision Association, to labor in Alabama.

## Notice to the Delegates of the Alabama Baptist Convention.

The delegates to the Alabama Baptist Convention will be met at Cusseta, on the 10th and 11th of April, by brethren prepared with conveyances to take them to the Convention.

By order of the Church.

B. STAMPS, C.K.

LA FAYETTE, ALA.

AGENTS ENGAGED IN BIBLE AND BOOK COLPORTAGE, BY THE "ALA. BAP. BIBLE SOCIETY."

Elijah Shearer, Ala. Association.  
Jas. W. McCullough, Cahaba "  
Jno. R. Sartor, Unity "  
Jordan Williams, Coosa River "  
M. Garrett, " "

Thomas M. Harbin, Pine Barren "  
Chas. W. Lay, Liberty "  
and surrounding Country.  
A. B. Couch, Cherokee "

All of whom are authorized to solicit aid for the work.

All of the above Colporters are authorized to act as agents for the South Western Baptist.

## Notice.

The Ninth Annual Meeting of the Southern Baptist Publication Society, will be held in connection with Southern Baptist Educational Convention, at Augusta, Geo., to begin on Wednesday April 30th. Various matters of importance will be presented on the occasion.

Wm. THAYER, Rec. Sec.

CHARLESTON, March 19, 1886.

## Edmund King's Proposition.

The proposition thus amended will stand as follows:

I will be one of forty or fifty if necessary that will give the Southern Baptist Publication Society five hundred dollars to be paid by the first of June eighteen hundred and fifty-six, on having twenty days notice that the amount is made up by reliable pledges. This pledge may be changed, if thought advisable to ensure success, by paying one half first of June 1856, the other half first of June 1857.

And I would like to have it understood that, provided the above proposition is accepted all agencies for the above purpose shall cease.

Pledges to be made to the Editors of the South Western Baptist by the first of June next, who shall judge of the reliability of the same.

Yours in Christ Jesus,  
EDMUND KING.

Since the foregoing proposition was made public, the original mover EDMUND KING, of Montevallo, Ala., has added the following condition, which has been sanctioned by the Board of the Publication Society; viz: That single subscriptions of one hundred dollars and upwards, will be sanctioned as valid portions of the pledges necessary to make up the amount of twenty five thousand dollars, one half payable on the 1st of June 1856, and the other half on the 1st of June 1857.

Those who are willing to take shares in this endowment, are requested to forward their names to the editors of the South Western Baptist, at Tuskegee, Ala., or to the undersigned.

J. P. TUSTIN, Cor. Sec.  
S. B. P. S.  
CHARLESTON, S. C.

**THE DISCUSSION.**—It is thought that in our last issue, a remark we made at the conclusion of our article on this subject, is susceptible of a different construction to what we intended. In pointing out the difference between bro. Hamill's portion of the edition and ours, we said "that if our friends desire the entire discussion, they can only secure it by purchasing the copies containing the imprimatur of the Southern Baptist Publication Society." By recurring to the first part of the article, it will be seen, that our allusion was to the articles which appeared in some of the "Advocates," and our replies—and that our object was to notify the reader that these articles did not appear in his part of the edition. If any other impression is conveyed by our remark, we are sorry for it. It was not our intention.—The entire discussion between bro. Hamill and ourself appears in this edition—the portion of it which occurred between the Advocates and the S. W. Baptist does not.

## So Forth.

Our friends begin to work for us in earnest. Subscribers are coming in as the fruit of energy. If our brethren, all, will work for us this year, the S. W. Baptist will be on such a footing, that nothing but laziness or imprudence can check its onward course. We have the utmost confidence of success, based upon our confidence in God, and the hearty co-operation of our brethren.

Our correspondents are writing like earnest men. None of your long winded amplifiers, that explode ideas, if they have any, to the four winds, by blasts of verbosity. They are brief, and to the point. We have several communications on hand, more than we can grind out in the present number, and hope they will wait a time with patience, and, as lawyers say, "they shall have a showing."

We give Post-Masters a hearty thank for informing us of every dead head who does not take his paper out of the office; for paper costs us money, and then we don't want to force our paper on any man.

And, reader, look, if you have not, at our new advertisements. There is Mrs. S. A. Allen telling you how to restore your hair, which is the beauty and glory of man and woman, "to its natural color." And while she is attending to the hair, Holloway is inviting you "to reason with him" about your diseases and his remedy. And Wolf & Bernheim, after your hair is right, and your diseases cured, wish to dress you up finely at their store, with their splendid stock of new goods. And when you are dressed up, you then wish good looks to read. Then read the advertisements of Lind-say & Blakiston, and Sheldon, Blakeman & Co., and you will know where to get them. If you wish a Map, see notice of J. C. Sturgeon.

