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

50 NOS. IN A VOLUME

**The South Western Baptist**  
PUBLISHED EVERY THURSDAY MORNING,  
BY  
THOMAS F. MARTIN,  
JONES, TALIAFERRO & CO.,  
PROPRIETORS.

**TERMS.**  
FIVE DOLLARS a year, if paid within three months.  
SIX DOLLARS and FIFTY CENTS, if payment be de-  
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Persons sending the names of FIVE subscribers and  
paying for them, shall be entitled to a year's subscrip-  
tion for themselves.  
Persons sending the names of TEN new subscribers  
and paying for them, shall be entitled to a year's subscrip-  
tion for themselves, and to a commission of ten per cent.  
on the subscription for the year following.  
Persons sending the names of FIVE new subscribers  
and paying for them, shall be entitled to a commission of  
ten per cent. on the subscription for the year following.  
Persons sending the names of TEN new subscribers  
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watching, and labor, and other suitable  
means, his body be so exercised and  
subdued to the spirit, that it may obey  
and conform to the inward and new  
man, and not rebel and obstruct the  
operation of faith, as it is naturally in-  
clined to do, if not restrained. For  
the inward man, being created after  
the image of God, by faith rejoices  
through Christ, in whom he possesses  
so great a treasure; and hence his only  
employment and delight are to serve  
God freely in love.—*Luther.*

For the South Western Baptist  
**Half Year of the American Tract  
Society.**

Statements at the meeting of the Ex-  
ecutive Committee just held, showed  
that the receipts for six months had  
been \$151,536, or less by \$11,000 than  
in the same months last year. The  
sales by colporteurs, though in some  
localities diminished, have on the whole  
increased about \$5,000, and the grants  
of publications have increased nearly  
1,000,000 pages.

The Society's operations have so far  
exceeded its receipts, that notes given  
for printing paper will fall due in No-  
vember to the amount of \$8,914.71, and  
in December, \$15,698.34; total due  
within six months, \$24,613.05.

A front of Armenian type is now cast-  
ing in New York, under the care of the  
Rev. Dr. Riggs from Constantinople  
and the Pilgrim's Progress, Baxter's  
Saints' Rest, and other works in Ar-  
menian, are to be electrotyped here by  
the Society, and the electrotype plates sent  
to Turkey for use by the mission, who  
request no less than \$10,000 for their  
operations the current year. The ven-  
erable Rev. Frederick Monod, now in  
this country from Paris, also requests  
enlarged appropriations for France.

The Society are endeavoring by all  
proper means to curtail expenses so  
far as consistent with the efficient pro-  
secution of its work, and bespeak the  
early assistance of friends and patrons,  
especially such as have escaped finan-  
cial embarrassments.

**CHICAGO CONGREGATIONAL ASSOCIATION.**  
At a late meeting of this association  
the following singularly denunciatory  
resolution was passed:

*Resolved, That the recent circular of  
the Executive Committee of the Ameri-  
can Tract Society, announcing their de-  
termination not to carry out the instruc-  
tions of the Society with reference to  
publications on the subject of slavery,  
has filled us with disappointment, sor-  
row, and alarm; that we regard their  
decision as a manifestation of weak-  
ness unworthy of Christian men in their  
position; that we pronounce their ex-  
cuses to be undeserving of attention,  
and an insult to the intelligence of the  
public; that we deem their course to  
be treacherous to their official duty,  
and most injurious to the interests of  
the Society; that we view with ap-  
prehension the effect which their action  
will have upon the confidence hitherto  
reposed by the churches in the man-  
agement of our benevolent societies;  
and that we call for a special meeting  
of the Society to review the subject in  
question, and to which the present Ex-  
ecutive Committee shall tender their  
resignation!!*

**The End of Heresy.**

The Baptist church in Bath, Me., has  
recommended the use of their meeting  
house, and it is remarkable that the in-  
fluence of the Rev. Dr. Sheldon, their  
late pastor, has failed, entirely, to lead  
off any considerable number into heresy.  
We have a more effective way of  
putting down heresy than the Presby-  
terians, or Methodists, or Episcopalians,  
as this case shows. A writer in the  
Christian Chronicle, gives the following  
account of the condition of the Bath  
church:

The church in Bath, of which Dr.  
Sheldon was pastor, reported a more fa-  
vorable state of things. They occupy  
their house of worship, and Rev. S. W.  
Taylor is their pastor. Some of their  
members are quickened, and a few per-  
sons are inquiring. No final action has  
been taken in the case of twenty-seven  
members, who, in the opinion of the  
church, have embraced another gospel  
and left the church. They are contin-  
ued as members, though not in regular  
standing. It is still hoped they may  
return, as they are assured they would  
receive a cordial welcome. There are  
some thirty members of Baptist church-  
es residing in the city who will proba-  
bly soon unite with the church. Whole  
number of members at present, one  
hundred and fifty. This church has

passed through severe trials, but the  
prospect is now quite encouraging. It  
is a matter of surprise that it stands as  
well as it does, considering the defection  
and course pursued by their late  
pastor, who is now knocking for ad-  
mittance at the Unitarian doors. The  
Dr. has, most evidently, been sadly  
disappointed, that no more of the Bap-  
tists of Maine, have adopted his views  
and followed him into Babylon. Not a  
pastor, nor scarcely a member out of  
his late church, has been led astray—  
thanks to divine grace.

**A Common Mistake.**

Our contemporary, the Charleston  
Courier, in castigating the "political par-  
sons" of the North, gives us a case in  
point; an instance where a so-called  
minister of the Gospel institutes a suit  
against a prominent and wealthy hearer  
to recover his subscription, while the  
hearer refused to pay upon the ground  
that the plaintiff had violated his  
contract by preaching politics in-  
stead of religion. In closing the Cour-  
ier adds, "Let him remember what the  
Apostles of old did—that they not only  
preached for nothing, but were glad to  
find audiences to preach to."

We really supposed that the Senior  
Editor of the Courier was better "post-  
ed" up in Biblical matters than to fall  
into so grievous, though alas! so com-  
mon an error. That the Apostles were  
sometimes poorly paid is true enough,  
but that they professed to "preach for  
nothing," or that it was creditable to  
the church that they ever did so, is not  
so true. When our Savior sent forth  
the Seventy, he said, "The laborer is  
worthy of his hire," and that they were  
not left by their auditors to suffer  
for the necessities of life, appears by  
our Savior's subsequent inquiry, "When  
I sent you without purse, and scrip,  
and shoes, lacked ye anything? And they  
said, Nothing."

The Apostle in his defence of his  
apostolic character (1 Cor. ix.) claims  
the right to support, though he waives  
its exercise upon grounds of expediency.  
"Have we not power, he asks, to eat  
and drink?" i. e., have we not a right  
to demand a support of those with  
whom we preach? "Nevertheless we  
have not used this power; lest we  
should hinder the Gospel of Christ."  
And so far is he from commending the  
Corinthians for it, that he tacitly rebukes  
them, while he praises the Philippians,  
because while "no church communica-  
ted with them, concerning giving and  
receiving," they had "sent once and  
again unto his ministry."

But we will not multiply citations, to  
prove an admitted point. We hope  
the Courier will stand corrected, and  
abjure the practical heresy of starving  
ministers, for the Gospel's sake and  
their own. The penuriousness and a-  
varice of a lucre loving generation, needs  
no encouragement from misinterpreted  
Apostolic precedent.—*Southern Presby-  
terian.*

FROM "THE SIMPLE COBLER."—"When  
churches are so constituted that Faith  
is ordained Pastor; Truth, Teacher;  
Holiness, and Righteousness, Ruling  
Elders; Wisdom and Charity, Deacons;  
knowledge, love, hope, zeal,  
heavenly mindedness, meekness, pa-  
tience, watchfulness, humility, dili-  
gence, sobriety, modesty, chastity, con-  
stancy, prudence, contentment, inno-  
cence, sincerity, &c., admitted members;  
and all their opposites excluded; then  
there will be peace of country and  
conscience."

"Hee that prizes not old England  
graces, as such as New England Or-  
dinances, had need goe to some other  
market before hee comes hither. In a  
word, hee that is not Pastor, Teacher,  
Ruler, Deacon, and Brother to himselfe,  
and looks not at Christ above all, it  
matters not a farthing to what church  
hee belongs; he may be a zealot in  
bearing witness to which hee likes best,  
and yet an Iscariot to both, in the wit-  
nesse of his owne conscience."

The Simple Cocker of Agawan, in  
America, 1747. Edited by David Pul-  
sifer, Boston, 1843.—*Puritan Recorder.*

THE MEANEST MAN IN THE WORLD.—  
"Who is he? Why the man who, after en-  
joying the privilege, with his wife and  
children, of reading a newspaper every  
week for months and years, and obtain-  
ing therefrom instruction and amuse-  
ment, leaves town for no one knows  
where—without settling for his paper, and  
compelling the postmaster to order it  
stopped. We have felt bad on know-  
ing that such a miserable creature as  
this has been in the receipt of our pa-  
per. We hope, for decency's sake, that

there is not another such worthless per-  
sonage on our subscription list—if  
there is, we may give his name and  
residence a gratuitous insertion in our  
columns.

Members of the editorial fraternity,  
do you know of a meaner man than one  
who acts thus?—*Boston Olive Branch.*

**Divine Forces Needed in Gospel  
Works.**

The American Presbyterian of last  
week has the following paragraphs un-  
der this head, which are worthy of be-  
ing widely read and pondered:

"We can be satisfied, at the present  
day, with nothing less than doing good  
by the gross. The 'spirit of the age,'  
that mysterious entity by which all as-  
sociated movements are so largely  
shaped, must mould our benevolences  
as well as the other developments of the  
activity of the generation. Not con-  
tent with giving tone to politics, finan-  
ces and sciences, it brings our religious  
efforts to the standard demanded by its  
laws. They must show great calls and  
wholesale operations, or in the eyes of  
the age they are small affairs. Our  
Missionary Boards must tell of tens  
and hundreds of thousands of dollars  
collected and expended—our Publish-  
ing Committees must boast of their  
millions of pages distributed, must pre-  
sent a report of tens of thousands of  
visits made—our Bible Societies must  
prove the issue of myriads of copies of  
the Sacred Volume. Year by year we  
grow more and more ready to measure  
the progress of our religion by a com-  
putation of the material and numerical  
results set forth in the reports of treas-  
urers and secretaries. The human part  
of the work almost eclipses the divine.

