

SOUTH WESTERN BAPTIST.

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.

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

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posite the City House.
J. Jones, Maroon county, Alabama.

Communications.

An Appeal for the Indians, BY H. F. BECKNER

"COME OVER AND HELP US."
Arg. In connection with the previous
argument is another, founded upon the
Scriptures that Christ died for
all classes of society—for all nations—
"for the sin of the world." For God
loved the world, that he gave his on-
ly begotten Son, that whosoever believeth
in him should not perish, but have eternal
life. "G-d our Savior will
save all men to be saved, and to come
to the knowledge of the truth." "We
know Jesus, who was made a little lower
than the angels for the suffering of
death, crowned with glory and honor;
and by the grace of God should taste
death for every man." Now what are
we to learn from these and similar
passages? That all men will be saved
by the death of Christ? No, surely;
"he that believeth not shall be damned."
He that believeth not is condemned
already, because he hath not believed
in the name of the only begotten Son of
God. The death of Christ will save no
people without faith, and there can be
no faith without the Gospel. "Faith
cometh by hearing, and hearing by the
word of God." "How shall they believe
of him of whom they have not heard;
and how shall they hear without a
preacher? And how shall they preach
except they be sent? What we learn is
simply this—Christ in his death was no
respector of persons; but He died for
all in such a sense, as that "whosoever
believeth on him shall not perish, but
have eternal life."

As God is a Universal Father,—ac-
cording to the former argument,—pro-
viding for the natural wants of all who
are in conformity to the laws of nature:
so is Christ a Universal Savior,—
according to the present argument,—
providing for the spiritual wants of all
who live in conformity to the laws of
grace. But as I have before proven,
that according to "the law of faith," or
grace, there can be no salvation even
by the death of Christ without faith;
and as there can be no faith without the
Gospel; ("for faith cometh by hearing")
it is evident that all nations should
have the Gospel, because Christ died
for the sin of the world. It is idle
to hope for the salvation of any people
who have not heard the Gospel; for
they cannot be saved without faith, and
faith comes by hearing, and hearing,
by the word of God. If there had been
law [any law, the law or "light of
nature" not accepted] which could have
given life, then, verily, righteousness
could have been by the law." The
doctrines of election, special atonement
&c., do not affect my position in the
least; for if Christ died for the elect
only, and if none will be saved except
those who were ordained to eternal life
from the foundation of the world, still
it is an essential prerequisite that they
hear and believe the Gospel; otherwise,
God has a way of saving the elect which
he has not revealed. The foregoing ar-
gument lies at the foundation of all mis-
sionary effort. We send the Gospel to
the nations because Christ has died for
them, and because they cannot be saved
by his death without the Gospel. But,
were it even possible for them to be
saved without faith and without the
Gospel, (which we have disproved) it

would still be our duty to proclaim it to
them; for the Gospel is "glad tidings
of great joy which shall be unto all peo-
ple"—the heavenly news that God has
sent into the world a "Savior who is
Christ the Lord."

If the nations may be saved by the
death of Christ without the Gospel, they
still are ignorant of that important
fact, and how necessary that they should
know it! "Through fear of death they
are all their lifetime subject unto bond-
age," and how important that they be in-
formed that "Christ hath abolished death,
and hath brought life and immortality
to light by the Gospel." They are all
in darkness, and, if heirs of eternal life,
they know it not. But truth is more
forcible than conjecture; and I will not
yield to anti-missionaries that which
they cannot prove. If God has any way
of saving sinners without the Gospel,
or without faith in Christ through the
Gospel, he has not revealed it, and anti-
missionaries cannot prove it. This would
be "another Gospel," which I would
not believe, though preached by an "An-
gel from Heaven." Then the importance
of the subject is enhanced by the consid-
eration that the Gospel proclaims pardon
to a sin-ridden world, and that this pro-
clamation is essential to that pardon. The
application of the foregoing argument
to Indian missions, is easy and appar-
ent. If Christ died for all classes of
society; he died for the Indians; and
if he died for them they should know it;
but they cannot know it without the
Gospel, for the Gospel is the News of
Christ's death. How delightful, then,
to be God's messenger, to bear such
"glad tidings" to the poor perishing
Indians—to proclaim to them that Christ
has "ransomed them from the power of
the grave," and that he has "redeemed
them from death."

Who that has the mind that was in
Christ Jesus, or that loves those for whom
he died would not live sparingly, if neces-
sary, that they might have means to aid
in this noble work? Angels in glory
rejoice over one repenting Indian; and
will not the thousands of American
Christians, whose fathers aided in dispo-
siting them of their hunting grounds,
now aid in evangelizing the four hundred
and forty thousand that live upon our
Western borders? If we were certain that
they would not hear the Gospel, still we
should clear our skirts of their blood,
and never dare go with them to judge-
ment until we have warned them faith-
fully. But "My word shall not return
unto me void," saith the Lord; and
we have every reason to believe that
multitudes of the Indians are now con-
verted by the preaching of the Gospel.
I testify from personal observation that
no people in the United States, pay
more respectful attention to the worship
and ordinances of the Christian Church
than they; and that none are more
anxious to hear and understand the laws
of God than many of them.

From various communities in the Creek
nation, that have never been visited by
a missionary or native preacher, we
hear the Macedonian cry—"COME OVER
AND HELP US." It is impossible for us,
with our present force, to comply with
all the invitations which we receive to
visit the various towns that are anxious
to hear the words of eternal life. What
a weight of responsibility is resting upon
us who know the way of truth, and to
whom the nations of earth must look
for the light of Christianity! Christians,
this responsibility rests not upon the
ministry alone; but it must be shared
by every one of you, accordingly as you
have received of the Lord. Further, we
have no time to lose; "the day is far
spent, and the night is at hand." We,
with the Indians, are hastening to the
judgment-seat of Christ. Let us be up
and doing, while it is called to-day.
Micco, Creek Nation, West of Ark.)
March 18th, 1856.

(To be continued in our next.)
For the South Western Baptist.
"Old Landmark"—Again.

"Pedo-Baptist societies are not Gos-
pel churches, therefore cannot send forth
Gospel ministers; hence Pedo-Baptist
preachers should not be recognized as
Gospel ministers."

I would not place the above in this
issue, but for the reason that brother
Hawthorn confesses, "Here is embodied
the whole of the Landmark doctrine." And I believe "here is embodied" truth,
right in itself, because of the very na-
ture of things, and hence I affirm it.

1st. *Pedo-Baptist Societies are not Gos-
pel Churches.*—Bro. H. seems to believe that
they are Gospel churches. I understand
him to take that position. He is per-
plexed and harassed at the idea that
the doctrine of the Landmark "denounces

other religious sects as 'human socie-
ties,' and as the 'daughters and grand-
daughters of the mother of harlots.'—
Bro Hawthorn, do you believe that this
is a part of the doctrine of the Old Land-
mark? And do you still believe that
the Landmark is a strange, i. e., a new
doctrine? What then, sir, of the "intel-
lectual giants of our denomination who
have lived and died" in every age since
pedo-baptism has had an existence, who
have always taught us that pedo-baptist
societies are human societies, and the
veritable "daughters and grand-daugh-
ters of the mother of harlots" and the
man of sin.

Not new nor repugnant then. But
when produced in favor of the Land-
mark, some one who loves compromise
of principle more than truth, rises up
and cries out, "down with such senti-
ments of bigotry." May God ever keep
me delivered from such "refined Chris-
tian feelings." Why, my dear sir, have
not great men in Baptist churches al-
ways believed and taught the same
doctrine? And show me an "intellec-
tual giant in our denomination" to-day,
and I will show you a man in the same
person who will tell you before you can
bat your eye thrice, that pedo-baptist
societies are the "daughters and grand-
daughters of the mother of harlots and
the son of perdition."

Go and look over our denominational
books. Do not those authors almost to
a man take the grounds that Baptist
churches are the only churches of Christ
on earth? While at the same time they
tell us that "the main part and pillar
of Popery is the main part and pillar of
pedo-baptism." This is the principal
reason why we have always refused
sacramental communion with these sects
—because they are not Gospel churches.
This is old Baptist doctrine, and every-
body knows it. You can scarcely find
an "intellectual giant" among your dear
pedo-baptist brethren, but will tell you
that they are all daughters and grand-
daughters of the Romish apostasy. Many
of them glory in the thought. It is
not only Baptist belief, but it is true,
that they are not gospel churches, tho'
ten thousand Baptist "pignions" and
men pleasers raise their heads from
under the smiles and kind feelings of
their pedo-baptist neighbors and af-
firm it strange and repugnant—it is
nevertheless truth. And the Baptist
who believes they are Gospel churches,
believes a "strange" and absurd doc-
trine, "until very recently unknown to
our denomination and pulpit," and,
thank God, believed by but very few
now. You cannot gull a Baptist who
is a "Baptist in sentiment," with the
doctrine that these "religious sects" are
Gospel churches; they are better taught.
They are not Gospel churches, I care
not what they have done.

