

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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DEVOTED TO RELIGION, TEMPERANCE, EDUCATION & C

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50 NO. IN A VOL.

ORIGINAL.

For the South Western Baptist.

Mr. Editor:—Seeing an article from the powerful and brilliant pen of *Gilfilan*, copied into some of our papers, describing the oratory of the Rev. Edward Irving; and thinking that some of your readers may have felt a curiosity to know more of him, I send you a short sketch, (glanced from my reading) in which some of the prominent events of his life are noticed and some allusions made to his most marked characteristics.

Rev. Edward Irving.
On a small stream near the head of Solway Frith, in the Southern part of Scotland, is the town of Annan. It is within sound of the waves, and almost in sight of England: this was the native place of Edward Irving. Here that remarkable, though rather eccentric genius was born.

That he possessed talents of the highest order and that this was acknowledged, is evidenced by his being employed, when only eighteen years of age, to teach mathematics in a grammar-school of considerable celebrity, in the town of Dunbar, on the eastern coast.

To this branch of science the clergy of Scotland frequently devote a large share of their attention, though generally compelled, in after life, by the peculiar nature of their duties to sacrifice their predilection for such abstract studies, but the subject of our notice was a proficient in this department of knowledge.

He studied at Edinburgh and was there distinguished for the ardor with which he entered upon the pursuit of knowledge, and knowing, as we do, the fervor of his temperament, it can be no matter of wonder that his fiery soul should have thrown itself in the lists of intellectual championship, and battled with a vehemence that overcame obstacles, as though they were not such, and conquered realms of learning with Napoleonic energy and rapidity.

History, both ancient and modern, he mastered with characteristic thoroughness; and whenever in the heat of an argument he desired a fact, or in some brilliant display of oratorical power, he required a smile, instantaneous conscription in these conquered provinces furnished the one or suggested the other. Like obedient servants, they marshalled themselves under his autocratic sway.

At the University his warmth of heart gained him many friends; and in a contest about the rights due to a class of divinity with which he was connected, it caused him to take a prominent and unyielding part.

What else could be expected of that warmth of disposition which was, afterwards, to herald the unbending doctrines of eternal salvation with a rough and stern faithfulness! Enough so to make quake the great and learned of the land!

In Kirkcaldie, Fifeshire, on the north side of the Firth of Forth, he first became known as an expounder of those sublime, yet merciful tenets, which in aftertimes he thundered forth with the eloquence of Demosthenes. His attention there was occupied by the care of a most respectable academy, and there he passed one of the pleasant portions of his life; nor, when he left that place to remain awhile in Edinburgh in order that he might renew his acquaintance with its erudite spirits and drink deeper draughts at the streams of classic lore, did he do so without pleasing, heartfelt recollections, both on his part and on the part of those he left behind.

Kirkcaldie was always, to him, an enchanting sound, and now a desire to travel in foreign lands—a solitary pilgrim to shrines of sacred interest—sized upon his soul. His spirit, inflamed with a love for the grand, glorious and sublime, and with a veneration for the memorable, the holy and the wonderful, desired for itself to drink inspiration at the fountain-head—to feel within itself the mighty throes of a nature, volcanic in its temperament, when it gazed upon magnificence, sublimity or grandeur; and the burning thirst for mental acquisitions, excited by the studies of his early manhood, longed to quench itself in the very sources of knowledge.

But this inclination was happily stilled by friends who could not brook a temporary loss of him; and whose desire was to obtain such a post for him as would become his talents, extend his fame and open wide a field for the display and useful employment of his wonderful abilities.

Through their assistance, the towering Chalmers was given an opportunity to hear him in St. George's, without his being aware of it; and shortly afterwards, when on a visit to some of his friends in Ireland, he received of them from that mighty genius, which resulted in his settling at Glasgow, and assisting in the laborious duties of an immense parochial charge.

Chalmers was the Sun in his meridian splendor; Irving was the Moon in her dazzling brilliancy. Chalmers was the master-spirit, that soared aloft

with 'flight sublime'; Irving was the vaulting genius that leaped above his fellow-man.

Chalmers was Moses and Apollon combined; in Irving were united Peter and Paul. Chalmers was the prophet; Irving the Apostle. To be second in such rank is honor enough. Than any other, save the great Chalmers himself, Irving excited more attention; and greater crowds flocked to hear him, than had ever before sat beneath the sound of any voice, whose duty it was to relieve the master-spirit of Glasgow.

Acceptability, in such a case, was honorable: to receive attention, where Chalmers resigned, was fame itself; and to be admired where idolatry was so complete, gave a presage of what might be done, without the halo that surrounded so bright an orb.

Shining as a satellite, he needed but a sphere of his own to roll on with increasing grandeur. Nor was this long denied him. The fame of his abilities had spread to London. Men there heard of a new sun in the Scottish heaven, and they longed to bask in its beams.

In compliance with the authorities of the Caledonian Church, he came to London as a candidate for its vacant pulpit, and was introduced to the London-world as the assistant of Dr. Chalmers.

During four successive days his voice went forth, overcoming prejudice, compelling favor, and achieving good-will, even of the Duke of York himself, who honored the candidate by his presence; and those, in whose hands the decision was placed—who were the electors in the matter—were fully convinced of his adaptation to such a field of ministerial exertion; and they called him to the charge.

Owing to peculiar circumstances, it was found that his vocation would have to be sanctioned by act of Parliament; and yet, in such high esteem were his abilities held, that this was done, and in August, 1822, Edward Irving began his ministerial career in the capital of England.

At that time the Caledonian Church contained not more than fifty members; in a few years St. Paul's could not have held his congregation.

On the 1st of July, 1824, the Earl of Bradlaugh laid the foundation stone of a more capacious National Scotch Church; the cost of this church was thirty-five thousand dollars,—many of the most distinguished scholars having aided in the subscription. Not a few of the nobility and numerous members of Parliament were proud to assist in its construction; thus proving Mr. Irving's popularity among the higher classes of society. Indeed the aristocracy were his most numerous hearers.

As though the words which fell from his lips were diamonds; as though each sentence was a string of pearls, they crowded to his audience. They who stood aloof from the common herd in pride and haughtiness; who conceived that lofty birth, exalted talents or eminent position rendered it necessary that they should be fastidious in their praise, or presented a barrier to their attendance on public worship, burst through that barrier and by their eagerness to hear him, bestowed praise the most desirable. His manner, so forcible, so ardent, and some times fierce; his figure so much above the common size, so striking and so commanding; his manly countenance, piercing black eyes and abundance of long, black hair; his style of preaching, to the point, abrupt, denunciatory, scathingly severe, all contributed to swell that stream of unexampled success, which, like a swollen river, overflowed its bounds, and spread far and wide.

Considering himself as an Apostle against 'spiritual wickedness in high places,' the blows he inflicted upon the delinquencies of high life were bold, unsparring and repeated.

No seion of a noble house fresh from a carouse, could approach him without feeling the keenness of his lash. No lofty personage, guilty of moral obliquities, could listen to him without hearing the fiercest invectives. The worldly-minded, the godless, the openly vicious; among the nobility, received from him scathing denunciations. And for all that, they flocked to hear him. Said it to be, that the nobility of England—the rich and highly cultivated—have not always been distinguished for the piety of their characters, for the meekness, the humility, the temperance, the sobriety, the virtue, the godliness that adorn the true Christian!

Bulwarked by that haughty reserve so peculiar to them, they have remained unapproached and unapproachable. The pious Wilberforce, by his 'Practical View of Christianity,' entering into their closets, partially beat down their defences; and Irving, with the force of a battering-ram, attacked their entrenchments. Looking upon himself as a sort of John the Baptist, sent to preach repentance to the great, he stood up in his might, and with a lofty look and a stern voice; with severity of aspect and strength in his language; with deep and passionate earnestness, he denounced the folly, the

crimes, the wickedness of the high-born.

You could see men tremble at the tone of his voice, and shrink back from the glance of his eye. Attracted by the brilliancy of his fancy, they quivered with delight; startled by the boldness with which some truth was uttered, they looked aghast. Admiration filled the minds of his audience when he gave utterance to conceptions of the Christian character more pure, more holy, more benign, more exalted, more enlarged than had ever before been broached to them. Admiration! Nay, veneration—awe.

For Irving—as from the top of thundering Sinai looked upon Religion in all its comprehensive holiness—in all its awful purity. Religion was to him a mantle of unsullied snow which was to cover every action; a principle utterly uncontaminated, that was to pervade every thought. The Christian privileges he esteemed beyond human description, the peace that passeth understanding, the joy that it hath not entered into the heart of man to conceive; the communion of the just made perfect in heaven; the being forever hid with Christ in God; the far more exceeding and eternal weight of glory. With him piety possessed nothing repulsive to Literature or Philosophy, but adorned them, as sunbeams cast beauty and brilliancy upon the snow-covered mountain-top. He was the true poet whose lines radiated love to God and man—whose pen was dipped in fountains of celestial love, and let fall drops of brotherly kindness; he was the true philosopher, who, in the flower of the field, saw the beauty of holiness, and in the lessons taught by stars, learned the goodness and greatness of God. Patriotism and philanthropy were but, to him, adjuncts of religion; and the words of his mouth and the actions of his life, inculcated the one enforced the other and lent a charm to each.

His manner was free from affectation, and the theatrical formed no part of his delivery. He was deeply impassioned from the native warmth of his soul, which became easily aroused and in a whirlwind of passion exhibited its fiery fierceness, and in vivid ejaculations flashed forth its impetuous ardor; he became overpowering, not from the simple majesty of his subject, but from the innate dignity, enthusiasm and power of the man, which being ignited by a spark of beauty, holiness or sublimity, expanded with tremendous force. Terrible in his temperament, the storm slept in his bosom that might quickly bring forth the loud sounding thunder, or exhibit the scathing lightning's flash. To an imagination that often soared to Icarian heights, he united a flow of language, luxuriant, lofty, splendid.

As metaphorical as Milton, he equalled Jeremy Taylor by the expansiveness of his view, when gazing on a field of religious discussion; but unlike the latter he glittered with a profusion of figurative terms, that indicated the vividness of his fancy. But what most distinguished him from all other preachers, was the freedom and extensiveness of his censures that spared no rank, no sex, no age, no vice, no hydra-headed wickedness received death-dealing blows. But when eulogy was called for, no man more willingly, out of the rich treasures of his heart, scattered profusely the pearls of his praise. Irving's was the liberal, magnanimous soul, that knew no strict nor stealth. In his appeals to the careless, hell-threatened sinner, there was something exceedingly humane and tender; his displays of the divine promises and his invitations to the unawakened were full of affection and pathos; his exhibitions of the divine love were overflowing with genuine gratitude and thankfulness; and amid all, there was a soothing in the tones of his voice, and an exquisite grace in every movement of his body. As an expounder of holy writ, Mr. Irving evinced an ability that charmed and attracted all those who had the pleasure of hearing him. Inspiration seemed to throne itself upon his brow, as the mysteries of the divine message unfolded themselves in his fervent expositions; he taught as one having authority; and men received his word in faith, for in the lineaments of his countenance was written *good and faithful servant*. In private life, he was all that is estimable; and possessed the admiration and high regard of all with whom he came in contact. In conversation he shone preeminently.

Indeed, Dr. Chalmers formed the high estimate that he entertained concerning him from the brilliant displays of intellectual power that he had manifested in conversation, rather than from the stirring exhibitions of eloquence that issued from his pulpit. But it was to the poor of the world that he exhibited the highest and most attractive phase of his character. To them he was a friend, brother, adviser, consoler; he unlocked all their sympathies, gained their entire confidence, and left in their glowing hearts a memorial as pleasing as the best affections

enshrined in the grateful breast and as lasting as the human heart itself. Oh, charity! thou art lovely! Thou driest the widow's tears and speakest peace to the orphan's bosom! Thou deprivest affliction of its pang, and takest from bodily suffering half its pain! Thou fillest the stranger's heart with love, and amidst the gloom of misfortune, thou castest a benignant ray! He who takes them to his bosom receives unto himself a precious boon and lays up in heaven, joys that shall never fade away!

In person, Irving was much above the common size. His hair was abundant, black and curling; and to a dark brilliant eye, he added a well-formed nose and extremely handsome mouth. He wore whiskers on the sides only of his face; but he allowed his beard to grow, a painter would have desired no finer model for the imposing head of an Apostle.

