

South Western Baptist.

ELDERS SAML HENDERSON & J. M. WATT EDITORS

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SELECTIONS.

Sabbath School Celebration.
The following dialogues were written by Rev. E. J. HANNA, now of Tuskegee, and were spoken at a Sabbath School Celebration at Prattville on Christmas day. The occasion was an interesting one and we learn that the little girls spoke in quite an interesting manner.

First Dialogue.

SPOKEN BY MISS DORCAS HOLT AND MISS ELIZABETH KING.

1 Elizabeth. 2 Dorcas.

1. Good morning, Dorcas; suppose we have a little chat upon some interesting subject?

2. Well: I love to talk when I can converse profitably with some kind playmates.

1. Let us, then, talk of the wonderful things of which the Bible speaks.

2. That will please me very much—for I am greatly interested in our Sabbath School lessons.

1. The Bible says "in the beginning God created the heavens and the earth."

2. In the new Testament, we learn that the things which are seen were not made of things which do appear; that is, they were made out of nothing, simply by the word of God.

1. That is very curious. I do not see how God could make the oceans without any water to make them out of; or how He could make the mountains, and rocks, and valleys, without any mineral substance to build them with; or how He could make the sun, moon and stars, except He had a great deal of light and fire with which to make such beautiful things.

2. I know that we cannot understand how God did it. But we do know that the earth and the heavenly bodies are in existence and they would not have been at all if some Great Being had not more them. The Bible says, "Can we by searching find out God? Can we by searching find out God? The thunder of His power, who can understand?"

1. I now remember, also, what God says to rebuke any who think themselves smart enough to find out these mysteries: "Where wast thou when I laid the foundations of the earth; declare if thou hast understanding?"

2. The Bible also touches upon certain things called *Morning Stars* and *Sons of God*—which I suppose mean very glorious beings—when they saw the new-made earth fresh from the hands of God, rising in glorious beauty from the darkness of eternity, were so much astonished and delighted that they shouted for joy!

1. I think to create a single world from nothing shows much greater power than to form a thousand worlds of materials already made. Now, all the boys of Prattville could not make the smallest play-house without something to make it out of.

2. I know they could not, nor could all the men of Prattville have erected any one of our large buildings without materials; they had to burn brick, and hew timber, and work up iron and other things, and their skill is shown in fitting them into a building, and not in creating the materials themselves. All the men in the world cannot make the smallest thing out of nothing but out of nothing God made all worlds, and by His word He upholds them.

1. I see it is a fearful thing to fall into the hands of the living God—to have that great power employed in punishing us.

2. It certainly is; and therefore we should fear Him, for "there is no wrath to them that fear Him," and "the fear of the Lord is the beginning of wisdom."

Second Dialogue.

SPOKEN BY MISS JULIA SMITH AND ERENE GORDON.

1 Julia. 2 Irene.

1. The antediluvian world must have been very wicked to have demanded such a punishment as the Deluge?

2. It was; and considering their longevity—they lived you know about 900 years—it is not astonishing their depravity should have increased so prodigiously.

1. You think then the fear of death was so far removed from youth, that their vicious habits acquired invincible strength before they thought repentance necessary?

2. Exactly so; and added to few, in our own days, would be found willing to strive on the narrow way hundreds of years to secure eternal life.

1. How do you account for their great longevity?

2. Simply from the fact that the living God, who doeth according to His will, can by the slightest touch so affect the secret powers of nature that our days are shortened or prolonged at His pleasure; and in His wisdom He saw best to shorten the days of post-diluvian generations.

1. If their mental powers were only equal to our own, with so many hundred years in which to pursue knowledge, they must have made high attainments in Art and Science?

2. They did, undoubtedly; the skill necessary to build the huge Ark is in proof of it.

have done with myself, with such delicious fruit, but the birds?

2. They were not yet created, nor any living creature.

1. What! no song of birds in such a lovely place? Was all a lifeless silence?

2. Yes, but not long, for on the fourth and fifth days, all nature was made vocal with life.

1. Oh! how glad I should have been to have heard the first full birding chorus, as it burst from millions of their sweet throats, while their gay plumage rustled from every tree, and branch and flower.

