

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

VOL. 7, NO. 20.

ORIGINAL.

For the South Western Baptist.

Robert Hall on Communion.

NO. IV.

Mr. Hall, as has been remarked already, was a devoted Baptist. He boldly gave the sentiments of Baptists his "unqualified approbation," and practiced them as faithfully as others. He believed them to "correspond with the dictates of Scripture," and he found it "impossible to entertain a doubt of their ultimate prevalence." Hall's works vol. 1, pp. 292, 315, 358, 450, and vol. 2, p. 212.

He believed that all who were received into membership and were admitted to communion in apostolic times, were previously baptized, and that it was the duty of persons in his own day to follow the example. Vol. 1, pp. 309, 310, 408, 451, vol. 2, p. 214. He was "far from insinuating a doubt on the obligation of believers to submit to the ordinance of baptism, or of its being exclusively appropriated to such." Vol. 1, p. 307. He also admitted that in his opinion, "that he who, convinced of the divine origin of christianity, by the ministry of the apostles, had refused to be baptized, would at that period have been justly debarred from receiving the sacramental elements." Vol. 1, pp. 310, 311. He contended, too, that so plain and unmistakable were the commands of Christ in the apostles' days "that he who refused to abide by the decision of inspired men would necessarily have forfeited his claim to be considered as a christian." Vol. 1, pp. 408, 409.

While, however, he so warmly maintained that Baptists prevailed entirely in the apostolic and subsequent ages, he showed also that he regarded sprinkling and infant baptism, distinguishing traits of Pseudo-Baptist, as unscriptural innovations. He shows the period when Baptist sentiments prevailed universally to extend to the close of the second century, then adds: "The next period is that during which an innovation was gradually introduced by extending the ceremony in question to infants—a period which from the commencement of the third to the close of the fourth probably comprehended the space of two centuries." "When we descend to the third period, we are presented with a new scene. After the commencement of the fourth century down to the era of the Reformation, the baptism of infants was firmly established, and prevailed to such an extent that few traces of the ordinance in its primitive state are to be discerned." Vol. 1, pp. 481, 482, 489.

The main ground on which he pleads for mixed communion was that baptism was not a prerequisite at all, hence Baptists admitting Pseudo-Baptists to be pious, though in error, might admit them, inasmuch as the act would not imply in any sense an endorsement of the validity of their baptism. And he urged also that they should be received as brethren in error, or weak brethren, according to the apostolic injunction: "that which is weak in the faith receive ye." He says: "In the case before us, by admitting a Pseudo-Baptist to the Lord's Supper, no sanction whatever is given to infant sprinkling, no act of concurrence is involved or implied; nothing is done, or left undone, which would not have been equally so if his attendance were withdrawn." "While we universally maintain the utility of infant baptism, the persuasion which our Pseudo-Baptist brethren entertain of their being baptized, can never be mistaken for baptism, and they consequently cannot be received in the character of baptized persons." Vol. 1, pp. 334, 402, 405, 444. He says again: "We are compelled by virtue of our (Baptist) views, to look upon the great mass of our fellow-Christians as unbaptized. On no other ground can we maintain our principles or justify our conduct." Vol. 2, p. 212. And again he says: "If we supposed there were a necessary unalterable connection between the two positive Christian institutions, so that none were qualified for communion who had not been previously baptized, we could not hesitate for a moment respecting the refusal of Pseudo-Baptists without renouncing the principles of our denomination." Vol. 1, p. 403.

In maintaining his position that baptism is not a prerequisite to the communion, after showing that candid Pseudo-Baptists should be received; he says: "To justify the exclusion of such from the Lord's table, it is not sufficient to allege the prescribed order of the institutions; it is necessary also to evince such a dependence of one upon the other that a neglect of the first from involuntary mistake annuls the obligation of the second. Let this dependence be once clearly pointed out, and we give up the cause." The communion has no retrospective reference to baptism, nor is baptism an anticipation of communion. "We dispense with baptism in no other sense than that of denying it to be in all cases essential to communion." Vol. 1, pp. 306, 308, 316. See also vol. 2, p. 218. And as if these remarks are not sufficient, he says: "But we affirm that in no part of Scripture is baptism calculated as a preparative to the Lord's Supper, and that this view of it is a mere fiction of the imagination." Vol. 1, p. 307.

Arguing upon this principle, Mr. Hall would very readily meet around the table of the Lord and Pseudo-Baptist, Roman Catholic or any, one who exhibited evidence of piety. Vol. 1, pp. 405, 449. Vol. 2, p. 226. While, however, he so far disagrees with his strict communion brethren on this point, he fully agrees with them in the principle that no person or set of persons under heaven are authorized to alter the terms of communion as established by Christ, nor to violate his laws in any way. Vol. 1, p. 495. And that as desirable as peace is among all Christians, it is not to be sought or obtained at the sacrifice of truth. Vol. 1, pp. 290, 473.

We have presented these references for the purpose of giving the reader as clear a view as possible of Mr. Hall's positions. To have done

so fully would have lengthened out this communication to an unjustifiable extent.

From the above statement it will be seen that Mr. Hall and the Pseudo-Baptists, while leagued together as allies to wage a warfare upon the practice of strict communion among Baptists, are at the same time at open war with each other. And that while Mr. Hall is endeavoring to break down the bulwarks of the strict communion Baptists, he is at the same time utterly demolishing the strong holds of the Pseudo-Baptists and silencing all their batteries. So that if Baptists have cause to cry for quarters at the hands of their most formidable opponent, the Pseudo-Baptists have equal or greater cause to sue for mercy at the hands of their most powerful ally.

Do the Pseudo-Baptists attempt to meet the Baptists upon the mode and subjects of baptism, one of the most important questions of the age? Mr. Hall joins the Baptist ranks and leads on the mighty host bearing all down before him; and fully sustaining the practice of the Baptists, in opposition to the innovations of Pseudo-Baptists.

Do they attempt to hold up the strict communion Baptists to the contempt of the world, because they will not admit unbaptized persons to their communion table? Mr. Hall takes up his pen and mightily defends his brethren from their assaults, and causes their arguments to recoil with withering effect upon themselves. He says again: "The wide circulation of this doctrine (that baptism is a prerequisite to communion) ought undoubtedly to have the effect of softening the severity of censure on that conduct (however singular it may appear) which is its necessary result: such is that of the great majority of the Baptists in confirming their communion to those whom they deem baptized; when they act precisely on the same principle with all other Christians, who assume it for granted that baptism is an essential preliminary to the reception of the sacrament. The point on which they differ is the nature of that institution, which we place in immersion, and of which we suppose rational and accountable agents the only fit subjects; this opinion, combined with the other generally received one, that none are entitled to receive the Eucharist but such as have been baptized, leads inevitably to the practice which seems so singular and gives so much offence—the restricting of communion to our own denomination. Let it be admitted that baptism is under all circumstances a necessary condition of church fellowship, and it is impossible for the Baptists to act otherwise. That their practice in this particular, is harsh and illiberal, is freely admitted, but it is the infallible consequence of the opinion generally entertained respecting communion, conjoined with their peculiar views of the baptismal rite. The recollection of this may suffice to rebut the ridicule and silence the clamor of those who loudly condemn the Baptists for a proceeding which, were they but to change their opinion on the subject of baptism, their own principles would compel them to adopt. They both concur in common principle, from which the practice deemed so offensive is the necessary result. Considered as an argument ad hominem, or an appeal to the avowed principles of our opponents, this reasoning may be sufficient to shield us from the severity of reproach to which we are often exposed, nor ought we to be censured for acting upon a system which is sanctioned by our accusers." Vol. 2, p. 212.

