

a population above the soil not of  
whit grander or more capable of noble

decide than those that sleep quietly beneath it? Because it has no real religion. And why is Rome the by-word of the nations—its infallibility a scoff and its sacerdotal dynasty the horror of all that are acquainted with its terrible secrets? Because it has no religion. You can raise a country's intellect only by raising its people's conscience. The bulwarks and the battlements of a land are not soldiers, nor sailors, nor creed, nor politics; it is righteousness that exalts a nation.

**The Christian should study what is going on around Him.**

But we have another lesson to learn from this: if all the movements of society are thus the executors of the purposes of God, it becomes the Christian to study what is going on around him, as well as what is written in the Bible. Christians are apt to exclude themselves from society, and to be ignorant of it: to be appointed with

but to be criminally and injuriously ignorant of all that is around them fulfilling the Bible, which is the neglect of their plainest duty. It seems to me that at the present moment, when

As I believe, the stone cut out without hands is breaking the kingdoms of the world into atoms—at this moment, it seems to me, that the first study should be the book of grace—the chieftest, deepest, most solemn, most prayerful—but the next to that, the study of God's providential dealings at the present hour. So that, in my humble judgment, the very newspaper at this time is to me of no mean importance; and if you want to see the Bible, which is prophecy, reflected in the form of history, just read the foreign correspondence of the newspapers of every day.—We see there the world commenting upon what God has written; and God, in his providential history, shining up

the truth of his ancient and inspired prophecy. But do not read the newspaper to the neglect of the Bible; read the Bible first and last, and chiefly, and use the newspapers only as you would use any one fact in the past or present, as the evidence that God speaks in the Bible, and that God now acts in the world. The Bible is the key that unlocks all: it is the torch carried into the otherwise dark chambers of history, showing us order in apparent confusion; revealing harmony in seemed discord; unity, design, in what is otherwise inexplicable. Thus it becomes the bright chart that helps us to tread with certainty the windings of the labyrinth; and to rise from the chaos in which men plunge and speculate, to the light in which God is, and lives for ever.

All around, I add, is changing; but the word of God lives and abides for ever. Thrones and dynasties and

kings are passing away, but God's word remains; and in the midst of all the vicissitudes and changes that are constantly occurring around us, how delightful to know that there are added day by day to the church of the living God such as shall be saved. I believe that, day by day, religion is becoming more felt and appreciated. I believe, too, what you know, that empires may be shattered—sceptres broken—thrones convulsed—but that little thing, in the world's eye so weak, according to the world's calculation so perishing, the company of God's faithful people, may seem buried in the waves like the ark of old, but it is only to rise with the next billow nearer to the skies. "I will give unto them," says our Lord, "eternal life, and none shall be able to pluck them out of my hand." Nothing shall separate a living Christian from the living God; neither life, nor death, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature. Brethren, are we such Christians? are we transformed by the Spirit in the renewing of our hearts?

prey must ever divert, but on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we reposing on the only fixture, the Rock of ages?—Are we hiding ourselves within the everlasting arms,—and when the last storm shall come, and the last thunder shall roar, and the last fires shall blaze, are we conscious that we shall be found resting on the rock that shall never fail? Are we born again? Are we in the world and of the world? or are we in the true church, and of the true

church, heirs of God and joint heirs with Christ? If we are, then we cannot stand and gaze upon the bright panorama that spreads before us, disclosing God in history, fulfilling God in prophecy; knowing that all things only work together for good to them that love God, and hasten that bright and blessed epoch, when the kingdoms of this world shall become the kingdoms of our God, and all the people shall praise him; and the earth shall yield increase, and God, even our God, shall bless us. Amen.—*Ibid.*

☞ Thou hadst better starve honestly than feast dishonestly.



## THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, NOV. 23, 1854.

**SAMPSON LANIER**, of Tuskegee, Ala., is appointed general agent for the South Western Baptist. We commend him to the public, and fully authorize him to transact any business that belongs to our office.

## Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANCIS GALLOWAY, Chambers Co., Ala.  
Rev. D. R. W. McIVER, Wetumpka, Ala.  
Rev. JAMES H. DAVY, Marion, Ala.  
Rev. G. G. McLENDON, Pike Co., Ala.  
Rev. N. H. DRAV, Many, La.  
Rev. P. H. MOSS, Nottoway, Ala.  
Rev. P. H. MOSS, Montgomery Co., Ala.  
Rev. K. HAWTHORN, Camden, Ala.

Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, do not appear in the receipt list in the time, we wish to be informed of it.

## AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder Z. G. HENDERSON, Marion, Ala.

For the EAST ALA. FEMALE COLLEGE, Elder A. VAN HOSE, Tuskegee, Ala.

For the CENTRAL INSTITUTE, J. A. FLYNN, Hanover, Ala.

For the ALABAMA BIBLE SOCIETY, Elder J. D. WILLIAMS, Wetumpka, Ala.

For the BIBLE REVISION ASSOCIATION, Elder JAMES DAVIS, Newnan, Ga.

For the DOMESTIC MISSION BOARD, at Marion, Elder JESSIE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORN, Camden, Ala.

Each of the above is authorized agent for the South Western Baptist.

## CLUB RATES.

We propose by the aid of our brethren and friends in the South Western States to extend our list.

## 10,000 Subscribers.

And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends and earnestly appeal to them to lend a helping hand.

## Propositions.

I. To any person sending us ten dollars and the names of five subscribers, the South Western Baptist shall be sent one year in advance free of charge. Or if desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year, to be sent to whoever may be designated.

## Minutes of Associations Wanted.

Will our brethren send us a copy of two of the Minutes of all the Associations in Alabama, Mississippi, Louisiana, Texas and Florida, immediately after they issue from the press? We wish them for our own use, and for the purpose of assisting in furnishing correct statistics of our Denomination.

## THE THIRTY-FIRST ANNIVERSARY OF THE

## Baptist Convention of Alabama

Will be held with the Siloam Baptist Church in Marion, Perry County, Ala., on Friday, before the 2nd Lord's day in December (Dec. 8th) 1854.

The Anniversary Sermon will be preached by T. G. Keene of Mobile—O. Welch, of Talladega, alternate.

The Missionary Sermon by E. B. Teague, of Etowah—P. H. Lundy, alternate.  
The Education Sermon by A. Williams, of Montgomery—A. J. Battle, alternate.

## STANDING COMMITTEES TO REPORT DURING THE Session.

On Temperance—J. T. Tichenor, A. B. McWhorter, D. R. W. McIVER.

On Education—Wm. H. McIntosh, A. J. Battle, J. F. Hooten.

On Domestic Missions—D. R. W. McIVER, J. D. Williams, B. B. Davis.

On Foreign Missions—C. F. Sturgis, E. E. Kirwin, R. P. Lide.

On Sabbath Schools—Wm. Howard, I. S. Abbott, E. B. Teague.

On Southern Baptist Publication Society—P. H. Lundy, Morgan Cleveland, D. Peables.

On Indian Missions—A. A. Connelly, J. H. DeVote, S. R. Freeman.

On the condition of the Baptist Denomination in Cities and large Towns—T. G. Keene, I. T. Tichenor, Joseph Walker.

H. TALBIRD, Pres't Con.

Delegates to the Alabama Baptist State Convention, at its approaching session in Marion, are requested to report themselves on their arrival in Town, at the Baptist Church, where the Committee appointed for the purpose will direct them to stopping places during their stay.