2. Yes, and it would have been no less delightful to you to have seen the myriads of beautiful innocent beasts of the earth, mingling together in sportive, harmless play through all the lovely wild.

1. I suppose Isaiah had the primal innocence of irrational nature before him when he spoke of the wolf, and lamb and leopard, and kid lying down together, and a lion led by a little child. But I think if I had heard the lion roar I should have approached him very suspiciously.

2. There would have been no cause for fear, not only because there was no ferocity in the beasts of Paradise, and the shining leopard would have heard the good-humored roar of the lion with the sportive playfulness of the kitten, but the entire tribes of living nature were perfectly subject to man.

1. Oh! that would have been charming. I could have called for the loveliest bird of Paradise to have come and rested on my shoulder and sung me one of its sweetest songs; what a pity Adam ate that wicked fruit.

2. Yes, and even the most golden of the fanny tribes would have leaped from the bright waters of Eden at your call; for dominion over every living thing involved this entire subjection to man's will; even the little child could have led the lion as he gently moved with kingly tread in his realms of irrational nature.

1. Do you think the proudly prancing charger of Eden, which was more beautiful than an Arab steed, would have lent his fleetness to my service?

2. Yes, and the towering elephant would have bowed at the command of man to have received him as a pleasant burden; and the majestic king of the birds would have given him, if he wished it, safe passage through the sunny air at his will.

1. Oh! what we have lost by sin and death entering the world through the world through the unfaithfulness of our great federal head Adam. Can we repair the loss?

2. By obedience to the second Adam through whom grace and its effects abound more than sin and its consequences through the first Adam. We shall regain life in the bright Paradise above.

Third Dialogue.

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1. If their mental powers were only equal to our own, with so many hundred years in which to pursue knowledge, they must have made high attainments in Art and Science?

2. They did, undoubtedly; the skill necessary to build the huge Ark is in proof of it.

1. Did not God warn them of the coming flood, and give them space for repentance?

2. He did, but as there were no signs in nature, of the impending destruction, they regarded the warning as a dream of mockery.

1. Did they not know Noah to be a good man, and did they not see him for a long series of years expending his long and property, and employing many hands on that vast Ark, why did they not then listen to his warning?

2. If you had been in their cities, you would have seen, over and over again, groups making themselves merry over some ludicrous matter, as a coffee mill to them, "you know that such-and-such a thing is a dream of mockery."

1. If I had been there, I should certainly have gone into captivity over them. I do so dearly love sweet flowers, and I would not have known what to do with the hour of midnight, and it was

him with a great pile of materials, and numerous workmen, building a huge house on the land, which the crazed man said was to float on the waters when the world is destroyed. Hal hal I think when he is reduced to poverty by his dreams, he will think the world really destroyed."

1. Noah must have had great trouble with those scoffers. I imagine they frequently visited him and derided him in his labors, and particularly when the seasons were fine, and the ark rose higher, and chamber after chamber of it was finished. His faith and his fortitude must have been severely tried by their bitter reproaches.

2. Yes, indeed; and but for the restraining Providence of God, some of the boldest of the scoffers would have violently interrupted his labors.

1. There surely must have been a change in their spirit, when the ark, through all these obstacles, was finished, and they saw the strange sights of lions, and leopards, and tigers, and bears, and elephants, and all other tribes of nature, coming like lambs, gently paired, and having lost their ferocity, quietly and instinctively seeking shelter in their appointed places in the ark?

2. Yes, they were no doubt astonished; but some of them probably thought Noah's skill had secretly tamed the wild beasts, and he now paraded them as evidence of his supernatural mission. However, they had not long to ponder these things, for soon all were in the ark, and the ark was shut.

1. I learn from the Scriptures that from the order to enter the ark was yet seven days into the flood; and there were marriages, festive scenes, and sounds of revelry and mirth; perhaps as the impending judgments were delayed a few days, the sarcastic flings at these strange proceedings became more bitter.