Isbell & Montgomery's new stock has arrived. Such enterprising young men will succeed in business.

C. W. Lay, Colporteur, keeps sending us subscribers; and also a two hundred dollar pledge to meet the King proposition from that liberal servant of Christ, John Borders, of Corn Grove, Benton county, Alabama.

The prospectus of "The Georgia and Florida Union" is received, but is crowded out this week, but shall appear in our next.

We welcome our female correspondent, who has written so beautifully on "Tears."

## Another Advocate.

It is rumored that our Methodist brethren are deliberating as to the propriety of establishing another Advocate. It is understood that it will be located in this place. We doubt not that it will be ably edited, and trust that the kindest reciprocal courtesy will work our intercourse.

## Another "joke" of "our Episcopacy" to raise money.

"6000 CASH PREMIUMS, AMOUNTING TO \$15,000, WILL BE AWARDED On the 15th day of August!"

Such is the imposing caption to a list of premiums or prizes, ranging from five thousand dollars down to five, to be awarded on the aforesaid day and date, for the endowment of "Andrew Female College," Cuthbert, Georgia. Accompanying this "grand scheme of Premiums," is a circular, which is intended to explain the details of the "plan," and which we here insert that the reader may see it, and judge for himself:

**"EXPLANATION OF THE PLAN.**—Six Thousand Persons are appointed and requested to raise and remit to the Treasurer, Rev. JOHN H. CALDWELL, the sum of Twenty Dollars each. The sum of all their collections will be \$120,000; of this sum \$75,000 will be paid to the 6,000 Agents, in CASH PREMIUMS, according to the following ratio.

1. FIVE THOUSAND DOLLARS in CASH will be paid to the person who remits the LARGEST amount of CASH, by the 15th day of August, 1856.

2. THREE THOUSAND DOLLARS will be paid to the person who remits the next largest sum by that time.

3. The following PREMIUMS will be paid to the seven persons who collect and remit the next largest sums in order; Two THOUSAND, ONE THOUSAND, EIGHT HUNDRED, SIX HUNDRED, FIVE HUNDRED, FOUR HUNDRED, AND THREE HUNDRED DOLLARS.

4. ONE HUNDRED DOLLARS will be paid to each of the Ten Persons who remit the next ten largest sums in order.

5. FIFTY DOLLARS will be paid to each of the One Hundred Persons who remit the next largest sums in order.

6. TWENTY DOLLARS will be paid to each of the One Thousand Persons who remit the next largest sums in order.

7. TEN DOLLARS will be paid to each of the 2,000 Persons who remit the next largest sums in order.

8. FIVE DOLLARS will be paid to each of the 2,880 Persons who remit the next largest sums in order.

Here are 5999 Premiums amounting to \$74,000. It is evident that only one of the 6,000 persons appointed to collect, will fail to secure a Premium from this list. It is therefore determined that the person who remits the sum that fails to secure a Premium from this list shall have

## An extra Premium of One Thousand Dollars,

Provided the sum he remits shall not be less than four dollars and seventy-nine cents. Thus the largest sum which may not exceed twenty-nine dollars and twenty-nine cents, will take the largest Premium of \$5,000, and the smallest remitted, if not less than four dollars and seventy-nine cents, will secure a Premium of \$1,000.

## Explanation of the Scheme.

We wish to raise \$50,000 as an Endowment Fund for ANDREW FEMALE COLLEGE. This fund to be invested in permanent 7 per cent Stocks. The annual proceeds will be applied to the educating, boarding and clothing of TEN DAUGHTERS OF METHODIST ITINERANT MINIS-

ters, per annum, and the payment of their traveling expenses from their homes to Cuthbert. These beneficiaries to be chosen by the Annual Conferences, and those Conferences having precedence of choice where the largest amounts in order of this fund are raised.

In explaining the "advantages of the scheme," the circular proceeds:

"1. It contains no blanks. Every one who remits a sum secures a Premium.

2. The amount which each one is requested to remit is comparatively small, only \$20.

3. By the addition of a few dollars to this amount, you may secure the highest Premium, \$5,000; or, if you should happen to be the smallest of the 6,000 sums remitted, it will net you \$1,000. It is possible for 6,000 persons each to remit a different amount, the largest of which would not exceed \$29 21, nor the smallest exceed \$4 79, and yet the aggregate of sums remitted be equal to \$120,000.

