

Do you owe us?

With the present number we send out our bills to all those who are indebted to us. Should there be any error in them, we trust our brethren will point it out, and it shall be promptly corrected. Among so many accounts, of course, we expect some mistakes will occur.

And now, brethren, we need our dues just as much as we ever can need them. The office is in debt, and we are dependent upon you who owe us to enable us to pay its debts. Surely you will not allow your own paper to languish for the want of the trifling sum you respectively owe. Surely we are appealing to Christian men—who recognise not merely the laws of their country, but of their God, which require them to "owe no man any thing but good will." We are persuaded that if our brethren who are in arrears with us knew ONE HALF OF THE NECESSITIES WHICH ARE NOW PRESSING UPON US, they would send us the amounts of their bills BY THE FIRST MAIL. Can it be so that people are more prompt, nay more honest, in paying for their political paper, than Christians are in paying for religious papers? Shall all other denominations sustain their papers, and the Baptists permit theirs to go down in the present financial embarrassments of the country? Are our religious agencies and enterprises the first to be victimized by the pressure? We would hope not. Then let every brother to whom we send a bill, answer at once; and if he cannot pay promptly, candidly tell us WHEN he can pay.

In sending us payment, you can return the account, and we will receipt it, and return it, or we will receipt you in the paper.

Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1858, 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—no 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.

No paper next week. It has ever been our custom to suspend Christmas week. Our next issue will be Jan. 7th, 1858.

East Alabama Female College.

A magnificent concert came off at the close of the first term on last Friday night. All who attended it pronounce it equal to any they have yet witnessed in the institution.

We learn that the next term will likely open under the most favorable auspices.

The correspondents of Elder Z. G. Henderson are requested to address him at Pensacola, Fla.

R. Y. Woods, formerly of Hollow Square, Green county, Ala., has moved to Carthage, Tuscaloosa county, where he wishes his correspondents to address him.

To J. C. C. We had no idea that you doubted the divinity of the Holy Spirit. The remarks made on that point were for general edification. We have nothing new to offer on that subject. You are capable of it, suppose you write an article on the subject purposing for our paper. You can conceal your name.

Elder M. T. Sumner has accepted the office of Financial Secretary to the Domestic Mission Board of the Southern Baptist Convention, Marion, Alabama, and will enter upon the duties in a few days. We are sorry to lose the services of brother S. in Virginia, whilst we think that the Marion Board have made a wise selection in securing the services of so active and efficient an agent.—Rel. Herald.

Rev. A. C. Dayton's "Creed."

If we had been a Roman Catholic, Lutheran, Episcopalian, or a Pedobaptist of any sect, the "creed" of bro. Dayton might have enlightened us. But think, kind reader, how we, an old-fashioned Baptist, must have felt, while perusing this document. Human accountability—the supreme authority of the Bible in matters of faith and conduct—the depravity of man, and his salvation by the grace of God in Christ—Christian baptism—and visible church organization are all important doctrines; and brother D. cannot suppose that we referred to them in the slightest degree, in using the term "new theology." If we did think so, we should throw down our pen in despair, be a "spiritualist" of the first water, and recognize in "Theodosia" the production of some departed spirit, and bro. D. as the mere "medium." And we have too much respect for "Theodosia" to think for a moment, that, according to the last definition of "posthumous," she was written "after the author's death." Let us give the whole array of doctrines the form of an argument for the sake of illustration. Bro. Dayton believes that every rational being is accountable to God for his conduct—that the Bible is the sole fountain of religious instruction, &c., &c.—therefore, the Board of Managers nominated to supervise the Publications of the Baptist S. S. Union, is a very judicious Board, and Nashville is the place for its location! Or does he suppose, credulous man, that the pill prepared in Nashville for the denomination can be gilded over by phrases which are but the household words of every Baptist? Did he seriously suppose that the putting of his name to a series of articles which are in substance upon the Church-book of every Baptist Church perhaps in the world, would fasten such an organization as was formed in Nashville, upon six hundred thousand intelligent Christians? No! If bro. D. has the sagacity which has always been accorded to him, he knows full well what the term "new theology" refers to. We presume that he has learned something of what we mean by it, in our answer to his last communication. Indeed, he seems to have a crude conception of what is meant by it, in the latter part of his present article. Nay, if bro. Dayton has a tithing of the capacity for which we have always given him credit, he knows that his "creed" as published, does not touch those questions which make it unwise and highly improper to place our Sabbath School literature under the management of the present organization. He has only touched upon one of many reasons why the endorsement of that organization on the part of the denomination, is an utter impossibility. "Old," or rather new, "Landmarkism." We are free to confess, that if we had no other, this would be reason enough; but it is only one of many, which shall be forthcoming in due time and place. We have a few things to say upon this point, to which we invite the serious and prayerful attention of our brethren. We shall say them in the kindest spirit toward those who disagree with us.