W. N. WYATT, W. B. LAWSON, A. B. GOODHUE, L. Y. TARRANT, L. Y. FIORETTI, E. A. BUNY, Committee.

## Omission.

The name of Rev. W. WILLIAMS was accidentally left out in setting up the type last week for the notice of the revival at West Point. He also labored several days in the meeting.

## Last Sabbath.

We had the pleasure last Sabbath of having with us at the Baptist Church, Elder Wm. Wood of Carroll Co., Ga., and Elder W. H. McIntosh of Eufaula, and of hearing an instructive discourse from each. Bishop Andrew was at the Methodist Church.

## Public Documents.

Our thanks are hereby tendered to Hon. BENJ. RIVERA, U. S. Senator, for a copy of "Gibbons' Exploration of the Valley of the Amazon" with the accompanying maps.

## The Abrahamic Covenant.

In our last article, we proposed to consider the question, *In what sense is Abraham to be considered the progenitor of all believers?* We simply proposed in that article to disintegrate that question of all extraneous matter. We now enter immediately upon its discussion.

In the 2d ch. of James, 23d verse, the apostle says, "And the Scripture was fulfilled which saith, Abraham BELIEVED God; and it was imputed to him for righteousness; and he was called the friend of God." Collate this declaration of James with the following of Paul, "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet, being uncircumcised, that he might be the father of all them that BELIEVE, though they be not circumcised. (That) righteousness might be imputed to them also." From these two passages we deduce the following proposition, which we think is triumphantly sustained by the sacred writings. That it was Abraham's individual faith in God that constituted him the progenitor of all those who believe—and that those only who walk in the steps of that faith, that is, who, by an individual act of their own, believe in God, are to be recognized as the legitimate children of Abraham. There is a cognizable likeness between the parent and the children. This likeness must be either natural, mental or moral, for these are the only senses in which we ever trace likenesses between different objects. It cannot be natural, because it is affirmed that those possess it who are not allied to Abraham by blood—Gentiles. It has never been pretended that it consists in mental endowments. It must then be a moral likeness by which the "heirs of promise" are to be identified. This moral likeness consists in the production and service of that faith which JUSTIFIES and SAVES the SOUL. That, on account of which, Abraham was called by James "the friend of God," and by Paul, "the father of all them that believe," is the great characteristic mark by which all his children are to be known; and as this was faith in God, and its imputation for righteousness, it follows that all those who possess the like precious faith with him "are blessed with faithful Abraham," and made heirs according to the promise. So reasons the Apostle: "If ye be CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE." If this single declaration of Paul does not infallibly settle the question, as to who are the children of Abraham, then may we well distrust the plainest mathematical axiom.

A particular enquiry into some of the peculiarities of Abraham's faith will further serve to vindicate the truth of the foregoing proposition, and also to show that it was fitting that God should honorably distinguish the illustrious subject of such a faith by constituting him the head of the believing world.

First. Abraham left his own country and kindred, influenced solely by the testimony of God. The command was, "Get thee out of thy country and kindred." This was the first step he was required to take. And the promptitude with which he obeyed the heavenly mandate, showed not only the degree of confidence he reposed in, but the affection he entertained for the Great Being who called him to his service. Such a faith is to be illustrated in the conduct of his heirs. Hence says our Saviour, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Here then we have one striking trace of this family likeness.

Secondly. Abraham's faith not only led him to forsake his country and kindred, but to commence a journey, "not knowing whither he went." All the reason he could give to his friends for his strange conduct was, that God had commanded it. This was reason enough for him, although it might not have been satisfactory to them. We may well imagine the degree of surprise which his departure upon this strange journey excited among his kindred and friends. He could give no reason for his course that could be received or appreciated by a worldly mind. He had neither seen the country himself, nor had any friend seen it for him. The naked abstract testimony of God was the law which determined his line of duty. And so of all those who possess the like faith. They too "are strangers and pilgrims in the earth." They also "plainly declare that they seek a country" of the existence of which they have only the "testimony of God." They, following in the footsteps of their illustrious progenitor, are "looking for a city which hath foundations, whose builder and maker is God;" and by rendering a cheerful and willing obedience to his commands, show that "they desire a better country, that is, an heavenly; whereof God is not ashamed to be called their God: for he hath prepared for them a city." Here, then, is another trace of the family likeness.

Thirdly. Abraham's faith in the Divine testimony was such, that though he could not see with an eye of sense how certain promises could be fulfilled, nor comprehend with his reason the fitness and propriety of certain commands, he nevertheless exhibited the most unwavering confidence in the former, and rendered the most implicit obedience to the latter. Thus when he was promised a son in his old age, the apostle says, "he staggered not at the promise, but was strong in faith, giving glory to God." And when that child of his old age had been given him, and he was required to offer him up as a sacrifice, without enquiring into the reason of the strange command, he enters at once upon the painful duty, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." And so of all the promises in Christ to his spiritual progeny, "yea and amen to the glory of God the Father," no matter how gloomy and unpropitious present circumstances may be. That was a gloomy time to the few disciples of the despised Nazarene, when he was crucified and slain, and "laid in a new sepulchre;" yet the promise engaged that He, though now lying in the grave, should have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." And when He arose from the dead, and gave his Apostles and ministers the great Commission, "Go ye into all the world and preach the Gospel to every creature," though every throne on earth was filled by an idolater, and every subject an unbelieved enemy to the new religion, without stopping to enquire

according to the suggestions of mere human reason, into the probabilities of success or failure; they conferred not with flesh and blood, but went boldly forward to discharge the mighty trust reposed in them, relying wholly for success upon the testimony of God. The will of God was Abraham's law of life, whether he could comprehend its sacred intentment or not; and so it is of all his children. Whatever God commands, implicit obedience is their duty, whether comprehensible or incomprehensible. We have no right to detract aught from any of his commands, even the least, by calling it a non-essential; or to substitute any thing else, and suppose that God will accept it. The fate of those who once offered strange fire upon the Divine altar, is pregnant with meaning to those who would dare to substitute any thing in lieu of a plain command of God. He is too wise to require a "non-essential" of any of his creatures—too just to exact any thing short of implicit obedience—and too powerful not to revenge the least infraction of his law. Here, then, is another impressive lineament in the family likeness.

Finally. Abraham's faith was a living principle. It embraced within its vast jurisdiction his duties both to God and man. For this reason, doubtless, he is called "the friend of God." He considered that as God had blessed him, it was that he might be a blessing to others. He therefore became a "light shining in a dark place," the transcendent lustre of which never has been surpassed since his day by a mere man. He was "not forgetful to entertain strangers;" and thereby "entertained angels unawares." His deep solicitude for the fate of the "cities of the plain," led him to exact of the avenging angel the lowest stipulation of piety which his own benevolent heart could ask, to stay the dread calamity. But it is needless to particularize. His whole life was one brilliant illustration of piety to God; and good will to man. And so his heirs possess a faith that works by love—a living, active, impulsive principle, that is not satisfied while there is a single Christian perfection unattained, or a single Divine command unobeyed. True, there is another faith which has its votaries, and it is to be feared floats in their brains—upon their stupid hearts; the breath of the Divine Spirit makes no more impression, than does a puff of wind upon the rock Gibraltar. Such a faith *ossifies* rather than *melts* the heart of its possessor; and we care not how contemptuously the world speaks of it. It cannot be an object of more unmitigated loathing to them, than it is to God and to all real Christians. Glad are we indeed that there is moral perception enough in the world to turn away in disgust from the fetid stench that rises from such a dead carcass. But there is a faith that can renovate, justify, sanctify, and save the soul. There is a faith that can subdue the stubborn heart of man—that it can reform the life—that can produce all that rich cluster of virtues which adorn human character—and that can establish the law of God in the human heart as the supreme rule of life. And this is the faith that marks the peculiarity of Abraham's seed. This is the faith, to the triumphs of which, the redeemed of the Lord in glory ascribe their victory over all their foes. This is the final mark of distinction which we shall at this time notice, indicative that we are children of Abraham.