4. Current Bank notes of the different States from which they may be sent will be counted at par.

5. Although this circular is principally designed for the Ministers and official members of the Methodist Church, the proposition is extended to all to whom this Circular is sent, and to any person who chooses to remit. All who make remittances will stand the same chance, and receive the Premium to which their several sums entitle them.

6. These Premiums will be awarded by a Judicious and Disinterested Committee, appointed by the Quarterly Conference of the Cuthbert Station, Georgia Conference.

7. All the Premiums will be promptly PAID IN CASH—those over \$5 at a deduction of 20 per cent, (except the extra premium of \$1,000,) so as to pay the expense of printing and postage, and raise the endowment to \$50,000.

If you cannot find it practicable to engage in the Agency yourself, you are hereby empowered to secure some one to fill your place, on such terms as may be agreed upon between you and the person you engage. Some active lady could take the matter in hand and raise perhaps an amount that would secure the highest Premium.

## MARK THIS, FAILURE IS IMPOSSIBLE.

For if the whole amount remitted by the 6,000 agents should fall below \$120,000, every premium will be paid in proportion to the amount collected, and in the ratio above stated. If the whole amount remitted should exceed \$120,000 each premium will be proportionately increased.

H. S. TAYLOR,

President pro tem., of Board Trustees

Be particular to remit to

Rev. JOHN H. CALDWELL,

Treasurer of Andrew Female College,

Cuthbert, Georgia.

Such is the beautiful building of this pill, offered "principally to the Ministers and official members of the Methodist Church," albeit, outsiders are allowed to take their chances for these magnificent "premiums." One of these pills was sent to a friend of ours, who, averring that he could find no such article in an old pharmacopoeia to which he was accustomed to refer in such cases, called the "Holy Bible," and that by reason of the irritability of an old fashioned organ in his moral economy, which was known in days of yore as the "conscience," he absolutely could not swallow it; and begged us to try our hand at it. As we shall have to decline the honor of being one of the "six thousand agents," a decent respect for the parties concerned, and the balance of mankind, requires that we shall give our reasons for this doing.

And, first: we can see no difference between the prizes awarded by the Military Lottery of Montgomery, to aid in the creation of a military academy, and the premiums awarded by "our Episcopacy" at Cuthbert, Ga., "to endow Andrew Female College." Indeed, we think the Military Lottery is to be preferred, because each contributor takes his chance there—whereas, in the office opened by "our Episcopacy," the prizes are "principally designed for the ministers and official members of the Methodist Church," and such outsiders as may choose to become agents in begging the money from others. The contributors of the fund get no showing in the "scheme." The "honors and emoluments" of the concern, are "principally designed" for the clerical and official speculators of the "Methodist Church," who may "earnestly contend for"—"a cash premium of \$5,000!" We should, therefore, prefer patronizing the Military concern to that of "our Episcopacy."

Again: There is "an extra premium of one thousand dollars," added, we suppose, to encourage the small fry to send in their "four dollars and seventy-nine cents" each, in the hope that some one of the "2880" of them will get it. Now, "it is possible" that there might be two thousand eight hundred and seventy-nine chances to one, that we would not be successful. With such a chance, growing so small, and beautifully less, we cannot bite at that bait. And as the difference between a five dollar prize and the "four dollars and seventy-nine cents" which we would have to beg from our friends to secure it, would not more than pay the postage of the correspondence with the "Rev. John H. Caldwell, Treasurer" of the stakes, we beg to decline striving for that also.

But pleasantry aside, it becomes us, as the conductor of a religious journal, to speak out on this subject, in a serious tone. To those who may have thought us unnecessarily severe upon the Epis-

copy of Methodism within the past year, we say, look at the above picture as a practical illustration of its nature and tendencies, and if you do not agree with us that "it is of the earth earthy," and that in combating its unbridled usurpations of the rights of God's people, the laity, we are serving God and our country, we have sadly mistaken your moral discrimination. Read the foregoing explanation of the "scheme," and then glance at the following list of prizes, alias "premiums," which accompany the "circular":

1	Cash Premium of \$5000	\$5000
1	" " " 3000	3000
1	" " " 2000	2000
1	" " " 1000	1000
1	" " " 800	800
1	" " " 600	600
1	" " " 500	500
1	" " " 400	400
1	" " " 300	300
10	Cash Premiums of 100 each are.	1000
100	" " " 50	5000
1000	" " " 10	10000
5000	" " " 2	10000
25000	" " " 1	25000
25880	" " " 5	129400







## POETRY.

**The Child's Prayer.**  
 Into her chamber went  
 A little maid, one day,  
 And by a chair she knelt,  
 And thus began to pray:  
 "Jehovah, I cannot see—  
 Thy form I cannot see;  
 If thou art near me, Lord,  
 I pray thee speak to me,  
 A still small voice heard within her soul  
 "What is it, child? I hear thee, tell me all."