For the South Western Baptist.
The Peasant's War in Germany.
Mr. Editor:—As this subject has been alluded to, not only by the Rev. Messrs. Hamill and Ferguson, but also several times of late by others in different parts of the country, both in the pulpit and in public journals, I ask the opportunity of replying, through your columns, to the stereotyped charge founded upon it. Let me premise by saying that I have no wish to interfere in the slightest degree, in the original subject of debate, between Mr. Hamill and yourself; but as this subject forms merely a collateral issue, my remarks may not perhaps be considered either impertinent or irrelevant.

It was once observed by Curran, the great Irish orator, as an apology for his excessive indulgence in the reading of Romances, that they were about as truthful as most histories and that they were certainly a great deal more entertaining. His own experience in public affairs, he said, had convinced him that only the great and prominent facts of history could be relied on, whilst the details and especially the motives assigned for the conduct of princes and statesmen were very frequently entirely unworthy of credit. Mr. Jefferson's very emphatic language about the untruthfulness of newspapers will be remembered by most of the readers of Mr. Baldwin's late work. After making all due allowance for a little extravagance on the part of the eminent men referred to, it must be admitted, that the statements of partisan books as well as of partisan newspapers must be received with many grains of allowance. Every schoolboy has learned to talk of *Punic* files, *Punic* faith; but it may well be doubted, whether if we had the Carthaginian account, we should not be disposed to think the countrymen of Hannibal quite as faithful to their engagements as those of Scipio. Hear both sides in a maxim whose justice will commend itself to every understanding. In judging of the political and religious parties that have existed in England, we have the means of applying this rule. Every man of education has the means of judging of the real merits and demerits of the Puritans and Cavaliers, the Whigs and Tories, the Catholics and Protestants. Hume, Lingard, Macaulay, Clarendon, Lucy Hutchinson, and many other writers are accessible to every historical student who has the necessary leisure and means. The different religious and political parties are represented by those writers, and we have the means of comparing their different statements and thus judging for ourselves. Not so, however with the German peasants and German Anabaptists. They like the Carthaginians of old, have no one to speak in their behalf. If they could speak from their bloody graves, they might perhaps say a great deal in mitigation of the harsh judgement of posterity. Their tale has been told not by themselves, but by writers who belonged to the party of their conquerors. Less fortunate than the Scottish Covenanters, they have had no Dr. McCrie to come forward as their champion.

But let us look at the facts of the case, as they are presented by those who had no sympathies except those of our common humanity, either with the peasants or the Anabaptists. The feudal system had long borne most heavily upon the lower classes throughout Europe. With the increasing luxury and magnificence of the princes, nobles and gentry, its evils had become more and more aggravated. As the habits of the upper classes became more expensive, in the same proportion, did their exactions become more intolerable. At the same time, Europe was beginning to awaken from her sleep of many long and dark centuries. The sun of modern civilization, after a long and gloomy night, had arisen above the horizon and begun to enlighten the nations. Some few scattered rays, at least, had penetrated the dark and cheerless abodes of poverty and ignorance. The humble classes began to ask themselves if their wretchedness and degradation formed a necessary part of the scheme of Providence, and if the existing state of things were essential to the existence of society. Their longing eyes anxiously sought

some star of hope. They asked themselves with mingled feelings of hope and despair, is there no prospect of amelioration, must our miseries endure forever? More than a century before the beginning of the Reformation, and in the reign of Richard II, an insurrection of the lower classes, headed by Wat Tyler, had broken out in England. John Ball, a secular priest, and a supposed disciple of Wickliffe, was said to have done much to excite the spirit of insubordination then prevalent in that kingdom. His well known distich,

When Adam delved and Eve span,
Where was then the gentleman?

is familiar to most persons who have a tolerable acquaintance with English history, and its appeal to the original equality of our race is apt to affect the hearts of men of generous sensibilities, and especially of those who belong to a down-trodden class. It is a matter of perfect notoriety, that ages before Luther, and even before the time of Wickliffe, insurrections of the common people had broken out in various countries of Europe. Hume mentions insurrections in Flanders and France that had preceded those in England during the reign of Richard II. D'Aubigne himself, a very few pages before that from which Mr. Hamill's extract is taken, uses the following language: "A political ferment very different from that which the gospel brings with it, had long been secretly working in the Empire. Sinking under secular and ecclesiastical oppression, and in some of the states, forming part of the seigniorial property and liable to sale with it, the people began to threaten to rise in insurrection and burst their fetters." He then goes on to mention various insurrections that had taken place in different parts of Germany and also in Hungary, before either Luther or Munzer had become a prominent actor on the theatre of the world. From all this, it is perfectly evident that neither Luther nor Munzer nor the Anabaptists originated the commotions in Germany. They originated from the oppressions of the princes and nobles under the feudal system. It is altogether probable, however, that the example of Luther in rebelling against his ecclesiastical superiors might have encouraged the peasants in rebelling against their civil tyrants. The revolt of Luther was the application of a lighted torch to a powder magazine. This is according to the natural course of things. There is no doubt that Luther would have restrained the peasants from insurrection, had it been in his power; but he had raised a hurricane which he could not possibly govern. Ignorant and debased as were the German peasants, they could not avoid making an application of the doctrine of the Reformation to the civil relations of life; and as Bancroft says, the plebeian sect of Anabaptist, with greater consistency than Luther, threatened an end to Kingcraft, spiritual domination, tithes and vassalage. Who blames them? They only attempted to do what our fathers achieved. Again, it is altogether probable, as D'Aubigne says, that long before the reformation, a feeling of religion had mingled itself with the political elements of resistance. There is no doubt that the lower order of Romish priests, sprang as they were from the common people, and sympathizing with them, had darkly brooded over their wrongs and fostered a spirit of resistance. There is equally little doubt that, after the breaking out of the disturbances subsequent to Luther's quarrel with the papacy, Munzer, one of the leaders of the peasants, did appeal to the religious element that is every where found in human nature, and attempt to make use of it as the means of reconstructing the political institutions of society. How far he was an impostor and how far an enthusiast, it is impossible for us to know. Probably, like thousands of others, he was a compound of both. Had he succeeded, he would have been hailed as a patriot and a hero. Germany might have revered her peasant hero, as France revered her Joan of Arc. But it was not so to be. The peasants under their various leaders, were every where crushed. The party was trodden under foot. An unsuccessful cause soon becomes an unpopular one. The Roman Catholics accused Luther and his friends of being the authors of the late confusions, and they in turn laid the blame upon the Anabaptists. They being the weak party were made the scape goats, and had to bear the odium of atrocities committed by them in common with others. I pretend not to deny the atrocities committed by the peasants; nor do I pretend to deny that Munzer and other Anabaptists were concerned in the disturbances. But I do not see the justice of holding up to public odium, the sins of Munzer, and the peasants, while those of the nobles are passed over without a breath of censure; nor, of making a particular religious community responsible for political commotions in which they only took a part along with others. No one, I suppose, will pretend that the rebels consisted entirely of Ana-bap-

tists. The truth is, there is every reason to believe that if the reasonable demands of the peasants had been complied with, all the subsequent horrors would have been avoided. Let any one read their demands, as contained in the twelve articles, and no one with an American heart in his bosom, will deny their justice. Let any one read over so common a book as D'Aubigne's History, and he will be convinced that the peasants could not have exceeded the nobles in their atrocious cruelty. Similar scenes to those which took place in Germany always accompany civil war in a barbarous age and country. But to show conclusively, that it was the democratic, and not any religious principle whatever that caused the disturbances in Germany it will be sufficient to quote a single sentence from D'Aubigne. He is speaking of those places in which the peasants had prevailed: "Equality of ranks, that dream of democrats, was established in aristocratic Germany." This sentence is fraught with meaning and is a key to the whole subject.

But say some of the opponents of the Baptists, these German fanatics, these odious Ana-baptists taught not only that magistracy and private property ought to be abolished, but that polygamy ought to be allowed. Suppose they did, what then? It only shows that they were a very different class of men from the Baptists, either of England or America and consequently that it is doing the latter the grossest injustice to confound them with men so totally dissimilar. The only points of resemblance, if the common accounts of the German Ana-baptists can be relied on, between them and the modern Baptists will be found to consist in the coincidence of their views on the mode and subjects of baptism. The attempt to identify classes so dissimilar reminds one of Captain Fluellin's attempt to make out points of comparison between Alexander the Great and King Harry V. Alexander was born in Macedonia, and Harry was born in Monmouth, and there was a river in Macedonia, and also a river in Monmouth. We Baptists have just this to say, that if the German Ana-baptists held views subversive of the interests of society, the origin of those views must be sought elsewhere than in their opinions concerning baptism. Every candid man will admit that the belief that baptism is rightly performed by immersion, and that only persons making a profession of faith in Christ should be baptized, is altogether consistent with all the duties of citizenship. No one in our country, will stultify himself by asserting the contrary. I willingly admit that a belief of this sort does conflict with any scheme for the Union of Church and State. In any other point of view, the Baptist creed is at least harmless to society. It would certainly be both foolish and unjust for us to upbraid our Pseudo-baptist brethren with the massacre of St. Bartholomew and the crusade of Simon De Montfort against the Albigenses, because forsooth, the Popish persecutors and inquisitors happen to be Pseudo-baptists. Equally unjust is it for us to be held responsible for any thing else than our avowed sentiments. If men holding our sentiments on the subject of baptism, blended with them, other sentiments with which they have no necessary connexion, dangerous to society, we are, in no respect, responsible. It would be quite as just to make the republicans of the United States responsible for the excesses of the French Jacobins.

J. A. P.
Nokube County, Mississippi.

For the South Western Baptist.
Revision of the English Scriptures.
NO. 10.

It has been suggested to me by a highly esteemed brother that the most prominent objection in the South to a revised version of the Scriptures originates in the apprehension that such a version will probably be less favorable to slavery than the common one. Surely this objection can be removed. I might remove it by saying that if the inspired Hebrew and Greek are less favorable to slavery than the common version the revised version ought to be less favorable to it too—that is, it ought to correspond with the Hebrew and Greek on the subject of slavery as well as on every other subject. Not only the religion, but the "chivalry" of the South will concede this. Why then should the apprehension referred to be entertained? Really I cannot see. But I can make it morally certain that this apprehension is utterly groundless. I do it in this way: The terms in the original translated in the common version "*servant*" will in the new version be unquestionably rendered *servant* or *slave* or *bondman*. No one has so informed me, but I cannot think otherwise. Of the Greek terms translated *servant* in the present version I refer now specially to *doulos*. The new version may possibly render *doulos* a domestic. *Doulos* cannot be rendered a domestic. It must, therefore, with the corresponding Hebrew term, be translated *servant*, *slave*, *bondman* or something equivalent. Very well. If it is rendered *servant*

the new version will, on the question of slavery, be just where the common version is. The South, therefore, will lose nothing. But if the rendering should be *slave* or *bondman* (as Conybeare has it) the South will gain something, ay, much in the controversy on slavery, because the term *slave* furnishes a much stronger pro-slavery argument than does the term *servant*. It is evident then that, so far as the new version shall touch the subject of slavery, the South has nothing to lose and may gain something. I insist, therefore, that the objection to which I have referred is gone—"like the baseless fabric of a vision."

