

# South Western Baptist

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A liberal discount will be made for yearly advertisements, and for those who advertise regularly.

Persons wishing advertisements inserted will had them in as early as Tuesday morning, otherwise they may be crowded out.

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**"THE LAW OF NEWSPAPERS."**

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**ORIGINAL.**

**Eudias and Syntiche.**

"I beseech Eudias and Syntiche that they be the same man in the Lord." Phil. iv: 2.

Who were EUDIAS and SYNTICHE?

It is believed that they were two female members of the Church of Philippi, probably married ladies whose husbands were also members. Some think they were even deaconesses—a class of female officers common in the ancient Churches. But Dr. Clark thinks it more likely that Eudias was a woman and that Syntiche was her husband. This seems to us rather improbable; however let us consider the case in each of these aspects.

Can it be possible that two members of the good Philippi Church, yet two sisters in the church should fall out by the way? Yes, Leah and Rachel were sisters and they had their domestic troubles; Martha and Mary were sisters and yet they had their little bickerings about their domestic matters, why then should it seem incredible that Eudias and Syntiche should fall out and disagree also? They did so, and it was ugly enough too. Could not humanity alone induce them to be friendly? If not surely the glorious bond of christian love would so knit the hearts of these sisters together as to prevent a rupture between them. But it seems in spite of all considerations they fell out with each other and were at variance when the apostle wrote his epistle. But suppose these two ladies were actually deaconesses, conspicuous among the members, looked to as examples, and wielding a wide influence among the females of Philippi, yet falling out with each other. O! tell it not among the saints—publish it not among the unconverted, lest christianity be brought to the blush! But were they as Dr. Clark suggests husband and wife, instead of sisters, and both members of the church; one flesh by the law of heaven, and yet involved in a family broil, driven asunder from each other with affections alienated; and needing the authority and counsel of an apostle of Jesus Christ to reconcile them? What a spectacle? But to return.

2. What could these two sisters fall out about?

Ah! here is the point. Who can tell? Paul does not inform us. Perhaps the affair was too trivial to make public and hand down to posterity in an epistle. Many things cross the path of females to irritate their feelings, and God knows they are sensitive enough. An unthoughtful expression, an idle word, a sarcastic look, an evil surmise; yes, a thousand little things may work upon unsexed natures to sever the hearts of sisters, unless Divine grace controls the heart fully. One or the other or both were to blame in the matter. Both might be in the wrong, but both could not be in the right in a difficulty like that. Each one no doubt thought the other was to blame. So it is with most difficulties we know.

3. How could they ever be reconciled?

Every difficulty should be settled in its own moment. Had these sisters forgotten the ad-

monitions of the Savior in the 18th chapter of Matthew? Had the other good sisters made no effort to reconcile them? Where was good sister Lydia about that time, "whose heart the Lord opened that she attended unto the things which were spoken of Paul?" We are glad that she was not one of the parties in the difficulty since we feel so lively an interest in her case being the first convert at Philippi. Had the preacher and brethren done nothing to effect a settlement of the matter, or had either refused to be reconciled to the other? We presume there was an omission of duty somewhere, else they would not have required the interference of Paul as an umpire between them; and had their names handed down to posterity as disturbers of the harmony of the Church.

4. What was the APOSTLE'S COURSE IN REFERENCE TO THE DIFFICULTY?

Did he denounce Eudias as a busy-body or tattler and call upon the Church to exclude her, and retain Syntiche in fellowship? Or did he take sides with Eudias and condemn Syntiche as unworthy of a place in the house of God? Or more than this, did he advise the exclusion of both from the privileges of the Church? No, indeed! He probably saw that both had friends who sided with them in their struggle. That both had entertained hard thoughts of each other, spoken unadvisedly with their lips, and acted in some measure unbecomingly the gospel of Christ, as most do who get into difficulties with others. Yet they were good sisters still and would be useful if the breach could be healed. It was important to save them both in the mildest manner possible. So now without entering into judgment upon the merits of the difficulty at all, he simply called upon them to lay down their animosity and be of the same mind in the Lord. This means, says Dr. McKnight, "to care for as well as to think." Hence Paul exhorted Eudias and Syntiche not only to agree in the name of the Lord, but also to love each other with pure hearts fervently according to the spirit of the Lord.

5. WAS THE DIFFICULTY SETTLED?

The epistle of Paul does not inform us, but we infer that it was. Both no doubt loved Paul and regarded him as their spiritual father. How could they resist his intervention? How persist in the difficulty when divine inspiration called upon them to settle it? To have refused would have been to harden their hearts and stiffen their necks against God.

What an instructive lesson this circumstance affords us? We almost imagine that these two sisters were permitted to disagree in order that all future generations might be instructed by the Apostle's example.

For the South Western Baptist.

**Miltown Male and Female Examination.**

We, the Trustees of Miltown Male and Female Academies, deeming it just and due to our Teachers, that the public should be informed in regard to the progress of the pupils of said institutions, would respectfully submit to their consideration, the following report:

During the two days examination which was attended by a large audience, and strict attention observed by all, proficiency and readiness seem to characterize each class. There was none of that parrot-like scholarship, which tends to enervate and hamper the intellectual faculties of the young, but the reason, the why and the wherefore of every question and proposition was promptly given. We were struck with the fact that Rev. L. Towers, the Principal of said Seminary, together with his efficient Assistants, had taught their pupils to think as well as to memorize, to investigate, instead of depending solely upon mere assertions. And this we deem to be the most important part of education. However far a student may have advanced in his academic course, however much of knowledge he may have stored away in his mind, yet if he lack dexterity and skill in the application of his mental acquirements they will avail but little in the hour of peril and danger. It is discipline of mind, more than acquisition of knowledge that secures the desirable object of education. Each pupil seemed to have been trained in view of this great and essential fact. No faculty of the mind was left to grow uncultivated and wild as the luxuriant weeds of the forest, but all were brought in harmonious union in the attainment of the ultimate of mental culture.

In the Mathematics, which studies exceed all others in the development of the reasoning powers, each pupil seemed to be thorough so far as he or she had advanced. When a problem was given, which required no little thought to give a correct answer, it was pleasurable to witness the ease and facility with which its solution was made manifest. And a position, though complex and intricate, was readily demonstrated. In the Languages, which refine the taste, produce nice discrimination and invigorate the memory, there was as much thoroughness exhibited as in the studies of most examinations. In the female department, under the direction and government of Mrs. Towers, there was everything to cheer and animate parental feeling. In the different studies in which the young ladies were examined, they won universal applause. Without making any discrimination in regard to the different classes, we would mention the one exemplified in "Watts on the Mind," which is a study well adapted to youthful intellects. This class did themselves much credit for the correct and prompt manner in which they responded to every question. Likewise the one in Latin deserves to be incommensurable praise. Nay, we might enumerate all but think that these are sufficient for the present.

We would not fail to mention the music department under the superintendence and guidance of Mrs. Diamond. "If as is said," "Music is the poetry of sound," then we can easily understand that the audience present on that occasion listened with an interest and attention to each performance, with a practice, seemed to vie with those

who had devoted their attention to the acquisition of this accomplishment for years. They have made rapid progress during the year, which is owing to the unabating zeal and fervent ardor of their accomplished instructors.

During the two evenings of the examination concerts were given. Upon the first evening we were entertained with the declamation of the young men, who exhibited no inferior oratorical powers. Some of them manifested signs of future usefulness, which we were glad to see, and trust that they will make orators whose great object will be to aid in reforming man from vice and error.

On the last evening Compositions were read by the young ladies, the main features of which were unity, perspicuity and brevity. Some addressed themselves to the beautiful, some to the practical, some to the theoretical, &c., while not a few presented such a variety of ideas, in so happy a manner that they were received "like apples of gold in pictures of silver."

In fine, the examination passed off in an agreeable manner to the entertainment of all present, fulfilling the expectations of the most sanguine, and reflecting credit and honor upon the Teachers who have had charge of both institutions.

W. W. PALMORE,  
WM. MELTON,  
A. E. WOOD,  
G. E. TAYLOR,  
WM. GRAGGS,  
J. B. ROBINSON,  
A. J. DOZIER,  
W. W. CARLISLE,  
P. S. MERIWETHER.

P. S. The fall session of these institutions will commence the 17th day of July next. Board can be had in our best families at from five to seven dollars per month.

For the South Western Baptist.

**Truth for the Young, No. 10.**

**ATTRIBUTES OF GOD.**

**Truth, Justice, Goodness, Mercy.**

We have for consideration now the most difficult of all the subjects yet presented—The moral attributes of God. His power, omnipotent power, we can read in the universe around us. It is written on each star; it speaks from every tree and shrub, and flower; it meets us everywhere. His wisdom shines in all his works. But where shall we turn to read his moral character? To read in unimpeachable lines whether he is good, whether he is merciful, whether he can forgive, whether he will love? Turn to the volume of inspiration. Yes; but here men read so differently.

The attributes of character to which I venture to invite you, are these, Truth, Justice, Goodness, Mercy.

To see from whence they are derived, please to read Exodus 34: 5, 6, 7. This passage seems to contain the explanation, the meaning of the proper name Jehovah.

