





## THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, MAY 29, 1856.

**OUR TERMS.**—Yielding to the wishes of a large majority of our friends, who have requested, we have concluded to pursue a medium course between the cash and credit systems. We shall retain the name of *South Western Baptist*, and may not promptly pay in advance, on our terms, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we have to 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.

Our paper was nearly made up when "Kenny's" articles arrived. We will commence their publication next week.

Brother Bonfroe's article shall appear next week.

**NEW ADVERTISEMENTS.**—D. H. MCLFORD, New York. . . . . G. T. M'AFEE. Our old friend and townsman, Judge M'Affee, of Talladega, has followed us to this place, not only with his affections, but with his patronage. He is one of those rare men that attend closely to his own business, and let other people's business alone; and he makes money and friends by it. We hope our friends in that region will patronize him liberally.

**THE MINUTES OF THE CONVENTION** will soon be ready for delivery. We have been delayed some by not getting early, all the Minutes of the Bible Society. Brother P. H. Lundy, the Clerk, says in an apologetic letter, "I have no excuse that would satisfy the public for not sending them at an earlier day; but enough to satisfy my own conscience." That august crowd called "the Public" is sometimes very generous, and we hope it will be kind to brother Lundy; the more so, because his delay has been of some service to us.

What has become of the Baptist Memorial? We have not seen a number in two months.

## Our New Head.

When a man gets a head he has to wear it all his life. Just such a one, too, as the "Potter, who has power over the clay of the same lump" to make a pretty head or an ugly one, a wise head or a simple head, chooses to make. And as he is fond of variety, we see in the world every imaginable kind of head.

But men make newspaper heads; hence they can change them according to whim or custom, as a dandy would his dress. The South Western Baptist has been for many years wearing a sort of outlandish head, and we have concluded to alter it for two grave reasons: 1. It was not English. To those who never saw it before, it needed a translation, particularly children, with whom it wishes to cultivate an acquaintance, and be on the best of terms.

2. It was worn out. This was a potent reason, you see. As men grow older and wiser, they care less for fancy matters, and dress plainer. So it is with the South Western Baptist. It now greets you in a plain, neat English head, which it expects to wear until it wears it out, and what sort of a head the next will be, future generations can tell, for we cannot.

Whether this new head will have more brains in it than the old one, we will not say one word. Modesty, that rare article tells us to be silent. So, reader, we hope this grave address about our head will be satisfactory, and we go to work with renewed energy under it.

Our friend "Censor" says that it is a "fixed fact" that our "cognomen" is "South Western Baptist."

## Our Motto.

Under our new head we have placed, not a new motto, but an old one; found not in an old classic author, nor in the writings of Theological Schoolmen, but in Acts 4:19. To it we expect to adhere, according to the grace of God given unto us. And in doing so we are aware of the consequences, and with God's help we will fearlessly meet them. Upon this subject we will say but little; and let our future course in the maintenance of our motto, tell its own story.

We will conclude by giving an extract from the fair famed Daniel DeFoe, which he calls "a short hint to an impartial writer." That eminent writer remarks: "If I might give a short hint to an impartial writer, it would be to tell its fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men they fall upon him with the iron hands of the law. If he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearlessly; and this is the course I take myself."

The *Quebec Gazette* has the following comment on DeFoe's "short hint."

"No man can undertake the responsible and onerous duty of managing a really independent Journal without realizing that he stands as a target, not only to receive the darts which ignorance, weakness, injustice, or malevolence may shower upon him from enemies, but often also from professed friends. The lot of the honest Journalist is often analogous to that of the true Christian—he suffers because of his integrity."

## Correspondents.

Sometimes we are under the necessity of rejecting some communications. This we always do with regret, for many reasons. They are apt to think the main reason to be, that their articles are not well written. That by no means follows, for we often reject articles much better written, than many we publish. We assure our contributors that if any of their communications do not appear, they are refused from the best of motives; and we trust they will not be offended, and cease to write. We assure them further, that it is never done, if they decide upon them.

Our views are so clearly, forcibly and practically expressed by one of our correspondents, the Memphis Christian Advocate, we cannot do better than give them entire. Here it is, read it.

"We have a heavy file of communications on hand, for attention to which in due time, we must crave the contributors' patience. We have not room for all, and must select what we deem the most deserving. Hope that those who are now rejected will not for that reason cease to write. We have sometimes, for sufficient reasons, declined articles from our best contributors. If we should give up our paper entirely to communications, we might indeed please the writers, but then what would become of the readers, who pay for select matter, and unless they can get it are dissatisfied with the paper. Wish we could please everybody. No, we take that back; for if we did please everybody, we should have to get an india rubber conscience, which is a modern invention which we hold in light esteem. So we shall do the best we can for all, consistently, and hope that brethren will give us credit for kind motives, at least even if we don't give them satisfaction. To give all satisfaction is impossible; for what pleases some often displeases others. We have had the lot to be blamed for a certain policy, changed it, and forthwith have been blamed from other sources with the change. Now what are we to do under such circumstances? Plainly do, as our judgment dictates; for we alone are held responsible in the premises, and when we follow the advice of some friends we are blamed for his fault. It is often the case that our friends suggest to us a policy, which, were they in our place, they would see utterly impracticable. They cannot see with our eyes, nor with our opportunity to observe the whole field of operation. You must allow your editor some latitude of discretion; you must allow him to give tone and character to your journal; else you will have it a weak, inconsistent, unreliable thing, of no moral force whatever. When you do allow us to have our way, rest assured that you are not likely to be perfectly satisfied, and must defer a little in charity to our judgment."