2d. *Therefore cannot send forth Gospel
Ministers.*—If they are not gospel churches,
how can they constitute a man a Gos-
pel minister? But says bro. H.:
"A man's commission to preach comes
from a higher, a purer source than the
church." Does he intend to deny that
it is necessary that a minister be recog-
nized as such by a Gospel church? Yes,
that is it, for says he, "It matters not
if all the churches in Christendom refuse
to 'ratify' his commission, he is God's
minister, he is a Gospel minister, and
his ministry is a Gospel ministry."—
Now I pronounce this whole assertion
unsound, unscriptural, and not only re-
pugnant in itself and strange, i. e., new
to Baptists, but of the most pernicious
tendency if believed and practiced; but
it never has been believed, it never will
be believed by Baptists so long as they
are guided by the same old Bible. I
suppose that Landmark men believe as
much in a special call from God to the
ministry as any people should—just as
do other Baptists; but we at the same
time believe that it can be scripturally
shown, that God imposes that work
upon members of his churches. Bro. H.
thinks that if the church have anything
to do with authority to preach, it will
"rob God of his honor and authority." I
deny this. It leaves the authority
where God by his word has placed it.
Bro. H.'s position robs the church of
Christ of her authority, and puts it into
the hands of men outside of the church
—privileged characters, who may con-
sider it their duty to preach though they
are not members of the church; God
has called them outside of the church,
and put them to work outside of the
church; Baptist churches must receive
them and their ministry, for it "is a Gos-
pel ministry." This carries its absurdity
upon its very face. I have no fears
it will be believed.

Bro. H. thinks that "we all" believe
and acknowledge that "Presbyterian
and Methodist ministers preach the
Gospel." Now, I do not suppose that
one in ten among the Baptists believe
any such thing. I never have conversed
with a Baptist on this subject in my life
who believed it. I have talked with
some of those who profess to be most
liberal, but none have said that they
believed pedo-baptists preach the whole
Gospel. Their preaching is all inter-
persed with a little Gospel here, and
a little on the "doctrines and command-
ments of men" there; hence it is an-
other Gospel, and not the Gospel of
Christ. But bro. H. believes that they
preach the Gospel, and that "their min-
istry is a Gospel ministry." Well, let us
see. The despotic forms of church
government which they have imposed
upon their people, is a part of their min-
istry, and "it is a Gospel ministry," is
it? Their great ones who are appoint-
ed to rule over the gentiles of pedoism
exercise lordship over them; this is a
part of their ministry, and it is a Gos-
pel ministry is it? A large portion of
their plumage—forms and ceremonies—is
no more than the mummeries of Rome
Protestantized, yet it is a part of their
ministry, and it is a Gospel ministry is
it? These very same preachers will
sprinkle water in the face of unconscious
infants and call it baptism, instead of
the immersion of believing men and wo-
men; it is a Gospel ministry. Bro. H.
should receive it as such, for he believes
"they are in the service which God has
imposed upon them," though they are
administering an ordinance of the Pope
or of the "Holy Mother Church," un-
known to primitive times, and a sin
against Christ; still it is a Gospel min-
istry, is it, sir?

3d. *Hence they should not be recognized as
Gospel Ministers.*—If they are not Gos-
pel ministers, and not members of Gos-
pel churches, should we recognize them
as such? Should we recognize them as
being what they are not? This would
be illogical, inconsistent and wrong,
nevertheless bro. H. thinks we should.
He says, "Admitting the doctrine (of
the Landmark) to be true, it is not
policy now to carry it into effect." This
is another woefully "strange doctrine" to
me. How anything in the doctrines of
faith, or in practical christianity can
"be true," and at the same time it be
unwise and dangerous to carry that
truth into effect, is a cowardly thought
that cannot be found in the vocabulary
of a Baptist's principles. But bro. H.
has a reason which fully satisfies him-
self, I suppose; here it is: "Our ad-
versaries are many, strong and artful,"
and are Pedo-Baptists, besides, are they
not, most of them? And you would
have us fear these adversaries with a
fear sufficient to drown in us the love
of truth; back from a known truth, and
at the same time hug those adversaries
up in our embrace and call them breth-
ren and co-workers. O yes, this is
"charity" that can rejoice in a falsehood,
but christian charity "rejoiceth in the
truth." Bro. H. says, "If it be truth,
(the Landmark) it will ultimately pre-
vail." A hearty amen; but still it shall
prevail over his opposition? Even if
that be a truth he is set against it.—
Well sir, here goes to earnestly contend
for the truth, and let the truth stand
though the heavens fall.

Very respectfully,
J. J. D. RENFROE.

God's Long Suffering.

Were there but eight, only eight
saved? There were thousands, millions
sought. Nor is it justice to God, to for-
get how long a period of patience, and
preaching, and warning, and compas-
sion, preceded that dreadful deluge.—
Long before the lightning flashed from
angry heavens; long before thunders
rolled along dissolving skies; long be-
fore the clouds rained down death; long
before the floor and solid pavement of
this earth, under the prodigious agenc-
ies at work, broke up, like the deck of
a leaking ship, and the waters rushed
from below, to meet the waters from
above, and sink a guilty world; long
before the time when the ark floated
away by tower and town, and those
crowded hill-tops, where frantic groups
had clustered; and amid prayers and
curses, and shrieks and shouts, hung
out their signals of distress—very long
before this, God had been calling an im-
penitent world to repentance. Had they
no warning in Noah's preaching? Was
there nothing to alarm them in the very
sight of the ark as story rose upon story;
and nothing in the sound of those cease-
less hammers to awaken all but the
dead? It was not until mercy's arm
grew weary ringing the warning bell,

that, to use the words of my text, God
"poured out his fury" on them. I ap-
peal to the story of this awful judgment.
True, forty days it rained incessantly,
and for one hundred and fifty days more
"the waters prevailed on the earth;"
but while the period of God's justice is
reckoned by days, the period of his long
suffering was drawn out into years;
and there was a truce of one hundred
and twenty years between the first
stroke of the bell and the first crash of
the thunder. Noah grew gray preach-
ing repentance. The ark stood useless
for years, a huge laughing-stock for the
scoffer's wit; it stood till it was cover-
ed with the marks of age, and its build-
ers with the contempt of the world;
many a sneer had those men to bear, as
pointing to the serene heavens above
and an empty ark below, the question
was put, "Where is the promise of his
coming?" Most patient God! Then,
as now, thou wert slow to punish—
"waiting to be gracious."

The Happy Man.

The happy man was born in the City
of Regeneration, in the parish of Repen-
tance unto life. He was educated at
the school of obedience, and lives now
in the town of Perseverance. He works
at the trade of Diligence, notwithstand-
ing he has a large estate in the country
of Christian Contentment, and many
times does jobs of Self-denial. He wears
the plain garb of Humility, and has a
better suit to put on when he goes to
Court, called the robe of Christ's Right-
eousness. He often walks in the valley
of Self-abasement and sometimes climbs
the mountain of Spiritual-mindedness.
He breakfasts every morning upon Spir-
itual Prayer, and sups every evening
of the same; he has meat to eat that
the world knows not of, and his drink
is the sincere milk of the World. Thus
happy he lives and happy he dies. Happy
is he that has Gospel-submission in
his will, due order in his affections,
sound peace in his conscience, sanctify-
ing grace in his soul, true humanity in
his heart, real divinity in his breast, the
Redeemer's yoke on his neck, a vain
world under his feet, and a crown of
glory over his head. Happy is the life
of such a person; in order to gain which,
pray fervently, believe firmly, wait pa-
tiently, love holly, die daily, watch
your senses, redeem your time, love
Christ, and hope for glory. A true gen-
tleman is God's servant, the world's
master, and his own man. Virtue is his
business, Study his recreation, Content-
ment his rest, and Happiness his reward.
God is his father, the Church is his mo-
ther, the Saints are his brethren, and he
is a friend to all that need him. Heaven
is his inheritance, Religion his mistress,
Loyalty and Justice his two ladies of
honor, Devotion his chaplain, Chastity
his chamberlain, Sobriety his butler,
Temperance his cook, Hospitality his
housekeeper, Providence his steward,
Charity his treasurer, Piety the mistress
of his house, and Discretion his porter
to let in and out as is more fit. This is
his whole family made of virtues, and
he as the true master of his family.

He is necessitated to take the world
in his way to heaven, but he walks
through it as fast as he can; and all his
business by the way is to glorify the
name of God, and do good to man-
kind. Take him in two words, he is a
Man and a Christian.

