

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, JANUARY 7, 1858.

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—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.

We call the attention of printers to the advertisement of LAY & BROTHERS. We have used their ink. It is most excellent and cheap.

We thank Hon. J. L. M. CURRY, representative to Congress from Talladega county, 11th District, for valuable books and public documents. Our own representative, Hon. Mr. DOWELL, has never yet sent us a document. Wonder if he knows there is such a paper as the South Western Baptist?

RECIPROCATY.—A certain paper in New York, sends us a notice made ready to hand: a well written editorial puff.—They say, "Will you please give us a notice." Truly, that is a polite request; we will accede to it provided they will publish a "notice" of the S. W. Baptist of the same length. What say you, gentlemen?

In September last, a new Baptist Association was formed of 429 members, called the "Central Association," in Oregon Territory. It has seven ministers.

J. T. HAND, of Antioch, Ga., is informed that the *Mississippi Baptist* is published at Jackson, Miss. The editor's name is J. T. FREEMAN. We do not know where the Baptist paper for Arkansas will be published. We have seen no copy of it. We are inclined to think they have not yet issued a number.

Elder W. C. MYNATT, formerly of Cedar Bluff, Ala., has removed to Eastaboga, Ala., where he wishes his correspondents to address him.

Some one has forwarded us a review of Dr. WAYLAND's letter to the Tract Committee, by a "Massachusetts Clergyman." While the "Clergyman" fully answers the Doctor and exposes his sophistical reasoning, to Southern readers he spoils it all by pretty plainly intimating, that the course suggested by WAYLAND for the Tract Society to pursue is not good policy. Such apologies for the American Tract Society will not do for Southern people.

The last number of the New York *Day Book* says that it has received in one year, "not less than thirty thousand subscribers." We suppose there is not a dozen religious newspapers in the Union that have received that number. Why so? 'Tis a shame upon the Christian name!

The following we clip from the *Knoxville Watchman*, and fully endorse:

"S. LANIER, formerly of the Lamar House, and so favorably known as a first rate hotel-keeper, has taken the Bell House—where he will open on the first of January. The name of Lanier will be sufficient to arrest the attention of the public, and give the new House a full patronage."

From GRAVES, MARKS & Co., of the South Western Publishing House, we have received a new and handsomely illustrated edition of that popular book, *Theologia*, vol. 1. The work is the same as the former editions, except the pictorial illustrations; and, also, a review of Dr. N. L. RICE's attack upon it, making an addition of 40 pages.

Elder J. J. D. Renfro.

From a note from this dear brother, we learn that he has removed from Cross Plains, Ala., to Talladega, to take the pastoral charge of the Baptist Church in that place. He wishes his letters and papers to be sent to Talladega, Ala.

Both the editors of this paper commenced their ministry mainly with that Church, and they feel a deep interest in its welfare, and in the success of brother RENFRO. We cordially welcome him to the field of our former labors, and sincerely hope the Church will sustain and co-operate with him in his labors. Brother R. is a young minister of much promise, a decided Baptist and sound in the faith of the Gospel. May the Master bless that pastoral connection!

Colored Catechisms.

Notes and Questions for the oral instruction of colored people, with appropriate Texts and Hymns; by Rev. E. T. Winkler, pastor of First Baptist Church, Charleston, S. C., with an introduction by James Tupper, Esq., pp. 130, 12mo: Charleston, S. C.: Southern Baptist Publication Society: Smith & Whilden, Depository Agents, 229 King Street.

We have seen nothing to equal this as a Catechetical instructor for colored people. Its arrangement is judicious, the language plain, the theology sound, the whole well adapted to the noble design of the able and pious author. The course of instruction will greatly benefit the teacher as well as the pupils. There is always a reflex influence in doing good; and in carrying out the plan of instruction contained in this work, the faithful instructor will reap a rich reward in time and in eternity. We hope our Churches will order this work, and instruct their Slaves in the way of Salvation.

The New Year—1858.

"The bell strikes one. We take no note of time, but from its loss. To give it then a tongue, is wise in man. As if an angel spoke, I feel the solemn sound. If heard aright, 'Tis the knell of my departed hours: Where are they? With the years beyond the flood. It is the signal that demands dispatch: How much is to be done?"—YOUNG.