"This will not do. It is a good thing  
to give hundreds of thousands of dol-  
lars to the treasury of a Missionary  
Board, but it will be a sad day when  
the Church looks at this as a result.—  
It is not a result. It is only a means,  
if we will, but only as a means, and not  
as an end. For, the end to be achieved  
is a spiritual one, and it is this carnal  
view, this spiritual warfare, that brings  
leanness upon us, and barrenness upon  
our efforts. Spread abroad the inspir-  
ing volume—send it broadcast through  
the land—but remember that it is the  
Spirit that gives life. Of little value  
is it that the Bible is put upon the shelf  
to gather the dust of a lifetime, or that  
ten thousand Bibles are received and  
even read with an unopened heart.—  
Societies may inundate the land with  
good books, and tracts may be thrust  
under every door, or be placed in every  
hand, and yet the results be small.

"Without me ye can do nothing."—  
Can we not send forth missionaries, and  
disseminate the truth without the spe-  
cial assistance of Christ? Yes, but that  
is nothing. And what are all good  
works which make so fair a show in our  
speeches and in our reports? In them-  
selves, nothing. But, if we can have  
a spiritual influence from God to accom-  
pany one in ten, or one in a thousand  
of these acts, then there is something  
achieved."

REV. MR. SPURGEON A REVISIONIST.—  
Dr. Arncliffe, in the New York Chroni-  
cle, has been entertaining the readers  
of that paper with some of the charac-  
teristics of Mr. Spurgeon. Among  
other things he says: "Mr. S. is a de-  
cided revisionist." It was the liberty  
which Mr. S. took of revising the Com-  
mission which led to his being challeng-  
ed to discuss the baptismal question by  
a clergyman of the Established Church.  
He read the Commission, "Go ye into  
all the world and preach the gospel to  
every creature. He that believeth and  
is immersed shall be saved," &c.

In accordance with his views on this  
point, says Dr. A., Mr. Spurgeon uses  
a formula of his own in administering  
this ordinance. I attended a week  
night meeting in his own church, at  
which he immersed fifteen converts.—  
After leaving the first down upon the  
water, he said "My brother, upon a pro-  
fession of thy faith in our Lord Jesus  
Christ, I do baptize thee into the name  
of the Father, and of the Son, and of  
the Holy Spirit." Of the second he  
said, "I do immerse thee." Of the third,  
"I do dip, thee." Of the fourth, "I do  
plunge thee." Of the fifth, "I do baptize,  
immerse, dip, plunge thee," &c. Then  
turning to his congregation he added,  
"Friends, when patients are given ac-  
cording to merit, I shall get one for my  
translation."

If God were but to expose your heart  
to men, it would drive you to despera-  
tion: you would be another Judas or a  
Cain.

[APPENDIX A.]  
**CIRCULAR LETTER.**

DEAR BRETHREN:—We desire to be grateful for the privilege we have en-  
joyed, in associating together and devising means for the advancement of the  
interests of Zion. Our prayer is, that the churches may all be comforted  
with the consolations of the gospel, and that spirituality of mind and holiness  
may be so exhibited by Christians in their external conduct, as to con-  
vince and assure wicked men of the reality and blessedness of religion.  
The letters from the churches suggest causes for rejoicing and sorrow.—  
Some of them God hath graciously visited and blessed, and some grieve over  
their barrenness and spiritual declension. The number of additions to the  
churches, by baptism, does not keep pace with the diminutions from death,  
removal, and schism. These are trials and discouragements which should  
induce earnest prayer and self-examination. God will not desert the work  
of His own hands, and He "loves the gates of Zion more than all the dwell-  
ings of Jacob." The fault is in ourselves. Prosperity may have brought  
temptations for which we were not prepared. A pride of orthodoxy may have  
blinded us to unholiness of life. A love of denominational peculiarities may  
have caused us to relax our love to God and love of our neighbor. Desire  
for numerical strength may have induced us to widen the strait gate, broaden  
the narrow way, and admit to our communion many who gave slight evi-  
dences of regeneration, and, therefore, specially related into formalists or in-  
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## The S. W. Baptist.

TUSKEGEE, ALA.:  
THURSDAY, NOVEMBER 5, 1897.

Elder Z. G. HENDERSON, is agent for Howard College for 1897. He is also authorized to act as agent for the S. W. Baptist.

## Will our Patrons Read This?

We have for some time desired to have a familiar word with our friends in regard to the financial condition of the South-Western Baptist. We have been delaying in the hope that cotton sales would throw a sufficiency of money in circulation on which to base a plea especially to those who are indebted to us to come forward at once to their own and our relief. We can delay no longer! True, the times are somewhat gloomy; but we will not suppose that any of our patrons think of victimizing the S. W. Baptist first of all to such times. We could give many reasons why we should be permitted to live, even at the sacrifice of some of your political papers.

Well, we need, and must have, money.—There is no use in mincing matters.—We owe money that must be paid. Many of our subscribers owe us. We cannot pay our debts until they pay theirs.—We have more than enough owing to us by good and responsible men, to pay all the liabilities of the concern. The amounts owing to us is in small portions, scattered over several States, and quite easily paid by the parties; but when brought together, the aggregate is quite considerable to us. Will our patrons only think that all the expenses of the office has to be promptly met. Both labor and material require the cash to be paid to the day. May we not confidently appeal to our friends who are in arrears with us, to forward their dues at once, and thus relieve us of a burden which hangs like an incubus upon our hearts. Dear brethren! Your editors have nothing to lose! If you want this paper sustained, you must absolutely pay for it.

As an inducement to those who are indebted to us a year or more, we make the following

## Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1898, and continue their subscriptions, we will receive TWO DOLLARS a year for all past liabilities. Those who do not comply with this proposition, will be charged at the usual rates—two dollars and fifty cents per annum. It seems to us that this is as liberal a proposition as we could be expected to make; and we do hope there will not be a single delinquent on our list at the expiration of this volume.

## That Circular.

Be sure and read on the first page a circular written for the Coosa River Association, at its late session, by J. L. M. Curry. It is a graphic delineation of the wretched state of religion in many sections of our land, the causes which have brought it about, and the remedies for reformation. We sincerely wish it were published in *Tract* form, and distributed broadcast in our country.

## Sabbath School Convention.

According to previous notice, a Convention of the friends of Sabbath Schools in the Southern States, met at the First Baptist Church in the city of Nashville, Tenn., at 10 o'clock on Oct. 23d, 1897. Preparatory to a more permanent organization, Dr. HOWELL, of Nashville, was called to the Chair, and J. J. Toos, of Charleston, S. C., was requested to act as Secretary. After prayer had been offered by bro. HAWTHORNE, of Mobile, Ala., the Chairman, Dr. H., addressed the Convention on the importance of Sabbath School instruction, and the propriety of fostering such a system of instruction by such a Convention.

The Convention was then permanently organized by the election of the following officers:

Rev. R. B. C. Howell, D. D., of Tenn., President, Rev. K. Hawthorne, of Ala., Rev. — Sharp, of Geo., R. M. Williams, of Kentucky, Rev. H. P. Buckner, (Indian Missionary, we presume) J. J. Toos, of S. C., Rev. Matthew Hillsman, of East Tenn., and W. W. Keep, of West Tenn., Vice Presidents.

H. G. Scoval, of Nashville, was appointed Secretary, and A. Nelson, assistant Secretary. After the appointment of some Committees, the Convention adjourned until 3 o'clock in the evening.

The foregoing is all that we have seen of the proceedings of this body. In a few days the entire proceedings will reach us, when we hope to give a short abstract of them to our readers. This is a movement in the right direction. Our Publication Society is now engaged in bringing out a series of Sabbath School books, adapted to the present wants of the rising generation. Such a Convention as this can greatly

facilitate the distribution of these books throughout the entire South and Southwest. The religious instruction of the rising generation is second in importance to no enterprise in which Christians can engage. We hail this movement as the harbinger of better times among all our churches.

## Rev. Timothy Root.

We publish the following extract from the minutes of the Presbytery of East Alabama, in regard to the case of the Rev. Mr. Root, late pastor of the Presbyterian Church in Tuskegee. We may observe that the conclusions arrived at in this extract, were the result of a most patient and thorough investigation of the whole case. We attended most of the time, and have never seen a more faithful, impartial effort to arrive at the truth than marked the entire proceedings of Presbytery in this unfortunate affair. If our humble testimony is worth any thing at all, we say, that we do most cordially concur in the decision of that body. The Rev. Timothy Root is deserving of the sympathy rather than the censure of the religious public. But here is the extract:

"FINAL DECISION OF THE PRESBYTERY OF EAST ALABAMA, IN THE CASE OF COMMON FAME, vs. REV. TIMOTHY ROOT. "It is the unanimous judgment of this Presbytery, that the charges against the Rev. Timothy Root, are not sustained in any sense implying criminality, or deserving penalty. At the same time, in view of the infirmities of Mr. Root, we require him to cease from the public functions of the ministry, until further instructed by this body.

Our reasons for this decision are, the evidence,

1st. That the general health of Rev. Mr. Root had seriously failed, prior to the acts charged, and that it was very feeble at that time.

2d. That the acts referred to, were preceded by the ordinary symptoms, and concomitants of mental derangement.

3d. That the acts themselves, \* \* \* were such in the nature and repetition, as only an insane man would exhibit.