There have been two serious divisions in the Baptist denomination within our recollection, the leading circumstances of which are yet fresh upon our memory. The one was headed by Alexander Campbell, who became such a tremendous Baptist that he was throwing down the gauntlet upon all occasions to discuss the subject of baptism with the Pedobaptist world. Indeed, he fixed his eye so intently upon that one point (baptism) in the New Testament, that it became the great central idea of his whole system. There was no remission of sins without baptism. And what was the inscription upon the banner of the new reformer. Here it is reader—ponder it and be wise: "A Restoration of the Ancient Order of Things." Those who passed through these exciting scenes would be spared the pain of another contention about "ancient" things which have escaped the scrutiny of our fathers. Following in the wake of this, and far more serious, too, was the division between the Missionary and the Anti-Missionary Baptists. And what was the inscription upon the banner of those who went out from us in that unhappy controversy? Here it is: "The Primitive Baptists." Now, mark us, reader. Each of these parties was formed in the very spirit of controversy—they grew by controversy—and they began to decline just so soon as they were let alone. We never met a Campbellite but what was ready for a debate—and who does not know that our anti-missionary brethren have been railing at "the institutions of the day" as they call them, from the time they went out from us. Our brethren who are carried away by the "new theology," have inscribed upon their banner, "Old Landmark Rest." Each of these parties have dubbed their sentiments respectively "Ancient," "Primitive," "Old." Our "old landmark" brethren have fixed their gaze so absorbingly upon baptism, that they hesitate not to declare in effect that it is unlawful for

an unbaptized person to tell a sinner what he must do to be saved. Every Pedobaptist minister on earth, they declare is an unauthorized expounder of God's Word. They have declared it to be their deliberate conviction, that Baptist ministers ought not to associate with them in proclaiming the "common salvation" to a ruined world. As a matter of course, if it is wrong for Baptist ministers to associate with Pedobaptist ministers in such capacity, it is wrong for the latter to preach at all; since if it was right for them to preach, affiliation with them in that respect could not be wrong. Then every Pedobaptist pulpit on earth ought to be closed. As no person has a right to preach the glad tidings of salvation who is not baptized and ordained regularly, and as they have not been baptized, of course, according to this theory, they commit an offence against heaven every time they preach! Those who cannot receive the Gospel from us, ought not to receive it at all, since we are the only authorized ministers of this Gospel. It is cheerfully admitted by all the "Landmark" brethren that we have seen, that the preaching of the Gospel by Pedobaptist ministers is attended with the salvation of sinners. But God cannot require men to do that which is a sin. It is a sin for Pedobaptists to preach the Gospel, because we commit a sin in associating with them in the pulpit. What is a sin to the minister is salvation to the sinner! But our "Old Landmark" brethren declare, by necessary implication, that it is unlawful for Pedobaptists to preach the Gospel. And shall we write it? The conclusion to our own mind, is irresistible from the premises. It is better for sinners to be systematically damned than irregularly saved!!! Does this conclusion startle our "Old Landmark" brethren? We hope it does. It is the very conclusion to which "high-churchism" has always conducted its votaries. There is the "beginning of an end" in this "Landmark" question, which we fervently pray Almighty God these eyes may never see.

Again: Look at the tendency to controversy in all these movements. Every Campbellite in the land considered himself a champion equal to a host of opponents. Our "Primitive" brethren were not a whit behind in this respect. Each party really persuaded himself that he was "earnestly contending for the faith once delivered to the saints." And now, our "Landmark" brethren are "following in the footsteps of their illustrious predecessors." It seems as if they have each consecutively inherited the "sword" of Hudebras,

"That ate into itself for lack of something else to hew and hack."

