

the Rev. Dr. Butlers church, in Wash-
ington.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, DEC. 7, 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.

CLUB RATES.

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

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 he 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.

AGENTS IN ALABAMA.

For **HOWARD COLLEGE**, Elder Z. G. HESTON, Marion, Ala.

For the **AST ALA. FEMALE COLLEGE**, Elder A. VAN HORN, Tuskegee, Ala.

For the **CENTRAL INSTITUTE**, J. A. PLYANT, Hanover, Ala.

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

For the **BIBLE REVISION ASSOCIATION**, Elder JAMES DAVIS, Newnan, Ala.

For the **LA FAYETTE FEMALE COLLEGE**, Elder H. WILLIAMS, La Fayette, Ala.

For the **DOMESTIC MISSION BOARD** at Marion, Elder JESSE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORN, Gauden, Ala.

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

WANTED.

A good, sober, steady Printer can find permanent employment at this office.

The editors being in attendance upon the Convention at Marion, the issuing of the last paper and the selection of matter for the present, devolved upon others in the office, and we are pleased to say that they have performed the task very well indeed. Some slight errors, however, were overlooked, and some matter omitted that we should have been glad to have inserted in this, our closing number for the year. The issuing of this number has been delayed a day or two in order to furnish our readers with a notice of the proceedings of the convention.

We have executed the minutes of Association sent to us for publication as expeditiously as we could, and sent them all forward, except the Jackson and West Florida, which are ready and will be forwarded as soon as completed. Some few Churches of the Tuskegee Association have not yet received theirs. They are late subject to their call, and we have hoped to find an opportunity to send them.

THE CLOSING YEAR.

According to our previous announcement, we drop two weeks' issues at the end of the year. And shall therefore publish the next number after this on Thursday, 4th of January, 1855. This interval of two weeks will afford us time to remove our office into another building and straighten up things ready for our new year's labors. Also give the workmen in the office a little recreation from their toils, so that we hope to enter upon the new year in good spirits and be able to furnish our readers with an improved selection of the very best religious reading.

We shall be able to commence the new year with a better outfit, more experience, and a regular train of circumstances, which will enable us to go regularly on in our business. Besides having strengthened our columns by the addition of Rev. JOSEPH S. BAKER of Georgia and Rev. JOSEPH WALKER of Marion, Ala., as regular contributors, and increased our occasional correspondents we flatter ourselves that we shall be able to give satisfaction to our readers. We hope also to keep one or more active agents in the field to increase our subscription list; and having reduced all our subscriptions to the advanced scale will be able to render our subscribers more service at less expense.

It is furthermore our aim to make a vigorous effort to enlarge our subscription list, and to add to the efficiency of our columns; and to furnish our office with all necessary fixtures that whatever may belong to our line of business may be served up as well and as cheaply as any other office will be able to do it. And if our brethren will lend us a helping hand we will be able to make our paper equal to any in the country. We earnestly appeal to them for aid as these objects cannot be accomplished without it.

The Convention.

We have delayed our paper one day for the purpose of furnishing to our readers a succinct account of the proceedings of our State Convention; and as the printers are now waiting upon us, we must be as brief as possible.

The body met with the Sileam Baptist Church, Marion, Ala., on Friday the 6th inst., and was organized by the election of brother H. TALBUD, President, A. B. GOODALE, Principal and J. M. WATT, Assistant Records, Secretaries. J. L. DEWITT, Corresponding Secretary and Brother TERRY, Recording Secretary. The first session was held at the residence of Mr. TERRY, in the evening, and was devoted to the ground and singing.

attendance was about as large as usual. There were present from other States brother POINDEXTER, of Virginia, Assistant Corresponding Secretary of the Foreign Board, brother DAVIS, of Tennessee, Agent of the Bible Board at Nashville, brother JAMES DAVIS, of Georgia, Agent of the Revision Association, and Bro. GRANBERRY, of Mississippi. There was slight falling off in the contributions this year as compared with the last. Our Missionary Boards will sorely feel this, but our hope is that more will be sent up to an adjourned meeting of the body, which is to be held in the city of Montgomery on Wednesday before the meeting of the Southern Biennial Convention. The Convention resolved to change the time of holding its annual sessions from winter until Spring; and it was thought that the time would be too long between the present meeting and the Spring of 1856. We trust our brethren will bear this in mind. Our contributions this year, not including those made to the rebuilding of Howard College, fell a little short of five thousand dollars.

On Saturday evening at early candle light, the annual sermon was preached by brother KEENE, of Mobile, on the Duty of Prayer. Such was the impression it produced upon the Convention, that it was resolved to publish it. The Missionary Sermon was preached on Sunday by brother TRAGER, and the Bible Sermon on Sunday night by brother TIGHE. Both of these discourses were able, lucid, and convincing. It was remarked by several brethren, that all the sermons this year were more than ordinarily able and effective.

On Sabbath evening at three o'clock, a Missionary meeting was held, and quite a liberal offering to that cause was made by the congregation. An equally liberal one was made to the Bible cause at night. The President of the State Bible Society, brother DEWITT, was himself on this occasion. Many an empty purse will commemorate the consummate skill with which he touched the "pocket nerve."

On Monday, the condition of Howard College occupied the attention of the body. It was ascertained that about twenty-five thousand dollars had been raised to erect new buildings. The Board of Trustees had resolved to expend not less than thirty thousand dollars in these edifices. The Convention instructed them to prosecute the matter at once. The Committee on Education recommended the appointment of a Financial Secretary for the College, who should act as agent, and that after a sufficient sum should be raised on the endowment fund to prevent a diminution of the amount already raised, the first twenty thousand dollars should go to the establishment of another professorship of Theology. The most lively interest was manifested throughout in the College. We may remark, by the way, that our young brother FENN, of Montgomery, presented to the Board of Trustees his cabinet of curiosities collected in his recent travels in the East, for which he received a cordial vote of thanks on the part of the Convention. And let it not be forgotten, that the prompt and liberal offering of upwards of twenty-five thousand dollars to rebuild Howard College, has been mainly owing to the indefatigable labors of brother DEWITT. The "Judson" was never more prosperous than at present. Something over two hundred pupils (about 214) are in attendance at this time.

On Monday night, a sermon was preached by Bro. DEWITT, by order of the Convention, in memory of the late Rev. THOMAS CHILTON, who for several years before he left Alabama, was President of that body. The congregation was large and attentive; and many a falling tear attested the very high estimation in which he was held by our brethren throughout the State. The speaker's theme was, the greatness of goodness. It was a well sustained effort throughout—and one which did honor to the head and heart of the preacher.

After preaching, the Convention held a short Session and adjourned to meet at the city of Montgomery, on Wednesday before the second Friday in May next, two days before the meeting of the Southern Baptist Convention at the same place.

We must not forget to mention the attendance of Bro. MAXWELL, of Tuscaloosa, who preached what our old divines would call, two of his most "mucous sermons." We were glad to see that he had very much improved in health.

On the whole, it was a pleasant and profitable meeting. Nothing occurred to mar the harmony of its proceedings in the slightest degree. We may recur to the meeting again—at present, the printers are waiting, and we must close.

COMMUNICATIONS.

For the South Western Baptist.
Reading Sermons.

Brethren Editors:

I hope you will excuse me for again intruding myself into your columns upon the above subject after the hope expressed by you that you would hear nothing more upon it. I feel that I ought to apologize—and my apology is to be found in the fact that I presume you publish a paper for your subscribers and that you are willing for them to hear more upon this subject, though you may not want to hear any more. Besides—I have not done giving advice to my young brother preparing for the ministry. I find that this thing of giving advice is a right pleasant sort of thing. I believe every body likes to give advice—and I do not believe anybody likes to be interrupted in it.