Why Men rather than Angels?
We have somewhere read of a travel-
er who stood one day beside the cages
of some birds, that, exposed for sale,
ruffled their sunny plumage on the wires
and struggled to be free. A way-worn
and sun-browned man, like one returned
from foreign lands, looked wistfully and
sadly on these captives, till tears start-
ed in his eye, and turning round on
their owner, he asked the price of
one, paid it in strange gold, and open-
ing the cage, set the prisoner free; and
thus he did with captive after captive,
till every bird was away, soaring to the
skies and singing on the wings of lib-
erty. The crowd stared and stood
amazed; they thought him mad, till to
the question of their curiosity he replied,
"I was once myself a captive; I know
the sweets of liberty." And so they
who have experience of guilt, have felt
the serpent's bite, the burning poison
in their veins, who on the one hand have
the peace of faith, the joys of hope, the
love, the light, the liberty, the life, that
are found in Jesus—they, not excepting
heaven's brightest angels, are the fittest
to preach a Savior, to plead with man
for God, or plead with God for man.—
Each Sabbath morning the gates of

heaven might have opened, and, sent
by God on a mission worthy of seraphic
fire, an angel might have lighted down
upon this sanctuary, and, flying into the
pulpit, when he had folded his wings
and used them to veil his glory, he might
have taken up the wondrous themes of
salvation and the cross. No angel
would leave heaven to be a king and
fill a throne; but, I believe, were it
God's will, there is no angel there, but
would hold himself honored to be a
preacher and fill a pulpit. Another, and
very different messenger appears—a
frail, dying, sinful man—one who is bone
of your bone, and flesh of your flesh;
and if his humanity made Jesus the bet-
ter Savior, it makes his servants the
better ambassadors, that they also are
touched by their people's infirmities,
and are made in all points like others
are, and especially in this point, that
we cannot add, "yet without sin."—Dr.
Guthrie.

"Shoot Lower."

So said the deacon to his pastor, when
he was conversing with the "General's
Widow," as described in a Tract with
that title. He felt without doubt, that
the poor woman was so high her end,
that her heart as well as her head should
be gained. Would it be amiss should I
suggest the same course, and ask if it
might not be better for ministers at the
present time to shoot lower. If in some
cases they have not shot over the heads of
all, have they not aimed more at the
head than the heart. Are not their ser-
mons of so general a character, that none
feels that his gods are taken away, and
none goes home with an arrow in his
heart? Is there no fear that some one
will be hurt? If the heart is to be se-
vered, they must shoot lower. They
must aim accordingly. Besides, the im-
penitent often hide behind tall profes-
sors, and they never will be hit unless
ministers shoot lower. There are mul-
titudes of little foxes spoiling the vines,
and none of this high shooting will reach
them, and they will still continue their
mischief. And I think those little foxes
are doing more mischief at the present
day than all the giants of David's time
did or would do. They are so little they
are overlooked, and their destruction is
esteemed small business or Phariseism;
while all seem to keep an eye on the
Goliaths, as this is the most fashionable
course, and no one is hurt. But aim the
arrow courageously at those little en-
emies and there will be growling and
snarling. But no matter. It always
was, and always will be so, Shoot low-
er ye soldiers of the cross; those little
ones must be destroyed, or the vineyard
become a wilderness. Are not the young
slips already dropping. Fear not that
the barrel of meat or cruse of oil may
be overturned by the arrow. The
great captain will see that his soldiers
are fed. Are not your hearers nearing
the precipice? And just ready to fall?
And should you not aim at the heart?
I know that you cannot send the arrow
home. But if this is God's work, does
He not require you to point it aright?
Say not that a bow drawn at a venture,
slay the king of Israel. If it was aimed
over the heads of all, would it have
done execution? No matter if the ar-
rows are sharp, God gave the point.
What though the sword of the spirit is
sharp; fear not to lay it on. God gave
it its edge. Roll it not in flowers of
rhetoric, nor blunt the arrow by beau-
tiful periods, nor carry it away by flights
of imagination. Both were made for ex-
ecution. Use them just as God designed.
Try it. Do try it "Shoot lower."—Ch.
Mirror.

Divine Decrees

There were those in the Apostle's
day who objected, that if things be as
God had decreed why doth he yet find
fault, for who hath resisted his will?
This was no other than suggesting that
the doctrine of decrees must needs op-
erate to the setting aside of the fault of
sinners, and this is the substance of all
that has been alleged, from that day
to this. Some, because they cannot con-
ceive of the doctrine but as drawing af-
ter it the consequence assigned to it by
the replier against God, reject it: oth-
ers appear to have no objection to the
consequence itself, stamped as it is with
infamy, by the manner in which the
Apostles repelled it, and therefore admit
the doctrine as connected with it, but
so did not Paul! He held fast the doc-
trine of decrees, but held it as comfort-
ing with the fault of sinners. After all
he had written upon God's electing some
and rejecting others, he, in the same
chapter, assigns the failure of those
who failed, to their not seeking justifi-

cation through faith in Christ, but as it
were by the works of the law, stumbl-
ing at the stumbling-stone!—Andrew
Fuller.

The Same Pastor Sixty-four Years.

On Sunday last the 30th of January,
the Rev. W. Jay's connexion with
Argyle Chapel, in this city (says the
Bath Journal), terminated after a dura-
tion of sixty-four years. The fact was
affectingly announced by a letter from
Mr. Jay, read from the pulpit by the
Rev. Mr. Dyer, the minister on the oc-
casion. The venerable minister stated
that that day his connexion as minister
over that congregation ceased, with all
its awful responsibilities. He had hoped,
he added, to have been able to have ad-
dressed them on that day. That would
have been in unison with his long ex-
pected wish; but the will of God was
otherwise, and he bowed submissively
to that will, as it would have been a
service which would have rent him in
pieces. His thoughts, he further said,
dwelt greatly on that much-loved chapel
and its attendants, and he prayed
that God would direct them to a man
after his own heart, who should break
unto them the bread of life, and that
continued peace and prosperity would
reign within its walls. He hoped yet,
if God should give him strength and
ability, that he might at some future
period be permitted to address them
again, either in his old arm chair in the
vestry, or from the pulpit. It did not
become him to dwell on the character
of his ministrations there, but he would
say that—

"For since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Milton and Napoleon.

Symonds, in his life of Milton, says
that Napoleon Bonaparte declared to
Sir John Colin Campbell, who had
charge of his person on the Isle of Elba,
that he was a great admirer of Milton's
"Paradise Lost," and that he had read
it to some purpose: for that the plan
of the battle of Austerlitz he borrowed
from the sixth book of that work,
where Satan brings his artillery to bear
upon Michael and his angelic host with
such direful effect—

"Training his devilish enginery, impal'd
On every side with shadowing squadrons deep
To hide the fraud."

This new mode of warfare appeared
to Bonaparte so likely to succeed, if ap-
plied in actual use, that he determined
upon its adoption, and succeeded ex-
pectation. A reference to the details
of that battle will be found to assim-
ilate so completely with Milton's imag-
inary flight, as to leave no doubt of the
assertion.

Select Sentences

That joy which makes us slight pray-
er, will in the end fill us with sadness.

Many a man has rejoiced more in a
dungeon than his persecutor in a palace.
No man living would be pleased to see
a correct account of his whole life
published to the world; and yet a "well-
written life of himself" would be to each
man the most interesting book he ever
read.

The pleasures of self-gratification are
coarse, feeble, and short-lived; those of
self-denial are refined, powerful and
enduring.

The most exalted worth is stripped
of its glory whenever it glories in itself.

If Christians believe that the work of
the Spirit was as necessary to bring sin-
ners to Christ, as the work and suffer-
ings of Christ were to bring in righteous-
ness, would there not be more earnest
prayer?

THE NAKED EDGE.—I am tormented
with the desire of preaching better than
I can. But I have no wish to make
fine, pretty sermons; prettiness is well
enough when prettiness is in its place.
I like to see a pretty child, pretty flower;
but in a sermon, prettiness is out of
place. To my ear, it would be anything
but commendation, should it be said to
me, "You have given us a pretty ser-
mon." If I were upon trial for my life,
and my advocate should amuse the jury
with his tropes and figures, burying his
argument beneath a profusion of the
flowers of rhetoric, I would say to him,
"Tut, man, you care more for your van-
ity than for my hanging. Put yourself
in my place—speak in view of the gal-
lows, and you will tell your story plain-
ly and earnestly." I have no objection
to a lady's winding a sword with rib-
bons, and studding it with roses, when
she presents it to her hero lover; but
in the day of battle, he will tear away
the ornaments, and use the naked edge
to the enemy.—Robert Hall.

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, JUNE 5, 1896.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

TO OUR CORRESPONDENTS.—Let patience have its perfect work. Several communications, for want of space, are deferred for another week.

NEW NOTICES AND ADVERTISEMENTS.—See the notices of the Examinations of East Alabama Female College, Judson Female Institute, Central Institute, Parisian Millinery; "Notice to Teachers"; Miss Elizabeth McClure, Mantua Maker; Stewart, Gray & Co., Grocers, &c.