Let our brethren mark well the tendency of this "Old Landmark" movement, and seriously ask themselves the question: Is this the spirit of Christ? Is this the way to cultivate the fruits of the Spirit—Love, peace, joy, long-suffering, gentleness, patience, faith? &c., &c.? If the theory of "Old Landmarkism" be true, then every minister who does not belong to the Baptist denomination in the world, has no authority to preach the Gospel—commits a sin against God every time he attempts it—and ought instantly to stop!! The whole moral results of their ministry, in advancing the social, moral, and religious condition of man, from time immemorial, had better have remained undone than to have been done by Baptists!!! The more than nine tenths of Christendom who are wholly dependent upon Pedobaptists under God for their spiritual enlightenment, ought to be instantly deprived of their ministry, and wait until the "Old Landmark" Baptists can supply them with a "regular ministry!!!" But there is no end to the utter absurdities of the theory. Its prevalence will mark the most sad decline of vital piety which ever afflicted the Christian churches. We shall lose our Baptist in our denominational name. It will be but another triumph of the mere "form" over the "power" of Godliness. We are aware that some of these conclusions have been, and all of them may be denied. But to every unprejudiced mind, they are irresistible. Let our brethren be warned in time.

This, then, may stand for our second item in the account of the "new theology" which has awakened our distrust in it. We shall continue the series so long as duty appears to demand it.

P. S. We have just received the Tennessee Baptist of Dec. 12th, in which, there is quite an extended account of a discussion in the Savannah River Association, on the validity of Pedobaptist Immersions. Of course, the Association was almost unanimous in declaring such immersions to be invalid, as is perhaps, ninety-nine hundredths of Baptist churches and Associations in the United States. But, what struck us as being the coolest piece of assumption we ever saw in a religious editor is, that this vote of the Savannah River Association is evidently regarded by the editor of the Tennessee Baptist, as a triumph of what he is pleased to call "Old Landmarkism." It is a triumph of "Old," but certainly not of New

"Landmarkism." We do not know of a Baptist in Alabama who would receive the immersions of a Pedobaptist, ergo, according to this new logic, we are all "Old Landmarkers!!!" The ridiculousness of the assumption consists in this, that brother Graves should regard himself and his party as commissioned to "reset" a "Landmark" that has never been moved! A few of our brethren have favored the reception of such immersions, but they have been so few as scarcely to merit attention. Brother G. seeks to make the impression that he and his party are the champions of this "Landmark!!!" Is it rich?

Local Matters.

Hard as the times are, improvements are going on. Besides several private residences of wood, some brick business houses have been erected, good and tasteful. The harder the times, the harder our citizens work. That is the way to make good times. All our schools are doing well.

As eating is a part of man's earthly destiny, we have several excellent Family Groceries, and Bakeries. If any man wishes to taste the best bread and cake in any section, let him call on CAMPBELL & CAMPBELL and he will find it; prepared by L. C. MOORE, Baker, who is unsurpassed in any country.

We must not forget to mention that KEESEE has a splendid Book and Stationery Store. See his "Last Call," in another column.

"DEPLORABLE STATE" OF CAMPBELLISM.—The editor of the Southern Bible Union, Shreveport (La.), writes as follows: "The cause of Christ (Campbellism) is in a deplorable state, and we see but little prospect for a speedy improvement. We have labored here (in Texas) for nearly four years, and we are sorry to say, the effect has not been what we could have desired. A few have been added during that time, but their conduct is not such as would recommend the gospel to others. We have urged family prayer and personal piety, but to no use. If there are any of them that hold family prayer, we know them not. When we first came to this country we started a Bible class, which lasted as long as we were there to conduct all the services and answer all the questions. We started a Sunday school also; but no sooner did we leave home for a foreign field than it died. We cannot expect nothing but spiritual death among such professors. We are determined to change our field of labor."