Another objection to the revised English version is that it will be the means of dividing many Baptist Churches. It is supposed the Bible Union will, by securing the copyright to all its volumes, amass a vast capital which will enable it to undersell all other Bible Societies and thus force its version on the churches and tear them asunder. This may be, and so it may snow to-day, (July 23d,) but this is altogether improbable. Let us see: If the accumulation of a large capital is to enable the Bible Union to undersell all other societies, it is evident that the underselling will diminish the capital. The greater the demand for the Union's version the greater the diminution of the capital. Admitting, therefore, for argument's sake, that the capital will be large an extensive undersale will speedily so reduce it that the underselling process will have to be discontinued or prove ruinous to the interests of the Union. If, on the other hand, there is no demand for the new version our opponents being judges, no harm will be done. But where is this great capital to come from? Will it be from the sale of the copyright of the new version? If the copyright is sold the Union gives up the control of its version to the purchaser. This has to be done to get the capital, and when the capital is obtained there is no control of the version. How then is the Union to undersell other Bible Societies, through its capital, when, to secure a capital, it has to part with the only thing it has to sell? If it gets the capital it will have nothing to sell; if it does not get it, it cannot undersell other Bible Societies; for their books can now be had almost anywhere at cost and carriage. The managers of the Union are too wise to sell below cost. This part of the objection, it seems to me, falls to the ground. And the remaining portion of it must share a similar fate, namely, that the new version, forced on the churches, will divide them. Let it be remembered that the immense capital of the Union is to bring about this result by enabling the Union to undersell all other Bible Societies, thus forcing its version on the churches, &c. This is the strength of the objection. I have shown that when the Union gets the capital there will be nothing for it to sell, and that it cannot therefore undersell. But suppose it had a capital of a million of dollars could it force its version on the churches? Never. If it should give its version away this could not be done. A premium of one thousand or ten thousand dollars given to a church to induce its adoption would be considered an insult and would be an insult. The man who supposes that the new version of the English Scriptures can be forced on Baptist Churches is not acquainted with as independent Baptist Churches as I know. Baptists are the last people to be forced. They are emphatically in favor of voluntary action. If the new version cannot be forced on our churches how is it to divide them? It will perhaps be said that in some churches a majority will prefer the new version, and that this will drive off the minority. But a minority must not act so foolishly. It must acquiesce in the decision of the majority. If a majority of a church shall prefer that the common version shall be used in its public services, let it by all means be done. And if a majority shall prefer the new version let it be used. Every brother can have his preference in his Scripture readings at home. It will be transcendently folly if any Baptist Church is divided by the new version. There is no necessity for it. I now preach to two churches. If one shall prefer the new version I shall use it in our public services; if the other shall prefer the old I shall use it. If brethren will act discreetly the new version will involve them in no difficulties. And here we see one of the excellencies of the independent form of church government. No General Assembly or General Conference can dictationally require an independent church to use any particular version of the Scriptures. Baptist doctrine is that there is no authority higher than the church. This is the doctrine of the Bible.

Having now, Mr. Editor, written as many numbers as I proposed at first to write on the "Revision of the English Scriptures," allow me to thank you very kindly for the courtesy you have shown me in their publication. The Lord abundantly bless you and all the readers of your paper.

J. M. PENDLETON.

THE S. W. BAPTIST.

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Religious Toleration and Religious Freedom. Lord Baltimore and Roger Williams.

Some few weeks since, we felt it our duty to enter our solemn protest against what we then stated, and what we still state to be the unwarrantable assumptions of Roman Catholics, and their apologists in this country, in regard to the claims of that hierarchy as being the first in modern days to establish the principle of religious toleration for all persecuted sects. One of our oldest and most valued contributors takes issue with us on that subject, first, in regard to the date of the Maryland law, as it is called; and secondly, in regard to the law itself. It will be seen by his communication, which we publish below, that there is a difference of ten years in the date of that law as between his authority, and those which we quoted. He states that the toleration law was passed in 1639; we stated that it was passed in 1649. Now, although this is a very unimportant point, one really not worth contending for, yet we beg to reiterate here, that all the authorities we have ever consulted, sustain our position. Dr. Downing, of New York, who has given as much attention to this subject as perhaps any man in this country, avers that said law was passed in 1649, two years after the Rhode Island law, establishing "the principle of religious liberty, in all its plenitude." Mr. Bancroft confirms this statement in his History of the United States, vol. I, pp. 255-256, by giving the precise date of the law—April 21, 1649; and also by stating minutely the peculiar circumstances which superinduced its enactment. We trust the reader will turn to the volume and pages, as the passage is too long to be extracted here.

But the mere question of dates is one of small moment. If our brother could prove that the law which he so highly commends was enacted ten years earlier than he himself claims, that were a small matter compared with the second question at issue between us; Did this Maryland law grant free toleration in religious worship to all persecuted sects? We say that it did not; and believe we can prove it to the satisfaction of every man who will believe the records of history. Our brother says, that "historical truth should certainly be well understood and carefully guarded by Baptists." So say we. And this is the very reason why we wrote the article which has called forth his animadversions. When impartial history awards to the Baptist of Rhode Island the imperishable honor of ascribing and establishing "in all its plenitude, the principle of religious liberty"—and when politicians set up the rival claims of a Roman Catholic for the same honor—we should merit the execration of every Baptist on this earth, were we silently to submit to the sacrifice. Bro. "Y. N. L.," very well knows that politicians do not make the distinction between toleration and freedom that he and we do. So that when a politician says that "Catholic Maryland was the first to establish the principle of free toleration in religious worship," he is understood to mean, and he designs to convey the impression, that it is religious freedom.

But our brother "protests against the sentence," in which we declared, that this is an "arrogant assumption on the part of Romanism and its apologists," &c. Well, let us quote a sentence of that law again, that he may see where his "protest" places him: "Whosoever person shall blaspheme God, or shall deny or reproach the Holy Trinity, or any of the three persons thereof, shall be punished with DEATH." Bancroft, vol. I, p. 256. Now, let us see the practical operations of that law, were it now enforced in the United States. First, it would gibbet between twenty and thirty thousand Jews—secondly, it would burn fifty or sixty thousand Unitarians—thirdly, it would celebrate an "Auto da fe" over one hundred thousand Universalists—fourthly, it would behead every infidel and profane swearer throughout the land! These various classes would aggregate millions of American citizens. Why the massacre of St. Bartholomew would be a drop in the bucket compared with the legalized murders of this famous law, so much glorified at this time, were it now the law of the land! And yet our brother "protests" against our remark that an assumption based upon this law, which takes the palm from Rhode Island and gives it to Maryland, is an "arrogant assumption!" What else is it? Will our brother undertake to harmonize the above clause with that law, with the declaration of Mr. Stephens, that we were reviewing? According to the date of the law (1649) (and surely the two authorities we have quoted are equal to the one he has quoted), and we believe the date to be correct, indeed we never heard it contested before; and also according to the law itself, we persist in saying, that the "assumption" that it established "free toleration in religious worship for all persecuted sects," (for this was the proposition we were debating) is the quintessence of "arrogance." We did not deny, as our brother will see from our article, that the kind of toleration granted by that law, existed in Maryland before said law was enacted; and we claimed the same for Rhode Island. The points we were discussing were, first the date of the law; and secondly, the nature of the law. And we maintain that from the data in our possession, we sustained each of the positions we assumed. Mr. Stephens moreover, stated that Roger Williams never left Massachusetts until 1665 or '66—thereby conveying the impression that Rhode Island was not settled until many years after the Maryland law had been enacted—an error of thirty years in the statement of that fact. And with all these facts before us, we appeal to every candid man, we care not what his religious or political prejudices may be, to say whether it was not our duty, as the editor of a Baptist journal, to vindicate the honored dead, the noble Apostle of Religious Liberty, from the unjust implication of a political stump orator. If such "arrogant assumptions" as these are to go unrebuked, in the columns of this paper, all we have to say is, somebody else must be procured to edit it.

We suppose that if our brother received the

succeeding number of our paper to the one to which he refers in his communication, he has learned that we too, can make the "distinction" between "toleration and freedom." For that issue, we wrote an article entitled "Toleration," in which we made the "distinction" which our brother has so ably drawn in the following article.

One word in regard to the circumstances under which the Maryland law was enacted. Lord Baltimore was the representative of a Protestant government—a government in which one form of Protestantism was the established religion—he also was contiguous to New England, and where another form of Protestantism was established by law. In the one case had been intolerant towards Episcopalians he would have forfeited his charter. In the other, had he been intolerant of the puritans, they could have applied the *lex talionis*, (the law of retaliation). If the same toleration had been granted to Jews, Quakers, Unitarians, &c., as was to Episcopalians and Puritans, the benevolence of Lord Baltimore would appear to have been a little more disinterested. The praise so justly due these tolerant men," (the Lords Baltimore) is just this: They were tolerant because a "necessity tended to it" so overwhelmingly, as to overcome the "intolerant form of religion" which they professed. The outward pressure was too great for the inward resistance,—like the Irish soldier in our late war who said, "They compelled him to volunteer."

We repeat here what we have often said before, we are not discussing this as a political but as a religious question. And whenever politicians shall seek to deprive "honor to whom honor is due," without stopping to enquire to what political party they belong, we shall fearlessly speak what we believe to be the truth, without troubling ourselves about consequences. We do not believe that all history is false—we do not believe that "the mother of harlots" is "the Bride of the Lamb's wife"—we do not believe that a form of religious despotism which never granted any toleration in any country where it was in the ascendancy—which places protestantism in the same category with "murder and treason"—can be the author of American liberty. And whenever it becomes necessary we shall expose this "MYSTERY, BAPTISM, THE GREAT, THE MOTHER OF HARLOTS AND ADOPTIONS OF THE EARTH." The task of correcting the whole of Protestant Theology upon this subject, is rather too great for us to undertake.

We assure our brother, that he is always welcome to our columns. We have not the least suspicion that he has any "Romanist" proclivities. One whose communications have been so often enriched our columns, which have been extensively copied by contemporary journals—will always be welcome, even though we may in this single instance be compelled from a sense of duty to take issue with him.

For the South Western Baptist.

Bro. Editor:

Looking over the Baptist, just received, dated July 12th, I find an article headed, "Politics and Religion," which I think must contain an error. Will you allow me to make a statement or two, presumptive as it may appear?

Historical truth should certainly be well understood and carefully guarded by Baptists.

Having been preparing some articles lately for our county paper, on religious freedom, which I was sure at the time contained the truth of history, I am truly surprised to see the discrepancy between the statements therein made and your own statements. There is a glaring error somewhere. My authorities are a Life of Roger Williams, by William Gammon; and a Life of Leonard Calvert, by George W. Burnap. If I find these incorrect I shall hardly know where to turn in our national history. According to Burnap, Cecil Calvert obtained the charter formerly granted to his father, in June, 1632.—In 1634, according to all authority I believe, the Maryland settlement was commenced. This colony attempted to pass some laws quite early, but failed. In 1638, a legislative assembly met, but failed. In 1638, a legislative assembly met, but failed. In 1638, a legislative assembly met, but failed.

Another effort was made, for how could a colony get along without laws? The Assembly met again in 1639. It was at this session that the famous, and, for that age, noble, law of Christian toleration was adopted, which you place, according to Bancroft, in 1649, making a difference of ten years. As Burnap quotes from dated letters, and from the records of the colony also dated, I cannot conceive how he possibly can be mistaken ten years. Moreover his narration, giving events of each year in that order which a biographer must, affords internal evidence that his date is correct. Again, I can readily conceive how the colony passed five years without laws, making attempts to legislate which only failed; but that they should have passed fifteen years without laws, through the whole administration of Gov. Leonard Calvert, which was but thirteen years, requires quite a stretch of my credulity. This law of toleration is mentioned as one of their first acts, the probability is that religion at that time would claim their first attention. I therefore must think, until more conclusive evidence is advanced, that 1639 is the correct date. Bancroft's single statement to the contrary notwithstanding, though assured that he stands among the first of living historians. I therefore believe Mr. Stephens' assertion, which you mention, to be true, in regard to any legislative enactment, that the Maryland colony was the first to establish religious toleration. I allow the fact, assert the fact, except that Christians only were tolerated, not Jews. I protest against the sentence which follows: "This arrogant assumption on the part of Romanism and its apologists," &c. I am certainly not a Romanist, descended from the Huguenots, I do not see how easily I should become their apologist. What you are pleased to call an assumption, I feel sure is truth. Roger Williams never did maintain religious toleration. That politicians could confound toleration with freedom is not very strange; but I am rather surprised that a Baptist should make no distinction.

Allow an extract: "The Christian church, in its relation to the State, has always found itself in one of three conditions, intolerance, toleration, or freedom. Intolerance exists when there is a union or an amalgamation of church and State, where one form of religion is established by law, and all others proscribed. Toleration exists where one form of religion is favored and patronized by the government, but others are permitted to follow the dictates of their own consciences unmolested. Absolute religious freedom

exists where the connection between church and State is severed entirely, where the legislature is forbidden to meddle with religion at all, and no man's religious opinions are allowed to impair his rights as a citizen."