I. TRUTH.—God is a being of truth. Proofs, among others, Num. 23: 19; 1 Sam. 15: 29; Isa. 45: 19, and 65: 16.

II. JUSTICE.—He is just. Justice implies to deal impartially between man and man; to give to all what is due; to reward, if reward is due; to punish if punishment is due; to be swayed by no mere impulse or feeling, but to do right to all. And God is just.—Deut. 32: 34, 43; Jer. 20; Ezek. 8th and 9th; Rev. 16.

III. GOODNESS.—He is good. Said our Saviour, "Why callest thou me good? there is none good but one, that is God." "He is kind unto the unthankful and the evil." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

IV. MERCY.—He is merciful. Mercy is an attribute exerted toward the undeserving, toward those that have no claims, toward the guilty. "His mercy endureth forever." "Merciful and gracious." "Keeping mercy for thousands, forgiving iniquity and transgression and sin." Read Psalm 103.

Such are the moral attributes of the God of the Bible, as revealed to Moses upon the sacred mount, contained in that, to the Jews, ineffable name, to Moses there made known.

Are they not attributes demanding our highest confidence, adoration, and love?

Ist. Truth. Everything which he has revealed to us, we shall find when we try, the realities of the unseen world, to be true. In nothing is understood aright, shall we be deceived. And every word which he has spoken, every threatening, every promise, he will perform. Think not, hope not, that God will forget, or fail to perform, one of his threatenings; fear not, doubt not, that he will ever fail in regard to a single promise. When his word is pledged, it is the word of a being that cannot lie.

2d. Justice. Eternal, infinite, perfect justice. What cause has a sinner to fear and tremble in view of the inflexible justice of God? Judgment is his "strange work," yet it is his work. He will judge his people, he will judge the world. And there can be no escape from that omniscience which views every act of our lives, no screening from that justice which will by no means clear the guilty. When his glittering sword shall be unsheathed in the heavens, when his arm shall take hold on vengeance, then will that sword be bathed in blood, then will justice long delayed receive due. How can a sinner, a wretch, a rebellious sinner, escape that retributive justice! Tremble in view thereof, ye that daily, hourly sin against a sovereign God. Justice is in store for you.

3d. Goodness. How amazing his goodness! Who can fathom its wondrous depths, as manifested towards his creatures in this sinful world! In the life of Jesus Christ we can view most clearly the goodness, the tenderness, the amazing love of the divine Being; for in him dwelt all the fullness of the Godhead bodily.

4th. Mercy. This precious attribute of his character should awaken all our love. Are we the objects of such tender compassion, of such

undeserved depths of mercy, and shall we repay no gratitude and homage? "There is forgiveness with thee that thou mayest be feared."

One reflection. These attributes all harmonize. His justice is without resentment; his mercy without weakness. It is not so with man. Man's mercy and pity are often mingled with a false tenderness, a weakness upon which others can impose. Man's justice is in danger of being harsh, severe, resentful, passionate. Justice and mercy, without a stain, without a weakness, harmonize in the divine character.

One caution. Because you cannot comprehend his dealings, because you do not understand his acts, take heed that you do not think or speak unworthily of him; take heed that you do not charge him with folly. How many say, old and young,—it is exceedingly painful to hear it,—if this is true, if that is true, if God has done thus, he is not just, he is not good, he has not done well. Whatever you believe, whatever you do, honor Almighty God, reverence his character, believe that he is true, and just, and good, and merciful.

Y. N. L.

**SELECTIONS.**

**Religion of the Bible.**

The religion of the Bible has always maintained its relative position in advance of the human race, which it gained at the beginning of its progress. Few great men have ever much outlived their own times; for in their living day, they could not advance much beyond the experience of their contemporaries. Even when some great genius has occasionally arisen, to grope after, and grapple and bring to light some previously unknown truths, the original discovery has nearly always been modified by additional discoveries soon following after; and the great man of his day is soon thrown back among the things of the past. So that many a child can comprehend the profound discoveries brought out by Newton in philosophy, or by Milton and Bacon in politics; and many a plain man in our day, can detect important errors in some features of those systems which gave to such geniuses their claims to immortal remembrance. But the influence of the Bible has never fluctuated or receded, except when the sacred records themselves were interdicted, as in the days of their long concealment in their prison house at Rome. Still with all the world's progress and its changes, the Bible keeps as much in advance of man, as ever. After nearly thirty-three centuries since the books of Moses were published, and eighteen centuries since the Christian Scriptures were written, the world has never approximated to this sacred standard of truth, and the Bible still holds its sublime position above all other systems.

At the same time, this sacred book is constructed on principles peculiar to itself, unparalleled by any productions of the world has known. It is composed of sixty-six separate books and publications, written by men extending over a period of more than fifteen hundred years, of every order of position and attainment, and a wide variety of genius and education, having for its writers over thirty different men, including kings, statesmen and prophets, to the opposite extremes of shepherds and fishermen; but all parts of this great work, gathered up through so many centuries, are consistent with the grand peculiar purpose of the whole. There is one single plan running through the whole scheme; it has a beginning, a middle and an end; it is the product of one superintending mind, and the transcript from one original author; and the main scope of the whole of it, is the development, progress and final accomplishment of God's eternal plan of redeeming mercy.

In default of all other systems to give a satisfactory solution concerning man and his relations, the Bible presents an account, the consistency of which lies on the face of it, and solves the problems of the original of man, and the creation of the present system of things. It accounts for the apostasy of our race; it unfolds the introduction of a divine system of law, the promises of a new dispensation, and the means of restoration, together with the advent of Christ, and the doctrine of the gospel, and the prevalence of Christianity. From the period when the Christian system was consolidated, by reducing it to a series of writings, beginning with Moses; it continued to grow by successive additions, until in its full maturity, the completed volume of revelation has become the depository of all the saving influences to which society in civilized lands now looks for its amelioration and perpetuity.

In the meantime, kingdoms and dynasties have been overturned, races and nations have arisen and disappeared, systems after system has passed away; ancient cities with their glory, live only in story and in song; but while these have perished, God's revelation has outlived them all, and stands an eternal monument, unscathed by the beatings of countless storms. The acknowledged adaptation of the Bible to the moral necessities of our nature, in every state of the human character, and in every condition of society, bears upon it the imprint of a message from heaven; and yet who could suppose that shepherd and fishers, and makers and

could have contrived a system so eminently suited to the necessities of our universal nature, among all kindreds, times and languages, unless they had been inspired and directed by one supreme and predisposing mind?—Tustin's Evidences of Christianity.

From "Memoirs of Jesse Mercer."

**The true Christian and deceived soul.**

"Many a sincere child of God and lover of Christ has inquired with anxious solicitude, under conscious defects and short-comings, 'can I be a Christian? Surely I must be a deceived soul!' And one has lately asked us with earnest concern, 'what are the exercises of a real Christian, and some of the most striking marks by which he may be distinguished from a deceived soul?'"

"We now in compliance with the request thus earnestly made, will endeavor to place a few of the exercises and most obvious marks of a true Christian in contrast with those of a deceived soul; for the benefit of those who have little faith and tender consciences."

"1. A Christian is a believer in Christ, whose sole dependence for salvation is in Him; and who, from a sincere regard for his person and honor, is endeavoring to follow his precepts and examples."

"A deceived soul, while he may admit that Christ Jesus is the procuring cause of salvation for the human race, and that it originated all in grace, yet does not wholly trust in him, nor on divine grace, for that salvation, but in something else, either in, or done by himself, or by somebody else for him; and he is not careful to follow Christ as his Lord and Master, but only as he may think it necessary for his own happiness and final safe arrival in heaven."

"2. A Christian loves God. 1 John 4: 7. 'Every one that loveth is born of God.' Which may be known by an exercise of holy and reverent fear of him, leading to eschew evil and do good from a pious and devout regard to his honor. 'A deceived soul does not love God, only in so far as he thinks he sees something in him, which has a direct bearing on his own happiness, and enables him to cherish his hopes of salvation founded on his own imaginary goodness; he has no fear of offending God, except as he supposes his safety is concerned.'

"3. A Christian loves his fellow-professors, just in that proportion in which they give evidence that they are born of God.—1 John 3: 14. 'We know that we have passed from death unto life, because we love the brethren.' The motive of this love is in the love of God their heavenly Father, as laid down in 5: 1, 2. 'Every one that loveth him that begeth, loveth him also that is begotten of him.' By this we know that we love the children of God, when we love God and keep his commandments.' So that the love a christian has to professors of christianity, marks him to be a child of God, just so far as it springs from the love he has to God, which is evident from its issuing in a sincere endeavor to keep his commandments."

"A deceived soul loves professors of religion either nominally, without distinction, because it is counted liberal and popular, and is highly commended among men; or denominationally, because they are of his own sect or party, or because they hold in matters of religion precisely as he does. His motives for the love of the brethren, are never drawn from so remote a source as the love of God and the keeping of his commandments."

"4. A Christian has a knowledge of himself, which at once distresses and troubles him. He views himself without Christ, totally depraved, Rom. 7: 14, 18. His heart is a sink of sin; Jer. 17: 9. He knows its plague, 1 Kings 8: 38, and bitterness, Prov. 14: 10. He often reproaches himself as vile and unworthy; and the greater his discoveries are of the holiness and greatness of God, the more he abhors himself in dust and ashes; Job 42: 5, 6. Prov. 20: 2, 3. Isa. 6: 5. He is often disappointed in his fondest hopes and anticipations in happiness and success in duty; Rom. 7: 15. To the end of the chapter, compared with Gal. 5: 17. He is also exposed to many and fiery temptations; 1 Peter 1: 6, 4, 12: 13. But he rejoices in hope of deliverance. Ps. 34: 19, 20. Rom. 8: 18—25."