Yes! we would quit such a field of labor, such a people and such doctrines. He writes like a frank, honest man, who, no doubt, would abandon the "current reformation" if he could see that the cause of all his lamentation was in the doctrines he preaches and not in the people who profess it. There is so little spirit of God in Campbellism that vital piety, spirituality and energy in its members is not to be expected. Every system will beget children in its own likeness. Campbellism began in disputation—began in the flesh—and it is not to be expected that it will end in the spirit. A denomination cannot prosper without the spirit of Christ—without "the power of godliness."

Let Baptists learn a lesson from the above gloomy picture. This is a pugnacious age. Go where you may, you will find theological battle fields, full of pugilistic warriors. Whether or not Baptists have done their share in bringing on these engagements, is not the question.

They must take care lest they lose the spirit of the Divine Master, and become a set of theological Anakims. 'Tis dangerous to love controversy for its own sake. On carnal battlefields men become hardened and unmerciful; especially the victorious army. Is there not danger of Baptists, in their controversial success, becoming vainglorious and insolent? While we should not compromise with error, let Baptists see to it that they do not lose sight of spirituality of mind and meekness of spirit. Let them remember that "godliness" has a power as well as a form—that to unite them in the formation of Christian character, is to arrive at the "perfect stature of a man in Christ Jesus."

Vim.

S. H. FORD, of the Christian Repository, is dealing plainly with Campbellism, out West. No man West, since the death of JOHN L. WALLER, has wielded a pen of such vim against the "Current Reformation." He has accepted Mr. CAMPBELL's blistering challenge to discuss Campbellism. If Campbell does not twist out of it, the discussion will appear in both papers.

All denominations have been troubled with reckless innovators. Baptists have had a good share of such restless spirits. Such men are the veriest demagogues on earth. They put to the blush a graduate in political demagoguism. The Great Teacher said of men who were "wolves in sheep's clothing." "By their fruits ye shall know them." Not only by their fruits are we to know religious demagogues and innovators, but by their Shibboleths. They have a vernacular—a cant—by which they are known to all discerning men. There is the "Ancient Order of Things;" the "Ancient Gospel;" "Down with all

Sects;" "Apostolic Christianity." These and other cant phrases, too numerous to mention, belong to Campbellism. Then the "Old School Baptists" have their sugar sticks: "Primitive Baptists;" "the Sheep," &c. Even now, among Baptists there are Canaanitish phrases to be heard. "Old Landmark Baptists;" "All-over Baptists;" "Full-blooded Baptists;" "Predestinarian Baptists," &c.

When will our people be satisfied with the simple cognomen, Baptists?—Why these distinctive, outlandish phrases? Let them go to the place from whence they came. Where?

Elder J. M. Pendleton.

"I consider it, indirectly, the highest compliment ever paid J. R. Graves, that the brethren above named [Howell, Hillsman, Henderson, Taliaferro and Tustin,] have made and published against him, (Graves) a most incredible charge. Every man who has intellect enough to raise him above the level of idiocy, knows that the chairman of a committee has not the power to appoint himself to office. The compliment consists in this, that this preposterous and incredible charge must be made, because no one more plausible and credible can be made."—J. M. P., in Ten. Rep.

Such is the conclusion of an article written by bro. PENDLETON, entitled, "Strange Injustice." We have already referred to the substance of the article, and recur to it again, simply to let our readers see how an amiable and good man may sometimes allow his personal partialities to betray him into "strange" indiscretions. He makes very light of "J. R. Graves aspiring to the Recording Secretaryship of the Southern Sunday School Union!" "To name it" says he, "is to expose the absurdity of the thing." Not at all, brother PENDLETON. Is honor the only thing for which men seek office? Who ever supposed that bro. GRAVES was after honor in the matter complained of? Ah, bro. PENDLETON, you are too shrewd a man not to see that you have played to the wrong issue in this case. Will you allow us kindly to tear the veil from your face?

