

S. HENDERSON AND  
H. E. TALIAFERRO, EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv., 19.

(\$2 00 PER ANNUM, IN ADVANCE; OR,  
\$2 50 AT THE EXPIRATION OF THE YEAR)

VOL. 9—NO. 15.

TUSKEGEE, ALABAMA, THURSDAY, AUGUST 20, 1857.

50 NOS. IN A VOLUME

## South Western Baptist.

PUBLISHED EVERY THURSDAY MORNING.

BY  
THOMAS F. MARTIN.JONES, TALIAFERRO & CO.,  
PROPRIETORS.

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If paid within three months, \$2 00  
If payment be delayed to the end of the year, \$2 50

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From the Tennessee Baptist.

"Objections to Methodism"—Rev.  
J. F. South.

Mr. McFerrin in his paper of the 9th inst., continues his strictures on brother South's "Objections to Methodism." He is disposed to make as much as possible of the fact that brother S. "approves, substantially, the Articles of Religion in the Discipline." He claims him as still "a Methodist in doctrine." Doubtless there are points of doctrine in which Methodists and Baptists agree, and I suppose, as to all these points Mr. McFerrin would say Baptists are Methodists in doctrine. Well, if this view of the matter gives him any comfort let him have it. He must need it.

Mr. McFerrin teaches some new things as to the belief of the Methodist "church." He represents brother S. as leaving "a church that holds and teaches the doctrine of general redemption, etc." This is new to me. I never before heard that the "Methodist church" believes in "general redemption." I never heard a Methodist preach the doctrine. Methodists surely are not Universalists.—Mr. McFerrin must do his brethren injustice. Paul says of Christ, "In whom we have redemption through his blood, even the forgiveness of sins, &c. Here redemption certainly implies the forgiveness of sins whatever else it may imply. Do Methodists believe in "general redemption" in this sense? Are the sins of all men forgiven? Mr. McFerrin misrepresents his brethren. They believe in general atonement, but not in general redemption. None but universalists believe in general redemption.

Mr. McFerrin claims too that Methodists believe in "the freedom of the human will," and he aims to make the impression that Baptists do not. Perhaps Mr. McFerrin and myself do not attach the same meaning to the language he uses. That the will acts freely is just as evident as that it acts at all. Force or compulsion in regard to the will is a solecism. It would be as consistent to speak of a white black bird.

Again Mr. McFerrin represents his "church" as repudiating the doctrine of imputed righteousness, &c. Here also we may understand terms differently.—If the righteousness of Christ becomes the believer's righteousness, it must be by imputation. I think one of the "Articles of Religion" in the discipline teaches that we are accounted righteous before God on account of the merit of our Lord Jesus Christ. Can Mr. McFerrin show a difference between the merit of Christ and the righteousness of Christ. Methodists teach that we become interested in the merit of Christ by faith. How does this merit avail to salvation unless it is imputed to the saved? How can God regard believers as righteous for the sake of this merit received by faith unless he places the merit to the account of those that believe? Is not this imputation? And why admit in substance the imputation of merit and deny in words the imputation of righteousness?

Once more: Mr. McFerrin refers to the belief of Methodists in "the necessity of holiness" as if other people did not consider it necessary. At this we can smile, but when he refers to "the necessity of holiness" as "including the doctrine of sanctification, and the possibility of apostasy," what shall we do? How the necessity of holiness includes the possibility of apostasy is more than most persons can comprehend. What

connection is there between the two things? That holiness is necessary is a very plain and a very credible proposition, but that the possibility of apostasy grows out of the necessity of holiness defies all mortal comprehension. Mr. McFerrin has not expressed himself happily in regard to doctrines.

Nor does he make a felicitous reference to brother South's objections to the "government and rites of the Methodist church." Brother S. pronounces these objections "grave," but Mr. McFerrin, if I understand him, thinks that objections to "government and rites" do not justify one in leaving the Methodists. But suppose a man honestly believes that the "government and rites of the Methodist church" are in conflict with the teachings of the New Testament. What then? Must he not renounce Methodism or prove disloyal to Christ? So it appears to me, Mr. McFerrin. Brother S. makes "a very broad assertion" in saying that "the government of the Methodist Episcopal church is both unscriptural and inexpedient." This is a broad assertion. It comprehends a great deal but is it true? This is the only question. Mr. McFerrin knows that distinguished Methodist writers have admitted that the scriptures prescribe no form of church government. If this be the case all forms are without the authority of scripture. I suppose, however, Mr. McFerrin thinks the Methodist form of government scriptural. I deny that it is scriptural. The editor of the Advocate cannot bring forward the first argument founded on scripture to sustain it. If he can let him do it. Let him discuss the subject of government in his paper. And as to the expediency of the government of the Methodist Church it is nonsense to talk about it unless it is expedient to aggrandize the clergy and degrade the laity. This may, in the judgment of the clergy, be expedient; Mr. McFerrin is an artful reasoner, or rather he has a talent for evasion. He does not meet an issue in a fair, manly way. For example when brother South refers to the "class" as "oppressive," Mr. McFerrin says "all church association among Protestants are perfectly voluntary." Suppose this true, does it prove that the "class" is not oppressive? By no means. But it is not true. Are the infants introduced into the Methodist Church "perfectly voluntary"? Pedobaptism has its very foundation in hostility to the voluntary principle in religion. Its antagonism with voluntarism is direct and implacable. But Mr. McFerrin contends that the arrangement of the "class" are not "oppressive" because persons can leave the Methodist church if they choose to do so. Indeed! And for a similar reason I suppose it may be argued that the government of Russia is not oppressive. Brother S. did not mean, of course, that the "class" arrangements are oppressive to those who have nothing to do with them. He meant that they are oppressive to those who are personally concerned with them. But Mr. McFerrin reasons that because a man can leave the Methodist church when he chooses he is not oppressed while he is a Methodist. Suppose the very oppression makes him abandon Methodism.—What then? Does this prove that there is no oppression? Who will say it?

Mr. McFerrin says of brother South that "he well knows he pens what is not true" in regard to the taxing of the members of a congregation to sustain the preacher. This is a bold charge. Is it true? It is not. What does brother S. say? Here are his words: "And they [the members] are taxed to sustain this itinerant pastor, perhaps, beyond what would be necessary to sustain an efficient settled pastor of their own choice &c." Mr. McFerrin seizes on the word "taxed" and charges on brother S. falsehood. It is as clear too as the light of day that the term "taxed" was not designed to be understood in an offensive sense, for the connection in which it is found shows a reference to its application to what might be done for the support of a settled pastor. After all, is "taxed" too strong a term, specially if used in its secondary sense? The General Conference decides how much shall be given to a preacher, how much for his wife, and how much for every child.—The Bishop sends a preacher to a particular station, and do not the Methodists there understand that they will be expected to raise the sum of money which the Conference has said shall be given to that preacher? The Conference does not recommend that such an amount be given, but specifies the sum in the enactment of a law. In view of

these facts every one can see that "taxed" was not too strong a term. The General Conference evidently considers the churches under moral obligation to pay to the preachers the amounts which it specifies. This obligation was referred to by brother S. as a tax and the reference was made in connection with the propriety of allowing the church that sustains a pastor to choose him—a thing unknown in the realms of Methodism. Mr. McFerrin, in alluding to the dissatisfaction of Methodism with a preacher, says, "there is a short method of disposing of his services, without agitating a whole church by electioneering and by vote." What would persons unacquainted with the workings of the Methodist system infer from this? Certainly that the people being dissatisfied would dismiss the preacher. But Mr. McFerrin did not mean this. He knew better. He meant the people could request the Presiding Elder to remove the preachers. This is his short method.—And there have been cases in which Presiding Elders did not remove preachers when requested to do so.—Will the reader observe that Mr. McFerrin refers almost scornfully to disposing of a preacher's services "by vote" of a whole church? And this proves the correctness of what Baptists have often said—that the Methodist laity have nothing to do in choosing their preachers. I would not give offence but I state the truth when I say that the members of the Methodist congregation have no more right, according to the Discipline, to say who shall preach to them than have the slaves on a southern plantation to say who shall be their overseer. And because Methodists cannot choose a preacher "by vote" they cannot dispose of his services "by vote."

Brother South in his "Objections to Methodism" refers to the disabilities under which "Local Preachers" labor. Mr. McFerrin attempts to neutralize the force of his statements by saying that "any and every local preacher in our connection, who is suited to the pastoral work, has a cordial invitation to enter and devote all his time to the work of the ministry."

What does this mean? That if local preachers will join the "traveling connection" they may do pastoral work—that is, if they will cease to be local preachers they shall not labor under the disabilities to which brother S. refers! Were I to speak ironically I would say, what a logician, Mr. McFerrin! Laying all irony aside I say he is guilty of an unmanly evasion of the true issue.