2. True, but their joy was short—the heavens suddenly grew strangely dark, and the fury of a thousand storms burst upon them. The ocean burst up from where there had been dry lands, and the floods fell as if from vast water spouts. In a moment the mirth was changed into shrieks which as quickly were hushed beneath the waters; save where some straggler had climbed the steep to prolong the miseries of death, while the ark rode upon the waste of waters with songs of deliverance.

1. The Bible says the next destruction of this world shall be by fire, how shall we escape?

2. By being found in Christ, our ark, we shall ride safely above the fires, and stand secure with the blessed upon the Mount of God.

Report of the Board of Trustees of Howard College.

The Board of Trustees of Howard College respectfully submit the following report of the condition and progress of the College since their last report:

The Board have seen no cause to complain of any member of the Faculty, to whose able and efficient superintendence and management the educational interest of the College has been entrusted during the past year. The same Professors, consequently, continue to fill the chairs occupied by them at the last meeting of the Convention. In place of the Assistant Tutor in the Primary Department, the Board found that it was necessary to elect Mr. Melcher, whose skill and reputation as a teacher, are well known to your body.

Mr. Melcher has entered upon the discharge of his duties, and notwithstanding the appalling misfortune which befall the institution in the destruction of its only edifice, and the melancholy circumstances attending it, is anticipated that this department will prosper under his charge. His salary will increase the amount annually paid the Faculty about three hundred dollars.

The number of students connected with the College during the session ending in July last, was 152, the largest it ever had. Out of these, four graduated and received their diplomas at the last annual Commencement. It is but an act of justice to these young gentlemen to say that while they belonged to the College their conduct and deportment was commendable for propriety, and that they so discharged their duties as to reflect credit on themselves and the institution. Of this class one was a theological student, who bids fair to do good service in the great cause to which he has devoted his life and energies.

The present session of the College opened with perhaps brighter prospects than any one before. The number of students was 112, and most of them were older and better prepared than usual to enter the regular classes. More than an average number of theological students were expected to be in attendance and the prospects of the institution seemed to be better and more cheering than at any former period. But the hopes of the professors, students, and friends of the College, were destined to be blasted in a moment. On the night of the 15th of October last, the startling cry of fire was heard about the hour of midnight, and it was

soon discovered that the College building was on fire. Prompt efforts were made to do what might be done, but the flames had progressed too far to be stayed by any human agency. Not only were spectators unable to do anything towards extinguishing the fire, but they were soon horror-stricken to see the students crowding to the windows with scorched hands and faces, doomed, either to an awful death by the flames, which were rapidly approaching them, or to take the scarcely less dreadful alternative of leaping from the windows. Their fate seemed sealed, but their brave young hearts were equal to the emergency. After the interchange of a few hasty words, they determined to leap from the giddy heights where they stood, rather than fall sacrifices to the merciless element which was raging behind them. All but four did take that fearful leap, and astonishing to relate, though many of them jumped from the windows of the fourth story of the building, not one was killed. A ladder was fortunately brought by the thoughtfulness of a citizen of Marion, by which Mr. Montague, one of the teachers, and three of the students were rescued from the dreadful death with which they were threatened. It was then discovered that Mr. A. H. Talbert, one of the students, was still in the fourth story of the burning building, and his death seemed inevitable. He was not seen at the windows, but it was known that he was in the building. Three noble spirits, Prof. N. K. Davis, Mr. Augustus Stollenwerk, and Mr. Washburn, immediately volunteered to imperil their own lives, to rescue him. He was found by them, insensible on the floor of a room in the fourth story, and amid smoke, fire and falling timbers, was taken up, and by heroic daring and great physical energy, he was carried down, and saved from immediate death. Many of the students were seriously injured, either by burns or their falls. Most of them, however, have either entirely recovered or nearly so; some are still suffering, but with fair prospects of ultimately being restored to health. One of the young gentlemen, however, referred to, who was so nobly rescued, did not survive the injuries received from the fire. Hopes were for some time entertained that he would recover, but the great Disposer of events had decreed otherwise. It seemed hard that one so young so full of hope, should be thus torn away in the morning of life, from every endearment which earth could give, but the Great Being who called him away had prepared him for his departure, and while those who loved him here for the many excellencies of his character, can but lament his untimely death, and will long take sad pleasure in recalling the many evidences of the goodness and gentleness of his nature which memory faithfully treasured up, they are cheered by the hope that he is now reaping the reward which his early piety secured to him.