Look at facts as they are viewed by every body else but yourself, and those who are determined never to see an error, much less a sin, in bro. GRAVES.—Elder J. R. GRAVES was appointed chairman of a committee to nominate a Board of Managers for the Southern S. S. Union. The duties of that Board, in part, were to examine all works offered for publication, and contract for the printing, binding, &c., of such as were accepted. Bro. GRAVES was engaged largely in the publishing business. An extensive publishing interest was to be entrusted to the Board, which he, as chairman of the committee, at least was to report to the body. In that report are the names of "three" of his own partners in business, and himself (making a fourth), as Recording Secretary, by which he is an ex-officio member of the Board. Four, out of nine or ten members, are reported by the head of a publishing house to superintend a denominational interest, involving the very business in which they were engaged!! The reader can supply the conclusion. We do aver that it sets at defiance every thing of the kind we ever heard or read of. Does bro. PENDLETON see nothing but honor which could have induced bro. GRAVES to, at least, report himself Recording Secretary of the Union?

But now, as to bro. GRAVES appointing himself—let us look into the matter a little. And here, we will turn catechist. Does not "every man who has intellect enough to rise above the level of idiocy know" that a chairman of a committee is expected to draft the report? Does not "every man who has intellect enough to rise above the level of idiocy know" that it is at least indelicate for the chairman of a committee to allow himself and three of his partners in business, appointed on a Board who are to have the supervision of a business on the part of a denomination which is in direct and immediate connection with their individual interest? Does not "every man who has intellect enough to rise above the level of idiocy know" that the chairman of a committee can decline an appointment when it is so manifestly indelicate as this was? Does not "every man who has intellect enough to rise above the level of idiocy know" that when the name of a committee-man is added to any report which he has made, it is done, not by the committee, but by the body to whom the report is made? But we will spare bro. PENDLETON. We suppose all that Dr. HOWELL meant, and it is certainly all that we supposed him to mean, was, that the chairman of a committee is often referred to as doing individually, what he does in committee, and especially what he reports to the body appointing him. "Preposterous and incredible" as is the charge, it is substantially true. We were about to ask, in conclusion, how the honest reprobation of such men as "Howell, Hillsman, . . . Taliaferro and Tustin," is "the highest compliment ever paid to J. R. Graves?" "Incredible charge!" We only wish it was! No, bro. P., as an old and wise Baptist remarked when he read the proceedings of that Convention, and who has been

a subscriber to the Tennessee Baptist for years, "the mask has fell at last!" Beware how you attempt to replace it!

Those "Questions."

Our brother of the Tennessee Baptist judges right when he says he does not think we would do him "an injury without cause." We try to injure no man without cause. We can "set him right" before our readers in a few words: All that we meant by "suggesting that editors ought to be a little careful as to how they attack the character of our Missionaries who are laboring thousands of miles from the sources of their support," &c., in the matter of brother Shuck, was, that such a course would have the tendency to cut off their means of support. Certainly it is not always the best way to correct the errors of a brother to publish him to thirty thousand readers, as having favored some reciprocal courtesies with another denomination. A different method would far more likely remedy such an evil, and save the cause. This is the whole "length and breadth and height and depth" of our meaning. We think his treatment of bro. Crawford, is alike reprehensible. A report that perhaps would never have reached a hundred persons, is trumpeted to the world in the most extensively circulated Baptist paper in the South—and the whole matter turns out to be without any foundation. We do not think such a line of policy is best.

To the first question, we answer that, when a communication is published in a paper without qualification, the editor is understood as endorsing it substantially, at least.

To the second, we answer, that we meant, and we supposed every body understood us to mean, not the private, but the ministerial, or to use a phrase of which our brother is quite fond, the "baptistic" character of bro. Shuck.

To the third, bro. Shuck himself, answers.

A Change Proposed.

The Congregationalist proposes that the title "Rev." should be dropped and "pastor" substituted, "in the sweet and simple style of the Swiss and Germans."

The proposition sounds well; at first presentation one is inclined to adopt it. But some prefer "elder" to either.—What will they say? And then there are some young ministers who are neither pastors nor elders in age. What shall we call them? Evangelists?—Then we will have elder A., pastor B., and evangelist C. There is no uniformity. And, further, there are some who have been pastors, and have resigned their charges. What shall we call them? Ex-pastors? Ex-elders? Moreover, some have been evangelists, and have become secularized. Shall we call them ex-evangelists or secularized evangelists? Difficulties multiply, ring the changes upon it as you please. The term "Rev." is out of the question.

After all, we suppose this ungovernable world will have to "rock on," and do as it pleases. For it appears to be unwilling for reformers to reform it.