Come, then, my young brother, by Editorial leave, we will commune together a little more upon this subject. I will not detain you long and I promise that this shall be our last interview, at least about sermon-reading. If you are indeed what you profess to be, God has specially called you to preach the gospel. He has said to you—though not audibly as he did to the twelve Apostles—yet as really, "Go ye into all the world and preach the gospel." Now what do you suppose the Saviour meant by that expression "preach the gospel." Do not mistake here: Do not suppose the "Saviour has prescribed no distinct method in which you are to preach the gospel." Do not suppose he meant that you were to preach it by a holy example—by writing religious "tracts" and "treatises"—by "signs made by the tongue, fingers, type or pen"—just whichever you please to adopt. Every Christian must set a holy example—every Christian may write religious tracts and treatises and may

make the signs mentioned, but every Christian may not preach the gospel in the Scriptural sense of that word and in the sense in which the great commission uses it. I know we sometimes speak of preaching by a holy life, but this is a figurative use of the word. When the Saviour said to you, "Go preach the gospel," he meant that you must stand in person and as an ambassador of God before the "great congregation" and with all the earnestness and energy of your heart and soul, and with a mind deeply impressed with the "dread responsibilities" of your sacred calling, proclaim the unsearchable riches of Christ to your fellow-men, "by word of mouth." That is preaching—that is the "distinct method," and any other method of proclaiming the gospel is no preaching in the Scriptural sense. Now you may thus preach either by reading the gospel to your congregation or by speaking it to them. Which of these will you adopt? Of course you know that it is "true" oaths, that is the power of God unto salvation and not the men who preach it for their manner of address." But then you know that "doubtless much depends upon the manner in which the truth is preached." Precisely so; and now the question is, will you adopt the reading manner or the speaking manner? This is no trivial question. I pray you, do not view it as such. Your sacred office is one of "dread responsibilities" indeed, and it behooves you to see to it that in every particular you try to meet its responsibilities. And as much does depend upon the manner in which the truth is preached, it is a solemn question for you to debate whether you will adopt the reading manner or the speaking manner. If you reject this manner and adopt the other from any other cause than an invincible natural inability to use the speaking manner. Will you say that you are afflicted with this invincible natural inability? Will you say that the "only alternative" for you is to read your sermons? Do not come to that conclusion too hastily. That is begging the question. That is the very point on which I cannot agree with you. You may not possess oratorical abilities—but they are not necessary. You may not possess the speaking gift as some others do; but that is not necessary. You may really believe that if you were to meditate your subject till your own mind had become deeply interested in it and till you had stored it with ideas sufficiently and powerfully pondered upon to fit those ideas in your memory you could not get up before people and speak them out? Why, I know you could. Will you say you could not preach so good a sermon in that way? Well, that may be—regarding the sermon as a piece of composition—but be assured you will preach a more effective sermon in that way. And it is not so much the nice arrangement and rhetorical language of your sermon that you should regard—these you ought to attend to—but the effect of your sermon upon the hearers. And in nine cases out of ten (be assured of it) even an ordinary sermon spoken will be better received and have a better effect with the masses than a fine chaste rhetorical sermon read, whilst an ordinary sermon read is almost intolerable. Do not be too hasty, then, in deciding that you can best fulfill the commission by reading your sermons. You may think that your "judgment and conscience" dictate that mode as the more effective for you. You may have interrogated them upon this matter. Well, I reckon that your Episcopalian brother has interrogated his judgment and conscience about reading his prayers—but I presume you still think he ought not to do it. I reckon the Roman Catholic interrogates his judgment and conscience about confessing to his priest—you have no right to say he does not—but I presume you yet do not think he ought to do it. This thing of interrogating judgment and conscience is a very good thing—

"But our mankind are unco weak,
And little to be trusted;
If self the wavering balance shake,
Its rarely right adjusted."

Take care that self-ance and a secret indisposition to undergo the greater amount of study and the more laborious mental application and discipline that the speaking manner would throw upon you do not warp your judgment and conscience upon this question. Be always alive to the "dread responsibilities" of your sacred calling. Seek to have your mind and heart imbued with the spirit of the gospel and fired with the love of souls and the love of your calling. Study—study—study to show yourself approved and to make full proof of your ministry; and be willing to undergo any amount of study that will accomplish these purposes.

I know there have arisen in the course of generations a few men who have eminently succeeded as preachers and who read their sermons—such as Davies and Chalmers and perhaps one or two others. But these men should be no example to you for several reasons: First—because they did wrong in no reason why you should; and they did wrong to read, unless they could not speak. Great and good men sometimes do wrong and have their faults. Secondly—you do not know how they read. Perhaps you cannot read like they did—Thirdly—perhaps the people to whom they preached had been bred to that manner and were not therefore opposed to it. Your people in this part of the world have not been bred to that manner and are opposed to it. And lastly—they were men of a surpassing order of intellect and succeeded in spite of the disadvantage of reading. Perhaps you have not such an intellect as they had and might sink in the estimation of the people under the pressure of a disadvantage from which their gigantic minds arose. These great men wrote their sermons and their posterity are benefited by their having written them. But I suspect their own generation would have been more benefited by their not having read them. You may write as many sermons as you please—the more you write the better—but I would not advise you to read them to your own generation nor to write them for posterity. Write them for your own mental training and discipline but not to read to your people nor for posterity to read. Your people do not want you to read them—and as to posterity, pardon me for suggesting that they may not reach posterity. If God had called you to benefit posterity by your preaching, the strong probability is that He would have put off the day of your birth till the arrival of your congregation.

My dear young brother, the plain truth is, sermon-reading is not acceptable to our people. Therefore, do not read your sermons. It is not the read gospel but the spoken gospel that is the great instrumentality to employ to "persuade men to be reconciled to God." "Covet the best gifts." Be a man of unwarped diligence in your high calling. Train your mind to patient thought and severe study, and above all things else, live near to God and be a man of fervent devotion to duty—and if these things be in you and about you—an earnest coveting of the best gifts—a training yourself to patient thought and studious application—and a heart filled with holy fervor—I have no fear that you will find it necessary or the "only alternative" to read your sermons. On the contrary, I think it more than probable that you will prefer to adopt the speaking manner and that you will be able easily and fluently to express your thoughts and with an earnestness that will convince your hearers that you really believe what you say. You have my advice—and if it is worth anything it has cost you nothing but the infliction of reading it; and to compensate you for that, I promise to inflict you no more in the same way. All I have to say in conclusion is—

"May you better seek the advice
Than ever did the adviser."

CLIO.

For the South Western Baptist.

Household Baptism.

Dear Brethren: With your permission we beg leave to offer a few thoughts upon the all-important subject of baptism—both in regard to mode and subjects. This we shall endeavor to do, partly by propounding a few questions to those who may differ with us upon this vital question, and partly by advancing a few thoughts entertained by ourselves. Is pouring or sprinkling water upon a believer, Christian baptism? If so, where is it recorded in God's Holy Word. Are infants (consequently unbelievers) proper subjects of baptism; and if so, where will be found in the sacred Scriptures? We are aware that these questions have been so often asked, that they will hardly elicit attention on this occasion; but simple as they may be, have they once been answered satisfactorily in the affirmative? That there is a large majority in the world who would answer the above questions in the affirmative, and practice them accordingly, we do not deny. Though the number of its advocates is no criterion upon which to form an opinion, as a large majority of the human family have ever been in error in all ages of the world.