The suddenness of the fire, and the place of its origin—cutting off as it did all way of escape for the students—rendered it impossible to save any of the College property. Not only the building, but the philosophical and chemical apparatus, the cabinets of curiosities, the libraries of the College, of the two Literary Societies connected with it, and of the President of the College; in short, everything is a total loss. The calamity on the denomination and the general educational interests of the country, is great. The visitation is mysterious, but He who controls all things "seeth not as man seeth;" and however awful and overwhelming the misfortune now appeared to be, let us bow in humble submission to His will, with the confident assurance that however inscrutable this event is to our shortsightedness, that it was designed for good. The Howard College did not consist merely of the brick and mortar out of which the building was constructed, and in which its exercises were conducted, nor of the many and varied articles of value which it contained; but it was an organized existence, altogether independent of its edifice, and dependent for its existence on the generous warm hearts of its benefactors. Many of these have already nobly and promptly come to its assistance, and already about twenty thousand dollars have been subscribed to rebuild it. This sum is sufficient to rear such buildings as the wants of the denomination and the public demand; and we still hope that the amount will be increased by one third at least, so that the institution may have such buildings as its necessities require, and such as every Baptist and well-wisher of the cause of education ought to desire to see erected. Steps have already been taken to secure another more eligible site, and new buildings will, it is expected, soon be under contract, and will be completed as early as practicable. In the meantime the exercises of the College have been, and it is intended, will continue to be kept up, so as to avoid as far as possible any interruption in the studies of those whose education have been entrusted to it.

Candor requires that it should be stated that the financial condition of the College is not such as it should be. An examination of the later reports of the Board heretofore submitted to the Convention will show, and the fact is unquestionable that the funds of the College are gradually diminishing, and unless some remedy is provided one of two results must follow—either the College exercises must cease at once, or the exercises will be kept up for a few years and then its existence will terminate for want of funds to sustain it. The last annual report shows that the (theological and literary fund amounted to \$58,855 80, it may now be set down at several hundred dollars less—but these sums are merely nominal—a careful examination of the books, and inquiry into the condition of the subscribers to the different funds since the last Convention, have developed the fact that but little over forty thousand dollars of the entire funds of the College (besides the late subscription lists, and list of Bro. Henderson, heretofore mentioned) can now be regarded as available. The annual interest on the portion of this amount which pays interest, and the tuition received from students who are now receiving benefit of scholarships, and are not beneficiaries, will not pay the current expenses of the College; and the consequence is, that one of three alternatives must be taken: the College must be closed, the principal fund must be used and gradually exhausted, or a sufficient sum must be obtained by annual subscriptions to supply the constantly recurring deficiency. The Board have made many efforts to procure the services of such an agent as the necessities of the case demand, but thus far without success. Bro. Henderson was appointed by the Board in July last to canvass so much of the State as he could during the last vacation; and it affords us pleasure to be able to state, that he was met with a liberality at least as great as could have been expected. During the short time he was in the field, he obtained something over ten thousand dollars of good subscription. All the circumstances considered, probably no agent was at any previous period more successful. This sum is not only cheering in itself, but it is proof of the continued desire of the denomination, as well as of the community, to sustain this institution. It augurs favorably for one more systematic effort that may hereafter be made to effect its permanent endowment. The questions however will recur: How shall the annual deficit in paying the expenses of the College be met? Shall the principal fund be used, and thus the chances for the permanent endowment of the College be annually diminished, the diminution increasing in amount with the time this system shall be followed? These are questions which the Board of Trustees submit to the Convention, and ask solutions at the present session. The Board respectfully solicit definite action. If it be the pleasure of the Convention, that the principal of the College fund shall not be used, let it be so said; and let it be understood in connection therewith, that this determination must be adhered to, although a suspension of the exercises of the College be the result.