This language is certainly clear, the distinction very obvious. Toleration and freedom are two essentially different principles. The former recognizes the right of the State to regulate and if need be to control religion. The latter acknowledges no such right, it allows the civil power to have nothing at all to do with religion, to have no control over the conscience. It knows no difference between men as citizens, on account of their religious opinions. Therefore I say, the government established by Roger Williams did not tolerate, it could not tolerate; it left men where their Maker placed them, free, responsible to him alone for their religious views.

I am surprised that any objection should be made to the toleration of the Maryland colony, as though it detracted from the glory of Roger Williams. That rests upon his establishing the true Baptist principle of absolute religious freedom; another thing from toleration entirely.

Now allowing the date of 1639 to be correct it is still easy to show that a form of government was organized before this in Rhode Island, on the principle of freedom, yet without a charter until 1644.

I had thought to give an extract from the charter of Maryland, to show what kind of toleration it provided for, but too long of space forbids. I have troubled you too long already. I hold the principle of giving honor to whom honor is due, in every respect. That the Maryland colony was tolerant I claim to be a fact in history, very tolerant for that age, when the Puritans banished, imprisoned, and hung. It was not required by their charter. Necessity may have tended to it. But sure the Calverts were noble men, and deserve honorable mention by Baptists and by Protestants. They had nothing to do with the principle of freedom.—Let them have the praise so justly due, as tolerant men, notwithstanding they professed an intolerant form of religion.

Excuse my presumption.

Y. N. L.

Our Book Table.

BAPTIST MEMORIAL, for August. This journal is as usual, comprising a variety of reading, and is embellished with a wood cut of the Coliseum Place Baptist Church, New Orleans.—From its monthly record, there has been 967 persons baptized, during the past month; 15 churches constituted, 11 new church edifices opened, 14 ministers ordained, and 5 deceased. These returns are gleaned from different journals, and does not give a very true estimate in all of the numbers.

SOIL OF THE SOUTH, Columbus, Ga.—\$1 a year; August,—is on our table. A journal for the farmer.

PARLOR VISITOR, for August, has been received, at \$1 a year, Nashville, Tenn. It is an interesting story.

HARPER'S STORY BOOKS—Timboe and Fanny. It is filled with illustrations, and written for the young, whom it cannot fail to attract. BLACKWOOD'S MAGAZINE, for July—contents: The imperial policy of Russia—Part I. Zaidi; a romance, Part VIII; Notes on Canada and the north-western States of America, Part IV; Letter to Eusebius. Once upon a time, Part II; Modern Light Literature—Theology, Vernier; The story of the Campaign. Written in a tent in the Crimea, Part VIII; Chapter XXII. Subsequent operations, (continued) &c. Two years of the condemned Cabinet. Administrative Reformed—the Civil Service. The present is a suitable time for new subscribers.

SOUTHERN BAPTIST REVIEW AND ECCLESIASTIC, for June and July; edited by G. R. Graves and J. M. Pendleton, Nashville, Tenn.

Contents: "Barnab's Great Missionary"—worthy of an attentive perusal; Review of Morrow; The Claims of Female Education; Remission of Sins; The Bible and the Spirit Rappings; Reformation; Gilliland's Portrait Gallery; Literary and Critical Notices. Each of the above articles are written with ability.

AMERICAN COTTON PLANTER, for August,—\$1 a year.—Published at the Advertiser & Gazette office, Montgomery, Ala. The present number is quite interesting, and worthy of patronage by every farmer.

We are in receipt of the WESTMINSTER REVIEW for July, 1855. Filled, as usual with most interesting matter. This number contains the following articles:

1. Spinosa.

2. International Immorality.

3. Self Education.

4. The Physiological Errors of Tetotalism.

5. The Decline of Party Government.

6. The Earth and Man.

7. The Foreign Policy of the United States.

8. Contemporary Literature.

As this is the first number of the 41st vol. of this most excellent periodical, it is a good point at which to subscribe. Price only \$3 per year. Postage 14 cents per year.

For the South Western Baptist.

STEAMER ILLINOIS BELL, Aug. 15, 1855.

Dear Bro. Henderson:

In my last communication I gave a short sketch of my labours and success at the Navy Yard, Fla., and in Baldwin Co., Ala. I am now on my return from Baldwin Co. again, where I have laboured ten days; the first meeting was at Fish River. Bro. T. Nelson is their pastor. The meeting commenced on Saturday before the first Lord's day, and closed on Tuesday following; all things considered, it was a very interesting meeting, but in consequence of the great rain, we thought it best to adjourn; Christians rejoiced, sinners wept, and two interesting young men professed conversion and was baptized by brother Nelson. The next day we came up to Hollywood on the eastern shore of the Mobile Bay, where we labored four days and nights in succession, without any minister to assist us. The interest of the meeting continued to increase until Sunday night, where we left a number of persons deeply concerned about the salvation of their souls. We had the pleasure of receiving five candidates for baptism, four whites and one black, three of whom were baptized on Sabbath morning in the beautiful Bay of Mobile, in presence of a deeply serious, and respectful audience. One of the candidates was prevented by sickness, and the other (a servant) from want of a permit from his master. There is no organized church at Holly-

wood. Bro. Nelson has preached there once a month since last winter. We think the prospect very flattering at present for a Baptist church to be established there. A meeting will commence there again if the Lord will, on Friday night before the 3rd Lord's day, in next month, to be continued several days. Our ministering brethren are invited to attend and aid in the work, and we especially desire that every Christian who reads this article to pray fervently to God, for his blessings to attend upon the labors of the meeting. I have not been forgotten of our paper, the S. W. Baptist, for I consider that in the circulation of such a paper the cause of truth and righteousness is thereby promoted.

Pray for us; our prayer is that God may bless you and the cause you advocate, that error of every description, may be banished from the earth by the power of light and truth.

K. HAWTHORN.

P. S. Three more may be added to the number baptized at the Navy Yard, which makes the total number 16.

K. H.

For the South Western Baptist. Old Ecclesiastical Words.

In the instructions given by King James to his company of translators, was one requiring them to retain all "old ecclesiastical words." Some Baptists have been a little puzzled, when called upon to prove that "baptize" is one of the old ecclesiastical words that they were required to retain. I have thought it might help them out of their difficulty to refer them to Barnett's History of the Reformation, vol. 1, p. 505, where "baptize" is specified, with other words with which the Popish Gardiner wished to encumber a translation undertaken under the direction of Henry VIII. There were a hundred words which he sought to have retained in their Latin form. His object is stated to have been, "that if a translation must be made, it should be so daubed all through with Latin words, that the people should not understand it much the better for its being in English."

The author further informs us, that "The design he had of keeping some of these, particularly the last save one (i. e. *simulacrum*) is plain enough; that people might not discover that visible opposition, which was between the Scriptures and the Roman Church, in the matter of images." For a similar reason, it is presumable, Peto-Baptists wish to retain the word "baptize"—"that the people may not discover that visible opposition which exists between the Scriptures and Peto-Baptist Churches in the matter of baptism."

Is it generally known that our present version, after passing out of the hands of the translators, was revised and altered by the infamous Archbishop Laud? Such was the fact. J. S. B.

For the South Western Baptist.

Queries from Barnett.

"What will it avail us to understand the right method of worshipping God, if we are without true devotion, and coldly perform public offices without sense and affection, which is as bad as a head-rod of prayers in whatever language they be pronounced? What signifies our having the sacraments purely administered among us, if we either contemptuously neglect them, or irreverently hand them, more perhaps in compliance with law, than out of a sense of the holy duties incumbent on us? For what end are the Scriptures put in our hands, if we do not read them with great attention, and order our lives according to them? And what does all preaching signify, if men go to church merely for form, and hear sermons only as set discourses, which they will censure or commend as they think they see cause, but are resolved never to be the better for them?"

I would commend to my Baptist brethren the above inquiries from Barnett's History of the Reformation. Let each one answer them to his own conscience.

J. S. B.

For the South Western Baptist.

From China.

SHANGHAI, April 18th, 1855.

Dear Bro. Paschal:

I take much pleasure in being able to report peace and prosperity. That is the peace of Shanghai, and prosperity of the mission. It is quite a delightful relief to be able to go in and out, without either without restraint or fear of balls. Missionaries are making good use of the liberty and the people I think are somewhat more inclined than before the siege, to listen to the truth. A few hear the word gladly, for its own sake, some listen through idle curiosity, others hear rather than take the trouble to get out of the way. Mr. Crawford's boys school and my girls are both carried on in different rooms of the house we formerly occupied in the city. We have twenty-four girls and twenty-six boys—Every Sabbath and Thursday Mr. C. holds service in a little chapel upstairs formed by throwing two rooms into one. The pupils of both schools, teachers and a few neighbors attend. Among those who attend regularly there are two who seem to feel some earnestness for their soul's salvation. One, I sometimes hope, has passed from death unto life, but very great caution must be exercised in judging of the conversion of the heathen. Mr. C. also has preaching every Sabbath morning in our study. Those who attend here besides our servants are a few people from a village three or four miles distant.

Of these some come to see how a foreign house looks—how foreigners dress and talk; others to see what doctrine this is which has caused so much excitement among the neighbors, and lastly, a few come to find out "what shall we do to be saved." Of these, one of the most interesting is a young lady of eighteen, the only child of her mother who is a widow in feeble health. She first heard the truth about two months since and says she immediately believed it. After coming regularly several Sabbaths, her mother, seeing her take so much interest in something foreign, began to remonstrate, "Who will turn silver-paper to me after I die, and will pay for getting my soul out of hell, if you, my only child, believe in Jesus?" she asked her. "Why, mother," replied the girl, "if you will believe in Jesus yourself he will save you from hell—my burning desire for your soul will do no good, you can believe in Jesus also." The mother, next Sabbath, sent me word to go on there and teach her something of this doctrine which had so much interested her daughter. A few days after Mr. C. and I went and the old woman made a great many inquiries about this new religion and listened very attentively to our teaching, but I

learn still looks coldly upon her daughter's coming. Her uncle and aunt are still more decided and speak very crossly to and of her. The neighbors say she shows no resentment but a meek quiet determination. She has continued to come every Sabbath until the last when it rained all day. A great trial I fear awaits her. She is betrothed, and soon to be married to a heathen. Her friends fear that when the parents of the bridegroom hear of the bride's believing in Jesus they will reject her. And should she refuse to go through with the idolatry in the marriage ceremony, then what? everybody asks. Then what? concerns me less than "will she have courage, faith, to refuse?" I have no reason to believe her yet a subject of saving grace, but think she is earnestly seeking it. This is only one instance of the joys and sorrows, the encouragements and anxieties of missionary life.

Wong continues to be a source of joy and comfort to us, and I trust by his bold stand in the cause of Christ and his influence, making himself useful to his countrymen. His wife says she believes, but it is evident that she cares very little for religion.

Remember me affectionately to dear Mrs. P. and the children. I am almost sorry you have left Clinton, because I always associate you in my thoughts with the place. For many reasons I have not written as often to my dear friends there as I wished. I should like to hear from you. Also from Mrs. P. and Martha—and I suppose Amanda might write now.

Yours truly,

MARTHA F. CRAWFORD.

For the South Western Baptist.

WESTPORT, Mo., July 24, 1855.

Ma. Editor:—

I am now within two miles of the place where the Kansas Legislature is in session, and may see that somewhat notorious body to-morrow. Matters, as I learn, are progressing more smoothly. In crossing the line, it is no longer (if it ever was) necessary to say "con," instead of "ke-on," and if it were, I should get over, as my early German accent would enable me to give the former word its full sound. The Missourians, however, have their eyes wide open, and watch with considerable interest the movements of every new-comer. The stage drivers have resolved, at least they say they have, to turn over every stage that comes up on the St. Louis line when burdened with abolitionists; and but for the detriment to their own interests by the operations, the steamboat captains would snag every boat containing the same kind of cargo, which stems the murky current of the wild Missouri river. In passing from Boonville to Lexington the other morning, the stages from those two points met midway between the two, where each stage took the other's passengers and turned back. Two passengers besides myself were bound for Lexington, and of course, went on with the Lexington driver. Before, however, he received us, he inquired of his colleague if we were from Kentucky, swearing that he would turn over the stage if we were abolitionists. One of my companions immediately sung out, "All right on the goose question," which funny phrase meant that they were in favor of the Kansas Southern party, and the driver was satisfied. But I did not fully comprehend the protective power of this "goose question," and as the rain was falling fast and the road very muddy, to make myself safe, I informed the coachman that I hailed from Alabama. "Alabama!" he responded, "why that is still farther south: you'll do!" Turning up my valise, he saw the letters, "A. J. C.," the initials of the owner who had loaned it to me in St. Louis, and remarked, "yes, this is Alabama; but when I see a trunk marked 'Emigrant Aid Society,' to J. Slater, Agent at St. Louis, I know what to do." This incident illustrates the feeling with regard to this Kansas question, which still throbs in many bosoms.