It only remains that we show that those, and those only who exhibit those characteristic marks of the great spiritual family, are entitled to the ordinances and privileges of the kingdom of Christ. This we shall attempt to do in the next article, and close the series.

## Reading Sermons.

2d REPLY TO VARRO.

Expecting to close my part of the argument with this number, and not wishing to multiply words upon points of no importance to the reader, I shall dispose of VARRO's remarks in as brief a manner as the nature of the case will admit. I do not find much in his rejoinder that I consider demands a reply from me, hence I shall confine myself to a few points, and without widening the field of discussion, be content merely to answer what he has written; and leave the decision of the whole subject to the candid judgment of the readers.

I am gratified to know that I have pleased VARRO so much better in my reply than I did in my editorial; and if he feels inclined to give his name to the public, he can do so, and I will submit to all the consequences which may fall upon me.

In my reply I was contented to meet his arguments and to pass by his severe censures upon me, not wishing to waste time with such things; but as he now renews his assaults upon me, and accuses my editorial as abounding with "harsh sneers and coarse ridicule (and which) fell beneath the dignity of satire," "discourteous or vulgar," "vulgar ridicule" and such like, I feel called upon to reply. Well may I reply, "Physician, heal thyself;" for if I have written such things, I am willing to acknowledge that he has fairly outdone me in the use of such language. If I have descended to that which is "puerile and vulgar," he has gone still below me and exalted me in such low down sentiments. And I respectfully suggest to him the next time he writes to expose a man, to preserve his own dignity, and not seek to hold him up to the contempt of the public; by being more guilty of the matter of complaint than the accused himself.

I am willing to leave it to the candid judgment of the readers of this whole controversy, if he has not himself been guilty of the very thing with which he charges me, and which he says was the prime cause of his writing against me. But has he established this charge? Has he proven from my editorial or anything that I have written that there is anything "puerile or vulgar" or that there are "harsh sneers and coarse ridicule" which fell beneath the dignity of satire? He has proven no such thing, and I deny that such is true. It is the inference of VARRO's own mistaken mind.

As to the propriety of using satire, I can only say that it is a practice which is now very common, and it can boast of great antiquity. I find traces of it in the early history of the Israelites, in the New Testament and in the Reformation. I do not find, however, any example of satirizing sermon-reading as far back as either of these, since such a practice had not come into use at that early day. That it is a subject for satire I believe and am not alone

in this belief. And after all that VARRO has said, I am fully of the opinion that I have not written anything against it that is too severe either in the idea advanced, or in the manner in which it is done. I suppose his opinion of the nature and propriety of satire is formed by the standard of the authors he names. I adopted a style of my own, and in that editorial I invited no controversy—I sought for none—neither did the fear of it deter me from writing just what I thought about the practice I am now opposing. Nor can I see wherein there was any necessity for VARRO's attack. Did he think that I would suffer myself to be thus assailed and yet offer no defence? If he did he mistook my character altogether. For while I have no fondness for controversy and no very exalted opinion of my ability as a writer, yet I would write against any man, no matter how he might bear the title of D. D., or L. L. D., who should attack me as I have been attacked this time.

He accuses me of mistaking the issue between us, and of representing him as the advocate of the reading system *per se*, and then goes on to define his position. I beg the reader to go back and read my reply to his first communication. I there stated the issue in these words: "I am opposed to the practice of ministers reading their sermons to their congregations—and he is in favor of it. All other points are embraced in this one, and are only worthy of consideration as they effect this." VARRO knows that so far from representing him as the advocate of the reading system *per se*, I claimed the victory over him on the very ground that he only plead for it under some circumstances, and had abandoned the practice himself. How then could he so far mistake my meaning? Wherein is the issue changed? In defining his own position has he shown that it is changed? I am opposing the practice of reading sermons, and he is writing against me; does he defend it or not? Is he in favor of it or against it? If he is not in favor of it, why has he taken up his pen at all?

As to his preferences for the reading, under the proviso named, I have no objection to his enjoying his own choice. But when a minister attempts to preach to me, I greatly prefer his addressing me in the old hand way from a well digested subject, availing himself of every thought and impulse which may be brought to bear at the time of delivery, and not simply read to me from a manuscript, thoughts penned in the study perhaps months or years before, while his eyes must be kept upon his sermon, and his hands be employed in turning the sheets.

As VARRO thinks the best method for him is to read his own sermons or deliver them from memory, and it has been my pleasure to witness his efforts both read and extempore, it is my opinion that he should cultivate the art of speaking, and not confine himself to written lines and pages; and if he would like to know how others think of it, I will agree to take the vote for him, if he will abide by the choice of the majority of his brethren. But if he chooses to follow the reading method of his own accord, I forewarn him that he will be shorn of his Samson locks and manifest too plainly his voluntary inefficiency.

As it regards the necessity of other ministers' reading their sermons, I demur to it all. I contend that no minister of the Gospel who is called of God is under any such necessity. If he is the subject of physical or mental disability it cannot be his duty to preach, much less to read sermons. God does not require natural impossibilities of his ministers. If then, a man has no gift at all for speaking, and cannot by proper cultivation acquire the art, he has most assuredly mistaken his calling if he assume the responsibilities of the ministry. If God calls a man to preach he requires him to preach in the most effective manner; but if he turns aside from the example of Christ and the Apostles and makes himself the slave of a habit that impairs his usefulness, and weakens instead of strengthens his ability, he is evidently guilty of a breach of trust of the most sacred character.

Now after all that VARRO has said about the advantages of reading in some cases, but few men can excel in the art. It is, if possible, more difficult to read well than to speak well, and written sermons are very often as deficient in composition as any others. It does not by any means follow that written sermons have more method, cogency, &c., than those properly digested in the mind beforehand and delivered without the use of manuscripts, while in the delivery itself the advantage is altogether on the side of the extempore plan. So place the two systems in contrast in any way whatever and the preponderance will always be against the reading system.

That my argument may not be misconstrued, I will state just here, that my opposition is not against ministers writing out sermons to prepare for preaching, if they find that method of preparation to suit them best; but it is against taking their manuscripts into the pulpit and reading them to their congregations. It is not the manner of preparing, but the manner of delivering for which I contend. And I do most sincerely object to minister's reading their sermons word for word as they are written, and suppressing the thoughts of the moment; when as every minister knows such thoughts are often the richest and most impressive that ever enter the mind, and can be delivered with more force than they can ever be again if transferred to paper. The feelings of the heart cannot be put down upon paper, neither can they be drawn from it at pleasure. It is impossible then for a minister to affect a congregation so fully by simply reading the most forcible appeals. Let the hearers see the evidence of a soul in earnest addressing them; and let the minister witness among his hearers the solemn countenance, the heaving breast and the flowing tear; then, emotions will fill his own heart and he will be able to use the most persuasive arguments, and the most powerful appeals, and the blessings of heaven will attend his labors.