Do the Pseudo-Baptists in wishing Baptists to commune with them, wish them to admit their infant sprinkling as valid baptism? Mr. Hall comes to the rescue again and utterly cuts off all hope from this source. He says: "In the case before us, by admitting a Pseudo-Baptist to the Lord's Supper, no sanction whatever is given to infant sprinkling, no act of concurrence is involved or implied; nothing is done, or left undone, which would have not been equally so, if his attendance were withdrawn. Under such circumstances, the necessity of preserving the purity of worship, or of avoiding an active cooperation in what we deem sinful or erroneous (the only justifiable ground of separation) has no place." Vol. 1, p. 333.

From these brief quotations it must be seen that while Pseudo-Baptists are lauding Mr. Hall to the skies, and urging his views against the Baptists, they do it not because they really approve of his sentiments or practice them, for this they are doing, but merely to accomplish, if possible, the discomfiture of the Baptists. To be consistent they ought either to cease lauding Mr. Hall's liberal principles or else to endorse them and reduce them to practice among themselves. To use them against strict communion Baptists is entirely out of place. The Baptists have equally as good grounds to urge Mr. Hall against them.

The truth is, Mr. Hall's theory will not suit any church. Pseudo-Baptists cannot adopt it without giving up their distinctive principles; and it has been shown that it will ruin Baptist Churches. Had Mr. Hall lived until now he might have seen his error, as his principle, have been more fully tested during the last thirty years. In England, Mixed Communion has been most disastrous, and such it must ever prove to be wherever it is practiced. It is no less than a compromise with Pseudo-Baptism and a yielding up of as clear a Scriptural rule as any upon record. Baptists to adhere to the Scriptures and keep the ordinances as they were delivered, are constrained to practice Strict Communion. Mr. Hall's power of reasoning is not sufficient to convince us of the Scripturalness or the expediency of his mixed communion theory; but after examining his arguments with great care we are more than ever confirmed in the belief of the truth and propriety of Strict Communion.

With this number we close our series. Sept. 1855. J. M. W.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION & C

\$2 00 PER ANNUM INVARIABLY IN ADVANCE.

TUSKEGEE, ALABAMA, THURSDAY, SEPTEMBER 20, 1855.

50 NO. IN A VOL.

SELECTIONS.

The Bible Doctrines of good Works.

The doctrines of good works have been so abused by the Romish Church on the score of justification, that the minds of many Protestants have reacted, as did that of Luther, against the explicit teaching of James upon the relation of good works to the evangelical system of salvation by grace through faith. But our Saviour, in the sermon of the Mount, commanded his disciples to let their light shine through their good works. By these, men would behold them in the light of a divine beneficence, and would glorify their Father in heaven. It was by their works that the disciples at the first commended to the world the doctrine of Christ. The word of love and the work of mercy must go together. In all ages that which has given to Christianity its glory in the view of men, has been its works of beneficence to its schools, its colleges, its hospitals, its asylums, its missions, its manifold and unceasing charities—these have been radiating centers from which the love and glory of the Gospel have warmed and cleared the world that lieth in wickedness.

It is as impossible that Faith should exist without works in the Christian economy, as that a luminous body should hold its place in the heavens and give no light. Faith shines by works. It is a shame to a Christian to be without works in works of practical benevolence. It is a shame to a church, when it can be said of it with truth that it cares less for the poor, the outcast, the forsaken, the widow and the fatherless, than do those Lodges and Associations that are compacted upon the mere calculation of self-interest insurance tables. Good works should always be most illustrious in the circle of Christ's followers.

Every true disciple of Christ will let his light shine by a zealous devotion to the good of man kind. Through "good works" is the light of the gospel made to shine upon the world. The virtue does not lie in the works, but the inner light shines forth evermore in works of love. As one aptly says, "Isolated works or deeds do not properly shine, they are rather as flashes in the night which make the darkness appear the darker, but the entire and persistent doing of all works of pure light and love is a bright light upon the candlestick of the office and calling. We are expressly forbidden to do our works to be seen of men. "Take heed that ye do not give your alms before men to be seen of them, other wise ye have no reward of your Father which is in heaven." But this does not require that we shall seclude from the notice of mankind whatever good or benevolent actions we may perform. It has reference solely to the motive of action. If this be self-seeking, the desire to shine before others, if we court the reputation of beneficence we are offending against God by our very services of philanthropy and religion. But on the other hand, we are commanded to let our light shine before men. We are not to be exclusive in the enjoyment of our knowledge and piety. We are not to confine our light to our own household. We are not to get up as under a bushel, but we are to let it shine by good works to the intent that others may glorify God. This is the requirement of Christ himself. The acceptableness of good works, and their relation to the evangelical system, depends entirely upon the motive with which they are performed. If this be to exalt self, to win for ourselves the fame of goodness, to cause ourselves to shine before the world, they are condemned of God, but if the motive of all our actions be to glorify God through the salvation of men, if in every act of good will, we think not of the act in itself nor of ourselves as actors, but of the good to be done and of the Saviour whom we would glorify, then are works of beneficence not only approved but required in evidence of our faith. To every Christian God has given a post of influence, to the very end that by shining there in works of beneficence, he may bring glory to the Redeemer.

Honesty in Business.

Two brethren were riding in a wagon one day. The conversation turned on the manner of doing business.

"Brother, said one, 'if we would succeed in store-keeping, we cannot be strictly upright in every little thing. It is impossible. We could not live!'

"It is contrary to religion not to be upright," replied the other. "Honesty is as much a part of religion as prayer or reading the Bible, and yet if he be not a strictly and honest man, he cannot be a religious one."

"I don't know about that. We must live—that is my doctrine."

"But you pretend to be a religious man, don't you? You are a professor, as well as I am."

"But we must live. I shall break down in my store if I do not slave a little."

"And you will be more likely to break down if you do. I tell you, my brother, honesty is not only a part of religion, but it is the best policy, too; and I will venture to say, the man who is honest will succeed better in his store than he who is not. The man who is unjust, even in little things, is a dishonest man, and an irreverent man; and the day of judgment will convince him of it fearfully."