That the Pedobaptists believe this, we admit; but how they come to this conclusion with the New Testament for their guide, we cannot comprehend. They, we believe, however, make no pretensions that there are any passages in the New Testament favoring infant baptism, save those passages which refer to household baptisms, to wit: that of Cornelius, Lydia, the jailor, and probably Stephanas. These they claim as their strongholds. We are willing that they should avail themselves of these advantages, if they term them such—and think then they will be puzzled to prove by the Scriptures, that there were any infants in either of those families. While on the other hand, we think that we can prove in every instance (where there is any evidence relative to the age of those families) that they were adults—and taking the circumstances into consideration, that the mode of baptism was by immersion. We are confident in this opinion; because faith and repentance appear to be in every instance a prerequisite to the ordinance. After saying this much we are expected to produce the law and the testimony. In the tenth chapter of the Acts of the Apostles, commencing at the first verse, we read as follows: "There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band." Who as "a devout man," and one that feared God with all his house, which gave much alms to the people and prayed to God always." We learn here that Cornelius and his household or family, feared God, and prayed to him always. We also discover that Cornelius "saw in a vision," an angel coming unto him, and saying unto him Cornelius thy prayers and thine alms are come up for a memorial before God; and directed him to "send men to Joppa, and call for one Simon whose surname is Peter," who "shall tell thee what thou oughtest to do." Then Cornelius "called two of his household servants, and a devout soldier of them, that waited on him continually." And when he had declared all these things unto them, he sent them to Joppa, in obedience to the command of the angel of the Lord, to invite one Simon Peter to his house. Now about this time Peter went up upon the house top to pray; and "fell into a trance," and while he was doubting in himself what this vision should mean, "he beheld the men which were sent from Cornelius" "stood before the gate," and called for Simon Peter. And while he "thought on the vision, the Spirit said unto him, Behold three men seek thee."

"Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek, what is the cause wherefore ye are come?" And they said Cornelius "was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Therefore we have come, and we have brought thee, when he had brought thee into his house, he sat meat before them and rejoiced, believing in God with all his house." Here we see that the jailor did not believe, but his household or family also believed, and were baptized upon their faith in God. Consequently there were no children in the household of the jailor. The next household baptism is found in the eighteenth chapter of this book. Here it appears that Paul "testified to the Jews, that Jesus was Christ," but in consequence of their unbelief, they opposed themselves and received not his doctrine, therefore he says, "your blood be upon your own heads. I am clean from henceforth. I will go unto the Gentiles." And he departed thence and entered into a certain man's house named Gaius, and one that worshiped God whose house joined hard to the Synagogue. And Crispus the chief ruler of the Synagogue believed on the Lord with all his house, and many of the Corinthians hearing, believed and were baptized." Were there any infants sprinkled here? No—not one. The next household baptism we find in the first chapter of first Corinthians, where Paul says, "and I baptized also the household of Stephanas, besides I know not whether I baptized any other." To ascertain whether there were any children in this household or not, we will refer to what Paul says on this subject, found in the sixteenth chapter of the same book, commencing at the fifth verse. "I beseech you brethren (ye know the house of Stephanas, that is the first fruits of Achaia, and that they have added themselves to the ministry of the saints.) That ye submit

yourselves unto such and to every one that helpeth with us and laboreth." Were there any infants baptized in this place? No; because Paul has just cleared up the point. Had we not made this communication already too long, we would be glad to say something more on this subject. But we desist for the present.—We are confident that we are supported in our views upon this subject by the word of God.—Because we are taught almost everywhere in the Scriptures, that faith and repentance are a prerequisite to baptism. Also we are led to believe in the same Book that the mode is by immersion. For in many instances, circumstances go to prove that immersion was the Apostolic mode. While there is no circumstance whatever that ever appears to disprove it. "For we are all the children of God in Christ Jesus. For as many of us as have been baptized into Christ have put on Christ."

JOHN R. SILER.
Orion, Nov. 6, 1854.

For the South Western Baptist.

Tuscaloosa Co., Ala., Dec. 5, 1854.

Brethren Editors:

On Saturday, the 28th of October last, we commenced a meeting with the Grant's Creek Baptist church in this settlement. From the commencement, a deeply solemn feeling seemed to pervade almost every one in attendance. The meeting progressed with increasing interest, day and night until Monday night, Nov. 6th, when we agreed to discontinue the meeting in the day and hold only at night.

On Tuesday, 7th, brethren Willis Burns and Jesse A. Collins coming into the settlement, we concluded to hold meeting on Wednesday, on which day Bro. Burns preached. Bro. Collins preached on Wednesday night, and we concluded to close the meeting.

Brethren John A. Hodges and James Toole assisted the Pastor through the meeting—the latter all the time and the former all but three days. Rev. B. Manly, D. D., preached for us on Saturday night, Nov. 4th, and on Sabbath. His sermons were full of interesting instruction, and we think made lasting impressions on many who listened to them.

The exercises on Sabbath, 5th Nov., were peculiarly interesting. Met at the house of worship at half past 9 A. M., then marched to the Creek singing, where nine willing subjects were buried with Christ in baptism—all whites. The congregation returned to the house and while those who had been in the water were making ready to return, Deacon Prince stated that in the burning of Howard College, some of the Theological students had been sufferers, for whom he took up a collection. Although not many were prepared for the occasion, about \$20 were collected. Bro. Manly then preached. After ten minutes' recess, the Church came together, the Pastor gave to those who had been baptized since our last communion season, the right hand in token of a recognition before the public as members of the Church. We then partook of the elements which represented the broken body and split blood of the Lord Jesus Christ. Brethren Toole and Manly officiated at the communion table. After the congregation was dismissed and the whites had retired from the house, the colored people filled up the Church, and the Pastor preached to them. At the close he invited those wishing an interest in the prayers of God's people to present themselves, when he thinks not less than one hundred availed them of the privilege. During the evening five persons professed to find pardon through a crucified Saviour.

On Sabbath the 10th of Nov. Rev. B. Manly, D. D., preached a very interesting discourse upon the subject of baptism, after which the congregation again repaired to the water, where the Pastor baptized six more who had previously been received for this ordinance.

The result, up to this time, has been an addition by baptism, of fifteen; by letter, one; by restoration, two. During the whole of the meeting there appeared to be a deep feeling, but very little noise. We hope that several others have been converted, and pray God that the work may not cease until all shall be brought to a knowledge of the truth as it is in Christ Jesus our Lord.

Some of your readers in this "back-woods" country think the controversy between the Junior Editor and "Varro" unprofitable and would prefer to see the space filled with other matter.

With my best wishes for your prosperity, I remain,

Your brother in Gospel bonds,
JOHN C. FOSTER.

For the South Western Baptist.

LA PLACE, ALA.

Brethren Editors:

We avail ourselves of the present opportunity of informing you and the readers of the South Western Baptist generally, that one more has stepped out into the broad field of labors, and it is to be hoped has taken a decided stand for Christ. At our last Conference at Ebenezer our young brother J. J. Cloud by application received license to preach as we trust Christ crucified unto a world of sinners, and we ask you brethren to join us in prayer that his services may redound to the glory and honor of God and to the salvation of many souls.

We cheerfully in conclusion recommend our young brother to the Baptists generally as being one of the most pious young men we ever knew and whose past life has been one worthy of imitation.

I remain yours,
W. E. L.

For the South Western Baptist.

I have just completed a flying tour through the Union Association in Pickens Co. I have no where met with a reception more kind, nor a co-operation more general and generous. No go-by nor cold shoulders in the Union Association in reference to Domestic Missions. But like Christian men and women, met us, invited us to their houses and Churches, and also to their purses, appropriating more than \$200 in a few days. Many brethren I did not see.

This Association has employed Bro. Willis Burns as a liberal salary as home Missionary. I shall long remember with gratitude the attentions to me though a stranger and those gifts for Domestic Missions.

May God bless them and reward them.
JESSE A. COLLINS.

For the South Western Baptist.
MONTGOMERY, TEXAS, Nov. 25th, 1854.
Messrs. Editors:

Though to you personally, a stranger, I feel it a duty to request a place in your paper for a few remarks concerning the death of our much esteemed and loved brother Rev. Thomas Chilton of the South Western Baptist, and one who went. But the writers of these remarks do not seem to know the particulars of his death as well as would be desirable to our friends. And being very intimate with Chilton when well, and having seen him some of his numerous friends, readers of your excellent paper, I feel that I died without a cloud to darken his memory.