VARRO attempts to meet my argument against the reading system, drawn from the general practice of public speakers at the present day. He contends that reading is very common amongst almost all classes of public speakers. And rather intimates his belief that the preponderance is on the "copy book" side of the question. He notices several classes of public speakers, and endeavors from all these to show that my argument cannot be sustained. New while I freely admit that reading is quite common on some of the occasions he mentions,

still he does not, and cannot deny that the general practice of men at the present day is to speak without reading their addresses to their audiences. He knows that reading is the exception to the rule, not the rule itself. He knows too that speeches delivered in the usual way are much more effective than those which are only read. He has not answered the question I propounded, neither can he answer it in favor of his reading system. I am strongly tempted to follow him in detail upon this point, as he has laid his main stress upon it; but it seems to me that his failure to sustain his cause by this argument is too palpable to require it. I will therefore dismiss it with the addition of a few more remarks. His remarks about lawyers most astonish the reader. Whoever heard of a lawyer reading his speeches out before a court? I have heard many lawyers plead, but never heard one read his speech yet. I wonder if VARRO has! Where is a lawyer that would risk his case upon speeches written out weeks before the trials come on? Does VARRO mean to convey the idea that lawyers in debate have incentives, to aid them in speaking while ministers of the gospel are destitute of them? Surely with the interest of immortal souls at stake, he cannot lack for incentives, but he has the very highest under heaven.

He attempts to make capital out of the etymology of the word, "lecture." I perceive by this that he is critic as well as teacher. I had some knowledge of the meaning of the word, and its uses, and I well knew that it was very commonly used in reference to addresses and instructions both read and spoken. I used it in the general sense and supposed he would so understand it. But I did not know before that teachers were such constant readers. I have heard many lectures (or what are called by that name) that were delivered without copy books, and if I am not greatly mistaken the almost uniform practice of teachers in imparting instructions to their pupils is to do so without written lectures, while it is only occasionally that a lecture is read to them. I wonder if VARRO himself writes out all his explanations and criticisms and reads them to his classes!

The case of pioneer ministers cited by me he does not dispute but remarks that, "if the editor would have all ministers copy the example of the itinerant of the new settlements, he will require them to abandon many of their present practices." While I would not wish our ministers all to conform in all respects to the manners of the itinerant preachers, yet I am firmly of the opinion that if they would cease to read their sermons, and imitate the zealous manner of those pioneers a little more, a much greater measure of success would attend their labors.

The remarks VARRO makes in reference to prejudice, seem to me to grow worse and worse every time he touches the subject. He will have it that all who oppose the reading practice are prejudiced, and that I, as editor, am pandering to this feeling, and thereby injuring the ministers who adopt the habit of reading. I admit that prejudices do exist, but that all who oppose it are prejudiced I do not admit, neither do I believe it. I know that many very many of our best brethren severely deplore the prevalence of this practice. They grieve over it in private and speak of it to each other. They are sensible men, and while they love the ministers they object to reading because they regard it rather than to read to their congregations as a bad habit. But few if any can be found who prefer the reading—even those ministers who read themselves, prefer to have the sermons of their brethren to hearing them read. VARRO acknowledges his own preference for the extempore delivery. This is a natural preference, and one that needs a response in almost every human breast. Say not then it is prejudice for men to give their decided preference to extempore delivery, and to honestly oppose the practice of reading a practice which to so many strenuous advocates acknowledge to be inferior to the other method. The honest voice of public opinion is uttered long and loud against it. It is weighed in the balance of candid judgment and found wanting. If then opposition to it is prejudice, that feeling is caused and fostered by the continuance of the practice; and I dare say that I may write against it with all my zeal, and VARRO may go about the country and read sermons, and his practice will excite far more opposition to it than all my writings will be able to do. I do not express the almost universal feeling of brethren and people upon this subject—the opposition has already reached a high point; and the minister who trusts the opponents of this practice as a "spoiled child" will soon find himself sunk into contempt. As the conductor of a religious journal, I believed it to be my duty to speak out upon this subject. I have done so without seeking to injure any one. I do not believe that any one will be injured by what I have written, but I trust that good will be done.

VARRO, instead of attempting to meet my argument upon the example of Christ and the Apostles, accuses me of acting like an undisciplined urchin, and running off to something irrelevant to the subject. Now this is strange. He cited the command of Christ to his Apostles to go and preach. I took occasion to seek for the true spiritual illustration of preaching the gospel in the practice of Christ and the Apostles themselves, without confining myself to the practice of men at the present day. If the preaching of Christ and the Apostles was not relevant, then nothing could be relevant. I know it was not relevant to the reading system, but it was more relevant to the true method of preaching the gospel than any other example or illustration under heaven. I am ready to admit, and I never sought to deny, that the term "preach" is now applied to the reading as well as the extempore delivery of sermons; but I will not consent that the example of Christ and the Apostles is to be set aside altogether, and modern practice determine the question about preaching the gospel. Upon such a question I adhere to the good old article of faith: "the Holy Scriptures are the word of God, and the only rule of faith and practice." VARRO has neither answered nor attempted to answer the argument at all; but has fairly yielded it up without a struggle, even his syllogism does not avail him in this case. I should be truly glad to see him attempt to sustain his awkward logic from the New Testament. A Scripture "saith the Lord," or an example or precept is worth a thousand modern definitions.

With all his labored effort at rejoinder he has not met my arguments. He has passed by or yielded up the most important ones in the whole controversy. He has not noticed the argument I used in reference to the practice of men from the foundation of the world to the present time, neither has he met the scriptural argument; and he has set up only a weak defence against the argument drawn from the general practice of men at the present day. Even his accusation against me, which he says called forth his attack, he has not sustained. If this is not a complete "Goliath slaughter," then I am deceived in the result of this controversy.

I expect now to drop the subject; but I still allow VARRO to reply further if he wishes to do so, and I am ready to consider what he has to say; yet I do not desire to call him out against his will. The discussion has been a friendly one, and I trust no one has been injured either in feelings or in reputation. I have written thus much from a conviction that it was necessary, and have endeavored to condense my thoughts as much as appeared to be proper. The whole subject is now submitted to the candid consideration of the readers, and I cheerfully abide by their judgment in the case.

JAMES M. WATT.

Tuskegee, Ala. Nov. 22d, 1854.

## Mission in favor of the Colored People.

At the last Session of the Tuskegee Association, it was resolved to raise a fund for the purpose of employing a Missionary to labor in the bounds of that body for our colored population. An Executive Committee was appointed to superintend that Mission, with instructions to employ the venerable FRANCIS GALLOWAY, late Moderator of the Liberty Association. We are happy to inform our readers, that the services of this father in Israel have been secured, and that he has already entered upon the work. It is made his duty, not only to preach to them, but also to assist all, or as many of the Church, as he can, for the purpose of conferring with pastors, deacons and schoolmasters, as to a general system of instruction to be pursued by all our Factors. Surely our brethren need not be urged to lay hold of this enterprise with energy. The vast population of the earth does not present a more inviting field of usefulness than this. The results which have followed judicious efforts of this kind, are such as to place its importance and utility beyond all controversy. We cannot but congratulate the brethren of this Association upon the appointment of such a wise, judicious and pious laborer as has been secured for this service. We do not doubt that he will receive the hearty co-operation of all our pastors and churches. We most cordially commend him to the affectionate regards and sympathies of all who desire the spiritual welfare of the colored race.

## COMMUNICATIONS.

For the South Western Baptist.