The above conversation, in substance, took place in one of the counties of the State of New York. The store-keeper lived in a village near which they were riding. Since that time he has failed in his business, and has been obliged to leave the village.

I wish every merchant, every shop-keeper, would lay this truth to heart—"A man who is not strictly an honest man, cannot be a religious man."—*Arthur's Home Gazette.*

George Whitefield.

Whitefield was the prince of English preachers. Many have surpassed him as sermon makers, but none have approached him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences, but in the power of darting the gospel direct into the conscience, he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English love—for it is the symbol of honest purpose and friend ly assurance—he combined a voice of rich compass, which would equally thrill over Moor-fields in mid-leaf thunder, or whisper its terrible secret in every private ear, and to this gainly aspect and tuneful voice he added a most expressive and eloquent action. Improved by conscience practice, and instinct with his earnest nature, this elevation was the acted sermon, and by its pantomimic portrait enabled the eye to anticipate each rapid utterance, and helped the memory to treasure up the palpable ideas. None ever used so boldly, or with more success, the highest styles of impersonation. His "Hark hark," could conjure up Gethsemane with its filtering moon, and awake again the cry of horror-stricken Innocence, and an apostrophe to Peter of the Holy Mount, would light up another Tabor, and drown it in glory from the opening heaven. His thoughts were passions and his feelings were transformations—and if he spoke because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his bursts of passion but even the colder critics of the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in Lady Hottentot's pew when Whitefield was comparing the benighted sinner to a blind beggar on a dangerous road. His little dog gets away from him when skirting the edge of a precipice, and he is left to explore the path with his iron-shod staff. On the very verge of the cliff this blind guide slips through his fingers and skims away down the abyss. All unconscious, his owner stoops down to regain it, and stumbling forward—"Good God! he is gone!" shouted Chesterfield, who had been watching with breathless alarm the blind man's movements, and who jumped from his seat to save the catastrophe. But the glory of Whitefield's preaching was its heart kindling and heart melting power. But for this, all his bold strokes and brilliant surprises might have been no better than the rhetorical triumphs of Kirwan and other pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems may be darted forth as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his flaming pulpit but all were merged in the stream which bore along the gospel and himself in blended fervor. Indeed, so simple was his nature, that glory to God and good will to men having filled it, there was room for a little more.

Having no church to found, no family to enrich, no memory to immortalize, he was the mere ambassador of God, and inspired with its genial, pious spirit—so full of heaven reconciled and humanity restored—he soon himself became a living gospel. Radiant with its benignity, and trembling with its tenderness, by a sort of spiritual induction a vast audience would be brought into a frame of mind the transfusing of his own, and the white fowls on their sooty faces told that Kingswood colliers were weeping, or the quivering of an ostrich plume bespoke its elegant wearer's deep emotion. And coming to his work direct from communion with his Master, and in all the strength of accepted prayer, there was an elevation in his mind which often paralyzed hostility, and a self-possession which only made him, amid uproar and fury, the more sublime. With an electric bolt he would bring the jester in his fool's cap from his perch on the tree, or galvanize the brick-bat from the skulking miscreant's grasp, or sweep down in crouching submission and shameful silence the whole of Bartholomew Fair, while a revealing flash of scintillating doctrine or vivified Scripture, would disclose to awe-struck hundreds the forgotten virtues of another world, or the unsuspected arena of their inner men. "I came to break your head, but, though you, God has broken your heart," was a sort of confession with which he was familiar, and to see the deaf old gentleman, who used to mutter imprecations at him as he passed along the street, clamoring up the pulpit stairs to catch the angelic voice was a sort of spectacle which the triumphant gospel often witnessed in his day. And when it is known that his voice could be heard by twenty thousand and that ranging all the empire, as well as America, he would often preach twice on a working day, and that he has received in one week as many as a thousand letters, from persons awakened by his sermons, if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent and singular effectiveness.—*North British Review.*

Divinity of Christ.

Two men were once engaged in a discussion on the divinity of Christ. One of them, who argued against it, said: "If it were true, it certainly would have been expressed in more clear and less equivocal terms." "Well," said the other, "admitting that you believe it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine, to make it satisfactory and indubitable?" "I would say," replied the first, "that Jesus Christ is the true God!" "You are happy," rejoined the other, "in the choice of your words; you have hit upon the very words of inspiration. St. John, speaking of Christ, says, 'This is the true God and eternal life.'"

The Chamber of the Aged Mother.

There she sits, that aged woman, in the dim chamber, lighted by its solitary window. The snows of seventy-six winters have frosted her temples, and palsied her frame; yet there she sits day by day, childless and alone. No gentle daughter near to anticipate her wants; no loving son to speak the words of filial hope and cheer.

You enter and break the solitude. It is a comfortable apartment; the arrangements are tasteful, though ancient. There in that corner stands the cozy bed, surmounted with its snowy counterpane. There is the chest of drawers, with its green baize covering; there the antique rocking chair, its occupant swaying gently to and fro; there the little table, piled with books, magazines and newspapers, for within the little chamber the world's great pulse finds a responsive throb; there are pictures on the wall, and in its little nook a sacred relic—the staff on which her dear husband leaned through many weary years, and who long since preceded her to that rest for which she is waiting; here is a plate of refreshments also, served by those hands which never slunk from toil, and which even now prefer to minister to the wants of decrepitude, tottering upon the confines of the tomb. The atmosphere is becoming oppressive; you feel a weight creeping about your heart, your eyes grow dim, and you turn aside to hide the tears which are dropping silently and stealthily.

You look back through the vista of years—you hear the silver tones of childhood ringing forth a peal of merry laughter; you see a fair-haired child, with a mother's kiss yet warm upon its cheek; then a bright-eyed maiden, blooming with grace and beauty; next a happy bride, radiant and lovely as the first blush of Spring.

Years pass on. You see a comely matron with a group of cherished buds and blossoms gathered round her—a mother's pride beaming from her eye, which has scarce lost its brilliancy—a mother's love beating at her heart. Still, time flies. Gray hairs are beginning to mingle with those dark, brown locks, and furrows are distinctly visible on that once youthful brow.

The hand is scattered. Other hearts beat in unison, and other homes shelter the loved ones of that little flock. The aged couple are passing down the western slope of life, and soon the cherished husband and revered father sinks peacefully to his last rest. One by one the children follow, and tenant the great church-yard. All are gone save two, and those are exiles from the parent home.