Whatever course may be adopted, the Board beg leave to press upon the Convention, and the denomination at large, the necessity of immediate action in order to secure the end so long desired—the permanent endowment of the College; that the services of at least one efficient agent should be obtained, and that he should be kept in the field until the end wished for shall be gained; that this Convention should now resolve that, with the aid of the Giver of all good, that the Howard College shall no longer have a doubtful and precarious existence, but that it shall be placed on a solid and enduring basis, and that it shall be what the denomination, if united and determined, can make it—an ornament to the State, a monument to Baptist zeal and liberality in the cause of education, and with the approving smiles of the great Redeemer, an instrumentality in aiding to effect the regeneration of mankind. All of which is respectfully submitted.

I. W. GARROTT,
President of Board of Trustees.

The Home Mother.

Some one writing for the *Masonic Mirror* has drawn a charming picture of a home-living, child-loving mother.

"We must draw a line, a broad line between her and the frivolous butterfly of fashion, who flits from ball to opera, and party, decked in rich robes, and followed by a train as halcyon and heartless as herself—who, forgetful of the holy task assigned her, neglects those who have been given her in charge and leaves them to the care of hirelings, while she pursues her giddy round of amusements. Not so with our home mother! Blessings be on her head. The heart warms to see her in her daily routine of pleasant duties. How pleasantly she

sits, day after day, shaping and sewing some little article for use and adornment for her little flock! And how proud and pleased is each little recipient of her kindness! How the little faces dimple with pleasure and the bright eyes grow still brighter, as mamma decks them with her own hands, in the new dress she has made! How much warmer and more comfortable they feel if mamma wraps them up before they go to school!—No one but her can warm the mitts and overshoes or the comforts around the necks!

There is a peculiar charm about all she does, the precious mother. They could not sleep, nay, for that matter she could not if she failed to visit their chamber, and with her own soft hands arrange them comfortably before she slept! Her heart thrills with gratitude to her Creator as she looks on those sweet, blooming faces, and when their prayers are done, imprint, a good night kiss on each rosy mouth. It may be, too, a tear will start for one little nestling, laid in its chill narrow bed, for whom her maternal care is no longer needed. It sleeps, though the sleet and snow descend and the wild winter howls around its head! It needs no longer her tender care! A mightier arm enfolds it! It is at rest! She feels and knows that it is right, and bends meekly to the hand that sped the shaft, and turns, with a warmer love, if it be possible, to those little ones who are left to love. How tenderly she guards them from danger, and with a strong, unflinching love, she watches by their bed-side when they are ill! Blessings be on the gentle, home-loving mother. Angels will look with love upon her acts. Her children will rise up, and call her blessed, and the memory of her kindly deeds will enfold her as a garment.

For the South Western Baptist.

Brothers Editors:

As the subject of reading sermons, in the pulpit, in the place of preaching, is now up before the people, I will cast in my mite upon it by sending and requesting you to publish an Essay on the best Mode of Preparing and Delivering Sermons, from the Religious Herald, Richmond, Va.

O. WELCH.

Kingston, Talladega Co., Ala.

Essay, on the best Mode of Preparing and Delivering Sermons.

The subject is one of such compass and complexity that we cannot expect to investigate it in general, and propose to deal simply with its practical aspects. We make only one or two preliminary remarks.

A sermon becomes such only in the act of delivery. Whatever mode of preparing be adopted, it is not strictly a sermon, but merely the preparation for one, until it is delivered. And the proper design of a sermon is to produce its effect as delivered. The subsequent printing such a discourse to read, however legitimate and useful, is a matter incidental and additional. We must inquire, then, what method is calculated to produce the greatest and most lasting effect upon those who hear the sermon delivered?