We forgot to insert last week Mr. Dechert's reference to Hon. W. P. Chilton, in his advertisement. This we do this week, and add our own testimony in behalf of his industry and workmanship.

Brother Goodhue may instruct us what to do with the Minutes of the Convention, as they will be ready for delivery by the time this paper reaches him.

Our young brethren Renfro and Hawthorn are discussing the "Old Landmark" with zeal and energy. We hope they will continue to write in a good christian spirit. Brother R. filled more than the space promised; but we published the whole, without which, his article would have been much injured. In reply brother H. may have the same amount of space. In future we wish them to remember our terms.

Bro. D. Bernard, Agent of the "Bible Revision Association, Louisville, Ky. was in our place last Sabbath, and lectured in the Chapel of the East Alabama Female College, in a very able manner, in favor of the Revision of the present Version of the Bible.

Brother Bernard is calculated to make a good impression in favor of the cause he so zealously pleads. He will labor for some time in the Southern portion of our State. We bespeak for him a candid and im-^{partial} hearing. "Prove all things; hold fast that which is good," should be the motto of all men. He is gentlemanly in his deportment, fearless in his cause, and every way qualified to fill the most sanguine expectations of the Revision Board.

Brother Hawthorn, of Mobile, says: "Since my last letter to you, I have baptized 13 into the fellowship of the African Baptist Church; 4 others are received for baptism. The gracious work is still going on. Pray for Mobile."

We are indebted to our venerable friend and brother, Elder P. Archer, for the Minutes of the last Session of the Ten Islands Baptist Association, held with Zion Church, Benton County Ala., in October, 1895. This community is young, second session, yet they have commenced laboring in the good cause, like an older interest. They number 1191. Its officers were P. Archer, Moderator; E. T. Read, Clerk.

Brother Levi Parks, of Dallas County, states in a private letter, of May 27th, that brother Jesse A. Collins, Agent for the Domestic and Indian Mission Board, is preaching the Gospel with great acceptance in his neighborhood; and making a good impression in favor of the cause in which he labors so assiduously.

D. R. W. McIver.

It will be interesting to many of our readers to hear from brother McIver, who recently left our State and has settled in Louisiana. We take the liberty of taking an extract from a private letter from brother S. M. Norris. He writes under date of May 12th, as follows:

"Bro. McIver is the pastor of our (the Evergreen) Church, and also of the Mansfield Church, both of which are important points. He has commenced the cultivation of his new field in good earnest, and with pleasing indications of a glorious harvest. His congregations are large and attentive; and already several additions have been made at both places. Northern Louisiana is in a rapid state of improvement, both morally and intellectually. Churches, and Schools, and Colleges are being erected in various places. As to Sunday Schools, I know she is in advance of the greater portion of Alabama. In one Association, there are four or five more Sabbath Schools than there are Churches; and in several instances, in these schools, God has hopelessly converted sinners through their instrumentality alone."

DEATH OF SISTER PHILIPS.—The last Christian Index published a letter from W. H. Clark, Missionary in Africa, to brother Thomas Stocks, of Ga., conveying the painful intelligence of the death of sister Philips, which occurred 14th of March, 1896. She was the wife of brother Philips, Missionary to Africa, with whom she had gone to labor as Missionary; but alas! in one month after she had entered the field, she was cut off by death. Jehovah's ways are past finding out.

Another Minister Fallen!

It becomes our painful duty to record the death of another standard-bearer in the hosts of Israel. Elder CHARLES TALIAFERRO, an elder brother of one of the editors of this paper, fell asleep in Jesus at his residence in Roane County, Tennessee, on the 23d of May, ult. On the 3d Sabbath in April preceding, he went to one of his appointments, preached with more than ordinary power and unction, and on the evening of the same day, at the house of one of his daughters, was attacked with what proved to be typhoid pneumonia, and after lingering thirty-five days, breathed his last.

This laborious and successful minister of Christ was born in Surry county, N. C., in 1799—removed to Roane county, Tennessee, about the year 1823—professed religion while on his way, and united with the Baptist Church soon after. He commenced preaching about the year 1827, and was ordained in 1831. He had consequently been a minister about twenty-five years.

We are persuaded it will not be an unwelcome task to devote a little space in our paper to the memory of one whom we first knew as a minister of Christ, when first we tasted that the Lord was gracious. Every Christian has, in the sweet memories of that happy day when Christ was formed in him the hope of glory, a few cherished names which neither the changes of time, nor absence, nor even the hand of death, can obliterate. Among that number, we shall ever recur to the name of CHARLES TALIAFERRO, with emotions of sacred tenderness and joy. O! never shall we forget the fervency of spirit, the touching eloquence, the overwhelming pathos with which he persuaded men to become reconciled to God, in the great revival of 1832 and '33. He and his brother Richard, now of this State, and Daniel Buckner, the father of that most efficient and laborious Indian Missionary now in the Creek Nation, formed a trio of ministerial power in those days, which we never have seen surpassed. It may be recorded with no less of truth than of honor to them, that "they were in labors more abundant" in that remarkable revival, than any of their ministerial brethren. The multitude of sheaves which they reaped in that harvest will never be known, until that day when the Lord shall "count up" his people. To this lamented brother may that promise be applied with singular appropriateness—"And they that be wise (margin, teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever."

As a citizen of the community in which he lived, his conduct was marked by a Christian candor and an unbending integrity, which malice itself never suspected. Severe were the trials to which he had been subjected in temporal things, and yet, like "the refiner's fire and the fuller's soap," they but increased the lustre of his good name. Whether enjoying a reasonable affluence, or reduced to poverty, he was the same man. In the one case, he enjoyed God in all things; in the other, he realized all things in God. No man who knew him, doubted the line of duty he would pursue under all circumstances.

As a Christian Minister, he was laborious, zealous, self-sacrificing, and eminently successful. Having put his hand to the plough, he never looked back. All his worldly interests were in due subordination to the great purpose to which he had consecrated his life. No considerations of interest, or pleasure, or ease, ever interfered with the responsibilities of his sacred calling. Far and near, whenever the voice of the Master called, he forsook all and followed the heavenly mandate. His life was a continual sacrifice to the convictions of his duty. When the dark cloud of adversity impended over him, instead of pausing to calculate the probable result, and like the unjust steward, "making to himself friends of the mammon of unrighteousness," he threw the arms of a vigorous faith around his wife and little ones, and carried them forth upon the dark and forbidding future, in the full persuasion that "the promises of Christ were yea and amen to the glory of God the Father." He staggered not at the promise through unbelief; but with an unflinching firmness committed all unto His hands as a faithful Creator.

Nor less conspicuously did his light shine in the pastoral relation. Ever watchful, judicious, tender-hearted, and faithful, the churches of his charge never thought of changing their pastor for a quarter of a century. He labored in the same field from the time he received the armor until he laid it down in death to receive the crown. What a day of sadness and mourning was that, when it was announced to his churches that their shepherd was no more—that the voice which had so often cheered them in the vicissitudes of their pilgrimage was never more to be heard!

As a husband, father and master, he was uniformly kind, indulgent, just and equal. A conscientiousness that never

swerved from any duty, and a tender affection which nothing could chill, eminently fitted him to adorn the position of head of his household. His companion felt that in "honoring her husband," she was honoring one who deserved all that she rendered. His children and servants felt that in obeying such a father and such a master, they were "obeying him in the Lord." "The law of kindness was on his lips;" but still, it was a law—one which they felt that it was not only a privilege, but a duty to obey. They will "rise up and call him blessed."

Thus has ended a life of no ordinary labor and sacrifice—thus has "entered into the joy of his Lord" one, who made no common attainments in holiness. The conflict is ended—the great problem is solved, and the visions of glory which cheered him in so many tribulations, are all now glorious realities. Many as had been his privations—hard as had been his labors—consistent as had been his life—his only dependence for acceptance with God, was the merits and intercession of the dear Redeemer. O! with what earnestness and power did he preach "Christ crucified" as the only hope of a penitent sinner, and with what transparent simplicity did he illustrate that glorious truth in his own life! He labored as if all depended upon himself—he trusted as if he had done nothing.

But we must close. We should like to dwell upon the character of the deceased; but our space forbids. When the summons came, it found the man of God at his post, and he fell in the harness. "Mark the perfect man, and behold the upright; for the end of that man is peace."

"Servant of God, well done; Rest from thy loved employ; The battle fought, the victory won, Enter thy Master's joy."

"Traquill amid alarms, It found him on the field; A veteran slumbering on his arms, Beneath his red cross shield." S. H.

For the South Western Baptist and Baptist Watchman will please copy the above.

The Edmund King Proposition.