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been misdirected, brother B. is requested to open a correspondence with said church.

**THE HOUSE OF SORROW CHECKED AND COMFORTED.** By Charlotte Elliott, Authoress of "Hymns for a Week." Philadelphia: Lindsay & Blackiston.

The neatness and taste displayed in the execution of this volume of 190 pages, will commend it to the most fastidious Centre Table in our country. It contains between 80 and 90 poems on different subjects. They give abundant evidence of coming from a clear head, a warm heart, and an overflowing soul. There is a vein of deep-toned piety and ardent devotion in the most of the poems of the author, a specimen of which may be found on our fourth page. It will better the heart of the reader, and elevate the feelings. A book that will do this, cannot fail doing much good.

It has been a favorite with the public; for this edition is a reprint from the 5th London edition.

## Progress of the Churches.

Lowell, Mass.; 6 baptisms.  
Nunda, N. Y.; 13 baptized first Sabbath in May.

North Lansing, N. Y.; 10 converts baptized, and others are waiting for the ordinance.

Akron, N. Y.; up to May 5th, the church had received 50 persons.

Liverpool, N. Y.; the pastors of the two Baptist churches, baptized the one 9 converts, the other 4, April 2d. The revival in the place is extending—*Visitor*.

Fidelity Church, Ill.; 10 baptisms.  
Loves Creek Church, N. C.; 29 baptized, says E. Dodson, in *Biblical Recorder*.

James Humphrey, Missionary for the Mississippi Convention has baptized within three months 66 persons.

Newport, O.; 17 baptisms, and the cause going on.

Muskingum, O.; 17 baptized and others are expected at an early day.

Richland, Ill.; 21 have been recently baptized.

Fall Creek Ill.; 8 baptisms.

J. D. Crabs, writing to the *Journal and Messenger* says, "there have been received into the fellowship of this Church (Spice Valley) since the first of January last, 126 members."

Cedar Falls, N. C.; 30 baptized.

African Church, Richmond, Va.; 25 baptisms.

Scotland, Ind.; 9 baptized; seven of whom were Methodists.

## Behold he Prayeth—Jas 9:11.

"But had Paul never prayed before this remark was made concerning him? He undoubtedly thought he had; and yet his prayers were counted as no prayers. Being a Jew, resting in the law and making his boast of God,—being a Pharisee of the strictest sect, and a disciple of Gamaliel he had often addressed to God a form of words; but he had never had any proper sense of his own sinfulness, had never poured out his soul in true penitence and sorrow for sin, and had never depended for audience and acceptance with God on the mediation and advocacy of Christ, and therefore, had never prayed.

And it is to be feared that there are many such persons!—many who think that they are praying ones, and yet who have not for the first time poured out their hearts in real prayer. There is still an obstruction between them and the ear of God, still a wall between them and heaven.

Reader, examine your prayers; see if they are an effusion of the soul; see if you draw nigh unto God after a spiritual manner; see if your dependence is in Christ alone; and see whether christian gifts and graces are yours because you have ardently desired them and the Healer of prayer has granted your desires.

## How Deacons Pray for their Minister.

A few years ago, I took notice of the kind remembrance of one of my deacons of me in his prayers. He always prayed for me as "our dear pastor." I had no fear of him. I loved him. I had confidence in him, and though he was a man of weak judgment, I did not fear him, because he prayed so kindly for me.

After some two years he prayed for me as "our Pastor," then as "God's servant," then as "our servant," and then he ceased praying for me altogether. I became afraid of him. I went to him, and asked him what he had against me, and he said, "nothing," but he thought others were prejudiced against me, but believed they had no occasion to be. But still he did not pray for me.

Soon I heard of unkind remarks from him against me. At length I resigned, and asked for a letter of dismission, and that deacon who had neglected to pray for me, voted against my letter, though he never told me that he had anything against me. This, in connection with other similar cases, proves to me that ministers have occasion to fear those who do not pray for them. Should any become cold to wards their Pastor, let them inquire of themselves, do I pray for him? not in formality merely, but in reality; do I implore Heaven's blessing upon him? If not, the pastor has reason to fear.

We have not given our readers this week, the usual amount of editorial matter. We preferred giving place to our correspondents. We hope the reader will be more than compensated for our politeness. Our correspondents are increasing daily; an evidence we hope, of an increasing interest in our paper.

## Communications.

For the South Western Baptist.  
**Does Alabama do much for the Domestic Mission Board?**

Messrs. Editors: As you have always shown yourselves willing to publish anything I might have deemed for the interest of Domestic Missions, I have troubled you the oftener. And I now ask a small space in the Baptist to correct what I believe to be a misapprehension in regard to what our noble State is doing, relatively for Domestic Missions. I have heard complaints that she, by doing largely for this object, neglects other equally worthy objects. And I have even been a little mortified, lately in Georgia, when some brethren of our own State thought that by asking for two sessions of the Board during the Convention, we were asking too much.