Penetrated with a sense of the Divine goodness, together with the increasing kindness and confidence of our brethren, patrons and friends, and in obedience to the nobler impulses of the heart, we devoutly wish them each a HAPPY NEW YEAR! We cannot embody this wish in a more impressive form than that of the beloved disciple: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

But let us listen for a moment to the lingering cadences of the PAST YEAR, ere they die upon our ears. It is numbered "with the years beyond the flood." It has carried its deathless freight up to the throne of the eternal, to receive the dread allotment. Another chapter has been added to the solemn account, and stands sealed against the judgment of the great day. Reader! what will be its revelations as to you? How many seasons of "doing good," like the beloved Master, have you improved? How many of the sons of want have you supplied and made happy by your kindly offices? Have you remembered those who dwell in the region and shadow of death in your prayers and benefactions? In the great work of converting this world to Christ, have you done what you could? If all Christians had done just what you have done during the past year, would the world be the better of it, or the worse?

Well, let us be admonished to a more faithful discharge of our duties. Alas! how many of our brethren commenced the past year side by side with us, who are now gathered to their fathers! O, how sad the heart feels as it dwells upon many happy faces that greeted the year, whose requiem still reverberates through our souls! Never perhaps, within the memory of this generation, has the destroying angel visited so many families. The little prattling child, the joy of parental hearts—the sturdy youth, scaling the heights of science—the young man just entering the contests of life with so much promise—the booming maiden looking out upon a future radiant with hope—the venerated father or mother, rich in the affections of grateful and loving children—all, cut down by the fell destroyer, leaving bereaved hearts to "muse upon their faded loveliness!" O, comes there not a voice from the shades of these departed loved ones, commanding as the most solemn and sweetest memories can make it: "Whatsoever thy hand findeth to do, do with all thy might; for there is no knowledge, nor wisdom, nor device in the grave whither thou goest."

But if MEMORY throws over the past so many clouds of darkness, hope points to the FUTURE, and promises a full indemnity. Hope! that

"Precious pearl in sorrow's cup,
Unmelted at the bottom lay,
To shine again, when all drunk up,
The bitterness should pass away!"

We should bless God for such a "pearl." It is the main-spring of the human soul, by which it preserves its elasticity amid the storms and cares, the sorrows and afflictions of this present evil world! The "cheap and universal cure" for all the ills of life! And if so important to the more worldly mind, what shall we say of it when anchored upon Christ, becoming "both sure and steadfast!" Here all her bright enchantments are more than realized. Here her "GREAT FUTURE" is guided with those brighter coruscations of the Sun of Righteousness, in the glory of which souls will pale like fading stars! O, reader! have you this hope? Rest not until you feel that your anchorage is safe upon the Rock of Ages!

A word to our MINISTERING BROTHERS, and we have done. We need your sympathies, your prayers, your hearty co-operation. Dear brethren, we are satisfied, that if you knew one half of the perplexities and labors of an editor's life, you would sympathize with us as you never have done before. We desire with the blessing of God, to increase our circulation the present year at least ONE THOUSAND. Now, we can demonstrate in a single sentence, that it can be done with all imaginable ease. There are in Alabama, we suppose, something over FOUR HUNDRED BAPTIST MINISTERS. Out of this number, ARE THERE NOT AS MANY AS ONE HUNDRED WHO WILL SEND IN THEIR NAMES DURING THE PRESENT MONTH, JANUARY, PLEDGING THEMSELVES EACH, FOR THE SOUTH-WESTERN BAPTIST, DURING THE YEAR 1858? AND THEN HOW MANY LAYMEN AND SISTERS will unite in this effort? Brethren, do this for us, and we will give you a paper by the end of the year equal in size to any similar paper in the South.

Our paper cannot be enlarged without a new press. We need one that

will cost not less than eighteen hundred dollars. Brethren! let us hear from you at once. Gladden our hearts by that substantial sympathy which will greatly increase our means of usefulness, and equally assist you in your several spheres of labor.

Rev. A. C. Dayton's Fourth Communication.