A word now on the physical aspect of this great State of Missouri. I have seen most of the States, South and West, of this Union, and two weeks ago, I saw that region of Kentucky around Lexington, comprising within its wide limits the Ashland farm of Henry Clay, but I never saw more beautiful, rural landscape if we except the absence of flowing streams or more luxuriant crops, than saluted my vision on the way from Boonville to Lexington, and on to Independence, in Mo. I do not think it can be surpassed. No wonder that Missourians are jealous of intruders who would trespass on their rights.

The religious condition of the Missouri population might, no doubt, be greatly improved. There can be no question but that Protestantism, taking all the sects together, predominates over Catholicism, but there ought to be more energetic action among the churches to spread the Gospel over the whole State, and into neighboring States. The Baptists are beginning to make vigorous efforts towards this end. They have some able men in their ministry, but not enough of them. They have now three General Associations to meet the demands of the three great divisions of the State. While their College enterprise at Liberty is languishing, their female educational institutions are advancing. To illustrate. The other day at Lexington a large Seminary building was sold, the original cost of which was \$40,000 and bought by the Baptists for \$20,000. Rev. E. S. Dulin, the present popular pastor of the Baptist Church in that place, is to take charge of it. He prefaces the pastorate, and the church prefer him to any other man, but to bring this Institution under Baptist influence, he has consented to assume its responsibilities till some other man can be found. I would just here remark that Bro. Dulin has some proclivities for the South, and while I would by no means alarm such a man from Missouri, I would be quite glad—if he should conclude to move—to add him to the ministry of Alabama. He is fully qualified to fill a Professor's chair in our State University or some of our Colleges, and he and his excellent lady together, are well qualified for the oversight of one of our churches, which post, I presume, they would prefer. But at present, it is very doubtful if he could be had.

Several important points in the State are now well supplied by good men. Owen, Read and Teasdale, are at St. Louis; Robert Harris is at Boonville; Dulin at Lexington; Cate at Liberty; Russell at Hannibal; Green at Palmyra; A. P. Williams at St. Joseph; Bell at Miami, and others are actively engaged whose locations I do not know. The Baptists

sustained a great loss in the death of Rev. Tyrie C. Harris, and Roland Hughes. I may mention also, that the Baptists of Missouri, generally—with perhaps a very few exceptions—are willing to co-operate with the South in all her benevolent operations. Though a border State, she is a Southern State, populated mainly by Southern people.

Well, Mr. editor, I have given you a long epistle just because I am waiting on the stage, and presumed a little news from this quarter might be tolerated by your readers. I am anxious to get to the end of my journey and return to the sunny South. The Lord, in his time, will order all things well.

For the South Western Baptist.

Indian Missions.

PERRYVILLE, KY., Aug. 3rd, 1855

Dear Bro. Henderson:

I am still in receipt of encouraging letters from the native preachers of the Creek Nation. Brother D. N. McIntosh writes under date of June 23rd, as follows:

"Last Sabbath I preached near the Council Ground, to a large congregation of people.—Among the many who came forward for prayer, was Walter Grayson, greatly to my disappointment. Today I preached at the Muskogee Church, when we had quite a revival. Many hardened cases came forward for prayer. Next Lord's day, will preach at Hurricane Church, and administer the ordinances. The Sunday following there will be a two day's meeting at Broken Arrow."

Under date of June 29th, Louis McIntosh writes:

"I am very glad to hear you are in health, and that you have been successful in your agency. But that you will be with us in October next, if God should spare your life, is worth more than the gold and silver that you may collect for our benefit. Your presence is indispensable, and I hope you will be in time for our campmeetings this fall. We have had hard times here for provisions, owing to the drought last summer. Corn has sold for \$2 per bushel. Our present crops look fine. I have been using early corn since the 10th inst., [June]. The Arkansas river is almost dry, and no hope of a rise. Coffee is worth 50 cents per pound, Sugar 25 cents, and scarce at that."

The people of the neighboring States are emigrating West of us, where they have found gold. This Nation enjoys unusual peace and quietness. The Religion of Christ is moving onward without any opposition from the Nation. There is no lack, except of Missionaries. Fire-water (whiskey) is now a dead letter. So mote it be.

Our National Council adjourned a few days ago, during the session of which, not one word was said against the Gospel. On Saturday evening, they adjourned until Monday morning. On Sabbath morning I went to Elk Creek to meet my appointment, and brother D. N. Mc., preached in the Hichite town to a large congregation."

Of a more recent date than the above, was a letter from General Chilly McIntosh; but it has been misplaced. However, it is full of good news, and kind solicitations for my speedy return. I need hardly reassure my friends that I hope to return this fall. I have been confined for some time, owing to a fall from a buggy by which my collar-bone was broken; but I am fast recovering.

Brethren and sisters of Alabama, remember the Indians continually in your prayers and aims, and in remembering them, do not forget

H. F. BUCKNER.

For the South Western Baptist.

An Appeal to Pastors.

BRETHREN: The time for the meeting of the various Associations in our State, is drawing near; and to these we look now, for aid to carry on the work engaged in by the Alabama Baptist Bible Society, of supplying our own State with Bibles and religious books.—This is admitted by all to be a good work—one that will not only do much for the cause of Christ, generally, but that will build up and strengthen the Baptists as a denomination, by spreading the truth. Your agent has traveled through several counties, presenting the claims of this enterprise to the churches. Some have nobly responded; others have not done so much; and there are some that as yet have made no contribution. We hope that all of these latter, together with the churches that we have not visited, will take hold and do something to sustain our Bible Society in this laudable and important undertaking. Brethren, we need funds. Owing to the gloomy prospects before the people a part of the present year, they have been unwilling, and in some cases unable, to give with that degree of liberality that was necessary to place at once, your General Depository on a firm basis. But now, God has smiled upon us, and we are blessed with an abundance. Will we not give some evidence of gratitude?

Brethren of the Ministry, you who have charge of churches, much responsibility rests on you. Do not pass over this lightly, we say that much of the responsibility of your churches rests upon you! If you are silent, they will not act. If you will exert yourselves a little, the work will be done. The people of your charges look to you to take the lead. Will you not for the love of your Master and his cause, will you not do it? Present this matter to your churches and congregations, and take up a collection for the Bible and Book fund, to be sent up to the meeting of your Association. If all our Pastors will pursue this course, our work will progress much more rapidly; and just think of the amount of labor you will save the agent—a fellow-laborer with you. Finally, brethren, let me insist that you will not pass by this appeal without reflecting seriously upon it. Bring up this matter at your first conference and see what the church will do. May God help us all to be faithful, for Christ's sake.

F. M. LAW, Agent.

Selma, August 4, 1855.

For the South Western Baptist.

Stopping Papers.

Bro. Henderson:—I see that two of your subscribers have ordered their papers stopped because they consider the South Western Baptist leans too much to Know-Nothingism. How they came to such a conclusion I cannot imagine; but they have mistaken the matter altogether. Be that as it may, however, although I am not a Know-Nothing and never expect to be, I promise to raise you four subscribers to take the places of those two.

HINTER.

For the South Western Baptist. AUSTONIA CO., ALA., Aug. 15th, 1855.

Bro. Henderson:—So deeply mortified am I on reading a short communication from "Otho, Henry county, Ala., July 24, 1855," found in the last Baptist, that I cannot refrain from asking the author a few questions. I do this in due kindness, and as his discontinue, the author adds a postscript thus:

For the South Western Baptist.
Revival Intelligence.

GREENWOOD, ALA., Aug. 7, 1855.

Dear Bro. Henderson:

You will please give the following revival intelligence an insertion in your paper:

On Saturday before the second Sabbath in July, I commenced a meeting at Sardis Church, Macon County, which continued nine days. On Sunday night brother I. U. Wilkes came to my assistance, and remained until Friday night, preaching faithfully the Gospel of Christ. Brother M. N. Eley was with us two or three days and rendered efficient service. The Lord blessed the labors of the meeting, and in answer to the prayers of the church, restored unto her "the joy of his salvation, and sinners were converted unto God." Spiritual unity, brotherly kindness, and earnest desire characterized the people of God. We had a "time of refreshing from the presence of the Lord."

Nine were added to the Church six by experience and baptism and three by letter. Others are confidently expected at the next meeting.

Also, on Friday before the fourth Lord's day in July, the brethren and sisters of Mount Zion Church, Macon County, met and held a prayer-meeting, asking the Lord for the sake of Christ to revive them and save their children, their neighbors, and their servants. On Saturday night the brethren, and preached day and night until Monday, when brother S. Henderson, came in and remained with us until the next Monday, preaching the Gospel with his usual zeal and ability. Brother J. J. Harris was also with us three days, and labored zealously and effectively in the cause. Brother W. B. Jones was with us one day and night, edifying the people with his experimental and practical illustrations of the truth. Truly the Lord was in the midst, comforting, reviving and establishing his people, giving them assurance that "the fervent effectual prayer of the righteous man availeth much," for sinners were made to bow to Jesus, so that "with their hearts they believed unto righteousness, and with their mouths confession was made unto salvation." Thirty-six were added to the church, thirty of whom were by experience. There were several others who professed conversion, and many were left at the close of the meeting, manifesting great concern about their souls' salvation. The meeting continued fifteen days, but with little abatement of interest. The brethren and sisters left everything at home, and gave themselves to God, and continued day and night, serving and praising the Lord. The Lord be adored for his wonderful goodness to the children of men.

Yours in christian fellowship,

F. H. Moss.

BUSINESS DEPARTMENT.

NEW ADVERTISEMENTS.—East Alabama Female College, presents to-day with its new faculty.

The JUDSON FEMALE INSTITUTE, University of Nashville (Medical Department).

Sheldon, Lamport & Blakeman's "Valuable Class books for sale."

Stewart, Gray & Co.'s Warehouse, Commission and Grocery merchants, Columbus, Ga.

Alabama Warehouse, Ridgely, King & Sorsby, Commission merchants, Columbus, Ga.

To which we respectfully refer the reader.

LETTERS RECEIVED.—VOL. 7, No. 13.

Letter received and business attended to: John C. Pention, C. W. Hare. Fernin Baldwin's subscription commences with Vol. 7, No. 14.

Letters received containing remittances: H. R. Gooche, Mrs. Eliza B. Stone, S. C. Kelly, J. M. Davidson.

Letters containing remittances for others: F. M. Law for Mrs. Sarah Hardy, A. McGee for Thomas Rowe, Wm. F. Winham and self—our thanks to Bro. M. for this kind favor. Rev. J. H. Devotte for C. Billingsley, E. A. Blunt and Isaac Billingsley. Rev. J. M. Jackson for C. Nelson. A. G. Due for Mrs. A. G. Due. Miss M. A. Womack for Dan B. Turner. Miss W. has our kindest regards, in promoting the circulation of our paper. Rev. S. Wright for Elder J. A. W. Rev. K. Hawthorn for A. Nelson, J. W. Frost, J. Andrews, A. Bishop, M. M. Durant, W. C. Thordgill and Joseph M. Roberts, with our thanks. C. L. Thornton for Mrs. Mary Hatcher.

RECEIPT LIST.

Persons making payment for Subscription or mailing us the amount, and not receiving their papers or seeing the amounts acknowledged in the time, are requested to inform us.

Paid, to Vol. No. Amt.