What brother South says of the tendency of Methodism to degrade the laity seems especially to rouse Mr. McFerrin. The question is, whether Methodism has this tendency? I insist that it has. Why? Because he who inveighs against the Discipline is to be expelled from the church. How then can a Methodist layman investigate the teachings of the Bible with that manly independence which becomes the biblical student? If he finds that the Bible and the Discipline are at variance what power has he to change the Discipline so as to make it conform to the Bible? None, absolutely none. All the Methodist layman in the nation combined have not a particle of power for such a purpose. The preachers can modify the Discipline in most respects. In some particulars they cannot touch it, but must preserve it and transmit it to the posterity as it came from the hands of John Wesley. The articles of religion, for example, cannot be changed. In receiving human articles with the understanding that they are unchangeable the ministry do honor neither to their heads nor hearts. However, I am not now writing specially of the ministry.

Of the laity I affirm that they have not proper incentives to study the Bible and form independent views of its teachings. But suppose a layman, disregarding the restraints imposed upon him, rises up in the majesty of a Christian freeman—examines the Bible impartially—conscientiously adopts views in conflict with the Discipline &c., &c., what is he to do? If he keeps those views to himself he is degraded in his own estimation—he feels degraded that he has no power to modify the Discipline—if he makes his views known he suffers the penalty of expulsion and is degraded in the estimation of others.—If, for instance, he learns from the Bible that there is no authority for "class meetings" and for reasons satisfactory to himself, fails to attend them altogether, he must be expelled. Thus he

may be excluded by the operation of a purely human rule and without violating any precept of the Scriptures.—That human rule is, so far as he is concerned, as immutable as the laws of the Medes and Persians. The clergy can change it the laity cannot. And this disability under which the laity are placed is their degradation. Hence brother South affirms, and I affirm that there is a tendency in Methodism to degrade the laity. But enough. As to brother S.'s "Objections to Methodism" I think they are very strong and they are forcibly presented. They are not expanded and elaborated as I hope they will be. Mr. Alderson of Kentucky, by announcement in the Advocate, is preparing a reply to which I suppose brother S. will make a rejoinder. If so he can enlarge on his "Objections" and, while he triumphs over Mr. Alderson, he can pay his respects to Mr. McFerrin. I write thus of my own accord.—I know brother South's competency to meet any man who assails his "Objections to Methodism." I know him to be a man of superior ability. Methodists from Bishops down to the lowest rank in Methodism have spoken in exalted terms of his talents. To some of the compliments they have paid him I may refer at another time. And possibly it may appear that Methodist preachers not far from Nashville have said very complimentary things.

J. M. P.

## Communications.

For the South Western Baptist.  
Spiritual Declension.

MESSRS. EDITORS:—Permit us again to address our brethren through the columns of your paper. Remember, brethren, we are addressing you on the sad declension of spirituality in the churches in the present day. In our last letter we were endeavoring to show as one of the causes of this declension, a failure upon the part of the ministry to discharge the obligation resting upon them. We were compelled to cease writing on that subject before we brought it to a proper conclusion. So we will say a few more words on that subject in this letter.

Paul on a certain occasion exhorts his son Timothy to let no man despise his youth. This admonition should strike every minister with much force in this day. We are ambassadors for a great God, and we should so act as to give no cause of offence to any one.—The minister should have so much spirituality about him daily, as that the "world would at once take knowledge of him that he had been with Jesus." He should be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. When all these traits are seen in all our ministers in the present day, might we not expect an increase of spirituality generally? Take for instance, the words, "in conversation he should be an example to believers." Now brethren of the ministry, what I ask you is generally the topic of our conversation in the various associations of our life? Is it such as tend to the edification, does it savor of the things of Christ? How often is it the very reverse?

And it is in consequence of the looseness of our conversation that there is such little spirituality existing in our breasts. I fear again that there is a want of attending to the religious duties that lie near to our hearts, or at least that should be there. I think the minister does wish to see religion revived everywhere. And he knows too, that God has given him the assurance that he will do this when the tithes are brought into the store house of God.—Then why is it my brethren that the church is not revived? Have we gone to the throne of Grace and supplicated the aid of the Holy Spirit as we should have done? I fear that in making our preparations for the pulpit, we have sought more to make a fine display of intellect and to please the fancy of our congregation than to have our preaching be of such a nature as would cut the sinner to the heart, and shake the hypocrite from off his sandy foundation, and build the Christian up in the most pure and holy faith of the gospel. Before we can have an increase of spirituality we must know more about Jesus, we must talk more about him, we must love him more, we must serve him better, and in our preaching we must study more to show ourselves approved unto God, a workman that needeth not to be ashamed of his work; and we must pray more for the anointing of the Holy Spirit, that we may be enabled to

preach with the spirit and with the understanding.

And in closing our remarks on this part of the subject, permit us to call your attention again to the importance of devoting our whole time unto the preaching of the gospel. There are many reasons why we should do this thing. The importance of the case demands that we should do this. I am aware that there are many good brethren who are so situated in life, or at least they think so, that they cannot go day after day and preach the gospel.—They have families to provide for, and take care of. But brethren do you not remember the Savior said, "the laborer is worthy of his hire." Do you not also remember that he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." Tell me not, then, that you have not a sufficient assurance to devote your whole time unto preaching the gospel. Has God forgotten, or will he ever forget those whom he has sent on such a mission? I find no such teaching in his blessed word.

God will bless one portion of his word just as soon as he will another.—And the reason why the minister's temporal wants are no better provided for, is simply because he has not given the church the scriptural instruction that he is commanded to do.

Now, this seems plain to us as being one of the causes of the present sad declension in spirituality. The ministry seem not to have faith enough in the word of God, to induce them to go and preach the gospel to every creature each day we live. The exhortation given us by the Apostle is, to be an example to believers in faith. Brethren in the ministry, don't we sometimes have mighty little faith in our blessed Lord Jesus Christ? I fear we do.

I long to see the time return again when the ministry will be alive to their work. When they will not only preach in the spirit and truth, at our several places of worship, but when they will go from house to house, and point sinners to the Lamb of God that taketh away the sins of the world. When they will go to the families of their brethren, and converse about God and his Christ, and lecture them upon the teachings of scripture. A neglect of such things as these has caused, to a great extent, the present small amount of religion in our own hearts as well as that of our other brethren and sisters at large. The "man of sin" is continually engaged in endeavoring to subdue, not only the world, but also the Christian off into the wages of sin and wickedness. He is represented as "going about like a roaring lion seeking whom he may devour." And shall we be less diligent? Shall we be careless when there is so much at stake? God forbid.

We now close our remarks on this part of our subject. How far we have gone in showing that a failure upon the part of the ministry, to discharge the obligations resting upon them, acts as a cause of spiritual declension we leave for our brethren to decide. And if such be a cause of spiritual declension which undoubtedly is, our prayer to God is, that he would arouse us to the discharge of every duty enjoined upon us in his word.

In conclusion, we say, let us pray to God in spirit and truth that he would revive his work again.

E. W. HENDERSON.

For the South Western Baptist.

## To the Alabama Association.

DEAR BRETHREN AND SISTERS:—I rejoice that I can again write you that we are enjoying the blessings of health and strength. Instead of suffering a paroxysm of the African Fever every week or two, neither of us have had any fever for two months. Such enjoyment of unbroken health has surpassed our most sanguine expectations. I have had the premonitory symptoms of fever twice, but Quinine in doses of three grains every third hour, till three or four doses have been taken, is the antidote. I don't think Mrs. Priest has been confined to her room more than one day since we reached Africa. I pray and trust that the time is not far distant when it will be known that white people can live in Africa as well as in any other foreign clime. The English have had white missionaries (male and female) in this country for years. We saw a lady at Abbeokuta who said she

## Hints to the Brethren.

Exhortations in Meetings for Social Worship.

1. Speak so as to be easily understood by all present. To speak so indistinctly, or in so low a tone of voice as to be understood only by those near you, is almost as bad as to speak in an unknown tongue. But the opposite extreme of pitching the voice as if the brethren and sisters were dull of hearing, is equally to be avoided.

2. Always be short. If you observe this rule you can hardly fail of being heard with pleasure. If your remarks are brief, although they may be ever so uninteresting, they cannot be tiresome. When the brethren see you get up, if you do not anticipate anything very enlivening, they at least have the comfort of feeling that you will not weary them with a long-winded exhortation.

3. Always have a point, and speak to the point. A single idea, clearly exhibited, and strongly enforced, is worth more than half an hour of rambling remarks.

4. Speak with earnestness. What comes from the heart will be likely to go to the heart.

5. Don't speak so often as not to allow others to occupy their share of time.

N. Y. Evangelist.

## A Word for the Puritans.

One of the most quoted hits at the Puritans, is the remark of Macaulay, that their opposition to bear-bating was "not on the ground that it gave the bear pain, but because it gave the people pleasure." Now Mr. Macaulay, (says Brown who is not a Puritan,) suppose you have judged correctly of the Puritan's hostility to bear-bating, were the Puritans in the wrong? To relieve the question of all prejudice, let us take it, "for the purpose of this trial," out of the Roundhead and Cavalier atmosphere, and inquire about Spanish bull fights. Why do moralists everywhere and of all sects denounce that sort of amusement? Is it in pity of the bull? or even of the half-brute who goads on to battle? Is it not that to find pleasure in cruelty, depraves the mind, and hardens the heart of the spectator?—That's the point, Mr. Macaulay, and the Puritans were right. Never mind the bear—he could bear it (excuse the pun) much better than the people who grew urbane and brutal, while they rejoiced in the agonies of Bruin.—Post.