We shall dismiss this communication with but few remarks. And allow us to begin by saying, that it is not the amiable and pleasant bro. Dayton that we occasionally meet in social life, nor the earnest and effective pleader for the Bible cause at our State Conventions, and other religious meetings, nor yet the principal mover and promoter of this Sabbath School enterprise—it is not bro. D., we repeat, in either of these capacities, with whom we are now discussing this subject—but it is bro. Dayton as the apologist of a movement that strikes for the first time a note of discord among Southern Baptists, that must produce the most sad results. Let the reader bear this in mind, and he will not wonder that we "use great plainness of speech." It is bro. D., as the embodiment of this Nashville clique, that we oppose.

We had said that the Corresponding Secretary of the Bible Board, and those who acted with him, acted prematurely "in pressing this organization into existence." Bro. Dayton responds, that the pressure came from the minority, instead of the majority. We might simply respond, that this pressure amounted to but little, since it did not prevent the organization, but simply referred the power of recognition to another body to meet in Georgia next spring. How far the decision of the Convention to meet in Georgia, will modify the policy of the Nashville dynasty, remains to be seen. We trust they have not yet gone beyond the reach of earnest and solemn remonstrances.

But then, as to this minority pressure, let us look into the facts. It was known that the Southern Baptist Publication Society had for some time contemplated the propriety of entering largely into the publication of Sunday School books. It was known that at the last annual meeting of that Society, early last spring, held in Augusta, Geo., in connection with the Georgia Convention, that the friends of that Society, Southern Baptists, (and we have some right to emphasize that word, "Southern"), had committed that Society fully to that work, declaring by solemn resolution, that it had "a special vocation" in issuing books suitable for Sabbath Schools in our Southern churches. Whereupon a call is made in the *Tennessee Baptist* for a Sunday School Convention to meet in Nashville, in connection with the Middle Tennessee and North Alabama General Association. Why could it not have been put off until the next meeting of the Southern Baptist Convention? Or if this had been too long to wait, why did not our brethren call it in connection with the last Southern Convention at Louisville, Ky.? Is it uncharitable to record the conclusion to which these facts conduct us? By the meeting of the next Southern B. Convention, our S. B. P. Society would have been largely engaged in publishing S. S. books, and it would by that time have been folly to attempt to change the policy. We do not charge this upon brother Dayton. We give him full credit for sincerity, candor and integrity for the part he has taken. The only wonder is, if we may use the illustration of Dr. Howell, he did not know the "ground" when he saw the "handle." It sometimes happens, however, that the most transparent simplicity is joined with the most unbounded credulity. And when this is the case, pity supercedes reprehension. Now, we ask the reader seriously, whether the annual meeting of the Middle Tennessee and North Alabama General Association is a suitable occasion on which to organize a Southern Baptist S. S. Union?—Whether, when that body met, it was seen that there was not more than half a dozen delegates from the other States, appointed with reference to the S. S. Convention, it does not have the appearance of "pressing the organization into existence," when some of our ablest and best brethren from Tennessee, and other States solemnly protest against committing the whole South to an organization formed by the delegates to the Middle Tennessee and North Alabama Association? Whether, when these protests were made by these brethren and they were answered that the delegates to the aforesaid local Association "had come to have an organization, and they intended to have one," it did not have the appearance of forcing upon the denomination the "Union" *volens volens*? But says bro. Dayton, all the "pressing" came from a contemptible minority!! And this "small minority" "seemed determined to rule or ruin." Nay, "instead of yielding gracefully to the views of the overwhelming majority, they continued to contend!" How obstinate and naughty ye were, Howell, Hillsman, Poindexter, Toon, Williams, &c., that ye continued to contend to the

last, that Middle Tennessee and North Alabama had no right to commit the whole six hundred thousand Baptists in the South to the policy of this "Union!" Why did ye haste the enterprise so that it stuck in the throat of a private concern in Nashville, called the "South-Western Publishing House," before it could be swallowed? And then after an "overwhelming majority" of the delegates from Middle Tennessee and North Alabama, decided in their collected might that they had a right to commit the whole Baptist denomination South, to this movement, why did ye dare "to prevent it from going into active operation?" Did ye not know that the movers in this enterprise were *par excellence* the exponents of Southern Baptist faith and practice? and that the refusal on your part to "yield gracefully to their views," betrayed in you that most despicable attribute of tyrants "to rule or ruin?" And finally, are ye not aware that it is tremendously "baptistic" for the Nashville hierarchy to commit the denomination to any enterprise that promises to enlarge their business?