"A deceived soul trusts in himself that he is righteous; Luke 18: 9. Puts dependence in his own heart, or in man, or some set of men; Prov. 28: 26. Jer. 17: 5. Ezek. 13: 6. And is not in trouble as true believers are; Ps. 73: 5. "Deception does not consist so much in erroneous exercises and practice in religion, as in a misguided dependence for salvation, and selfish motives in regard to the service of God. The deceived soul cannot love Christ for any intrinsic value, or supreme excellence he sees in him, and therefore cannot trust to his righteousness for justification, but chooses to depend on his own inward holiness, and to poise himself on his own good frames and feelings. But true and vital piety consists not so much in frames and feelings which may be had, as in a well grounded dependence on Christ for acceptance with God, and a deep rooted disposition of heart, exercised towards God in reverence and godly fear. The child of God loves Christ supremely, and can trust his righteousness and nothing else, for justification with God. He can have no confidence in himself, for in him (that is in his flesh) he knows dwells no good thing. Phil. 3: 3. Rom. 7: 18. "But, brother Editors, I thought, should I ever be a christian, I would be a holy one, but have been entirely disappointed—I fear instead of growth in grace, my life is retrograde. I perform no duty as I ought. My attempts to pray are often with a mind so void of feeling, so wandering, so little impressed with a sense of my wants or necessities, that were I to approach an earthly judge in the same manner, I know he would spurn me from his presence." "Well be this all true, and why lament it, if not a christian? 'Tis a mercy that christians know their errors, and mourn over them, and are humbled on account of them. Ps. 19: 12—14. Lam. 3: 19, 20. We cannot close this article better than in the words of the excellent Newton.

"If I love, why am I thus?  
Why this dull and listless frame?  
Hardly, sure, can they be worse,  
Who have never heard his name!  
Could my heart so hard remain,  
Pray'r a task and burden prove,  
Every trifle give me pain,  
If I knew a Saviour's love?  
When I turn my eyes within,  
All is dark and vain, and wild;  
Fill'd with unbelief and sin,  
Can I deem myself a child?  
If I pray, or hear, or read,  
Sin is mix'd in all I do;  
You that love the Lord indeed,  
Tell me, is it thus with you?  
Yet I mourn my stubborn will,  
Find my sin a grief and thrall!  
Should I grieve for what I feel,  
If I did not love at all?  
Could I joy the saints to meet,  
Choose the way I once abhorred,  
Find, at times, the promise swell,  
If I did not love the Lord?  
Lord, decide this doubtful case!  
Thine who art thy people's sun,  
Shine upon thy work of grace,  
If it be indeed begun!  
Let me love thee more and more,  
If I love at all, I pray;  
If I have not loved before,  
Help me to begin to-day!"

**A Good Boy's Treasures.**

A young lady not long since called at the house of her pastor. When she entered the parlor, she found his two sons Arthur and Willie, seated on the floor surrounded by beautiful toys and pictures, with which they seemed highly pleased. There was a dissected map, a magic lantern, a humming top, and various beautiful and amusing things. The young lady expressed surprise, and said "Why, boys, are all these your treasures?"

For justification with God. He can have no confidence in himself, for in him (that is in his flesh) he knows dwells no good thing. Phil. 3: 3. Rom. 7: 18. "But, brother Editors, I thought, should I ever be a christian, I would be a holy one, but have been entirely disappointed—I fear instead of growth in grace, my life is retrograde. I perform no duty as I ought. My attempts to pray are often with a mind so void of feeling, so wandering, so little impressed with a sense of my wants or necessities, that were I to approach an earthly judge in the same manner, I know he would spurn me from his presence."

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Arthur, who was about eight years of age, replied, "No, ma'am, these are not our treasures. These are our playthings, but our treasures are not here." "Where are they?" said the lady. "In heaven," he replied. "What treasures have you in heaven?" she asked. Arthur replied with a sweet smile, "A harp and a crown."

If Arthur's treasures were laid up in heaven, he still enjoyed the innocent amusements which were allowed him here; and instead of being made sad and gloomy by having his heart where his treasures were, it rendered him happy. True religion does not make people gloomy, but the want of it often does. Give your heart to the Saviour, and obey his commands, and you will have "a harp and a crown."—Ez.

**Power of Prayer.**

The Bible account of the power of prayer is the best we have, or can have. "Abraham's servant prays"—Rebekah appears.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amelek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Aithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger and smiles.

Eljah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred eighty and four thousand Assyrians are dead.

Hzekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes; the door opens, every man's bonds are loosed.

**American Baptist Home Mission Society.**

Since its organization, 22 years ago, this Society has sent to destitute fields 1,996 Missionaries, who have baptized more than 22,000 converts—aided in the organization of more than 900 churches; assisted at the ordination of nearly 500 ministers of the gospel—gathered into Sabbath schools 200,000 pupils, and have preached the gospel in 14 languages spoken by inhabitants of North America. For the past year, the receipts have been \$58,264. 184 Missionaries and Agents have been employed principally in the Western States and Territories; 21 of this number preach in foreign languages. 612 Stations and out-Stations are regularly supplied by these Missionaries, who have organized 67 churches; aided in the ordination of 30 ministers; built or commenced 46 church buildings, and baptized 1,322 converts, of whom nearly 100 were Roman Catholics.—These Missionaries further report—sermons preached, 20,077; lectures and addresses, 2,008; pastoral visits, 30,899; prayer and other meetings attended, 10,470; signatures to temperance pledge obtained, 780; miles travelled in discharge of duty, 170,240; Sabbath schools in the churches, 258; Bible classes, 95; number of teachers, 1619; number of scholars, 7850; volumes in Sunday school libraries, 30,320; stations, where monthly concert of prayer is observed, 131.—American Baptist Memorial.

**Editing a Newspaper.**

The following sensible remarks from the National Intelligencer, are transferred to our columns for the benefit of those whom they concern:

"Many people estimate the ability of a newspaper, and the industry and talent of its editor, by the editorial matter it contains. It is comparatively an easy task for a frothy writer to pour out daily columns of words—words upon any and all subjects. His ideas may flow in one wishy-washy everlasting flood, and his command of language may enable him to string them together like bunches of onions, and yet his paper may be a meagre and poor concern. But what is the toil of such a man, who displays his leaded matter largely, to that imposed on a judicious, well-informed editor, who exercises his vocation with an hourly consciousness of his responsibilities and duties, and devotes himself to the conducting of his paper with the care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient, without regard to show or display? Indeed the mere writing part of editing a paper is a small portion of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor is better known by his selections than anything else, and that we know is half the battle. But, as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper—its tone, its temper, its uniform, consistent course, its principles and aims in manliness, its dignity and propriety. To preserve these as they should be preserved, is enough to fully occupy the time and attention of any man. If to this be added the general supervision of



THE BAPTIST.  
TUSKEGEE, ALA.

THURSDAY, JULY 6, 1884.

## Notice to Correspondents.

Persons writing for our columns will please bear in mind the following suggestions:

1. What you design for publication must be prepared for the press. That is, it must be written in a plain legible hand, properly corrected and pointed and every thing in its place.
2. Your real name must attend every production you send. Anonymous communications will be rejected. You can apply what signature you please so the real name is in the possession of the editors.
3. Let your communications be concise, avoiding long periods, repetitions, redundancies, &c. Above all things, save us from long obituary notices, essays, and long continued series of articles on the same subjects.

## Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANK CALDWELL, Chambers Co., Ala.  
Rev. D. B. W. McIVER, Wetumpka, Ala.  
Rev. JAMES H. DEVEREAUX, Marion, Ala.  
Rev. G. G. McLENDON, Pike Co., Ala.  
Rev. N. H. DRAKE, Montgomery, Ala.  
Rev. J. H. MOSE, Montgomery Co., Ala.  
Rev. JOHN CALDER, Talladega Co., Ala.

Subscribers can also remit money to us by mail or by check, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, do not appear in the receipt list in due time, we wish to be informed of it.

**Rev. A. Van Hoose,** has removed to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also travelling agent for the South Western Baptist. We commend him to the confidence of the public.

**Rev. John D. Williams,** is travelling agent for the ALABAMA BAPTIST CHURCH SOCIETY, at Marion, Ala. Also, the authorized agent for the South Western Baptist.

## AGENT OF HOWARD COLLEGE.

**Rev. Z. G. HENDERSON** has been appointed by the Board of Trustees, Agent of Howard College, and enters upon the duties of that agency about the first of July. He is commended to the Christian confidence and regard of all our brethren in the State. It is hoped that he will receive the hearty co-operation of all the friends of the college.

H. TALBIRD, President.  
MARION, May 27th, 1884.

P. S.—Rev. Z. G. HENDERSON, is also authorized agent for the South Western Baptist.

## PROTRACTED MEETING.

A protracted meeting will be held with the Bethany Baptist Church in Monroe county, near Burnt Corn, commencing on Saturday before the first Sabbath in August. Ministering brethren are especially invited, and all other brethren and friends whose convenience it may suit, to attend.