Be sure to read on first page, the article, "Another Warning." Such is the almost universal practice of poisoning spirituous liquors that it is dangerous to use it as a medicine, in the most cautious manner. After all, this poisoning practice is pleading the cause of Abstinence with terrible energy. Men, be warned!

Oaksmith & Co.'s Circular.

It seems that a certain "Oaksmith & Co." have purchased Emerson's Magazine and Putnam's Monthly, and have sent us for publication, a long blowy advertisement. And what do you think they offer us in payment? A few pictures which we have never seen, and which we are not to see till we are done advertising; and, also, they patronizingly promise to exchange with us, modestly intimating that they will expect us to puff every number. Now, be it known to said "Oaksmith & Co.," that we are not to be "humbugged" in that way. We care not one fig for their "pictures," nor for their Abolition Magazine. We want money; times are too hard to advertise for whetstones and wooden nutmegs.

Northern Magazines and Northern scamps, have made money, not a little, by their humbuggery and swindling, out of Southern newspapers. They have made some out of us, but we defy them to do it again. "Oaksmith & Co." Broadway, New York, may be pretty clever fellows, but they must send on the "needful," to receive attention.

REVIVAL IN TUSKALOOSA.—We understand that there is quite a revival of religion now in progress in the Baptist Church in Tuscaloosa, and that Prof. A. J. BATTLE has already baptized some 22, four of whom are blacks.

SUSPENSION.—The legislature of this State, has passed an act legalizing a suspension, of the banks until the 15th November, 1858.

The Legislature has adjourned to re-assemble on the 8th of January.

Open Doors.

The editor of the New Orleans Christian Advocate, writing from Selma, Dec. 3d, from the Alabama Conference, protests against holding sessions with open doors. He is willing for the doors to be open while Conference is doing its general business; but not during the examination of ministerial character. Were we Methodists, we should be governed in that and in all other matters by the Discipline. We should be old fogey Methodists, bread tray, coat and all. We, though Baptists, do not like to see our Methodist brethren departing from their Discipline. We hope brother McTear's views will be adopted, or rather that the old fashioned way of holding sessions with closed doors will prevail.

Is it so?

In the American (Cumberland) Presbyterian, Greenville, Tenn, we find the following:

If they turn out all that commune with other churches, they will have quite a job of it in this country. We are well acquainted with a number of Baptist members, whom we regard as excellent persons, that are in the practice of communing with other denominations, and still the Baptist society retains them as members. Why they do not turn them out, we are unable to tell, unless the church has some troublesome doubts as to the divine authority of such a rule as close communion, as the Baptists have attempted to inaugurate upon their society.

Call it "not respectful" to our contemporary, if you wish, but we emphatically declare, we do not believe the above. The editor says, "he is acquainted with a number of Baptist members, who are in the practice of communing with other denominations, and still the Baptist society retains them as members." This is news to us, and we want the proof. Will brother HILLSMAN, of the Baptist Watchman, enlighten us, as it is in his section?

Communications.

For the South Western Baptist. The new Theology.

My dear brother Taliaferro: I promised in my last to give you and your readers a brief synopsis of my "creed," in order that you and they might see whether my "new theology" was a very dangerous one or not.

I BELIEVE. 1st. That every man, and every woman, and every child, who has come to the age of responsibility, is accountable to God alone for his religious faith and practice.

2d. I believe that the Bible contains all that is needful for our instruction in religion, and that any faith or any practice, or any system of "theology," "new" or old, that is not taught plainly that men can see it, and show it in that book, is of no binding force. Hence every man, woman or child each for himself must study the word, and believe and do what it requires.

3d. I believe that the Word most clearly teaches that all men are sinners, lost, helpless, ruined sinners; and that no one can be saved but by the free unmerited grace of God in Christ. That each one for himself must repent, believe and obey the Gospel. That each one who has believed, must for himself submit to baptism. That this baptism is immersion in water, and nothing else will answer in its place. That none who have not been immersed are members of Christ's visible church, or have any right to any privileges which belong exclusively to church members. That the Church of Christ has an actual and visible organization, and a form of government fixed for it by him who first established it; and that those bodies only are true churches which have right baptism, right membership, and right church organization.