Night has spread her sable mantle over all, and you who that friend of man, sweet, soothing slumber. But it comes not at your bidding. The light is streaming from the solitary casement; your heart is within the little chamber; there sits the fair-haired child, the bright-eyed maiden, the blooming bride, the comely matron, the gray-haired mother, alone, alone! You leave your sleepless couch, to go out and weep beneath the holy stars; to wonder if it shall be thus with your gray hairs; if the little, prattling boy on your knee, who twines his arms so lovingly about your neck, and lisps the name of mother in soft, endearing accents, will not then be near, to support the tottering steps of second childhood—if the fair, half-grown daughters who now seek to lighten your burden of toil, and look so sad and troubled if mother is ill, or weary, will not then, by their tender ministrations, brighten the evening of your life, and smooth your pathway to the tomb. The goal is reached; the coveted rest is at hand; the portals are unclosing; the crown is waiting for that aged mourner; the dim eyes are closed; the quivering lips are sealed; the palsied limbs are straightened for their last repose, and the freed spirit has left its mortal prison-house forever.

Using A RELIGIOUS PERIODICAL.—Every Christian ought to consider the religious books and periodicals which come into his hands as a means of doing good and committed to him by Providence, which he is bound to employ as efficiently as he can, to promote the cause of piety. A vast amount of good is done in this way by active Christians throughout our land. As soon as they have read any article or any work of useful, practical tendency, their minds instinctively inquire, "Which of my neighbors or friends would be interested or profited by this? Here is something," say they, "which exactly meets such a one's case." "This would interest the Sabbath School," I will show it to the superintendent. "This book will do good in such a family, I will lend it to them." This instrument of good is thus carried to the point where its effect is needed.

There is another view of this subject which ought not to be overlooked. The value of a printed book or pamphlet consists in the fact that it is capable of telling its story to a vast number of individuals as well as one. One man, for example, receives a very interesting book, sends it to the Sabbath school that it may be read there. It accordingly interests and profits a hundred and fifty instead of one. His daughter takes it to the meeting of the charitable society, so that, if desired, some of its pages may contribute to their employment and instruction while at work; and thus his single copy accomplishes its work on hundreds of minds.

Another man reads his copy, and leaves it a few days to be read in his family, and then shuts it up in a dark closet, idle and unemployed forever. It has done good perhaps to ten minds, when it is just as capable of doing good to a hundred. The story which it has told to a few, is ready and willing to tell with fidelity to many, and if its possessor does not avail himself to the utmost of its power, he loses a great portion of the value of the work, and incurs moreover the guilt of keeping his means of doing good buried, not employed.—*Abbot.*

No man is a true divine but the child of God; he only knows holy things by a holy light.

The Substance of the Gospel.

What a happy thing it is that the gospel comes into so little company! Often have I felt this when visiting the sick and the dying. When I have found the mind incapable of vigorous, expansive, or continuous thought, how thankful have I been that the gospel is so short and so simple; that the elementary truths which give peace to the conscience and hope to the heart, can be stated in so few words! There are short sentences which contain essentially all that a sinner needs to know, to give him a sense of pardon and confidence towards God: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief." "This is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life." These, and others of a like description, are precious sentences. They are what the dying "man of God," Dr. M'All, so emphatically denominated the core, the very core of the gospel.

Connected with this is the striking fact that, in the hour which is sure and common to all—the hour of nature's last conflict and most pressing exigency—the hour when the mind is shut up to one point, and that point peace with God and hope for eternity—that in that hour all minds come to be so very much on a level, in regard to what imparts their confidence. It is the same truth, in all its simplicity, that gives it to the greatest as well as to the least, and to the least as well as to the greatest. It is most instructive and interesting to see how minds of the largest grasp and mightiest power, when they come to this hour of trial and of final decision, when passing through the valley of the shadow of death, anticipating eternity, and conflicting single-handed with the last enemy, have recourse to the same simple elements of Divine truth that are the spring of peace to the very weakest of the "babes in Christ."

I have been struck with this in the biographies of some of the most distinguished of our modern divines. Look to the terms in which they express the ground of their everlasting hopes. Although from previously knowing the characters of their minds, you of course, conceive thoughts of a higher order associated with those terms, and although at times there may be corruptions of brilliant sentiment emitted, that indicate the undying light within, yet substantially they are the very same in which "poor Joseph" expressed the ground of his: "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; and why not Joseph? What dying sinner can say more? I mean not that the minds are equal—that were folly; but that, as the greatest and the least stand on the same ground of condemnation, they must stand also on the same ground of acceptance; so that he who has traversed the whole round of theological learning; has explored its depths, and scaled its heights; has argued with metaphysical acumen, and illustrated with matchless eloquence all its points; has read and has written volumes upon volumes, when he comes to the test of a dying hour, is shut up to all the simplicity of the "faithful saying." This is what he needs, equally with the least; and this is what the least, equally with him, enjoys. And the perfectly child-like submissiveness with which master-minds in Israel have avouched their reliance on the most rudimentary elements of the truth, is among the marks of its divinity. It shows that, in the one point of need, in which all are alike, and which in all cases equally, the gospel is intended to meet, the adaptation of means to the end is perfect.—*Dr. Wardlaw.*

Paul Gathering Sticks.

Paul was not one of your starched, and ruffled, and dignified men, that can never use their precious fingers except in what they regard as their special calling. He was a man to meet any kind of exigencies. His great calling, towering in grandeur above all others, and magnified by him as by no other man, was the preaching of the gospel. And no human being ever filled that office with greater dignity and honor.

But there were times when it was just as much Paul's place to do other things as it had been to preach the gospel. He was as ready, when the time came, to make a tent as to make a sermon; as ready to lend a hand in pitching the ship's lading overboard, to lighten her, as to pour gospel tidings on the ears of men; as ready to be squeezed into a basket, when escaping from Damascus, as to make Felix tremble with his terrible eloquence; as ready to gather sticks for a fire, when the thing was called for, as to gather souls into the Kingdom of Christ.

Such a man was never out of his place, but always in the right place. His religion poured its brightness upon everything, as the sun does its brightness, and he made a religious duty of everything he was called to do. When the time came for making Mars Hill resound with gospel tidings, he was on hand for the work; and when the time came for him to be scourged and put into the stocks, why he was on hand for that too; and when the time came for being sent a prisoner from Judea to Rome, he was just the man to go, and without a murmur; and the man to be thankful that Paganism was at the expense of transporting him to so fair a field for his labors as Rome.

Paul gathering sticks! Why should he not? A fire was wanted, because of the present cold, and because of the rain, on the day of his shipwreck; and somebody's business it was to make one. And he went into the business like a man, and it was just as much his business, at that

time, to gather sticks for the fire, as at other times to utter, as God's ambassador, the sublimest comends of Heaven to men.

It was not his business to have put himself upon his dignity, and to feel above such a work, and to stand aloof, as if it were beneath him to help make a fire. He was a man of more sense than that.

And we love to look at these little incidents in his life. They do him honor; they never belittle him; they exalt him. And not a few of those who are consciously distinguished above their fellow men, and who ride upon the high places of the earth, civil or ecclesiastical, might profitably contemplate Paul as one who gathered sticks.—*Et.*

Envy.

Sad is the ruin envy has wrought in this yet glorious, but still she entered, sinless universe! The sacredness of home and friendship is not always a shield against her. The maintenance of a bouquets Providence does not always exclude her. We have heard how, with sacrilegious foot, she has dared to enter heaven itself and instigate jealous rivalry within its sacred borders, where no lack was ever known, where nothing was ever left to wish for. Contemplate the holiness and happiness upon which she there intruded, and think what must be the heart which could seek to disturb them. But the blessedness she saw there only maddened her, and she pressed on in her cruel purpose till her wicked devices had hurried the brightest angel from his seat beside the eternal throne, down, down to utter ruin, drawing after him one third part of that glorious host.

There were once seven sister stars. Heaven appointed sentinels; holy and joyous were their mission. Long did they hand in hand, pursue together their shining way. When the stars sang together, sweetest chorus arose from this sister band. But one of the brightest is seen no more. The stars come out nightly to watch at their posts, over sea and land; but one of this group is missed from the brilliant company. Ask of those sisters where is the absent one? Alas! they reply, one of us was unwelcome, and had a voice of richer melody, softer welcome, the dark spirit of envy, and she chose her confident and friend. While they whispered to gather their discontented and malicious thoughts, our poor mistaken one pined, her glory was darkened, and she sank from her place among the stars.

It is said the pale moon once shone with her own light, and was in size and glory nearly equal to the sun. But she was the "lesser light," and she murmured against the hand which had made her so. First she strove with frenzied effort to exceed the sun, and above him to "rule the day." But in vain, for so her Creator had not appointed. Then with malicious intent she called upon mists and vapors to obscure his light. But the innocent clouds dropped a grief of tear at the dark suggestion, and fled away. Then she sought to conspire with other heavenly orbs to cast a shadow over his brightness. Failing again, she turned to frame other designs against him, when lo! despair caught's transparent waters, which had ever danced and sparkled in her light, to which she often turned to see mirrored her own loveliness, and to hear softly murmured her praises, now reflected to her horror-stricken sight only the ghastly shadow of her former self. Her light and her beauty had, indeed, all departed.

In darkness and solitude she bitterly regretted her sin; and heaven at length forgave. Her former splendor was not restored, but a new mission, more humble but holier, was assigned her, which, with repentant meekness, she gladly accepted.

Now waiting in modest silence till the sun withdraws to rest, she lights her torch at his departing beams, and through the night of his absence seeks out and cheers with subdued radiance spots where darkness and gloom alone would reign. Meek, patient, pale, fair, she now pursues her way, satisfied with the borrowed light she carries, and the humbler realm she rules.

Beware then of envy. Her impious hand it was that first marred God's perfect creation her finger that bolted out beauty and glory from the sister planets and the moon.

The Lord looked upon Peter.

Surely no malefactor, condemned to suffer for the violated laws of his country, ever heard the last hour strike upon the prison bell with half the agony of feeling with which each crowling rang upon the ears of Peter. Still was there a sigh which smote far deeper than that sound: "The Lord turned and looked upon Peter." What can portray the silent eloquence of that last look? What volumes must it have spoken to the fallen apostle? Could he behold that well known countenance, and again repeat, "I know not the man?" Could he see his Divine Master, "as a shepherd before the shepherds is dumb," and again break forth into oaths and imprecations? Could he bear the reproach of that mock eye, and yet remain in the guilty scene amid those enemies of the Saviour and of his own soul? No! The single glance was all that was required to send home the arrow of conviction and repentance to his bosom, he instantly remembered the word that the Lord had spoken, and he went out a different man.—*Blunt.*

AMERICAN INDIANS.—According to the best statistical reports to be obtained, the whole number of the Aboriginal population of the western continent is not far short of twenty millions of souls. This, of course, includes the British, Russian, Mexican and United States possessions in North America and all of Central and South America. The mission of the Indian Mission Society is to all these tribes. The most accessible of these at present are within the United States and territories; but the time is not distant, when we should be ready to send our missionaries to all the other countries aboriginized.

uct in the higher English branches, French.
G man, drawing, painting in water colors, wax-
work and embroidery.
Address Dr. G. D. HALL, Gaston Ala.
July 31, 1855

POETRY.

Selected Poetry.

Beautiful lines these on a very touching subject—the early death—from the pen of a lady, to whose letter we reply by this publication—Home Journal.

Faded Little Children.

The blessed little children!
Who die in early years,
Their gentle lives are never dimmed
By misery and tears.
The happy little children!
Who brighten earth while,
And then clasp gladly death's cold hands,
And leave us with a smile.

The blessed little children!
They sit and suffer not,
Nor live to mourn, in latter years,
Their dark and weary lot;
They only see upon the earth
The gladness and the sun,
And then, with smiles upon their lips,
Their pilgrimage is done!

Souls of the blessed children!
I envy you your rest,
That ye so quickly could lie down
In earth's warm, quiet breast,
I wish my hands had long been bound,
As truly as your own,
And that your silent company
Were all that I had known.

O dead and blessed children!
Why did I draw my breath?
Why were my eyes not gently closed
In sleep that brought me death?
Why were your hearts so calmly stilled,
While mine is beating yet,
And why upon my lips was not
The seal of silence set?

O blessed angel children!
I cannot join ye now,
Earth's cares are beating in my heart,
And throbbing on my brow,
And bitter words are on my lips,
(Alas! they draw their breath!)—
And worldly passions light my eyes,
While mine are calm with death.

And now, oh blessed children!
I cannot leave the earth,
Alas! that still I seek for love,
For happiness and worth—
I can not pure enough to die,
I am too worldly now,
But I wish I were a buried child,
Who perished long ago.

O happy, blessed children!
Your hearts are calm, in rest,
While mine beats wild and willing still
In my unquiet breast,
And yet, oh! joyance is so sweet,
Earth's love and hope, so dear,
That for its sake we still would live
To love and sorrow here.

MISCELLANEOUS.

Success in Life.

It is the peculiar vice of our age and country to put a false estimate on the mere acquisition of riches. I do not undervalue either wealth or the diligence and enterprise so often exercised in its attainment. I would not say a word to throw doubt on the importance of acquiring such a measure of this world's goods as to render one independent, and able to assist others.—The young man who thinks he may amuse or employ himself as he sees fit, at the same time throwing the burden of his support on others, or leading a precarious life, on the verge of debt and bankruptcy, is a dishonor to his species. But I assert that the common mistake, which makes men look upon the acquisition of a fortune or the having a fine and fashionable house, as constituting success in life, is extremely pernicious.

Success in life consists in the proper and harmonious development of those faculties which God has given us. Now, we have faculties more important to our welfare than that of money-making—faculties more conducive to our happiness, and to our health of body and soul. There are higher and better modes of activity than those which are exhibited in multiplying dollars. Men can leave to their children a better patrimony than money; they can leave to them the worth of a good example, good habits, a religious faith, a true estimate of the dear things of this life; resources of mind and heart, which will shed sunshine on adversity, and give a grace to prosperous fortune.

"It is not wealth which is deserving homage, but the virtues which a man exercises in the slow pursuit of wealth—the abilities so called forth, the self-denials so imposed."

I have heard of two brothers, whose father died leaving them five hundred dollars apiece.

"I will take this money and make myself a rich man," said Henry, the younger brother.

"I will take this money, and make myself a good man," said George, the elder.

Henry, who knew little beyond the multiplication table, abandoned all thoughts of going to school, and began by peddling goods, in a small way, over the country. He was shrewd and quick to learn what he gave his attention to, and gave all his attention to making money. In one year his five hundred dollars had become a thousand. In five years it had grown to be twenty thousand; and at the age of fifty he was worth a million. George remembered the words of the wise man: "With all thy gettings get understanding." He spent two thirds of his money in going to school, and acquiring a taste for solid knowledge. He then spent the remainder of his patrimony in purchasing a few acres of land in the neighborhood of a thriving city.—He resolved on being a farmer.

After a lapse of thirty-five, the two brothers met. It was at George's house. A bright, vigorous, alert man was George, though upwards of fifty-

five years old. Henry, though several years younger, was very infirm. He had kept in his counting-house long after the doctors had warned him to give up business, and he now found himself stricken in health beyond repair.—But that was not the worst. He was out of his element when he was making money. George took him into the library, and showed him a fine collection of books. Poor Henry had not cultivated a taste for reading. He looked upon the books with no more interest than he would have looked on so many bricks. George took him into his garden, but Henry began to cough, and said he was afraid of the east wind.—When George pointed out to him a beautiful elm-tree, he only cried: "Pshaw! George took him into his green-house, and talked with enthusiasm of some rare flowers, the beauty of which seemed to give the farmer great pleasure.—Henry shrugged his shoulders and yawned, saying, "Ah! I do not care for these things."

George asked him if he was fond of paintings and engravings.

"No, no! Don't trouble yourself," said Henry. "I cannot tell you a dab from another."

"Well, you shall hear my daughter Edith play on the piano; she is no ordinary performer, I assure you."

"Now, don't brother—don't, if you love me!" said Henry beseechingly: "I never could endure music."

"But what can I do to amuse you? Will you take a ride?"

"I am afraid of a horse. But, if you will drive me down to your village bank, I will stop and have a chat with the president."

Poor Henry! Money was the one thing uppermost in his mind. To it he had sacrificed every other good thing. When, a few days afterwards he parted from his former brother, he laid his hand on his shoulder, and said: "George, you can just support yourself comfortably on the interest of your money, and I have got enough to buy up the whole of your town, bank and all—and yet, your life has been a success, and mine a dead failure." Sad but true words.—Osborne.

The Lord's Prayer.

The following specimens of the Lord's prayer, in the style in use at various periods, will exhibit the changes which our vernacular has undergone since its formation six centuries ago.

A. D. 1258.

Fader ure in heune halweide beoth thie nenne, cumen thie kunicriche thie will beoth iden in heune and in erthe.—The euerich dawne brief gif our thilk dawne. And vorzif ure dettes as vi vorsiften ure dettours. And lene ouris nougnt into temptation bot deluyver ouris of uvel. Amen.

A. D. 1300.

Fadir ure in beuene, halweyde by thie name, thie kingdom come. Thie will be do as in heuene and erthe. Our urche dayes brod geue us to-day. And for-give us oure dettes, as we for-give oure dettours. And lede us not into temptation. Dote deluyver us of yvel. Amen.

A. D. 1380.

Oere fadir thie art in heunes halowid be thie name, thie kingdom come to be thie will do in erthe as heune, geue to us this day our bread oure other substance, for-give to us our dettes as we for-give to oure dettours. lede us not into temptation, bot deluyver us from yeul. Amen.

A. D. 1534.

Ooure father which arte in heuen hal-lowed be thie name. Let thy kingdom come. Thy will be fulfilled as well in earth as it is in heuen. Geue us this day our daily breede. And for-give vs oure trespasses, even as we for-give our trespassers. And leade vs not into tentacion; but deluyver vs from evel. For thine is the king-dome and the power and the glorye forever. Amen.

A. D. 1583.

Ouer father which arte in heauen, sanc-tified be thie name. Let thy kingdom come. Thy will be done, as in heauen in earth; also. Geue vs to day our super-substantial bread. And for-give vs our detters. And leade vs not into temptation. But deluyver us from evil. Amen.

A. D. 1611.

Our father which arte in heauen, hal-lowed be thie name. Thy kingdom come. Thy will be done, in earth, as it is in heauen. Give us this day our daily bread. And for-give us our debts as we for-give our debtors. And lede us not into temptation, but deluyver us from evil. Amen.

A Great Sermon.

The following description of a great sermon is new to us, and perhaps to most of our readers:

"A renowned gentleman, who had the great oratorical talent of communicating nothing, and making a mighty fuss while he was about it, delivered one of his magnificent sermons in Glasgow, to the infinite delight of the masses, who thought him a second 'son of thunder.' On the way home from the kirk, one of the thunderstruck hearers was heard to pronounce the following eulogy on the sermon and the preacher.

"Man, John, wasna yon prechin' yea prechin'! you's somethin' for a body to come awa' wi'—the way he smashed down his text into so many heads and particulars, just a' to flinders. Nine heads and twenty particulars in ilka head—and sic mouthfuls o' grand! un' every an' o' them fu' o' meaning if we but kent them. We hae ill improved our opportunities, hae ill, if we could just mind (remember) anything he said, it would do us guid."

How to be Happy.

I will give you two or three good rules which may help you to become happier than you would be without knowing them, but as to being completely happy, than you can never be till you get to heaven.

The first is, "Try your best to make others happy." "I never was happy happy," said a certain king, "till I began to take pleasure in the welfare of my people, but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "Be content with little." There are many good reasons for this rule.—We deserve but little, we require but little, and "better is little, with the fear of God, than great treasure and trouble therewith."—Two men were determined to be rich but they set about different ways, for the one strove to raise up his means to his desires, while the other did his best to bring down his desires to his means. The result was, the one who coveted so much was always repining while he who desired but little was always contented.

My third rule is, "Look on the sunny side of things."

Look up with hopeful eyes
Though all things seem forlorn,
The sun that sets to night will rise
Again to-morrow morn.

The skipping lamb, the singing lark, and the leaping fish, tell us that happiness is not confined to one place.—God in his goodness has spread it abroad on the earth, in the air, and in the water. Two aged women lived in the same cottage, one was always fearing storm, and the other was always looking for sunshine.—hardly need I say which it was whose face was lighted up with joy.

A Simple Fact.

A little girl, ten years of age, had her mind deeply impressed with the truth of God in the Sabbath school. Upon retiring to rest one night she was in trouble about her soul, and at the midnight hour, her anxiety had so increased that it woke up the servant girl, who was sleeping in the same apartment. Upon interrogation as to the cause of her trouble, the little girl replied that she felt that she was a great sinner. She then requested the servant girl to pray for her, but she replied that she was not a Christian—she could pray. The little girl then sent for her father. Upon entering the room, she asked him to pray for her, but he made the same reply that the servant girl had made—he was not a Christian—he could not pray.—But, sympathizing with his child's anxieties, he called her mother to his bedside.

This good woman had often been to the throne of grace; but never on an occasion like this. She poured her soul out in prayer to God for her child, God heard, and answering her. During the same night, in the same room, by witnessing the melting scene, the servant girl was also hopefully converted, and in a few days the father became a Christian.

But the good work did not stop here. The little girl went from house to house telling what a precious Saviour she had found, and inviting others to seek him; and, as the result of these labors, a glorious revival of religion embracing the conversion of some forty, was attributable; under God, to her.

Such facts speak for themselves.—They need no comment.—Juvenile Missionary Herald.

Milton, Moliere, Steele and Rousseau.

Observe the errors and infirmities of the greatest men of genius in their matrimonial connections. Milton carried nothing of the greatness of his mind in the choice of his wives; his first wife was the object of sudden fancy. He left the metropolis, and unexpectedly returned a married man; united to a woman of such uncongenial dispositions, that the romp was frightened at the literary habits of the great poet, found his house solitary, bent his nephews, and ran away after a single month's residence. To this circumstance, we owe his famous treatise on divorce, and a party by no means extinct, who, having made as ill choices in their wives, were for divorcing as fast as they had been for marrying, calling themselves *Miltonists*.

When we find that Moliere, so skillful in human life, married a girl from his own troop, who made him experience all those bitter disgusts and ridiculous embarrassments which he himself, played off at the theatre; that Addison's fine taste in morals and in life, could suffer the ambition of a courier to prevail with himself to seek a mistress, whom he describes under the stormy character of Oceana, who drove him contemptuously into solitude, and shortened his days; and that Steele, warm and thoughtless, was united to a cold, precise "Miss Prue," as he calls her, and from whom he never parted without bickerings; in all these cases we censure the great men, not their wives. Rousseau has honestly confessed his error; he had united himself to a low, illiterate woman, and when he retreated into solitude, he felt the weight which he carried with him.

"THE NOBLEST ACT of all the fine arts," says Sir James Macintosh, "is the art of forming a vigorous, healthy and beautiful mind. It is a work of unwearied care, which must be constantly retouched through every period of life. But the toil becomes every day more pleasant, and the success more sure."

Tuskegee Classical and Scientific Institute.

The eighth annual session of this institution will be commenced on the first Tuesday in September next. It will be divided into two terms of twenty weeks each. The Autumn Term, commencing on the 1st day of September, will close on the 10th day of February. The Spring Term will commence on the 13th day of February, and close on the 27th day of June. There will be a vacation from the 15th of December to the 17th of January, inclusive.

Rates of Tuition Per Term.
For Spelling, Reading, Writing, Primary Arithmetic, Modern Geography, and The Natural History of Birds and Quadrupeds, \$15.
The foregoing, with English Grammar, Civil History, and Practical Arithmetic, \$20.
The Latin and Greek Languages, with any of the English branches in the Preparatory, or in the ordinary College course, \$25.
Tuition fees payable in advance. No deduction or refunding will be made for absence; nor in cases of expulsion, suspension, or dismissal.

Course of Study.
While this institution does not claim, or even aspire to the rank of a College, the course of study is extensive, adapted to the condition, and adequate to the needs of those young men who wish to acquire a somewhat liberal education, but who do not contemplate taking the regular College course. It is, at the same time, designed to afford the highest advantages to those who are preparing to enter any of the College classes. It is progressive and systematic, but not stereotyped, to be passed over by every pupil in a fixed period at a given number of studies, irrespective of capacity, scholarship, and mental habits; but that prescribed for each individual will be regulated according to his age, mental capabilities, and contemplated future course.

The mind is not treated as a mere receptacle; but as a thing of life, growth, and action; the prime object is to develop its energies; nature and nurture are to be combined in the training. The mind is not to be a mere receptacle; but as a thing of life, growth, and action; the prime object is to develop its energies; nature and nurture are to be combined in the training. The mind is not to be a mere receptacle; but as a thing of life, growth, and action; the prime object is to develop its energies; nature and nurture are to be combined in the training.

In the study of the Latin and Greek languages, pupils are exercised in translating, both orally and in writing, from the foreign into their vernacular, and vice versa, until by repeated and frequent application, every principle becomes easy, and every word rendered familiar. By this and a careful study of the idioms of the languages, they become not mere translators, inelegant and inaccurate, but linguists.

From the great variety of text-books with which the country has been flooded, such only have been selected as are considered to be best adapted to a philosophical and judicious course of instruction. The recitations and exercises in every department are interspersed with such familiar lectures and illustrations as tend to awaken thought and invest subjects with great interest.

Though we cannot boast of a rich Mineral Cabinet, and an extensive Laboratory, yet the institution is supplied with sufficient apparatus, for illustration and demonstration in the important principles of the sciences; and all subjects will be made, from the time, as may be deemed useful and important.

Respecting our GENERAL REGULATIONS, rules of conduct, and discipline, we deem it sufficient to say that every pupil will be required to do right, or suffer the consequences as he may see fit. The decided co-operation of parents and guardians will be expected; a want of it will be sufficient reason for dismissing a pupil at any time. Communications from parents or guardians respecting the duty or deportment of pupils, must be made in person or in writing.

Mr. GEORGE A. BELL, of Auburn, has been engaged as instructor in the Latin and Greek languages, in place of Mr. GEORGE W. THOMAS, who has accepted a Professorship in the East Alabama Female College.

THE BOARDING DEPARTMENT is under the control of Hon. LEWIS ALEXANDER and Lady, with whom boarding, including lodging, washing, and fuel may be obtained at \$12 per month. Students from abroad will be expected to board at the institution, unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to the rules and regulations of the institution. Those who board in the institution may be assured that they will have a pleasant home with friends, who will be attentive to their interests and studies of their comfort.

It is hoped that those who enter the school will do so on the first day of the session. It is highly important that every pupil should be present at the organization of the school, and punctual in his attendance afterwards. Absence from roll call, or detention will be carefully noted, and the delinquent held to an account. It is expected that pupils will be punctual in their attendance during the term. But if parents think it expedient for them to do so, they will be expected to make known their wishes to the Principal.

For further particulars inquire of the subscriber.

Principal and Proprietor,
Tuskegee Ala., July 19, 1855-56.

THE CHRISTIAN REVIEW,
THIS valuable Quarterly of the Baptist denomination, in the United States, is published by JAMES J. WOOLSEY, 115, Nassau St., New York. The work is admitted to be able and judiciously conducted. It holds a high rank among the best Reviews of the age, and is now generally appreciated by the more intelligent portion of the denomination for its interesting and rising prosperity it is devoted.