GEORGE L. LEE.

## PROTRACTED MEETING.

A protracted meeting will be held with the Bethany Baptist Church, commencing on Friday before the 5th Sabbath in July. Ministering brethren are especially invited, and all other brethren and friends whose convenience it may suit, to attend.

J. M. NEWMAN.

## Rev. Wyche Jackson is no more.

He died on the 14th inst., in Chambers county, Ala., after two days illness from Cholera Morbus, aged 75, and in the 52 year of his ministry. An obituary will appear next week.

## The Bills We Send Out.

We find that the bills we send out now are sometimes mistaken for duns for arrears, and our subscribers once in a while become displeased with us on account of it. As we shall for the present continue to send them out to those whose subscriptions are about expiring, we think it best to give the following explanation which we trust all our subscribers will remember that we may not be misapprehended again.

In adopting the cash plan, we decided to discontinue every paper as the term of subscription expired. And have carried out the plan ever since the first of May. But finding that very many of our subscribers forget the precise time when their subscriptions expire, we found it necessary to notify them in this way or some other, and to state plainly our present terms. Believing that a formal bill would be as effectual as any other method, we have had some blank bills printed upon which mention is made of advance payment. And the number from which payment is requested is first set down, and then the number to which it is to be paid follows, and last of all the price. Now if those who receive them will notice the numbers closely and compare them with the number of the paper which encloses the bill, they can see at once how the account stands on our books, and if the money is sent immediately to what subsequent number and volume it is paid.

We request one and all, where bills are sent to observe these directions, and if any mistake is discovered to inform us that we may correct it.

It is our wish to wind up all our old business as early as possible, and in a short time we shall send out bills again for all arrears where we have received no response since sending out our bills on the first of April and first of May. And in sending them out we do earnestly hope that none will be displaced. It is no pleasure to us to dun any one, but the loss will be too severe to let all amounts now due be lost. We are sure that our old valued subscribers will not allow us to suffer on their account. And we repeat again, that we desire to correct every error that has found its way into our business, and will do so if our brethren will point them out. That many errors will be committed in a business like this, continued through a series of years and passing through different hands, is to be expected. But they can generally be corrected with but little trouble, and we wish our brethren to aid us in straightening them all.

We are keeping books now on a simple and more convenient plan; and with the addition of the cash plan, we shall not be subject to commit as many errors as heretofore. But we do not desire infidelity in book-keeping, and cannot promise that all mistakes will be avoided. We are in conclusion, then, that all that we can say, and that we will give our business good attention and do the best we can.

## Examination and Commencement Exercises of the East Alabama Female College.

These interesting exercises were opened in the College Chapel on Friday the 23d ult., and closed on Wednesday the 28th. A larger number of persons were in attendance than ever before, from various parts of Alabama, Georgia, Florida and Texas. It will be unnecessary for us to give a minute account of the occasion. Indeed, the able report of the Board of Examiners, which we publish this week, renders it unnecessary. We will say, however, that the unabating interest manifested by such an immense audience day and night, for nearly a week, showed that the entertainment was rare, and that all the exercises, first and last, fully answered the expectations of strangers, and the wishes of friends. A more thorough, fair, impartial examination we never witnessed. Every class was submitted to the examining committee by its teacher unreservedly, and the pupils were not spared.

One thing we beg leave distinctly to note: This examination has most triumphantly vindicated the wisdom of the Board of Trustees in making a knowledge of Latin and Greek essential to graduation. No classes of young men in our best institutions of learning, ever stood a better examination in these languages, than did the classes in this institution under the instruction of the able professor of languages, and his assistants. No man who attended on these exercises can now say, that the study of these languages by young ladies, is either unnecessary or impractical.

The concerts on Monday and Wednesday evenings were quite creditable both to instructors and pupils. A high degree of taste in the selection of the pieces, and skill in the execution, were displayed throughout. The singing of the Marseilles Hymn far exceeded any thing of the kind we had ever witnessed. Although the instrumental music throughout was unsurpassed, yet the vocal performances abundantly showed, that no art of man ever has constructed an instrument comparable to the human voice.

The Oratorical department attracted more than common interest. The instructress in this department has showed herself worthy of double honor—and the Trustees have great reason to congratulate themselves, and the patrons of the College, in having secured her services.

The classes in Mathematics, under the instruction of Prof. POSE, acquitted themselves most honorably. Mr. P. leaves the institution, with the best wishes of all for his future success and prosperity. We learn he is to be succeeded by the present President of the Auburn Masonic Female College—the Rev. Mr. LEE—every way worthy of the position.

But we should do injustice to our feelings if we did not mention the exercises of the primary classes, as contributing as much to the entertainment of the occasion, as perhaps in the whole school. It is a common objection to institutions of this kind, that the primary department is more likely to be neglected than any other. And we were really glad to see that no classes in the school showed more thorough training than these. The Trustees have exhibited a settled and fixed determination, that no department in the institution, from the primary to the senior, shall be filled with any other than the first class of teachers.

The Commencement exercises on Wednesday were deeply interesting throughout. The Board of Examiners have already alluded to these in suitable terms. The address of the Rev. I. T. TIGHEBOR, pastor of the Baptist Church in the city of Montgomery, was worthy of the occasion. It was well conceived, clear, argumentative, and eloquent; and as destitute of meretricious ornament as any of the kind we ever remember to have heard. It was a sensible appeal to the audience in behalf of an elevated standard of mental and moral training. The Trustees we presume, will take some measures to have it published, as we doubt not that its publication would serve in some good degree to awaken the public mind to the importance of general education.

We close by inserting the following programme of the Commencement Exercises:

EAST ALA. FEMALE COLLEGE.  
COMMENCEMENT EXERCISES.  
June 28, 1884.

"The art of building from the bee receive,  
Learn of the mole to plough, the worm to weave,  
Learn of the little mauls to sail,  
Spread the thin oar, and catch the driving gale."

## PRAYER.

"ALL IS NOT GOLD THAT GLITTERS," (With SALUTATORY.)—Miss Lydia A. Root.

## MUSIC.

THE RIGHTS OF WOMAN.—Miss Annie E. Gary.

## MUSIC.

THE EVER PRESENT DIVINITY.—Miss Martha C. Driskell.

## MUSIC.

INFLUENCE.—Miss Lucia Pinckard.

## MUSIC.

NATURE AND ART.—Miss Mary A. Thompson.

## MUSIC.

VALEDICTORIES.—Miss Mary J. Alexander.

## MUSIC.

DIPLOMAS AWARDED.

## MUSIC.

ADDRESS BY REV. I. T. TIGHEBOR.

## MUSIC.

REDEMPTION.

The subjects and the places having been assigned by lot, the Salutatory and Valedictories are not to be regarded as marks of distinction.

Diplomas were also conferred upon the graduating class of 1883. On account of the illness of one of this class, and the afflictions of the relatives of another, they concluded a short time before, completing their course to postpone their final examination to some future day. The Faculty being satisfied with their requirements, recommended them as deserving the honors of graduation. The young ladies composing this class were:

LAVINIA A. CHILTON, Tuskegee.  
EMILY C. CLAYTON, Opelika.  
LOUISA M. JONES, Tuskegee.

Including this class, there were also Diplomas conferred at this commencement.

The communication of Bro. POINDESTER, assistant Cor. Sec. for the Foreign Board, was read and one of our last numbers. We discovered it too late to alter the form. We hope our readers will give us an attentive perusal.

## Young men should seek to be useful.

A dear young friend and brother in the Lord in writing to us, makes use of the following expressions which we doubt not are the honest sentiments of his heart. They were intended not for publication, but to acquaint us with his designs for the future. They are so full of reason and good intention that we commend them to all young men as a correct standard of action.

"I think it is time I was settling down and having a fixed purpose in life. I wish to be something more than a mere drone in society. My purpose is to do some good in the world. I do not believe that God ever made man to be idle, but that he has something for every one to perform. I feel that much of my time might have been more profitably spent. But suffice it to say, that I have never been a seeker of pleasure. I expect in future to be less so, if I have ever been so inclined. 'Be active' shall henceforth be my motto."

## Items of General Interest.

**REBAPTISM AMONG METHODISTS.**—In the last Tennessee Baptist two more cases of rebaptism by Methodist Preachers, are reported. Or rather we should say there are two more cases of persons being baptized according to the formula of the Methodist Church, who had previously been sprinkled in their infancy.

**ORDINATION.**—Bro. A. Beard was ordained to the work of the gospel ministry at the Baptist Church, Centerville, Tennessee Valley, in connection with the Union meeting at that place on the 4th Sabbath in May. The Presbytery consisted of Elders R. H. Taliaferro and J. G. Byrum.

**GEORGIA BAPTISTS.**—Says the Christian Index: "According to the Minutes of the Georgia Baptist Convention, which will be out of press in a few days. There are 61 Baptist Associations in the State, 1252 churches, 51,043 members, 709 ordained ministers and 208 licentiates. The number baptized last year was 6,617."

Elder S. L. HELM has resigned the office of Cor. Sec. of the Indian Mission Association at Louisville, Ky., for the purpose of devoting his time to pastoral duties, in connection with the East Baptist Church of that city. And Thomas M. VAUGHN, son of Elder Wm. Vaughn, of Kentucky, has been appointed in his place.