We have received several letters from various sources, asking information as to the prospect of raising the amount indicated by Bro. King, in his proposition to relieve the Southern Baptist Publication Society. We have delayed answering these letters until this time, for the purpose of collecting the necessary information from the several States. We hope therefore, these brethren will excuse the delay. We are now prepared to answer these requests; and it is with no ordinary pleasure that we say, that by the following official communication from the Board in Charleston, the minimum, (20,000), has certainly been raised, and the probabilities are that when all the States are heard from, the amount may be swelled to the maximum (25,000). Thus, within the space of less than three months, without agencies mainly, a fund has been raised for publication purposes, which will at once place our Society upon its feet, and enable it to execute in some degree, the high purpose of its organization. This at once shows, the deep hold which this Society has upon the affections of our denomination, and augurs well for its future history. We doubt if a similar amount could have been secured for any other purpose in so short a time, and without the most efficient system of agencies. We can but congratulate the Board upon this unmistakable evidence, not only of the confidence of their brethren, but also of growing appreciation of the great work in which they are engaged—the dissemination of a wholesome, religious and denominational literature over our country.

While on this subject, we must remark, that while this matter is fresh upon the minds of our brethren, it would be well to keep the ball in motion, until we raise an amount adequate to all the purposes of our Society. The sum above indicated is the least that can enable the Society to carry on its publication purposes at all. This amount ought to be doubled, or even quadrupled, to put the institution where it ought to be. Think, reader, of the vast territory which the Society occupies—one half of the States of this confederacy. Think also, that our denomination embraces within this territory something like half a million of members, and that in no period of its history has it been more prosperous. One brother writes us, "It seems to me that four times twenty-five thousand dollars would not be too high a point to aim at. And it also strikes me that it must be now or never." To this we subscribe our hearty amen. Let this subject be kept before the public, and let its friends combine their energies, and it will not be long before it can be accomplished.

But here is the communication from the Board; and we doubt not that many hearts will rejoice with us in the cheering intelligence which it contains. We doubt not that our brother King will feel that in submitting his proposition to his brethren, he did one of the noblest acts of his life:

At a meeting of the Board of Managers of the Southern Baptist Publication

Society, held May 27, 1896, for the purpose of ascertaining whether the proposition of Bro. EDMUND KING, for raising an endowment of \$20 or \$25,000 for the Southern Baptist Publication Society had been complied with, it was found that subscriptions have been reported to the Board, certain and reliable, to the amount of \$20,000 and over—while as yet there are several important agencies not finally heard from, which it is confidently hoped that the amount will be increased to the desired sum of \$25,000.

As the proposition of Bro. KING contemplates \$20,000 as the lowest amount requisite for securing the several subscriptions; therefore

Resolved, That a sum already exceeding \$20,000 having been secured in pledges, to the Endowment Fund of this Society, according to the modified proposition of Bro. Edmund King, that the Editors of the South Western Baptist, the umpires designated by Bro. KING, be advised of the same, and furnished with a detailed statement of the subscriptions made.

Resolved, That while we regard the terms of the modified proposition of Bro. KING, now complied with, that the project of raising the entire sum of \$25,000 be still pursued as necessary to the success of the objects contemplated by the endowments. [From the Minutes.]

WILLIAM THAYER, Rec. Sec'y.
Charleston, May 27, 1896.

The Church becoming more sound in the Faith.

The following is going the rounds of the papers, and we cheerfully give it "a free passage," and moreover let it God speed, as a sign of returning sanity on a very insane subject.

No doubt that such sentiments will be hailed by many of the Episcopal clergy themselves as a positive relief; for with a man of even ordinary modesty and good sense, it must be a very irksome thing to set up as "a legitimate successor of the Apostles," and that to the exclusion of older, wiser, holier, more useful men;—men, too, whom they know have been honored of God, as chosen instruments of his. Take for example, such a man as the sainted Judson, or that sound divine, Andrew Fuller, or the eloquent Robert Hall. None of them Gospel Ministers—no, not they—just nothing at all, compared with some "small sprig of divinity" fresh from college, with perhaps a Sophomore's degree, but on whose empty noddle a Bishop's hand has been laid. But why should it not be so? If sprinkling a few drops of water on a baby's face will confer regeneration, the laying on of a Bishop's hand must certainly be able to confer learning, piety; yea, almost everything (except common sense). But we beg pardon for detaining the reader from this truly sensible article so long:

A REMARKABLE DENIAL.—The new Bishop of South Carolina denies that the Bishops of the Protestant Episcopal Church are the "Successors of the Apostles." He says, the Apostles "had no successors, and were not intended to have any. It was not the nature of their office to have successors." This outspoken denial of the doctrine of the Apostolic Succession, by a Bishop of the Episcopal Church, is somewhat extraordinary; but the Protestant Churchman, of this city, edited by the Rev. Drs. Tyng and Anthon, receives it with rapturous applause. In the leading article of last week, that journal speaks as follows:

"When will there be boldness and light in our Church sufficient to stand upon the high platform which Bishop Davis has gained, and to cast this figment of salvation through an Apostolic succession forever away? It is a modern pretense, and the further back you go, the less are you able to find any foundation or countenance for it. The Church of England never knew or heard of it till Bucerotti started it, and Land encouraged and cherished it in the seventeenth century. The nonjuring Bishops found it convenient, and made it a familiar war-^{fare}. The little Episcopal body of Scotland perceived its importance as their only claim in that land of ministers and churches. The Oxford sect have lately dug it up again in England, where it had been buried long—we had hoped forever. And initiative Americans immediately imported it with the other congeries of European fashions and forms. It has been 'a passion rather than a principle' here. But it has gained such extent of dominion and influence that moderate men, opposing it, have been silenced by the violence of its cry, and feeble men have sought its support as a prop by which their emptiness may be sustained and concealed. Wiser men have sometimes been caught for a season by its assumptions and assertions; crafty men have seized it as an instrument of power; and our Church has been made a reproach and a gazing-stock by the extravagance of the claims which, under its influence, have been propounded by men whose other claims for respect were least of all to be regarded. We confidently hope that this dark period is rapidly passing away, and we hail such testimonials as Bishop Davis has given us as orient springs of a better time approaching, when notions shall yield to truth, and sectarian bitterness shall be absorbed in the universal spread of love for the gospel, love for the Church of Christ, love for every one who bears his image, love for all those who love him in sincerity."

Revival in Washington, Ga.—We make the following extract from a private letter from the pastor of the Baptist Church in Washington, Ga. We sincerely sympathize in the joy which must fill his heart at thus witnessing the displays of divine grace among the people of his charge:

"Dr. TRASK has been preaching here for two weeks. I think a deeper impression has been made than ever before upon this people. The interest has been general and intense. Some twenty or more have professed conversion, and more than twice that number have been anxiously inquiring the way of life. I regard our community peculiarly blessed in these ministrations; and but for the necessity on Dr. T. to make the greatest economy of his time, we would oblige him to stay longer with us. Many blessings have been heaped upon him from revived and converted hearts; and many prayers will ascend, that the man of God may be prospered on all his way, and be crowned with the rejoicing of multitudes, saved under his preaching of the word."

BOOK NOTICE.

THE ENGLISH BIBLE HISTORY OF THE TRANSLATION OF THE HOLY SCRIPTURES INTO THE ENGLISH TONGUE, WITH SPECIMENS OF THE OLD VERSIONS. By Mrs. H. C. CONANT. Author of the Translations of Newell's Practical Commentaries. New York: Sheldon, Blake-man & Co.

A copy of the above work was sent us from the Bible Revision Rooms, Louisville, Ky., and one by the publishers. It is a large volume of 566 pages; beautifully executed, as are all the books that come from that Publishing House. But the fine appearance of a book is not always indicative of its contents. Sorry books are often done up in fine style, to make up for the deficiency of thought. But not so of this. It looks well, and reads better.

The subject is an important one at this time. There is now a Revision of the English Scriptures going forward, and has created much excitement in this country. It has warm friends, and bitter enemies. The contest has raged fiercely; has subsided somewhat for a little season; soon this cessation of hostilities will be over, and then it will go on with renewed energy. This volume is in point, as it develops all the facts in the History of the English Bible, and its various translations. This has been greatly needed before this; the intelligent author saw it, and set her powerful intellect to work in its preparation. It is now before the public, giving every evidence of being thoroughly and ably done. We know of no work, in so small a compass, that will impart the same amount of information.

Let this Revision movement end in what it may, whether it succeed or not, one thing is certain, the world, the most censorious part of it as well as the most charitable, will forever be indebted to it for a vast fund of learning, criticism, and information that it never would otherwise have obtained.

As to Mrs. Conant's ability to perform her task, we need not say a word to sustain her reputation, nor to commend it to the public. Her style is more masculine than any woman's we have ever read. And with her history is as familiar as household affairs are with the most of women. And in Theology, she is far in advance of one half the D. D.'s in the land. We heartily commend this work to the public as every way worthy of their patronage.