## West Florida Association.

The above Association convened with the church at Union Academy, Jackson county, Fla., on the 21st of October, and closed on the 24th. This is a very small body. There were only some ten churches represented, and only about 25 baptized during the Association year. It is spread over a large space of country, most of which is quite poor. Ministerial laborers are few, and these being poorly provided for, give only a portion of their time to preaching. The result of such a state of things is easily seen. Many of the churches are, in part or in whole, without preaching. Under such circumstances no cause can prosper as it otherwise would. Indeed, it is surprising that churches do as well as they do. There are, however, many noble brethren in this feeble body. These are doing a great work, every thing considered. They are making efforts to sustain two missionaries in their bounds the coming year. This session was, upon the whole, an interesting and harmonious one. A goodly number of visiting brethren were present—Elder A. Van Hoose, agent of the East Alabama Female College, and Elder L. T. Eufaula were present from the Tuskegee Association. Elders Watson and Davis, from the Salem, Elder Cody from the Judson, Elder Hawthorn, agent for Domestic Missions, from the Pine Barren, Elder Giddens from the Bethlehem, Elder Martin, from the Bethel, Ga., and Elders Craft and Fuller from the Florida. The brethren in Florida have been thinking of forming a State Convention for some time. They have finally resolved to meet in Convention with the Florida Association on the 15th inst., further to consider the propriety, and mature the plan of organizing a State Convention. I have no doubt the Convention will be formed. I think it ought to be.

The prospects of our denomination are fast brightening in Florida. The Baptist may well be considered as equal to any other denomination in the State, in point of intelligence and influence, and they are still on the rising ground. While in this State I found rifle rather a novel reason for opposing all missionary effort. It may appear ridiculous; but as it was gravely presented and argued by an anti-preacher in a private conversation with the writer, I give it to the public.

"The Gospel," said he, "is the power of God." Then he argued, as the gospel was the power of God, the power of God must be the gospel. As then the power of God is among all nations, therefore all nations have the gospel. Hence, said he, all this noise about sending the gospel to the heathen is useless—the heathen have the gospel.

The Association adjourned, on the evening of the 24th, with much good feeling and brotherly love. It holds its next session at Orange Hill, Washington county, commencing on the Saturday before the 4th Sabbath in October. Father Josua Mercer was Moderator, and Br. Drummond Clerk.

For the South Western Baptist.

## Eufaula Association just Formed.

Delegates from thirteen churches assembled in Eufaula on 11th inst., for the purpose of forming a new Association. Brother John G. Shorter was called to the chair, and Brother P. M. Callaway requested to act as clerk pro-tempore. After appropriate devotional exercises, the Eufaula Baptist Association was formed by adopting a constitution, and rules of decorum. It being declared an Association, the next business was to elect proper officers. Brother John G.

Shorter was elected Moderator, and Brother P. M. Callaway Clerk, by acclamation. Then the business usual with such bodies, was regularly brought up and disposed of.

Judging from the indications of this meeting, I predict a bright and successful future to this Association. It is composed of brethren of the right stamp—of primitive Baptists, who feel that they are called into the Lord's vineyard to dress it—to labor and make sacrifices for the advancement of the Redeemer's kingdom. Though few in number, they raised about a thousand dollars for various purposes. An appropriate resolution, concerning the Howard College and its late disaster, being presented, and appropriate remarks by several brethren being made, a subscription of five hundred dollars was raised in a few minutes. Various other benevolent objects received attention and contributions. The only cloud hovering over the prospects of this Association now is a scarcity of ministers. There are only five, I believe, now within its bounds, and one of these (brother McIntosh, of Eufaula) will soon leave. Others speak of leaving, but I hope they will not do so. This is now one of the most fruitful fields with which I have any acquaintance. These brethren are now wanting to secure the labors of an efficient man as missionary, and if such a man can be found, a liberal salary will be given.

Many visiting brethren were present. Elders Holmes, Crawford, Cumble, Davis and Bass were there from Georgia, and Elders Cody, Battle and Van Hoose from Alabama.

On Sabbath, at 11 o'clock, brother Holmes, president of the Baptist Female College at Cutbert, preached the funeral of our beloved, but now lamented Donnard. It was an affecting scene. The father of brother D., and the father and mother of his wife were all present. Also many other relatives. Brother Holmes was quite unwell. After preaching an excellent gospel sermon, brother H. spoke of the deceased. He had been acquainted with him before he professed religion, and baptized him when he joined the church. He spoke of the successive steps by which he was prepared for his final end. He was by nature a high-toned gentleman, then the devoted christian, then the efficient preacher, and last the self-sacrificing missionary to dark, benighted Africa. He pointed to this man of God as he left his native land, his home and his friends, with but one earthly object (his devoted wife) on which his affections were placed. Then directed attention to him as he stood beside a new-made grave in which the remains of his beloved wife had just been deposited. Then he was far, far away from home and friends, his hopes crushed and all his prospects blighted, without a friend to comfort and sympathize with him. And last he called on his congregation to behold the missionary of the cross as his son went down at mid-day—to see him in the meridian of life, and just prepared for usefulness, cut down and laid beneath the sod of Africa's dark and heathenish land.

Every heart heaved with emotion and every eye was suffused with tears as the preacher portrayed these scenes. Oh! it was sweet to weep. May God bless and sanctify this sermon, and the memory, example and death of Br. Donnard to







## POETRY.

[From the Rochester Observer.]

## My Closet.

My closet, my dwelling, my sacred retreat,  
Where I with my Jesus in concert may meet;  
How many the objects inviting me there,  
To pour out my soul in the ardor of prayer.

How sweet is the morning, how bright is the day,  
The fields and the woodlands are dripping  
With dew;  
The fragrance of blossoms perfuming the air,  
Invites to the lone grove where I go to pray.

When tempests are rising and stormy winds  
blow,  
And all the dim future is darkness and woe;  
I have a pavilion to which I repair,  
And rest in my closet—my temple of prayer.

How oft when grey twilight is spread o'er the  
lawns—  
When day is retiring, and evening comes on,  
The voice of the songsters that flit through the  
air,  
Invite to the closet where I go to pray.

When shades of thick darkness spread over my  
heart,  
And fears that my Saviour's about to depart;  
I come to my closet and find Him still there;  
His hands filled with blessings to answer my  
prayer.

My Saviour is found in all places below;  
His blessings abound and his graces o'erflow;  
A temple, a closet, I find every where,  
And Jesus there waiting till I come to pray.

I'll bless the glad day when his grace I first felt,  
His mercy then saved me and cancelled my  
guilt;  
My closet I'll visit and never despair,  
Tis there my dear Saviour first answered my  
prayer.

"Oh that I had wings like a Dove! I  
would fly away, and be at rest."—  
Ps. lv. 6.

Oh, had I the wings of a dove,  
Away from these regions of woe  
I would soar to the heaven above,  
Where no sorrow nor death I would know.

In this world below there is naught  
But what is infected by sin;  
In vain for my soul I have sought  
A rest mi its turbulent din.

Were it not for the hand of my God,  
That has guided me onward till now,  
Could I rough pathway have trod?  
Nay—but under its burden must bow.

Now, let me contentedly wait,  
Till my time of departure draws nigh,  
When my soul, being freed from its weight,  
To her God and to glory shall fly.

Aberdeen.  
C. F. BUCHANAN.