Well, we were invited to hold our annual meeting at that time by the Executive Committee of the Convention, and also by the Second Baptist Church of Savannah; and we asked for two sessions because two sessions had been readily granted to the Foreign Board two years before. But we did not get two sessions, for although the Convention unanimously voted two sessions, designating the Second Baptist Church as the place for the second night, Dr. Brantley moved that the Convention adjourn to the First Baptist Church—perhaps to allow the Domestic Board the room for the transaction of its business—but seeing as soon as that motion was made, that the Board would have more room than was desirable, the privilege, so kindly granted to hold their meeting with the Convention—that is to say, the Convention in one house and the Board in another, was as generously waived, by the officers of the Board. However, we did very well with one meeting, and owing to the time to be occupied by the Mercer University case, we were quite willing to yield, and thank the Convention, too, for one night. But to return. The impression I say, seems to be cherished in some quarters, that Alabama is partial—perhaps too partial to Domestic Missions, and the subjoined extract from the Southern Baptist, slightly indicates that Bro. Tustin is of the same opinion:

"The interest of Home Mission receives a large share of attention from our brethren in this State, doubtless owing in part to the location of this Board of the Southern Baptist Convention at Marion."

The editor of the Baptist is always at home with statistics, and hence I hope to convince him with figures that Alabama does not, relatively, do her duty to Domestic Missions. It would be quite natural that she should do more for this enterprise, and for the reasons above hinted, but she does not do as well for it as other States do for their enterprises—or the enterprises located in their midst. Nor does she do as well for Domestic Missions as for the Bible Society. Let us take the financial years of '54 and '55, as data to make the comparison by.

Alabama gave to the Board at Marion, in cash and salary to her agents, an aggregate of \$4,403 29; Virginia gave to the Foreign Board for the same period, \$7,396 75. I do not know what South Carolina gave to the Publication Society—as I have not its annual report—but, I presume, a much larger amount than Alabama gave to the Domestic Board. Alabama gave for the same time to the Bible Society \$8,769 23, or \$4,365 94 more than she gave to the Marion Board. This I believe to be an unfair proportion, and I hope by the next Convention the Domestic contributions will creep up to the Bible, and that Alabama will do as much for her Board as Virginia does for the Foreign, or South Carolina does for the Publication Society. I can see no reason whatever for so great a difference. The fact is, Alabama ought to give more to her Domestic Board. It is the twin sister of the Foreign Board—of the same age and equally beautiful. And if she will not favor her own Board more than any other interest, it shows that she has not the same affection for this child that other States have for their children, and I do not know that she ought to be trusted with its management. I know churches in Alabama that, without the least solicitation from agents, do more for the Bible Board, and the Foreign Board, than they do for the Domestic Board. But I have only written the above to correct a misapprehension, that because the Board is "at Marion," therefore Alabama gives the more attention to Domestic Missions. I presume I should scarcely be believed were I to say that Marion gave more the present year to Foreign than to Domestic Missions. Tennessee gave for the same period to the Bible Board \$934 12, but she only gave \$369 70 to the Marion Board. Well, I hope all the States will do better for all objects by the next Biennial Convention.

JOS. WALKER, Cor Sec'y.

For the South Western Baptist.

Messrs. Editors: Your answer to my query I see in the Baptist of the 1st instant. I have carefully examined it, and confess myself, somewhat, disappointed. Not, however, that I differ with you in the sentiments advanced; but in the fact that your answer is not so full and explicit as I had hoped and expected it would have been. Do not regard me as reflecting upon you, or even wishing to do so, in this remark.

I know your multiplicity of engagements, and the difficulty of answering all the questions which every Tyro in Theology may see fit, in his greatness, to propose. But enough of this.

Now, Messrs. Editors, with your permission, I will make a few remarks upon that query, in connection with what you have said. That your readers may properly understand the query and be the better able to judge of the propriety of my remarks, I will repeat the query before I commence my remarks. It reads as follows: "What influence will sin committed by Christians, although pardoned, exert upon them here and hereafter? Will it exert any, and if any, what? Will they, or can they, ever be what they could, and ought to have been if they had never sinned?"

Upon this query you unequivocally say, that the Christian who sins never "will be the man he would have been in after life." "Now if this be true, (and I perfectly agree with you,) then I draw the following conclusion:

1. Every Christian who sins, sustains an injury, though that sin, as it doubtless will be, is pardoned. This follows as an irresistible consequence from what you have said. You say, "He will never be the man he would have been in after life." I suppose that what "he could have been" over and above what he now "will be," is something good and desirable. It is, I presume, higher attainments in the divine life, or a nearer approach to the divine likeness. To do this is right and acceptable in the sight of God our Savior. By as much, therefore, as the Christian falls short of what he might have been, in this regard, by so much has he sustained an injury by sin. This I think conclusive. This injury, you have admitted, can never be repaired in this life. Now mark this, if you please:

2. You have also admitted, in your introductory remarks, that Christians—all Christians—sin. I conclude, therefore, that the injury sustained by each Christian must be in proportion to the number and magnitude of the sins committed. Is this conclusion just? I think it must be. Then the injury sustained by some Christians is greater than that sustained by others. This must be so unless we conclude that all commit precisely the same number of sins, and those of precisely the same magnitude. None, I presume, will conclude this. If then all Christians sin, and all sustain an injury, in just proportion to the number and magnitude of their sins it therefore follows, as an irresistible conclusion, that there is and must be degrees among Christians upon earth.