4th. That five intelligent and prominent Physicians of Tuskegee, having met and heard the witnesses, and examined into the condition of Mr. Root's health bodily and mental, concurred and still concur in the professional opinion, that these were undoubtedly the acts of an insane man.

5th. That Mr. Root has been for the last ten or twelve months in a very low condition of health, both mental and bodily, and all the time under medical treatment.

6th. That all the circumstances of the case present the accused, in the acts charged not as criminal, but as eminently deserving the sympathy of the Church.

A true copy of the record.

G. R. FOSTER, Stated Clerk.

## Efficacy of Prayer.

An intelligent brother makes this request:

"I would be glad you would give your views in regard to the propriety of an unconverted man praying for the forgiveness of his sins. Has he any encouragement in the Scriptures to do so? My reason for asking your views on the subject is, that some of the Campbellites are teaching the doctrine (I think an erroneous one) that the sinner has no authority, nor any promise of acceptance through his prayers, when he prays for the forgiveness of his sins; but that he must believe, repent, and be baptized for the remission of his sins."

We are glad of an opportunity of exposing Campbellite teaching on this subject, as many of our brethren think Campbellism is reforming. But it will be seen, before this article concludes, that on the subject of prayer, there is no "reformation." We give it as our opinion, after watching it closely for twenty years, that there is not salt enough in the system to save it, nor vitality sufficient to reform it. It must go out with a stink, from its own rottenness.

How old the doctrine is, that a man's prayers are not accepted till he is baptized, we cannot now determine; but we are inclined to think that it goes no further back than the "Current Reformation of the nineteenth century." Among all the heresies of the past, dark ages and all, it never was, to our recollection, taught. It has been so repulsive to the feelings of mankind, and shocking to their common sense, that no man ever ventured to teach it. It is one of the novelties of Bethany, Brooke county, Va.

The Publican prayed, "God be merciful to me a sinner;" and was more "justified" than the self-righteous Pharisee. The Thief on the Cross prayed, "Lord remember me when thou enterest into thy Kingdom." To whom the dying Jesus said, "This day shalt thou be with me in Paradise." Prayer is clearly implied in the language of the Pentecost-

ton Jews, "Men and brethren what shall we do?" And of the jailor when he fell down before Paul and Silas, and said, "What shall I do to be saved?" It cannot be, by every art of sophistry, eradicated from the head of common sense, that these men did not pray.—Nor were they rebuked for it. And it was reported to Ananias from heaven of Saul, as a matter of approbation and congratulation, "Beloved he prayeth." Where is the censure? None. We shall adduce no other testimony upon this subject. It is for those who deny the common sense and Scriptural teaching of Christians, in all ages, that a sinner is authorized to pray for the remission of his sins in the name of Christ, by the aid of the Holy Spirit, to produce their authority from the Holy Oracles against it. They cannot; it will be a saving truth forever, "That whosoever calleth on the name of the Lord shall be saved." It is one of the first impulses of a quickened soul—the first promptings of the Holy Spirit.

The rest of this article shall be devoted to an exposition of what Campbellism is upon this subject, that our Churches may know what it is, and has ever been upon this question. The extracts are from a late Campbellite work by MOSES E. LARD, of Missouri, in answer to Dr. JETER'S "Campbellism Examined." Mr. CAMPBELL has fully endorsed it. It is then official, and of modern date. Dr. Jeter had charged them with having taught that no unbaptized person should pray for the remission of his sins, but in his charity had admitted a change in their views, or a modification of them, on that subject. But Mr. Lard emphatically denies it thus:

"We assert now, as we have ever done, that there is not one passage in the Bible which, during the reign of Christ, makes it the duty of an unbaptized person to pray. Mr. Jeter is greatly mistaken if he supposes that we cherish not this as a capital item. We do not say the sinner may not pray; and, when he does pray, we do not say it is wrong. Let us be understood.—We do say, with singular emphasis, that it is *not* the duty of the sinner, the unbaptized, to pray for the remission of his sins; that it is not made his duty to do so by the Bible—not even by implication. It is against this practice, or rather fiction, that our objection is specially pointed.

"The sinner is taught by orthodox preachers—blind guides in this case, certainly—to pray for the remission of his sins; nay, more, that God will give him a feeling sense of remission when it occurs."

But should anyone, with a false charity, still maintain Campbellite orthodoxy, here is more from Lard and Campbell:

"Of all the gross and fatal delusions of Protestants, there are few we deem worse than this. It is a shame to the Baptist denomination—of which we can truly say, 'With all thy faults, I love thee still'—that it should hold and teach this error. Were the sinner, in a moment of deep distress, to pray the Lord to forgive his sins, we could not find it in our heart to chide him for the deed; but we should certainly endeavor to teach him the way of the Lord more perfectly. But one thing we should never do: teach him what the Bible does not teach him,—to expect the remission of his sins merely because he prayed for it. Why pray for a blessing which our heavenly Father has never promised to confer in this way and for this reason, but which he certainly does confer in another way and for a different reason? Where is the advantage of the prayer unless the Lord has promised to heed it?"

"Consequently, since there is no law (we state it with emphasis) defining the sinner to be obliged to pray for the remission of his sins, we hence conclude that this is not his duty and therefore will avail him nothing."

Dr. Jeter having quoted some passages in support of the doctrine that penitent sinners should pray, Mr. Lard and Mr. Campbell has endorsed it, disposes of them in the following summary, dogmatic and almost infidel manner—shocking to the feelings of serious minded men:

"The next case alluded to by Mr. Jeter is that of the publican who went up to the temple to pray. But this is not a case in point. We have not denied that it was the duty of a Jew, living under the law, to pray. What we deny is that it is the duty of the ungodly, during the reign of Christ, to pray. But even the case of the publican does not determine who—i. e., whether saint or sinner is to pray, but only that whoever prays must, if he pray acceptably, pray with deep, heartfelt humility. This is what the case determines—no more.

"The third case referred to, is that of the thief on the cross. But this case, again, has no reference whatever to the question in dispute. Besides being a case which can never happen again, and intended to teach no general duty it occurred at a time when baptism was obligatory on no one. We shall, there-

fore, dismiss it without further notice.

"The fourth and last case adduced by Mr. Jeter is that of Saul of Tarsus, of which he thus speaks: 'When Saul of Tarsus was converted, the Lord directed Ananias to go to him, for, behold, said the Lord, he prayeth.' (Acts ix: 11) It is clear from this Scripture, beyond a question, not only that Saul prayed before his baptism, but that his prayer was acceptable to the Lord, and that Ananias was sent to instruct and baptize him in consequence of its acceptableness; and this example of acceptable prayer has all the weight, authority, and efficiency of an explicit command to the unbaptized to pray."

"1. We readily grant that Saul prayed; but deny that he prayed because Christ made it his duty to pray. He prayed precisely as any other Jew, in deep sorrow, would have prayed, and for no other reason.

"2. That his prayer was acceptable to the Lord is not known. It may or it may not have been, for aught that appears in the narrative. The Lord merely stated the fact that he prayed, not that he accepted his prayer. To state a fact, as a fact, is one thing; to accept it as an act of worship, another. We must therefore, first show that the Lord has made it the duty of the sinner to pray, before we can infer that his prayer is acceptable. And as to Ananias being sent to instruct and baptize Saul in consequence of the acceptableness of his prayer, is a sheer fiction. There exists no evidence that it is true."

Absence for two weeks will prevent a regular series on this subject.

THE MONTGOMERY DAILY MAIL.—We are indebted to the gentlemanly proprietors, Messrs. HOOPER & COYNE, for their Daily paper. The Mail has lately procured a new outfit, and is now one of the neatest papers in the State. It is edited with spirit and ability—always furnishing the very latest news of the day. The enterprising proprietors announce that they have lately made permanent arrangements for telegraphic dispatches, and that they intend to furnish the latest Foreign advices, in advance of the mail, which may be of interest to its readers; and that the Mail will contain regular reports of the proceedings of the Legislature. Price of the Weekly Mail, \$2.50; Tri-Weekly, \$5; Daily, \$7 per annum.

## Communications.

For the South Western Baptist.

IJAYE, YORUBA, AFRICA, Aug. 27, '97. MESSRS. EDITORS: As I have an opportunity to start a line to America, in the morning, I shall address you. Bro. Cason is here now, on his way to America. The health of sister Cason has failed, and 'tis thought advisable for them to return. We are enjoying fine health. I suppose neither of us ever enjoyed better health in our lives than since we have been in Africa.

I feel like I am doing but little with the Yoruba language. Last Sabbath I first tried to pray at our little prayer meeting in Yoruba. The native converts were much elated to hear me pray in Yoruba, and said they heard all I tried to say. I can speak more in prayer than in any other way of speaking; for I have been having prayer-meetings frequently with the native converts, and calling on all to pray, both male and female; and not one refuses to pray aloud. I have many refreshing seasons in our little prayer-meetings. I tell them that when any of them have any troubles, there is the place to make it known and the rest of us will pray for them. I am often stopped when about to begin services, by some one of them. You would like to know what are the kind of troubles that a converted heathen has. One woman said, "You tell us this is the place to make our troubles known and all of us will pray together. I have a heart so wicked I get mad at almost nothing, and it has been so three or four days, pray that I may have a good heart." Again she said, "Here is one of the wives of my husband. She used to join with the others in whipping and punishing me for serving Jesus. Now she has come with me and wants all of us to pray for her that she may learn little by little, how to love Jesus."

Another said, "My mistress whipped me much yesterday for coming to worship with the white man, and I didn't say any thing, but I want you all to pray that my mistress may get a better heart, and that I may come without fear, to worship Jesus." I lent her eleven heads and ten strings of cowries to redeem herself; and now I have her hired to serve about our room. She is the "head wife" of the chief's messenger. So, you see the station of a man does not exempt his wives from being slaves. I suppose there are more slaves in Ijaye, than there are in the city of New Orleans, and treated a hundred fold more miserably.