This is my creed. And if this be "the new theology," then it is most certainly my object; and, so far as I know, the object of those who acted with me in the Sunday School Convention, to obtain the ear and the heart of the young for the purpose of teaching them a "new theology." This is precisely what we meant to do. And I sincerely hope and trust that if the Baptists of the South are not prepared to teach their children these doctrines in all their detail, and in all their legitimate consequences, they will promptly repeal the Union we have formed, disavow the action we have taken, and proclaim to their brethren and the world that what we preach in our pulpits, what we write in our books, what we embody in our confessions of faith,—the very doctrines and practices for which our fathers died at the stake, rather than deny them or neglect to teach them, and teach them to their children,—we are either afraid or ashamed to teach our children, or at least we regard them as of so little consequence that we are utterly indifferent as to whether they learn them or not. But whatever others may think, do, as I believe these doctrines are in the Bible and are of vital importance to the cause of Christ, I shall endeavor to do all that God gives me wisdom and strength to do to procure an opportunity to teach them to the young as well as to the old.

But now if any one should ask me if my creed does not contain what is sometimes called the Old Landmark, and if it was not our object to inculcate the sentiments in regard to pulpits communion which are commonly associated with that expression, I answer for myself most freely, that until the subject was mentioned in the Convention, it never had occurred to me a single time that this could be a topic for Sunday School discussion. It was therefore no part of my intention (whatever may have been the case with others) to teach the children to reject the pulpits ministrations of unordained preachers of the Gospel. I never heard any other person suggest this as an object to be accomplished by the Union, nor do I believe that any friend of the Union ever entertained the idea that such was the purpose of any one connected with the conception of the completion, thus far, of the undertaking.

If, however, it had been true that brethren who hold these doctrines had regarded the Sabbath School as a suitable place for the discussion

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

PACULTY.
WILLIAM JOHNS, PRINCIPAL
JAMES F. PARK, A. B.,
Associate Principal, Instructor in Mathematics and the
Physical Sciences.

Presiding Teacher and Instructor in the Ancient Languages
and English Literature.
MIRABEAU S. SWANSON, A. B.,
Associate Instructor in Mathematics and Classical Departments.
I. KRZECZKOWSKI,
Instructor in Modern Language.

THE tenth annual session of this Institute will be
opened on the first Tuesday in September, and closed
on the last Thursday in June next. The session will em-
brace a term of forty weeks. The session will com-
mence on the 6th January of the winter term, and close
on 9th January. Students will be received at any time
during the term, and may leave at any time, without dis-
countenance to the end of the session.
There will be no making up of classes, or extra pro-
cess in cases of death or of decided inability from physical
defects.

TERMS OF TUITION PER SEMESTRAL YEAR.

Primary Department	\$20
Intermediate "	80
Higher English and Classical Departments	40
Modern Languages (extra)	20
Total	160

Tuition fees payable on 1st December. Students en-
tering after that time will be payable in advance. The
first make-up payment must be made before the 1st Decem-
ber. No student who enters after the 1st December can
attain full graduation unless he has been a member of the
institution will be required to present satisfactory creden-
tials of good standing in the school of which he was a mem-
ber.

We hope that those who enter, will do so as early in the
session as practicable. Prompt and regular attendance
is essential to the success of the course. It is our
interest to the pupil and of justice to his fellow-student,
single recreation is detrimental to him. Knowledge
of a tardiness cause him to lose his place in the class.

the class
Students from a distance may obtain 1
The Institute or in private may obtain 1
parents or guardians, but they will be expected to
the Teachers, where they will be under the su
pervision and control of the Teachers; otherwise we
not be responsible for their proficiency or con
EXPENSES FOR BOARDING, &c. PER MONTH.
Boarding alone per person \$3.00
Use of Room, with furniture 1.00
Dinner50
Board, Lodging, and washing 1.00
Total \$5.50
For particulars, apply to
WILLIAM JOHNS, Principal.
TUCKER, Ala., August 20, 1887.

Tuskegee Me High School.

THE EXERCISES of this Institution will commence
the 1st of September.