3. If there are degrees among Christians upon earth, are there not—may, must there not, be degrees among them also in heaven?

You admit that the loss sustained by sin can never be repaired in this life. You say emphatically—"He will never be the man he would have been in after life." The loss of those who sin can never be repaired in this life. Unless, therefore, the Christian enjoy means of repairing that loss in heaven, which he does not possess here, it can never be repaired there. Nay, more: One must possess means of repairing this injury more favorable than another. The injury of one is greater than that of another, and his means of repairing that injury must be greater than those enjoyed by the other, in the same ratio; as his loss is greater than that of the other. This must be true, or else there must and will be degrees among Christians in heaven, on the same principle that there are degrees on earth. This is true also on the principle of an endless progression in heaven. For, if there be irreparable injuries, in this life, and these cause degrees among Christians here, then they must carry these degrees with them to heaven; and then, unless the means of repair are more favorable to one than to another, these degrees must exist forever in heaven. If, therefore, these degrees, on earth, are transferred to heaven, (and if they exist here, and there are no means of repairing them, they must be transferred to heaven,) the doctrine of degrees in heaven is doubtless true.

Now, Messrs. Editors,—of the argument thus offered for degrees in heaven, drawn as conclusions from the query and what you have admitted, this is the sum and substance: All Christians sin—all sustain an injury in proportion to the number and magnitude of those sins; and as the number and magnitude of the sins of all is not the same, the injury sustained by all is not the same,—this injury is irreparable in the present life; it must therefore be suffered in heaven; and that, unless we enjoy means of repairing this loss in heaven, which we do not possess here, this loss must be suffered throughout eternity,—that these degrees, caused on earth by sin, and irreparable, must be transferred to heaven, and that they must then exist forever, unless the means of repair to one are as much greater than those of another as the loss sustained.

I now draw my conclusion: As the injury sustained by the commission of sin is irreparable on earth, and it must therefore be transferred to heaven, and inasmuch as we shall not possess means of repair there which we do not enjoy here, this loss can never be repaired in heaven; and, inasmuch as the degrees among Christians on earth are irreparable and must be transferred to heaven, there will therefore be degrees among them in heaven—and, inasmuch as the means of repair will be the same to all, these degrees must exist forever in heaven.

This is but one single argument for degrees in heaven. There are many others stronger than this, and I may take up this subject again, should time and circumstances favor.

Yours affectionately, FESTUS.

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Is this conclusion just? I think it must be. Then the injury sustained by some Christians is greater than that sustained by others. This must be so unless we conclude that all commit precisely the same number of sins, and those of precisely the same magnitude. None, I presume, will conclude this. If then all Christians sin, and all sustain an injury, in just proportion to the number and magnitude of their sins it therefore follows, as an irresistible conclusion, that there is and must be degrees among Christians upon earth.

3. If there are degrees among Christians upon earth, are there not—may, must there not, be degrees among them also in heaven?

You admit that the loss sustained by sin can never be repaired in this life. You say emphatically—"He will never be the man he would have been in after life." The loss of those who sin can never be repaired in this life. Unless, therefore, the Christian enjoy means of repairing that loss in heaven, which he does not possess here, it can never be repaired there. Nay, more: One must possess means of repairing this injury more favorable than another. The injury of one is greater than that of another, and his means of repairing that injury must be greater than those enjoyed by the other, in the same ratio; as his loss is greater than that of the other. This must be true, or else there must and will be degrees among Christians in heaven, on the same principle that there are degrees on earth. This is true also on the principle of an endless progression in heaven. For, if there be irreparable injuries, in this life, and these cause degrees among Christians here, then they must carry these degrees with them to heaven; and then, unless the means of repair are more favorable to one than to another, these degrees must exist forever in heaven. If, therefore, these degrees, on earth, are transferred to heaven, (and if they exist here, and there are no means of repairing them, they must be transferred to heaven,) the doctrine of degrees in heaven is doubtless true.

Now, Messrs. Editors,—of the argument thus offered for degrees in heaven, drawn as conclusions from the query and what you have admitted, this is the sum and substance: All Christians sin—all sustain an injury in proportion to the number and magnitude of those sins; and as the number and magnitude of the sins of all is not the same, the injury sustained by all is not the same,—this injury is irreparable in the present life; it must therefore be suffered in heaven; and that, unless we enjoy means of repairing this loss in heaven, which we do not possess here, this loss must be suffered throughout eternity,—that these degrees, caused on earth by sin, and irreparable, must be transferred to heaven, and that they must then exist forever, unless the means of repair to one are as much greater than those of another as the loss sustained.