Rev. RICHARD FULLER has published in the Religious Herald, a long letter in reference to the attack of Archbishop Hughes of New York upon the speech of Mr. Cass, Senator from Michigan.

THE SHEPHERD OF THE VALLEY, a Roman Catholic paper edited by Mr. Barksdale and published at St. Louis, Mo., has ceased its issue, having proven a losing business to the Editor.

## The Montgomery Lottery.

The following communication is from a highly respectable correspondent, and while we have not sought to say against the individuals managing the lottery or against the honesty of their purposes, yet it seems strange to us that our State Legislature should sanction that species of gambling for such it must emphatically be regarded, and more strange still that church members should so far forget their high calling as to spend their money in a game of chance in which forty-two chances are against one, and they are at the mercy of the turn of a wheel whether they shall get a great deal more than the ticket cost, or lose all they have spent in that way. For our own part we are unable to see the real difference between risking money on a game of cards or dice, and upon a lottery. On a game of cards one player stands nearly an equal chance with his fellow, but in this there are 42 chances against one if we are correctly informed. We do not doubt that churches should as readily deal with a member for the one as the other. And it is our opinion that churches should rigidly enforce their discipline upon all such offenders.

A man in joining the church turns his back upon the world and enters under the banner of King Emanuel. He professes to walk in newness of life and to avoid whatever is inimical to the spirit and precepts of the gospel. How then can he maintain this high and holy character and yet follow the multitude into all sorts of practices? No, it is time the churches were aroused to a proper sense of discipline, and were prepared to root out such practices as are carried on under the guise of morality.

An agent of the above named lottery came into our office a day or two ago, and spoke of our publishing an advertisement for him. But honestly believing the whole thing to be wrong in principle, we utterly refused to publish any such advertisements. We have neither time nor space to enter into an elaborate argument upon this subject and therefore dismiss it.

For the South Western Baptist.  
THOMAS GENTRY, Ala., June 25th, '84.

We see great excitement throughout the country generally, about the Southern Military Academy Lottery. All classes and denominations, if they can only raise a dollar, are sending off for lottery tickets. When we say all denominations, we mean those that profess Christianity, as well as others. Now permit me in the way of enquiry to ask what does all this mean—is this a method gotten up for the purpose of raising funds to establish a Southern Military Academy? Or is its whole aim self-interest—gotten up by one, two, three or more individuals, for the purpose of accumulating wealth. If for the former, I think we probably need an institution of that kind about Montgomery very much, but I am not of opinion that this is the right way to raise funds for that purpose. Yet, I will not condemn it as I have not given it much thought, more than I was taught to look upon all games of chance as gambling, and if this is not a game of chance, I feel somewhat puzzled to know what it is, as you pay out your money with the chance of getting it back again, and more besides; but this (to use a conical expression) I think is quite a "aim chance." Notwithstanding I think if any lottery in my knowledge should be held up, it is this, as I believe it to be based on the best plan of any I now know of, and also think it is strictly and lawfully conducted.

Now brethren, if this is an evil in our land, it is certainly calculated to do much harm, as we know of scores who have been buying tickets in this Lottery; I mean professors of religion; yes I mean Baptists—in fact I know of nothing that is more ready sale than Lottery Tickets!

Will you, Brother Editors, or some other brother—or as many as feel inclined, give your views on this subject. If you feel disposed you will certainly oblige one enquirer.

Affectionately,  
H. O.

## COMMUNICATIONS.

For the South Western Baptist.

## Report of the Board of Examiners to the Trustees of the East Alabama Female College.

Several of the Board of Examiners, appointed by the Trustees, having failed to attend, Hon. Robert Dougherty, Mr. Thomas J. Johns, Mr. James F. Hooten, Mr. William Johns, Rev. Timothy Root, and Rev. H. E. Taliaferro, were elected to fill their vacancies; and the Board thus organized, having discharged the duties assigned them, now ask leave to submit a brief summary of the conclusions they have formed upon the exercises which have passed in review before them.

We dare not affirm that every scholar in every recitation, acquitted herself as well as she might have done. Such a performance could not reasonably have been expected, and perhaps never has been witnessed in any institution. So far as we are capable of judging, the Board can confidently state that the recitations in the aggregate were not only good, but excellent; and that, from the primary department to the graduating class inclusive, there was to be seen in them abundant evidence of the assiduity which has marked the progress of the scholars, and the zeal and discipline which have characterized the labors of the instructors.

The Board cannot particularize the numerous classes, as they would be pleased to do did time and opportunity allow, but will express their entire satisfaction with the handsome recitations of the Primaries in reading, spelling, and defining; in geography and mapping; in grammar and mental arithmetic, and of the College classes in history, in the French, Latin and Greek languages; in pure and mixed mathematics, and the natural, mental and moral sciences. We must be permitted, however, to specify the brilliant performances of the first class in botany—the splendid recitations of the Sophomores in history, geometry and natural philosophy—of the Juniors in chemistry, logic, and in trigonometry—so skillfully taught by the learned Professor Thomas G. Pond; the Evidences of Christianity, and of the Seniors in all their text books down to their crowning excellence in mental science and geology, whereby they have attained to that high standard of scholarship which justly entitles them to those handsome diplomas of graduation which have this day been conferred upon them, so gracefully by the honored President of the College.

On this point we must add that the examinations were fair, impartial and thorough. There was evidently no prearrangement or studied design to force an undue performance. The scholars were called upon to recite, indiscriminately, both as to the person and the subject matter; sometimes the person being selected, and then the text, and at other times the text assigned, and then the person determined by lot. This mode of examination, with the various questions freely propounded by the Board and others in attendance, was as well adapted to test the proficiency of the classes, as any other mode which could be conveniently applied upon such occasions.

But the Board will also state, that the pleasant exercises which have engaged their attention, would have been much increased, had many of the scholars spoken in a louder tone of voice, and had many of them spoken with less rapidity of utterance. Owing to these omissions, we are persuaded that many of them failed to make that degree of favorable impression upon the audience which their evident acquirements would have enabled them to make. The chapel, it is true, is quite large, and it is difficult for the scholar in such a hall, before such crowds as have been in attendance, and amid the confusion which is necessarily incident to such occasions, to make herself heard distinctly throughout the assembly. It would be impossible, perhaps, for some to do this. Yet there were those whose clear and precise enunciations attracted observation and won their praise. Others, doubtless, could have attained the same standard of excellence, had they duly observed the kind admonitions of their teachers in these particulars.

The Board have viewed with decided approbation the attention bestowed upon the primary classes, and the thorough training by which they are prepared for admission into the Collegiate course. Not the least of the benefits obtained in this department is the acquired power of fixing or concentrating the mind upon the subject assigned, and the habit of application to the study presented, without which, we can affirm, that no individual, however favored with natural endowments, can reach a higher degree of scholarship. Early impressions are most lasting, and necessarily early instruction most important, to the perfect development of the mind and the heart. Herein our common school systems, have been, and are, unfortunately, very defective. The advantages afforded to the child in this department of the institution are happily seen in the increased facility and ease with which she is enabled to advance in regular graduation from the simplest rudiments of learning to graduation in the highest branches of science.

The Board have not failed to observe the wisdom and good taste displayed by the Faculty in the selection of the text books which are used in the Institution; and also the advantages afforded to the young ladies from experimental lectures and practical illustrations in the study of the natural sciences. Among the text books we particularly approve the works on Physiology—a science deeply interesting and vastly important to woman, and "The Philosophy of the Plan of Salvation, a treatise certainly of a master mind and complete vindication of the truth of Christianity. The adoption of this latter book, is worthy of the highest commendation, as, in our judgement, its place could not be supplied by any other treatise more conclusive or satisfactory on the evidences of our Holy Religion. The improved class books for instruction in mathematics and in the ancient and modern languages, and the facility with which these branches are taught and understood, demand our unqualified approval.

Formerly, as some of us well remember, an imperfect acquaintance with these departments was obtained only by protracted and often times painful and laborious study; but now, and here, even the little girl, in a period of time almost incredible, becomes familiar with them; and by rules and illustrations most simple and easy of comprehension is advanced to the high branches of mixed mathematics, and the acquisition and thorough understanding of the rudiments, construction and philosophy of the Languages. This facility of learning the Latin and Greek languages,

ought to remove all objections to their introduction into the College course, particularly when the pursuit of them imposes no additional expenses and encumbrances in no way the progress of the student in the other departments. For this reason, as well as for the intrinsic advantages of classic knowledge, so forcibly portrayed by one of the Juniors in her composition,\* the Board heartily endorse the decision of the Trustees, by which the acquisition of these languages is made essential to graduation.

The essays with which we were favored by the young ladies of the Junior class were true and faithful indications of their ability in the art of composition. No one who heard them, would intimate that the productions came from the pen of another than the reputed authors, and to those authors they were highly creditable. The ideas advanced by them showed thought, and the elegance of expression in which they were presented showed that the rules of approved rhetoric were understood and practiced by the writers.

The compositions, with the salutatory and valedictory of the graduating class, demand a special notice at our hands. As literary productions, they were all most beautifully conceived, appropriately devised and gracefully executed, and they met the highest approval of the audience. The reading of these productions, was well done, so distinct and clear that they were heard, understood and appreciated to the farthest limits of the chapel. The example of this accomplished class in this particular is another addition to those valuable legacies which they have left for the worthy imitation of their successors.