So much then, for "pressing this organization into existence." We admonish bro. Dayton again, that he had better attend to that cherished interest, "the Bible Cause," to which he has bargained his time and talents, and leave these vexed questions to other hands.

That Prophecy.

There is a sensible and a suggestive article on our first page, from the New York *Chronicle*, "Japheth dwelling in the tents of Shem." The *Chronicle* has clearly made out his case, as lawyers would say, that Japheth's destiny is to dwell in the "tents" or countries of Shem, and to rule Shem. Prophecy is Jehovah's purposes expressed to men; and the prophecy can no more be altered than the purpose. The history of the two races, up to this time, has sustained the prophecy. Why did not the *Chronicle* include the black race in his article, then it would have been complete. The same oracle runs in regard to Japheth and Shem thus: "and Canaan (Ham) shall be his servant." We would ask our cotemporary if history does not as clearly demonstrate the servitude of Ham's posterity, to Japheth and Shem, as that Japheth will subjugate and rule the countries (tents) of Shem? In both cases it is the counsel of God, and cannot be reversed, nor can it be wrong. We hold that slavery is the counsel of God, clearly expressed in that prophecy, which contains the history of the fortunes of the three races, white, red and black, in a few brief sentences.

"The Book."

A correspondent of the *Tennessee Baptist*, of Dec. 19th, says:—
Brother GRAVES, without a doubt the Great Iron Wheel is the book.

We have been taught from a child to regard the Bible as the book. But if that correspondent is right, we are mistaken, for it is the GREAT IRON WHEEL. Well, we are instructed.

It is due to the Richmond Board to publish the following:—

RICHMOND, Dec. 23, 1857.

REV. SAMUEL HENDERSON:—My Dear Brother:—I observe in your paper of last week, just received, you appeal to our Board, in reference to the manner of filling the Bible department of the Home and Foreign Journal. It is due to the Board, to say, that we have no control over that department. We concur with you in what you say—the paper ought to be devoted mainly to the objects contemplated by the Convention; but Bro. Dayton alone is responsible, so far as the filling of the Bible department is concerned.

I remain, yours affectionately,
JAS. B. TAYLOR, Cor. Sec."

The two following letters speak for themselves. We hope they will influence others to act accordingly:

CARLOWVILLE, Dec. 25, 1857.

Messrs. Editors: Enclosed you will find ten dollars. This is the redemption of my pledge made to you at the Convention at Talladega, to furnish five new subscribers, or to forward the funds. I have not yet obtained the five, but I hope to do so before long. I wish to see your valuable paper circulating far and wide; and last, but not least, the poor printers and editors well remunerated for all their trouble and pains.

D. R. LICE.

Messrs. Editors: I received your last issue for this year. That little scrap—"bill"—reminds me of delinquency. Town up, and pay up; and hope you will forgive this time, as I intend to do better for the future, to make my promise good. Keep or hold back your paper when the time expires for which I pay. I choose this way as I am so neglectful. I could have remitted the amount months back as well as now, but simply neglected to do so, although I pretend to feel mortified when you are forced to denounce the brethren or appeal to their sense of justice. It certainly does not tell well for Baptists. But surely this last appeal will wake all the dead, and incite them to discharge their obligations to you. Your appeal to "Christian men, who recognise the laws of their country, and their God," will tell for a long time. How long? Say for this generation at least. Brethren who do not pay up now, "or candidly tell you when they can," are either dead, lost, or can't be found, or don't believe you tell the

truth, or like the unconcerned, who don't care when you speak of the "necessities which are now pressing upon you." As your paper must be sustained by Baptists, let me say to our brethren, come up squarely like "Christian men"—like just and reasonable men, who will not defraud the laborer, nor expect him to live upon the wind. Put me down hereafter,

A PAYING SUBSCRIBER.

Good News.—The Missionary Journals state, that there is quite an awakening among the people in some portions of China on the subject of religion. Our Missionaries have labored long and faithful in that dark land, and the fruit is now appearing. The faith of many had become weak in the salvation of China; and just as despair had well nigh seized all, the Lord has pleaded his own cause. May the work increase! Let the prayers and contributions of Christians go up as a memorial before God.

Communications.

For the South Western Baptist.