I now draw my conclusion



Good morning, Dr. R. A little imitation of a phthisic cough. Good morning, parson A.; how do you do this morning? I am not so well this morning, but better than I have been for some time. All this through a labored effort with hand over mouth to suppress artificial coughing. I called in this morning to see you in reference to my wife; she has been considerably exposed to cold or heat, as it happens to be winter or summer, and has taken a great deal of cold, and has much derangement of the liver, attended with severe cough; I wish you to prescribe. All this time, O this wretched cough. Yes, says the Dr., you had better attend to it, or it may turn to consumption. As to your wife, she had better take a little rhubarb, aloes and asafetida in whiskey, but as women love rum best, it will do as well. So the poor wife is put on whiskey or rum. And now, sir, you take this and dissolve it in some good French Otard brandy, take before each meal a drink. So the Dr. struts about two patients in the parson's family: That will pay my board, and I'll keep them drinking liquor for one while.—The nauseous dose does the wife no good, and the simples in the parson's liquor only makes it more palatable, the Dr. knowing all the while the desire for stimulants produced nearly all the

[illegible][illegible]

**THE FRANKENTEN  
AGENT.**

I HAVE now received a large assortment of  
SPRING and SUMMER WEAR, to which I have  
attention of the public generally. Selling entire  
CASH, I shall at all times endeavor to keep the p  
Goods SO LOW as to make it an inducement to buy  
of me.

I have a selected stock of  
Plain and Printed Linens,  
Printed Jackonet and Organdie Mus  
White and col'd sort Muslins,  
Plain and Printed French Cambric,  
Changeable, Check'd & Brocade Ginge  
Morning Gingham, Muslins and La  
Cherry & Gingham  
Gloves; Shawls; Bonnets, trim'd & un  
Ribbons, &c. &c.

And also a large assortment of  
Ladies' Gaiter Boots and Walking Sh  
AND  
Gentlemen's fine dress Boots and Sh  
suitable for summer wear. Also, an unusual assort  
Cloths, Cassimers and Vestings, ready-m  
AND  
Fashionable HATS, of summer style.  
A large assortment of Domestic goods; as,  
Brown and bleached Cotton, of all wide  
and Plaid Goods for Servants.  
All of which I can sell as low as any Southern m  
April 8, 1856.

**THE STATE OF ALABAMA—MAGNANIMITY**  
**Notice.**

TAKEN UP by ARIAN P. ELLISON, and posted  
James M. Jarvis, an acting Justice of the Peace  
for the ninth county, a day bay Horse Mule, about the  
year 1854, and of the color of a bay; some slight  
of gear. Said Mule is shod before; is supposed to be  
count of broken hoofs.

LEWIS ALEXANDER, Judge of Pe  
MAY 10th, 1856.

**THE STATE OF ALABAMA—MAGNANIMITY**  
**Notice.**

TAKEN UP by JAMES S. WATSON, and posted before  
M. Davis, an acting Justice of the Peace in and  
for the county of Baldwin, about the year 1854, said  
Mule has dark legs; badly marked with year; rascal  
shaved, and about the color of a bay; rascal  
LEWIS ALEXANDER, Judge of Pe  
MAY 10th, 1856.

april 24, '86. GRAVES, MARKS

## NEW AND FASHIONABLE MILLINERY.

**MRS. SAULSBURY** would respectfully in-  
vite Ladies of Tuskegee and surrounding coun-  
ty has received and will be receiving from the in-  
dian and western artists of the most beautiful  
the season, the richest and most fashionable mil-  
linery that has ever been in Tuskegee.

Will receive a call from all want of goods  
believing that she can please in style, quality and  
price. Rooms up stairs in Flora's new brick build-  
ing, on the corner of Third and Washington streets.

LAST NOTICE  
**PAY UP! PAY UP!**

I WOULD none make call upon all those insolent  
by note or book account for the years 1883 and  
1884. I have a third of the year gone and I have  
up. To have the bills of the late firm to pay, and  
to do, I am compelled to collect the accounts  
and to enforce, that I may not be obliged to  
on further delay, as, however unpleasant it may be  
I shall, by force of circumstances, be obliged to ac-  
tion. C. F. FORD

may 13-86 43-47

## THE GREATEST DISCOVERY

**OF THE AGE**

THIS astonishing and unequalled preparation  
FOR HAIR BACK TO ITS ORIGINAL COLOR, after  
become gray, and restores it in all its original  
richness and color, and cures itching humors  
from the scalp, and all unpleasant itching, as well  
as cutaneous eruptions, such as SCALD HEAD, &c., and  
restores the hair to its original color, and gives it  
a stimulant and tonic to the organs necessary to  
the growth of the hair, and restores the hair to  
to original vigor and health, and thus greatly re-  
tards its tendency to become gray. It also prevents the hair  
becoming unmanageable. B. H. GARDNER

**WHEELEY IS GONE**, by reassociating the sug-  
gests to supply nutriment, health, and coloring mat-  
ter, and cures a jerried hair.

This preparation contains no alcoholic stimulants  
of evil, nor one unwholesome drug. It does not  
contain any of those irritating and burning acids  
as to supply the former with the necessary color-  
ing matter, and thus restores the hair to its original  
impaired or lost functions. All this the Proprie-  
tary is right to say, for it has done him harm. At  
times he was so much abused, that he has been  
hair had nearly all fallen off; but he now has an  
crop, and no one would ever imagine that he could  
be so bald. His hair is as soft and pliable as it  
had been recently shorn. It has done the many  
others.

**AGENTS:** Geo. C. FOWLER, Tuskegee, Ala.; and  
J. G. FOWLER, throughout the South.

CO  
LE

STICKLAND & CO.'S  
BOOK STORE.