Interpersed with the recitations, and on other proper occasions, we have witnessed with the greatest pleasure the performances of the pupils in vocal and instrumental music, and have thus had fair exhibitions of their relative attainments in both the science and the art of execution. The Board must be allowed however to speak mainly from the information of others, who are more competent to judge in this particular than we are. From knowledge thus derived, as well as from our own observation and experience, we are free to affirm that the facilities here afforded for a thorough and graceful accomplishment in both vocal and instrumental music are truly superior. The beautiful and touching chant of "The Lord's Prayer," by the little primaries, and the imposing and grand choruses of "The Marseilles Hymn," by the Principals and Professors of Music, with the united voices of the pupils, were sublime exhibitions of the powers of music, and will be long remembered with delight by all who have heard them.

The drawing, painting and fancy work, on exhibition in the ornamental department of the College, could not fail to attract the notice and commendation of the Board, and others who inspected them. They are achievements of which the young ladies may well be proud; and they give assurance of that high degree of excellence in these fine arts to which it is their privilege to attain.

In conclusion, the Board of Examiners have thought proper to embody their appreciation of the College in the following resolution, which they have adopted and herewith submit as a part of this report:

Resolved, That the East Alabama Female College, as an institution of learning, is, in our judgement, an ornament to the beautiful town of Tuskegee, a standing monument of the liberality and enlightened patriotism of its founders and a blessing to the State; and that it deserves and should receive the hearty patronage and encouragement of every friend of female education in the land.

All of which is respectfully submitted  
JOHN GILL SHORTER,  
J. F. HOOTEN,  
WYLLIE W. MASON,  
M. B. WELBORN,  
WILLIAM WILLIAMS,  
ROBERT DOUGHERTY,  
THOMAS J. JOHNS,  
WILLIAM JOHNS,  
TIMOTHY ROOT,  
H. E. TALIAFERRO.

TUSKEGEE, ALA., June 28, 1884.

\*The study of the classics is important, because from them we acquire a better knowledge of our own language. More than one half of the words used by our standard English authors are of Latin extraction. From the Greek the names and technicalities of the sciences are mainly derived. Hence, a thorough knowledge of these ancient languages will furnish us a key by which we may ascertain the exact meaning of words, which are obscure or equivocal in their signification.

By studying the works of ancient authors we are brought into contact with their thoughts, and imbibed their style of writing, which is characterized by euphony, naturalness and many other qualities of a good style. We also gain a knowledge of the philosophy of language, and learn its origin and first principles, which can be acquired successfully in no other way. Their study strengthens the powers of the mind, improves the memory, quickens the perceptive faculties and forms habits of accurate and rigid analysis.

The New Testament was written in Greek, and one acquainted with the language may read both the original and translations from it, and thus detect discrepancies, and solve difficulties appearing in the sacred text.

For the South Western Baptist.

MISSIOY ROOST, Richmond,  
June 16, 1884.

## Dear Brethren:

The cause of Foreign Missions is dear to the heart of every truly enlightened Christian. And it is doubtless one of our highest privileges, (since there are heathen to be converted,) to be permitted to aid in the glorious work of preaching Christ where he has not been known. The Baptists of the South, while enjoying the endearments of their own firesides, the devotions of their own sanctuaries, are to do, through those self denying men who have gone out from our midst to preach the gospel in China and Africa.

But are there not others of our brethren who long to be sent to those regions of darkness where ignorance and idolatry overshadow the soul? Some such, we rejoice to believe, there are. But we need many. Who will heed the cry of the destitute and perishing?

To sustain and strengthen its present Missions, our Board will need not less than fifty thousand dollars for the current year. Such is the conviction which a careful survey of our work forces upon the Secretaries of the Board. Our stations in China need reinforcements, and our Central African Mission must, in the opinion of the brethren there, be a strong Mission to effect its objects. We know of some brethren who are contemplating devoting themselves to this work. Shall we send them? Would not our brethren to the Board, "Send out every well qualified man whose heart is set upon a Mission, to the heathen?" But to do this we must have more

means. Last year's receipts were below expenditures. Brethren, we need more for the perishing millions in our Foreign fields. Will you not stir up our Alabama brethren to increase 1 foot a liberality. Let us raise fifty thousand dollars this year for the cause. What will Alabama do? We hope you will urge this claim upon the readers of your paper.

Your brother in Christ,  
A. W. POINDESTER,  
Asst. Cor. Sec. F. M. E. S. B. C.

For the South Western Baptist.

## "Notes of Travel."

HICKORY GROVE, ALA., June—, 1884.

Brethren Editors:

In my last I spoke of the rise of the Baptist cause in West Florida, and of the impulse given to it, especially by brethren Mercer and Everett. Those brethren deserve all, and more than all, of the credit given them. They have literally "borne the burden and heat of the day" in struggling and making sacrifices for the accomplishment of one great purpose. Many there are now who can "rise up and call them blessed," and no doubt, in the future world of glory, many will be their "crowns of rejoicing." Both are still actively engaged in doing the work of the Lord, and may they continue to have his strength to sustain them.

There are three Associations in this State, one in each division, East, Middle, and West, and I suppose all are in a tolerably prosperous condition, considering their age and the general sparseness of the population. No State or General Association has been formed yet, but I learned that an effort would be made to organize such a body this fall. There are two Missionaries within the bounds of this Association, but their labors are not confined altogether to it. Brother R. Webb labors in Jackson County, and in a portion of Henry and perhaps Dale also. Bro. C. Thornton of Russell county, Ala., is in Holmes and Walton, Florida, and also in a portion of Dale and Coffee. These brethren are both active and intelligent, and seem to have their hearts fully engaged in the Missionary cause.

The West Florida Association consists of 19 Churches, with an aggregate of 568 members. Eleven of the Churches report additions by baptism 87 and by letter 60. The contributions for various purposes compared favorably with the amounts furnished by other similar bodies. Peculiarly considered, this body has ever been weak, and has been compelled to apply to others for help. The Tuskegee and Salem Associations have acted a noble part toward their sister, and they may feel assured that their kindness will not be forgotten.

The next convening of W. F. A. will take place at the Union Academy Church in Jackson county near Greenwood. The new Church which has for some time been under contract, will be completed in time for its meeting, Saturday, October 23rd. The Florida brethren hope that many of the Alabama ministers will attend their meeting, and among the number, we heard several express a desire to see brethren HENDERSON & WARR, particularly. The Union Academy neighborhood is one of the most refined and wealthy in West Florida, and we doubt not that the hospitality of our good brethren and of others in the vicinity will be most liberally bestowed. Go, brethren, one or both, if you can, and all others who live in convenient distance. There is a great scarcity of preachers in that section, and your visit will be gratifying to all. Brethren will greet you with a hearty welcome, and all listen with interest and attention.

Before I bring these "notes" to a close, if I have not already occupied more space than I am entitled to, I will say something of the "curiosities of nature," which I visited in Jackson county. The first was a Big Spring called Robinson's Spring. This Spring is formed by the eruption of a stream, at the base of a hill, sufficiently to float a vessel of 100 or 200 tons. Formerly, its depth was 15 or 20 feet, and no obstruction was interposed in the passage of the water to the Apalachicola River. It was then the shipping place for all the cotton raised near it, barges at one time taking away 250 bales. At present its waters are used only to turn a mill two miles below, and the stream has become filled with sand. It varies in width from 40 to 80 yards. Fish of a large size and of a most excellent quality abound in it, but, at the approach of the slightest noise, they betake themselves for security under the overhanging rocks. The source of this stream is not known, probably hundreds of miles distant. These subterranean streams are very often discovered in this portion of the State when digging for water. I was informed by a gentleman that there were two so found within a few miles of his residence. It being very dry weather when one of the wells was dug, the passage for the water was almost entirely vacant, and so large was it, that a man could easily walk 50 yards in either direction. Many of the limpid lakes in Florida are formed upon the same principle, also having secret outlets into the Gulf or some river.

Six miles from the "Big Spring" and 1 1/2 North of Marianna is a "Natural Bridge" over the Chipola, a small stream some 50 or 60 yards wide. This Bridge is formed by the sinking of the river and its rising again about half a mile below. This beats the Natural Bridge in Virginia a long way in length, although the latter may boast of its height. It is said that General Jackson crossed this Bridge when on his march to Pensacola, which, I suppose, is true, from the fact that the U. States road, cut, I believe, at the time, runs in the immediate neighborhood.

Near this Bridge is perhaps the greatest natural work in the State. I mean "The Big Cave." This cave has been explored several hundred yards, but I suppose in some of its more difficult wanderings it may be much longer. Its entrance is on the side of a hill, and, directly, we are ushered into a handsome apartment sufficiently large for a small parlor. Proceeding thence we go through a series of apartments till we reach the extremity, where there is an opening above, and of these rooms are regularly formed, and beautifully arched, the ceiling 10 to 15 feet high and splendidly carved by the hand of nature. The walls descend all around, being just enough space to permit one to creep on his hands and knees from one room to another. Some of these are quite spacious and handsome, with a perfectly level floor. I thought they would make such nice retreats from our hot suns if we could transport them to Alabama! The air in them



## SOUTH-WESTERN BAPTIST.

weans and wields their scriptural arms, he will be truly invincible, but no man can grapple himself with these invincible weapons, except he be born of the spirit, nor can any christian soldier employ to good purpose, unless he be first endued with all that divine power which flows from the love of God. He must feel at least, some sparks of that fire of charity which warmed the bosom of St. Paul, when he cried out, "whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause: for the love of God and of souls constraineth us." 2 Cor. 5:13, 14.