Again, in consulting the taste of our auditory, we are apt to regard too exclusively the preferences of the cultivated few. It is true they exercise no little influence upon the many; yet, while the people at large may be induced thereby to acquiesce in some particular method, it may still continue devoid of the power greatly to interest or impress them.

Yet, another remark must be, that we can only expect to decide on some mode as generally best; for there may often be something peculiar in the subject, the occasion, the character of the audience, or the speaker himself, necessitating the adoption of a method which commonly might not be preferable. Besides, there is no method which has not been adopted by some men with very great success. It follows that we must not look too much at particular examples, but inquire what is best for men in general?

The modes of preparation and delivery, commonly employed, are,

To write and read.

To write and repeat from memory, and

To speak extemporaneously.

(We use this last term because it is comprehensive, although aware of its great ambiguity.)

We shall endeavor to point out, in few words, some of the advantages and disadvantages of these several methods.

As regards the first mode, to write and read, there may be mentioned these advantages. It renders it easier to fix the mind upon the subject of thought, for the effort required in doing this is always facilitated by any appropriate physical action. It compels to a completeness of preparation which might sometimes be neglected, requiring one to follow out beforehand the various developments and expansions of his thoughts. It also leads, sometimes, though not always, to greater condensation of thought and terseness of expression. Indeed, if it

be not desirable to write sermons, it is almost indispensable for every speaker to write something, to write carefully and frequently, that he may learn to check up and compress his thoughts. In delivery, this method secures greater accuracy and elegance of diction, a matter upon which cultivated people are often inclined to insist greatly. It also places the preacher more at ease, both before and during the delivery; preserving him from those decided failures, which are often due to the speaker's state of health and circumstances. It enables him, too, to use the sermon subsequently without the necessity of renewed preparation.

On the other hand, this method has many disadvantages. If it aids in concentrating one's powers, it makes him very largely dependent on such assistance. It compels him to go over the whole ground more completely, it is not always more thoroughly; in making his thinking more extensive, it may render it less intensive; for, obliged to run over the surface everywhere, he may go beneath it nowhere. It consumes in mere mechanical effort an amount of time which might often be more profitably spent upon the thoughts of the discourse. (And this is very frequently to be observed in written discourses,) there is scarcely any possibility of remedying the fault or error, though it may be clearly perceived in the course of delivery. It accustoms a man to think only as fast as he can write, when it is much more natural and convenient that we should think at least as fast as we can talk.—It deprives his discourse of the benefit of all that mental quickening which is produced by the presence of the congregation, and prevents him from turning to account unforeseen circumstances, or thoughts just then struck out, in a way that is often made very impressive. And, as to the actual delivery, there can be no question that reading is far less effective, for all the great purposes of oratory, than speaking. The preacher's tones will either be monotonous, or else have only a forced variety, and his action must always be unnatural, scarcely ever raising us higher than to feel that he really makes very graceful gestures for a man who is reading—that it is almost like a speaking. Especially does he lack the expressiveness of the eye. We all know that, other things being anything near equal, we are more impressed by a man's speech when he is manifestly talking to us, actually addressing us, and talking not from off his paper, but from out his head. We conclude with reference to this method, that its advantages for preparation are by no means so superior as it might first appear, leaving not enough gain to counterbalance its immense disadvantage in delivery.

Of the second method, to write and repeat from memory, we need say but little. Its advantages for preparation are of course the same as in the former case except that it must abstract several hours of the time belonging to preparation, for the grievous and ignoble drudgery of committing to memory the exact words. There is here still less opportunity than in the other method, for interpolating an incidental thought, or for adding force or fire under the excitement of the moment. The mind is all in shackles, there being little use for any of its faculties, save to remember what comes next on the page. And, as to the delivery, there are few exceptions to the statement that it is mechanical, more or less unnatural. That man is, at best, only speaking to a subject in the presence of the people, not addressing the people on his subject. Taking into the account, then, the greater consumption of time, we reckon this method not generally desirable. It would, sometimes, be well to write, and fixing the thought in the mind, to lay away the manuscript for a considerable time before speaking, so that the writing can only operate like a first careful thinking over the subject, while there will come up no vision of pages and lines to disturb and confuse. But it is obvious that there will rarely be time for such a process as this.