Journal and Messenger.

J. L. BACHELDER conducted this journal for nine years. He now retires from the editorship and proprietorship, having sold it to a firm called the "Central Baptist Press Co."

We read brother Bachelder's farewell address with mingled emotions of sympathy and admiration. Admiration for the man who laid hold with herculean grasp of a sinking interest; risked all, money, fame, feelings, and labored as he did for nine years. But this was not all: he had vigilant censors, many fault-finders without number, all exerting if not a direct, an indirect influence against him. Not only has he defended himself, and has compelled them to come to terms with him. He established such a paper that made it necessary for those who were not pleased with his course to buy him out.

We shall ever sympathize with an editor while he is contending with lordly dictators and fault-finding simonians. He is a target for every man, from the greatest to the smallest intellect that ever God made, all think they have not done God's service if they have not passed sentence in some way upon the editor. And should one of them be in the editorial chair one month and undergo his fate, we would give him up as utterly hopeless, if he should ever speak against an editor in future.

The closing paragraph of the address is a fine specimen of a brave and generous man; who, on retiring under such circumstances, had it in his power to injure the purchasers by a single word or hint, yet calls upon his friends and former patrons, with his earnest soul, to sustain the new incumbents. We wish him more happiness in the future than he has ever enjoyed. And we wish the "Central Baptist Press Co." greater success than he ever experienced.

A new sect of Baptists.

There residence is Hicksville, Ohio. W. N. Wheeler, writing to the Journal and Messenger, says of a revival in that place, that "from forty to fifty united with the anti-slavery Baptist Church." We never heard before among all the different divisions and classifications of the Baptist family, that there was an "anti-slavery Baptist Church." But we are now instructed, and make our obeisance. As yet we learn nothing of their statistics. We rejoice that they have had a revival; and as revivals are apt to induce people to read the Scriptures, we hope they will look into that old Record, and see if a part of their cognomen is in accordance with the teaching and legislation of Christ and his Apostles.

Progress of the Churches.

Three Mile Bay, N. Y.; 12 baptized; and the revival continues.
Buffalo, N. Y.; the Baptist Churches in this city have been greatly blessed; 56 have been baptized in the Washington Street church, in the months of March and April.
Clinton, Miss.; 9 baptized at a recent meeting.
Fayetteville, N. C.; 16 baptisms.
BAPTISTS.—Elder John Bennett informs

the Messenger and Recorder of the results of several protracted meetings recently held by him in Kanawha Co. Seven were baptized at the Big Sandy Church, five at Flat Fork Church, two at Jackson Creek Church, twenty-three received for baptism at Blue Creek.

Communications.

For the South Western Baptist.

MESSRS. EDITORS: In a recent number of your paper, I see a proposition by Bro. John D. Williams, with which I am much pleased. He suggests that each Association shall undertake the support of one or more Missionaries, according to their ability, &c. The details of the plan, it is not important to reiterate, as they can be seen by reference to the article itself. It would require a much longer communication than I feel at present prepared to write, to set forth all the advantages of the scheme proposed, but a few of them may be made to appear from the following:

1st. It will dispense with the necessity of agents, since the pastors will become by this plan the agents, and deacons, or other efficient brethren and sisters, will become the collectors.

2d. It will bring the Missionaries into more immediate connection with the Churches, and thus a more intimate sympathy will be established between the two parties as supporters and supported.

3d. This, as a natural consequence, will place the Churches under a more lively sense of their responsibility, knowing that a certain brother engaged in the blessed work of preaching the Gospel to the destitute, looks to them and them alone, under God, as his supporters.

4th. And, most important of all, it conforms to the divine plan of Missionary work; for, without uttering one word against the performance of the work through the agency of Missionary hands, as a means of intercommunication, and perhaps of greater efficiency; still it is not to be denied, that however we may value these kinds of aid, the command of our Divine Lord, "Go ye into all the world and preach the Gospel to every creature," was directed to the Churches of the Lord Jesus, as such, and on them devolves the whole responsibility in the case.

X. Y. Z.

For the South Western Baptist.

MESSRS. EDITORS: I have said nothing through the Baptist about the trip to a part of the Churches of the Alabama Association, in company with brother Priest—choosing rather to let the pastors tell, by reporting what their churches are doing to raise the amount to send out and support a Missionary in Central Africa. I will state that Bro. Priest was most cordially received and most esteemed by all among whom we went. So much so, that one point is settled, I believe; i. e., he is to be set apart by ordination and other exercises, to his Missionary work, in the city of Montgomery some time in July next. It will be done by a Presbytery from among the pastors of churches within the Alabama Association. Arrangements and notice will proceed from the Church at Montgomery. The question whether he is to be the Missionary of the Association, cannot be fully settled until that body shall hold its next session. He will then no doubt be chosen. As I know the sentiments of a large number of Churches, I can state to Bro. Sturgis, and others, with a good degree of confidence, that the Churches generally are determined to carry out the resolution of the last Association, to raise the amount to send and support a Missionary in Africa. This is now all in the hands of the pastors and deacons. Bro. Sturgis' account speaks for the liberality of Centre Ridge Church, as well as for the efficiency of her pastor and deacons. I have knowledge that other Churches, and pastors and deacons, are likewise engaged; but as Bro. Sturgis has reported from one, and will, no doubt, from his Pleasant Hill Church, also, I will request that each pastor, as soon as he gets prepared for it, will send up a statement from his Church, and we shall then know assuredly—yea, officially, how matters stand.*

The Churches will bear me witness that I did not attempt, in getting them to take hold of this matter, to draw them off, either from their own associational or domestic Mission arrangements; that, so far from it, I cautioned them not. Indeed, I left it, generally, as with the Centre Ridge Church, for their own action.

Brothers Peebles and Lundy will, I have no doubt, soon give interesting accounts from their Churches. I regret, very much, that I was not allowed the privilege of introducing Bro. Priest to other Churches, but his time was not sufficient, and notice could not be extended. Indeed, but few, even where we went, knew of it.

Now, brethren of the Alabama Association—especially Ministers—the work is in your hands, under God, and I know it cannot now fail. You will excuse me from further work in your bounds, as other Associations are under similar resolutions, and expect some aid from me also.

J. D. WILLIAMS,

F. M. Agent.

MAY 23, 1896.

*This is required, as the funds will be needed in July.

For the South Western Baptist.

ON PAYING DEBTS.—It was said not very long ago that a man could not be an honest man and a christian who would not honor his obligations by paying his debts promptly. Now it is well known that there are some church members in

the country who are famous for not paying their debts when they become due. The question about their honesty and their religion is a delicate one, and I will not take it upon me to decide it. I will therefore submit the question to wiser heads. Reader, what do you think about it? Do you think enough to pay your own debts promptly? HINER.

For the South Western Baptist.

"James" vs. Baptist Liberty—Editorial Comment.

We think, upon reflection, that the editors have misapprehended the point of "James" article, and they must not change the issue for him. "James" thinks Baptists are not liberal, in comparison with other denominations,—else why his comparison of the S. B. P. Society with the "Methodist Book concern"? Why his reference to "the Harvards, Princetons, Greensboros"?—to "the Societies in London" for Missions? It is their liberality in comparison to others, that, to use his own classic phrase, he is "down upon." Nor does the "opinion" of the Baptists of Alabama on the question at issue at all affect it. The Baptists are not as liberal as others, and the belief of the world does not change the facts, whatever it may be.

I hope, before I close these comments, to convince even the editors that there did exist "a moral necessity" for "an article" "to blunt the force" of James' tissue of misrepresentations. If I should not succeed, I shall "gracefully retire" behind the fact, that one of the editors, in past years, may have been guilty of the sin that "lieth at" James' "door."

Yours truly,

KENT.

We will have no controversy with "Kex", nor do we suppose he wishes any on this subject. If we have made an impression on his or the reader's mind, that we had changed the issue for James', it was not our intention. They may use our columns until the matter is sufficiently discussed;—but we wish it distinctly understood, that we have neither made, nor changed any issue. The bare supposition we expressed, that James' meant the Denomination at large, were by no means attached to, and therefore withdrawn in.—[Eds.]

James' vs. Baptist Liberty—Southern Baptist Publication Society.

MESSRS. EDITORS: Of this Institution, "James" writes as follows:

"The Southern Baptist Publication Society was organized near ten years ago, to supply the minds and souls of ten or twelve millions of immortal beings with mental and spiritual food. It has a capital of some ten or twelve thousand dollars, half of which is profits realized from sales—not equal to the capital stock of a good individual book store, and about sufficient to carry on a respectable family grocery. And this is the aggregate of the liberality of half a million of intelligent, wealthy and liberal Baptists. Now let Godley, Graham and their heads in shame, and cease their boasting, and let it be known that the Baptists have a Book Agency at Charleston, S. C., with a capital of a few thousand dollars. And in the meantime, don't forget that Alabama, and perhaps some other States, have a depository with a few hundred dollars, and a few Bibles and books for the million."