I have made these remarks longer than I designed them at first, and whether they may do good or harm, it is all done, with the view to guard the Church of Christ against worldly minded ministers, and I here in this place wish it particularly understood, that I am not opposed to an elected ministry, but I also wish it to be borne in mind that the first and greatest qualification of a preacher is the new birth and a deep wrought piety in the heart, and well fixed zeal for God and his eternal truths. EQUITY.

Rockland, Greene co., Ala., June 21st, '84.

For the South Western Baptist.

**Ordination of a Minister.**

At a meeting of the Shiloh Baptist Church, Prairie, La., Texas, held on Saturday before the second Lord's day in May, A. D. 1884, the following Presbytery of Baptist ministers was requested to set apart and ordain brother William T. Wright to the Gospel Ministry:

Presbytery—Elders J. H. Wells, A. Wright, W. L. Foster and S. J. Wright.

The Presbytery met on Lord's day 10 o'clock, A. M. the 14th day of May, 1884, and after a short discourse delivered by Elder A. Wright, from Mark 16:15, 16, proceeded to organize by calling Elder A. Wright to the chair, and requesting Elder S. J. Wright to act as Secretary; when the following order of proceedings was observed in the ordination of the candidate, viz:

1. Examination of the candidate, by Elder J. H. Wells.
  2. Ordaining Prayer, by Elder W. T. Foster.
  3. Charge, and hand of fellowship, by Elder J. H. Wells.
- Bro. W. T. Wright has been chosen Pastor of the Lockhart Baptist Church. May the Lord richly bless his labors in the ministry, and afford him success in the many arduous and responsible labors that await him!

SECRETARY.

The Tennessee Baptist and N. O. Baptist Chronicle, please copy.

For the South Western Baptist.

PINE BLUFF, Miss., June 9th, 1884.

Der Brethren:

Within the bounds of the Union Association, there is great want of Baptist Preachers. Being one who compose the Home Missionary Board, and desirous of engaging the services of a thorough, energetic brother, I have concluded to address a few lines to you for information. We are in a land of opposition. Other Denominations are actively engaged in putting down Baptists and Baptist principles; consequently we want a *valorous Baptist preacher*. Can you inform us of such a brother, who would rise as a Missionary? If so, request him to address me at Pine Bluff, Copiah county, Miss., or meet with the Board at Bethesda Church, Claiborne county, Saturday, before the 5th Sabbath in July next. If you should know of a brother who does wish to rise as a Missionary, tell him to come on. I feel no hesitancy in saying, he can find plenty of work to do, supplying churches which are now starving for bread.

If you cannot send us any Ministerial aid, pray for us, that the waste places may be built up strong in the faith of the Lord.

Yours in Christ,

S. H. TILLMAN.

For the South Western Baptist.

**To the Churches of the Alabama Association.**

Beloved Brethren:

Permit me to remind you of the arrangement made at the last meeting of the Association to endeavor to raise the sum of one thousand dollars annually for the purpose of supporting a missionary among the Indians.

According to your instructions, I have negotiated the necessary arrangement with the Board of the Indian Mission Association, and a brother is now in the field as your missionary.

The amount contributed by your delegates, (\$100) has been forwarded to him, and the object of this appeal is to request that you will send up such sums as you may feel prompted in order that the salary for the ensuing year may be promptly paid.

That the amount (\$100) may be certainly in hand; allow me to suggest that your contributions be sufficiently large to make the amount suggested certainly, and should there be a surplus, that surplus can, by order of the Association, be transferred to the fund for sustaining missionaries in your own bounds.

Yours truly,

C. F. STURGIS.

For the South Western Baptist.

**Money! Money! Money!!!**

A. Well where is that money?

C. Why it is locked up!

A. That is nothing strange is it? All persons keep their money, at times, under a lock and key.

C. Yes, but some preserve it with a different lock and for a different purpose to what others do.

A. Name some gentleman who is of the peculiar class to whom you allude?

C. I will. For there is Mr. Hold-him-fast, who keeps his money close under the key of his *butte*.

A. I am partially acquainted with him, and judging from his conversation would take him to be a benevolent man—one who favors the benevolent operations and institutions of the day.

C. Yes he is as free to talk of them as any one else, and especially boasts of our fine schools and colleges, but then don't mention endowment in his presence if you wish him still to be agreeable. Now it is an old saying that "you can't get blood out of a turnip," but I point upon it that you can well draw the life blood of such a man by merely pressing him to give, as the Lord hath prospered him, to a worthy cause.

B. That is a truth.

C. And be assured that I highly appreciate your remark about colleges and am glad that you make it; there is, however, another class of persons, who, for a different reason, do not put in

the endowment of Colleges. They are those who, because they can't give largely, do not give at all—forgetting that liberality does not consist in the greatness of the amount, every time, but in proportion to one's means—and that every thing is formed of small particles—the earth by its multiplied grains of sand—the ocean by its countless drops.

C. I agree with you, and now tell me, what must be done with such persons in the present attempt to endow Howard College?

B. They must be convinced of their error and influenced to give what they can or the endowment will fall with "mountain weight" upon a few noble souls, who have already maintained it thus far, and whose denominational pride will not permit them to suffer it to fall; and when the endowment is completed, all will come in for an equal share, and none reap greater advantages than those who have never given "one red cent" to its completion.

A. Well, B. and C., let me say in conclusion that if the ministers of Christ felt a deeper interest in this work and would give their influence to it, success would attend it forthwith. It is in the power of the Shepherd to sway his flock either for or against any object of benevolence, and according as he acts in word or deed, in that degree will his members act. The minister can aid an agent and make him feel happy in his god-like undertaking and encourage him to go on both by individual contribution, and soliciting help from his people. I hope that we three may live to see the day when the baptists of Alabama will arouse themselves to action, amply endow their institution, and send a stream of blessings down to future generations. TYRO.

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**The Steamer Atlantic** arrived at New York on the 25th June, having left Liverpool on the 14th. The quotations in the Cotton Market showed a decline of from 1-16th to 1-8th.

Sweden has openly declared against Russia, and her Minister at St. Petersburg has been recalled.

Silistria still holds out against the Russians.

The allied fleet had destroyed Radout and Kull, Schamyl had captured the important fortress of Nesloghet, and was marching on Tiflis with 60,000 men.

The Russian fleet was before Singapore.

**Austria and Prussia.**

RELATIONS OF THE POWERS.—From Berlin, under date 12th, is telegraphed thus:—The results of the conference between the sovereigns of Prussia and Austria, at Teschin, are favorable.—Austria and Prussia will send an answer to the minor states of Germany, extinguishing the Bamberg conference.—Prussia is resolved to consider the note sent by Austria to Russia on the 2nd June, as the Sonaten mentioned in the late treaty, and will send Col. Manouff to St. Petersburg to back it.

**The Constitution of Buenos Ayres**, just adopted, established the Roman Catholic religion as the religion of the State, but at the same time guarantees the right of every person to worship God according to the dictates of his conscience, so that it concedes an important point in favor of religious liberty.

Friendly relations between Greece and the western powers are said to be established.

**BUSINESS DEPARTMENT.**

**LETTERS RECEIVED.**—Vol. 6, No. 10

Letters received and business attended to: T. M. Slaughter, J. M. Russell, Z. G. Henderson, W. W. Wood, W. E. Watt, E. B. Woodin, J. G. Markham, H. S. Barke, S. H. Tillman, C. S. McConico, William McIntosh, Rev. C. F. Sturgis, Rev. Joseph Walker, Post Master at Trenton, La., A. G. Cox, P. E. Collins, James H. Draughon, If Bro. D. will refer to the South Western Baptist of June 1st, he will see he is credited to Vol. 7, No. 2.

Letters received containing remittances: Wm. Coleman, H. R. Lyman, John Sawyer, Rev. Obadiah Echols.

Letters received containing remittances for others: Rev. A. Brasil, for D. L. Wood, Albert Williams, for self and William Bishop; E. H. McElroy, for Mrs. Margaret Andrews, Thomas C. Lanier for Jesse Lock.

**RECEIPT LIST.**

Brethren making remittances for subscription and not filling them reported in due time, will please inform us.

	Paid to Vol.	No.	\$	Cts.
D. L. Wood	7	8	2	00
Mrs. Eliza Hart	7	8	2	00
Wm. Coleman	6	41	2	00
H. R. Lyman	7	8	2	00
Wm. Bishop	7	9	5	80
Mrs. Margaret Andrews	7	6	2	00
Hon. J. Gill Shorter	7	10	2	00
Mrs. Sarah E. Hunter	7	9	2	00
Jesse Lock	7	10	2	00
W. C. Barnes	7	14	2	00
John Sawyer	5	50	2	00
Mrs. S. C. Cloud	6	50	2	00
Rev. Obadiah Echols	7	49	3	00
I. W. Surles	7	10	2	00

**Call for a Convention.**

We propose a convention of Missionary Baptists in East Alabama, to meet at La Fayette, Chambers county, on Friday before the 5th Sabbath in July, to discuss in a dispassionate and christianlike manner, subjects connected with the great temperance reform.

When the following queries, or any others which such Convention may propose having a bearing on the Scriptural discipline of the churches, will be entertained and settled on scripture principles:

1. "Query 1st. Do the Scriptures authorize the vending of intoxicating drinks as a beverage?"

2. "Do the Scriptures authorize the drinking of such spirits as a beverage?"

3. "Do the Scriptures authorize members of the Churches of Jesus Christ to frequent grog houses or any other places where intoxicating spirits are vend and drunk by the people?"

4th. Do the Scriptures authorize or require the churches of Jesus Christ to retain in fellowship their members who are the practitioners of any or all of the above vice?

5th. What do the Scriptures require of the Churches of Jesus Christ in their treatment towards their members who have been proven to have done these things?

JOHN WOOD, JAMES M. RUSSELL, HUGH CARMICHAEL, JOHN F. BURDORF, H. WILLIAMS, A. C. A. SIMMONS, W. HARRINGTON, Chambers county, Ala., April 24th 1884.

**SOUTHERN MARKETS.**

In the following scale we give to our readers a statement of the prices of all the leading articles of consumption, as those prices range in cities where they feel the greatest interest.

The scale is corrected weekly and the date standing at the head of the scale is the date of the latest quotations. These quotations are generally set down as the prices of the best articles of the kind in market, and as near as we are capable of judging the same quality is quoted in each market.

The scale is made out from the most reliable newspaper reports. N. Orleans Mobile and Montgomery show the range of prices sufficiently for the western markets, and Charleston for the eastern. Other markets in the south will be found to vary but little from these.

**JULY 6, 1884.**

	N. Orleans	Mobile	Montgomery	Charleston
Flour per barrel	50	50	50	50
Corn per bushel	38	38	38	38
Oats per bushel	35	35	35	35
Rice per pound	5	5	5	5
Coffee (Rio) per pound	93	11	12	11
Sugar brown, N. O.	4	7	7	54
Bacon (hams)	10	11	10	124
(shoulders)	52	64	74	74
Lard (boxed)	55	54	63	62
Lard (in kegs)	18	15	13	14
Molasses, N. O.	12	15	25	28
Cuba				19
Salt (sack)	1	15	1	10
Bagging (Kratzky)	15	15	17	14
Daunder				14
Gunny	12			14
India		13	16	
Rope (western)	9	9	10	11
Other kind				12
Candles (sperm)	21			28
Nails (cut) per pound				5
Soap (yellow)				5
Pork (mess) per barrel	11	50	15	50
mess per barrel	11	50	15	50

**MARRIED.**

On Thursday evening, the 22d of June, by the Rev. James H. Devotte, Mr. J. L. Dyer, son of Mr. Ann J. Dyer, and daughter of Gen. Edwin D. King, of Marion, Ala.

**OBITUARY.**

Died at his residence near Tuskegee on Wednesday, June 18th, of Bill out Typhoid Fever after an illness of ten days, WILLIAM YEAST, aged about forty years. Leaving a wife and four children to mourn his loss.

He had been a member of the Concord Church for about seven or eight years, lived an exemplary life; and in his last illness gave pleasing evidence of his preparation for a better state of existence.

**FOR SALE.**

A few splendid Piano Fortes for sale at Messrs CAMPBELL & CO.'S Furniture Store, Tuskegee July 6, 1884. [1016m.]

**A CARD.**

DR. W. J. GAUTIER, having permanently located in the town of Tuskegee, respectfully offers his professional services to the citizens of the village and the surrounding vicinity.

An experience of five years in the treatment of Southern diseases justifies the hope of being able to give satisfaction to those who may favor him with their patronage.

Office next door to LeGrand & Jones Drug Store. [389]

**Book Depository of the Central Baptist Association, Rockford, Coosa county, Alabama.**

Ministers and Brethren, wishing to purchase or distribute Religious Books, are hereby notified that we have a lot of Bibles, Testaments, Baptist Palmoies and other Religious Books on hand and expecting to receive soon, at the Depository, when all can be supplied by calling on the undersigned.

**ELECTION NOTICE.**

WE are requested to announce the name of JOHN H. BILLY as a candidate for re-election to the office of Clerk of the Circuit Court for Macon county.

**DAGUERREAN GALLERY.**

J. S. PARKS, Practical Artist, has fitted up a room over Campbell & Co's Furniture Store, and is prepared to take pictures in the fine style of the Art. Tuskegee, June 15 1884-4f.

**WANTED.**

AGENTS in every State and County to canvass for subscribers to the "American Baptist Memorial." The increasing popularity of this Monthly Magazine and its cheapness, \$1.00 per year, renders the work of agents easy and profitable. Ministers or others disposed to receive agencies may address, with references of character, AMERICAN BAPTIST MEMORIAL, Philadelphia, Pa.

P. S. Any desiring to subscribe may send a note enclosing \$1.00 directly to the office, Philadelphia, Pa.

**SCHOOL.**

MRS. WM. REED will resume her school on the 1st of August in August next, in the large and convenient house, formerly occupied by Mr. Douglas, as a school room and recently moved to a pleasant and airy location on her own lot. Thankful for past patronage, Mrs. R. hopes by exertions to merit a continuance of favor; and assures those who may entrust their children to her care, that she will give her undivided attention to their moral and intellectual cultivation.

TERMINES PER 2d SESSION OF 20 WEEKS.

First Class.—Spelling, reading, writing, primary geography and arithmetic, two courses.

Second Class.—Geography, Arithmetic, English Grammar, Natural History, Dictionary, and Composition. \$12.50.

Third Class.—Natural and Moral Philosophy, Evidence of Christianity, Botany, Meteorology, Chemistry, Rhetoric and Astronomy. \$15.00.

Fifty cents will be charged each scholar per session to defray incidental expenses.

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

Tuskegee, June 28, 1884-4f.

**June Advertisement of New Books.**

CUMMINGS' VOICES OF THE DAY, 0.75

"Night, 0.75

"Lectures on Parables, 0.75

"H. C. Michels, 0.75

"on Daniel, 0.75

Tweddle's Lamp Tidings, 0.63

"Lamp to the Path, 0.63

"Seed Time and Harvest, 0.63

Plurality of Worlds, H. C. Michels, \$1.00

Speeches of our Departed, 1.00

Hugh Miller's Autobiography, 1.25

Two Records, 25

Daniel, A Model of a young man, 1.50

Vari: Or, The Child of Miracles, 1.00

Wood Cutter and the Exiles, A Juvenile, 0.50

Malcol Grant, 0.50

Saratoga Female Seminary.

Circular Street, Saratoga Springs

MR. E. F. CARTER, PRINCIPAL.

MRS. PAULINE CARTER, Principals.

THE first term of this Institution will commence on Monday, 10th of April next, and continue twelve weeks.

This Seminary occupies the beautiful site heretofore known as the Massachusetts House, on Circular Street, in a rural part of the village of Saratoga Springs, which on account of its airy and salubrious climate is deemed a most desirable location for a Female Seminary.

The practical conduct of the Seminary from the Albany Female Seminary, and having taken with him not only the boarding department of that Institution, but the entire corps of teachers, brings the new enterprise through the combined faculty the benefits of long and successful experience in teaching.

The course of study, occupying four years, is comprehensive, thorough and practical, the result of experience and careful inquiry. It may be entered upon at any point when the qualifications of the applicant render it practicable.

The intercourse of pupils with each other and with the teacher will conform to the customs of refined Society and every effort will be made to qualify young ladies to enter intelligently upon the duties of life.

The Scholastic Year will be divided into two sessions of Twenty weeks each, commencing respectively on the 20th of September and 20th of February.

Young ladies who wish to remain in the family of the Principal for the benefit of the moral and natural surroundings, the warm sea-on will receive the same care and attention as during the school session, and may if desired, continue to reside in the Institution in that or other of our boarding houses.

Patrons of the school may send to the warm sea-on at Saratoga, may care for a small accommodation at the Seminary by making definite and actual application to the Principal.

Circulars containing more particular information may be obtained on application to the Principal, or at this office.

**REFERENCES.**

G. O. Kent, Kentucky, Pres. Duncan R. Campbell, Prof. S. W. Lyall, D. D.; Louisville, Ky. Rev. J. L. Walker, D. D., Rev. W. E. Evers, Chas. D. Field, Esq., Chas. Tucker, Esq., Nashville, Tenn. Rev. J. F. Graves, Editor of the Tenn. Baptist; Memphis, Tenn. Hon. Jas. Jefferson Yuley; New Orleans, La. Rev. W. C. Duncan, E. R. Stephens, Esq.; Richmond, Va. R. B. C. Howell, Wm. Sands, Editor of the Religious Herald, Portland, Me. Rev. J. F. Dagg; Charleston, S. C. Rev. E. T. Winkler, Editor of the Southern Baptist; Tuskegee, Ala. Rev. Samuel Henderson.

Accommodations.—Rev. A. H. Stowell, Rev. John Winkler, Rev. J. S. K. Jones, Hon. L. H. Walworth, L. L. D., Hon. O. L. Larimer, Hon. John Willard, Hon. William L. F. Warren, Hon