It has been my pleasure to be acquainted with Bro. Chilton, since he was last April, and though representing distinct branches of the Church of Christ, it does not happen that the two have been intimate in the same length of time as I really feel that I have known him as a faithful, ardent friend, the Christian Advocate, the community an honored pastor; his children a kind and indulgent father; more than all his dear companion, tender and affectionate husband. Lord sanctify the sad bereavement, and the good of her dear children. I am sure that one of the most faithful ministers I ever was acquainted with seemed for sometime before he died though he had some presentiments of his earthly career. The subject of judgment and eternity were very familiar to him. He was very evangelical in his sermons, in his prayers, and in his private life. He was true to the Gospel of Christ. For truly as he said, "before his sickness he held a precious meeting at which he labored with great earnestness and zeal and with but little success, except what little I rendered him, and which he rendered me." He was taken sick on Sunday, the 6th of August, preaching the eleven o'clock sermon, and announced on Sunday before that he would preach three times, and administer to those who were prepared to receive the sacrament at his regular monthly meeting. But the Altbise Cancer saw to it otherwise, and the Friday before he died when I went to see him, it so happened that there was no person in the room with sister Chilton; and while I stayed there, something had called her attention to the room, during which time I asked him, was, and he answered that he was that all his faculties were impaired by the cancer, and that he was out of himself, but that he was derived from God. He answered he had no fears in reference to death. But he would like to live for his family, and the Church. But he would rear up friends for his family and for his little boys. That was his last conversation he held with my presence, died on Tuesday night following, and was buried on Wednesday, the 16th of August, and the large congregation of weeping friends, told plainly the high estimate set upon the people, and the deep sorrow which he left at his departure. May the Lord bless his children one or more to fill his place in the Church and the ministry is the fervent prayer of the writer.

DANIEL DELLY.

For the South Western Baptist.

TALLADEMA CO., ALA., Nov. 25th, 1854.

Brethren Editors:

I had the pleasure of attending the Liberty Association, which was held at the Church in La Fayette, Chambers Co., including the fourth Sabbath in September. The business of the Association was transacted with discretion; and brotherly love abounded and to be the governing principle, regulated all their movements.

The Association adjourned on Tuesday evening, but the meeting continued probably the remainder of the week, with a good degree of interest at first, but being compelled to leave Thursday, I am unable to give you the result; though there were already several souls inquiring what they must do to be saved.

And next I visited the Central Association held with the First Baptist Church, Wetumpka, Ala., including the first Sabbath in October. The business generally was conducted in perfect harmony, and the brethren exhibited a noble spirit of enterprise and benevolence in their support of their Association's School, and the liberal distribution of the Bible among the destitute in their own bounds.

The meeting continued here also until Friday night. And although there was not a display of the power of God in the conversion of sinners, yet we trust that the fruits of labors of our good brethren, who preached faithfully, will be gathered, in days to come, an abundant harvest.

Next I visited the Alabama Association held with Rehoboth Church, Montgomery, embracing the second Sabbath in October. And here all things were done decorously in order. And the spirit which was manifested in all the deliberations of the judicious body. The brethren, here also, manifested their thousands into the Treasury of the Lord, for various purposes, the which may be seen on their minutes.

There was considerable interest manifested also in the congregation, but for want of Bro. Handy dismissed until Sabbath, when expected to continue the meeting as long as circumstances would authorize, but what result was I have not learned.

I also attended the Calumna Association, which was held with the Pilgrim's Rest Church, Wetumpka Co., including the third Sabbath in October. The business of the Association was transacted with dispatch, and much harmony and brotherly love was manifested in all the deliberations of that body. There was considerable interest manifested in the meeting.

When the news of the burning of the Howard College reached the Association, Bro. Handy delivered a very touching discourse in favor of rebuilding the edifice immediately, and

For the South Western Baptist.
Tuscaloosa Co., Ala., Dec. 5, 1854.

Brethren Editors:

On Saturday, the 28th of October last, we commenced a meeting with the Grant's Creek Baptist church in this settlement. From the commencement, a deeply solemn feeling seemed to pervade almost every one in attendance. The meeting progressed with increasing interest, day and night until Monday night, Nov. 6th, when we agreed to discontinue the meeting in the day and hold only at night.

On Tuesday, 7th, brethren Willis Burns and Jesse A. Collins coming into the settlement, we concluded to hold meeting on Wednesday, on which day Bro. Burns preached. Bro. Collins preached on Wednesday night, and we concluded to close the meeting.

Brethren John A. Hodges and James Toole assisted the Pastor through the meeting—the latter all the time and the former all but three days. Rev. B. Manly, D. D., preached for us on Saturday night, Nov. 4th, and on Sabbath. His sermons were full of interesting instruction, and we think made lasting impressions on many who listened to them.

The exercises on Sabbath, 5th Nov., were peculiarly interesting. Met at the house of worship at half past 9 A. M., then marched to the Creek singing, where nine willing subjects were buried with Christ in baptism—all whites. The congregation returned to the house and while those who had been in the water were making ready to return, Deacon Prince stated that in the burning of Howard College, some of the Theological students had been sufferers, for whom he took up a collection. Although not many were prepared for the occasion, about \$20 were collected. Bro. Manly then preached. After ten minutes' recess, the Church came together, the Pastor gave to those who had been baptized since our last communion season, the right hand in token of a recognition before the public as members of the Church. We then partook of the elements which represented the broken body and split blood of the Lord Jesus Christ. Brethren Toole and Manly officiated at the communion table. After the congregation was dismissed and the whites had retired from the house, the colored people filled up the Church, and the Pastor preached to them. At the close he invited those wishing an interest in the prayers of God's people to present themselves, when he thinks not less than one hundred availed them of the privilege. During the evening five persons professed to find pardon through a crucified Saviour.

On Sabbath the 10th of Nov. Rev. B. Manly, D. D., preached a very interesting discourse upon the subject of baptism, after which the congregation again repaired to the water, where the Pastor baptized six more who had previously been received for this ordinance.

The result, up to this time, has been an addition by baptism, of fifteen; by letter, one; by restoration, two. During the whole of the meeting there appeared to be a deep feeling, but very little noise. We hope that several others have been converted, and pray God that the work may not cease until all shall be brought to a knowledge of the truth as it is in Christ Jesus our Lord.

Some of your readers in this "back-woods" country think the controversy between the Junior Editor and "Varro" unprofitable and would prefer to see the space filled with other matter.

With my best wishes for your prosperity, I remain,

Your brother in Gospel bonds,
JOHN C. FOSTER.

For the South Western Baptist.

LA PLACE, ALA.

Brethren Editors:

We avail ourselves of the present opportunity of informing you and

it by a liberal subscription and the brethren responded by following his example.

While speaking of this sad misfortune, allow me to add, that as soon as the Association adjourned, I visited Marion and went round and called on the young men who were injured by the burning of the College and here I read volumes in living characters on the hospitality of the citizens of Marion. For no mother could possibly have watched over the sick bed of her own child with more tenderness and care, than the ladies of Marion did over those unfortunate young men.

I intended to have spoken of the revival in Greensboro, which I had the pleasure of attending, but since I have been writing this Epistle I have seen Bro. Barton's notice of it. I will only add that it was one of the most pleasant revivals that I ever witnessed.

In conclusion, I must say that since the first of July up to the present time it has been the happiest period of my life, for truly I have sat in heavenly places in Christ Jesus.

Years in Christ.

WILLIAM ASHCRAFT.

For the South Western Baptist.

Notes of Travel.

Children Editors:

After a long and unexpected delay, I am at last in Tusculoo. I was detained in and out of country for two days on business. I then directed my course for Selma. I reached there on Saturday evening and found that a meeting of considerable interest had been in progress for some two weeks. Bro. McCraw, the Pastor of the Church, was alone, and had heard most of the time, without any ministerial aid. I attended Church at night and heard a good practical sermon from the Pastor, after which several came forward for prayer.