Mrs. Sarah A. Hardy, 8 13 \$2.00

H. J. Gooche, 8 13 2.00

Mrs. Eliza Stone, 8 13 2.00

S. C. Kelly, 8 13 2.00

J. M. Davidson, 8 12 2.00

Wm. F. Winham, 8 14 2.00

A. McGee, 8 14 2.00

C. Billingsley, 8 8 2.00

E. A. Blunt, 8 14 2.00

Isaac Billingsley, 8 14 2.00

Charles Nelson, 8 14 2.00

Mrs. A. G. Due, 8 12 2.00

Miss W. Hatcher, 8 14 2.00

Rev. John A. Lee, 8 14 2.00

Abisha Nelson, 8 14 2.00

J. W. Frost, 8 14 2.00

J. Andrews, 8 14 2.00

A. Bishop, 8 14 2.00

M. M. Durant, 8 14 2.00

W. C. Thordgill, 8 14 2.00

Joseph M. Roberts, 8 15 3.00

Mrs. Mary Hatcher, 8 14 2.00

John H. Lee, 8 14 2.00

James Crow, 8 14 2.00

G. B. Canty, 8 14 2.00

N. W. Smith, 8 14 2.00

Thos. Rowe, 8 14 2.00

as those who have no hope. Her death was one of the most triumphant. She died with a happy assurance of a blessed immortality beyond the grave.

She was fully sensible of her situation for some time previous to her death. She often said to her friends, "Do not grieve after me—I am willing to go; God's grace will sustain me while passing through the Valley of the Shadow of Death; I cannot stay with you, but you can soon come to me. O, consoling thought!"

She exhorted her friends to prepare to meet her in Heaven. Her suffering was very great, yet she was never heard to murmur, but said, "Jesus can make a dying bed."

Feel soft as downy pillows are,
While on his breast I lean my head.

And breathe my life into sweetly there."

In her last moments, she was calm and composed, often spoke of her peace in God, and with this peace developing itself on her countenance. She fell asleep in the arms of Jesus.

Died, near Enon, Ala., May 10th, sister Winefred Carter, in the ninety-first year of her age. She professed religion and joined the Baptist Church, more than sixty years ago, at old Fishing Creek, and was baptized by the Rev. James Mathews, during which time she was a faithful, and consistent member until death. Her sickness was long and protracted, but marked with the fortitude and resignation which grace alone imparts. She leaves many friends and relations to mourn; among them, precious sons to whom she was devoted, and for whom she often prayed; they loved and cherished her as a mother should be. One of them, becoming discouraged at the arduous duties and responsibilities of the ministry, determined to quit and go home, but when he arrived, this kind mother said: my son it will not do, you have put your hands to the plough, do not look back; he took encouragement and is now laboring in the vineyard of the Lord. Some time previous to her death, she seemed to be apprized of her departure, and was very submissive. The broad and dark river of death, which is much dreaded by many had dwindled to a small streamlet that could be passed by a single step. No cloud divided her vision, that pierced beyond the bounds of time into the haven of eternal rest.

May Heaven's richest blessings attend the remaining part of the family, and conduct them safely to the resting place of the now sainted mother.

Died, in Macon county, Alabama, on the 12th inst., Mrs. HANNAH McDONALD, wife of Lovett McDonald, and daughter of Hugh and Nancy Thomas. Mrs. McDonald was born in Laurens county, Ga. March 3d, 1814. Deceased moved to Talbot county Ga., in 1834, embraced religion the same year, and was baptized by the Rev. Hiram Powell. She moved to this State in 1853. Mrs. McDonald endeavored herself to many friends which a gentle and amiable disposition had drawn around her. While this is a rare bereavement to her friends, it fell most heavily upon the members and relatives of the family. It is consoling, however, to know that she sleeps in Jesus, and will awake in glory. Her sincere devotion to the cause of Christ, and her ardent attachment to all of his followers, gained for her the confidence of the members of the church with which she was connected, and of all who knew her. Her faith was in Christ, whom she had learned to trust before the hour of her dissolution drew near. That faith enabled her to bear with christian patience and fortitude, an illness of eleven weeks and six days. The grave was robbed of its terrors, and she could say during all of her sickness, "I am not afraid to die—God will sustain me." On the night previous to her death, while some was speaking to her of her mother and sisters, who had gone before, she said that she desired all her friends to meet her in heaven, prepared to join them. At some period during the last day of her illness, she took her husband by the hand, bade him farewell, and told him to wait patiently, that it would not be long before they would meet again. God grant that all of her friends and relatives may meet her there.

Christian Index please copy.

WILLIAM DOUGHERTY, JR.,
COUNSELLOR AND ATTORNEY AT LAW,
AND SOLICITOR IN CHANCERY.

WILL practice in the Ninth Judicial Circuit, and in the District Court of the United States, and in the Supreme Court of the State of Alabama.

Office over Porter's Store.

RABUN & SMITH,
Factors & Commission Merchants,
Savannah, Ga.

WILL give strict attention to the sale of cotton bales, and to the receipt of orders for bagging, roping, &c. They respectfully tender their services to the Planters of Eastern Alabama.

August 23, 1855-16-6m.

ALABAMA WAREHOUSE.

RIDGWAY, KING & SORSBY,
Ware-House & Commission Merchants,
Columbus, Georgia.

Particular attention to storage and selling of cotton.

August 23, 1855-16-6m.

STEWART, GRAY & CO.,
WAREHOUSE,
Commission & Grocery Merchants,
Columbus, Georgia.

WILL respectfully inform their patrons and Planters generally, that they will continue their business at the old stand—upper end of Broad street.

Their long experience in the Cotton business, their high reputation for the receipt of Cotton, and their large and well selected stock of Groceries, consisting in part of BACON, ROPE, SUGAR, COFFEE, BEANS, SALT, MOLASSES, &c., which they will sell at market rates and on accommodating terms.

From their long experience in the Cotton business they flatter themselves they will be able to give entire satisfaction to those who may entrust their produce to their care.

August 23, 1855-16-6m.

Plantation for Sale.

I OFFER for sale my plantation, lying in Macon county, Alabama, five miles north of Tuskegee, and near the Railroad. It contains 240 acres, mostly pine land, 120 acres of which is cleared and in a good state of cultivation, including some choice bottom land. It is well watered, healthy, and has upon it suitable log buildings. If the purchaser wishes it, he can also buy the stock, corn, fodder, &c., upon the premises.

Persons wishing to procure such a farm, will do well to call and see it before purchasing elsewhere, as it will be sold on reasonable terms.

June 28, 1855-48-2m.

HOUSE & LOT FOR SALE.

THE subscriber desirous of leaving town, offers his House and Lot for sale in Tuskegee, situated in the upper part of town near the Baptist Church. Persons wishing to move to Tuskegee would do well to call and examine the premises EARLY as it will sell at a great bargain.

THOMAS MORTON.

August 14, 1855.—1 m.

SPECIAL NOTICES.

To the Churches of the Tuskegee Association.

We specially request the Churches of the Tuskegee Association when making out their next Church Seals for the Minutes, to make out a separate and distinct scale for the black members, as we think it important to ascertain their number.

W. W. MASON, Mod'r.

J. M. WATT, Clk.

August 1, 1855.

Association Meetings.

We give below the time and place at which the associations named will hold their annual sessions this season. The list of all the associations in Alabama would be given if the minutes had been forwarded to us. Will not some of our brethren send us copies of those not named that they may be inserted in due time?

We have two requests to make, and we hope they will be granted:

1. That the Clerks of the Associations in Alabama compile a complete list of the ministers (ordained and licensed) connected with the churches composing those bodies; and publish them in the minutes, giving the post-office address of each minister.

2. That copies of the minutes be forwarded to this office immediately after they issue from the press.

It is designed to compile a complete list of all the ministers in the State, and publish it in the next minutes of the Convention, if the names can be obtained.

3d Sabbath in September.

CHEROKEE with the Mt. Harmony Church at Lebanon, De Kalb co., Ala., commencing on Friday.

TUSKEGEE with the Union Springs Church, Macon co., Ala., commencing on Friday.

TUSCALOOSA with the Big Creek Church, eight miles West of Tuscaloosa, commencing on Saturday.

4th Sabbath in September.

MULBERRY with the Mulberry Church, Bibb co., Ala., commencing on Saturday.

UNION with the Grant's Creek Church, Tuscaloosa co., Ala., commencing on Saturday.

1st Sabbath in October.

BETHEL with the Union Church, near Coffeeville, Clark co., Ala., commencing on Saturday.

CENTRAL with the church at Rockford, Coosa co., Ala., commencing on Saturday.

CANAWA with the Rock Creek Church, Jefferson co., Ala., commencing on Saturday.

MUSCLE SHOALS with the Mount Pleasant Church, near Light, Lawrence co., Ala., commencing on Friday.

SALEM with the Orion Church, Pike co., Ala., commencing on Saturday.

2d Sabbath in October.

ALABAMA with the Carlowville Church, Dallas co., Ala., commencing on Friday.

EFULACIA with the church at Clayton, Barbour co., Ala., commencing on Saturday.

SHELBY with the Providence Church, Shelby co., Ala., about eight miles South of Montevallo, commencing on Saturday.

3d Sabbath in October.

CALAWA with the Hopewell Church, Perry co., Ala., commencing on Friday.

JACKSON with the Antioch Church, near Skipperville, Dale co., Ala., commencing on Saturday.

PINK BARREN with the New Providence Church, Wilcox co., Ala., commencing on Saturday.

4th Sabbath in October.

UNITY ASSOCIATION with the Shady Grove Church at Burnsville, Dallas co., Ala., commencing on Saturday.

BROOK with the Gaston Church, Sumter co., Ala., commencing on Saturday.

WEST FLORENCE ASSOCIATION with the Orange Hill Church, Jackson co., Florida, commencing on Saturday.

H. G. FARRELL'S
CELEBRATED ARABIAN LINIMENT.

The following is from the principal accountant of the most celebrated and highly respected house of Messrs. Voss & Co. of this city, and presents one of the most wonderful cures in the annals of medical history.

Mr. H. G. Farrell—Dear Sir: Actuated by a sense of gratitude, I submit the following as an instance of the utility of your great medicine. My child, three years old, was suddenly attacked with a terrible disease, which in less than six hours prostrated it to total helplessness. The limbs became so rigid that not a joint could be bent; the flesh turned black and cold and entirely deprived of feeling; the eyes fixed, partially closed and altogether blind, following this was deafness to all sounds; the spine became contracted and so curved that when lying on its back the head and heels only touched. Indeed, the child presented every appearance of being dead. Immediately on the attack, the family physician was called in, and for three weeks he labored to restore it to feeling, but all in vain, although various blistered a dozen times and various rubefacient Liniments applied. A consultation of physicians was then held, but to no purpose, the case was then brought before the Medical Society, but nothing could be suggested which was not already done, and the doctor then told me he could do nothing more. We then commenced applying your Liniment freely over the entire length of the spine, and you may imagine a parent's joy when after a few applications, returning animation was apparent, and it rapidly recovered with the exception of the sight, which did not become perfect for near a month. The child is now healthy and robust as can be. Five other cases of the same kind occurred previously in my neighborhood, all of which died, when there is no doubt if your Liniment had been used they would have recovered.

HENRY G. CLELAND.
Peoria, March 1st, 1851.

A HARD LUMP ON A HORSE'S BREAST.

Mr. H. G. Farrell—I have used your Arabian Liniment with gratification in several cases, the most remarkable of which was a large lump that appeared on my horse's breast. It was very hard appearing to be hard gristle. It remained for nearly a year, when I applied your Liniment, one bottle of which entirely cured it. I can recommend it as the best Liniment I ever used.

JOHN CRAWL.
Peoria, Feb. 20th/1846

Look out for Counterfeits!

The public are cautioned against another counterfeit, which has lately made its appearance, called W. B. Farrell's Arabian Liniment, the most dangerous of all the counterfeits, because it has the name of Farrell, may buy it with a good faith, without the knowledge that a counterfeit exists, and they will perhaps only discover their error when the spurious mixture has wrought its evil effects.

The genuine article is manufactured only by H. G. Farrell, sole inventor and proprietor, and wholesale druggist, No. 17 Main street, Peoria, Illinois, to whom all applications for Agencies must be addressed. Be sure you get it with the letters H. G. before Farrell's, thus—H. G. FARRELL'S, and his signature on the wrapper, all others are counterfeits.

For sale by Leonard & Jones, Tuskegee; Messrs. Cunningham & Cole, Montgomery; Duprey & Hannon, Natchez; Greene & Phillips, Leachapoka; and by regularly authorized agents throughout the United States.

Price 25 and 50 cents, and \$1 per bottle. Agents Wanted in every town, village, and hamlet in the United States, in which one is not already established. Address H. G. Farrell as above, accompanied with good reference or character, responsibility &c.

August 14, 1855.—1 m.