## Advice.

Dr. Bethune, the Rochester Advertiser says, has been giving the young candidates for the ministry in the Rhetorical Society of the Theological Seminary a lecture. He said among other things, that when he was young, no preacher ever went into the pulpit in boots, he always wore shoes; and he believed there was as much of comfort as custom in it. No one can preach well in tight boots. He inveighed against the "white choker" as unclassical and unedifying. The writers on ancient custom tell us nothing about bandages for the throat, and in early days none but slaves and felons wore the "halter."—There is no reason, therefore, why the clergy should garrote themselves in these days. The ladies protest against it by their own disuse of the neck-band, and bare the white column gracefully as the lily's stalk its flower. Disuse of long waisted words and rhetoric flourishes, and a rigid adherence to the plain Saxon vocabulary were also advised.

## The Glory of God.

In our narrow limited views (says Bonnet) we see but the present moment; Christ in his dispensation towards us, sees our eternal destinies. We see but the wants which press upon us—the deliverance for which we sigh and weep; Christ sees an eternal destination, which he would make us reach by ways unknown to ourselves. We see but our earthly and mortal body; Christ sees our immortal soul. We see but time; Christ sees eternity; and above all things, and in all things, "the glory of God." Whoever we are, whatever be our condition, our rank in the world, we, as well as the whole of the immense creation, can have but one destination; for which alone we have been called into existence; "the glory of God" the glory of the Son of God.

Christ is able to help you, and as willing as he is able: prove him in every trial, put him to the test in your present distress.

The death of "Tom Pane" has ever been a terrible commentary on his infidel principles. A lady now living in Philadelphia, thus alludes to his dying hours:—  
"On entering the room where he lay, she found him stretched on his miserable bed, clad in a red flannel shirt, with a red cap drawn over his head. His visage was lean and haggard, and wore the expression of great agony. He expressed himself without reserve, as to his fears of death, and repeatedly called on the name of Jesus, begging for mercy. The scene was impressive and appalling, and was engraven so deeply on her mind that nothing could obliterate it."



Elder Z. G. Henderson, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

Read on first page an article signed "J. M. P.," and then circulate it. The anti-republican features of the Methodist Episcopal Church is exciting discussion in every section of our land. The discussion is not confined alone to religious Journals; some secular papers allow it in their columns. Let it go on till the ponderous machinery falls. John Wesley was a man of rare governmental ability, as a monarchist.—The man who could organize such a spiritual despotism, and fasten it upon the free and independent Anglo-Saxon race, in England and America, for a century, and all the time, with few exceptions, the down-trodden membership shouting peons of glory to it, was an ecclesiastical despot of no ordinary ability. But the clergy whom he exalted above the laity, hold on with great tenacity to all the power guaranteed them, and by their audacity have continued to maintain, even in this free country, one of the most astounding despotisms of the age. But the ponderous, well-constructed piece of human sagacity is giving unmistakable signs of decay and fall.

To satisfy the laity the clergy have talked about "modifying the Discipline." They may do so, and have modified a few unimportant things; but the essential parts—those parts of the machinery that give it its "surpassing energy," can never be modified without ripping up the whole, and those in power know it. The whole affair is so constructed that it must live as a whole, or come down with a crash. There is much mind in the Methodist connexion, but not intellect enough to make a republican Church government out of the monarchical materials furnished them by John Wesley in a book called, "The Discipline."

Poor and rudimentary in theology as are the writings of John Wesley; and in altitude of mind far beneath Whitfield, Charles Wesley and Fletcher, his contemporaries in originating Methodism, yet he outstripped them all in legislative ability. Indeed he may be set down as the Loyola of Protestantism.

#### A Fix.

The American Tract Society by its recent temporizing policy has brought itself into an unenviable position. In its late session it used language that has alarmed the South, and she has spoken in unmistakable terms. A circular, official, was forthwith issued, giving every assurance that the Society would pursue her former policy, and requesting the South to withhold action till the next annual meeting. That Circular was for the "Southern and South-western States."

Of course other sections would see said Circular, and lest it might not take so well, a suitable one is written and addressed to the "Northern, Middle, Western and North-western States." How studied and cautious is the language of these Circulars! It reminds one of a political demagogue, who, to use a phrase of the hustings, "blows hot and cold, blows North, South, East and West." Such a course will destroy the esteem of every section of our common country. Every section of our commonwealth expected the American Tract Society to remain superior to all sectional influences. But how are the mighty are fallen!

Admit the Society has done no act yet to sever the connexion between North and South; yet she has in one of the resolutions of the Special Committee, used language that has given aid and comfort to one section, and has justly alarmed the other. And such now is her critical condition that she cannot satisfy North, South, East nor West, without giving offence. We have seen nothing in the Society's Circulars on the subject, satisfactory to us.—Nothing will satisfy us but a declaration that she will publish no document for or against slavery.

Curtis' Work.—We acknowledge the receipt of a copy, from Gould & Lincoln, Boston, of "The Progress of Baptist Principles in the last Hundred Years." More than a year ago we wrote an extensive notice of this incomparable volume, and our interest in the work has increased. It will be a standard work in our Denomination; and will be one of those rare books that will live to greet and instruct coming generations. It cannot be read without one seeing clear as a sunbeam the leavening influence of Baptist Principles upon all denominations, moulding them gradually in the truths of the Bible; and his faith will be unshaken in the ultimate triumph of Baptist postulates in regard to doctrine, ordinances, and Church government.

#### Compensating Emancipation.

CALL FOR A NATIONAL EMANCIPATION CONVENTION.—The undersigned, belonging to different political parties, being persuaded that it is very desirable that some practical and equitable plan should be brought forward by which the people of the North may co-operate, in a generous and brotherly spirit, with the South, and share with them the expense necessary to the extinction of slavery, would respectfully and earnestly invite those of all parties and sections of the Union who entertain the same opinion, to meet in National Convention, personally, or by delegation, in the city of Cleveland, Ohio, on the 25th, 26th, and 27th of August next—there to discuss and develop some plan of emancipation which shall fully recognize the principle and policy of a fair and honorable compensation to the slaveholder for the manumission of their slaves.

We select the above from a Northern exchange, as the latest movement of Northern factionists. The N. Y. Tribune says that "Elihu Burritt is the main-spring of the movement"—of this "philanthropic agitation."

Clever Elihu Burritt has a heart, and does not wish our negroes freed and taken away from us without a fair compensation. Hence he has for years been evolving a scheme, for appropriating the avails of the public lands to remunerate the slaveholders for emancipating their slaves. But good Elihu will find his iron wrought theory as ephemeral as Prof. Epp's rain theory. It may be an easy theory "to discuss," but a difficult one to "develop," and make "practicable and equitable." The South, however, should be thankful for this "generous and brotherly spirit" expressed in the proposition; for it is not often that such kindly expressions are made towards her.

We suppose that Southern delegates will be scarce at Cleveland. They will stay at home, mind their own business, make cotton, and buy more negroes.

Second Annual Catalogue of the Officers and Students of Mossy Creek Baptist College, located at Mossy Creek, Jefferson county, Tenn., for the Collegiate year, ending June 19th, 1857, foots up 121 students in every department.

We congratulate our East Tennessee brethren upon the success and prosperity of their young College. From an Associational High School they have converted it into a College; and very able Professors are at the head of it.—The enterprise has gone on quietly, and the foundation is laid for a College of great usefulness and distinction, at an early day. On our trip to N. Carolina we passed through the healthy, lovely and rich section where it is located, saw the buildings, at a proper distance from the Railroad, and it was easy to predict that Mossy Creek College would flourish. Let every Baptist in East Tennessee rally around it.

On the cars, for a few moments, we had an interview with its President Dr. SAM. ANDERSON, and N. B. GORFOTZ, Professor of Latin, Greek and Hebrew.

#### Nicholas Brown.

The Examiner gives a list of the principal donations to Brown University by Hon. Nicholas Brown, to whom that institution is indebted for the chief portion of its endowment. The gross amount made is about \$160,000. Mr. Brown also made liberal donations to several other Baptist institutions and benevolent societies, besides leaving in his will \$30,000 to found the Butler Asylum for the Insane.

There are many men that have the means to be a Nicholas Brown if they had the heart. Wealth used thus is a blessing to the good steward who gives it; embalms his memory in the bosom of every well-wisher of his race, and sets on foot a set of moral and intellectual influences that will go down to the end of time, telling for good, with increasing energy, upon countless generations of men. The Cresuses are many, but where are the Nicholas Browns?—Is there one in Alabama? If so, let him show himself; Howard College needs his aid.

AN HONORABLE DISTINCTION.—In his "Historical Memoirs of the English Catholics," Charles Butler makes allusion as follows to our Baptist Fathers:

"It is observable that this denomination of Christians, now truly respectable, but in their origin as little intellectual as any, first propagated the principles of religious liberty."

We take a sincere pride in the fact that Baptists were the earliest witnesses for soul-freedom. Others have but followed in their track; they led the way—and made it clear to the vision of trampled nations, by pouring out their own blood to make it. This noble blood, struck before all others, in the warfare against spiritual despotism, should rear for them, in the mind of the world, an enduring monument of grateful and of emulative remembrance.