Pray constantly that we may grow in grace and piety; we are in the midst of a crooked people, and need much of the spirit of our blessed Master. We thank you, brethren Taliaferro & Henderson, a thousand times for your kindness to us. Bro. Jones sends us the Parlor Visitor, and I assure you it is an ever welcome Visitor. We are now looking for the mail, and expect several numbers of the S. W. Baptist by this mail. The last mail received nothing but a letter from bro. Taylor. He is ever faithful, and writes good letters.—Yes, his letters are "as cold water to a thirsty soul." I suppose the Parlor Visitors got lost and came another road, for they were very wet, and came by themselves—but we were glad, for they got here two weeks before we were expecting them! We are beginning to look for bro. Reed, though we hear nothing from, or about him.

You see, I have written this as fast as I possibly could, for I wished to send three or four such excuses. I only write to let you know we are well, and to beg your constant prayers. May the God whom we try to serve, ever be with, and bless you and yours. We send our united love to you. Farewell!

Affectionately yours,

R. W. PRIEST.

P. S. I should add, that Africa must not be blamed for sister Cason's return, for her disease was contracted before she left America.

R. W. P.

## Were the Twelve Disciples that Paul found at Ephesus Re-baptized?

Messrs. Editors: I find many brethren who believe that the twelve disciples, that Paul found at Ephesus, were re-baptized. How they came to this conclusion I am not able to understand. All who maintain this position, (so far as I have examined) proceed entirely upon supposition. They suppose that the disciples were baptized by an improper administrator. Hence, Paul re-baptized them. Paul "finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost." This does not mean the special sanctifying, and regenerating influence of the Holy Spirit. For it is certainly implied that they had received this, being "believers," and "disciples." But it signifies the miraculous gifts of the Holy Spirit, as is clearly seen from 6th verse; when "the Holy Ghost came on them; they spake with tongues, and prophesied." "And he said unto them, unto what then were ye baptized? And they said, unto John's baptism." The very fact of their being "believers," having a special, saving faith in the Lord Jesus Christ, and being "disciples"—followers of him, induced the apostle to believe that they had been baptized. Hence, he asks, "unto what then, were ye baptized?" That he might know whether they were baptized unto John's baptism; i. e., unto the name of the Lord Jesus; or according to the Commission, i. e., unto the name of the Trinity. "Then said Paul, (when they answered 'unto John's baptism') John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Paul's reply was, that "John baptized with the baptism of repentance." That is, he required repentance as an antecedent to baptism," saying that they should believe on Christ Jesus." Then faith also, was a pre-requisite to John's baptism. "And verily, these twelve disciples had repented, and believed, before they were admitted to John's baptism. Paul does not question whether they had been baptized regularly, or irregularly; but positively admits, that their baptism was valid; by going on to describe John's baptism, which they had received. No conclusion can be drawn from Paul's answer, which favors the idea that he questioned the validity of their baptism. Hence, it follows that if John's baptism is a Christian baptism, and valid, the baptism of the twelve disciples was a Christian baptism, and valid. "When they (the people to whom John preached,) heard this, they were baptized in the name of the Lord Jesus." This verse is only a continuation of what Paul said concerning John's preaching, and baptism. The personal pronoun they, evidently refers to the people, as its antecedent, and not to the disciples. Observe also, that the demonstrative pronoun this, is supplied. If they refers to "disciples," their baptism by Paul was not according to the Commission, i. e., they were not baptized into the name of the Trinity. But in the name of the Lord Jesus. If the reception of the extraordinary gifts of the Holy Spirit, was a pre-requisite to baptism, and the pronoun they, refers to the disciples, instead of the people; then the disciples were baptized the second time without its reception. If they refers to disciples, the use of Paul's name in the 6th verse is superfluous. It should have occurred in the 5th verse, then their baptism would have been ascribed to Paul, as definitely, as the laying on of hands.

S. W. BARTLEY.

WISDOM'S STORE, GA.

For the South Western Baptist.

## Hard Times.

Well, sure enough the crisis is hard down upon us. The Banks have suspended specie payment—the currency is deranged—public confidence has given way; and the panic is spread abroad far and near. How wo-begone people look! What is the matter? Is there a famine; no! Is there an epidemic prevailing? No. Is there war or bloodshed upon our borders? No. Are our friends dying? No. What then is the cause of all this cry about hard times? Why, just this; people have overtraded—cotton is not likely to yield so high a price—speculation is likely to fail, and for a season money is likely to be scarce. Is that all? Yes, that is all. Well! well! Now, that is a pretty farce to make so much fuss about. Let every one go to practicing economy, industry and perseverance. Let them avoid all reckless trading and all extravagance; and let all in this way help to sustain public credit; and above all, let every one trust in the Savior and obey him, and the times will be easy enough.

Reader, what do you say? Will you begin the reformation? Say yes, and start about it.

HINTER.

For the South Western Baptist.

## Locusts.

Solomon says the locusts are little upon the earth, but they are exceeding wise. "The locusts have no king, yet go they forth all of them by bands." Proverbs 30:27. Let it be observed here that it is the wisdom of these insects referred to; and which is displayed in their going forth without a king to guide them or command them. Their own instinct is sufficient to cause them to go forth by bands, and to produce such mighty effects wherever they go. A certain traveler in the East, witnessed one of their journeys, and he says: "They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader." The prophet Joel 2:7, says: "They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks."

What a lesson of wisdom is here taught to Christians who have a great and unerring leader? Union of heart—union of purpose—union of plan, and union of action should characterize all the saints of God. And were they to act fully in concert in all the great plans of benevolence, what great success would attend them! ME.

For the South Western Baptist.

## Plagiarism in the Pulpit.

If a minister that is uneducated, should occasionally borrow the forms of sermons furnished by his more experienced brethren, he may overlook the fault, and pity his want of better advantages; but when a collegiate, a professor in college, a man of widely extended fame, as a teacher of youth and a preacher of the gospel, commits to memory a sermon entire, and by his actions claim it as his own, it is almost intolerable, unpardonable.

The writer of this article was much set back (as the saying is) by a certain brother not many months ago, at a meeting of some interest. It was on Sabbath, a large and intelligent congregation had assembled. I was sitting behind the preacher. He announced his text with much self-possession. The first sentence he uttered was precisely the first sentence of the author of a popular volume of sermons. So also, was the second and third, and so on nearly through the sermon. I could not but think of Dr. Jeter's Elder Doolittle in the Christian Mirror. I felt some delicacy in talking about the matter to that brother or any one else. I thought however he had a low opinion of the learning or intelligence of his congregation to have made such a display under borrowed plumage.

This brother finished his message and left, and I would make no mention of this matter, but before the meeting closed, which continued a number of days, another preacher of less notoriety and erudition, repeated as nearly as he could, the same sermon from a different text. From these facts and evidences of an increasing tendency to plagiarism in the pulpit, I thought I would suggest these hints. I submit as a part of my own experience, that it would be far better for ministers to make their own sermons, and never try to shine with borrowed lustre. The Bible is an exhaustless mine: all that is needed on the part of a minister of good mind, is to study it. If this tendency to plagiarism is not checked by the next generation, we will have entailed upon the country and churches an army of intellectual pigmies endeavoring to walk on giants' stilts. A word to the wise is sufficient.

ALPHA.

For the South Western Baptist.

## Revivals in Harris County, Ga.

Bro. TALIAFERRO: We held a short protracted meeting in Whitesville, in Harris county, in connection with each

of the two last Conference meetings.—As a result, I baptized 10, and one was restored; four of the baptized had recently been Methodists.

We held a meeting in Hamilton, which continued in the usual way for over two weeks, during which time 11 were baptized, 10 whites and one black. A protracted meeting was then held for two weeks, at night especially, for the benefit of the blacks. It resulted in the addition of 17 by baptism, and two by restoration. The meeting for the blacks was conducted principally by bro. W. C. Johnson, our Missionary to the blacks.

I never have seen a meeting conducted with more propriety, for the blacks. This is the second meeting of the kind I ever held, both of which proved highly satisfactory to the Church and very profitable to the servants. Would that this experiment was generally tried.—In a future number, I will give my reasons why protracted meetings should be generally held for the blacks.

Yours fraternally,  
W. D. ATKINSON.

For the South Western Baptist.

## For "Our Paper."

MESSRS. EDITORS: There are some things, in the opinion of the writer, trifling, though they may appear, that should be corrected. For instance, in giving an account of Revivals, our ministers of the Gospel in writing out such accounts almost in every instance, speak of themselves as the instruments used in bringing about such a state of things by using such terms as the following: "I commenced a meeting of days," "I protracted the meeting," "I had no help during the meeting, except," &c. "I Baptized so many." It has often appeared to the writer that the personal pronoun "I," had better be dispensed with in such cases, altogether. But, asks an objector, how could our good ministers inform the reading public and the friends of Zion, who did the preaching, unless they call names? We answer, that the reading public and the friends of Zion are not so much interested to know who did the preaching as they are to know that by the foolishness of preaching, men and women are brought to believe on our Lord Jesus Christ by faith. But how would you describe a revival? 2 continues the objector. We answer, simply by saying that a protracted meeting, or meeting of days was held with the church of Christ, at such a place, which continued from day to day, for so long a time; that the members of the church were all with one accord in one place, and continued from day to day, in earnest, fervent prayer to God, to revive his work in their own hearts and save the souls of poor sinners around them; the minister or ministers present, tried to preach Christ and him crucified; that God in his great mercy, met with his people; and that a number of men and women gladly received the Word, and were baptized in the name of the Father the Son and the Holy Spirit, according to the example set them by their Lord and Master, in "the Jordan." Well, says objector, after all, it seems to be a trifling matter; and further; your description of a revival could be improved on; it may be a trifling matter, for 'tis said, "life is made up of trifles," and an old saying runs thus: "Land form the mountain, moments make the year."—And we should be careful even about trifles. As to improving your description of a revival, that may be very easily done; and no one will be more pleased to see it done than the writer, by all who write in the future.

Your bro. in the bonds and fellowship of Christ. W.