Appointments for Elder F. Callaway.

Elder F. Callaway will preach by Divine permission, at Pine Level, Macon Co., on Monday night, 27th August.

At Natchez, Tuesday, 28th.

At Concord, Wednesday, 29th.

At Tuskegee, Thursday, 30th.

At the Hawthorne house, near Echols' and Dowdell's mills, Saturday and Sunday, 1st and 2nd Sept.; and I especially request that the friends would let all their black people come out on Saturday as well as Sunday and Monday at 11 o'clock.

At Turbet's and Tate's Plantations, Tuesday 4th.

At Good Hope, the same night, and if the Church desires it, and will bring out their families, white and black, I will remain with them until Thursday evening.

At Hurricane Church, Friday, 7th.

At the Old Liberty Church, near Owens' Plantation, Saturday and Sunday, 8th and 9th, for the colored people of Bro. Battle, and all others who can attend, and I hope that the white people will also come out, as we will hold Conference meeting.

At Enon, Monday, 10th. Brother Seaborn Moore can make an appointment for me at night where he thinks best.

At Mt. Zion, Tuesday, 11th.

At Aberfoyle, Wednesday, 12th.

At Sardis, Thursday, 13th.

At the Association, Friday, 14th.

I earnestly request the brethren to make these several appointments public as possible, and all my ministering brethren that can, to meet me at these respective appointments.

JUDSON FEMALE INSTITUTE.

FACULTY.

S. S. SHERMAN, A. M., Principal and Professor of Ancient Languages and of Mental and Moral Sciences.

S. I. C. SWEZEY, Professor of Mathematics and of the Natural Sciences.

JULIUS ERICKSON, A. M., Professor of Vocal and Instrumental Music.

MISS MARY E. SHERMAN, Presiding Teacher and Instructor in the English Branches and Wax Work.

MISS LOUISA DEWEY, Instructor in Botany, English Literature and Ornamental Needle Work.

MISS ELLEN A. BAKER, Instructor in French and in Drawing and Painting.

MISS SARAH ROOT, Instructor in Music.

MISS FRANCES ROOT, Instructor in Music.

MISS MARGARET J. SHERMAN, Instructor in English Branches.

MISS EUSTATIA F. PIERSON, Instructor in French and in Drawing.

MISS EUSTATIA F. PIERSON, Teacher of the Preparatory Department.

MISS EUSTATIA F. PIERSON, Governess.

MRS. ELIZA BOLTON, Matron.

WILLIAM HORNBUCKLE, Esq., Steward.

IN reorganizing the Board of Instruction, great care has been taken to secure teachers of ability and experience. Those who have not been previously connected with the Judson, have acquired in connection with other Institutions, a reputation for ability, faithfulness and success, which justifies the conviction that the Judson Institute has never been more efficiently organized, or more worthy of the patronage and support of the friends of Female education.

The general course of instruction and discipline will remain unchanged; such modification will, however, be introduced into the course of study, as improved Text Books and the increasing demand for higher education may suggest.

RATES OF TUITION, &c.

Primary Department, 1st Division.....\$20.00

Preparatory Department, and all English studies through the whole course.....30.00

Music on Piano, Guitar, Melodion, (each) 50.00

Use of French, Latin, and Greek.....10.00

Use of Guitar.....10.00

Use of Melodion.....5.00

Music on Harp and Use of Instrument.....80.00

Ornamental Needle-Work, (limited to half a year).....15.00

Drawing, in Pencil, Crayon, and Water Colors, with or without Painting in Water.....30.00

Painting in Oil.....50.00

Wax-Work, (per lesson).....1.00

Use of French.....20.00

Ancient Languages.....30.00

Board, per month, including fuel, lights, washing, bed, bedding, &c.....12.50

Medical, (fuel, servant for school-room) 2.00

Use of Library.....1.00

Board and Tuition will be payable, one-half in advance; the balance at the end of the Session. Tuition must be paid from the time of entrance to the close of the Session—no deduction, except at the discretion of the Faculty, will be made. Each young lady must furnish her own towels, and table makings. If Feather Beds are required, they will be supplied at a small charge.

The next session will commence on Wednesday, the 1st day of October. It is of great importance to pupils to be present at the opening of the session.

For further information, consult the last annual Catalogue, which may be had on application to S. S. SHERMAN, Principal.

Union, August 23, 185

SOUTH-WESTERN BAPTIST

POETRY.

The World for Sale.

BY THE REV. H. HOYT.

The world for sale! hang out the sign,
Call every traveler here to me;
Who'll buy this brave estate of mine,
And set me from earth's bondage free?
'Tis going! yes I mean to fling
The bundle from my soul away;
I'll sell it whatso'er it bring:
The world at auction here to-day!

It is a glorious thing to see,
Ah! it has cheated me so sore!
It is not what it seems to be:
For sale!—it shall be mine no more.
Come turn it o'er and view it well,
I would not have you purchase dear;
'Tis going!—going! I must sell!
Who bids? Who'll buy the splendid tear?

Here's wealth in glittering heaps of gold:
Who bids? But let me tell you fair,
A baser lot was never sold:
Who'll buy the heavy heave of Care?
And here spread out in broad domain,
A costly landscape all may trace,
Hall, cottage, tree, field, hill and plain,
Who'll buy himself a burial place?

Here's Love, the dreamy potent spell,
That beauty flings around the heart;
I know its power alas! too well:
'Tis going! Love and I must part!
Must part! What can I more with Love?
I'll never court its smiles again—
Who'll buy the plumed, dying dove—
An hour of bliss—an age of pain?

A Friendship, rarest gem of earth,
Whose bath found the jewel his?
Fruit, fickle, false, and little worth:
Who bids for Friendship as it is?
'Tis going!—going!—Hear the call:
Once, twice, and thrice!—'Tis very low!
'T was once my hope, my stay, my all,
But now the broken staff must go!

Fame! Hold the brilliant meteor high,
How dazzling every gilded name!
Ye millions, now's the time to bid;
How much for Fame! How much for Fame!
Hear how it thunders! Would you stand
On high Olympus, far renown'd,
Now purchase and a world command,
And be with a world's curses crown'd.

Sweet star of Hope! with ray to shine
In every sad forbidding breast,
Save this desponding one of mine;
Who bids for man's last friend and best?
Ah! he was mine a bankrupt life,
This treasure should my soul sustain;
But Hope and I are now at strife,
Nor ever may unite again.

And Song! For sale, my tuneless lute,
Sweet solace, mine no more to hold;
The chords that charmed my soul are mute,
I cannot wake the notes of old!
Or e'en were mine a wizard shell,
Could claim an hour on raptures high;
Yet now a sad farewell! Farewell!
Must on its last faint echoes die.

Ambition, fashion, show, and pride,
I part from all forever now;
Grief in an overwhelming tide,
Has taught my heart to beat to bow.
Poor heart! distracted, ah, so long,
And still its aching throbs to bear;
How broken, once so free from care!

No more for me Life's futile dream,
Bright vision vanishing away;
My bark requires a deeper stream,
My sinking soul a surer stay.
By Death, stern Sheriff! all befit,
I weep, yet humbly kiss thy rod,
The best of all I have left,
My Faith, my Bible, and my God.

MISCELLANEOUS.

Character of the Chinese.

There are three characteristics of the Chinese nation, which after reading almost any book on China, at once strike the reflecting student. One is the comparative dissimilarity they present to any other nation. Among them we are less reminded of the characteristics of ordinary human communities, than among even New-Zealanders, Hottentots. If we look at savage nations, we still see amidst them the rude germs of what, by instruction without, may be readily developed into the ordinary and normal forms of civilization. Among the Chinese, we see not only much that is defective, but more that is abnormal; and to complete the contrast, we find, in many respects, the extremes of civilization and barbarism side by side;—the most refined culture and the most artificial civilization in combination with astounding ignorance, prejudice, and childishness. But even in points in which they are not barbarians, but highly cultivated and artificial, how dissimilar is what we find with what we see elsewhere! How contrasted with all else that is human! Whether we look at the more important characteristics—as, for example, the language, so essentially unlike all that is found in the numberless other languages by which the human race has learned to communicate its thoughts—or the jealous polity which China has insulated itself from the rest of the world, and persisted in being a world of itself—or whether we look at its more trivial characteristics as manifested in its farrago of exceedingly odd social customs—we seem to see an example of a people who resolved to show how great might be the varieties of the human species without absolutely destroying the identity of the genus. Striking as are the various usages of mankind, nowhere are contrasts so startling or so numerous as here. Chinese customs are odd enough, taken alone; but their totality is irresistible. As we think of the men's shaven heads and eyebrows, and long tails; of the women's little knots to their lower extremities, which they miscall feet; of faces dyed yellow, to increase their beauty; of white and

yellow mourning; of the odd usages of their daily life, where the natural order, as we fondly call it, seems so strangely inverted—where the dinner commences with the desert and ends with the joints—where the wine is drunk scalding hot, the viands are snapped up with chopsticks, and each guest signifies that he has done by placing his chopstick on the top of his head; of people who, according to M. Hue, think nothing of dying, but whose solitudes are entirely engrossed by inordinate cares about the funeral and the coffin; when we think of these and a thousand other things, taken in conjunction with the mysterious language and the stupendous institutions, we hardly seem less struck than by any of the wonders that Marco Polo related of Cathay; his strangest fables hardly surpass these realities.

The Shepherd Dog.

Among the most useful breeds of dogs is the Scotch sheep-dog. He has no great beauty of form to recommend him, but his excellence consists in his superior intelligence. His nose is sharp, ears short and erect, and he is covered particularly about the neck, with thick and shaggy hair. The tail is long, very bushy, and slightly turned up at the end. The prevailing color is a dark brown or black. "Gisborn, in his essays on agriculture, says of him: "Whether employed in driving on the road, or herding on the hill, his grave and earnest aspect evinces his full consciousness that important interests are committed to his charge. When on duty he declines civilities, not surely, for he is essentially a good tempered beast, but he puts them aside as ill-timed. At an early age the frivolity of puppyism departs from him, and he becomes a sedate character. At home he shares his master's porch; lies on the best place before the fire; suffers with complacency the caresses of the children, who tug his ears and tail, and twist their little fingers into his long coat; and, without inviting familiarity from a stranger, receives him with a dignified courtesy. When accustomed to the road, he will, in his master's temporary absence, convey the flock or herd steadily forward, without either overpacing them or suffering them to ramble; and in the bustle of a fair he never becomes unsteady or bewildered. But the hill or moor is his great theatre. There his rare sagacity, his perfect education, and his wonderful accomplishments are more conspicuous. On the large sheep-farms a single shepherd has the charge of from three to six or more thousand sheep, varying according to the nature of the country and climate. In performing his arduous duties, he has in ordinary seasons no assistance except his dog. Those shepherds who have studied political economy, introduce the principle of division of labor into their kennels. When on the hill they are usually accompanied by two dogs; of these, one is driving out, and the other bridging in dog. To the first he points out a lot of sheep, and informs him by voice and action, that he wishes them to be taken to a distant hill. The intelligent animal forthwith gathers the sheep together and acts according to his master's instructions. By similar means he informs the second that a lot of sheep on a distant hill are to be brought to the spot on which he then stands; and with equal certainty they are shortly at his feet. To either dog he indicates the individual sheep which he is to catch and hold. The eagerness and impetuosity with which the dog rushes at the neck of his captive would lead you to suppose that the animal was in great danger. Nothing of the sort. The dog follows Isaac Walton's precept, and handles him as if he loved him. The hold is only on the wool. The sheep stand in no habitual terror of the dog; though within a few yards of him, the elder will quietly chew the cud, the younger shake their heads and stamp with their feet, provoking him to frolic, or mimic war."

Anecdote of Wesley.

While traveling in Georgia, I picked up the following anecdote of John Wesley and Oglethorpe. It seems that these two gentlemen were fellow passengers from Europe. In the course of their voyage Mr. Wesley heard Oglethorpe making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him saying: "Mr. Wesley you must excuse me. I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus, as it agrees with me best of any; I therefore provided myself with several dozens of it, and this villain (his servant, who was present, almost dead with fear) has drunk up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war which sails with us. The rascal should have taken care how he used me, for I never forgive."

"Then sir," said Mr. Wesley, looking calmly at him, "I hope you never sin."