"I pray thee, Lord, she said,  
 That thou wilt condescend  
 To tarry in my heart,  
 And ever be my friend.  
 The path of life is dark—  
 I would not go astray;  
 O, let me have thy hand  
 To lead me in the way."

"Fear not—I will not leave thee, child alone—  
 She thought she felt a soft hand press her own."

"They tell me, Lord, that all  
 The living pass away—  
 The aged soon must die,  
 And even children may—  
 O, let my parents live,  
 'Till I a woman grow;  
 For if they die, what can  
 A little orphan do?"

"Fear not, my child—whatever ills may come,  
 I'll not forsake thee till I bring thee home."

Her little prayer was said,  
 And from her chamber, now,  
 She passed forth with the light  
 Of heaven upon her brow.  
 "Mother I've seen the Lord—  
 His hand in mine I felt,  
 And O, I heard him say,  
 As by his chair I knelt,  
 "Fear not, my child—whatever ills may come,  
 I'll not forsake thee till I bring thee home."

## THE FAMILY CIRCLE.

## Learn to Keep House.

No young lady can be too well instructed in anything that will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of the duties of a housekeeper. She may be placed in such circumstances that it will be unnecessary for her to perform much domestic labor; but on this account she needs no less knowledge than if she was obliged to preside personally over the cooking stove and pantry. Indeed, I have often thought it was more difficult to direct others, and requires more experience than to do the same work with our own hands.

Mothers are frequently so nice and particular, that they do not like to give up any part of their care to their children. This is a great mistake in their arrangement, for they are often burdened with labor and need relief. Children should be early taught to make themselves useful—to assist their parents in every way in their power, and consider it a privilege to do so.

Young people cannot realize the importance of a thorough knowledge of housewifery; but those who have suffered the inconveniences and mortifications of ignorance can well appreciate it. Children should be early indulged in their disposition to bake, and experiment in cooking in various ways. It is often but a "troublesome help" they afford, still it is a great advantage to them.

I know a little girl, who, at nine years old, made a loaf of bread every week during the winter. Her mother taught her how much yeast and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making cake or pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her her "little housekeeper," and often permits her to get what is necessary for the table. She hangs the keys by her side, and very musical is their jingling to her ears. I think before she is out of her teens, upon which she has not yet entered, that she will have some idea how to cook.

Some mothers give their daughters the care of housekeeping each a week by turns. It seems to me a good arrangement, and a most useful part of their education. Domestic labor is by no means incompatible with the highest degree of refinement and mental culture. Many of the most elegant and accomplished women I have known, have looked well to their household duties, and have honored themselves and their husbands by so doing.—*Western Agriculturist.*

REAL ESTATE may be divided into four classes. The first may be compared to an hour glass—their reading being as the sand, which runs in and runs out, and leaves not a vestige behind; the second class resembles a sponge, which imbibes everything, and returns it in the same state, only a little dirtier; a third class is like a jelly bag, which allows all that is pure to pass away, and retains only the refused and dregs; the fourth class may be compared to the slave in the diamond mines of Golconda, who, casting away all that is worthless, preserves only the pure gem.—*Coleridge*

**MADNESS DOES NOT PAY.**—There is no greater mistake that a business man can make than to be mean in his business—always taking the half cent for the dollars he has made and is making. Such a policy is very much like the farmer who sows three pecks of seed where he ought to have sown five; and as a recompense for the meanness of his own soul, only gets ten when he ought to have got fifteen bushels of grain.

Everybody has heard of the proverb of penny wise and pound foolish. A liberal expenditure in the way of business, is always sure to be a capital investment. There are people in the world who are short sighted enough to believe their interest can be best promoted by grasping and clinging to all they can get, and never letting a cent slip through their fingers.