With considerable difficulty (owing to a bronchial affection) I preached to a large and attentive congregation on Lord's day morning. I was prevailed upon to remain and preach on Monday night again. Several had joined the Church and I left the meeting still progressing with good prospects. Bro. McCraw is doing good service in Selma.

I got to Marion on Tuesday morning. My feelings were indescribable as I approached town and saw the ruins of Howard College. I found President Tablin in his recreation room in the basement of the Baptist Church. School herein dismissed we walked down to the lot on which the new buildings are to be erected. I think this much more desirable than the old lot. It has all the conveniences of the other and is not so crowded. The old one was sold for twenty-five hundred dollars and the new one was generally donated to the College by a friend. Thus the twenty-five hundred dollars are so much saved to the College. This burning of the Howard is a mysterious providence, and I do hope it will be the means of stirring up the Baptists of Alabama. Proper buildings should be immediately put up and the College well endowed.

On Wednesday morning, I directed my course for Tusculoo, where I arrived today. When about ten miles from the city, at a friend's, I received the sad intelligence of the death of sister McIntosh. How solemn the warning! The language of our Saviour, "Be ye also ready," should come home to the heart of each and of all.

I approached this city with mingled emotions. I had spent two happy years here as Pastor of the Church, but now three years had passed peacefully by since my departure. I reached the suburbs, and with each house, each street, and each tree, something of interest was connected. At length the spires of the churches appeared, the town clock upon the Court House, and then the Indian Queen, now the "Young South," the hotel at which I boarded for two years, came full in view. I had left many friends here. Where are they now? Shall I see them here? Such questions filled my mind and agitated my soul. Some have gone far, far away; others have paid the last debt of nature and still others are here. Thus my thoughts ran rapidly and my feelings had well nigh overpowered me when I drove up and alighted at the tavern.

FESTUS.

Tusculoo, Dec. 1st, 1854.

For the South Western Baptist.

Valuable Property For Sale Near Baylor University.
INDEPENDENCE, TEXAS,
Nov. 10, 1855.
Several brethren in the older States have expressed a desire to settle near this Institution where they can have fine society, fine health, and the most lovely scenery in the State.

To such I can say there are some valuable places here, now for sale on reasonable terms.

One place has 250 acres in cultivation—80 in timber—also a fine gin and mill—with good negro cabins and a small residence with four rooms, all in the immediate vicinity of Independence.

Another place has a small residence and 16 acres in the edge of town, and 640 acres of fine prairie and timbered land about three miles from town.

Another place is a valuable Hotel with 12 rooms and good out-buildings. This was formerly the stage stand.

Any friend or brother can learn all about terms of sale by addressing

JAMES R. HINES, or

R. C. BURLESON.

GENERAL NEWS.

THE PRESIDENT'S MESSAGE.—It represents our country, as at peace with the world. Our affairs with Spain remain as they were twelve months since. All negotiations with Spain in reference to Cuba, are suspended if not at end. The Soule affair with the Emperor of the French, is satisfactorily adjusted. The Monroe doctrine, on the European colonization and interference on this continent, is firmly adhered to. Our revenue for the year will exceed the expenditures fifteen million of dollars. This excess will be appropriated to a reduction of the national debt. The President recommends an increase of the armed force on our frontiers, to guard against and repel hostile incursions of the Indians.

The message is short but well written

and take as a whole, is a lucid and able State paper.—Pz.

The statement which appeared in many of the papers to the effect that an order had been received prohibiting any further enlistment of persons not native Americans into the marine or naval service, is said to be wholly without foundation. There has been no change in the regulations upon this subject. Enlistments take place every day at the yard in Charleston of persons of foreign birth or patronage.

NEWS FROM THE SEAT OF WAR.—Sebastopol is still besieged, the Allies are awaiting reinforcements before assaulting.

All the Cunard steamers (except the Boston line) have been for the use of the government.

The Collins steamers will hereafter sail on Saturdays.

The English loss at the battle on the 5th, was 500 killed, and 2000 wounded and missing.

Preparations for storming Sebastopol are completed, but deferred until reinforcements arrive. Both parties are being largely reinforced. The Allies are preparing for a winter campaign.

Lord Palmerston is having daily interviews with the French Emperor.

From Havana.

The Washington Star of the 29th ult, has private advices from Havana to the 23d same month, containing private assurance "that the organization of the Revolution is complete. They were never before so well prepared for their struggle and their is no telling how long it will be before that effort will be essayed."

MOBILE AND GIRARD RAILROAD.—The Passenger, in connection with the Freight cars commenced their regular daily trips (Sundays excepted) between Girard and Silver Run, connecting at the latter place with daily Stage line to Greenville, Eufaula, Fort Gaines and Marianna, and triweekly to Uchee, Chunneggee and Union Springs.

The Senate of N. Carolina, on Thursday, decided that WARREN WINSLOW, Esq., as speaker of the senate, becomes Governor of the state without vacating his seat in the Senate.

REDUCTION OF POSTAGE TO CHINA.—We are authorized to say that owing to a reduction of the British postage beyond England, the single rate for letters between the United States and China (except Hong Kong) via England, will hereafter be thirty-three cents, when sent via Southampton—prepaid; and forty-three cents if sent via San Francisco—prepaid.

On letters to Hong Kong either via Southampton or via Marselles, the United States postage only should be prepaid, viz: twenty-one cents the single rate of half an ounce or under when the Atlantic conveyance is by the United States Steamers; and five cents when by British Steamers; leaving the balance to be collected at Hong Kong.—Wash. Union.

The work on the Washington National Monument is now nearly suspended for want of funds. There are only eight persons engaged on it, and they are likely soon to be discharged. The shaft has now risen to one hundred and seventy feet.

BIG HUNTING.—Two weeks since, says the Gonzales (Texas) Inquirer, a party of four of our citizens went about fifteen miles from town to take a camp hunt. They were out two nights, during which time they succeeded in slaughtering seventeen deer, besides some smaller game. On the week following, the same party again sallied forth to the hunting grounds, remained one night, and killed fifteen.

THE CLAY VIADUCT OVER THE KENTUCKY RIVER.—This is to be the largest and most magnificent single-span bridge in the United States. It is being constructed across the Kentucky river by the Lexington and Danville Railroad. The towers and anchorage are now finished, the wire and timber are on the ground, and the bridge will soon be suspended across the mighty chasm. In honor of so interesting and important an event, there is to be a gathering of the friends of the enterprise, at the foot of the towers, in Jessamine county, Saturday, December 28.—(Lou. Jour.)

The Directors of the Bank of Savannah have declared a semi-annual dividend of four per cent.

The Greytown people have appointed an agent to go to Washington and prosecute their claims for indemnity.

It is said that a number of workmen are about to embark from various parts of Massachusetts to cut live oak in the Georgia forests this winter, for ship building.

We learn from our TEXAS Correspondent that Gen. SAM HURSTON, united with the Baptist Church at Independence, Texas, receiving the rite of baptism by immersion.

Mr. Charles Anderson, of Pontotoc, Miss., was recently robbed of five thousand dollars in gold by a person who came to his house, and received permission to remain all night.

A street preacher, who attempted to hold forth and to distribute tracts in the vicinity of a Catholic Church, in New York, on Monday, was severely beaten by a gang of Irishmen. The ringleader was arrested.

The Supreme Court of the U. States commenced its term at Washington on Monday. Present, Chief Justice Taney and Associates McLean, Wayne, Catron, Daniel, Nelson, Grier, Curtis, and Campbell.

Building operations in New York city show a great falling off.—The New York Journal of commerce tells us that there is almost an entire cessation of building in the upper avenues, where they were so active a few years ago. Lumber is accumulating in the yards there in enormous quantities for want of a market.—Ez.

At a meeting of some of the leading merchants in New York on Wednesday week the project of uniting the Atlantic with the Pacific by a ship canal from Cartagena to the Magdalena river, was the subject of consideration. The committee appointed at a previous meeting to examine into and report upon the matter, made a highly favorable report.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 6, No. 33

Letters received and business attended to:

S. S. Suerman.

Letters containing remittances:

John A. Pylant, Britton Stamps, Rev. D. R. W. Melver, Dr. W. G. Swanson, William N. Clark, Benj. West, J. A. Maratt.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely for Jacob Hugely.