W. STICKLAND AND E. UPSON, Booksellers,  
es, Printers and Book-Binders, 28 HA  
ment of all the new Books, large and  
normal Catalogue. Theological, Agricultural,  
cal, Miscellaneous and School Books. Books  
charts, Texts, Editions, Schools, and the  
ally, supply wholesale and retail on liberal

STATIONARY OF ALL KINDS  
Printing, Writing, and Stationery, and  
description of Paper; Cards, Binders and Bon  
Printing and Writing Inks; Printing Presses,  
Charts, Texts, Editions, Schools, and the  
hand, or manufactured to order, for Sheriffs,  
Courts, Mercantile houses, etc.

SUNDAY SCHOOL DEPOSITORY.  
Stickland & Co. keep a large supply of Sabbath  
Religious and Juvenile Books. Also, the  
Hymn-Books for various Denominations, Church  
WALL PAPER.  
More than 500 different patterns, embracing every  
style, and of the best quality, at the lowest  
D. C. 1863.

THE FARMER'S and Mechanic's  
D. R. G. T. WILBUR, has opened his Shop  
Greene, Mason county, Alabama, for the  
giving practical instruction in young men. He  
to be prepared young men for business, and  
will be taught such practical knowledge as  
the particular of the business of the  
persons who have some wish, they expect to be  
able to do, and who are desirous of making  
near the Academy.

DISSOLUTION.  
THE COPARTNERSHIP heretofore existing  
between subscribers under the name of  
dissolved on the first of January last, by mutual  
The business of the firm will be settled by C. M.  
THOS.

The Subscriber will continue the Dr.  
the old stand, on his own account. Those ind  
subscribers under the name of the firm, who  
may wish to purchase immediately, and who  
books must be closed.

Feb 12-58 C.

DR. E. W. & C. R. JOY  
We return the favor we have receiv  
selves in the practice of medicine  
lateral branches, and respectfully offer them  
Office in the building opposite Brewer's  
Stores, April 18, 1856.

MEDICAL.—The undersigned has removed  
his office to the first building, on the  
D. C. 1863.

[illegible]

**SHERRMAN,**  
noble  
**RN**  
**USE,**  
B. REYNOLD.  
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**Book.**  
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Price, \$1.  
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J. J. E. Graves,  
Jeans ; pages  
60, price  
non ; or Fedo-  
ra, or 2 la  
year 100.  
Price 25 cts



## Dorty.

How that cometh unto me I will  
in no wise cast out.

Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou biddest me to thee—  
O Lamb of God, I come!

Just as I am—and waiting not,  
To rid my soul of one dark spot,  
To thee, whose blood can cleanse each spot,  
O Lamb of God, I come!

Just as I am—though tossed about,  
With many a conflict, many a doubt,  
Fighting and fearing within, without—  
O Lamb of God, I come!

Just as I am—poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find—  
O Lamb of God, I come!

Just as I am—thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because thy promise I believe—  
O Lamb of God, I come!

Just as I am—thy love unknown,  
Has broken every barrier down,  
Now to be thine, yes, thine alone—  
O Lamb of God, I come!

Just as I am—of that free love,  
The length, breadth, depth, and height, to prove,  
Here for a season, then above—  
O Lamb of God, I come!

## The Family Circle.

We thank J. M. W. for the fol-  
lowing:

Sentences extracted from the Christian Mirror,  
by J. B. Jeter.

A Christian is the highest style of man  
—the wisest, best, happiest, noblest of  
his race: "The righteous is more ex-  
cellent than his neighbor."—Prov. 12,  
26, p. 21.

All the splendors of royalty, all the  
achievements of warriors, all the fruits  
of science, and all the triumphs of gen-  
ius, dwindle to insignificance in com-  
parison with the moral attainments,  
and enduring immunities of the true  
Christian.

Education may make a mechanic, a  
sailor, a philosopher, an orator, a  
statesman, or a nominal Christian, but  
not a living Christian. It may polish  
the exterior, but cannot change the  
heart. It may reform the manners, but  
cannot rectify the principles. Some-  
thing higher, and deeper and mightier  
than moral suasion, and outward dis-  
cipline, is demanded for man's moral  
renovation, p. 22.

The living Christian is quickened of  
God—born of the Spirit—made a par-  
taker of the divine nature—raised from  
the dead—created in Christ Jesus unto  
good works—has a hidden life—pos-  
sesses eternal life—and this life is sus-  
tained by the exhaustless fulness of  
Christ Jesus, p. 26.

He who has reached the mountain-top  
has missed the road to Heaven—  
This road lies through the vale of hu-  
mility and self abasement. A man  
who desires no higher religious attain-  
ments has yet to learn the first prin-  
ciples of piety, p. 43.

Those who fervently desire an in-  
crease of holiness are sure not to be  
disappointed. If we desire wealth or  
honor, or health, or any earthly good,  
God in wisdom and kindness, may  
withhold it from us; but if we desire  
religious growth and maturity, he will  
delight to gratify us. That hunger  
and thirst after righteousness shall  
be filled, Matt. 5:6, p. 44.

A growing Christian you will not  
find in places of vain and dissipating  
amusements or of questionable char-  
acter; but you will be sure to find him  
in the prayer and conference meet-  
ings, and wherever spiritual good  
may be obtained or communicated—  
p. 46.

Observation has long since convinced  
me that a Christian's usefulness depends  
far more on his godliness than on his  
gifts, p. 58.