As a general thing it will be found, other things being equal, that he who is most liberal, is the most successful in business. Of course we do not mean it to be inferred that a man should be prodigal in his expenditure, but that he should show his customers, if he is a trader, or those with whom he may be doing any kind of business, that in all his transactions as well as social relations, he acknowledges the everlasting fact that there can be no permanent prosperity in a community where benefits are not reciprocal.—[Hunter's Merchant's Magazine.]

**BEGINNING AT ONCE.**—Faith is the starting post of obedience; but what I want is, that you start immediately—that you wait not for more light to spiritualize your obedience; but that you work for more light, by yielding a present obedience up to the present light which you profess—that you stir up all the gift which is now in you; and this is the way to have the gift enlarged, that whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because your own renovated taste. As you persevere in the labors of his service, you will grow in the likeness of his character. The graces of holiness will both brighten and multiply upon you. These will be your treasures, and treasures for heaven too.—the delights of which, mainly consist in the affections, and feelings, and congenial employments of the new creature.—[Dr. Chalmers.]

**LOVE YOUR ENEMIES.**—A big boy in a school was so abusive to the younger ones, that the teacher took the vote of the school whether he should be expelled. All the small boys voted to expel him, except one, who was scarcely five years old. Yet he knew very well that the boy would probably continue to abuse him. "Why then, did you vote for him to stay?" said the teacher. "Because if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still." "Do you forgive him then?" said the teacher. "Yes," said he, "papa and mama, and you, all forgive me when I do wrong; God forgives me; and I must do the same.—*Early Days.*

**HOPE FOR BOYS.**—Linnaeus, founder of a science was apprenticed to a shoemaker. Ben Johnson, the poet, worked sometimes as bricklayer. The father of Haydn, the great musical composer, was a wheelwright. John Hunter, one of the greatest anatomists that ever lived, was in youth engaged with a carpenter, and made chairs and tables. Claude Lorraine, whose paintings are to be found in the most valuable cabinets in Europe, was formerly a pastrycook. Metastasio, the celebrated Italian Poet, used when a boy, to sing his verses about the streets for a morsel of bread. Diligence, industry, and perseverance, with prayer for God's blessings, will do wonders. Hope on, boys; and hope always!

**How to Become Interested in Books.**  
 A CELEBRATED divine has said:—"I know how hard it is to some men, especially to those who spend much time in manual labor to fix attention on books. Let them strive to overcome the difficulty by choosing subjects of deep interest, and by reading in company of those whom they love. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books under his roof, and obtain access for himself and family, to some social library. Almost any luxury should be sacrificed to this."

There is no character more despicable and deformed, in the eyes of all reasonable persons, than that of a drunkard.

## STRAY LEAVES.

Desire is a tree in leaf; hope is a tree in flower; and enjoyment is a tree in fruit.

Society, like shaded silk, must be viewed in all situations, or its colors will deceive us.

Choose that course of life which is most excellent, and custom will make it most delightful.

SPLENDOR NOT HAPPINESS.—Gilded roofs do not keep out sleepless nights.

SWEET SENTIMENT.—The best disinfecting fluid: the milk of human kindness.

A CONSUMING TRUTH.—Men never begrudge the money they spend on dinners, nor women on pastry.

GRUMBLED.—There are two things about which you should never grumble: the first is that which you cannot help, and the other that which you can help.

A writer in one of the Western papers on School Discipline, says: "Without a liberal use of the rod, it is impossible to make boys smart."

**WELL-TAUGHT CHILDREN.**—It should be recollected that children are better than pillows—yielding to the head that reclines upon them either comfort and rest or uneasiness and sleepless anxiety, according to the way in which they have been filled.

For men to resolve to be of no religion, till all are agreed in one, is just as wise and rational as if they should determine not to go to dinner till all the clocks strike twelve together.

The ordinary employment of artifice is the mark of a petty mind; and it almost always happens that he who uses it to cover himself in one place, uncovers himself in another.

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

**WHAT EVERY CHRISTIAN NEEDS.**—Henry Martin said: "I felt the need of setting apart a day for the restoration of my soul by solemn prayer; my views of eternity have become dim and transient." And what Henry Martin felt, every Christian often needs.

**THE AVARICIOUS MAN.**—Four more truthful lines than the following, are rarely written:

That man may breathe, but never lives,  
 Who more receives, but nothing gives;  
 Whom none can love, whom none can thank,  
 Creation's host, creation's lack.