Letters containing remittances for others:

John A. Pylant for John D. Murphy, Rev. D. R. W. Melver for Mrs. G. O. B. Myers, Wm. Canaway, W. B. Harding for Jas. G. Henderson, Jas. Allen for Berry Tatum, Rev. J. C. Foster for Nicholas W. Prince, Willis W. Williams, and Joseph Nix, Ira T. Jordan for T. G. Jordan, A. P. Watt for John E. Hammond, Rev. J. M. Jackson for James K. Conley, Myer S. Jackson, Orren D. Coge, Thomas Ingram, and B. S. Johnson, thanks to Bro. J. Rev. J. M. Jackson for S. B. Harmon and Wm. W. J. Rev. F. Callaway for Lewis Davis, Joel Chubbless and Daniel Hudson, John Hugely

From the Christian Observer.

An Argument for Fine Churches.

Of all the contagious things in the world, there is nothing more certainly communicable from one person to another, than wrong sentiment. It matters not at all whether the contagion be by actual contact, by atmospheric influence, or in any other conceivable way. The thing is as sure to spread, and at length identify itself with our opinions, as effect is apt to follow cause. We mean to say, at once, that one of the most fashionable arguments of the present day for extra fine church edifices, is the result of the contagious influence referred to. The argument is simply this: Our private residences have realized a vast improvement in structure, taste, convenience, &c., &c., and our churches must needs correspond.

Let us look at this show of reason to sustain an advance in extravagance, at which some already stand aghast and whisper to themselves, "what will the end of all this be?" An eminent lawyer of olden time, well known in the city of Philadelphia, and all over the State, especially among the people called "Friends," of whose Society he was a member, had several sons who flourished as merchants. One of them, who had lost every trace of Quakerism, determined to rise above the plebeians around him, and to build a splendid house, such as had not been erected in the city before. Up went the structure, and when nearly ready for occupancy, the aged father was invited by the son to inspect the elegant establishment. As they passed from room to room the memorable sire inquired, "My son, what means this, and what is the use of that?" pointing to some stucco work, or fine carving which met his eye. The quories were promptly answered; and the son frequently remarked, "This or that is by way of finish." Being in the last apartment to be inspected, the father gazing intently on one side of the room, cried out, "My son, do you see that writing on the plastering?" "No, father," was the response; "there is no writing there." "Thou art mistaken, William; the words are perfectly legible, and run thus: 'The Sheriff will finish all.' It is proper to add, that in less than five years, the sheriff did finish all, and the son retired to private country life, a bankrupt.

Now, it requires no prophetic vision to anticipate a like result, in respect of hundreds of the finest mansions erected in all our large cities, during the last five years. Read the editorials of the *Ledger* of our own city, the *Cincinnati Gazette*, and other prominent papers, touching the outrageously extravagant habits of living developed in the West, as well in the East, and there will be a clue found at once, to all the clamor about tightness in the money market, suspension of business men, and scandalous frauds on a mammoth scale. A man who is not worth a thousand dollars, in reality, but who makes a show of a half million, determines to go ahead of the times, and to erect a residence for his family, that shall cast into the shade all the palaces of his numerous friends, as they are called, who use him as he uses them, for what he can make out of them, "honestly if he can, but any how if he must." And, the correspondence argument for fine churches meets him, ere the domicile is occupied. There must be new furniture, to suit the nonpareil edifice. The entire arrangements within, must fully correspond with the magnificence of the house. Then too, there must be invitations by the thousands, and sent out, for the most elegant parties, week after week, that ever graced a saloon. No difficulty is there, in getting credit to any amount, by such an enterprising citizen. He is the man to make the money circulate. Perhaps he is a private banker, and imposes a pecuniary front that hushes no more, even for a time. He finds it easy to get into debt to any amount he pleases, and into debt he goes. Nor is this all. Others, tempted by the successful adventures, (thus far at least,) of this individual, dash out on the same open sea, with neither chart nor compass. Each vies with the other, until even extravagance itself has run mad, and it would seem impossible to check it.

What mean the stupendous frauds, the genteel swindling on a scale that makes one shudder almost to think of, that salute our ears continually? In New York, Philadelphia, and Cincinnati, these magnificent robberies operate to the pecuniary undoing of thousands, who reposed confidence where there was no basis for it. And all this abomination, or very much of it, can be traced to the rage for splendid palaces and gaudy equipages, and a style of living, to meet which, a check for a hundred thousand dollars per year, would not be a compensation.

And yet, we hear even plain preachers of the gospel, who do not receive eight hundred thousand dollars per annum for their pastoral labors, chiding in with the false logic of the times, and showing that the contagion has reached them, and moulded their opinions touching modern church edifices, that nullify, so far as they can do it, the ancient declaration, "the poor have the gospel preached unto them." "Our places for worship must be in keeping with our improved style of family residences," is as false a position, philosophically, as it is in the light of the gospel morality. The premises are founded in fraud, corruption and self-gratification, as we have shown in the cases referred to. We do not say that every builder of a splendid dwelling is in this category; but it is too notorious to be questioned, that in thousands of cases,

the developments are quite as obvious as we have represented them to be.—What basis is here, for extravagance in the erection and furniture of temples for the worship of the meek and lowly Jesus, who had not where to lay his head, while he tabernacled in the flesh!

If this correspondence argument must prevail, (which God forbid in mercy to his church,) where is it to go? Who shall fix its limit? The science of architecture and building, and the arts too, will be laid under contribution to the last verge of folly and extravagance, to produce places for humanity to live in, that will as far outstrip the gilded edifices of to-day, as these excel in show and tinsel, the homely dwellings of 1776. And as the churches must correspond, what imagination can picture the fanaticism that will rule their erection and adornment, fifty years hence? Will not such a state of things, should it ever be realized, find the ear of the gospel off the track, that should bear it onward in glorious triumph the world over? When will the professed followers of Christ see and feel, that the power of the gospel message does not identify itself with show and pomp and parade, which have no affinity with joy and peace in the Holy Ghost, in believing to the salvation of the soul?

It is possible, no doubt, to be too much in love with the simplicity of days that are gone; but even that defect is far preferable to the taste of modern times, which does everything to allure the eye, while it provides nothing to draw the affections to Christ. We cannot resist the conviction, that every new, splendid church edifice, demanding an expenditure that could send the gospel to many thousands who are perishing, is just so much taken from the power of the gospel, and a certain draw back on the interests of vital piety.

DEATH.—Death has as many shapes as life. We have seen little children breathe away their gentle spirits as sweetly as a rose exhales its perfume. We had an aunt who loved us with a mother's tenderness; when we reached her bedside, her children had drawn back into a circle, and stood gazing in sacred awe upon the features that had just settled in the sanctity of death; a cry of bereaved affection recalled her from the confines of the spirit world; the emotions or resuscitated life softly returned into her face, the chest heaved again, and on the last long breath as it parted around our boyish brow, the spirit whispered benedictions on our head. The wife of our medical preceptor, a moment before she expired asked if the lights had been put out. "No, Jane," said the doctor, "your sight is failing!" "Then I am dying," said she, in a tone of slight surprise; and quickly added, "why, how pleasant it is to die!"

We have seen some go off in the ecstasies of delirium; others in full possession of their intellect, in a storm of unavailing resistance to the grim destroyer. Once we witnessed the last moments of a distinguished statesman; he crouched and begged in so base a spirit for another day, another hour of worthless, aimless breathing, that we turned away from the dishonored carcass with disgust and loathing of so mean a spirit. Napoleon died in a dream of battle; and Lord Byron, weary, satiated and desolate, said, "Let me rest now." The last words of John Quincy Adams, more happily illustrated his nobler life. He was not weary, exhausted or surprised; he had lived and rounded off his life, fulfilled his task, the last hours work was finished—to him it was not the end of life, but "the end of earth;" let it pass away, "I am composed." It was strikingly significant.—Ez.