The General, confounded at the reproof, threw his keys to the servant, and bade him do better in future. What a severe reproof was that—Would it not be well for every one, while refusing to forgive a person who has injured him, to remember that he himself has no promise of being forgiven by his heavenly Father, until he cherishes a forgiving spirit towards every one! How can an unforgiving man utter this petition in the Lord's prayer: "Forgive us our trespasses, as we forgive those who trespass against us!"

"Ripe old Age." In the June number of Hunt's Merchant's Magazine is a table of the average age attained by men pursuing different occupations. Some of its facts are of such general interest that we glean them from it and present them in chronological order.

The man that dies youngest, as might be expected, perhaps, is the Railway brakeman. His average age is only 27. Yet this must be taken with some allowance from the fact that hardly any but young and active men are employed in the capacity.

At the same age dies the Factory Workman, through the combined influence of confined air, sedentary posture, scant wages, and unremitting toil.

Then comes the Railway Baggage-man who is smashed on an average, at 30.

Milliners and dressmakers live but longer. The average age of the one 32, and the other 33.

The engineer, the Fireman, the Conductor, the Powder-Maker, the Well Digger, and the Factory Operative, all of whom are exposed to sudden and violent death, die on an average under the age of 35.

The Cutter, the Dyer, the Leather Dresser, the Apothecary, the Confectioner, the Cigar Maker, the Printer, the Silversmith, the Painter, the Shoe Cutter, the Engraver, and the Machinist, all of whom lead confined lives in an unwholesome atmosphere, none of them reach the average age of 40.

The Musician blows his breath all out of his body at 40. The Editor knocks himself into *pi* at the same age.

Then comes trades that are active or in a purer air. The Baker lives to the average age of 43, the Butcher to 49, the Brickmaker to 47, the Carpenter to 49, the Furnace Man to 42, the Mason to 48, the Stone Cutter to 43, the Tanner to 49, the Tinsmith to 41, the Weaver to 44, the Drover to 40, the Cook to 45, the Inn Keeper to 46, the laborer to 44, the Domestic Servant (female) to 43. The tailor lives to 43, the tailorless to 41.

Why should the Barber live till 50, if not to show the virtue there is in personal neatness and soap and water?

Those who average over half a century among mechanics are those who keep their muscles and lungs in healthful and moderate exercise, and are not troubled with "veighty cares." The Blacksmith hammers till 51, the Cooper till 59, the builder till 52, the Shipwright till 56, and the Wheelwright till 50. The Miller lives to be whitened with age as well as flour, at 61. The Rope Maker lengthens the threads of life to 54. Merchants average 52.

Professional men live longer than is supposed. Litigation kills clients sometimes, but seldom Lawyers, for they average 55. Physicians prove their usefulness by prolonging their own lives to the same period. Clergymen, who it is to be presumed, enjoy a greater mental serenity than others last till 56.

Seafaring life and its adjuncts, seem, instead of dangerous, to be actually conducive to longevity. We have already seen that the Shipwright lives till 56. The Sailor averages 43, the Caulker 64, the Sail Maker 52, the Stevedore 57, the Ferryman 65, the Pilot 64, and "gentlemen" 68. The only two classes that do nothing for themselves, and live on their neighbors, outlast all the rest. Why should they wear out when they are always idle?—*Alb. Eve. Jour*

Ur of the Chaldees.

Uriah, the scripturally classic "Ur of the Chaldees," the birth-place of the patriarch, stands on a gently sloping plain, in the angle formed by the meeting of two mountain ranges, and is surrounded on all sides by extensive gardens and vineyards, which in spring and summer must give to the town an appearance of beauty that owes nothing to the heaps of ruinous buildings within the walls. Behind it rises a precipitous cliff, on the summit of which stands the castle, in tolerable repair, and connected with the fortifications of the town by a turreted wall, which runs irregularly down the broken sides of the rock. As he halted here for a few hours, I spent a portion of the time in "hunting up" antiquarian remains of interest; but altered as the face of the place has been in the many vicissitudes of its history—under the Romans, the Saracens, the Crusaders, the Seljukians, and finally the Turks—very few of these are now to be seen. Ruined Saracenic buildings cover over from view nearly all earlier structures, so that a few Greek and Roman pillars and arches, with some fragments of columns, are all that remain to tell the traveler that the eagle of the Roman once floated in its walls. Of Abrahamic times I need hardly say, the most credulous Pictwickian could discover no memento to mark the much venerated pool of "Sneikh Ibrahim," which, with its adjoining mosque embosomed in a thick and shady grove of cypresses, like immediately below the citadel. This, with Bir-A, yob (Job's Well), outside the walls, and two or three old Christian churches, now either in ruins or converted into mosques, is all that remains to remind the wanderer that he stands upon ground probably once hallowed by the tread of patriarchs and apostles' feet. [Constantinople Cor. of London Daily News.

SWEARING.—The absurdity and utter folly of swearing is admirably set forth in the following anecdote of Beelzebub and his imps: The latter went out in the morning each to command his set of men, one the murderers, another the liars, and another the swearers, &c. At evening they stopped at the mouth of a cave. The question arose among them who commanded the meanest set of men. The subject was debated at length, but without coming to a decision. Finally his Satanic Majesty was called upon to decide the matter in dispute. Whereupon he said; the murderer got something for killing, the thief for stealing, and the liar for lying; but the swearer was the meanest of all, he served without pay. They were his majesty's best subjects: for while they were costless, their name was legion, and presented the largest division in his (Satan's) employ.

"Charity begins at Home." As if the proverb were a vindication of the most self-denying benevolence, when it is nothing more than the miserable sophistry of a selfish heart.—*Selfishness begins at home; and it is this which is often palmed upon the world for a kind of home charity.*

The man who refuses a contribution for the heathen world because he beholds needy ones in his own neighborhood, is not usually distinguished for his generosity to them. "It is absurd," said a penurious Christian professor belonging to this class, "to be sending money abroad, to be spent we know not how, when there is so much suffering nearer home."

"I will give five pounds to the poor at home, if you will give the same," said the Christian to whom the above remark was made. "I did not mean that," replied the liberal man; "but if you must go from home, why go so far? Think of the miserable poor of Ireland." "I will give five pounds to the poor of Ireland, if you will give the same," "I do not mean that, either," was the reply; a very fair illustration of the real spirit of such professing Christians as seek to hide their sins under the mantle, "Charity begins at home."

How it was done.—It has been ascertained that the beloved and respected Amos Lawrence gave away for charitable purposes during his lifetime seven hundred thousand dollars.—He came to Boston in 1807 with only \$20 in his pocket. In his diary it is said, "I have never smoked a cigar, never chewed but one quid of tobacco, and that before I was fifteen, and never took an ounce of snuff." During the first seven years of his mercantile life he never allowed a bill to stand unsettled over the Sabbath. He kept an accurate account of the merchandise bought and sold each day, avoided excessive credits, and practiced the most rigid economy, never, as he says, "allowing himself to spend a fourpence for unnecessary objects till he had acquired it. Hence his success."

Wickliffe and the Bible. Fuller, in his Church History of Britain, tells how the bones of Wickliffe were burnt to ashes, and then cast "into the Swift, a neighboring brook running hard by. Thus this," he continues, "has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean; thus the ashes of Wickliffe are an emblem of his doctrine, which is now dispersed all the world over."

This striking remark Wordsworth has finely embodied: Once more the Church is seized with sudden fear, And yet at her call is Wickliffe disinclined, Yea, his dry bones to ashes are consumed, And flung into the brook that travels near, Forthwith the ancient voice which tremors can hear, Thus speaks (that voice which walks upon the wind, Though seldom heard by busy human kind), 'As thou these ashes, little brook, wilt bear, Into the Avon, Avon to the tide Of Severn, Severn to the narrow seas, Into the main ocean they, deed accept An emblem yields to friends and enemies, How the bold teacher's doctrine sanctified By truth, shall spread throughout the world dispersed.'

In allusion to the above extract from Fuller, one remarks; "I will not call it conceit; it is one of the grandest conceptions I ever met with. One feels the ashes of Wickliffe gliding away out of the reach of the executors of the impotent rage of the papal council into the main ocean, where they became an emblem of the doctrines dispersed all the world over."

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TUSKEGEE, ALABAMA.

July 5, 1855.

BELSER & MAYS.

Attorneys at Law and Solicitors in

Chancery.

TUSKEGEE, ALA.

Will practice in the various Courts of Macon County.

Office over the Jewelry Shop.

JAMES E. BELSER, ROBT. L. MAYS,

Montgomery, Ala. Tuskegee, Ala.

JAMES E. BELSER, being general Administrator for the County of Macon, will attend to the settling up of Estates.

March 1, 1855. n41-ly

ELAM, STAMPS & ROBERTS.

TALLADEGA HOTEL.

JOEL ELAM PROPRIETOR.

Brick Fire-proof Livery Stables,

HORSES, BUGGIES, CARRIAGES AND HACKS,

At the Shortest Notice,

In connection with the Talladega Hotel.

P. A. STAMPS & CO.

Wm. F. Roberts, one mile East from the Court House, is prepared with lots for drivers of every description. Corn, Fodder, Oats and Hay always on hand. He has also engaged at the Livery Stables of P. A. Stamps & Co., a lot for sampling and exhibition free of charge.

Feb. 1, 1855. n35tf

MORGAN, MARTIN & CHILTON,

ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.

SELMA, ALABAMA.

JOHN T. MORGAN, JAMES S. MARTIN,

THOMAS G. CHILTON, Talladeega, Ala.

March 1, 1855. n42-ly

THOMAS S. HOWARD,

Attorney at Law and Solicitor in Chancery:

TUSKEGEE, ALABAMA.

Will give prompt attention to business committed to his care.

Office next door to Drs. HODNETT & HOWARD.

GEORGE MARQUIS, CULLEN A. BATTLE.

MARQUIS & BATTLE,

ATTORNEYS AT LAW,

WILL practice in the various Courts of Macon County, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery.

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

TUSKEGEE, Ala., August 17, 1854.—ly.

GEORGE W. GUNN,

ATTORNEY AT LAW,

and Solicitor in Equity.

WILL practice in the Courts of Macon County, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery.

Office over Adams & Gunn's Shoe Store.

Tuskegee, Ala., Nov. 20, 1854.

HENDERSON & MCGEE.

HAVING this day associated themselves in the practice of the Law, will attend to all business connected with their office, in the counties comprising the 9th Judicial Circuit; also, in St. Clair, Shelby, and Coosa. They will also practice in the Supreme Court at Montgomery. Office in Talladeega Alabama.

January 25, 1855.

W. F. HODNETT, M. D., R. N. SUGGLES, M. D.

DRS. HODNETT & NICKOLLS.

HAVING associated themselves in the practice of Medicine and its collateral branches, would respectfully offer their services to the citizens of Tuskegee and vicinity. Pledging the most prompt and efficient attendance upon all cases submitted to their care, they solicit a share of the public patronage.

Office in the building on the corner of Main street opposite to Brewer's Hotel.

Tuskegee, March 29, 1855. —n45-ly.

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

STEWART, PHILLIPS & CO.,

WHOLESALE & RETAIL

GROCERS,

Montgomery, Ala.

October 5, 1854.—ly.

W. C. PURYEAR, [C. L. SIMMONS,

DRS. PURYEAR & SIMMONS,

Surgeon Dentists:

Office above stairs over the Post-office.

HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with dispatch and in a neat and durable manner. They are prepared to mount teeth on plates from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.

Tuskegee Ala., July 26, 1854.

E. L. LAPLASS,

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, or set and made to order.

His shop is opposite Mr. J. D. Porter's Store, a few doors above the Allen House, and in the house formerly occupied by Dr. Johnson.

Tuskegee Dec. 4, 1854. —tf.

PORTER, ISBELL & CO.

RESPECTFULLY invite attention to their

SPRING & SUMMER GOODS,

which in all respects affecting the INTERESTS OF PURCHASERS, will be found decidedly more than ordinarily attractive.

April 12.—tf.

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GUILDING, GLAZING AND PAPER-HANGING.

THE undersigned having formed a connection with the public patronage, having plenty of help, they can promptly execute all orders entrusted to their care, in the best style, and on the most reasonable terms. They especially solicit country orders, to which they will give the best attention.

GEORGE E. COLLINS, STATES LEWIS.

July 15-1854-ly

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