## The Pilgrim.

Art thou a pilgrim? Dost thou travel straight  
By Calvary's cross, to find the narrow gate?  
Is Christ thy hope, thy trust, thy day by day  
Thy guide, thy staff, thy lantern, and thy way?  
Canst thou for him renounce thy worldly pride?  
Is He thy riches? Is all dross behind thee?  
Is He thy sword and shield in peril's hour?  
Thy rock, thy refuge, thine abiding tower?  
If with thy wealth around thee thou canst bend,  
And seek with all thy soul the sinner's friend,  
A beggar still at mercy's opened door—  
Then art thou rich indeed; if not, then art thou  
poor.

## The Cross.

I never took up my cross,  
But Christ my Saviour bore;  
The heaviest and all the weight,  
While leading on before.

**Divine and Human Agency.**  
We are prepared, then, from this  
reasoning, and these illustrations, to  
submit the question: How much of  
that spirit that prays "Thy kingdom  
come," at the same time folding its  
hands in supineness, can comfort with  
the greatest efficiency of the Scheme  
of Evangelization? And conversely,  
how much of the opposite spirit, that  
presumptuously puts forth like Uzzah;  
a mere human arm, to sustain or guide  
the ark, is consistent with the same  
Divine scheme?

We are well aware, that the exist-  
ence of analogies, however numerous,  
or however exact, affords no support  
to a mere hypothesis; but it is no mere  
hypothesis we advocate, but a doctrine;  
(and doctrine, when established, are sci-  
ences in religion;) a sharply defined and  
fully proven doctrine, underpinned and  
braced on all sides, not only by the  
most explicit declarations of scripture,  
but also by the soundest dictates of  
reason and common sense.

In introducing, therefore, the analog-  
ies to be offered, it is with the  
distinct understanding, that they are  
presented as illustrations (proofs are  
not needed) to show the consistency of  
these views with those departments of  
economics, whence the analogies and  
illustrations are drawn.

Turning our attention to the vegeta-  
ble kingdom and the economy of ag-  
ricultural life, we discover those Di-  
vine bestowments, seeds, and the vari-  
ous meteorological conditions, which,  
according to the Divine arrangement,  
are designed to render those seeds pro-  
ductive.

We are informed, that from one of  
the catacombs of Egypt, a mummy  
was taken, which, on examination, was  
found to hold in its clenched hand a  
tuberous root. This root had been for  
ages in that condition, and at every  
moment of that long, long period, was  
capable of springing into the magnifi-  
cent flower which it was afterwards  
accustomed to be. But age after age  
rolled away, seed time and harvest,  
cold and heat, summer and winter  
came and went, and came and went  
again, and still it remained but a dry  
and shrivelled tuber; and mighty  
changes came over that land—dynas-  
ties rose and fell—conquering armies

overran the land; temples, chiselled  
in the solid rock, crumbled to decay—  
Memnon and the Sphinxes fell to ruins,  
or are buried beneath the encroaching  
sands of the desert, and still that tu-  
ber reposes on its long and dreary  
hybernation, not dead, though clutched  
in the very grasp of death. And why,  
with the vital energy there, does it  
still remain that dry and shrivelled  
thing? The Divine element was truly  
there, but the dualism of agencies,  
necessary, according to the economy  
of the vegetable kingdom, was not  
there—the circuit of mysterious influ-  
ence was broken.

At length that tuber is discovered,  
and brought forth from its burial place,  
(to it no sarcophagus.) The skillful  
hand of the florist tends it—its dorm-  
ant energies are awakened from their  
long repose, and first the leaves, then  
the stem, and at length, the brightly  
glowing "dahia," rewards the toil of  
its faithful and assiduous nurse. And  
thus, alas, for ages, has a part of the  
church of the living God been buried  
beneath Antinomian supineness, all of  
which time she has clutched in her  
mummy hand that Divine principle,  
"the faith once delivered to the saints,"  
the wholesome doctrine of elec-  
tion and predestination, and she  
might have faced the world the while,  
and asked, in her hollow, sepulchral  
tones, "are not these the doctrines of  
grace? Were they not held by apostles  
and martyrs and confessors, and all  
the holy men of old?"

And all this perchance might be  
true, and yet could the religious world  
retort, "where is the evidence of life  
and power that characterized these  
very doctrines, as held by the first  
ministers of the everlasting gospel?"  
Ah! ye have severed these doctrines,  
from the spirit of active piety with  
which they are associated in the hearts  
and lives of those early Christians.—  
Your own idealism has clutched these  
doctrines as in the grasp of a corpse,  
and never will they prove to you what  
they did to them, until the Divine  
dualism which constitutes the true  
economy of Evangelization be ac-  
knowledgeed and carried out in your  
lives and labors, as it was in the lives  
and labors of those from whom ye pro-  
fess to be spiritually descended, and  
whose sublime doctrine ye profess to  
have inherited.—C. F. Sturges' Ser-  
mon.

\* Something like this seems to be charged  
upon the heathen philosophers. Rom. i.18.—  
See McKnight in loco.

## Christian Liberty Rewarded.

Mr. Thomson, a clergyman in the  
west of England, has made it his cus-  
tom for many years to distribute the  
overplus of the proceeds of his farm  
among the poor of his parish, after  
having supplied the wants of his own  
household. One year, however, he en-  
gaged to subscribe thirty pounds for  
the building of a chapel in a distant  
town. Being unable to raise the  
money by any other means than by  
breaking in upon the little hoard of his  
parishioners, he was under the necessity  
of selling so much as would raise the  
thirty pounds for his subscription  
to the chapel. The expedient, though  
painful to him, was unavoidable.

Having procured the money, he left  
home, to be the bearer of his benefac-  
tion. In his journey, he overtook a  
young lady riding on horseback, whom  
he thus accosted: "Well overtaken,  
young lady; will you accept of an old  
clergyman as your companion over the  
Down? I am too old, indeed, to prom-  
ise you much protection, but I trust  
God will protect us both." There was  
a certain something in the manner  
with which Mr. T. said this, that was  
very attractive, so that the young lady  
felt a strong prepossession in his favor  
before he had half finished what he  
said. She expressed herself much  
satisfied with his company, and, by  
inquiring, found they were both going  
to the same town. In the course of  
the conversation he told her his name,  
and the name of his church; what a  
happy village of poor people his was,  
and how dear they were to him. When  
they arrived at the town, and were  
about to part, Mr. T. informed the lady  
the name of the friend to whose house  
he was going, expressing a wish that  
she would call upon him before she left  
the place.

The young lady the same evening  
mentioned to her friends, to whom she  
was on a visit, the name of the cler-  
gyman, and the many precious subjects  
of conversation with which he had  
entertained her. "Thomson!" cried  
the lady; "I wish I knew whether it  
was a Mr. Thomson we have been so  
many years inquiring after in vain. I  
have thirty pounds tied up in a bag by  
my late husband, due to a person of  
that name, who desired to leave it till  
called for. But I suppose he is dead,  
and his executor, whoever he is, knows  
nothing of it." Mr. Thomson was  
sent for, when it soon appeared that  
the Mr. Thomson to whom the money  
had been so long due was his own  
brother, who had been dead for several  
years, and to whose effects he was ex-  
ecutor and residuary legatee. On the  
bag being put into his hand by the  
lady of the house, he fell on his knees,  
and with his eyes lifted up, exclaimed,  
"Blessed be God! How wonderful  
to provide money for my poor people  
at home. The money will be theirs  
again!"—American Baptist Memorial.