From the New York Recorder.

A Rainy Sabbath at Deacon Hamlin's

BY HANNAH E. BRADBURY.

"Bless me! how it rains!" and the good Deacon, rising upon his elbow, drew aside the curtain and peered forth into the out-door world.

He had a strangely comfortable feeling as he contemplated the softly descending rain, which arose partly from the fact that his crops were needing the nourishing moisture, and partly—well, it was Sunday morning. So the Deacon turned upon his side and settled himself for another doze.

Now Deborah, the Deacon's worthy help-meat, was ill at ease, for already had the old kitchen clock told the hour of seven, and had it been Monday instead of Sabbath, the whole household would have been astir two hours earlier. So after sundry gentle knocks and thrusts, which failed to produce the desired effect upon the sleepy Deacon, she arose and descended to the kitchen.

After preparing breakfast, it was no easy matter to rally the occupants of the bed-rooms; but at length Deborah's eloquence, combined with the persuasive fragrance of her coffee, prevailed, and the Deacon, with a face expressive of the most decorous and becoming dignity, benefitting the day, seated himself at the table, and was soon joined by two stout lads in their teens and a young girl of twelve.

None of this small breakfast party were disposed to be very talkative, but Miss Lucy ventured to ask her mother if they were to attend meeting.

Deborah looked inquiringly at the Deacon, but he was too busily occupied with coffee and toast to heed the look, and with her usually quiet and submissive tones, she asked,

"Shall Charles harness the horse after breakfast?"

Why, Deborah, you do not think of

going out in all this rain," answered the Deacon.

"We have a close carriage, and with my thick shawl I can go very comfortably."

"Nonsense! Deborah, you'll be sure to get a cold sitting in damp clothes in that cold church, and besides, the horse is in the back pasture, and cannot be caught without a deal of trouble, and I do not like for the carriage to be out in this rain and mud."

Deborah was silent; she was habitually a woman of few words, and never thought of opposing her husband's wishes. She even wondered, as she moved gently about the kitchen, performing those household duties which cannot be omitted on the Sabbath, whether she had not been a little bold in suggesting to her husband the propriety of attending meeting; and then, strange that such rebellious thoughts should trouble Deborah! but it seemed to her simple, church-loving heart that the Deacon had grown wonderfully careless of his carriage since Thursday for that day he rode ten miles in the rain to attend a political meeting.

After prayers—Deacon Hamlin never omitted family worship on the Sabbath, and not often on week days, unless planting, haying or harvesting pressed very heavily—the conscientious farmer called for the papers, and read very carefully the pages of the "Independent." Now Deacon Hamlin did not approve of reading secular and political papers Sabbath day, but he had read every thing of interest in the "Independent," not omitting a long article on the best method of curing hay, long before noon, and there, within reach of his itching fingers, lay the "Tribune," containing an epitome of everything worth knowing. The Deacon did not mean to read it, but the temptation just to glance at the leading articles, to see what was agitating the public mind, overcame his religious scruples, and Deborah's call to dinner surprised him in the midst of an extremely interesting article on the "Rights of Women."

During dinner the Deacon gravely catechized his children on their manner of spending the morning; and finding that the boys had been reading one of Cooper's sea-stories, and Miss Lucy had been weeping over the sorrows of "little Gertrude," he thought such serious violations of propriety required equally severe reprimands, and in punishment thereof, he assigned each of them a Scripture lesson to be repeated at the tea-table, easing his conscience by some very appropriate remarks on the frivolous character of light literature, and a heartily expressed wish that every novel was at "the bottom of the sea."

The afternoon at the Deacon's wore away much like the morning. Deborah read *Pilgrim's Progress* and Judson's Memoirs, the Deacon finished the Tribune, and then, taking his umbrella and bag of salt, went forth to the pastures to look after his numerous flocks and herds, for if one of his sheep had fallen into a pit on the Sabbath day, how could the Deacon have lifted it out, had he been in church? Charles and Henry committed the portion of Scripture assigned them, and then, not daring to resume the novel, strolled about the farm, and talked knowingly about the prospect for harvest.

Probably the most joyous feeling experienced by any member of the family during the day, was when the kitchen clock told the hour of retiring.

May the time be far distant when another rainy Sabbath keeps the Deacon's family from church, and long, long, till the time ere his pastor's heart is chilled with the sight of his empty pew!

S. WYATT, J. STONER, F. WYATT.

WYATT & CO., GENERAL COMMISSION

FORWARDING MERCHANTS, Charleston, S. C.

REFER TO THE Merchants of Montgomery Alabama; Messrs. Morrison & Robinson, Mobile, Alabama; Messrs. Farley, Jurey & Co., Messrs. May, Van Hook & Co., N. O.; Messrs. Hoteliers, Penner & Co., Messrs. Conklin & Smith, New York.

Aug. 24, 1854—1717

TO THE PLANTERS OF MACON AND adjoining Counties.

THE cotton has been made of us very frequently 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 Short's Depot to West Point per 100 pounds. 19 cents.

From Chehaw depot to West Point per 100 pounds. 16 "

From Nottoway depot to West Point, per 100 pounds. 14 "

From Lenoir depot to West Point, per 100 pounds. 13 "

From Johnston depot to West Point per 100 pounds. 12 "

From Opelika depot to West Point per 100 pounds. 10 "

Upon enquiry on the other roads, we are informed that freight on cotton from West Point to Charleston is sixty cents per hundred. So a large 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.

Adgers wharf, Charleston, S. C. Nov. 16, 1854.

For Sale.

OUR SPLENDID BRICK STORE HOUSE in Tuskegee, now occupied by the Messrs. BEDELL & LANIER.

August 10, 1854.

SECURE THE SHADOW.

A. C. MINYERS

DAGUERREAN ARTIST.

HAS arrived in Tuskegee and reopened his SKY-LIGHT GALLERY, over Post Office, where he is prepared to furnish landscapes in the most beautiful style of the Art.

Early calls are advisable as he will remain but a short time.

October 16, 1854.

DO NOT E DLE.

YOUNG men out of employment may find a pleasant and profitable business in the circulation of some of the most useful and quick-selling publications issued. Persons without capital will have to get a friend to be responsible for their honesty. The canvasser need make no risk whatever in stock he takes of.

EDWARD FLETCHER, Publisher, 117 Nassau St., New York.

Nov. 30, 1854.

Business Cards.

WM. C. GRAY, P. J. SEMMES, W. A. BEDELL, JNO. D. STEWART.

STEWART, GRAY & CO., WAREHOUSE, GROCERY & COMMISSION MERCHANTS.

COLUMBUS, GA.

Liberal advances made on Cotton, either in store or for shipment. Particular attention paid to filling orders for goods, and to the forwarding business. [6m]

J. J. STEWART, CYRUS PHILLIPS, W. B. FARNS.

STEWART, PHILLIPS & CO., WHOLESALE & RETAIL GROCERS,

Montgomery, Ala.

October 5, 1854—1y.

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. HONNET & HOWARD.

GEORGE MARQUIS, ATTORNEY AT LAW.

MARQUIS & BATTLE, ATTORNEYS AT LAW.

WILL practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.

Office in the brick building, over Morton and Stevens' Store.

TUSKEGEE, Ala., August 17, 1854—1y.

SEALS & COX, Attorneys at Law and Solicitors in Chancery.

WILL practice in the counties of Barbour, Pike, Macon, and Russell, and in the Supreme Court.

D. A. SEALS, MOSSES COX, Clayton, Ala. Tuskegee, Ala.

April 18, 1854. [1y]

N. GACHET, ATTORNEY AT LAW,

TUSKEGEE, ALA.

Feb. 9th, 1854. 39-1y

MONTGOMERY HALL, Montgomery, Ala.