It takes a big-souled Historian, who is not Baptistically inclined, to rise superior to denominational and State prejudices, and do Baptists ample justice. Now and then a Butler and a Bancroft will appear and do them justice, by giving facts in history, that place them first in the propagation of Religious Freedom in worship, which the old Baptist puritan ROGER WILLIAMS termed,

"Soul Liberty;" and first in practically carrying it out, as in the Rhode Island Charter. But their old enemies and traducers, with their usual envy and malice, have labored assiduously to unwear their brow of this most inestimable crown, and place it on their own heads. In every attempt, however, they have signally failed. Baptists have able pens, now, and can defend themselves, with a terrible energy, from one end of God's redeemed commonwealth to the other. So let our enemies rant and rave.

CLOSE COMMUNION.—The Rev. J. C. Oncken, at the anniversary of the Baptist Evangelical Society, London said: "The churches on the continent are all strict in communion."

And so may they remain! The present Baptist movement in Germany was started by an American, Dr. SEARS, Boston, who baptized MR. ONCKEN and a few others, and organized them into a Church, in Hamburg, and gave them the proper instruction on that subject, and they have faithfully adhered to it. Oncken, the great apostle of Germany, has the nerve to assert and maintain Baptist faith and practice on that subject. The practice of some English Baptist Churches, in admitting "Mixed Communion" with Pedobaptists, will be a blur on the pages of Baptist History to the end of time.

The Baptist Family Magazine for August, in its table of deceased Baptist ministers, records the death of eight, nearly all of whom fell in early life. One of them was 70 years old; two, 37; two, 39; one, 36; and one, 28. Seldom is such early mortality seen among Ministers of the Gospel.

#### Communications.

For the South Western Baptist.  
A Trip to Kansas.—The Lands of Kansas, Illinois and Missouri.—The Drouth in Kansas.—The Crops—Improvements in Missouri, Kansas, &c., &c.

TUSKEGEE, ALA., AUGUST 12th, 1857.

MESSRS. EDITORS: Having just paid a "flying" visit to the Territory of Kansas, and passed through three or four of the richest and most productive States of the Union, some account of my observations of things may not be uninteresting to your readers.

On reaching the Territory, I found it to be as rich and productive as I had expected—its soil equal if not superior (so far as my knowledge extended, from observation and information derived from others) to the richest lands of Illinois and Missouri. But an unprecedented season of drouth, extending, it is believed, nearly throughout the entire Territory, was being experienced. Just a day or two previously to my leaving, however, partial rains were falling, and from the appearance of the weather, I am inclined to think that the rains may have been more general, and it is to be hoped, have extended throughout the country. Unless this has been the case, within ten or twelve days past, the corn crop must be entirely destroyed. As we must soon have accounts from Kansas, I forbear saying more in regard to the drouth—hoping that we shall hear more favorable accounts from that Territory in regard to the crops.—Seasonable rains, late as it is in the season, may yet have greatly contributed towards bringing out the crops.

The general character of the prairie soil of Kansas is very much like that of Missouri—indeed, it appears to be nearly of the same description.

In passing through Missouri, I could not, of course, fail to observe the productiveness of its soil. Everywhere, notwithstanding the general drouth, I saw the finest and best fields of Corn and Oats I have ever seen. The Wheat crop has already been gathered, and the yield in this State (as well as Kansas) has more than equaled that of any previous year. Extensive as are many of our fields in Alabama, I have seen none more so than many I observed in Missouri—these lands being peculiarly adapted to the successful production of Hemp, Indian Corn, Wheat, Oats, Clover, and the Meadow Grasses. Here, too, cattle thrive astonishingly well upon the prairie grass, and keep fat from six to eight months in the year, and are raised with very little trouble and expense—the supply of food being inexhaustible.

I observed, in every portion of Missouri through which I passed, a scope of country extending up the Missouri river to Lexington, and passing through that city, to Chapel Hill, Pleasant Hill, Lone Jack and Harrisonville, into Kansas—evidences of the greatest prosperity. On this route I passed through towns and villages of from 1,000 to 1,500, and even up to nearly 2,000 inhabitants, with one or two newspapers in most of them—all in a flourishing condition. The houses in these places are generally very excellent—some of them very fine brick and stone ones—and most of them have fine schools. These towns and villages are all within 60 miles of the Kansas line, some of them much nearer, and all within 40 miles of the Missouri river. I allude to these towns and villages to show the

character of the buildings of Missouri bordering on the Territory, and because those of Kansas will be, and are, of pretty much the same description.

Baptists, I am told, are quite numerous in all parts of Missouri. At Lexington they outnumber every other denomination, and have just finished one of the largest and best church edifices in that city. The citizens of Lexington claim for it a population of at least five thousand inhabitants.

I have seen the prairies of Illinois—having gone through a portion of the State, commencing at Cairo, the mouth of the Ohio, to Sandoval, by the Illinois Central Railroad, a distance of about 175 miles. These prairies are truly rich and productive, almost beyond description. They are flat, so far as I saw, nearly without a single exception. They lie quite level and convenient for cultivation. For health, however, I greatly prefer the prairies of Missouri and Kansas.

Passing along the banks of the Mississippi, from St. Louis to Memphis, Tenn., the crops appear to have suffered very little for want of rain. Corn is as green and fresh as could be desired, and the yield generally must be large.

Throughout Tennessee and North Alabama (the entire line of the Memphis and Charleston Railroad) the crops are as fine as they could well be—and the same remarks apply equally well to the crops on the Railroad from Chattanooga to Atlanta, Ga.

Thus, Messrs. Editors, you have a hasty account of a trip to Kansas; which, should you deem of sufficient interest to your readers, you are at liberty to publish. The writer has endeavored to state facts, in all that has been said of the country through which he passed, and believes that he has stated things, seen along the trip, as they actually exist, faithfully and impartially.

AN ALABAMIAN.

For the South Western Baptist.

#### Scolding.

"Angry, coarse and harsh expression, shows love to be a mere profession.—Shows that the heart is none of his, Or soon expels him if it is."

Scolding has been defined as a petulant fault-finding for some misdeed, either real or imaginary, perpetrated usually by some one dependant on, or inferior to the complaining party. It is supposed to be accompanied with reproach, admonition and command. In general, scolding has for its basis, a kind of self-esteem, bordering on infallibility, and when connected with a mind which has the faculty of order largely developed, its legitimate and immediate effect is to produce a complainer, faultfinder, in fact a scold, in the strict sense of the word. A large majority of that class of persons is made so from this very cause. They imagine that no way will do as well as their own, and that no performance is worthy of praise, but that which is in entire accordance with their wish. They like everything that is very nice, exceedingly comfortable, and all things else that is just as they ought to be, especially if they have had the direction of them. But wo to the inexperienced, the careless, and all such as are somewhat dull of comprehension, if the rulers of such, happen to be as above described. Commonly possessed of a strong and pointed language, and of nervous and excitable temperaments, they will soon exhaust their vocabulary of faultfinding, and enter largely into what more sober persons would call abuse.

Let us look at its effects. It may be a master or a mistress, (women are generally accused of being scolds,) and as women stands at the head of the list, we will take a peep into her private affairs. Solomon says, "whosoever hides her hides the wind," so we will find her every morning beginning in the garret, and with one unceasing quarrel, she blames, condemns, whips, chokes, pinches and fists the servants down to the cellar. Everything is put to rights with the rapidity of machinery (that is right in a right way). Things fixed, all are dispatched to employments with a volley of threats, almost bordering on execration, which, however, she would be very unwilling for the minister or some other dignitary over the way to have heard. Husband comes in, there has been a rain, his boots are soiled, wife is in a tremor. The floors will be stained. He sees the storm gathering, and if he is a very peaceably disposed man, he steps on tiptoes to a chair, gets near the door, he does not speak, but while his brow is fanned by the gentle zephyrs from a pure sky, his heart is warmed by a tirade about a dirty white man. If he should happen to be a little high toned, he will probably walk into the parlor, recline on a sofa, read the papers, scatters them all around, (as most men do) gets the books misplaced, and to cap the climax accidentally rubs off the soil on the chairs or floors, (that is bad surely.) Wife's scolding propensities are thrown into ecstasies. No one else of the family would have dared to do that. She raises a storm, heightened husband gives her to understand he is master. She