Rev. Eli Noyes, D. D., died in La-  
fayette, Ind., September 10, of con-  
sumption, at the age of forty. Dr.  
Noyes was one of the first missionaries  
sent to Orissa, India, by the Freewill  
Baptist Society, and there remained  
about six years. On his return, he  
was pastor of the Freewill Baptist

Church in Boston for about five years.  
Subsequently he removed to Indiana,  
on account of the failure of his health.  
He was editor of the Morning Star for  
some years, was the author of several  
valuable publications, and was proba-  
bly the only D. D. in the denomination  
with which he was connected.—Ex.

One Hymn-Book for the Congrega-  
tion.

The congregations in China are called  
in by singing. In the want of  
hymn-books, which would be lost if  
distributed through the pews, I have  
adopted this plan: I have had some  
light wooden frames made, (something  
like window sashes) and white paper  
pasted on each side. On each side, of  
this white paper, a hymn is written, in  
characters large enough to be seen by  
all the congregation. When the sing-  
ing is about to commence the frame is  
placed in front of the pulpit. Thus,  
though the Chinese cannot join in sing-  
ing, on account of ignorance of our  
tunes, yet they can follow us as we re-  
peat the words, and know what we  
are singing. I would here remark,  
that in our singing, the tones of the  
Chinese words cannot be measured.—  
But if the Chinese see the characters  
they will, of course, know by the  
sentiments contained in the hymn  
that is sung.—American Baptist Mem-  
orial.

BAPTIST COLLEGE IN JACKSONVILLE,  
ALA.—A committee, appointed by the  
Ten Islands' Association, to take into  
consideration the propriety of building  
up a Male College in the bounds of the  
Association, met in Jacksonville, on the  
30th of October. The committee  
expressed the opinion that Jack-  
sonville is the most desirable point for  
the location.

It was resolved that, an effort be  
made to raise \$40,000 for the prosecu-  
tion of the work. So we learn from  
the Republican of the 7th.

## MISCELLANY.

THE SAVED AND THE LOST.—The  
New York Tribune has published, in  
a tabular form, the names of the pas-  
sengers and crew of the ill-fated Afri-  
catic. The whole number on board at  
the time of the disaster was 387.—  
Those known to be saved were 21 pas-  
sengers, 4 officers, and 50 of the crew;  
total, 75. Known to be dead, 5; pas-  
sengers missing, 211; crew missing,  
96; total of passengers and crew, 387.  
Among the passengers there were 61  
women and 19 children, not one of  
whom have yet any intelligence of  
being saved.

THE GERMAN KIRCHENTAG.—This  
body met at Frankfort, September 29.  
There were present 1,615 enrolled  
members, besides various deputations  
from corresponding bodies.

The New York Evangelist  
states that five ministers, belonging to  
the Synod of Indiana, viz: Samuel  
Taylor, T. Alexander, W. H. Rice, R.  
M. Overstreet, and J. M. McChord,  
are meditating a removal to Texas this  
autumn. A number of Presbyterian  
families will emigrate with some of  
them. Three other ministers of the  
same Synod, viz: N. P. Charlot, R.  
H. Byers, and R. McKoy, have pre-  
ceded them within a few years.

The New York papers state  
that the great ship owner, Mr. Van-  
derbilt, in consequence of the loans  
offered by the Legislature of British  
Guiana, and appropriations offered by  
other West India Islands, has deter-  
mined to establish a line of steamships  
between New York and Demerara,  
touching at Bermuda, St. Thomas and  
Barbadoes. The Magnolia, a new  
steamer of 1100 tons, is to be immedi-  
ately placed upon the line. The loans  
and appropriation amount to about  
\$40,000 for seven years.

The grand jury of the city  
court of New York have found upwards  
of 1000 bills against sundry persons for  
selling liquor without license. They  
have also found two bills against the  
Mayor, one jointly with the Council-  
man of the Eighth Ward, for granting  
a license to a female not a citizen, and  
the second jointly with the Council-  
man of the Seventh Ward, for licensing  
an improper person.

H. L. LAPLASS,  
TAILOR.

TENDERS his services to the citizens of Tus-  
kegee and vicinity, for all kinds of work  
usually done in the Tailoring line. He is  
prepared to execute his work in the very best  
manner and according to the latest and most ap-  
proved styles.  
Ladies' circle cloaks, talmas and riding habits,  
cut, or cut and made to order.  
His shop will be on the corner opposite Brew-  
er's Hotel until the first of January, after which  
time it will be in the building now occupied by  
Drs. Johnson, a few doors above the Allen House.  
Tuskegee, Nov. 9, 1854.

## NEW GOODS.

BARGAINS in Fall and Winter Style Clo-  
thing. We would invite the attention of the  
public to our very large and complete assort-  
ment of Clothing which we will sell as cheap as  
any ever offered in this market. Our stock is  
NEW AND VERY DESIRABLE,  
and embraces everything in our line from  
NEGRO CLOTHING  
to the most  
ELEGANT AND FASHIONABLE GOODS  
that can be bought in this country, and all man-  
ner and quantity of goods for our house.  
FURNISHING GOODS  
is very large and complete. Country Merchants  
supplied with everything in our line.  
POMEROY & GREGORY.  
Montgomery Sept. 14, 1854.

## TO SCHOOL TEACHERS.

A GENTLEMAN TEACHER wanted to teach  
a small school, and one well qualified to  
teach Latin, Greek and Mathematics for which  
a good price will be paid.  
G. B. HILLMAN.  
Marion, Ala.  
Nov. 16, 1854.

## Business Cards.

J. J. STEWART, CYRUS PHILLIPS, W. R. FARIS.  
STEWART, PHILLIPS & CO.,  
WHOLESALE & RETAIL  
GROCERY,  
Montgomery, Ala.  
October 5, 1854.—ly.

THOMAS S. HOWARD,  
Attorney at Law and Solicitor in Chancery:  
TUSKEGEE, ALABAMA.  
Will give prompt attention to business  
committed to his care.  
Office next door to Drs. Hodnett & Howard.

GEORGE MARQUIS, ————, CLELLAN A. BATTLE.  
MARQUIS & BATTLE,  
ATTORNEYS AT LAW.  
WILL practice in the various Courts of Marion,  
Montgomery, Pike, Barbour, Russell, and  
Tallapoosa counties, in the Supreme Court of  
Alabama, and the United States District Court  
at Montgomery.  
Office in brick building, over Morton and  
Stevens' Store.  
TUSKEGEE, Ala., August 17, 1854.—ly.

SEALS & COX,  
Attorneys at Law, and Solicitors in Chancery:  
WILL practice in the counties of Barbour,  
Pike, Macon, and Russell, and in the Su-  
preme Court.  
D. SEALS, MOSER COX,  
Clifton, Ala. Tuskegee, Ala.  
April 18, 1854. [ly.]

N. GACHET,  
ATTORNEY AT LAW,  
TUSKEGEE, ALA.  
Feb. 9th, 1854. 39-ly

GUNN & HENDERSON,  
ATTORNEYS AT LAW,  
and Solicitors in Chancery.  
WILL practice in the Counties of Macon,  
Chambers, Russell, Pike, Tallapoosa, and  
Talladega, in the Court of the State, and the  
United States District Court at Montgomery.  
Geo. W. GUNN, J. H. HENDERSON  
Tuskegee, Ala., Feb. 10, 1854.—40.