Other things being equal, the most  
intelligent Christian will always be the  
most useful, p. 60.

Ignorance, is one of the great evils  
of the world. Men are alienated from  
the life of God through the ignorance  
that is in them. It is the mother of  
all superstitions, which, under pagan  
or christian names, have enslaved, cor-  
rupted and debased mankind. It is the  
prolific source of the errors which have  
agitated, divided, enfeebled and dis-  
graced the Christian world. It is a  
barrier to human salvation. "My peo-  
ple," says Jehovah "perish for lack of  
knowledge," p. 60.

Every Christian convert, whether  
male or female, in his proper sphere  
and to the extent of his abilities, is  
required to be a teacher of divine  
things. 1 Pet. iv: 10-11. Titus 2: 1, p.  
61.

MERIT—The labor of a whole life  
directed to the object of establishing a  
merit of our own, will only widen our  
distance from peace; and we know of  
nothing that will send this visitant to  
our agitated bosoms, but a firm and sim-  
ple reliance on the declarations of the Gos-  
pel—(Dr. Chalmers).

## Should Christians Dance?

Why not Christians, if anybody?  
We would not advise the sinner to  
dance, for he is on the road to eternal  
woe, and may be there in an hour. And  
shall he mingle in the dance? To the  
Christian there is something shocking  
in the idea of a dancing sinner, espe-  
cially so, when reflecting on those fear-  
ful words of Job, "They send forth  
their little ones like a flock, and their  
children dance. They spend their days  
in wealth, in a moment go down to the  
grave."—Job xxi. 11-13. But the  
Christian bears a different name, viz.:  
"a redeemed sinner." He is washed,  
he is justified, he is sanctified, in the name  
of our Lord Jesus, and by the Spirit of  
our God, therefore "he is a new crea-  
ture, old things are passed away, be-  
hold all things are become new." He  
is the image of Christ, and to show  
the world that he "has been with  
Jesus, and learned of him." (What!  
learned of Jesus to dance?) Now, "he is  
crucified unto the world, and the world  
to him," and in a little while to be  
in Heaven, beholding and enjoying  
the glory of God forever. And shall  
he dance, the sinner's dance? No, but  
let him sing for joy, and danced, too, for  
joy before the Lord, as David did, if  
such exercise be suited to his present  
condition, and calculated to promote  
the salvation of men, and advance the  
glory of God.

Shall Christians dance? If they do,  
they must have a time. But at what  
point shall that time be? Just before or  
just after being at the communion table?  
Is it the kind of preparation which fits  
for contemplating the solemn  
scenes of Calvary? Will it help them  
to "examine themselves," or in  
"self-denial?" Can they in the "giddy  
dance" think intensely upon the scenes  
in the garden, the palace of the high  
priest, the hall of Pilate, on Calvary,  
on the innocent sufferer's cry of agony,  
"My God, why hast thou forsaken me?"  
while sinking beneath the curse of the  
world's sins. When those things de-  
mand our serious attention, can we, as  
Christians, find a time to dance? But  
take Christ as an example. "Wot ye  
not," said Jesus, "that I must be about  
my father's business?" He began ear-  
ly, and continued, until in the end he  
could say, "I have glorified thee on the  
earth; I have finished the work which  
thou gavest me to do," and when  
expiring upon the Cross, cried, "It is  
finished." And are Christians, who  
are followers of such a Saviour, to  
leave leisure hours to spend with  
gay companions, in tripping to the  
sound of the violin, amid the giddy  
whirl of pleasurable dissipation?—  
Have they duly cared for their souls?  
—And can they return from the dance  
house, and commune with God, to  
pray for all saints, "visit the fatherless  
and the widow in their affliction, and  
keep themselves unspotted from the  
world?"

Shall Christians dance? Then they  
must have money to maintain the  
dance. But they are God's stewards,  
and all they have, as well as all they  
are, belong to him. And does God  
permit Christians, as his stewards, to  
take his silver and gold, and use them  
to decorate their persons, to furnish  
room and equipage, music and refresh-  
ments for the dance? His poor must  
be fed, clothed, and sheltered out of his  
money; the institutions of religion  
must be sustained; the word of God must  
be put in every family; the ministry  
must be furnished for every creature;  
and all this must come out of his treas-  
ures. Now when millions more are  
needed than are obtained; when the  
cry is wasted to every Christian ear,  
"Come over and help us," where is the  
money to be found to maintain the dance  
without Christians becoming unjust  
stewards?

But if Christians dance, they will be  
imitated by others, allowing they have  
time, leisure and money for the dance,  
and that they will do themselves no  
harm, yet is it expedient? Does it  
tend to edification? Is it attended  
with no dangers to others? Will any  
be likely to derive benefit from such  
examples of Christians? If but one  
member of the Church be found in the  
ball-room, every eye will be turned  
upon that person; it will be circulated  
around, and many will thereby be em-  
boldened to indulge in many things  
which conscience forbids. "Let your  
light so shine before men," &c., is the  
command of Jesus; and is your light  
shining when indulging in these sports?  
And if one sinner destroy much good,

tell me ye dancing Christians, how  
much good will ye destroy by your un-  
holy example; and in the great judg-  
ment, how will ye answer when exam-  
ined by the Scripture, which saith:  
—"Be not conformed to this world," &c.  
—Nashville Advertiser.