turns into the back yard, and finds the nurse and children making somewhat of a lister, perhaps playing in the sand. She is in a convulsive fury. Of course they all get a scold, and a castigation. She sweeps by the kitchen in self-consequent majesty, and tells the cook what will be done if everything is not just as it ought to be at dinner. She sits down for hours and bemoans her case as having to endure more trials, and greater ones, than any one else in the wide world. In fact, she is a very unhappy woman, and every member of her family has a dread and weight on their feelings, frequently bordering on desperation. Sometimes, however, a case of this kind is excessively indulgent to children in everything—but dirt.—This lady's conscience is not quite seared as the future; she joins the church, takes along with her her overstock of self-esteem. She is foremost in all benevolent affairs, and secular arrangements of the church; but the great harm of her church membership is this, she brings along with her the worship of fashion, and the love of the world in its quintessence. This does the church, and especially the younger members of it, more hurt than all other external influences combined. She loves to rule, and soon finds herself exactly copied. The world knows but little of this woman's home character. When company is in she is the most indulgent, affable, sweet smiling person in the room. She is so very gentle and complaisant to her husband that he almost forgets the past, and hopes the future will yet be happy. The pastor and deacons are perfectly delighted with her, and the rest of the company, think that her family must be greatly blest, for she is one of the sweetest women in the world. Much more might be said about these natural scolds, or in fact quarrelers, but the space proposed will not allow it. Men are not exempt from this failing, many of them exceed most female scolds on account of their power. Sometimes they are possessed of fine talents, and talk like an angel about righteousness and truth abroad, which they never practice at home. They frequently have great suavity in their public deportment more so than is ordinary, and are so much pleased with everything their lady friends do. In fact, out from home he is a "lady's man," and all their servants and children are so very well taught and so very smart. At home "a change comes o'er the spirit of his dreams."—"He kindles at the shadow of a wrong," or under the circumstance, at no wrong at all. He never saw such a place, everything in the house, and about it is just as it ought not to be—wife is the most negligent woman in this world, ought never to have had a family, don't know how to do like his mother, or Mrs. such or such a one, or else he could have more comfort at home. Everything about the house is wrong, wife is wrong, cooking is wrong, washing and ironing wrong, scouring and dusting wrong, garden wrong, all the coming in and going out wrong, everything at home just like it is nowhere else in the world. All these things are mingled into a cup of burning gall and poured on the hearts of the unfortunate victims. Solomon said but little about men scolds but if he had lived in the nineteenth century he might have had another chapter to the Proverbs. Natural scolds act from a love of applause abroad and at home but little sense of justice or moral obligation.

The above cases are of frequent occurrence, but the picture is far from being full. Eternity alone will reveal the misery hidden in these private home affairs.

But there are persons who are made for peace, they love peace and pursue it in their affections, and yet amid the annoyances, cares and trials of life they lose their philosophical balance to a considerable extent, and find themselves frequently indulging a censorious faultfinding temper, which they know is far from being according to the Bible, and the dictates of their own better informed judgments. Sharp reproof, and even severity, are frequently necessary in the management of servants and children. But it has a very decidedly injurious effect on the governor and the governed to do it in revengeful anger. While it fixes a most unhappy habit on the ruling party, it not only discourages the offender, but has direct tendency to confirm, and bring into predominance all the malevolent passions of the human heart. Another bad feature in the case is this, that although the ruling party may repent, weep and pray over these things, it not will eradicate its effect upon the defendant nor its cause in themselves unless they confine themselves to the rule of right and reason in the administration of family discipline.

There are but few subjects in human affairs that present to the honest inquiring mind, matter of deeper interest than this. No matter what other external circumstance may give it a coloring, yet the character is formed at home. Like produces like upon every member there, and home influence gives direction to the church, the State, the

after life, and to the destinies of eternity. Dear reader, we live at home in common, we die at home, and if we are to be judged according to the deeds done in the body, then we shall mostly be judged by our home characters.

MARTHA TAYLOR LESUEUR.

CULLODEN, GA., August 6th, 1857.

For the South Western Baptist.

BRETHREN EDITORS:—At the last meeting of the Cahaba Association, I was appointed the Chairman of the Committee on Sabbath Schools, to report to the next meeting of the Association, which, you are aware, meets in October next.

I was present at the last meeting of the Association, and took a part in the discussion growing out of the Report on Sabbath Schools. From the remarks made by the brethren on that occasion, and the information obtained from the delegates in attendance, it was clearly manifest to my mind that there was not that interest felt in the cause of Sabbath School instruction within the bounds of the Association which there ought to be. Indeed, the facts elicited and brought to light during the discussion, proved conclusively that many of the churches in the Association were woefully neglectful in not engaging in this (perhaps the most delightful) of all Christian duties. There were at that time (as well as I recollect) only six or seven Sabbath Schools in the bounds of the Association; and some of these quite small and but badly attended. Now when we take into consideration the great responsibility that rests on the professed followers of the blessed Redeemer to train up their children in the nurture and admonition of the Lord; when we reflect on that account to be rendered at the bar of God; how fearful that account will be if we fail thus to train up our children, and then remember that the Sabbath School is the best nursery in which thus to train up, is it not surpassingly strange that Christian men and women will live in the constant neglect of this important duty?

What means to adopt to bring about a different state of affairs, or what steps the Association should take in order to stir up the churches to the discharge of this duty are serious and deeply interesting questions to the pious heart, the answer to which, will require a clearer head and bolder pen than mine.

Suffice it to say that I feel a deep interest in this matter, and in order to bring this subject as fully before the Association as I can; I desire you to publish this short communication, and earnestly request the Superintendents, Pastors, Deacons or some brother who feels an interest in the matter to write me immediately (at Union Town, Perry county, Alabama,) from every church belonging to the Association, and report if there be a Sabbath School kept up by such church, and if so, the number of scholars in regular attendance, the number of teachers &c., &c.

In conclusion permit me to urge upon the brethren the necessity of giving me this information. Speak out brethren, if you have been living until the present time in the neglect of this duty, acknowledge your faults, and pray the God of heaven to give you a heart and disposition to engage heartily in the work in the future. And may the God of all grace arouse us all to a more faithful discharge of this and all other Christian duties, in my earnest prayer.

JAMES G. HUDSON.

UNION TOWN, ALA., Aug. 11th, 1857.

For the South Western Baptist.

#### Revival at Ebenezer Church.

DEAR BRETHREN:—I have just returned from an interesting meeting, held with the Ebenezer Baptist Church of Christ in this (Macon) county. It commenced on the 1st day of August and closed the 11th. Although it rained I believe every day of the meeting, and the general election came off during the time, it was one of the most precious seasons of grace it has been our privilege to enjoy for a long time.—Crowds of mourners came forward every day and night, enquiring what they must do to be saved, and at the close of the meeting I had the happiness of baptizing twenty-three willing converts, sixteen whites, and seven blacks. This makes about thirty added to this church by experience and baptism since the last Association. When the meeting closed there were quite a large number who seemed to be deeply concerned about their souls salvation. The church was greatly revived.

The Lord has given to this church two interesting young ministers, raised up in their midst, with promising gifts, whom they have licensed to preach.—They labored with much zeal and ability in the meeting, I allude to Brethren J. J. Cloud and W. E. Lloyd. Oh! that our churches would pray the Lord of the harvest to send out more laborers into the whitened fields. Rev. J. M. Newman was with us in the meeting several days and labored efficiently in the good work. But "not unto us Oh Lord, but unto thy name be all the glory." A. T. M. HANDEY.

Cross Keys, Aug. 12th, 1857.

At a late meeting of the Concord Association, Tenn., a resolution was offered by R. B. C. Howell, D. D., as chairman of the committee to which was referred the subject of Sabbath Schools recommending the organization of a Southern Baptist Sunday School Convention, and instructing the moderator and clerk of the Association to call a meeting, to be held in Nashville, in connection with that of the General Association of Tennessee and North Alabama for the purpose of organizing such Convention. Like the other public acts of this distinguished brother, his presentation and advocacy of this resolution, shows the enlargement of conception and the practical common sense which is essential to complete success in any great undertaking.

We need the Convention especially to adopt some plan of union among the Baptists, for the promotion of the interests of Sabbath Schools. We need it to secure a supply of suitable books for our Sunday School libraries. We need it to secure for the children of the South a suitable Sunday School paper, edited and managed by Southern men. If we would have a literature every way suitable for Southern Baptist families—not such as we are merely willing to tolerate, but such as we really desire and heartily endorse—it must be furnished at the South by Southern minds. It can and will be furnished whenever the Baptists of the South unite in receiving it. We hail this meeting to organize the Convention will assemble in Nashville, on Friday before the 4th Sabbath in October.

For the South Western Baptist.

#### Who will give us the Facts?

We earnestly request every brother or sister to send us any facts in their possession which will enable us to show our brethren and the world what Baptist Books have done and are doing with their present limited circulation.—By the instructions of the Convention at Montgomery two years ago, and reiterated at Louisville last May, the Bible Board is required to do all it can to promote the circulation of our denominational and other religious books. The surest way to spread such books is to make known their value, and the readiest way to make their value known is to show what they have done.

Do you know of any sinner who has been convicted and led to Christ by reading any religious book? If so, let us of the case, omitting names if you think best, but give us the title of the book.

Do you know any one who has been led to abandon any error in doctrine or practice by reading any book? If so, give us the facts.

Do you know of any one who has been led to obey Christ in baptism, and unite with his visible people by reading any book? If so, please give us the facts. We wish to promote the circulation of such books as produce results like these. Write at once to

A. C. DAYTON,  
Cor. Sec. of B. B. Nashville, Tenn.

For the South Western Baptist.

WAHALAK, MISS., Aug. 11th, 1857.

BRETHREN:—In calling your attention to the subject of reading sermons, I wish to fortify my position by higher authority than my own.

Dr. Blair, the critic says, "the practice of reading sermons is one of the greatest obstacles to the eloquence of the pulpit. No discourse, which is designed to be persuasive, can have the same force when read as when spoken."