For the South Western Baptist.

## HELICON, ALA., Oct. 30, 1897.

DEAR BRETHREN: Since I wrote you last, Liberty Church (the largest body in the Salem Association) with which I labor, has been greatly revived. Our meeting in September was protracted for three days, during which time "the Lord added to the Church" 35 communicants. Of these, three were received by letter, the remainder were "baptized with Christ by baptism." The primary and only true mode of initiation into the Church. We have received at Pe-rote Church, four members, since my last communication. Bro. Wm. Lee held a meeting of three days, last week with Mt. Zion Church (formerly a member of the Tuskegee Association) at which six were baptized and others left "almost" persuaded.

I forbear mentioning anything respecting our Association, as I herewith send you a copy of our Minutes.

EPISCOPUS.

For the South Western Baptist.

MESSRS. EDITORS: We have recently closed a fine meeting at Burnsville.—Nine persons were baptized—one yet to be baptized.

We had the able and efficient services of our bro. W. H. Carroll. Bro. C. A. Andrews also, did much valuable service in the meeting.

Bro. McGraw was with us part of the time. We desire to praise the Lord for his goodness to us.

Fraternally, W. WILKINSON.



For the South Western Baptist.  
CENTRAL INSTITUTE, ALA., Oct. 21, '57.  
The Hon. B. Trustees, Central Institute:  
GENT.—I herewith very respectfully,  
tender my resignation as Principal of  
the Institution under your care. I beg  
leave to state one or two considerations  
which have induced me to adopt this  
course. Recent circumstances admon-  
ish me that I will not be acting pru-  
dently to subject my health to the labor  
and responsibility which are insepara-  
ble from the important position I have  
now the honor to occupy. Duty to my-  
self and family will forbid my con-  
nection with the Central Institute, as its  
Principal, after the present session.  
In addition to what I have stated re-  
spect my health, I would further re-  
mark that my sense of obligation as a  
minister of the gospel, urges upon me  
the propriety of withdrawing from all  
secular pursuits, and devoting my time  
and energies to the cause of my Divine  
Master.  
You will please accept my acknowl-  
edgments for the kindness and courtes-  
y which have been extended to me, by  
you, as a Board of Trustees. Allow me  
to hope that my imperfections will be  
regarded with indulgence.  
You have my best wishes for your  
individual happiness and success in life,  
and for the prosperity of your Institu-  
tion. Very respectfully,  
A. T. HOLMES.  
CENTRAL INSTITUTE, ALA., Oct. 26, '57.  
Rev. A. T. Holmes, Dear Sir:  
Your letter of the 21st inst., tender-  
ing your resignation as Principal of the  
Central Institute, was laid before the  
Board of Trustees this day. They have  
instructed me to say to you that they  
accept your resignation, but at the same  
time deplore the sad necessity,  
which has compelled you to tender it.  
They had hoped to have retained your  
services to the consummation of the  
well begun work of building up a school  
of high character at Central Institute.  
The Board have particularly in-  
structed me to reciprocate the kind sentiments  
expressed in your letter, and to assure  
you of their unabated confidence in you  
as a gentleman and a Christian. Be  
assured dear sir, that in retiring, you  
have the best wishes of every member  
of the Board for your future welfare,  
and for your success as a minister of  
the gospel.  
By order of the Board,  
W. M. LINDSEY, Secretary.  
For the South Western Baptist.  
To the Executive Committee of  
Domestic Missions in Unity As-  
sociation for 1857.  
BRETHREN: Permit me to offer the re-  
peated accounts of my missionary labors  
published in the S. W. Baptist, as  
an apology with other duties for my  
neglect to report to you before now.—  
In the course of my travels of about  
twelve hundred miles, in seventy-eight  
days, I preached seventy-seven ser-  
mons; received in twenty-six mem-  
bers into the Church; baptized three;  
and constituted one church; besides  
other ministerial services in lectures,  
addresses, and one hundred and fifty  
pastoral visits. And if I did not con-  
fess my labors strictly to places of  
destitution, it was with a view to the  
Churches' interest by arousing the la-  
tent energies of benevolence, and by  
concentrating the forces of action on  
the all important subject of mission-  
ary operations; and not because I was  
wholly deaf to the Macedonian appeals  
that saluted my ears from various local-  
ities, which were sufficient in their  
character to inspire more zeal in the  
missionary than the recollection of his  
meagre compensation, and perhaps, of  
loved ones at home, suffering for the  
necessaries of life, would justify, and  
which were sufficient in their numbers,  
notwithstanding all the enterprising  
evangelical auxiliaries, to elicit the  
ablest effort for their relief from your  
body, and to spread a wide field for  
fruitful operations, by those who are  
called to labor in the Lord's vineyard.  
Ours indeed, is a remarkable age—  
progress is stamped in legible characters  
on her front. Could the learned and  
the good who lived in ages that are past  
be reanimated and again walk forth  
upon the earth the scenes that would  
meet their bewildered gaze, would con-  
vince them that they had been aroused  
in another planet.  
The absurd theories that pervaded  
every branch of physical and intellec-  
tual science, have vanished before the  
omnipotence of truth and experiment.  
Through the ingenuity of man, the re-  
mote bounds of the universe have been  
made to approximate—the other conti-  
nent has become our neighbor and the  
isles of the ocean almost our kindred.  
If the children of light were as wise as  
the children of this world, all this vast im-  
provement would be made subservient  
to the grand purpose of revolutionizing  
and christianizing a world. They but  
point the lovers of Jesus to what may  
be accomplished by intense application  
and concentrated effort, with the accu-  
mulated facilities for the introduction  
of the Bible, and for the propagation of  
correct principles should also come cor-  
responding activity and benevolence on

the part of the lovers of Jesus. Al-  
though the past should encourage us,  
we should feel that there is no time for  
idleness or the tightening of the purse-  
string: while so much remains to be  
done. With devout gratitude to God  
for mercies received, and relying upon  
Him for wisdom, grace and protection,  
and the generosity of the churches to  
sustain the work of our country's evan-  
gelization, we should take courage and  
go on; all of which is respectfully sub-  
mitted.  
JOHN H. RAY, Miss'y.  
Oct. 26, 1857  
P. S. Bro. Andrew served ten days;  
baptized two. Owing to sickness in  
his family, he could serve no longer.—  
Bro. Sarter was in service of Board by  
bro. R., 4 days.  
For the South Western Baptist.  
Depository Agency.  
Bro. Merritt Burns has been appoint-  
ed, by our Board, Depository Agent,  
for the "Bible and Book Depository," at  
Selma. Orders for Books will be ad-  
dressed to him.  
F. M. LAW, Cor. Sec.  
SELMA, Oct. 29, 1857.  
THE STATE AGRICULTURAL SOCIETY.—  
The Third Annual Fair of this Society  
will commence on the 17th November,  
1857, and continue four days.  
THE RELIGIOUS CONDITION OF EUROPE.  
—An interesting discourse upon this  
subject was delivered before the Young  
Men's Christian Association of this city,  
last Sunday evening, by the Rev. Dr.  
Baird. He dwelt at length on the great  
progress in the true evangelical reli-  
gion which he witnessed in Europe on  
his recent visit. Religious liberty had  
spread throughout the whole continent;  
the congregations even in Catholic  
countries had increased. Rationalism  
and deism were giving way to the light  
of the Gospel. In the Scandinavian  
countries, in Germany and Sardinia, he  
found a wonderful advance had been  
made. The principal object of the late  
great meeting in Berlin, he said, was  
to prove to the world that the boast of  
the unity of the Catholic Church, and  
the hostility to teach other manifested  
by all sects of Protestants, was not  
well founded, by showing on how many  
points Protestants believed in common.  
N. Y. Chronicle.  
MISSOURI.—The Western Watchman  
gives the following summary of the  
Baptist churches in that State: "Num-  
ber of Baptist churches in the State,  
517; number baptized last year, 2,661;  
number of Baptist church members in  
the State, 30,289; number of mission-  
aries employed by others than the Cen-  
tral Association, 37; number of disci-  
ples reported by them, 1,817; number of  
sermons preached, 2,663; number bap-  
tized by them, 773; amount collected  
by the missionaries themselves, \$471.  
55; amount raised by the Associations,  
\$3,981.90;—altogether, \$4,253.45."  
DR. BROWN, CONCERNING THE BRITISH IN IN-  
DIA.—Dr. Brown, many years a distinguished  
missionary in India, and now in this country,  
is well qualified to give an opinion in reference  
to the prospects of the British in that part of  
India for years under the control of British arms,  
and now in a state of revolution with the most  
alarming indications. Says Dr. Brown:  
"Although victory has crowned the British  
arms in the defeat of Nena Sahib, and though  
India will soon be swept by an irresistible Eu-  
ropean army, yet the prospects for the future  
are gloomy. What shall be done with India?  
Is now the paramount inquiry of British states-  
men. A native army can never again be de-  
pendent upon as a guard for their Eastern em-  
pire, and to maintain an European force sufficient  
for its permanent protection, would increase the  
debts of England to an amount that must ren-  
der national bankruptcy inevitable. Hitherto  
India has hardly paid the expenses of its gov-  
ernment. The only advantages England has  
reaped from her numerous acquisitions, are the  
increase of her commerce, and the provision of  
honorable offices, with high salaries, for the  
younger sons of her aristocracy. A few more  
hundreds of millions added to the standing debt  
may at length convince her that she is purchas-  
ing these advantages at too dear a rate.  
THE BAPTISTS ON THE CONTINENT.—The  
fourth triennial conference of the Union of Con-  
tinent Baptist Churches has just been held at  
Hamburg. A report of the three past years  
was read, by which it appeared that 3,601 be-  
lievers had been baptized during that time—the  
clear increase being 2,215—and 29 new churches  
had been formed. The number of members in  
all the churches on the 1st of January, 1857,  
was 6,833. Great increase has taken place in  
the church at Templin, Prussia, and most en-  
couraging success had been experienced in Swe-  
den.  
THE HOG MARKET.—We copy the following  
from the Cincinnati Price Current:  
"The feeling in the market for hogs Novem-  
ber delivery continues very unsettled, there be-  
ing few buyers at the price, and several sellers.  
Some contracts have been made within the last  
two weeks at \$6 per cwt. net. November deliv-  
ery, but we believe there are no buyers at this  
price now. The unsettled state and great un-  
certainty as regards the future of financial mat-  
ters, deters the packers from making any con-  
tracts, and leads to a disposition on their part  
to hold off for the purpose of being able to wit-  
ness unembarrassed the result of this financial  
crisis. The corn crop is now matured and may  
be considered the best in quality and the largest  
in quantity ever raised in the country, by  
any twenty-five per cent, and the indications  
are quite conclusive that it will rule at extraor-  
dinary low prices, thus rendering the feeding of  
it to hogs, even though they should rule at \$4-  
50 per cwt. net, the most profitable disposition  
which can be made of it, and this must lead to  
a large supply of pork."