It is related of Johnson—"rare Ben Johnson"—that going home in his wagon one hot day, he fell asleep. Some young scamp, passing that way, unhitched his nag, and sending the poor beast a roaming, drew the wagon to the fence. After a time, Ben awakes. He wonders, and wondering, exclaims: "Am I Ben Johnson, or am I not? If I am Ben Johnson I have lost a horse; if I am not Ben Johnson I have found a cart."

Byron himself felt the want of sympathy when he wrote:  
 The drying up a single tear has more  
 Of honest fame, than shedding seas of gore

Every indulgence of laughter adds a year to our lives. The following dietetic verses will therefore be heartily responded to by everybody, but a Quaker:

Laughing does a person good,  
 Muscles exercising;  
 Helping to digest the food—  
 So 'tis not surprising.  
 That by laughing all grow fat,  
 Chasing off the yellows,  
 Dark blue devils, and all that—  
 Laugh, then, jolly fellows.

We agree with the editor of the Nashville Gazette when he says "a man that has a soul worth a sixpence must expect to have enemies. It is utterly impossible for the best of men to please the whole world, and the sooner this is understood, and a position taken in view of the fact, the better. Do right, though you have enemies. You cannot escape them by doing wrong; and it is little gain to barter away your honor and integrity, and divest yourself of moral courage to gain what? Nothing. Better abide by the truth—frown down all opposition, and rejoice in the feeling which must inspire a free and independent man."

**DISOLUTION.**  
 THE firm of M. L. LIGAND & CO., having sold their Drug Store to Messrs. HAND & MEYER, will earnestly appeal for their customers' patronage so liberally conferred upon themselves.

M. L. LIGAND & CO. would also give notice that their business has been sold immediately, and shall expect all their customers to call on Messrs. HAND & MEYER, at their new place of business, at the corner of the Main and Second streets, in Nashville, Tenn., on or before the 1st day of January, 1855.

**CHRISTIAN INDEX FOR SALE.**  
 THE Executive Committee of the Baptist Convention of the State of Georgia offer for sale this old and established paper—the organ of Georgia Baptists.

The office of the paper is at the corner of the Main and Second streets, in Nashville, Tenn. In connection with the paper are two Hand Presses, Chases Brass Galleys, Running Gallies, Sticks, Imposing Stones, Sticks, &c. &c. of Job Type, and a sufficient quantity of type for paper. Persons desiring to purchase, will send their proposals to the undersigned, from whom other information may be obtained. Bids will be received till the 25th April, 1855. Bids will be received till the 25th April, 1855. Bids will be received till the 25th April, 1855.

**Just the thing for your children!**  
 "TENDER GRASS FOR LITTLE LAMBS."  
 "The Children's Monthly Magazine."

A SOUTHERN publication, beautifully illustrated, edited by C. B. Robinson, and published by the Southern Publishing House, at Nashville, Tenn. It is a monthly paper, and contains a large amount of interesting and useful matter, and is well adapted for the young. It is published at the rate of \$1 per annum in advance. It is published at the rate of \$1 per annum in advance. It is published at the rate of \$1 per annum in advance.

## 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, each of twelve weeks. The first term will commence on the 1st day of September, and the second term on the 1st day of January. There will be a vacation from the 15th of December to the 15th of January.

**RATES OF TUITION PER TERM.**  
 For Spelling, Reading, Writing, Primary Arithmetic, Modern Languages, and French, \$10.00  
 The foregoing, with English Grammar, Civil History, &c., \$20.00  
 The Latin and Greek Languages, with any of the foregoing, \$30.00  
 Board, in the Dormitory, or in the ordinary, \$5.00  
 Tuition fees payable in advance. No deduction or refunding will be made for non-attendance, or for suspension, or for dismissal.

**COURSE OF STUDY.**  
 While this institution does not claim, or even aspire to the rank of a college, it is nevertheless a school, adapted to the condition, and adequate to the wants of the young men, who wish to acquire a liberal education, and who do not contemplate taking the regular course of the college.

It is at the same time, designed to afford to the students of the college, a course of instruction, in the various branches of science, and in the various branches of the liberal arts, and in the various branches of the mechanical arts, and in the various branches of the fine arts, and in the various branches of the social sciences, and in the various branches of the natural sciences, and in the various branches of the physical sciences, and in the various branches of the moral sciences, and in the various branches of the political sciences, and in the various branches of the legal sciences, and in the various branches of the medical sciences, and in the various branches of the theological sciences, and in the various branches of the philosophical sciences, and in the various branches of the metaphysical sciences, and in the various branches of the scientific sciences, and in the various branches of the artistic sciences, and in the various branches of the literary sciences, and in the 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