Dr. Wayland teaches, that great success may be expected from speaking than from reading. Spurgeon, whom God has raised up as the prelude of the age, as a burning light in the pulpit, gives all his influence in favor of extemporary speaking.

Goldsmith says, "A man may be called eloquent who transfers the passions or sentiment with which he is moved himself into the breast of another. The good preacher should adopt no mode, write no sermons, study no periods, let him understand his subject, the language he speaks, and be convinced of the truth he delivers."

Says Mr. Webster, "Eloquence comes like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original native force."

These quotations might be multiplied to any extent. They are not answered by telling us that some men read or speak written language, and it came from the heart. The talent imitating passion of affecting emotion, may, in extraordinary instances, cause so that a man may, like a Garrigue without tearing a passion to sustain the action to the word, and to word to the action; but such talents are much more rare than eloquence of self, and are no more to be expected than the highest prize in a lottery. We deceive ourselves when they suppose



**Land for Sale.**

HAVE 400 acres of land, within two miles of Nottabene, N. H., which I wish to sell. Nearly 200 acres of it are in a good state of cultivation; with good buildings and plenty of good water. Call and view, for I am determined to sell, and you shall have a bargain.

August 20, 1887.—141st

S. H. TONEY.

**Still Later.**

POMROY & GREORY are continuing to receive their weekly supplies of Clothing and Furnishing Goods—having this day received a large lot of the famous Jost-saith Hatters, also, a fine lot of Shirts, consisting of Standing, Hyron and no Collars, which they offer very low. Give them a call.

August, 1887.

**Fall Style! Fall Style!!**

POMROY & GREORY have this day received Fall Styles Dress Hats. Call and see them.

Aug. 1887.

**Making Room.**

Our Mr. GREORY is now getting up a heavy stock, and to give room, we now offer a Bargainable and beautiful stock of Summer Clothing at greatly reduced prices.

August, 1887. POMROY & GREORY.

**More New Goods by Express.**

POMROY & GREORY have this day received another lot of the Black Alpaca Coat, Hensford, Hensford, Hensford, and the ERK Coat, and many other goods.

**FACULTY.**  
I. F. COX, A. M., *Principal & Professor of Mathematics*;  
H. C. BRODIE, A. M., *Professor of Natural Science*.  
V. T. SANFORD, A. M., *Professor of Languages*.  
REV. W. M. CUNNINGHAM, A. M., *Professor of Greek and Mental Science*.

THE prosperity of this Institution during the two past years, the experience and energy of the Faculty, together with the various appliances for instruction, indicate that the school is well adapted for teaching, and possesses great advantages for the culture of the youthful mind.

We have no inexperienced assistants.

The Faculty are supplied with ample apparatus for illustration in the different departments of Natural Science, and also in Civil Engineering, Surveying, &c.

The commercial course commences on Monday in August, and closes the first Thursday in December. The spring term commences the last Monday in January, and closes the last Friday in April.

Examinations at the close of each Term.

**EXPENSES.**

Board, per annum	\$117 00
Tuition, per term	25 00
Board, (extra)	30 00
French	25 00

Students furnish their own lights and towels. For  
 Catalogue containing particulars apply to  
 July 2, 1887. I. F. COX, Principal.

## WILLSVILLE ACADEMY, CARROLL COUNTY, VIRGINIA.

THE fourteenth session of this Institution will commence  
 Friday, the 1st of August, at 10 o'clock, and close on the 13th  
 Friday in December.

Board can be had in town at six dollars per month, in  
 the village of Willsville, a beautiful view from the top of  
 the Blue Ridge, commanding a most picturesque  
 mountain and sublime scenery. It is well supplied with  
 wholesome, pure and pure air from the surrounding  
 mountains. It is renowned for health. It affords as good  
 society as our smaller towns generally. It is situated on  
 the main line of the Chesapeake and Ohio R.R., and  
 over which passes a daily line of stages. It is within a

hours' travel of the Virginia and Tennessee Railroad.  
The last scholastic year numbered one hundred and fifty three students. An annual Catalogue is issued, which will be sent to any person, at any time, desiring further information about the school.

B. F. THOMPSON, Pres't.  
Assisted by a full corps of efficient instructors.  
July 23-4m

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## CARRIAGE & BUGGY



A detailed illustration of a horse-drawn carriage or buggy. It features a dark, rectangular body with a lighter-colored interior. The carriage has large, spoked wheels and a simple frame. A horse is partially visible at the front, harnessed to the carriage. The illustration is in a classic, woodcut style.

**REUSELESS.**

My subscriber would respectfully inform the citizens of this County, the aforesaid "Re-useless" business in the town of Tuskegee, in all its various branches, and also an opportunity to secure his own material and serial patronage, and extend it to his citizens generally, and is desirous a continuation of the same, insuring that he has a well-assorted stock of materials on hand, and experienced hands to execute the work.

Olden Buggies and every variety of work are respectfully solicited.

**Plantation and Wagon Work** will be done with care and strict attention.

Respectfully carried on in his new establishment, just below Isbell & Montgomery's.

July 26, 1857. J. L. Lay

N. C. SMITH.


**NOTICE.**

BE with to employ two additional workmen at our establishment, viz: a Foreman and a Trimmer of Wagons; the other a Wood Man that undertakes putting up permanent to our business, we prefer one of family, and will say that our Township has a School Fund of more than ten hundred dollars. The School is successful operation at this time. For particulars address us at Deaton

Lowndes county, Ala.      DAVID GORDON & SON.      41-4f  
Jonesborough, Feb. 13, 1857.

**Dr. E. S. BILLIPS**

WOULD respectfully inform the citizens of Tuskegee and vicinity that he is permanently located here, and would kindly solicit the patronage of those who may wish to avail themselves of his professional services as a Dentist. For several years past he has been connected with and assisted by Dr. C. B. Lombard, of Athens, Geo., in a very large and general practice. He has also received the instructions



The Dental Faculty of Baltimore, and is a regular graduate from that institution. With these advantages, and such experience as he has been able to obtain, he now offers his services to those requiring Dental operations, and promises that he will so perform those operations as to merit the confidence of the public.

E. S. PHILLIPS, D. D. S.  
Office over Mr. HOLLA'S Store.

**CLOCK, WATCH,  
And Jewelry Repairing**

THE subscriber respectfully announces to his old friends, and the public generally, that he has completed and returned to his old STAND, and will devote his undivided and PERSONAL ATTENTION to his business, and hope from his long experience therein, to receive a continuance

of the patronage so liberally extended to him in the past and which it will be his constant aim to merit.

May 7, 1857. G. M. KNIGHT.

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**SHELDON, BLAKEMAN & CO., 115 Nassau-st.,** New-York, have in press and will issue in a few days, from advanced sheets received by last steamer,

AN ILLUSTRATED SKETCH OF THE LIFE AND  
MINISTRY OF THE  
**REV. C. H. SPURGEON**

Compiled from original and authentic documents, with numerous anecdotes and incidents of travel.

July 2, 1857.

Jas. G. Robertson, Gainesville, Ala. } { William A. Buck, Mobile, Ala.  
**ROBERTSON & BUCK,**  
**COMMISSION MERCHANTS,**  
**NO. 33 COMMERCE STREET,**  
**MOBILE, ALA.**  
November 20, 1856. 28

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**Alabama Warehouse.**

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**KING & SORSBY**

**Warehouse and Commission  
MERCHANTS,  
Columbus, Georgia.**

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PARTICULAR ATTENTION GIVEN TO THE  
STORAGE AND SELLING OF COTTON.  
**LIBERAL ADVANCES MADE.**  
Baggins and Ropes supplied at the lowest market prices.  
J. W. KING B. A. SORSBY.  
August 13—4m

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**FATTEN, HUTTON & CO.**

**SAVANNAH, GEORGIA.**  
**PATTEN, COLLINS & CO.**  
**MACON, GA.**  
**COMMISSION MERCHANTS.**  
**AND**  
**FACTORS.**  
G. PATTEN,  
J. COLLINS,  
J. S. HUTTON.  
August 12—ly

**This is the Register you Want.**  
*Wait and get the Best Perfect Statistics of the South.*

**I**N the month of October all the churches can supply themselves with the New Illustrated Southern Baptist Register and Almanac for 1888. It will be perfect in its statistics of Baptists, and especially in the South; and the most beautiful, in all respects, ever offered to the denomination. Between \$2.00 and \$3.00 have been expended in engravings alone! Besides the usual Almanac Statistical matter, it will be a most effective Baptist tract—its sources of Argument. Orders from Bookellers and Agents and Ministers for their churches solicited. Single copy 50

The following Association only is still wanting in Alabama—Unitist Emipist. I wish to procure the PROPERTY statistics of the State for 1866.

The Clerk sending me a marked copy. And his address, shall receive a copy of the Register gratis.

J. B. GRAYLEV, Nashville, Tenn.

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August 12—21

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**F**OR an unanswerable argument for Cloven  
Communion, as it is called, read

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---

**H**AVE you read Grace Truman? If not  
you have lost pleasure and profit.



## Poetry.

## BROADCAST THE SEED.

Broadcast the seed:  
If thou hast need of wealth to lend,  
Beyond what reason bids thee spend,  
Seek out the haunts of want and woe,  
And wisely let thy bounty flow;  
Lift modest merit from the dust,  
And fill his heart with joy and trust;  
Take struggling genius by the hand,  
And bid his striving soul expand:  
Where virtuous men together cling  
To banish some unallotted thing,  
Join the just league, and not withhold  
Thy help, thy counsel, and thy gold;  
Wouldst have thy humbler brother freed?  
Broadcast thy seed.