There is less that is directly and positively untrue in this paragraph than in any other in the article under review. But there is a constant and steady misrepresentation of facts pervading it, from beginning to end. There is in almost every sentence a "suppression veri" and a "suggestion falsi."

The first error in this paragraph, though not a serious one, is yet sufficiently so to merit correction. This Society was organized nine years ago, instead of ten. A mistake of one year is important in estimating the condition of so young an organization, as will be readily seen, before I close this article.

"James" says, "It was organized to supply the minds and souls of ten or twelve millions of immortal beings with mental and spiritual food." "Mirabile dictu"! At the time it was organized, there were not twelve millions of living human beings, white and black, in all the South. This he represents as the only source of supply, for mental and spiritual food. No schools—no Colleges—no Churches—no Sabbath Schools—no Ministers—no Missionaries. "James" ignores them all and boldly states that the Southern Baptist Publication Society is to supply them with mental and spiritual food,—and for this purpose he states that the Baptists have contributed a few thousand dollars. Well, if this be so, we think "James" had better have directed his lance against that windmill; for, if Baptists expect to supply the mental and spiritual wants of twelve millions of immortal beings through any publication Society, whether possessed of a few thousands or a few millions, they have exhibited less common sense in that undertaking than "James" has in his article. Whoever, for one moment, thought of supplying the whole population of the South through the medium of this Society? At least one-third of them are blacks and cannot be reached by such means. But who ever dreamed that this Society was to supply with spiritual food, Methodists, Presbyterians, Episcopalians, Catholics, Infidels, Universalists, &c. &c.? Did any crazy brain ever give birth to such a fancy? All that it was expected this

Dociety.

Lines for a Sick Child.

Mrs. E. J. A. Little child of my acquaintance, who had been confined to her bed for more than two years with an agonizing disease, begged me to write some lines for her. She was so much interested in looking out and learning by heart the texts referred to, that I take the liberty of sending you a copy, hoping it may similarly interest some afflicted lamb of the flock.

New Brunswick, 1856.

When wasted by sickness and weary with pain, Ps 41, 3
So smitten, so faint I may never rise again, Ps 30, 4, 11
To whom shall I look, to whom shall I cry, Job 16, 6, 18
But to thee, O Lord, who ever art high, Job 11, 28
I know thou art near in my deepest distress, Job 33, 13
Let me not cease to praise thee, to comfort and bless, Job 33, 9
Oh! take me, and make me as thou art, Job 33, 9

But remember thy anguish was greater than mine, Job 33, 11, 42
Tis because I have sinned that I languish and sigh, Job 23, 41
But thou for my crimes didst in agony die, 1 Pet 2, 24
And since thou hast suffered, for me to atone, Job 33, 9
Oh! take me, and make me as thou art, Job 33, 9

Do thou help me to seek thee, and make me as thou art, Job 33, 9
May thy spirit enlighten my ignorant mind, Job 33, 9
But have never rejected, who ever art high, Job 11, 28
And living and dying, I'll cling to thy feet, Job 33, 13
A lamb of thy flock, I humbly would be, Job 33, 13
For I know that thy mercy can reach even me, Job 33, 13
King Shepherd, but take me, as thou dost of old, Job 33, 13

And I will never stray from thy fold, Job 33, 13
I am feeble and weak; give me strength from above, Job 33, 13
To believe with true faith, to trust with true love, Job 33, 13

To be patient in anguish, submissive and still, Job 33, 13
And quietly wait thy heavenly will, Job 33, 13
Bless all the Dear Friends whom thy goodness has given, Job 33, 13
May all I love here be united in Heaven, Job 33, 13
To praise thee forever in that blessed home, Job 33, 13
Where sorrow, and sin, and pain never come, Job 33, 13

—P. S. W. 1856.

The Family Circle.

A Kind Sister.
A Singular Providence.

A friend of mine was penetrating one of the wildest counties of northern Pennsylvania, in attempting to explore its spiritual destitution, when he was informed of a family far up a rude water course, which he at once determined to visit. The father of the family had settled there to make shingles, which he floated down the stream in the spring floods; and so completely isolated was he from the neighborhood, that there was no road to his dwelling, save up the bed of the aforesaid stream. With no small difficulty he reached the residence which he sought.

His surprise can hardly be imagined, when instead of the half savage and completely ignorant household which he expected to find, he was received by a well ordered and pious family. And still more he was surprised, when he learned the singular manner in which this out-of-the-way settler had been brought to the saving knowledge of the gospel. It was thus:

A few years previously, a party of gay young men had come from Philadelphia, to hunt deer in the wild glens of that mountain region. One night they passed at the shingle maker's hut. After tea, one of the number opened his carpet bag to get a pack of cards to while away the evening; but, instead of finding the cards which he had placed there, he pulled out a copy of "Dodridge's Rise and Progress," tied up in the same envelope in which he had worked the pack. The change was the work of a kind sister at home, who had looked into the carpet bag, and ventured thus to throw a shield around her brother. He left the book with the family when leaving the next day, not regarding it as worth the room it would take, and went his way. But that despised book was like the ark in the house of the Gittite; it brought a blessing costly and rich to those souls.

It converted, by divine mercy that household. And there up under the smoked beam above the chimney-piece, it was kept and cherished, a guardian angel to the poor man's dwelling, which it had changed from a house of sin to a house of prayer. The missionary was well rewarded for his effort to reach that secluded habitation. God had been there, with precious gifts before him, and left the savior of his presence.—Chris. Obs.

THE WORLD.—As you love your soul beware of the world; it has slain its thousands and tens of thousands.—What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world. And "what shall it profit a man if he gain the whole world, and lose his own soul?"—Mason's Remains.

A FILIAL SPIRIT.—The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so, for the sake of my mother, that I might requite her care for me, and cause her widow's heart to sing for joy."

DR. BEECHER'S RULE.—When you have anything to do, don't tell it, but go and do it; for if you tell it beforehand, the devil will be sure to get up some opposition to it.

"Did Not He Say Beans?"

Two travellers put up for the night at a tavern. Early in the morning they absconded without reckoning with their host, also stealing from him a bag of beans. A few years after, they passed the road in company again. Again they asked for lodgings at the same inn. The identical landlord was yet at his post. In the evening the landlord was in one corner of the bar-room, talking in a suppressed voice to one of his neighbors about a swarm of bees. His two dishonest guests were seated in another part of the room, and indistinctly hearing the talk about the bees, one said to the other:

"Did he not say beans?"

"I think he did," was the reply, and quickly they were missing.

This bean story is worth something. When I here a man scolding about the personalities of editors, I cannot help thinking about the beans.

When the church-going man complains that the minister means him, this anecdote about the beans will pop into his mind. On ten thousand occasions I notice people whose consciences are not easy, saying to each other by various modes of communication:—"Did he not say beans?" though perhaps the writer, or speaker was no nearer to the subject on which their minds were excited, than the sound of the word "beans" resembled that of "beans."

DON'T PAY YOUR MINISTER.—Don't pay your Minister. I wouldn't if I were a church and congregation. I'd pay two dollars a yard for my dresses, eight dollars a yard for my broadcloth, and not a sou for the Word of the Lord and the life-blood of the minister. What's the use of paying for going to meeting—forking over silver for sermons that I can just as well have for nothing? The minister will preach anyhow; and if his sermons are pinched out of him, what matter is it? I needn't know any thing about it, and I shall have grace given me to improve by the discourse without paying any money, of which there isn't a very great plenty in my pockets just now. I can go to church three times a day, and not lose a cent by it, either. Immense profits! Catch me paying my minister, when I can have beautiful sermons—glorious discourses—so cheap. Catch me paying my minister, when I know so well that a good, round salary would spoil him. Like as not, it would make him feel so good that he'd black up his boots, and put on the polish until his dear people could all see their faces in them. Before I'd know it, he'd be at the tailor's, for the first time, too, since he had been my minister; and when Sunday came, I'd take up my head after I had finished my devotions—and what would I see? Oh! my eyes! my minister coming up the aisle, shining all over like Moses. How handsome he looks! how radiant he is! And how that new suit of broadcloth glistens! When he gets through preaching, I say: How fat that sermon was! What's got into him? Why, I have been paying him, and he's got something to thank God for. That's all that ails him—Polly Pinner.

There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in heaven; clouds may be before him, but we know that his light is behind them and will beam forth again; the blaze of others' popularity outshine him, but we know that, though unseen, illuminates his own true sphere. He resists temptation, not as virtue, but he resists and conquers, he bears the sarcasm of the profligate, and it stings him, for it is a trait of virtue, but he deals with his own pure truth. He heeds not the watchword of fashion, if it leads to sin; the Atheist who says, not only in his heart, but with his lips, "there is no God!"—controls him not; he sees the hand of a creating God and rejoices in it.