The scholastic year will be divided into two sessions of
five months each—at the following rates per session:

First Department \$15.00 Senior \$25.00
Junior 15.00
Soprano 10.00

It is the design of the Principals to continue the
LISHING Institution, in scientific education, in a
thorough classical and scientific young.

J. C. STURGES,
WILLIAM HILL, A. B., Principals.
Tuskegee, August 18, 1887.

ORANGE HILL FARM FOR SALE!

THE fine land lies adjacent to offer
one of the finest tracts of land in this
respects) in the whole country, on terms
very unusually favorable. The best land will
be sold at a low price to the first person to
yield two bales of cotton to the acre, and
there is no better tobacco land in Flor-
ida—having been raised eight successive years. There are
2,500 acres in the tract, of which has been lately be-
gained away. The land, mainly, is very broken
and is covered with a purest fine stem spring water. It is
20 miles from St. Andrew's Bay, and a half mile off
High School. The Railroad has been laid out on the place
and there is no more healthy place on the globe
for sale, or 8 per cent. credit. The improvements are

[illegible]

establishment in the country. Call, gentlemen, and see
me on a trial. J. C. COBBITT,
Troy, L. E. Co., Ala., February 12, 1857. 251

CARRIAGE & BUGGY



BUSINESS.

THIS subscriber would respectfully inform the citizens of
Macon county, that he will continue the above busi-
ness in the town of Paducah, in all the various branches,
and takes this opportunity to return his thanks for the
well patronage extended to him by the citizens, general,
and solicits a continuation of the same. Assuring them that
he has a well assorted stock of materials on hand, and is
prepared to execute the work.

Orders for Buggies and every variety of wares are respect-
fully solicited.

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

Business carried on in his new establishment, just below
the old one, on the corner of J. A. BATTLE, near
Poh's 56, 1857—411 y.

N. C. SMITH.

Tuskegee, Jan'y 1, 1857.

W^h have this day associated with ourselves in the firm
of **CAMPBELL & WOOD**, J. A. BATTLE, near
the firm from this date will be **CAMPBELL, WOOD & Co.**

GEO. W. CAMPBELL
WM. H. WOOD

N. B. All persons indebted to **CAMPBELL & WOOD** are
requested to call and settle, as they have no business
closed.

JAN 1 1857

By reference to the card of Messrs. **CAMPBELL & WOOD**
it will be seen that I became associated with them in a
firm of **CAMPBELL, WOOD & Co.** on the 1st of Jan'y 1857.
The Copartnership heretofore existing under the
name of **BATTLE, WOOD & Co.** has been dissolved by
mutual consent. **MR. WOOD** is now engaged in
signing up the business of the house, and is now with
me occasionally, furnishing customers with his firm
goods of *Good for Cash*.

For the very liberal patronage extended to the late firm

of return our grateful acknowledgments.
Of my present partners, it is unnecessary to speak. It is strict and unwavering integrity they have established in their business upon a firm basis, and secured for themselves an enviable reputation. I confidently trust that the friends of BATES, SWANSON & CO. will bestow a liberal patronage upon the house of Campbell, Wright & CO. This arrangement enables me to give my constant attention to my professional duties. I will be found at my office, in Horla's building, lately occupied by Messrs. WILSON & WILLIAMS, on
January 16, 1857. C. A. BATTLE

WILLIAM EDMONDS,
MAKER & REPAIRER OF ALL KINDS OF
CARRIAGES & BUGGIES.
H AS at all times a full supply of material and workmen on hand, and will call at the residence of JOHN AXLE TREE WAGONS made to order, and warranted



Keep at this shop a full supply of the much esteemed Metal (tetragn) Coffins, so universally used now—being freed from the objectionable shape others formerly made.

Be Thankful for the kind and liberal patronage extended to me heretofore, would respectfully solicit continuance of the same.

Would respectfully request all who may be in arrears for the last year's business, to come forward and settle same; his business is very expensive and he must have compensation they may expect—for without money business goes hard.

Tulsa, Okla. 4th April, 1894.

STEWART, RAY & SMITH,
SUCCESSORS TO,
STEWART, PHILLIPS & CO.,
Wholesale and Retail Grocers,
MONTGOMERY, ALA.

gradual) are, 1991: