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ELDER SAMUEL HENDERSON, EDITOR.

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SELECTIONS.

[From the Christian Observer.]
Prayer, a Rational Service.

"Man is fearfully and wonderfully made."

He differs in bodily formation from all other creatures. He walks and stands upright, with his face turned toward the heavens; and hence the Greek denominate him *anthropos*, from *an*, upward and *tropo*, to turn. All other living creatures, either crawl on earth, or move with their heads downward, and look towards the ground. The winged creation in this particular, come near to man; and we may happily associate their flights in the air with the upward tendency of mind. Truly, man is a living, standing miracle. The wonder is, that with such a complicated machinery of being, arteries and innumerable blood-vessels and nerves, something is not constantly giving way or getting out of order!

But he is also fearfully made. He has great powers of mind and body; and although those powers were conferred for the good of the species, yet since sin has entered into the world, man has exerted his powers, not as he was commanded, to subdue the earth, but to subvert man and destroy himself and his fellow man! Witness the wars in which he has engaged, moved by avarice or ambition. See the thousands of the slain, on the field of battle! Truly, man is fearfully made.

He has a soul given to him, which will be either saved or lost, and we are commanded to work out our salvation with fear and trembling. Is it our distinguishing peculiarity that we are formed to look upward? Then it follows that there must be a Being to whom we are to look up. That Being is the author of our existence, the Maker and Governor of the Universe. To Him we are to look up for the supply of our strength and want; and hence it may, with propriety be said, man is formed for prayer. Whilst we are directed to work out our own salvation, we are informed that it is "God who worketh in us to will and to do of his good pleasure." Are we weak? He is almighty. Are we poor? He is rich. Are we ignorant? He is omniscient. Are we distressed? He sends us his Spirit to comfort us. Are we weary and heavy-laden? He directs us to come to Him and he will give us rest: And the people of God are assured in his word, that there remaineth a rest for them, where the wicked cease from troubling! Oh! what rational being would not be a Christian! Who that has a soul, does not desire to be saved? Saved from the guilt, as well as the power and dominion of sin!

"Salvation, oh! the joyful sound,
The pleasure to our ears."

"Look unto me, and be ye saved, all the ends of the earth," is the comforting command of the Redeemer of guilty, lost and ruined man. For, although framed to look upward, and with a mind capable, with divine help, of soaring to Heaven, the tendency of our nature is to grovel in low pursuits and pleasures, and confine our views to earth. We thus violate the order and counteract the design of nature. The beasts of the earth perish according to the design of their creation. Man perishes contrary to that design. That is to say, the spirit of man, formed to honor God and to love Him and enjoy Him, here and hereafter, refuses to obey the laws of mind and perishes miserably, because he will not have God to rule over him. He is not able to govern himself, and yet he will not go to God for help: He may return to God, for God calls upon him to turn from the error of his ways and return to Him, from whom he hath wandered, yet he refuses to do so. He still persists in his erratic course, and the longer he does so, the farther he gets from God, and the harder it is to return to Him.

Is man arrested in his course of sin and laid upon a bed of sickness? Then he finds that there is no help but in God, and he begins to look upward: He wants help and asks for it, because he is afflicted; not because he loves the hand that has afflicted him; he hates the government of God, and will not even look to him for help, so long as he can indulge a hope that man's skill may restore him to health. When he despairs of help from that source, then he betakes himself to prayer.—How often is it, that such prayer is answered, on promise of repentance? And still, when health is restored, the saying is verified, "the dog has returned to his vomit, and the sow, that was washed, to her wallowing in the mire!" Who can sufficiently admire the condescension and the forbearing goodness of God! In the tempest too, the tossed mariner is shut up to prayer, and yet he forgets "to say his prayers in fair weather."

Truly, there is no help in man, nor health in him; "all our help must come from God." And that help can be looked for, only in answer to prayer. It is the ladder on which the sin-troubled soul can ascend to God and bring down succor. It is the only medium

of communication with God. He promises to hear prayer, he invites us to come to him and to spread our wants before him: The Saviour ever liveth and maketh intercession for his people. Then let us pray always in the spirit! Let us ever look upward as men; and let us give our hearts to Him who gives us all things freely to enjoy, and who loved us, as to give his only son to die for us, that whosoever believeth in and loveth him might not perish, but have everlasting life. May we all believe in Christ, repent of sin towards God and be saved, in the prayer of

FAITH.

The Feet Taken out of the Horrible Pit.

Men, without an exception, are saved by grace. By the deeds of the law no flesh can be justified. Works, in no case, are the meritorious cause of human salvation. Men have often devised plans of their own to be just with God, but they have never, in a single instance, effected their object.

"Thy vain to ask God's righteous law,
To justify us now,
Since to convince and to condemn,
Is all the law can do."

The law is a schoolmaster to bring us to Christ. Of itself, it is not the Christ that saves us from sin. It only gives a knowledge of our sin, and makes us feel our need of a Saviour. It brings to Christ, the Saviour, but is not the Saviour himself.

The law commands and makes us know,
What duties to our God we owe:
The Gospel only can reveal,
Where lies our strength to do his will.

While all men are saved by grace, the ways in which grace is applied to different men are various. Some are driven by thunderings and lightnings of Sinai; others are led to repentance by the goodness of God. Some have pungent convictions of sin for a short time, and cry, "Lord, what wilt thou have me to do," and submit at once; others linger through weeks, months, years, before they submit and bow.—There is a diversity of operations, but the same spirit. Some are brought from midnight darkness into the light of noonday. During the ministry of a quarter of a century, we have seen a great variety of the operations of divine grace. It was never so much a matter of inquiry with us, how men are converted, as it was, does the individual exhibit genuine marks of conversion.

Among those admitted to my church was a woman of more than sixty years of age. She was among those who early separated from the old church. She had become rationally convinced that the peculiar doctrines of the Gospel had no place in the ministrations of the pulpit. Truth had from time to time pressed upon her heart and conscience, before she came to a crisis. At a certain time I preached from the words, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song into my mouth, even praise unto God." This sermon was blessed to her conversion. I distinctly remember her coming to the Sewing Society, the next day. Almost as soon as she entered the room, she said, with peculiar animation, "I feel as though my feet were taken out of the horrible pit, and out of the miry clay." In a short time she owned her Saviour before me. She had before this era in her life, been a kind neighbor, a sympathizing friend, and useful in all the relations of life. If the social virtues had been a passport to heaven, few had more good works to plead. After the new church was organized she had done what she could to sustain it. But never, until this period, did she feel that she was born again. Now a new song was put into her mouth even praise to her God. From that time even until the day of her death, she went on her way rejoicing.

The facts connected with this case teach us that visible morality is not spiritual religion. In the view of those who have eyes and see not, this individual would be selected as a model woman. But she had no such view of herself. She saw the plague of her own heart, that it was full of opposition to a holy God. Unless it could be changed, she was convinced that she could never enter into the Kingdom of God. She realized the great truth, that we are saved "not by works of righteousness that we have done, but according to his mercy, by the washing of regeneration, and renewing of the Holy Ghost." What was true in her case is true in every other. As her feet were taken out of the horrible pit and miry clay, so must the feet of all others be, who can hope for salvation. Every individual must be able from the heart to say,

No more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son.

[P. Recorder.]

A fool thinks nothing is right, but what he does himself.

Andrew Marshal, the Negro Preacher.

A correspondent of the N. Y. Recorder, writing from Savannah, says: "On Sabbath morning I attended divine service at the Presbyterian church, of which the Rev. Dr. Preston is the pastor; he was absent, and his place was supplied by a New England minister. The building is very fine, of granite, brought from Maine, and the interior is a noble temple. In the afternoon I determined to hear the renowned Andrew Marshal, the veteran pastor of the African Baptist church. This soldier of the cross has a world-wide fame, and a very interesting notice of the pulpit services may be found in Sir Charles Lyell's travels. Mr. Marshal's church is a fair old building, and in its interior much resembles a New England old country meeting-house.

I looked around upon the congregation, and noticed that the audience, without exception, was well dressed; the women chiefly wore head dresses of Madras handkerchiefs, though many had bonnets, and most of the men wore gloves. Mr. Marshal, I should observe, is in his 100th year; his hair is as white as snow, his countenance mild, without any wrinkles to mark decrepitude or decay. His voice is one of great sweetness and power, he reads his hymn without spectacles—and such reading! In sober truth, I know no northern Dr. who can read as well. It was read as Stoughton used to read, and those who remember that style of giving out psalms, will long to hear Andrew Marshal. I came to church expecting to hear a wreck of a preacher—a negro preacher. I found in the pulpit a master in Israel. Age has not touched his faculties; his mind is as vigorous, and his workings are as true and faithful as are the intellects of men of 30 or 40 years of age. He preached for an hour an expository sermon on the man out of whom Christ expelled the devils, who were permitted to go into the herd of swine.

Mr. Marshal's sermon will remain in my memory associated with the discourses of great men. The exposition was scriptural, argumentative, full of imagination and abounding in wit, yet all in keeping with the place. I was reminded all through the sermon of three great preachers in the old country, each eminent in his peculiar way. I refer to Rowland Hill, Christians Evans and William Jay. Marshal has much of the wit which characterized the desk of Surrey Chapel, while the graphic sketching of the Welsh Demosthenes and the admirable colloquial style of Jay are found all through his sermon. The noble preacher made more points of power in that hour than I have heard in any sermon for five years. I regard him as the most astonishing preacher I have listened to, when his age, his social position, and his illiteracy are all considered. No pulpit in New York or Boston but would have been honored by such a sermon.

The limits of a letter will not permit me to give an outline of the sermon, but it will live in my memory, and its illustrations would have been a stock in trade for a trio in theology, and many a sprig in divinity. Mr. Marshal's voice is euphonious, his manner dignified. Nothing but his white hair indicates his age, and I should never have supposed him more than sixty-five, had I not been informed. I must not forget his prayer; it was a man talking with God, reverently wrestling with God.

He saw the portals of the city—he had been often at its gates, and seemed as if he knew the holy ones. Among the hearers were several white ladies and gentlemen, and I was glad to meet there with the Hon. Francis Granger and his daughter. They both unite with me in my appreciation of the preacher, and Mr. Granger told me that he thought the reading of the hymn was one of the most impressive exhibitions of sacred oratory he had ever witnessed.

Mr. Marshal drove Gen. Washington from Virginia to Savannah, and he observed that during the entire journey he never saw him smile."

Reason and Revelation.

I am persuaded that there is a range of subjects above the reach of human reason; subjects on which reason cannot decide, because "it cannot command a view of the whole ground." Could the tick, which invades and buries itself in my foot, conceive or describe the anatomy of my frame? Could the man who has passed every moment of his life at the foot of the Andes, paint the prospect which is to be seen from the summit? No more, in my opinion, can reason discuss the being of a God, or the reality of that miracle, the Christian faith. If you ask me why I believe in the one or the other, I can refer you to no evidence which you can examine, because I must refer you to my own feelings. I cannot, for instance, look abroad on the landscape of spring, wander among blooming orchards and gardens, and breathe the fragrance which they exhale without feeling the existence of a God; my

heart involuntarily dilates itself, and, before I am aware of it, gratitude and adoration burst from my lips. If you ask me why these objects have never produced this effect before, I answer that I cannot tell you. Perhaps my nature has grown more susceptible; perhaps I have learned to rely less on the arbitrations of human reason; perhaps I have gotten over the vanity of displaying the elevation and perspicuity of intellect on which the youthful deist is apt to plume himself. Whatever may be the cause, I thank it for leading me from the dreams and sterile waste of infidelity. I am happy in my present impressions, and rather sit alone in Arabia Felix, than wander over the barren sands of the desert in company with Bolingbroke and Voltaire.—William Wirt.

A Candid Confession and Anecdote.

In a beautiful little town in Western New York, a delightful revival of religion took place in the winter of 1849—50, when some scores of sinners were turned from darkness to light, from the power of Satan to God. In the solemn daily services of worship the Congregational, Methodist and Baptist ministers were actively engaged, and it was agreed among them that during the time conversions were going on, little should be said of denominational peculiarities. After a season, as less of conversion was witnessed, it was felt to be of importance to collect the lambs into the fold of the Great Shepherd and Bishop of souls. One of the Pedobaptist brethren proposed, that each of the ministers should preach on baptism and church fellowship, in the presence of his brethren.—The plan was adopted, and the houses of worship were filled with attentive audiences, while the Congregational and Methodist brethren insisted on infant baptism as a scriptural right and duty.

It will be scarcely supposed that the audience or the interest would be less when the Baptist brother, with less of learning than his brethren, should have to meet and reply to the arguments and learning which, for the last two evenings, had been placed before many hundreds of the neighborhood. No anxiety, however, was felt by those who knew our brother's extensive acquaintance with his Bible and with men. He entered on his duties with great composure and apparent ease, and occupied some forty minutes in a clear statement of scriptural truth on this subject. He then remarked, "I suppose that after the learned discourses to which we have listened on Tuesday and Wednesday evenings it will be expected that I should say something respecting infant baptism, a subject, I confess, somewhat out of the range of my studies. However, turning to the Methodist brother, who sat in the pulpit, and placing in his hands a new Testament, he added, "my brother understands it, and he will read some of the passages on the subject, and I will offer some remarks on them."

The Methodist brother seemed somewhat surprised, and at length said, that such a mode of discussion was not prepared.

"Oh, my brother," said the Baptist, "I do not want you to discuss the matter; only to give us a few of the texts, the commands, or examples on which you most generally depend."

"Indeed," replied the worthy Methodist, "I cannot do that just now; for nothing strikes my mind as very pertinent."

The Baptist then turned to his hearers and said, "It seems that our brother has nothing to say in defence of infant baptism and knows no scripture to sustain it. I am sure I know of none; so that it appears there can be nothing said on the subject. We will therefore close the meeting."

This was done, and by far the larger number of the converts were "baptized and added to the church." Tennessee Baptist.

Fruits of Bible Reading—A Death Scene.

The late Rev. Mr. Innes, of Gifford, in Scotland, after a life prolonged beyond the days of most men, literally fell asleep; through life a truly peaceful man, his latter end was peculiarly so; without the suffering of a seizure or any acute pain, the pangs of his tabernacle seem to have been gently loosed. Some days before, one of his parishioners, a farmer, called, and seeing him cheerful, said he was glad to see him so well, and that as mild weather was at hand he would soon get better, and be visiting them again. He replied, "No; I wish no such flattery. You see here a poor old man on his death-bed, but without alarm: I tell you that. Hear, and tell all your neighbors, my parishioners, that my comfort now and hope for eternity is just the Gospel of Christ I have preached to them sixty years, and there is no other." He was wonderfully composed at all times; but a week before his death, one called, and seeing a book of small type before him, asked him if he

saw to read without his glasses. He said: "O, no; I cannot read even my Bible without glasses; but," strengthening his voice, "I am thankful that I have a Bible that I have read; and I can mind some texts that I can see and feel now, as I never did before. O, it is a precious book!"

Preaching for the Times.

A very high mental discipline is required at the present time, in order that preaching may be simple, plain and powerful. It was a remark of Archbishop Usher to the clergy of his diocese, "It takes all our learning to be simple." To preach plain and simple, says Luther, is a great art. These statements are true ones, though paradoxical, and contrary to common notions respecting the influence of learning. It will, however be found, that in proportion as the human mind becomes able to unfold and express it in such a manner, that the wayfarer man need not err; and also in such a way that the cultivated mind feels the very same influence from the actual verity. We see this illustrated in secular literature. The greatest minds, in any department, address the two extremes of human culture, as well as the two intermediates. Shakespeare is the poet of the masses, and also of the 'laureate fraternity' of poets. The homely sense, which speaks like a swain to the swain, and that ethereal discourse, which is the admiration and the despair of the cultivated reason and imagination, both alike, flow from a thorough apprehension and a perfect knowledge of man and nature. Lord Bacon's understanding addresses both the peasant and the philosopher, because it grasped what it seized, and saw entirely through what it looked at. And to come down to our own time and country, and into a department that more than any other is both practical and popular, how powerfully does the eloquence of Webster affect all grades of intelligence, because it sprang so uniformly out of an entire mastery of the subject. In each of these instances there was learning; in the sense of clear and thorough knowledge. From whatever source it is derived—whether from intercourse with man and self, or whether it is drawn immediately from books—if there be a clear understanding, a perfect mastery, there will be plainness, there will be power.

In no sphere is their greater need of this learned plainness than in religion and especially in no age more than our own. The public mind is now distracted by a variety of information.—It has read and heard too much. It is discursive and disinclined to ponder on fundamental truths. Consequently simplicity, depth and clearness are qualities specially required in the public religious address of the day, in order that men may be called back from this wandering over a large surface, and induced to take a descending instead of an expatiating method. Never did man more need to be brought back to his individuality, which is very simple thing, and to his few relations with God, which are yet more simple than now. Even good men find, upon their death-beds, that they have been too discursive, even in their religious study and experience. Said a dying theologian, "My theology is now reduced to these two points, that I am a guilty sinner, and that the blood of Christ expiates human guilt."—Prof. Shedd.

Search me, O God!

Aye, search me! I wish to know myself. This has long been my anxious study. I am a volume inexplicable to myself. Much have I learned, but where is the end? The more I see of myself, the more ignorant I seem to be of myself. Depths ever deepening, principles ever unfolding, developments ever new, are constantly presenting themselves to my notice.—The farther I proceed in a self exploration, the more boundless and impossible does the work appear. I seem an atom; a transient and utterly insignificant speck in the creation; and still I am grasping at the infinite and the eternal, and nothing but the infinite and the eternal can fill my capacities. I am woefully fallen and depraved, an apostate deservingly cast away from heaven; and still I pant after God, and long for his holy changeless possession of my whole being. I profess to be a Christian—I love the Christian character. I see in the Christian state an unexpressible charm, and still, what is my admiration covers me with shame. A standard of excellence all divine is before me; the more I contemplate it, the more blessed and glorious it appears, and I know not what sacrifice I would refuse for its attainment; and still, while I am ravished with its perfections, a deeper humiliation comes over my spirit, as I seem to be perpetually receding from what I most admire, and I am confounded at myself. How strangely bleached and confused. Such affinities, such repulsion, such peace, such conflicts, such reliance, such insecurity, such meltings, such obduracy, such

light, such darkness such extacies, such griefs, such elevations, such abasements; such hungerings and thirstings after righteousness, yet such a temptitude and default of heart.

Who shall explore this labyrinth nature, and solve its enigmas, and make it clear and certain to myself? I can do it. My best friends cannot do it. The best and wisest men on earth cannot do it. The exalted heavenly beings cannot do it. There is but one who can do it. The omniscient God alone perfectly understands me.—He is alone infallible and impartial.—He alone knows my thoughts before they are formed, and their entire effects when they come to exist within me. He alone can unerringly judge my motives, my faith, my love, my various interior working, my whole conduct and influence. He alone can protect me from the presumption of self-ignorance, and from the despair of self knowledge.

Holy and heart searching being—I come to Thee. Search me, and know my heart. Try me, and know my thoughts. See if there be any wicked way in me, and lead me in the way everlasting. Light of Life! With out thy teachings all my self-knowledge is presumptuous ignorance. Crucified Immanuel! without thy blood and thyself all true knowledge of myself is the aggravation of despair.—CBD.

The Lord's Prayer.

A friend tells us an anecdote of Booth, the great tragedian, which we do not recollect having seen in print. It occurred in the palmy days of his fame, before the sparkle of his great black eye had been dimmed by that bone of genius—strong drink.

Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity, and piety. The host, though disapproving of theatres, and theatre-going, had heard so much of Booth's remarkable powers, that curiosity to see the man, had, in this instance, overcome all his scruples and prejudice. After the entertainment was over, lamps lighted, and the company resorted in the drawing-room, some one requested Booth, as a particular favor and one which all present would doubtless appreciate, to read aloud the Lord's prayer. Booth expressed his willingness to afford them this gratification, and all eyes were turned expectantly upon him.

Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deadly pale, and his eyes, turned trembling upwards, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful, until at last the spell was broken, as if by an electric shock, as his rich-toned voice, from white lips, syllabled forth, "Our Father who art in Heaven," &c., with a pathos and fervid solemnity that thrilled all hearts. He finished. The silence continued. Not a voice was heard or a muscle moved in his rapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman (their host) stepped forward with streaming eyes and tottering frame and seized Booth by the hand: "Sir," said he, in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day, from my boyhood to the present time, I thought I had repeated the Lord's Prayer, but I never heard it before, never!"

"You are right," replied Booth: "To read that prayer as it should be read, has cost me the severest study and labor for thirty years, and I am far from being yet satisfied with my rendering of that beautiful production. Hardly one person in ten thousand comprehend how much beauty, tenderness, and grandeur can be condensed in a space so small, and in words so simple. That prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of Divinity."

So great was the effect produced (says our informant, who was present), that conversation was sustained but a short time longer in subdued monosyllables, and almost entirely ceased; and soon after, at an early hour, the company broke up, and retired to their several homes, with sad faces and full hearts.

Treasures from the Deep.

Captain L— was somewhere in India with the army, when a box drifted ashore from a wreck which had taken place in the neighborhood. The box proved to be one of the British and Foreign Bible Society's, filled with English Bibles. It was soon relieved of its contents, and one of them came into the possession of Captain L—

who had hitherto been by profession a Roman Catholic, and ignorant of the contents of the holy book which Providence had graciously cast in his way. Being ill, he was advised to take a sea voyage, and on his way from India to Hobart Town he ventured to read his Bible. The more he read, the more

uneasy he grew, but with increasing conviction that he was wrong, and that the Bible was right. It was for a time laid aside during his residence at Hobart Town. He had however, to go to sea again, and went to the Sandwich Islands; on his way thither he was induced to read it again. His convictions were strengthened by every perusal, and he came to the resolution of opening his mind to the Rev. Mr. Armstrong, one of the missionaries there. The event was, that he became, it is believed, an enlightened Christian. He returned to India with improved health, but it again failed, and he removed once more to Hobart Town, where he died, leaving an undoubted testimony of his true conversion to God through the instrumentality of the Bible so providentially thrown in his way.—Church Magazine.

Sunday Dinners.

We are not required wholly to abstain from food on the Lord's day, but it would contribute very much to our spiritual health, to be more sparing in our diet than is common, among those who possess ample means for self-indulgence. To make it a day of fasting the body, is one of the surest ways of starving the soul. But in the few remarks which I now offer, I shall confine myself to Sunday dinners. By more labor, variety and expense, than on other days of the week.

In the first place, I take it to be a plain violation of the fourth commandment. "In it (the Sabbath) thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant." Now, a warm and inviting dinner cannot be prepared without labor. Somebody must stay at home to get it. The work will most naturally devolve chiefly upon the domestics, and it is not right to deprive them of the rest from the toils of the week which God has ordained for them as well as for their employers, and still less to deprive of the privilege of attending public worship, by keeping them busy all the afternoon in the kitchen.

And then these hearty dinners unfit those who feast upon them for the religious services of the afternoon. If they go to church it is rather to do away the hour and a half than to worship. With a great many, the hearty dinner creates a temptation to stay at home, too strong to be resisted; and this in large and wealthy congregations especially, is one if not the principal cause, why so many pews are vacant. The dinner is not over when the bell rings, or if it is, the couch is so much nearer than the church, that the attraction cannot be overcome. There is no other way to resist it but by substituting some slight refreshment for these Sunday dinners; and it would be for the health of the body as well as of the soul to give them up.

While I venture to offer these admonitory remarks, which I am sure are called for in some influential quarters, I am happy to know that religious families in general, and I believe most others in the country, dispense with warm dinners on the Sabbath, leaving their domestics entirely at liberty to attend church both parts of the day, and thus keeping their own minds and hearts in a much better frame for religious profiting, than they would be after free indulgence at the dinner table.—N. Y. Observer.

Man—Natural and Spiritual.

Man, as the creature of God is the subject of a two-fold life—the first natural, which connects him through his body and senses with the physical world, and through his affections with his fellow-man—and the second, ideal or spiritual, which connects him, through faith in an infinite Godness, Wisdom, and Beauty, to God. It is this second life which gives him the distinctive mark of his manhood. His relation to nature, or to his physical organization, he shares with the vegetables; and his relations to society, so far as society is simply natural, or not yet raised into a spiritual fellowship, he has in common with many animals; but his belief in an unlimited goodness and truth, and his power of acting in obedience to that belief, is what especially constitutes his humanity. The vegetable and the animal have no existence superior to their physical organization; they are the slaves of that, and when the wants of that are satisfied, they are complete and happy.—Man, too, in so far as his existence is subject to his organization and its corresponding affections, is only a higher kind of vegetable and animal! But being made, as he is, capable of receiving by his reason, and of obeying by his freedom, ends which are above his merely animal and social wants, he becomes an ideal or spiritual being, which means a true man.—Putnam's Magazine.

To know Christ.—To know Christ is the end of all knowledge. This is the substance, and all earthly substance is its shadow. For this Paul counted all things but loss. What is science or art, or learning, compared with the knowledge of Christ. They become radiant only by the light of the cross.

SOUTH-WESTERN BAPTIST.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, NOVEMBER 1, 1855.

Minutes of Tuskegee Association.

The Minutes of the Tuskegee Association are nearly ready for distribution. The office being crowded with work at the time they were brought in, is the cause of the delay in their publication.

The last article from Bro. Hamill has been received; but our absence has delayed its publication. It would have been published this week, but we did not return home, until a large portion of the matter for our present issue was in type. Its great length, together with our reply, will occupy almost, if not our entire space next week. As, however, they positively close the discussion, we hope the reader will pardon their length.

"A New Scheme."

Under this caption, we published a very able and elaborately written article last week, from a well known correspondent, to which we intended to have called the special attention of the reader; but it was received on the eve of our leaving home to attend the meeting of the Judson Association, and we had to defer it until our return. We trust our brethren will give that article a second perusal. If the specific plan set forth in it shall not be adopted, it may suggest to the churches the importance of some plan, which shall more certainly meet the necessities of the case, than the one now generally in use—to wit: The raising of the pastor's salary by subscription, at the close of the year, after the service has been rendered. If the reader will indulge us, we will offer some additional thoughts upon the subject matter of that communication.

And first, we think our correspondent has given a misnomer to his "Scheme." He calls it a "New Scheme." Now, if the chronology of the New Testament is correct, it lacks but about four years of being eighteen hundred years old. In the year of our Lord fifty-nine, the Apostle Paul wrote to the Corinthian church as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2. Observe, this seems to have been a general rule. He had first enjoined it upon the churches of Galatia, and then upon the Corinthians. Observe, too, that a weekly collection is commanded. The necessary expenses of the churches are to be met as they occur. Thus provisions are made for the fulfillment of the Apostolic injunction, "owe no man any thing"—an injunction, which, if binding upon individuals, is still more binding upon churches. Consider, too, the universality of the law: "every one of you." No Christian can be exempt from the duty here enjoined, any more than he can be exempt from the duty of prayer, brotherly love, or any other. Finally, look at the rule itself which is to govern our contributions: "as God hath prospered him." Here it seems to be intimated that the Lord graduates our temporal prosperity according to the demands of his treasury.

But secondly, the "Scheme" suggested by our brother is no less Scriptural than it is reasonable. It is a Theological axiom, that natural ability is the basis of man's responsibility. The *ad valorem* principle of taxation is as universal as civil government. Every nation on earth bases its system of revenue upon it. Where "much is given, much is required," and where "little is given, little is required." This is the teaching of our Lord himself.

In suggesting this view of the subject, we beg to make a distinction between the necessary expenses of church organizations, and those objects which are purely benevolent in their nature. The first is a debt—the second is a benefaction. Those who do not make this discrimination, are accustomed to view all the money paid out to maintain the cause of Christ, in the light of a pure charity. Hence, they misapply those passages of Scripture which enjoin benevolence as a trait of Christian character—such as this: "As he purpeth in his heart, so let him give." 2 Cor. 9:7. Now, it can scarcely be supposed, that the Apostle would apply such a principle as this to the liquidation of an honest debt. He evidently meant, that over and above the bare maintenance of the institutions of religion, there would be objects presented to Christians, which would call out and exemplify the benign character of their religion. Let us illustrate what we mean by the necessary expenses of churches. A comfortable house, we will suppose, is essential to church organization. Now, suppose a church, by a unanimous vote, resolves to erect such a house at an expense of say five thousand dollars. Suppose there are one hundred members. Ten out of this hundred own as much property, and have as large an income, as the other ninety. Can any reasonable man doubt the equity of the Apostolic rule, in requiring that one half of the above amount should be contributed by the ten, whose ability is equal to all the balance of the church? The poor members would not object. The rich could not, if they would; for if they were to object to it, it would be virtually declaring, that their wealth was a curse, and that Christianity could not sanctify it.

Finally: The "Scheme" of our brother provides the means to liquidate the debts of the church as they are contracted. This point, however, has been so fully presented by him, that we need only mention it and refer the reader to his article. Whenever that time shall come, when churches shall regard the salaries of their pastors as binding upon them, as their individual debts, they will have some right to complain that so many of our preachers are in school houses, work-shops, on farms, &c., &c., and we will add, they will be prepared to pray with far greater prospects of success, that "the Lord of the harvest would send forth more laborers into his harvest."

STODEN DEATH.—Rev James Stoden, of Newington, N. H. a man 80 years of age, fell on Friday last as he was standing in his door, and instantly expired.

Judson Association.

This body met at Antioch Church, near Skipperville, Dale Co. Ala., on Saturday before the third Lord's day in October. It being our first visit to that Association, we made the acquaintance of quite a number of kind brethren, of whom we had often heard. The Judsons was formed some five years since, of a number of churches situated in the Counties of Henry, Dale and Coffee, and which formerly belonged to the Salem Association. Since their separate organization, they have been greatly prospered. We do not now remember the number of churches which compose the body, but suppose it cannot be less than thirty. Eight new churches were received this session. A system of domestic missions has been kept up in its bounds ever since its first organization—and truly "the little one has become a thousand."

After the introductory sermon was delivered, the body was organized by the election of Elder W. B. Lacy, Moderator, and brother J. B. Taylor, Clerk. The letters from the churches exhibited a fair degree of religious prosperity generally. There were nearly two hundred additions by baptism reported. This falls somewhat below what has been usual. We observed a goodly number of correspondents present from other Associations in Georgia, Florida and Alabama.

On Sabbath at 11 o'clock, by request brother Moss, of the Salem Association, preached the missionary sermon. The day was quite inclement, but a very large audience assembled notwithstanding. The sermon was an able, earnest discussion of the topic—*Christianity the Light of the World*—and was listened to with deep interest throughout. In the evening at early candle-light, brother Crawford, the Moderator of the Bethel Association, Geo., preached. From indisposition we did not hear Bro. C., but learned from others that the night service was impressive and highly appreciated.

Monday morning, the body met, and commenced the transaction of business in earnest. From some cause, perhaps its great distance from the usual meetings of that body, this Association never has represented itself in our State Convention. On the passage of the report of the Committee on Foreign Missions, a special committee was appointed to draft some plan by which that subject should be more fully brought before the churches. That committee reported in due time, among other things, that it was expedient and proper for the Association to appoint delegates to our next Convention, and ask admittance into that body. We were much gratified at this, and we trust that it will serve a valuable purpose to both bodies.

A plan was also matured and accepted by the Association for a system of colportage in connection with domestic missions, and some three hundred dollars was raised to put it in operation, under the auspices of an executive committee, who are authorized to negotiate with our State Agent at Selma, Bro. Law, such an arrangement as will best promote that object. It is gratifying to see so many of our Associations adopting this plan. It meets a necessity which has long existed in our churches, and will without doubt, vastly promote the cause of the Redeemer.

"OUR PAPER" received its due share of attention. We received a most flattering list of new subscribers. The "Discussion" was called for by a unanimous vote of the body; so that, if our Texas brother (Gillespie) is right in representing his brethren "as laughing in their sleeve" at the manner in which we have been "used up," "Our Episcopacy" may prepare herself for a "long, loud, general" *cachinnation*, for the publication of that discussion from present indications, is a "fixed fact."

On Tuesday morning, Bro. LEE, the pastor of the church at which the Association was held, baptized three candidates, who had been received during the meeting. By twelve o'clock the business of the body was completed, and a closing sermon was preached, not a delegate leaving until the services were ended. The parting scene was peculiarly impressive. Every eye was suffused with tears—and having commended each other to God in prayer, we bade adieu to these dear brethren, wishing them abundant success in all their labors of love.

Our Book Table.

BLACKWOOD'S MAGAZINE, for October—Published by Leonard Scott, & Co., New-York, at \$3.00 per annum. Its contents: North and the Noctes. Zaidce: a Romance, Part XI. The Baltic in 1855, Part II. Modern Light Literature—History. From Madrid to Balklava. Books for the Holidays, No. 11—Any Recent Work upon Sporting. An Old Contributor at the Sea-Side. Centralization—A Dialogue. The Story of the Campaign. Written in a Tent in the Crimea—Part X.—Chapter XXVII. Progress of the Siege, XXVIII. Battle of the Traktir Bridge, XXIX. A Crisis in the Campaign.

GRAHAM'S AMERICAN MONTHLY MAGAZINE, for November, devoted to Literature, Art and Fashion. Published by Abraham H. Lee, Philadelphia, at \$3 per annum. It is an excellent work for reading and fashions.

A Treaty between the United States and the Siamese King, we are happy to learn, is likely to be secured, which we know has been, for some time, an object of much desire to our Missionaries in that dark land, as it is also, no doubt, of great importance to the commercial world. The steamer San Jacinto sailed a few days ago, charged with the duty of conveying to Bangkok, the capital of Siam, Mr. Towns and Harris. From Bangkok he will sail to Simoda, Japan, where he will take up his residence as Consul-General. To facilitate his intercourse with the King of Siam, the United States Government have provided various presents for that monarch, which are on board the San Jacinto, such as costly chandeliers, elegant mirrors, and a vast quantity of minor articles, amounting in all to forty tons of merchandise. We wish well to all the measures of intercourse between distant nations.

A SHORT LESSON ON MANNERS.—Young men should not go into places of business with cigars in their mouths, puffing smoke over the shoulders and into faces of people, not knowing whether it is offensive or not.—No well-bred person will go into a strange place, unless it is dedicated or used for such purposes, carrying a habit with him that may be offensive to occupants.

COMMUNICATIONS.

FARMVILLE, MACKON COUNTY, ALA. In view of the affliction with which divine providence has visited us as a Church in the loss of our beloved pastor, Jesse M. Jackson, we, the members of the Church at Farmville, do adopt the following resolutions, as an expression of our feelings on this mournful occasion:

Resolved, That we sincerely and deeply deplore the heavy calamity which has befallen our church and community in the decease of this zealous minister of Christ.

Resolved, That in him we as a Church, together with the denomination and christian community, feel that we have lost a faithful preacher of the word of life, a wise and prudent counselor in things pertaining to the kingdom of Christ. And now that the hand that has long borne us into the bread of life, is palsied in death, and shall yawn over us no more in this world, we desire to hold in grateful remembrance all his services, and how he "ceased not to admonish and entreat men night and day, with tears,"—humbly praying that the seed sown by the hand of this servant of the Most High, may spring up and produce a yet more abundant harvest.

Resolved, That we sincerely sympathize with his bereaved family in the loss they have sustained in the removal by death, of a kind husband and affectionate father, and that we mourn their loss as our loss.

Resolved, That these resolutions be recorded in our church-book, and that a copy be transmitted to the South-Western Baptist for publication, and that a copy be sent to the bereaved family of our deceased pastor.

Done by order of the Church in Conference, October 20th, 1855.

THOMAS GRANBERRY, Modr.
JOSEPH PRATHER, Ch. Clerk.
Christian Index will please copy.

Dear Bro. Henderson: According to a promise made to you, I seat myself to give a synopsis of my labors for this fall. I have been in the service of three churches for the year. I have traveled about eighteen hundred miles; we have had some distress in the administration of Gospel discipline; yet God has overruled all to his glory unquestionably. At one of my churches there has been an addition of about thirty; nine by baptism; at another, our increase has been thirty-three; twenty-seven by baptism, and at the other there has been added twenty-six; sixteen by baptism. The good Lord has done great things for us whereof we are glad.

In addition to the regular services of my churches, having one spare Sabbath, I hold a protracted meeting with another church in the neighborhood of their meeting-house, resulting in the addition of twenty-two members; nineteen by baptism. May the good Lord still give all his faithful followers the presence of his Spirit. In all the above meetings the church came together to wrestle with the good Lord for a special outpouring of the Spirit, and in every instance the answer to the prayer of faith was granted in a signal manner. My dear brethren, be not weary in well doing, for you shall reap in due time if you faint not.

Other ministerial labor was dispensed at the above meeting.

Another Impostor Trapped.

A man calling himself "Joseph Hezekiah Case," suddenly made his appearance in this community about the first of July last, representing himself as a Baptist preacher, exhibiting some very awkwardly written credentials, and stating that he was ordained and sent out by the "Green River Association" of Kentucky, on the 7th of April, 1850, as a missionary to the Indians, and that he has been laboring in connection with Bro. H. F. Buckner, and others, for three years, very successfully, among the Creek, Cherokee, Potawatomi and Comanche tribes. His statements being so extravagantly unreasonable, gave rise to suspicions, and upon proper investigation being made, he has been detected in grossly immoral conduct, such as wilful lying, drunkenness, &c., and we are convinced that a base scoundrel, and a more case hardened and villainous impostor beatus non vitat. And we feel it to be our duty to expose and publish him to the world, so that he may not impose on other communities. We further state that he has a letter of recommendation from this church, which letter we take this opportunity of calling in, as it was given inadvertently and before his real identity was detected. We have letters from responsible men of Kentucky, (Bro. H. T. Buckner among the number,) which show clearly that the said "Joseph Hezekiah Case" was never sent out as a missionary by the Green River Association, nor has he ever had any acquaintance with brother H. F. Buckner. And we warn our brethren and all good people to keep clear of him, the said Case.

Done by order of the Conference of Hephzibah Baptist Church of the Tuscaloosa Association, Tuscaloosa Co., Ala., Oct. 6, 1855.