Woman is sheltered by fond arms and loving council; old age is protected by its experience, and manhood by its strength; but the young man stands amid the temptations of the world like a self balanced tower. Happy he who seeks and gains the prop of morality. Oward then, conscientious youth—raise thy standard and nerve thyself for goodness. If God has given thee intellectual power, awake in that cause; never let it be said of thee "he helped to swell the river of sin by pouring his influence into its channels." If thou art feeble in mental strength, throw that that drop into a polluted current. Awake, arise, young man! assume that beautiful garb of virtue! It is difficult to be pure and holy. Put on thy strength then. Let truth be the lady of thy love—defend her.—Miss Caroline Gilman.

Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge, the law book was produced, and a passage cited from James iii. 8. The defendant replied that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as Mr. Nose, or the Messrs. Eyes, and in support of his position he cited a passage from the same law book Matt. xv. 18. The Court decided that the defence was a sound one, and that nothing really good could be expected from Mr. Tongue, until a radical change should take place in his neighbor Heart.

If our young readers approve of this decision, we advise them to have the Mr. Heart that lives nearest to them set right as soon as possible, as it will make all the difference in the world with the whole neighborhood.

The conduct of another is almost always an echo of our own.

Confidence may not be reciprocal, but kindness should be so always.

HONEST ADVICE TO MR. MACULAY.—"Mend your Penn."

Grief is lessened by common endurance; joy and hope are sweeter by common enjoyment.

What is the world? A dream within a dream; as we grow older, each step is an inward waking. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. Is death the last sleep? No; it is the last and final awakening.

ENCOURAGEMENT FOR THE LOWLY. Gideon Lee said, late in his life: I remember; when I was a lad, living with my uncle. It was my business to feed and water the cows; and many a time, long before light in the morning, I was started off in the cold and snow, with out shoes, to my work, and used to think it a luxury to warm my frozen feet on the spot just quitted by the animal I had aroused. It taught me to reflect, and to consider possibilities; and I remember asking myself, "Is it not possible for me to benefit my condition?" From a poor boy he became one of the wealthiest men in New York and Mayor of the city.

A short dialogue, between a Methodist minister and a Baptist lady: Min.—Sister C., there are but two places where we have no account of infants.

Lady.—Ah, where is that?

Min.—In hell and the Baptist Church.

Lady.—There is another place where there are none, but where they ought to be.

Min.—Well, where is that?

Lady.—At the Methodist communion table. Your infants, you say, are members of the church, and yet you refuse to commune with them. Baptists commune with all our members in good standing.

IDLENESS.—How important it is for you, little children, to form habits of industry. Idle children are ever engaged in mischief, and always bring misery or suffering upon themselves.—To grow up in habits of idleness is something to be lamented, as Satan finds some mischief still, For idle hands to do.

Now, little friends, would you love to grow up in such a way? Just look at the character of an idle boy, and answer my question.—Orphan's Advocate.

I was once in a large company where very severe things were spoken of Mr. W., when one person seasonably observed, that though the Lord was pleased to effect conversion and edification, by a variety of means, he had never known anybody converted of error by what was said of him behind his back. This was about thirteen years ago, and it has been on my mind as a useful hint ever since.—John Newton.

Luther! Thou resemblest the cat of the Rhine! storming in thy might! But as the quiet rainbow spans that foaming tide; so o'er thy troubled breast hovers the gracious bow of peace—peace with God and man. Trouble is the empire of thy mind, but calm the heaven of thy soul.—Jean Paul.

SINS AFTER CONVERSION.—A sheep may slip into a slough as well as a swine. The difference is, that the sheep dreads a fall, and speedily rises from it; while it is a habit with the swine to be unclean, and to love the same condition as the other abhors.

If you had rather not serve God, you do not serve him while you seem to serve him. If you had rather live in sin, you do live in sin; for in God's account the heart or will is the man, and what a man had rather be, habitually, that he is.—Baxter.

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The eighth annual session of this institution will be commenced on Monday, September 1st. It will be divided into two terms of twenty weeks each. The Autumn Term, commencing at the opening of the year, will close on the 10th day of February. The Spring Term will commence on the 15th day of February, and close on the 15th day of June. The institution is open to all who are desirous of acquiring a liberal education, and who are capable of attending to their studies.

RATES OF TUITION PER TERM. For Boarding, including fuel, light, and laundry, \$15.00. For Tuition, \$10.00. For Books, \$5.00. For Miscellaneous Expenses, \$5.00. Total, \$35.00. The tuition fee is payable in advance, and no deduction or refunding will be made for absence; nor in cases of expulsion, suspension, or dismissal.

While this institution does not claim, or even aspire to the rank of a College, the course of study is extensive, and the instruction is of a high order. The students are young men, who wish to acquire a liberal education, and who are capable of attending to their studies. The course of study is divided into two parts, the first of which is devoted to the study of the Latin and Greek Languages, and the second to the study of the Natural Sciences. The students are required to attend to their studies with diligence and industry, and to maintain a high standard of moral and intellectual character.

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R. R. R. LIFE AND DEATH.

Mysteries of Disease laid open to the People. Health is the Principle of Life; Disease is the Principle of Death. The human system is a complex of organs, each of which has its own life, and each of which is dependent on the life of the whole. The human system is a complex of organs, each of which has its own life, and each of which is dependent on the life of the whole.

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Business Cards.

CHILTON, MORGAN & McIVER,
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY,
Tuskegee, Macon Co., Ala.

WILL practice in the various Courts of Macon, Russell, Wilkes and Tallapoosa, and in the Supreme Court of the State, and in the United States District Court at Montgomery. Particular attention will be given to securing land and doubtful claims.

Office over Adams & Gunn's Shoe Store. L. B. STANLEY.
Tuskegee, Ala., Nov. 30, 1854.

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. Particular attention will be given to securing land and doubtful claims.

Office over Adams & Gunn's Shoe Store. L. B. STANLEY.
Tuskegee, Ala., Nov. 30, 1854.

N. W. COCKE,
ATTORNEY AT LAW,
MONTGOMERY, ALABAMA.
Office, next to the Telegraph Office.

WILLIAM DOUGHERTY, JR.,
COUNSELLOR AND ATTORNEY AT LAW, AND SOLICITOR IN CHANCERY,
TUSKEGEE, ALA.
Office over Porter's Store.

LAW NOTICE.—The co-partnership lately existing between Marquis & Battle, in the practice of law, has been dissolved by the retirement of Mr. Marquis, the undersigned hereby offering his professional services to the people of Macon and the surrounding counties, pledging prompt and energetic attention to all business entrusted to him.

CLARENCE A. BATTLE.
Tuskegee, Dec. 20, 1855.

JOSEPH HENDERSON,
Attorney at Law & Solicitor in Chancery
WILL practice in the various Courts of Wilcox, Monroe, Butler, Conecuh, Dallas, Lowndes and Marengo. Office at Camden, Wilcox County, Ala.
April 8, 1856.

ELMORE, YASLEY & NICKOLLS,
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY,
TUSKEGEE, ALA.
Office at Clifton & Ligon's old stand, under the Temperance Hall.

JOHN A. YASLEY, W. L. YASLEY,
Tuskegee, Ala.
Sept. 6, 1855.

THOMAS S. HOWARD,
ATTORNEY AT LAW AND SOLICITOR IN CHANCERY,
TUSKEGEE, ALA.
Will give prompt attention to business committed to him. Office between Brewer's Hotel and the Temperance Hall.

HALL, MOSES & ROBERTS,
(SIGN OF THE PAD LOCK).
Dealers in Hardware and Iron,
HALL removed to the new store on Commerce street, nearly opposite the Exchange Hotel, where will be found a large stock of all the various kinds of Hardware, Tools, Building Materials, Cutlery, &c.
Montgomery, Ala., Dec. 18, 1855.

J. A. STOKES, CHAS. PHILLIPS, W. R. JARVIS,
ST. ARTHUR, PHILLIPS & CO.,
WHOLESALE AND RETAIL GROCERS,
MONTGOMERY, ALA.
October 5, 1855.

FAMILY GROCERY.
JOHN HOWARD & CO., being thankful for past favors, would most respectfully inform their friends and customers, that they have removed to the new store, next door to the old store, on the West side of the public square, next door to the old store, on the West side of the public square, next door to the old store, on the West side of the public square.

At the Store formerly occupied by J. H. Howard & Co., opposite the Exchange Hotel, where will be found a large stock of all the various kinds of Hardware, Tools, Building Materials, Cutlery, &c.
Montgomery, Ala., Dec. 18, 1855.

NEW GROCERY STORE.
BELLISH & TATUM.
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