Broadcast thy seed:  
If thou hast mind, thou hast to spare,  
And giving will increase thy share;  
Put forth thy thoughts with earnest zeal,  
And make some stubborn spirit feel  
The grace, the glory, the delight  
That spring from glory used aright;  
The improving wealth which none can take  
Though fortune frown and friends forsake;  
The strength of vision more and more  
Expanding as he dares to soar.  
Virtue and knowledge, glories twin!  
The more they give the more they gain!  
Wouldst help a brother in his need?  
Broadcast thy seed.

Broadcast thy seed:  
Albeit some portion may be found  
To fall on harsh and arid ground,  
Where sand, or shroud, or stone may stay  
Its coming into light of day,  
Be not discouraged. Some may find  
Congenial soil and gentle wind,  
Refreshing dew and fostering shower,  
To bring it into beauteous flower,  
From flower to fruit to glad thy sight,  
And thrill thee with a sweet surprise;  
Do good and God will bless thy deed.  
Broadcast thy seed.

[John Critchley Prince.]

## The Family Circle.

## Lessons from Birds.

[Extracted from the Memoir of Elizabeth West, published in Glasgow, Scotland, 1769.]

There was a word that ran much with me on all occasions, both in trouble and when otherwise. O! that I had wings like a dove, for then would I fly away and be at rest! There were several things in a winged fowl that I with my soul longed for.

First, Birds—it is their element to be above. O! when will it be so with me? I am so frequently wallowing in the mire of earthly thoughts, that it is seldom and for a wonder, that they are above!

Secondly, Birds—though it be their element to live above, yet they must of necessity come down to the earth for food to themselves and their young, yet I observe that they do not dwell there as the beasts do, for having got what is necessary they mount up again. O, if it were so with me, who must have a lawful employment for food and raiment; yet having these things, there with to be content, and not to dwell there as the men of the world do; but to mount up and dwell where Christ is.

Thirdly, Birds—they are soon started at the appearance of a snare; so ere ye can come near them they mount up with their wings and fly away. O, then, to be so wise as to shun all appearance of evil, and at the apprehension of a snare, to mount up to that strong shelter, Jesus Christ, where the enemy of our salvation could not follow!

Fourthly, Birds are harmless creatures, do harm to none; we are called all to be harmless as doves, and to have a conscience void of offence toward God and man.—Presb.

## A Story of the Battle Field.

A soldier was wounded in one of the battles of the Crimea, and was carried out of the field; he felt that his wound was mortal—that life was quickly ebbing away—and he said to his comrades who were carrying him,

"Put me down; I do not trouble to carry me any further; I am dying."  
They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood and asked him if he could do anything for him.

"Nothing, thank you."

"Shall I get you a little water?" asked the kind-hearted officer.

"No, thank you; I am dying."

"Is there nothing I can do for you?" Shall I write to your friends?

"I have no friends you can write to. But there is one thing for which I would be much obliged; in my knapsack you will find a Testament—I will open it at the 14th John, and near the end of that chapter you will find a verse that begins with 'Peace,' will you read it?"

The officer did so, and read the words, "Peace leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man; "I have that piece; I am going to that Saviour; God is with me; I want no more," and instantly expired.—Old Jonathan.

Obedience to Parents.—"My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck."

## Let me be Quickly Rich!

The prayer of most young men is, "Let me be quickly rich." Few seem satisfied to become so by the once honored mode of industry and economy practised by our ancestors. Of the thousands who made the effort few come quickly rich and fewer remain so. But the story of those who proved successful, with fabulous additions, spreads with telegraphic speed, and inflames the minds of the excitable, and often many others, and they long to become quickly rich. Forgetting, or not regarding, the fate of the unsuccessful, their whole energies are directed to the rapid accumulation of a fortune. They vainly imagine that the possession of wealth, and living in a style common with many who have suddenly acquired it, confer happiness without alloy, although experience has everywhere demonstrated the fallacy of all such expectations. Man is so constituted that employment is necessary for his health and happiness. He who devotes his energies to business to secure a livelihood is far happier than him whose sole employment is caring for and protecting wealth, while no system of measuring merit can prove the latter more honorable or noble.

A false and highly injurious notion is widely prevailing the public mind, that honor and happiness flow from wealth, and that the want of it indicates dishonor and misery. This fallacious theory has led to more misfortune, suffering and disgrace than wealth ever prevented. It induces men to engage in the wildest adventures, and hazard, not only their own accumulated earnings, but those of others, as far as subject to their control while not one in a hundred proves successful. The effort to become quickly rich is the great cause of the frauds upon merchants by the clerks and many of their employees. They are not content to follow the path trod by Astor, Girard, and others, and to rise to fortune by industry and the pursuit of business, directed with skill and intelligence. They forget that Astor commenced his commercial career by carrying his stock upon his back, exchanging it for furs; and the regular business, skillfully managed, conducted him to his immense fortune. They do not remember that Girard, from a cabin boy on a vessel became first a small ship grocer, and by unremitting attention and great sagacity accumulated his millions. They only recollect as millionaires. They wish to approach or rival them in their accumulations without subjecting themselves to the toil, physical and mental, necessary to accomplish the result desired. Girard once made a remark which is worthy of much reflection.

A young man had been offered a salary which he thought too small, as he could lay up but a limited sum after paying his expenses. Girard replied, "I labor far harder than you, having all this property to manage and take care of, and all I shall ever have out of it is my victuals and my clothes." Out of his millions all he enjoyed was comprised in those two items. Men are most happy when constantly engaged in business, and are most likely to perform all the duties of good citizens in the most acceptable manner. Of course they are gratified if it proves successful, so that it may guard them and their families against want. If well and skillfully conducted, most kinds of business lead to independence and competence, which tend to happiness; whereas, the mere possession of wealth, except with the sordid miser, never confers happiness upon mankind. Those who become suddenly rich loose all the pleasure and reputation derived from conducting a successful business. One lucky venture will lead to new hazards, and often occasion a total loss of the fruits of the first success. Among all who engage in mercantile business, not three in a hundred are computed to die rich. Among those who seek to become quickly rich, probably not one in a thousand does so. Of the many thousands in California who suddenly became apparently wealthy; or were reputed so, very few are now even comfortably off. The rich men there usually became so by the slow process of regular business. Of the thousands who have been suddenly made rich by stock and other Wall Street operations, few indeed chose their career with wealth. Among the numerous "operators" in land and other property, where a regular business course is not pursued, but a limited number ever come out with property, much less large fortunes.

We hear much of those who in all these matters succeed, but lose sight of the infinitely greater number who fail and fall into obscurity. That father confers the greatest benefit upon his son who educates him to some regular and respectable employment, and encourages him to pursue it as the road most likely to lead him to happiness and a reasonable share of wealth. The son who devotes his time and talents to such employment, may rationally expect a far greater share of respectability and happiness than can be derived from fortune actually earned and accumulated, but quickly derived from some one lucky move of scores of unsuccessful ones. He who prays to be made quickly rich, if his prayer is favorably answered, will fail in his greater object of becoming honorable distinguished and personally happy. If any doubt the correctness of our conclusion, let them study the evidences that abound, in both city and town, in every quarter of the country. It will be found that those who earn their fortunes keep them, and are generally esteemed by all, while few who become suddenly rich long remain so, and fewer still who secure enviable positions

in society. Parents and young men just entering upon active life should reflect upon these subjects, and pursue that course which the experience and observation of mankind show best calculated to lead to honor and happiness. Such a course will also contribute most to the honor and independence of the country, which all should have at heart.

## Address to the Young.

BY HORACE MANN.

And now, having told you of some things you were not made to do, let me tell you of some you were made to do just as much as the sun was made to shed light, and not darkness; just as much as the trees were made to grow upwards, and not downwards; just as much as the birds were made to live in the air, and the fishes in the sea, or the water was made to grow lighter when it is about to freeze.

You were made to be industrious.—You should work. All your bones and muscles were made for work, just as much as the wheels of a clock or a watch were made to go round; and if you do not work in some way, you are as worthless as a watch or a clock made not to go. Industry gives health. Lazy people are not half so well as industrious ones are. Industry gives wealth. All the great fortunes that have ever been earned have been earned by industrious people (though I am sorry to say lazy people sometimes get possession of them). And it is perfectly right that you should all desire to earn money, if you mean to be benevolent and to do good with it. Habits of industry will make you punctual at school, so that you will lose no lessons, and always recite with your class.

But when I say you should be industrious, I don't mean that you should never have any sport, any amusement, any play-time or fun. There are few things I like better than to see boys and girls have such a pleasant time after the work; and when you are playing and want some fun, as you call it, you must always remember one thing, that is not fun which is not fun for both sides. If it is fun for only one side, while it is painful, or mortifying, or unpleasant even, to the other side, then it is bad fun, wicked fun, and no good boy or good girl can ever enjoy such fun. Always remember that, to be good fun, it must be fun for both sides.