THE BIBLE IN FRANCE.—At the Evangelical  
church of Mons, fourteen Roman Catholics  
have been solemnly received as Protestants by  
the pastor of that church, assisted by Pastor  
Robineau, of Angers. They have been under  
regular instruction for six months, and, on the  
day of their reception, publicly confessed their  
former error, and the best expiatory sacri-  
fice for their sins, declaring that they accepted  
the Holy Scriptures as their only rule of faith  
and conduct. The church at Mons is one of the  
stations of the Central Protestant Society.  
Marriages.  
On Tuesday evening, Oct. 27th, by Rev. Willis  
B. Jones, Mr. LUTHER M. RUSH to Mrs. ANN E. BREED-  
LOVE—all of Tuskegee.  
On the 14th of October, by Rev. J. J. Harris, Mr. GEORGE  
B. GACHET to Miss MARY JOSEPHINE MORTON—both of  
Barbour county, Ala.  
Married, by Elder A. Van Hoose, on the 25th ult., in  
Eufaula, Ala., Mr. C. H. PERRY, of Blakely, Ga., to Miss  
E. C. WILLARD, of Eufaula, Ala.  
By the same, on the 26th ult., Elder E. Y. VAN HOOSE  
to Mrs. SARAH A. STINEBAUGH—both of Clay county, Ala.  
Obituaries.  
Died, at the residence of her father, George W. Germa-  
ny, in Tuskegee, on the 8th day of October, 1857, Miss  
MARY L. GERMANY, aged about fourteen years. Miss G.  
never made an open profession of religion; but the death  
of her mother, a few months previously, appeared to  
have very seriously affected her mind. When asked if  
she was willing to die, she answered that she was—her  
only regret being to leave the surviving family circle to  
which she belonged. May her surviving brothers and  
sisters strive to merit her in that blessed land.  
Where sickness, sorrow, pain and death,  
Are felt and feared no more. \*  
We are attracted more by the splendor than by the vir-  
tue of a man's life. We read of crime with more  
interest than of goodness. In the history of the world  
and pestilence are remembered, while those of piety and  
happiness are forgotten.  
We can excite little interest in the mind of a stranger  
when we tell him that FREDERICK PORTER—a good man—  
lived at Tuskegee, in this country, for many years. He  
died on the 12th of October, 1857, aged 35 years. He was a man  
of unassuming worth, humble piety; possessed those quali-  
ties which make intercourse agreeable, the Church respect-  
able; yet these virtues, which the stupid disregard, and  
the dissipated despise, give peace to society, stability to  
the government, strength to our country, and health to  
the world. He died composed and resigned, with a clear belief  
of his being accepted through the merits of Christ. Some  
may wish to know other particulars. He was born in Wash-  
ington county, Georgia, joined the Baptist Church at Eu-  
faula, in this country, in 1834, and was a member of the  
Columbia Church; he removed to Tuskegee in 1851;  
belonged to the Living Church, and at the time of his  
death, was a member of the Jones Creek Church. His  
elevated mansion still looks bright in the distance, but  
we shall miss his ready footsteps and his hearty welcome  
at the door. There were no children, and he left no heirs.  
He are his children—two orphan daughters—lovely, with  
no father's guardian hand to restrain, or to lead them in  
the path of duty and religion. His seat is vacant in the  
church; his open hand is no longer stretched out in the  
cause of benevolence.  
Tribute to Henry F. Lake.  
Whereas our fellow-act and companion, HENRY  
FRANCIS LAKE, died on the 10th instant; and whereas,  
we, the students of Howard College, assembled, feel-  
ing the loss of a noble and devoted friend, and desiring  
to express our sympathy with his family, and to offer our  
testimony to his worth; therefore  
Resolved, That while we would humbly endeavor to be  
resigned to this inevitable Providence, which has cut off  
in the flower of youth a life full of promise and bright pros-  
pect, we can but deeply and sorrowfully lament the painful  
visitation depriving us so suddenly of a near and dear friend;  
of a brother who had won our highest esteem and love,  
whose influence on our hearts and lives led us always  
aright, and whose noble example we shall be glad to  
emulate.  
Resolved, That in his death Howard College has lost one  
of its best and most promising students, his classmates a  
generous and worthy competitor, and the Church of Christ  
a strictly consistent and devotedly pious member.  
Resolved, That his bereaved mother, brothers and sisters,  
we respectfully offer our hearty sympathy, being  
conscious that our loss, though great, is small com-  
pared with that which has taken away the loved object of  
their warmest affections and hopes.  
Resolved, That such of us wear a badge of mourning for  
thirty days, in token of our sorrow and respect for the  
deceased.  
Resolved, That a copy of these resolutions be forwarded  
to the family of the deceased, and that they be published.  
By order of the meeting,  
R. A. MARLEY, Sec'y. M. D. ROBINSON, Chas'n.  
MARIETTA, Ala., October 21st, 1857.  
Business Department.  
Receipt List.  
Paid to Volume No. Amount.  
A. J. McMillan..... 10 ..... 24 00  
S. T. Parker..... 10 ..... 24 00  
J. M. Smith..... 10 ..... 24 00  
J. S. Dickerson..... 10 ..... 24 00  
W. M. Vaughan..... 10 ..... 24 00  
Mrs. F. J. Gardner..... 10 ..... 13 00  
O. F. Nunnelee..... 10 ..... 25 00  
J. O. Eason..... 10 ..... 25 00  
J. H. Brown..... 10 ..... 12 00  
J. H. Hay..... 10 ..... 25 00  
W. H. Hibler..... 10 ..... 2 00  
R. H. Whitfield..... 10 ..... 34 00  
Rev. M. E. Rice..... 10 ..... 31 00  
A. J. Pace..... 10 ..... 46 00  
M. Harris..... 10 ..... 25 00  
C. O. Smith..... 10 ..... 25 00  
John Loggins..... 10 ..... 25 00  
L. Lyles..... 11 ..... 17 00  
Special Notices.  
NOTICE.  
REV. A. C. WHEAT, agent of the Bible Revision  
Association, will resume his labors in Alabama,  
commencing the first of November, 1857. All cor-  
respondence should be addressed to JAMES EDMONDS, Cor. Sec'y.  
J. E. WHEAT, 24-25  
The greatest natural ornament to the "human  
form divine," is unquestionably a fine, luxuriant, healthy  
growth of hair. It is an emblem of manly beauty, and  
of manly vigor, and among all nations, savage and civilized, Honor,  
the Indian brave regards the scalp of his enemy as his  
greatest trophy. For a similar reason, the fashionable  
belles often disguise the region of vanity, as well as her  
other phenomenal organs with borrowed locks.  
He who is desirous of discovering a mode of preserving the hair  
from showing the marks of evanescent time by turning pre-  
maturely gray, a method by which it could be restored  
to its original color and luxuriance, would be justly entit-  
led to rank among the benefactors of the human race.  
Read the testimonials in another column of the wonderful,  
yet to be used in the most judicious manner, the Consti-  
tutional Hair Restorer, and see if he has not acquired all  
this.—Capital City Post.  
Opinions of the Press.  
We take pleasure in referring to the "Review of the  
Pain Killer," in the New York Herald, and find it valua-  
ble. The sale of this article in the United States is be-  
yond all precedent, as the books of the office will show.  
Cincinnati Commercial.  
DAVID VERNER'S PAIN KILLER.—We first heard of this  
celebrated medicine, during a visit to the New York Herald, and  
being struck with the novelty of the title, were induced to  
make some inquiry about it, and were surprised to learn  
that it was kept constantly in the houses of most of  
the inhabitants of the cities and villages where we stop-  
ped, not to say almost in every house, and that it was  
used for almost every ailment, from the most common  
cough, and we heard it spoken of in terms of high  
commendation, both by druggists and physicians.  
Philadelphia Eagle.  
"PAIN KILLER" PAIN KILLER.—It is a great pleasure to us to  
speak favorably of this article, known almost universally to  
be a good and safe remedy for all kinds of pains of the  
body. It is valuable not only for colds in the winter, but  
for the most common ailments, and should be in every  
family. The casualty which demands it, may come un-  
expectedly.—Christian Advocate.  
VALUABLE MEDICINE.—The sale of this remarkable and  
truly valuable preparation, "Pain Killer," is constantly  
and rapidly increasing. It is the most valuable remedy  
for the most common ailments, and should be in every  
family. The casualty which demands it, may come un-  
expectedly. Searched a week past, by during which we  
do not hear of some remarkable cures having been pre-  
sented, within the circle of our acquaintance, by the use  
of "Pain Killer."—Prof. Geo. Advertiser.  
Sold by all Medicine Dealers.