MONTGOMERY HALL,  
Montgomery, Ala.  
By ST. LANIER & SON.  
Formerly of the LEXTER HOUSE, Macon Ga.  
Aug. 17, 1854.—41

HODNETT & HOWARD,  
PHYSICIANS & SURGEONS,  
TUSKEGEE, ALA.  
January 2, 1854. 33

W. C. PURYEAR, [C. L. SIMMONS,  
Dentists:  
Tuskegee, Ala., July 26, 1854.

DRS. PURYEAR & SIMMONS,  
Surgeon Dentists:  
HAVE associated themselves together in the  
practice of Dental Surgery, and from their  
long experience in the profession, they can ex-  
ecute work with dispatch and in a neat and durable  
manner. They are prepared to mount teeth  
on plate from a single tooth to a full set, and feel  
no doubt of giving entire satisfaction. Work  
warranted to stand. Give us a trial.  
Tuskegee Ala., July 26, 1854.

## DENTAL LABORATORY.

DRS. COBB & McELHANY,  
HAVE associated themselves together for the  
practice of their Profession. Their office is  
opposite the "Drug Store," where they have every  
facility for executing with neatness and dispatch  
teeth, from one to a full set. They manufacture  
Rock Teeth of any shade or color to suit patients.  
They are also prepared to get up in the very best  
manner, the celebrated CONTOUR Gum on plat-  
ina plate. Particular attention is called to their  
improved style of filling teeth. A large supply  
of newly invented Instruments, enables them to  
extract teeth without subjecting the patient to  
the pain hitherto incident to such operations.  
They would announce to the citizens of  
Tuskegee and surrounding country, that their  
services may be obtained by application through  
the mail.  
G. S. COBB,  
J. C. McELHANY.  
Auburn, Ala., Feb. 23, 1854.—4041-ly.

S. WATT, J. STONOR, F. WATT.  
WATT & CO.,  
GENERAL COMMISSION  
—AND—  
FORWARDING MERCHANTS,  
Charleston, S. C.

REFER TO—The Merchants of Montgomery  
Alabama; Messrs. Harrison & Robinson, Mo-  
bile, Alabama; Messrs. Farley, Jurey & Co.,  
Messrs. May, Van Hook & Co., N. O.; Messrs.  
Hodkins, Fanner & Co., Messrs. Conklin &  
Smith, New York.  
Aug. 24, 1854.—4174

TO THE PLANTERS OF MACON  
and adjoining Counties.

THE enquiry has been made of us very fre-  
quently of late, what would be the expense  
on cotton to Charleston. We have been favored  
with the following from S. G. Jones, Esq., the  
general superintendent which may be relied on.  
From Shorter's Depot to West Point, per 100  
pounds, 19 cents.  
From Chubbar depot to West Point per  
100 pounds, 16 "  
From Notasulga depot to West Point, "  
per 100 pounds, 14 "  
From Loachapoka depot to West Point, "  
per 100 pounds, 13 "  
From Auburn depot to West Point per  
100 pounds, 12 "  
From Opelika depot to West Point per  
100 pounds, 10 "  
Enquiry on other roads, were we in-  
formed that freight on cotton from West Point  
to Charleston is sixty cents per hundred. So a  
bag of cotton weighing five hundred pounds will  
cost three dollars and sixty cents from Auburn  
to Charleston.  
We offer our services to all persons for sale of  
cotton and buying rope and bagging, or any  
other article.  
WYATT & CO.,  
Adgers wharf, Charleston, S. C.  
Nov. 16, 1854. n29

## SECURE THE SHADOW.

A. C. MINTYRE,  
DAGUERREAN ARTIST.  
HAS arrived in Tuskegee and re-opened his  
SKY-LIGHT GALLERY, over the Post  
Office, where he is prepared to furnish like-  
nesses in the most beautiful style of the Art.  
Early calls are advisable as he will remain but  
a short time.  
October 25, 1854.

## Minutes of Conventions.

A CLERGYMAN has provided the means  
for sending the Premium Essay, "The Di-  
vine Law of Benevolence," 112 pages, post-paid,  
to every Pastor in the U. S. States and Canada.  
In order that the Ministers of the Baptist De-  
nomination may share in this distribution and  
participate in the great movement for the in-  
crease of benevolence, the Clerks of State  
Conventions are requested to forward copies of  
their minutes for 1854, to the American TRACT  
SOCIETY, 154 Nassau street, New York.  
Baptist papers will please copy.

## For Sale.

OUR SLEND BRICK STORE HOUSE  
in Tuskegee, now occupied by the Messrs.  
Stratford, BEDELL & LANIER.  
4 August 10, 1854.

Spelling, Reading, Writing and first  
principles in Arithmetic. \$10 00  
The Ancient Languages, higher  
Mathematics and Sciences, 20 00  
French and Spanish (extra) each, 10 00  
Incidental expenses. 1 00

W. C. CROFT,  
J. M. ROBERTS,  
W. M. LEE,  
R. E. WELCH,  
M. TERNER,  
W. R. STONE,  
J. L. M. CROFT, Sec'y.  
July 20, 1854.—41

THE Seventh Annual Session of this Institu-  
tion will commence on the first Monday in  
September next, and close on Thursday, the 21st  
of June 1855. The session will be divided into  
two terms of twenty weeks each. The first will  
close on the 31st of January, and the second, on  
the 21st of June. There will be a vacation of  
two weeks at Christmas.

Rates of Tuition per Term.  
For Spelling, Reading, Writing and  
Mental Arithmetic, \$12 50  
The above, with Modern Geography,  
the fundamental Rules of written Arith-  
metic, and the Natural History of Birds  
and Animals, 15 00  
The foregoing with English Grammar  
and Civil History, 20 00  
The Latin and Greek languages, with  
any of the English branches in the ordi-  
nary College course, 25 00  
Students will be charged by the term. There  
will be no deduction for absence, nor in cases  
of expulsion or dismissal. Tuition fees payable  
in advance.

In this age of steam, electric telegraphs, cla-  
rification, and spiritual communications, it may  
be expected that we will present some new and  
wonderful method of instruction, by which in a  
few weeks, or months, tyros are metamorphosed  
into learned men and profound philosophers.  
But, alas! alas! we have to repeat the old story;  
for we know of "no royal (rail) road to science";  
we know of neither magic nor machinery by  
which, with little labor, or in a short time, boys  
may be made scholars. And we must say to  
those who are unwilling to exercise patience and  
industry, that the Tuskegee Classical and Sci-  
entific Institute is not the place for them. But to  
those who are willing to "pay the price," we  
guarantee "the crown of life." And we most  
tender our sympathy and aid. We can point  
the way, but each individual must ascend the  
mount by his own effort, or grope in darkness  
or dim twilight amid the drift wood and rep-  
tiles at its base.

Tuskegee Classical and Scientific  
INSTITUTE.

The above, with Modern Geography,  
the fundamental Rules of written Arith-  
metic, and the Natural History of Birds  
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The foregoing with English Grammar  
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## General Regulations.

The discipline and rules of conduct will be  
such as to secure the most efficient results.  
The Department of Mathematics is abun-  
dantly supplied with a good Theodolite, Compass, Chain,  
Level, Levelling Staffs, &c. In Surveying, the  
student is familiarized with the use of Instru-  
ments of Field Practice.  
The Philosophical Apparatus is complete, and  
comprises all that is requisite for illustrating  
the principles of Natural Philosophy pursued  
by the Senior Class, experiments are per-  
formed in connection with the daily recitation  
in the Text-book. The apparatus consists of a  
good Telescope, Orrery, Globes, Circle, Transit,  
and all other such instruments as are useful to the  
students of the Elements of Astronomy, and they  
are freely used throughout the course.

The Department of Botany is abundantly  
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