So when you play with dogs, or kittens, or lambs, you should never hurt them. Play in such a way as will be fun to them as fun to you. This is the reason why I am always sorry to see little boys go out hunting or fishing. When they fish they bait a sharp iron hook with something that looks and tastes good to the fish, and drop it into the water, and just the same as say to the fish, "Here is something good for you;" and the fish comes and smells of it, and it smells good, and he nibbles it, and it tastes good, and then he takes it in his mouth, and the fisherman snatches him out into the air, to die in convulsions, to die by fire—for the air to him is just as fire would be to you. That always looked to me so cruel, and so like lying; and oh, how I hate a lie—even to an animal!

The sinner was driven from Eden, but Eden itself remained. It can be entered again. You can enter it and make it your own.

Remember your Creator in the days of your youth. If this were the last time I should ever speak to you, this should be my parting counsel. If I were stretched upon a dying bed, and could utter but one sentence more; if I were sinking in the engulfing waves, and had but one moment to say all I could ever say to you in this world, it should be these words: "Remember thy Creator in the days of thy youth."

## Short Tale for Children—The Loaf.

Once upon a time, during a famine, a rich man invited twenty of the poorer children in town to his house, and said to them:

"In this basket there is a loaf of bread for each of you; take it, and come back every day at this hour till God sends us better times."

The children pounced upon the basket wrangled and fought for the bread, and each wished to get the largest loaf; and at last went away without even thinking him.

Francesca alone, a poor but neatly dressed little girl, stood modestly apart took the smallest loaf which was left in the basket, gratefully kissed the gentlemanly hand, and then went home in a quiet and becoming manner.

On the following day the children were equally ill-behaved, and poor Francesca this time received a loaf which was scarcely half the size of the others. But when she came home, and when her sick mother cut the loaf, thereof out of it quite a number of bright silver pieces.

The mother was alarmed, and said, "Take back the money this instant, for it has, no doubt got into the bread through some mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it.

People know but little who identify exclusively the education of a child with the school to which it is sent.—Home, after all, must be the center of education, both for the heart and for the hand, for if the lessons learnt out of doors be not confirmed by parental authority, and a pure morality instilled by daily example, it is immaterial what youth learns elsewhere.

## MANUFACTURED BY DANIEL PRATT, PRATTVILLE, AUTAUGA COUNTY, ALA.

With an experience of twenty-six years in the Gin Business, during which time he has made and sold nearly eleven thousand Gins, together with a large factory, thoroughly provided with new machinery, the best of material and good workmen, the undersigned feels no hesitancy in warranting his Gins to be equal in workmanship, and to perform as well, with proper usage, as the best made by any manufacturer.

The following local Agents will attend promptly to orders for his Gins.

H. KENDALL CARTER & CO., New Orleans, La.; ALLEN, BAGBY & CO., Houston, Texas; H. P. COOLIDGE, Helena, Arkansas; G. H. Segments and Bolts, and Mill Gearing will be furnished from his Foundry at short notice.

PRATTVILLE, ALA., March 5, 1857.—42-ly

K. HAWTHORN, Bookseller and Stationer, NO. 37 DAUPHIN-STREET, MOBILE, ALA.

(Successor to J. M. Heine.)

Invites the attention of friends and the public to the following facts:

1. That he designs keeping constantly on hand the Publications of the American Bible Society, and of the various other Denominations. He desires to make the leading feature of his business A RELIGIOUS BOOK-STORE.

2. That he will keep a general stock of Literary and Miscellaneous Books, Blank Books, Paper, Envelopes, Gold and other Pens, Ink, Pencils, &c. All of which will be sold at the lowest possible prices.

3. That the Books of the *Mobile Bible Society* will be kept by him and sold at cost.

4. That the Books of the *American Sunday School Union* will be kept constantly on hand, and sold at Publisher's prices.

5. That the religious community in general, and particularly the Baptist Denomination, have long felt the want of a place where they could purchase their Bibles, Sabbath Schools, Bible Classes, together with those of the Religious Association in general, I earnestly solicit and hope to receive such a patronage from my friends and the public, as will enable me to continue the business, acceptably to them and agreeable to myself.

K. HAWTHORN, Mobile, June 11th, 1857.—6 No. 37 Dauphin Street.

25 WITNESSES; OR, THE FORGER CONVICTED.

JOHN S. DYE is the Author, Who has had 10 years experience as a Banker and Cashier, and is now in the possession of a

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## Business Cards.

CHILTON & MCIVER, ATTORNEYS AT LAW & SOLICITORS IN CHANCERY, Tuskegee, Macon Co., Ala.

VILL practice in the various Courts of Macon, Russell, Chambers and Tallapoosa Counties.

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GUNN & STRANGE, Attorneys at Law and Solicitors in Equity, Will practice in the Courts of Macon, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and in the United States District Court at Montgomery.

Office over Adams & Gunn's Shoe Store. GEORGE W. GUNN, L. B. STRANGE, Tuskegee, Ala., Nov. 20, 1854.

CHARLES A. PRICE, ATTORNEY AND SOLICITOR, TUSKEGEE, ALA.

Will practice throughout the Circuit. Office between Brewer's Hotel and the Masonic Hall, January 8, 1857.

IVEY & YARINGTON, Attorneys at Law, CLAYTON, ALABAMA.

Will practice in the several Courts of Barbour, and the adjoining Counties of the 8th Judicial Circuit. December 18th, 1856. 52-ly

C. FOWLER, DEALER IN

Drugs, Medicines, Chemicals, Paints, Oils, Glass, Brushes, Perfumery, Fancy Articles, &c.

TUSKEGEE, ALABAMA, Jan. 5, 1857.

Hall, Moses & Roberts, Dealers in Hardware and Iron, (SIGN OF THE PAD LOCK).

HAVE removed to the new store on Commerce Street, nearly opposite the Exchange, and will soon have on hand a heavy stock of Iron, Blacksmith's Tools, Farming Tools, Drilling Machines, Carriage &c.

MOBILE, ALA., Nov. 18, 1856.

DRUGS, MEDICINES, &c. LEGRAND & JONES, WHOLESALE AND RETAIL DRUGGISTS, MONTGOMERY, ALA.

Will pay strict attention to packing and shipping goods to any part of the State, and would be happy to receive orders from their old friends.

BREWER'S HOTEL. WE take pleasure in announcing to our friends and the public generally, that we have purchased the entire interest of the above establishment, and will soon have it refurnished and fitted up so as to render our customers comfortable.

W. G. & R. H. BREWER. Having been about two years, I have returned, may choose to give me a call. Come one time, and see if we don't give you something to come again.

Very respectfully, W. G. BREWER. J. H. BREWER. J. H. BREWER. J. H. BREWER.

DAVIS, STRATFORD & DILLARD, (SUCCESSORS TO JOHN N. PERKINS.) SIGN OF THE PAD LOCK, IMPORTERS AND DEALERS IN FOREIGN AND DOMESTIC

Hardware and Cutlery. BAKERS, STEEL, SHUTTER WORK, AMERICAN CHAIRS, NAILS, HOLLOW WARE, IMPLEMENTS, HOUSE FURNISHING ARTICLES, &c.

MONTGOMERY, ALA. January 10, 1857.

PERMBERTON, NUCKOLLS & CO., WHOLESALE AND RETAIL DRUGGISTS, COLUMBUS, GA.

Will keep constantly on hand a full assortment of every kind of their line—together with

Paints, Oils, Varnish, Instruments of Dentistry, Teeth, &c. etc.

Our patrons will find prices most favorable, as we are enabled to sell at the lowest.

Wm. A. PERMBERTON, JOHN N. NUCKOLLS, M.D., A.M. HANAN, J.W. & PERMBERTON, BOWEN'S, M.D., A.M. HANAN, March 10, 1857.

WHITE MARBLE. HAVING an abundance of beautiful White Marble, in all the latest styles and in the most approved styles of Ornamental workmanship, we please ourselves to give general notice to all who may be desirous of purchasing TOMBS, CENOTAPHS and MONUMENTS.

Persons stating what price they wish to give, with an indication of the style and quantity, can be furnished with a drawing for their inspection.

From this time we have sent the Marble of the State of Alabama to the Washington Monument. Nor may we fear the efforts of the world to surpass it. It rests in the monument of the Father of our Country, and the greatest statement is to inspect it, while it dwells in the memory of the people.

The distinguished Prof. Thomas, our State Geologist, in his report, speaks of the Marble of the State of Alabama, and says he has no doubt the Marble of Dr. Gantt's quarry is the finest in the United States.

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He also speaks of the Marble of the State of Alabama, and says he has no doubt the Marble of Dr. Gantt's quarry is the finest in the United States.

## Dry-Goods Emporium.

IMPORTANT INTELLIGENCE. I would most respectfully offer my sincere thanks to the citizens of Columbus, and surrounding country, for their patronage, so liberally bestowed upon me, since the opening of my store on the 1st of January, 1857. I have been enabled to purchase a large and valuable stock of goods, and under the most favorable circumstances, I am enabled to offer to the public, at the lowest possible prices, the entire stock,