Secular Intelligence.  
ADVICES FROM EUROPE.  
Arrival of the Persia.  
COTTON DECLINED.  
[Telegraphed for the Advertiser & Gazette.]  
NEW YORK, Oct. 28.  
The steamship Persia has arrived, with ad-  
vices from Liverpool to the 17th inst.  
The sales of cotton for the week previous to  
the sailing of the Persia amounted to 25,000  
bales—speculators taking 9,500 and exporters  
1,000. There was a decline of 1/4 to 1/2, the  
market closing quiet and steady. Fair Orleans  
was quoted at 9 1/2, and Middling at 91. The  
stock of cotton in Liverpool was 311,000 bales,  
of which 163,000 was American.  
SECOND DISPATCH.  
NEW YORK, Oct. 28.—The steamship Persia  
brought over one million of dollars in specie.  
Consols had advanced.  
The ship Prince George, from Mobile, has  
been lost.  
The U. S. Treasury.  
WASHINGTON, Oct. 28.—Amount in Treasury  
subject to draft is nine millions, eight hundred  
thousand dollars. Receipts of the week \$441,  
000.  
Difficulty Between the Administration and  
Gov. Walker.  
WASHINGTON, Oct. 30.—The Administration  
utterly condemns Gov. Walker of Kansas, for  
purging the rolls at Oxford county to specific  
instructions that he should not act as judge in  
such matters. Best reasons for the belief that  
Walker and Stanton will both be recalled if they  
do not act soon.  
Tennessee Election.  
NASHVILLE, Oct. 30.—The vote for U. S. Sen-  
ator in Tennessee gives A. O. P. Nicholson 58 and  
Bell 33.  
New Orleans Cotton Market.  
NEW ORLEANS, Oct. 30.—Sales of cotton for the  
day 25,000 bales. Sales for the week 155,000.  
Dec 1st, 25,000. Dec 2nd, 132,000. Dec 3rd, at  
all the ports 203,000. Prime Sugar 5 1/2 to 6.  
Flour is better. Sterling Exchange 95, nomi-  
nal. Sight Exchange on New York at 5 per  
cent discount.  
Mobile Cotton Market.  
MOBILE, Oct. 30.—Sales of the week 5,000  
bales at 10 1/2 to 11 1/2. Receipts 4,000 against  
7,000 of last year. Stock on hand 30,000 against  
21,000 last year.  
Augusta Market.  
AUGUSTA, Oct. 30.—Seven hundred bales sold  
at 11 1/2 to 12.  
Charleston Market.  
CHARLESTON, Oct. 30.—Sales of eight hun-  
dred bales at advancing prices. Middling Pair  
quoted at 12 1/2.  
New York Market.  
NEW YORK, Oct. 30.—Cotton—advised. Sales 19,  
500 bales. Flour at prices slightly advanced. Sales  
of 30,000 bushels. Wheat white at \$1.50;  
Red \$1.40. Sales of 3,500 bushels of mixed corn  
at 75c. Yellow corn quoted at 77c. Turpentine  
firm. Rice 3 1/4 to 4c. Freight inactive.  
HEALTH.—Plenty of warmth, plenty of sub-  
stantial food and ripe fruits, plenty of sleep,  
and plenty of joyous outdoor exercise, would save  
millions of children annually.  
BAPTIST BIBLE AND BOOK DEPOSITORY,  
BROAD STREET—SELMA, ALA.  
HAS just received 34 Series of Spurgeon's Sermons,  
and our Lord's Prophecy, by all D. D. Buck, together  
with various additions to our former stock. Orders re-  
spected by mail and otherwise, from all parts of the State.  
Selma, Nov. 5th, 1857. MERITT BURNS, Dep. Agent.  
The State of Alabama—Innocent.  
PROBATE COURT—SPECIAL TERM—20th DAY OF NOV., 1857.  
THIS DAY came MRS. M. ZACKS, administrator of the  
estate of MRS. M. ZACKS, deceased, and laid before the  
court a certain will of the said deceased, and said estate  
is set for hearing on the first day of December next,  
at 10 o'clock, A. M., at the Court House in the City of  
Selma, in the Southern Baptist Church, for the purpose  
of proving the same, and for the purpose of appointing  
an executor of the same, and for the purpose of settling  
the accounts of the said deceased, and for the purpose of  
settling the accounts of the said executor, and for the  
purpose of settling the accounts of the said executor,  
and for the purpose of settling the accounts of the said  
executor, and for the purpose of settling the accounts of  
the said executor, and for the purpose of settling the  
accounts of the said executor, and for the purpose of  
settling the accounts of the said executor, and for the  
purpose of settling the accounts of the said executor,  
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## The Family Circle.

A Sketch from Life.

BREAD UPON THE WATERS.  
"Ah, Jacob, now you see how all your hopes are gone. Here we are, worn out with age—all our children removed from us by the hand of death, and are long we must be the inmates of the poor-house. Where, now, is all the bread you have cast upon the waters?"

The old white-haired man looked up at his wife. He was, indeed, bent down with years, and age sat trembling upon him. Jacob Manfred had been a comparatively wealthy man, and while fortune smiled upon him, he had been among the first to lend a listening ear and a helping hand to the call of distress; but now misfortune was his. Of his four boys not one was left. Sickness and falling strength found him with but little, and they left him penniless. Various misfortunes came in painful succession. Jacob and his wife were alone, and gaunt poverty looked them coldly in the face.

"Don't repine, Susan," said the old man. "True, we are poor, but we are not yet forsaken."

"Not forsaken, Jacob? Who is there to help us now?"

Jacob Manfred raised his trembling fingers toward heaven.

"Ah, Jacob! I know God is our friend; but we should have friends here—look back and see how many you have befriended in days long past—You cast your bread upon the waters with a free hand, but it has not yet returned to you."

"Hush, Susan, you forget what you say. To be sure, I may have hoped that some kind hand on earth would lift me from the cold depths of utter want; but I do not expect it as a reward for anything I have done. If I have helped the unfortunate in days gone by, I have had my full reward in knowing that I have done my duty to my fellows. Out of all kind deeds I have done for my suffering fellows, I would not for gold have one of them blotted from my memory. Ah! my fond wife, it is the memory of the good done in life that makes old age happy. Even now I can hear again the warm thanks of those whom I have befriended, and again I see their smiles!"

"Yes, Jacob," returned the wife, in a low tone, "I know you have been good, and in your memory you can be happy; but, alas! there is a present upon which we must look—there is a reality upon which we must dwell. We must beg for food, or starve!"

The old man started, and a deep mark of pain was drawn across his features.

"Beg?" he replied, with a quick shudder. "No, Susan—we are—"

He hesitated and a big tear rolled down his furrowed cheek.

"We are what, Jacob?"

"We are going to the poor-house!"

"Oh, God! I thought so," fell from the poor wife's lips, as she covered her face with her hands. "I have thought so, and I have tried to school myself to the thought; but my poor heart will not bear it."

"Do not give up, Susan," softly urged the old man, laying his hand upon her arm. "It makes but little difference to us now. We have not long to remain on earth, and let us not wear out our last days in useless repinings. Come, come."

"But when—when shall we go?"

"Now—to-day."

"Then God have mercy upon us."

"He will," murmured Jacob.

The old couple sat for a while in silence. When they were aroused from their painful thoughts, it was by the stopping of a light cart in front of the door. A man entered the room where they sat. He was the porter of the poor-house.

"Come, Mr. Manfred," he said, "the guardians have managed to crowd you into the poor-house. The cart is at the door, and you can get ready as soon as possible."

Jacob Manfred, he had not calculated the strength he should need for this ordeal. There was a coldness in the very tone and manner of the man who had come for him, that went like an ice-bolt to his heart, and with a deep groan he sank back into his seat.

"Come, be in a hurry," impatiently urged the porter.

At that moment a carriage drove up to the door.

"Is this the house of Jacob Manfred?"

This question was asked by a man who entered from the carriage. He was a kind-looking man, about forty years of age.

"That is my name," said Jacob.

"Then they told me truly," uttered the new comer. "Are you from the work-house?" he continued, turning to the porter.

"Yes."

"Are you after these people?"

"Yes."

"Then you may return. Jacob Manfred goes to no poor-house while I live."

The porter gazed inquisitively into the features of the man who addressed him, and then left the house.

"Don't you remember me?" exclaimed the stranger, grasping the old man by the hand.

"I cannot call you to my memory now."

"Do you remember Lucius Williams?"

"Williams?" repeated Jacob, starting up from his chair, and gazing earnestly into the face of the man before him.

"Yes, Jacob Manfred—Lucius Williams. That little boy whom thirty years ago you saved from the house of correction; that poor boy who you kind-

ly took from the bonds of the law, and placed on board one of your own vessels."

"And are you—"

"Yes—yes—I am the man you made. You found me a rough stone from the hands of poverty and bad example. It was you who brushed off the evil, and who first led me to sweet waters of moral life and happiness. I have profited by the lessons you gave me in early youth, and the warm spark which your kindness lighted up in my bosom has grown brighter ever since."

With an affluence for life, I settled down to enjoy the remainder of my days in peace and quietness, with such good work as my hands may find to do. I heard of your losses and bereavements. I know that the children of your own flesh are all gone; but I am a child of your bounty—a child of your kindness—and now you shall be my parent—"

Come, I have a home and a heart, and your presence will make them both warmer, brighter and happier. Come, my more than father—and you, my mother, come. You made my youth all bright, and I will not see your old age doomed to darkness."

Jacob Manfred tottered forward, and sank upon the bosom of his preserver. He could not speak his thanks, for they were too heavy for words. When he looked up again he sought his wife.

"Susan," said he, in a choking, trembling tone, "my bread has come back to me!"

"Forgive me, Jacob."

"No, no, Susan. It is not I who must forgive—God holds us in his hands."

"Ah!" murmured the wife, as she raised her streaming eyes to heaven, "I will never doubt Him again."

The Three Great Powers.

The Press, the Pulpit, and Woman, are the three great powers of the earth—the irresistible levers which constantly raise humanity to a higher and still higher degree of progress. With-out them, the bottom of things would fall out, and society be spilled back into original chaos. And of these great Powers woman is the greatest.