KIND WORDS.—They never blister  
the tongue or lips. And we have nev-  
er heard of any mental trouble arising  
from this quarter. Though they do not  
cost much, yet they accomplish much.  
They help one's good nature and good  
will. Soft words soften our own soul.  
Angry words are fuel in the flame of  
wrath, and make it blaze more fiercely.

Kind words make other people good  
natured. Cold words freeze people,  
and hot words scorch them and bitter  
words make them bitter, and wrathful  
words make them wrathful. There is  
such a rush of all other kinds of words  
in our days, that it seems desirable to  
give kind words a chance among them.  
There are vain words, idle words, has-  
ty words, spiteful words, silly words,  
empty words, profane words, boisterous  
words, and warlike words. Kind words  
also produce their own image in men's  
souls, and a beautiful image it is.—  
They soothe, quiet and comfort the hear-  
er. They shame him out of his sor-  
row, unkind feelings. We have not  
yet begun to use kind words in such  
abundance as they ought to be used.—  
Pascal.

ANECDOTE OF MR. WESLEY.—A lady  
once asked him, "Mr. Wesley, suppos-  
ing that you knew you were to die at  
12 o'clock to-morrow night, how would  
you spend the intervening time?"  
"How, madam?" he replied; "why,  
just as I intend to spend it now. I  
should preach this evening at Glouces-  
ter, and again at five to-morrow morn-  
ing. After that, I should ride to  
Tewkesbury, preach in the afternoon,  
and meet the societies in the evening.  
I should then repair to friend Martin's  
house, who expects to entertain me,  
converse and pray with the family as  
usual, retire to my room at 10 o'clock,  
commend myself to my heavenly Father,  
lie down to rest and wake up in glory."

"Blessed is that servant whom his  
Lord, when he cometh, shall find so  
doing."—Luke xii. 43.

SWEARING.—The absurdity and utter  
folly of swearing is admirably set forth  
in the following anecdote of Belzebub  
and his imps: "The latter went out in  
the morning, each to command his set  
of men, one the murderers, another the li-  
ars, another the swearers, etc. At even-  
ing they stopped at the mouth of a  
cave. The questions arose among them,  
who commanded the meanest set of men.  
The subject was debated at length but  
without coming to a decision. Finally  
his satanic majesty was called upon  
to decide the matter in dispute. Where-  
upon he said—"The murderer got some-  
thing for killing, the thief for stealing,  
and the liar for lying; but the swearer  
was the meanest of all—he served with-  
out pay." They were his majesty's best  
subjects; for while they were costless,  
their name was legion, and presented  
the largest division in his (Satan's) em-  
ploy.

A MOTHER'S LOVE.—The intensity of  
maternal affection was well illustrated  
in the observation of a sweet little boy,  
who after reading "Pilgrim's Progress,"  
asked his mother which of the charac-  
ters she liked best. She replied, Chris-  
tian, of course; he is the hero of the story." He responded; "I like Christiana  
best, because when Christian set out on  
his pilgrimage he went alone, but when  
Christiana started she took the children  
with her."

MAN WITHOUT RELIGION.—Religion is  
the tie that connects man with his Cre-  
ator, and holds him to his throne. If  
that tie is sundered or broken, he floats  
away, a worthless atom in the universe,  
his proper attractions all gone, his des-  
tiny thwarted, and his whole future  
nothing but darkness, desolation and  
death.—Daniel Webster.

DR. GRAY, ON ALCOHOLIC STIMU-  
LANTS.—From a note by Dr. John F.  
Gray, of New York city, an eminent  
Homeopathic Physician:  
"The more I consult the laws of  
growth in all nature, the more firmly  
am I persuaded that alcoholic stimu-  
lation should be avoided by all persons  
at all times; and the sale of all forms  
of alcohol as beverages should be re-  
pressed by public opinion and even by  
stringent legislation."

When we record our angry feelings,  
let it be on the snow that the first beam  
of sunshine may obliterate them for-  
ever.

Virtue needs more admirers, wis-  
dom more supplicants, truth more real  
friends, and honesty more practition-  
ers.

## TUSKEGEE

## CLASSICAL AND SCIENTIFIC INSTITUTE.

The eighteenth annual session of this institution will be com-  
menced on the first Tuesday in September next. It will  
be divided into two terms of twenty weeks each. The Au-  
tumn 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 June to the 15th of September, inclusive.

RATES OF TUITION PER TERM.  
For Spelling, Reading, Penmanship, Arithmetic, Modern  
Geography, and the Natural History of Birds and Quad-  
rupeds, \$15.00  
The foregoing, with Latin and Greek, \$20.00  
The Latin and Greek Languages, with any of the Eng-  
lish branches in the foregoing, \$25.00  
College course, \$30.00  
Tuition for board and books, \$10.00  
Funding will be made for absence, not 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,  
and calculated to give the student a liberal education,  
and to qualify him to acquire a somewhat liberal  
education, but who do not contemplate the regular  
College course. The course is divided into three parts,  
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  
the individual's capacity, and the progress he makes in  
each of the various studies. It is calculated to give the  
student a liberal education, and to qualify him to acquire  
a somewhat liberal education, but who do not contemplate  
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