A. C. THOMAS, Chm.
MELVIN HERRING, Clerk.
E. MCARTH, JAS. RAY, JOHN RILEY, W. LUKINS, J. L. CAIN, L. E. ARNOLD, Com'tee.

The editor of the South-Western Baptist will please publish the above, and all editors friendly to Religion will please do the same.

COMMITTEE.

Florida Baptist State Convention.

Brother Henderson:—The Florida Baptist State Convention will meet at Greenwood Jackson County, West Florida, on Friday before the first Sabbath in December next.

Delegates and visiting Brethren arriving in the neighborhood will find homes with the following Brethren who will receive them gladly: J. Hayes at New West, J. P. King, 2 miles N. A. J. Sims, 11-2 E. Thos. Barnes 2-12 S. E. W. Hartsfield, 3-12 S. E. C. N. Hartsfield, 3-12 S. E. W. Butler, W. Garner, F. M. Strickling and Martin T. Embury all about 4-12 miles S. E. of the church. There is good stage running from Columbus Geo. via Greenwood to Marianna Fla., if any come by stage they will arrive at the church about 9 o'clock Friday morning or on Wednesday morning previous.

Will not our good Brethren of Ga., Ala. and Tenn. visit us, come one, come all.

CHARLES N. HARTSFIELD, Com' of invitation.
WILLIAM HARTSFIELD, of invitation.
THOS. BARNES, of invitation.
Greenwood, Oct. 13, 55.

War shall Cense.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isaiah 2:4.

Twenty six centuries have passed away since the prophet Isaiah uttered this wonderful prediction. Eighteen centuries have elapsed since Jesus Christ was crucified at Jerusalem and since he commissioned his disciples to go into all the world and preach the gospel. Dungr his long and eventful period. Empires, Kingdoms and Republics have risen, flourished and passed away forever. The sound of war has been heard in the earth; and armies have rushed to the battle field, where amidst the clashing of steel and the shedding of blood, the fates of nations have been decided. And yet the appointed time has not come when implement of warfare shall till the soil, and when nations shall cease to lift up sword against nation; and the heart of war be studied no more. While we write these few lines, the spirit of warfare is rife in the world; the toxin of war resounds among the nations; vast armies meet in deadly conflict; and all the horrors of war follow in the headlong train. The Eastern Continent is in convulsion. England, France, Russia and Turkey are engaged in one great struggle while other nations are looking on with the deepest interest. In this mighty struggle the leading forms of religion are involved. Protestantism, Catholicism, Greek Russia and Mohammedanism, have drawn the sword and each, appealing to the God of armies, has entered into the struggle to maintain the perpetuity of their religious principles as well as their national rights. What means this mighty struggle? Is it a mere accident? Has God no part nor lot in it? Will the fate of this world be decided without the prophecy of God be brought nearer to its fulfillment? We cannot believe that any intelligent reader will answer these questions in any other way than that God will overrule these events for the furtherance of his own glorious cause. Yes, the hand of God is in it. Human ambition may control the actors in the mighty drama and they may have no higher motive but not so with God. His own eternal counsel must and will be done. We dare not say that the end of this European War will usher in the Millennium; but one thing we can say with certainty, and that is, that though ages may yet pass away before wars and commotions shall cease, the period will arrive when the blessed promise at the head of this article shall be fulfilled.

O, auspicious day! When blood shall cease to be shed, when famine and pestilence shall cease, when deadly conflicts shall end, and peace, harmony and love prevail among the nations and among all the inhabitants of the Earth. J. M. W.

October 28th, 1855.

SALEM, ALA., Oct. 15, 1855.

Bro. Henderson: At a regular Conference, held by Salem Church on the 13th inst., the following resolutions were unanimously adopted and ordered to be forwarded to the S. W. Baptist for publication which you will please do.

Very truly,
D. W. FLOYD.

"WHEREAS, it has pleased the All-wise Creator in His Providence to remove from our beloved Pastor, the Rev. Jesse M. Jackson, Therefore, Resolved, That it becomes us at all times to bow submissively to the decrees of heaven, yet in this case we feel deep and heart-felt sorrow at the loss of one so dear, and faithful to us in our several relations, and notwithstanding his prayers for the prosperity of this Church and community is ended and he has gone to his reward, yet consolatory to us in this sad bereavement is, that this same lamp will be returned in the glory of immortal life.

Resolved, That this Church and the Baptist Denomination have sustained a loss in the death of our dear pastor which cannot be easily repaired.

Resolved, That the character of our pastor, his consistency, deep piety, and zeal for Baptist interest, are at all times worthy of our imitation.

Resolved, That the bereaved widow and children have our prayers and sympathies, and a copy of these resolutions be forwarded to sister Jackson.

Resolved, That these resolutions be published in the South-Western Baptist, and the Christian Index be requested to copy.

CLARK ALDRIDGE, Mod. pro. tem.
D. W. FLOYD, Ch. Clerk.

BECKSVILLE, TUSCALOOSA CO., ALA. Oct. 1855.

Dear Bro. Henderson:—I see a considerable error in my letter published in the S. W. Baptist of the 4th inst, which I hope you will correct and say (21) "twenty one" were buried with Christ in Baptism" instead of two as it now reads. And I am happy to inform you since that time I have been engaged in a protracted meeting of ten days continuation at "Hephzibah Church" with brother Willis Barnes, the Pastor, and the gracious Lord again met us and how many professions were made I unable to say, but (40) forty joined the church, and on the first Lord's day in this month Bro. Barnes and I both went down into the water together, and baptized (38) thirty eight. The Lord has done great things for us whereof we are glad. Please give these glad tidings to the brethren through the columns of the Baptist. Your brother in Gospel bonds.

A. C. THOMAS, MOD.

Revival in Texas.

This Revival commenced during the session of the Trinity River Association held with the Little River Church, Milam County, Western Texas, Sept. 7th, 8th, 9th, 10th, which was protracted with increased interest for ten days.

During this glorious Revival, Christians rejoiced wondering, and backsliders were reclaimed; the scattered sheep were gathered into the fold of Christ, and sinners ceased their rebellion to God, and bowed the suppliant knee to the mild sceptre of King Jesus, mourners in penitential tears crowded the anxious seats, and in the bitterness of their soul cried for mercy.

This Revival is reported to have resulted in the conversion of seventy-two; baptism 61; conversions 72.

C. L. THOMPSON.

Block House Springs, Sept. 12, 1855.

REV. JAMES R. HAUGARD, will confer a favor by making his whereabouts known to the undersigned, as it is desirable to communicate with him on important business.

F. M. LAW, Agt.
Ala. Bapt. Bld. Society.
Selma, Oct. 25th, 1855.

RELIGIOUS SELECTIONS.

Letters from Mrs. Bowen.

The following letters from Mrs. Bowen to her parents, contains a powerful appeal for more missionaries to teach the poor idolaters of Africa the way of life:

My Dear Father and Mother:—After many delays the mail of last June reached us five days ago. Who could have thought the way away from Russia could have disturbed us poor missionaries in Africa? But so it is. Not only increasing our expenses, but also depriving us every month or two of our expected communication to and from home.

Mr. Bowen and myself have just recovered from a short sickness, caused by violent colds. This is now in the middle of the rainy season—very damp, disagreeable weather. Many of the natives are sick and many have already fallen victims to the power of the climate, while we are yet spared! This season is always very trying to my husband's constitution, and I think we ought, as soon as possible, to get farther into the interior where the climate is dryer and more healthy; but we cannot go until this station is occupied by others. It is too bad for these missionaries to be detained so long. Our work is now dragging for want of laborers, and all our operations here will be thrown back a year or more just by their being a month or two late. I hope the Board were persuaded at the last Convention to let them come on. O, how we need them! These people are so dead in their idolatry and sins, that our very hearts ache for them. Even at this moment a crowd is passing by, going to offer sacrifices to some of their hateful idols. My ears are filled by the noise of drums, and singing, howling and crying; enough to make one's heart sick, who knows their ignorance and delusion. My first impulse always is to follow them, take away their orishas, and preach to them, then and there, of Christ who died to save them, but prudence holds me back. We are commanded not to cast pearls before swine, and in their exultation it is certain they would not listen, whatever else they might do. This, however, does not lessen the number of opportunities for talking on other occasions, when they are cool and calm, and better prepared to receive the Word, than when thoughts and feelings are heated by fresh acts of idolatry. But the day will come when there will be no more serving of idols; when every knee shall bow, and every tongue confess that Christ is Lord; that blessed day not far off, we know, from God's own word; but oh! how long we long to see it! And what a joyful sight it would be to see these people turning to God with their whole hearts; it is the prayer. I know, of many thousands of Christians, and is the greatly desired time of those who labor for their conversion. We are often encouraged in our hopes and feel that the spirit is at work in many hearts, then again faith falters, hopes darken, and our words and works seem but vanity. These changes we may attribute as much to our own spiritual condition, as well as to any real change in the manner of the people in hearing. You know cold preachers make cold congregations and zealous, faithful minister will soon produce a corresponding change in his hearers. Just so it is with missionaries, and those with whom they have to deal. O, that we could always enjoy that lively, never-failing faith, which makes our hopes so clear our future so bright! We need it as we do our daily bread, so also do all Christians, and we should pray for it as such; and it seems to me we should never be satisfied with anything else. It is impossible thus to live by day, and only think what happy Christians we would be, lighted and strengthened by such a faith!

I pray that this may be the blessing of your last day, my beloved parents. May such a faith be yours—bright and steadfast to guide you on your way. May your hearts be filled with peace, free from all care and doubts, ever enjoying the light of God's reconciling countenance, having a sweet assurance of acceptance with our blessed Father, that you may feel as your years are declining you are but drawing nearer to your heavenly home. And if it be our Father's holy pleasure, O, that your lives may be lengthened to see your youngest, as you would wish to leave her, and the unconverted three in the Ark of Safety, and spare us all to meet again on earth. But if the decree otherwise, it will be all right; and we must rest in the belief that He knows best, how long in humble yet cheerful submission to His will!

Jaye, Yoruba, July 16th, 1855.

The following letter from Mrs. Bowen was intended for the servants connected with her father's family. We offer no apology for giving it a wider circulation.

My Dear Friends:—I often think of you all, and pray for you, but to show you that I have not forgotten you, I am going to write you a letter. You all know I am in the black man's country, among your own kin's people, but perhaps you don't know that you are much happier, and far better off than they are. But it is true. You enjoy all the blessings of the Gospel, while they worship wood and stone, not knowing that Christ died to save them. It looks very foolish to see men and women bowing down to idols which their own hands have made, praying to them for life and health, food and money. They have more than two hundred different kinds of images which they pray to in this way. I do not know the names of all; but the greatest among them is the *Devil*; *Shango*, the god of thunder; *Ifa*, the god of the Palm trees; then they have a god for their farms, a god for all creeks and rivers, and a god for almost everything they plant or eat. Now to please all these idols, they must make a great many sacrifices, so they kill many goats and sheep, and offer much money to prepare feasts, and what is very sad to tell, every year or often a man is killed to make a sacrifice. Almost every day crowds pass by our house dressed up in their best, singing and drumming, going to take a sacrifice to the place of offering, which place is always in some beautiful shady grove near a stream of water.

Now when I see and hear all this, I never fail to think of you who have the word of God preached to you Sunday after Sunday, and how much blessed you are above these poor people, who sin in ignorance. Yet it pains my heart to know that you sin too, and your sin is greater than theirs, because you sin against light. You have heard of Christ from your childhood until now, but many among you do not believe on Him. Now God tells you that "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." "If the righteous scarcely be saved, where shall the ungodly, and sinner appear? This is God's word and nobody can change it. His word is truth. But let me remind you, "it is a fearful thing to fall into the hands of the living God;" therefore I beg you to give yourselves to Jesus, who died for you, and for the whole world, and who is now pleading for your lives before His Father's throne. Just think of all the sins you have com-

mitted against God, and how few times you have prayed to Him, or tried to do what might please Him. It is now time to repent and try to do better. So let me hear of every one of you, young and old, going to church every Sunday, and trying with the whole heart to serve God and become faithful Christians. You don't know how much it would grieve me to hear of one of you dying in your sins and going to hell. So I beg you again, and hasten while you have life and health, to repent and make your peace with God; for there is no repentance or forgiveness in the grave. Don't put it off till to-morrow or next Sunday; to-day is the time. Life is short, death is certain! God is willing now and Jesus is waiting to receive any who will come unto him. Do not sin any more by staying away but come to Christ and live. May the God of all mercy have mercy upon your souls, and make you all good and faithful Christians in my earnest prayer for you!

To Kinchen, Richard and the few others who know the love of God in their hearts, I would say, hold fast your profession, be forward in every good work and word, let not your faith fall, but hope on, for the end of all things is at hand, when the righteous shall have his reward. Pray for those around you and work for their salvation, and forget not to pray for us in the dark abode of heathenism, and for the conversion of Africa's sons and daughters. May the Lord bless you and make you useful in your day and generation, shall ever be my prayer for you. With much affection I bid you, for a time, farewell.

LURANA H. BOWEN.

Index.

Latest from Burmah.

Mrs. S. K. Bennett writes to a friend in this city under date of Maulmain, July 14: "We still remain at Newton, and retain the care of the Normal school. Until about a month ago, we had sixty-one or two pupils in the Normal, and about fifty-five in the Theological school. Since that time we have been visited by cholera, which has proved fatal, within a fortnight, to eight of the Normal pupils, and one of the Theological students, and caused many more to return to their homes in the jungle. All this produced a great panic for a few days, and much fatigue, care, and sadness to their teachers. But we have had no more cases for two weeks past, and all are becoming reassured again. Some of the pupils have just returned; but yesterday we received the very painful intelligence from the Executive Committee that they are so deeply indebted that remittances can scarcely be made sufficient to supply our daily wants; and we shall be compelled to send our children and young people back again to the jungle.

"Through the foolishness of the preaching of the cross of Christ, by native preachers only, and where a white face has never till very recently been seen, in the province of Toungoo, 1450 heathen converts have been baptized within the last year and a half! Hundreds more are earnestly inquiring for the way of eternal life.

"This ought to be a lasting lesson of humiliation to us all, for we have all been more or less guilty of having thought too much of human means and human wisdom, and too little of the power of the Holy Spirit."

These facts, communicated by one of our most devoted and successful female missionaries, are most painful and joyous in the highest degree. Schools of the first importance, filled with pupils, and blessed with competent teachers, dispersed by cholera; then gathered again to be dispersed—by whom? By the Deputation? These schools at Maulmain were approved and succeeded by them. By whom, then, were they dispersed under circumstances so intensely painful? Shall we write it, to be read in the light of the sun and in the hearing of the world, that the missionary treasury of three hundred thousand Baptists, is so deeply in debt, that its Managers have felt constrained to issue directions for stringent retrenchment? And that these directions have done for the Karen schools at Maulmain, what even the cholera failed to do? It is hardly an exaggeration to say that retrenchment, in such directions, is worse than the cholera.

But while we at home are breaking up Mission Schools by our want of liberality and want of faith, God is accomplishing such wonders in Toungoo, as all things considered, have had no parallel in the history of the missions to Burmah. Sau Quah, an ordained Karen preacher of Tavoy, was left in charge as the new mission at Toungoo, by Dr. Mason, less than two years ago. It was an experiment of the most interesting character, and its results have exceeded all expectation. Nearly fifteen hundred persons have been baptized, and formed into churches, under his labors and guidance. Sau Quah has proved himself equal to all emergencies, and one of the most fruitful missions in the world is wisely and nobly conducted by a Karen home missionary.—N. Y. Examiner.

The Cheerful Giver.

If we do not locate the incident, we presume we shall be pardoned for citing an example of cheerful giving, such as the Lord's cause needs, and such as the Lord will bless. We were conversing a short time since with a friend, a layman resident in the country, on the great desirableness of supporting our religious institutions by donations more spontaneous and less expensive. Assenting to this, he referred to the want of system and principle in regard to giving, which prevails in the churches, as the bar to reliance on spontaneous offerings, adding that if the example of a farmer whom he knew were followed, there would be no difficulty. He came to me, said our friend, lamenting his condition "I have enough to sell," said he, "but I have nothing to sell. I want to give something to benevolent objects, but I have not a single dollar of wheat to sell, as soon as it was threshed. This year I have not one bushel which is fit to sell. What shall I do?" Our friend did not feel that such a man needed counsel; his own religious interests were a safe guide, and he left him unadvised. On the Saturday following a wagon load of potatoes came into the village, and were sold, and on the Sabbath the entire proceeds were silently divided among various objects, and even the left hand knowing what the right hand had done. Are there not blessings in store for charity such as this? In the court of heaven it is accepted according to what a man hath, and not according to what he hath not. Some give stintedly of their abundance; this man gave abundantly of his stint. He desired liberal things, and by liberal things he will stand. A short harvest would not make a lean treasury. If all the Lord's servants were such.—J.B.

Revision of the Scriptures.

The following extract is from the preface to the Bible Natural History written by Francis A. Irving M. D., for the American Sunday School Union; and revised by the committee of Publication. It may therefore be considered as endorsed by the Union, and the remarks of the writer are clearly in favor of the argument for a revision of the scriptures. The Union is composed of several denominations. The author says:

"In preparing this volume the writer has endeavored constantly to keep before him the questions which would probably arise in the mind of an individual on meeting the name of a natural object in the Bible, and to answer such questions in the simplest manner. In doing this, it has often been found necessary to use terms not perhaps strictly, or technically accurate, or where in a few instances; such are necessarily employed, they are briefly explained. More discussion or argument has generally been avoided, as not entirely consistent with the object to be attained. In every case where it was practically, it has been thought desirable to refer to the English translation, and here it is proper to say that however fully a man may agree in matters of doctrine and precept with those learned men by whom our common translation was made, yet they may have not been entirely correct in subjects of natural history from want of information which they themselves are not possessed all the means of knowledge since afforded by travellers and others, the result of their labors would, in the particulars referred to, have been somewhat different. In the respective articles, after a description of the natural, plant or mineral, all or most of the terms in which the name occurs, are quoted commonly with explanations, and it is recommended to read always to examine such references to the Bible itself."

MISCELLANEOUS

Western Peculiarities.

In pouring over our Western exchanges, we are often amazed with the off-hand, free-and-easy, and peculiar graphic descriptions of persons and places, which abound in the newspapers of that section. The genuine Westerner is built after a model peculiar to himself, and his idiosyncrasies drop out in everything he says or does. He is a Yankee—expanded and enlarged—and under double pressure of steam, is the embodiment of saucy and rollicking Young America, in dishabille. He cherishes a profound contempt for the grave proprietors and stupid etiquette of an older civilization, and astonishes Mr. Decorum and Miss Prim by his shocking familiarities, and his rough but honest manners. He does not know how to mince matters; but when he says a thing he says it strong.—Here, for instance, is an anecdote of old Peter Cartwright, a noted Methodist preacher, which illustrates the West peculiarly.

"While he was preaching, years ago General Jackson entered the church, when a pastor, seated in the pulpit, gave his 'brother Cartwright, a nudge, and whispered that the old hero had just come in, as much as to advise, 'now be particular in what you say.' But Peter to the astonishment of every one, louder than ever exclaimed, 'He'll go to hell as soon as anybody, if he doesn't repent.'"

"When the sermon—a home made one—was ended, a friend asked the General what he thought of that rough old fellow, and received for an answer, 'Sir, give me twenty thousand such men, and I'll whip the world, including the devil.'"

The same paper from which we clipped this anecdote, (the Western Christian Advocate), has also two or three other paragraphs that we are tempted to quote as amusing and racy specimens of Western writing. To fully appreciate the following description, it must be understood that it is a portrait of a Methodist clergyman drawn by a brother parson. The sketcher is Rev J. L. Crane, and his subject, or rather victim, is the editor of a Methodist published in Chicago. Now for the portrait:

"In personal appearance brother Watson is without comeliness of form or visage. He looks pale, wan, and ghostly, as if he had long been troubled with the every-day ague, and could only make a speech under the influence of fever. We learn that he is afflicted with asthma. He looks as if he had taken patent medicines enough to ruin the constitution of a horse. He looks like a mountain torrent that had run through a soil of white clay, and was about to dry up, yet was determined to leap, bound, and make music, for the world till the last drop was exhausted. As to flesh, he has near none at all as ever falls to the lot of a walking frame of bones. When he speaks his mouth you are reminded of the lifting up of the lid of an old fashioned coffee pot. His gestures are made with about as much ease and grace as the movements of a loose suit of clothes swinging in the wind on an awing-post before a clothing store. Is not that painting with a free brush and strong colors? But the ghostly orator opens his 'coffee pot lid,' and let us hear the result. If some of Brother Crane's figures are not quite as original as they are forcible, we are no judge of such matters."

"We hurry to listen to brother Watson's speech. We shall not attempt a synopsis of his two hour's talk. We might as well take a synopsis of the workings of a locomotive under full speed, or a huge thunderbolt splitting into forty fragments, and each fragment large enough to kill, or the boundings of a runaway comet, now startling the stars with its erratic strides and anon making the porters of heaven veil their faces as its fiery skirts brush the gates of paradise."

"His speech was a heterogeneous combination of logic and eloquence, history and poetry, dignified sense and classic quotation, sparkling wit and flames of sarcasm, extensive experience and theological knowledge, startling figures and gorgeous language—all combined to give an exaggerated importance to Biblical institutes. He is one of those kind of speakers that always talk a thing up so high that cool calculation is ready to doubt whether it is able to stand up at all. His thoughts are so strongly stimulated that common men can drink in but little at a time. He would be a perfect and instantaneous pain killer for all theological and intellectual diseases, but one with a common taste is little afraid that one of his full doses would kill pain and patient both. When he grasps at any subject he never lets go till it is dead, or landed in the region of the ever-living. When he mounts a hobby—and he is one of the men that does that—he lets the full stream of his intellectual glue into his seat, and is there fastened, shuts his ears to all other calls, and his eyes to surrounding objects, and drives on furiously, till the rider and the ridden fall into the ditch or reach the goal in triumph."

"If ill natured and ill mannered opposition is to be overcome, or a public offender is to be shamed into a knot hole, your backwoods orator is just the man for the emergency. You may be sure that he will waste no breath in palavering around the disagreeable subject he has to handle. He does not blunt the keen edge of his rebuke by any petty Chesterfieldian artifice, nor does he stop to perfume the searing words that leap forth from his lips. The rule is quietly levelled, and the

ball flies unerringly to its mark. It is the work of an instant, and is done without ceremony or bluster—but is done effectually. Here is an illustration, for which we are indebted to another Methodist paper, Zion's Herald, to which it is contributed by a Western correspondent.

"I once heard an old preacher stop the conversation of some young ladies very suddenly, as he was preaching, and was in the midst of an exciting passage. His deep, hoarse voice was crashing along the hearts of his auditors. I could see that this awful, ponderous sentences were doing execution. 'He had the congregation under his eyes and saw all that was going on.—These young misses had suddenly become interesting to each other, and were engaged at a very noticeable tete-a-tete, when the preacher turned toward them. He saw them, and pointing his fore-finger into their faces, he sternly and loudly said, 'girls behave yourselves.' The occasion was one of deep solemnity. All felt the rebuke to be just, and the poor girls wilted. They blushed, shrunk away, and when I saw their faces again they were moistened with tears. After all, there is no manner of reproach so effective or powerful as the direct."

"We must make room for one more anecdote from the same writer. The bold and stern mein of the preacher above alluded to, finds a happy contrast in the wit and tact of the one we are about to introduce."

"We remember to have heard of a preacher, now residing in Illinois, who once brought the hats off a crowd as follows, at a camp meeting in Indiana where a large congregation had gathered, some were disposed to keep their hats on in the time of divine service. This brother attempted to get all the hats off, but failed, by simply asking them to take them off. A gang of rowdies seemed to resolve to keep their hats on, and stay in the congregation when the preacher said, 'There are different customs existing among the people of our country in reference to wearing their hats. Some wear their hats in public congregations, and some do not. It is proper for every one to comply with the customs of the people with whom they worship. Nevertheless, if education, or the afflicting circumstances of any, should require to wear their hats, we have no objections.' Here a few hats came off. 'The Quakers,' continued the preacher, 'we believe, wear their hats everywhere, then some more hats disappeared, for the rowdies hated the Quakers.' There is an afflicting disease prevalent in some part of the West, known by the name of scald head, (here nearly all caputs were uncovered, a few rakes only stanning the fire. Some in this congregation may have the scald head, I will not presume that any one is so impolite as to wear his hat without a good reason, during the service, (here some put their hands up to their hats.) So my friends, you may conclude that one that wears his hat while we are preaching is a Quaker, or has the scald head."

"Every hat was off, and the tickled congregation listened with uncovered brows to the word of life."—N. E. Farmer.

[From the Louisville Journal.]

Autumn.

Once more, again, Time in the cycle of its seasons has brought to us the rich and mellow tints of the forest—the clear and bright cerulean sky—the cool and bracing atmosphere of autumn. All nature seems to be imbued with the calm and tranquil spirit of philosophic resignation to the decrees of fate, and a quiet submission to the destiny of unavoidable and speedy dissolution. Nature, hushed into dignified and graceful repose, seems as if it were preparing itself to chant the requiem of its own death, and like the victims that savage nations immolate to propitiate their gods, is gaily apparelled for the sacrifice. The earth, still covered with its mantle of faded green, appears as if it clung with jealous care to its juvenile vestments while the tree and the vine have donned the livery of Autumn and are decked in the gorgeous, glittering, many-hued mosaic that precedes and proclaims nature's approach to the "sere and yellow leaf" that bodes decay and dissolution. Autumn is a gorgeous, glorious, luxurious season. Go where you will—whether on land or on water, on hill or dale, on the plain or in the forest—you breathe the same life-inspiring, bracing air, that only Autumn brings. Responsive to the healthful breeze, the life-blood courses quickly through the swelling veins, and the excited nerves tingle with the keen sensations of intense delight. To shoot the flying bird—to chase the stag—to fish in some clear swift-flowing stream, are the elite sports of this most elite of seasons. Ye sickly money-enamored crew, who sit from early morn, to dewy eve, poring over the pages of your ledgers, or counting gains that only add more metal to the hoards you have, quit for a time your mercenary musings and hie ye to the fields or forest—breathe the pure air—bid your soul to revel at the glorious feast that bounteous nature in lavish profusion has spread before you; and recognizing the majesty and power of God, in the fruition of the blessings he has bestowed, attune your feelings in unison to the mild splendor of the surrounding scenes, and elevating your thoughts above and beyond this world, rest them on Heaven and its high hopes.

The genius of man has contrived to indicate the progress of Time by the machinery of the clock and movements of the watch, but God marks its progress on a grander scale by the revolutions of the planets and the changes of

the seasons. Days form months, months make seasons, and seasons compose the year. Man's life, like the year, has its seasons. In the spring time of life all its freshness, verdancy, and hope. In his summer, man ripens into fullgrown and vigorous maturity. Pleased with existence, he feels conscious of strength; and, delighted with the pursuit of pleasure, he seeks it with avidity in every field where it is likely to be found.—Hope—the most hardy, the most brilliant, and the most delightful flower that ever bloomed in the garden of the soul—now springs into full-blown exuberant existence. It diffuses its vivifying odor over the whole system, re-animating the faded pictures of past scenes and opening to the view of the mind's eye splendid visions in the future.—Who, in the mid-summer of life, has not felt how sweet it was at times to seek the field or forest and be alone; to let the soul in dreamy rapture leap back upon the past, and draw forth gladness even from the wreck of Time's ruined hopes? Hope rears her castles on the imsy basis of insubstantial air, but she invests them with the gorgeous grandeur of the sun-lit cloud. But Autumn comes, and with it comes the harvest of the fruits whose seed we have sown. 'Tis well if they be not bitter to the taste and poisonous to the touch. Man is the farmer of his own fortune. As he has sown so shall he reap, and as he has labored so shall he be rewarded. Yet when he has failed and his harvest is scant, even here de-lusive Hope stands by to whisper in her sweet, alluring tones the cheering assurance that the coming winter will be mild, and that somehow or other there will be an abundance. And finally, when the winter of life comes, cold as the glazier on the mountain peak, and boisterous as the storm-spirit when it lashes the ocean into fury, and the man perishes and passes away, immortal Hope is there to cheer the agony of the parting soul, and bid it lift its vision to another and a better world, where there is neither Hope nor Fear.

Few readers can be aware, until they have had occasion to test the fact, how much labor of research is often saved by such a table as the following—"History is Poetry," as one who is a true poet himself forcibly remarks, then here is "Poetry Personified."

1607 Virginia first settled by the English.
1614 New-York first settled by the Dutch.
1620 Massachusetts settled by the Puritans.
1623 New-Hampshire settled by the Puritans.
1624 New-Jersey settled by Dutch.
1627 Delaware settled by Swedes and Fins.
1635 Maryland settled by Irish Catholics.
1635 Connecticut settled by Puritans.
1636 Rhode Island settled by Roger Williams.
1650 North Carolina settled by the English.
1670 South Carolina settled by the Huguenots.
1682 Pennsylvania settled by Wm. Penn.
1733 Georgia settled by Gen. Oglethorpe.
1791 Vermont admitted into the Union.
1792 Kentucky admitted into the Union.
1796 Tennessee admitted into the Union.
1802 Ohio admitted into the Union.
1811 Louisiana admitted into the Union.
1816 Indiana adm'd into the Union.
1817 Mississippi admitted into the Union.
1818 Illinois adm'd into the Union.
1819 Alabama admitted into the Union.
1820 Maine adm'd into the Union.
1821 Missouri admitted into the Union.
1836 Michigan admitted into the Union.
1836 Arkansas admitted into the Union.
1845 Florida adm'd into the Union.
1845 Texas admitted into the Union.
1846 Iowa admitted into the Union.
1848 Wisconsin admitted into the Union.
1850 California admitted into the Union.

COLPORTAGE IN CONSTANTINOPLE.—An Armenian Protestant youth, who, some time since, was driven, by persecution, from Rodosto, his native place, and had come to Constantinople to secure the protection of the Porte against his persecutors, not wishing to wait in idleness, obtained books from the Bible depot, and went into a crowded thoroughfare to find purchasers. He at the end of a week had sold twenty-four copies of the Turkish New Testament, and eleven copies of the Turkish Psalms, besides several other books in other languages! The only person out of all the crowds of every nation and faith who had expressed any displeasure, or made use of any abusive language, was a Roman Catholic priest, who said, "Ver. Chronicle."

ELUCENCE.—Eloquence is the language of nature, and cannot be learned in the schools; the passions are powerful pleaders, and their very silence, like that of Garrick, goes directly to the soul; but rhetoric is the creature of art, which he who feels least, will most excel in; it is the quackery of eloquence, and deals in nostrums, not in cures.

A liar is not to be believed though he speak the truth.

Tuskegee Classical and Scientific Institute.

Tuskegee, Alabama.

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 at the opening of the session 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.

Rate 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.
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 wants 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 own mental capabilities, and contemplated future course.

As a thing of life, growth, and action; the prime object is to develop its energies; nature and train its expanding powers; to mold and guide aright its various and complex faculties; to give it a solid basis in the sciences; and to present in full and just proportions an *educational* practical man, and not a "graduated dunce" or "learned automaton." The pupil is taught to think, to reason, to investigate. He not only learns to comprehend what is said, but to examine the substance and understand the reason of the proposition.

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 is rendered familiar. By this and a careful study of the idioms of the languages, they become not mere translators, inelegant and inaccurate, but *linguists*. The great variety of text-books with which the country has been flooded, seldom have been selected as are conceived to be best adapted to a philosophical and judicious course of instruction. The recitations are carefully supervised, and are interspersed with such familiar lectures and illustrations as tend to awaken thought and invest the subject with greater interest.

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

Communications from parents or guardians respecting the duty or deportment of pupils, must be made in person or in writing.

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

THE BOARDING DEPARTMENT is under the control of Hon. Lewis A. Alexander, and under, whom boarding, including lodging, washing, and fuel may be obtained at \$12 per month. Students from abroad will be expected to board at the Institute, unless they have relatives or friends in the community, who will take their guardianship, and be responsible for their moral conduct, conformity to all 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 studious 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 to every pupil that he be present at the organization of the school, and punctual in his attendance afterwards. Absence from roll call, or tardiness, will be carefully noted, and the delinquent held to account. It is expected that pupils from a distance will not visit their friends 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, 1855-3m

LAND FOR SALE.

OFFER 200 acres of Oak and Hickory land for sale, 50 acres of which is in cultivation, a low-lying, rich house and other necessary out-buildings, spring and well, water both convenient, and peach orchard on the place. It lies in four lots of Wetumpka and in twelve miles from Montgomery. It is a beautiful and healthy location. It can be bought low between this and the first of December next, for further information address me at Montgomery, or call and see me at Judge B. S. Bibb's Plantation 62 miles from Montgomery.

J. W. WAYNE.

Oct 18-24-54.

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 Review is published to aid and judiciously conducted. It holds a high rank among the best Reviews of the age, and is now generally appreciated by the more intelligent portions of the denomination to whose interests 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 worth the high position it occupies. Baptists in all parts 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 pains are spared by the Publisher, 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-n17-4f

NOTICE.

AN assignment of all their effects, debts, dues and claims, both real and personal, having been made to me by Messrs. John Stratford and Richard Stratford for certain purposes therein specified; all those indebted to the late firm of J. & R. Stratford are requested to call at my office and settle as early as possible.

THOS. S. HOWARD, Assignee.

Tuskegee, Ala., June 7th, 1855. n5f

NOTICE.

HAVING sold my interest in the books and notes of the late firm of Hodnett & Howard, to H. A. Howard, those indebted to said firm will make settlement with him, and he will pay the debts of the firm.

N. B.—All persons indebted to the late firm of Hodnett & 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, 1855-4f H. A. HOWARD.

BUSINESS CARDS.

FOWLER & GARY,

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 Pike and Harbour of the Eighth.
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
Temple Range Hall.
Thos. J. NICKOLLS, JOHN A. ELMORE,
Tuskegee, Wm. L. YANCEY,
Sept 18-18-54 Montgomery.

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, R. L. MAYS,
Montgomery, Ala. Tuskegee, Ala.
Tuskegee, Ala. May be general Ad-
ministrators for the County of Macon, will
attend to the settling up of Estates.
March 1, 1855. n41-ly

JOEL 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.

Wm. F. Roberts, one mile East from the Court
House, is prepared with lots for drovers of every
description. Corn, Fodder, Oats and Hay
always on hand. He has also engaged at the
Livery Stables of J. A. Stamps & Co., a lot for
sampling and exhibition free of charge.
Feb. 1, 1855. n3f

MORGAN, MARTIN & CHILTON,
ATTORNEYS AT LAW AND SO-
LICITORS IN CHANCERY.
SELMA, ALABAMA.

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

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.

JOHN J. RIDGWAY, JOHN W. KING, D. A. ROBERTS.

ALABAMA WAREHOUSE.

RIDGWAY, KING & ROBERTS.

Ware-House & Commission Merchants,
Columbus, Georgia.

Particular attention to storage and selling of
cotton. Aug 23-n16-6m

GEORGE W. GUNN,

ATTORNEY AT LAW,
and Solicitor in Equity.

Will practice in the Courts of Macon,
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.

HAVING 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; also, in St. Clair,
Shelby and Coosa. They will also practice
in the Supreme Court of the State, and the United
States District Court at Montgomery. Office
in Talladega, Alabama.
January 25, 1855.

W. F. HODNETT, M. D., R. S. NICKOLLS, 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 faithful aid at all times 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.

MARBLE! MARBLE! MARBLE!

I will attend at Tuskegee during the fall term
of the Circuit Court, and be happy to supply
all persons wishing to purchase. Monuments,
Box-tombs, Slabs, Head-stones of the finest and
whitest marble at low prices.
Sept 13-n19-1m JESSE ASHCRAFT.

W. C. PARKER, [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 ex-
ecute work with dispatch and in a neat and durable
manner. They are prepared to mount teeth
on plates from a single tooth to a full set, and
no doubt of giving entire satisfaction. Work
warranted to stand. Give us a trial.
Tuskegee Ala. July 26 1854

H. L. LAPLASS,

TAILOR.

TENDERS his services to the citizens of Tus-
kegee and vicinity, for all kinds of work
usually done in the Tailoring line. He is pre-
pared to execute his work in the very best
manner and according to the latest and most ap-
proved styles.

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

His shop is opposite Mr. J. D. Porter's Store,
a few doors above the Allen House, and in the
house formerly occupied by Drs. Johnson
Tuskegee Dec. 4 1854. 4f.

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 12-5f.

HOUSE AND SIGN PAINTING.

GUILDING, GLAZING AND PAPER-HANGING.

THE 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,
STANLEY LEWIS.

July 15-n10-4f

ASWYER, ANDERSON & ROBERTS

DENTISTS.

And Manufacturers of Incom-
pable TEETH.

TUSKEGEE, ALABAMA.

WOULD 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 Sci-
entific improvements in the Manufacture and con-
struction 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 neatest and most durable
manner, and at the shortest notice, and in adap-
tation, beauty and finish we guarantee as ample
satisfaction as can be obtained of any Dentist
north or south.

WILSON SAWYER.

Tuskegee, Ala.

ANDERSON & ROBERTS.

TALBOTTON, Ga.
(11 Dec. 1)

February 8, 1855.

LA FAYETTE FEMALE COLLEGE.

Located at La Fayette, Cham-
bers Co., Ala., 1855.

THE first Session in the above institution for
1855, will commence on the 8th of January,
and close on the last Thursday in June.

Faculty.

REV. H. WILLIAMS, A. M.

REV. J. F. BLENKINS.

MISS A. M. SHATTUCK.

MR. J. B. NORMAN, Prof. of Music.

Rates of Tuition per Annum.

Primary class, \$16 00

Preparatory, 25 00

First year in College course, 32 00

Last three years, each, 40 00

Music on the Piano, including use of in-
strument, 50 00

Music on the Harp, including use of in-
strument, 65 00

Music on the Guitar, including use of in-
strument, 40 00