The press makes the people intelligent and patriotic; Woman makes them industrious, generous, and romantic.

The Press rules our intellect, the Pulpit, our consciences, Woman our hearts. The Press sways public opinion, and the Pulpit sways moral conviction; but Woman sways all things. There would be a falling off even in church going, were there no girls there; and if woman is not "first in war," she is "first in peace, and first in the hearts of her countrymen." And she has her influence in war, too; men would not fight merely for masculine applause. It is "for the girl he has left behind him" that the soldier chiefly bears his burdens, runs his risks, and deals his sturdiest blows, and his laurel-wreath of triumph would be but a barren symbol could he not lay it at her feet.

The world is governed more by the heart than the head; and the heart is woman's empire wherein she rules to elevate and refine. Without the sunshine of her influence, the heart of man would be a bag filled with noxious growth—a mere fungus oozing slime, in which the rose of affection would never germinate nor the flowers of eloquence bloom. Woman is the engine of life—the great motive power of love, labor, ambition, civilization. May fortune favor her, man protect her, and God bless her.—Conductor.

Visit Your Schools.—You could not do a better thing. Your boys have the idea that you care scarcely more than a fig's value about his progress there; your girl thinks you are too busy about more important matters to worry about her recitations. Grammar is as dry as dust to her, geography is tedious, arithmetic is a bore, reading is a horror, writing is her special abomination. If she speaks of either at the table, she is hushed up. You talk of stock and senatorship, of the war and free trade. The young ones begin to think their studies very small matters in comparison to yours. But visit your schools. Hear a lesson or two recited. Learn from their teachers what their standing is, in what they excel. See who sits next to them in the school-room. See how they compare in personal appearance—whether they look happy at home. If acquainted with their school habits, you cannot possibly avoid talking to them. Making these matters subjects of home conversation will certainly stimulate them to better efforts—make much better scholars of them. By all means, then, visit your school. Go alone, if no one will go with you. You will always be welcomed by the teacher, unless he is a fit one to be turned off.—Beloit Herald.

Missing at the Prayer-Meeting.

Ah! and who missed me there? My Saviour, my pastor, and my brethren and sisters in Christ.

And what did they miss? They missed my figure in the usual place, my voice in the sacred song, and the voice of my heart in prayer.

And what did I miss by my absence? I missed the blessings of God, the approbation of my conscience and the love of Christ's friends.

And why was I missing at the prayer-meeting? I forgot the hour and was engaged in other things, or was too far away in body and heart to reach there.

My dear reader, if we love the Saviour, if we love the communion of the saints, if we love our own souls, let us never be missing at the prayer meeting again.

Vermont Chronicle.

The Whale-ship and the Cannibals.

A New England whale ship foundered in a gale, some years ago in the Pacific Ocean. Her crew took to the boats, and after toiling for several days and nights, two of the boats came in sight of an island. One of them ran through the surf, and the crew jumped on shore, making signs to the natives, to express their destitute condition.

But no pity dwelt in those savage breasts. Rushing upon the exhausted seamen with their clubs, they instantly killed them, and made preparation to feast upon their bodies, for they were cannibals. Seeing the fate of their companion, the other boat's crew pulled hastily away from that dreadful spot; and after almost incredible struggle, were picked up by a friendly vessel and saved.

Some years passed, and another ship was wrecked in the same seas and near the same island. Her commander had been second mate of the former ship, and was saved with the boat's crew which witnessed the destruction of their shipmates by the cannibals.

Again he approached the island, a wrecked mariner, and reduced by hunger and exhaustion to an emaciate state. He recognized the fatal shore, and told his companions of the cannibals who dwelt beyond it. But they were too weak to put to sea again. To do so was to die. The could but die if they landed; and perhaps the savages might be merciful. Perceiving none of the natives, they hauled their boat up on the beach, and they sought the shelter of the adjoining woods, in the hopes of finding fruits or berries for subsistence. But, once in the woods their fears increased. They moved stealthily along alarmed at the cracking of the dry bushes beneath their feet, and at the rustling of the leaves. Death seemed to speak in every sound, and to leap upon them through every opening glade of the forest.

Cold sweats gathered upon their sunburnt brows, and more than once they halted, and consulted on the propriety of returning to the boat; but as often they resolved to advance especially as they found themselves ascending a wooded hill, which they hoped might furnish them with a nook or cave in which to hide. Thus tremblingly they proceeded. They approached the summit of the hill, which was bold and rocky. The foremost of the party ventured from the shelter of the trees to view the island. Cautiously he stole, step by step, to the mountain's brow, till his eye caught sight of the village below. Then, he literally sprang into the air, he clasped his hands and shouted "Safe! Safe! SAFE!!"

"What is the matter asked his companions," who thought him crazy.

"We are safe, I tell you, we are safe!" pointing to the village on the plain below. Looking down, the joyful seamen beheld a church lifting its modest front above the huts of the natives.

Then they shared in the transports of their companion. They leaped, they wept; they embraced. They knew by the church that the missionary was there. They knew that where he lived and labored cannibalism must be dead. They accordingly descended to the plain, and found, instead of a cruel death, the utmost kindness, perfect security, and a generous hospitality.

Had those wrecked mariners, been skeptics or infidels, would they have needed any further proof of the humanizing and renovating power of the Gospel, or the utility of missions?

A Comparison.

The difference between a republic and a monarchy is thus pointed out by somebody:

"Pile all the people into a pyramid, with the President for apex, and you have the symbol of a republic. You can shake the President, but you can't move the united force of the people."

Invert the pyramid, with a king for its base, and you have the symbol of a monarchy. Trip up the king, and the whole structure falls into confusion."

Short Catechism.

QUESTION 1.—What is the first thing to be done when you write to an editor on business?

ANSWER.—Give the name of your post-office and state.

Q. 2.—What rule is to be observed in sending the names of new subscribers?

A.—Give the postoffice of each one, with the county in which it is situated, and state.

Q. 3.—What else should be observed?

A.—Give the name of each subscriber in full.

Q. 4.—Is the same rule to be observed in sending money for old subscribers?

A.—Yes, the postoffice state and name in full of each one should be given.

Q. 5.—How do agents sometimes cause trouble and confusion in keeping accounts?

A.—They receive money from some member of a family other than the one in whose name the paper is sent, ordering it to be credited to the person from whom they receive it.

Q. 6.—What should you do when you wish a paper changed?

A.—Give the postoffice and state to which it now goes, and then the post-office and state to which you wish it sent.

Q. 7.—What should subscribers do when the agent from any cause fails to call on them for the amount of their subscription?

A.—Send, it themselves at the risk of the office.

[St. Louis Advocate.]

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S. L. C. SWEET, Mathematics and Natural Philosophy.  
Prof. H. AUGUSTUS POND, Vocal and Instrumental Music.  
Miss MARY E. SHERMAN, Presiding Teacher; English and Latin.  
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Miss LUCY A. MARSON, Music.  
Miss FANNIE INGERSOLL, &c.  
Miss E. L. BELL, &c.  
Miss ELIZA SANDERSON, &c.  
Miss ESTHER F. PIERSON, English.  
Miss MARGARET J. SHERMAN.  
Miss ELIZA C. INGERSOLL, Preparatory.  
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The new building will be finished, and neatly and comfortably furnished. The present building is in a state of repair, and the general supervision of the entire department, his Lady will devote to her personal attention. The arrangements of this department will be, in all respects, greatly improved.

Prof. H. AUGUSTUS POND, an experienced and successful Teacher, and eminent Musician, will have charge of the Music Department. Prof. P. is an American and enjoys a high reputation in the musical world. He is a Violoncello, a Teacher of the Piano, and a Christian gentleman. He is also the author of many popular melodies.

For further information, or for the application of students, apply to S. S. SHERMAN, Principal.

Marion, August 31, 1887.

EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, MACON CO., ALA.

LOCATED in Tuskegee, a village far famed for its healthful climate and refined society. The College is easy of access from East and West by the Montgomery and West Point Railroad, which passes at the distance of four miles, and from the upper and lower country by excellent roads.

The public may feel assured that the high standard of education here pursued will be maintained. It is one of the objects of the college to afford to the students a liberal education, and to prepare them for the various professions of life. The college is open to students of all colors, and of all ages, and is supported by the benevolence of the friends of education in this country.

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No charge for Latin or Greek in the regular classes.

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NECESSARY EXPENSES.  
Board, per term, \$7.00  
Room, per term, 10.00  
Books, Stationery, Materials, etc., furnished at low prices.

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Candidates for admission to the Freshman Class are examined in Greek, Virgil, Cicero's Select Orations, the Greek Reader, and Davies' Elementary Algebra through the hands of the President or his equivalent.

EXPENSES.  
Tuition per term of 4½ months, \$25.00  
Incidental, 2.00  
Students rooming in college are charged for Board and servant hire per month, 2.00  
Washing per month, 1.00  
Board, per month, 1.50

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I. W. GARRITT, President Board of Trustees.

J. F. COCKER, Sec'y.

WILLIAMVILLE ACADEMY, CARROLL COUNTY, VIRGINIA.

THE next session of this institution will commence the first Monday in September, and close on the first Friday in December.

The school is located in a small village, but is surrounded by a large blue ridge commanding a view of the most picturesque scenery in the State. The school is supplied with wholesome water and pure air from the surrounding mountains. It is renowned for its healthful climate. It affords a good society for the student, and is also a place of instruction. The school is open to students of all colors, and of all ages, and is supported by the benevolence of the friends of education in this country.

For further information, or for the application of students, apply to J. F. COCKER, Sec'y.

TOWN PROPERTY FOR SALE.

THE following property for sale in the town of Tuskegee, and in the county of Marion, Ala., is offered for sale by the undersigned. It consists of a lot of land, and a building, and is situated in a healthy and pleasant location. It is a good opportunity for a person who wishes to invest in real estate. It is a good opportunity for a person who wishes to invest in real estate. It is a good opportunity for a person who wishes to invest in real estate.

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