We come now to the third method, to speak extemporaneously. This does not mean to extemporize the thinking, nor even that the choice of language shall of necessity be all left to the moment of delivery. Many who speak in this way not only elaborate the thought beforehand, but select the terms where there is difficulty in making the selection; and, in some cases, arrange a sentence, as in the statement of their subject, in a definition, or wherever there is need of special accuracy. We include under this head all those methods which do not involve writing out just what it is proposed to read, or, say, whether the preparation be made with or without writing down thoughts, and whether the delivery be with or without notes.

Among the numerous advantages of this method, we may name the following: It accustoms a man to think rapidly, and trains the mind to work

[CONCLUDED ON FOURTH PAGE.]

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for the colored people of this place. Her school
will be a continuation of the one conducted in the
past by her father, and she will give the same
favorable and secure those who may entrust their
children to her care; that she will give her
utmost attention to their moral and intellectual
culture.

TUITION FEE BY DEGREE OF 20 WILLS.

First Class.—Spelling, reading, writing, in
graphy and arithmetic. \$1.00

Second Class.—Geography, Arithmetic, Eng-
lish Grammar, Natural History, Dictionary and
Composition. \$1.50

Third Class.—Natural and Moral Philosophy,
Evidences of Christianity, Botany, Mathematics,
Chemistry, Rhetoric and Astronomy. \$4.00

Fifty cents will be required each scholar per
session to defray incidentals.

20 Young Ladies from a distance can get
board with the teacher.

Tuskegee, Dec. 28, 1854.—6m.

\$500 Reward.
WAS taken from the Jail of Marion county, on Saturday a/noon, the 18th inst, a prisoner named **B. W. WALKER.** Said prisoner is from five feet ten inches, six feet high, thick set, broad shoulders, full face, bald-headed, from 40 to 45 years of age, and has an ugly scar on the left hand. Two hundred dollars will be paid for his arrest and delivery if taken within the county, \$300 if taken elsewhere in the State, and \$500 if taken without the State. All good citizens are requested to aid in the capture of the fugitive.
 Nov. 23-41. **GEORGE NUCKOLLS S.W.**

NOTICE!!!
 THOSE who are indebted in account of 1871 late business are requested to pay the same. Most of these debts having been paid during the months, longer indulgence should not be expected, and cannot be given without a sound and serious injury to me. However much I may, and shall try to do, unless this call is heeded, I shall be compelled to sue.
J. D. PORTER
 January 3, 1855. 1854-5

REMOVED
 The subscriber having removed over to the premises formerly occupied by Mr. Donahoe as a Coach Manicatory, until he can be

bered on his own lot, it returns his sincere thanks for the liberal patronage heretofore bestowed upon him by the citizens of Yorkville and vicinity, and especially requests a continuance of the same. The Blacksmith shop is now in readiness for any work that may offer, and the wash shop will shortly be under way. Having many orders for several finished and undrained tubs, and expecting shortly to receive two or three from the north, and also a handsome light carriage, he offers them at very reasonable prices for cash.

WILLIAM EDWARDS.

January 4, 1855.—47.

LIVERY & SALE STABLE

CLARK & CO.

THE subscribers having purchased the estate of T. C. Clark in the Livery Stable and Omnibus Line to Chelsea, would solicit a share of the patronage of the public in that line. Their Omnibus will always be found at Chelsea on the arrival of the cars, both day and night; and in connection with the Eastern Stage Line.

Passengers can always and conveniently from the Stable to any part of the County, by burrow-back in loggia or carriage. To make promptly to give us call whenever they need anything in our line and we will be pleased to wait on them.

Yours Ladies connect with the College will be charged any half price.

Wm. C. Clark & Co.

Yorkville, May 18, 1854.

PURD & LORND

CHILD PRESSED TASTOR OIL. one each just received at O's Large Store, Yorkville, October 18, 1854.