By S. LANIER & SON.

Formerly of the LANIER House, Macon Ga.

Aug. 17, 1854—1y

HODNETT & HOWARD, PHYSICIANS & SURGEONS,

TUSKEGEE, ALA.

January 2, 1854. 39

WILSON SAWYER, DENTIST AND MANUFACTURER OF MINERAL AND INCORRUPTIBLE TEETH.

TUSKEGEE, ALA.

WILL continue to practice in the various branches of his profession in Macon and the adjoining counties, and having equipped himself with an entirely new and complete assortment of instruments, both mechanical and surgical, he feels confident in assuring all who may favor him with their patronage, that his work will be executed in a style unsurpassed by any operator South.

Office on Broad Street, South of the Court House.

Dec. 7, 1854. 1y

W. C. PURYEAR [U. L. SUMMONS,

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 execute work with despatch and in a neat and durable manner. They are prepared to mount teeth on plate from a single one to a full set, and feel proud of giving entire satisfaction. Work warranted to stand. Give us a trial.

Tuskegee Ala., July 26, 1854.

DENTAL LABORATORY.

DRS. COBB & MCLEHANY, 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 Root Teeth of any shade or color to suit patients. They are also prepared to get up in the very best manner, the celebrated GENTLEMAN GUM on plate, and in all the latest and improved style of filling in. A large supply of newly invented Instruments, enables them to extract teeth without subjecting the patient to half 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, F. G. MCLEHANY, Auburn, Ala., Feb. 23, 1854—1y.

NEW GOODS.

BARGAINS in Fall and Winter Style Clothing. We would invite the attention of the public to our very large and complete assortment of Clothing which we sell as cheap as any 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 procured in this country, and all manufactured expressly for the trade.

FURNISHING GOODS is very large and complete. Country Merchants supplied with every thing in our line.

MONTGOMERY SEP. 14, 1854.

Look to this!!

ALL those indebted to the firm of LEGRAND & EDWARDS for the year 1853, are notified to settle by 15th Dec. or they will be sued immediately.

Dec. 7th, 1854.

E. L. TAPLASS, TAILOR.

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

Ladies' circle cloaks, talmas and riding habits cut, out and made to order.

His shop will be on the corner opposite Brewster'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.

DO NOT E DLE.

YOUNG men out of employment may find a pleasant and profitable business in the circulation of some of the most useful and quick-selling publications issued. Persons without capital will have to get a friend to be responsible for their honesty. The canvasser need make no risk whatever in stock he takes of.

EDWARD FLETCHER, Publisher, 117 Nassau St., New York.

Nov. 30, 1854.

Tuskegee Classical and Scientific INSTITUTE.

THE Seventh Annual Session of this Institute 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 Arithmetic, and the Natural History of Birds and Quadrupeds. 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 ordinary 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.

General Regulations.

In this age of steam, electric telegraphs, clairvoyance, 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! we have to repeat the old story: for we know of "no royal (rail) road to science!"

Of no kind of magic nor machinery will we have anything to do. We will give no guarantee "the purchase and use of our books, and our sympathy and aid. We can point the way, but each individual must ascend the mountain by his own effort, or grope in darkness and twilight amid the drift wood and reefs at its base.

The pupils will be considered as under the immediate control of the teachers, and as pledged to unconditional obedience to all the rules and regulations of the institution.

The discipline and rules of conduct will be such as are recognized and taught in the Scriptures; and such as comport with reason and propriety; and such as are approved by experience and common sense. In short, every pupil will be required to do right or suffer such penalties as will be required to study a reasonable length of time every night; and to devote the forenoon of each Saturday to exercises in composition and declamation either as members of a literary society, or under the supervision of one of the teachers.

Repeated absence, (except for necessary causes,) idleness, or intention to business, as well as positive immorality, will be sufficient reason for dismissing a pupil at any time. Absence from school after night, without the consent of the teachers, parent or guardian will be treated as a misdemeanor.

The decided cooperation of parents and guardians will be expected; and a want of it will be sufficient reason for dismissing a pupil at any time.

Each student will be expected to attend the church and Sabbath school, and to conform to the rules and regulations of the church and Sabbath school. Students from abroad will be expected to occupy rooms at the Institute; unless they have relatives or friends in the community, who will take their guardianship, and be responsible for their conduct, conformity to the rules, and regulations of the institution; and pledge themselves to report all known violations.

Any one from another institution making application for admission in this, will be required to present a certificate from his late teacher, of his moral and student's deportment. No one who has been expelled from another institution or has left under censure, need apply.

The Institute is pleasantly situated one mile south east of the Court House; sufficiently remote to be free from the noise and temptations incident to places of public resort, and at the same time, sufficiently near to enjoy all the advantages of a city of the first rank.

The buildings have been newly and neatly fitted up, remodeled and greatly enlarged; so that nothing in the out fit will be wanting for convenience and comfort.

As a place of health and pleasantness, Tuskegee is proverbial and needs no comment. Being but a few miles from the Montgomery and West Point rail road, with which it has regular communication by Stage and Omnibus, it is easy of access, and exempt from the contagions and alarms common to places immediately on the great thoroughfares.

Mr. George W. Thomas, Director of the Brandon Academy, has been named as assessor. Principal and Instructor in the Latin and Greek languages. Mr. T. is by education and profession a teacher, and has been a great benefactor of his country, as a school teacher, and as a moral reformer. We have no space to do more than say, that they are of high authority.

For particulars relative to the internal regulations of the Institute, and its practical operation, we say to all—come and see, or enquire of WM. JOHNS.

Principal and Proprietor.

TUSKEGEE, ALA., July 27, 1854—1y

Baptist Male High School, TALLADEGA, ALABAMA.

THE Annual Session of this Institution begins on the first Monday in September next. Its object is to afford the youth of our country the best advantages for obtaining a sound and thorough education.

The healthfulness of Talladeega, the means of easy access, together with the superior educational advantages it possesses, present great inducements for the patronage of the public.

Poor JOHN WILSON, (late of the Dallas Academy at Selma) has accepted the charge of the Institution and will be aided by able and accomplished teachers. Students will be prepared for any class in College. The English and Latin languages. Constant use will be made of the apparatus during the recitations in Natural Science, and familiar Lectures will be delivered from time to time.

While no sectarian tests are insisted upon, and no student is to be excluded on account of religious belief, the religious belief of the pupil, the *Index* is our *Text Book*, and daily use is made of it to impress on the mind and conscience its sublime lessons of Wisdom, Virtue and Truth.

The system of instruction adopted includes not only the cultivation of habits of abstraction, and minute searching and exacting, but the reduction of theory to practice; it requires the *why* and *wherefore* of every operation, nor will any student be suffered to advance until he has mastered all first principles.

We ask the cooperation and patronage of the friends of Education in our State, to build up a permanent institution of high grade, and assure them that the Institution will not halt in lacking to make the school all that it can be.

Board can be obtained at from \$2 to \$10 per month.

TERMS FOR FIVE MONTHS.

Spelling, Reading, Writing and first Lessons in Arithmetic. \$10 00

Arithmetic, Grammar and Geography. 15 00

The Ancient Languages, higher Mathematics and Sciences. 20 00

French and Spanish (extra) each. 10 00

Incidental expenses. 1 00

BOARD OF DIRECTORS.

JAS. HEARDEN, Pres't. W. C. CERRY, J. M. ROBERTS, W. M. LAMLEY, W. H. TALLADEGA, REV. G. W. JOHNS, REV. S. J. JENKINS, M. TURNER, W. R. STONE, J. L. W. LAWLER, J. L. M. CREE, Sec'y.

July 20, 1854—1y

CARPETING.

A NEW LOT of Freeport Carpeting, just received, and for sale at low prices.

Tuskegee, Oct. 10, 1854.

FOR SALE.

FOR SALE.

FOR SALE.

FOR SALE.

FOR SALE.

FOR SALE.

FOR SALE.</