The Review is the leading exponent of the doctrines, polity and ordinances of the Baptist Churches of the United States, and in literary and critical ability is well worthy the high position it occupies. It is a part of our Union, should take pleasure, not to say pride, in giving to this Quarterly their unwavering support.

(Its contents are original, consisting of fine articles, and no price is asked for the Review, to secure the highest degree of talent and learning in the denomination. Each number contains one hundred and sixty pages, making 640 pages in each volume.

TERMS.—Three dollars a year, in advance.—Those who pre-pay, are entitled to their numbers free of postage.

New subscribers will please address
JAMES J. WOOLSEY,
115, Nassau St., New York.
Aug. 30, 1855-56-57.

Plantation for Sale.
I OFFER for sale my plantation, lying in Macon county, Alabama, five miles north of Tuskegee, and one mile from the Alabama River, containing 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, he can also buy the stock, and other improvements, upon the premises.

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

June 28, 1855-56-57. D. F. MAY.

NOTICE.
A N assignment of all their effects, debts, dues made to me by Messrs. John Stratford and Richard Stratford for certain purposes therein specified, all these indebted to all parts of E. & R. Stratford are requested to call at my office and settle as early as possible.

THOS. S. HOWARD, Assignee.
Tuskegee, Ala., June 7th, 1855. 56-57

NOTICE.
H A V I N G sold my interest in the books and accounts of the late firm of H. S. H. & Howard, to H. S. Howard, I hereby advise that the firm will make settlement with him, and he will pay the debts of the firm.

July 5th, 1855. W. F. HODNETT.
N. B.—All persons indebted to the late firm of H. S. H. & Howard, will please call on T. S. Howard, Esq., and settle their accounts by cash or note, by the first day of August next, or they may expect to find them in the hands of an officer. July 5th, 1855-56. H. A. HOWARD.

BUSINESS CARDS.

DEALERS IN
Drugs, Medicines, Chemicals, Paints,
Oils, Glass, Brushes, Perfumery, Fancy
Articles, &c., &c.
TUSKEGEE, ALABAMA.
July 5, 1855.

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

WILL practice in the Ninth Judicial Circuit, and in the Office and Bar of the Eighth.
205 Office over Porter's Store.

ELMORE, YANCEY & NICKOLLS,
Attorneys at Law, and Solicitors in Chancery
Tuskegee, Alabama.

OFFICE at Clifton & Ligon's old stand, under Temperance Hall.
THOS. J. NICKOLLS, JOHN A. ELMORE,
Tuskegee, Ala. Wm. L. YANCEY,
September 18-ly Montgomery.

BELOSER & 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. BELOSER, ROBT. L. MAYS,
Montgomery, Ala. Tuskegee, Ala.
JAMES E. BELOSER, ROBT. L. MAYS, being general administrators for the County of Macon, will attend to the settling up of Estates.

March 1, 1855. 54-ly
JOEL ELAM, P. A. STAMPS, & W. E. ROBERTS,
ELAM, STAMPS & ROBERTS,
Tuskegee, Ala.

JOEL ELAM PROPRIETOR.
Brick Fire-proof Livery Stables,
HORSES, BUGGIES, CARRIAGES AND HACKS,
At the Shortest Notice.

In connection with the Taladega Hotel.
Wm. E. Roberts, one mile East from the Court House, is prepared with 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. 54-ly
MORGAN, MARTIN & CHILTON,
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.
SELMA, ALABAMA.

JOHN T. MORGAN, JAMES S. MARTIN,
THOMAS G. CHILTON, Taladega, Ala.
Selma, Ala. March 1, 1855.

THOMAS S. HOWARD,
Attorney at Law and Solicitor in Chancery:
TUSKEGEE, ALA.

Will give prompt attention to business committed to his care.
Office next door to Drs. HODNETT & HOWARD.

JOHN J. RIDGWAY, JOHN W. KING, & B. A. SOBEY,
ALABAMA WARE-HOUSE.

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

Particular attention to storage and selling of cotton.
aug-23-16-6m

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. Particular attention will be given to securing bad and doubtful demands.

Office over Adams & Gunn's Shoe Store.
Tuskegee, Ala., Nov. 20, 1854.

HENDERSON & MCGEE,
H A V I N G this day associated themselves in the practice of the Law, will attend to all business entrusted to their care, in the counties comprising the 9th Judicial Circuit, to-wit: in St. Clair, Shelby and Coosa. They will also practice in the Supreme Court at Montgomery. Office in Taladega Alabama.

January 25, 1855. 54-ly
W. F. HODNETT, M. D., R. N. NICKOLLS, M. D.,
Drs. HODNETT & NICKOLLS.

H A V I N G 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 faithful 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. 54-ly.

J. J. STEWART, CYRUS PHILLIPS, W. B. FARNS
STEWART, PHILLIPS & CO.,
WHOLESALE & RETAIL
GROCERS,
Montgomery, Ala.

October 5, 1854-15.

W. C. PURYEAR & SIMMONS,
Surgeon Dentists.

Office above stairs over the Post-office.

H A V I N G associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with despatch and in a neat and durable manner. They are prepared to mount teeth on steel 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.

W. 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 cut and made to order.

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

Tuskegee Dec. 4 1854. 55-ly.

PORTER, ICEBELL & CO.
RESPECTFULLY invite attention to their stock of

SPRING & SUMMER GOODS,
which in all respects AFFECTING THE INTERESTS OF PURCHASERS will be found decidedly more than ordinarily attractive.

April 12-15.

HOUSE AND SIGN PAINTING, GILDING, GLAZING AND PAPER-HANGING.
T H I S undersigned having formed a connection in the above business, solicit a part of 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 13-16-17-ly

SAWYER, ANDERSON & ROBERTS.

DENTISTS.
And Manufacturers of Incomparable TEETH.

TUSKEGEE, ALABAMA.
W O U L D respectfully announce to the citizens of Macon and adjoining counties that they have opened an office in Tuskegee, Ala., where they are fully prepared to execute all work pertaining to Mechanical Dentistry.

Having been engaged for a number of years in an extensive practice and being thoroughly acquainted with all the latest and most scientific improvements in the Manufacture and construction of full and partial sets of teeth, we can with confidence say to those in need of Dental substitutes, that work will be executed in any desired style in the most durable and most durable manner, and at the shortest notice, and in adaptation, beauty and finish we guarantee as ample satisfaction as can be obtained of any Dentist north or south.

WILSON SAWYER,
TUSKEGEE, ALA.
ANDERSON & ROBERTS,
TALADOGA, GA.
(11 Dec. 1)

February 8, 1855.

LA FAYETTE FEMALE COLLEGE.
Located at La Fayette, Chambers Co., Ala., 1855.

THE first Session in the above institution for 1855, will commence on the 8th of January, and