GAINEVILLE, Dec. 17, 1857.

BRETHREN: Speech is one of the most useful and most remarkable of all our faculties. It forms one of the most obvious distinctions between us and brutes. The art of transferring it to paper, spreading it over the world, and preserving it for future generations, is among the noblest discoveries of the intellect. That we should give it the wings of the lightning, by which we converse with a friend, while the breadth of the continent is between us, is one of the most wonderful triumphs of science.

The first requisite, in an education, is a knowledge of using this speech well. Language, to our thoughts, is what clothing is to our persons. We may appear very well, when dressed plainly, but we are not to reject those fashions and ornaments, which set off the person to advantage. Truth, like a beautiful woman, will adorn any attire; but it is unpleasant to see her dressed like a slut, or rigged out in tawdry ornaments.

Speech is not only useful, but it is an object of taste, and is capable of contributing greatly to the pleasure of the listener. We are more likely to remember when truth is well told, as the wisest man has said, "The sweetness of the lips increases learning." God, in calling Aaron, bore testimony to the value of successful utterance in these words, "I know that he can speak well."

No one can speak well unless he has something interesting to tell. Many persons however, who have a sufficiency of valuable thoughts, still talk badly. The power of communicating thought well, may, by most persons, be learned, but it will require industry and patience. All great men have earnestly studied to acquire eminent colloquial powers. Brilliant ideas, in happy words, are gold apples in a silver tree.

The science which teaches us how to speak well, is called grammar. We all study grammar, yet a few of us only, learn this science practically. For attention is not sufficiently turned to this branch of knowledge. Murray's grammar, contains nearly all the requisite instruction for composing correctly. But the pedantry, obscurity, and complexity of this work, have made good teachers desire a better one. Smith is plain enough, but he has reduced his noble science to a mere mechanics art, and has encumbered it with such low and puerile ideas, that his book may be called the art of sinking. Indeed, school-books, like politicians, do not fail from want of numbers, but from want of quality.

I have been led into these reflections from perusing Barnes's grammar. His definitions are correct and perspicuous; his divisions and subdivisions, clear and natural; his rules short, precise, and of easy application. It has dropped many of the encumbering words, which make science so repulsive to children. Also, many of those perplexing distinctions, which many grammarians have copied from Murray. They may be familiar to a teacher, but they are seldom remembered, to any useful purpose, by a student.

In most of our grammars, we have such names as these: "perfect tense, imperfect tense, demonstrative adjective, pronoun, indefinite adjective, pronoun." Such names mislead the ignorant and shame the intelligent. Like technicalities in the science of law, they violate euphony, purity, propriety, and please none but pedants. B. Barton has wisely rejected many of them, and in doing this, has done an essential service to learning. His improvement is in the right direction, and I hope, as the world will bear it, that not only Grammar, but Botany, Entomology, Ornithology, Astronomy, and other branches of knowledge, will be stripped of their "words of learned length and thundering sound," and we shall see science clothed in her native beauty, coming up to the wilderness of pedagogy.

He who writes good school-book is a greater benefactor than he who writes a good novel. F. Watts, a logician, a philosopher, a poet, wrote songs for the

nursery; and, in this department, displayed both talents and usefulness, equal to those displayed in any other sphere in which he moved. The sun is as powerful, in filling the grain of wheat as in arching the heavens: as beautiful in adorning the violet as in bending the rainbow.

I recommend to teachers to examine Mr. Barton's Grammar. Persons, not attending school, wishing to revive their knowledge of correct conversation, or desiring to know how to write and point a letter, will be greatly benefited in consulting this book.

Yours truly, D. P. BESTON.

For the South Western Baptist.

Consistency.

I am not certain that the heading of this article is entirely correct, unless the reader will please understand it ironically.

The object is to call attention to two chapters in the Nashville Christian Advocate, of December 10th.

One of them is found at the foot of the second column, on first page, headed "Methodist children, without the Bible." In this chapter much censure is spoken, and much more implied, against the Roman Catholics about their great particularity in the selection of School Books. They have the right, or they have not the right, to make such restrictions. Whether we agree with them or not, we should allow to them the same honesty of intention for their acts and principles as we claim for ourselves. At any rate, it cannot be doubted that they believe and allege that all their ceremonies and usages in this particular are conducive to the well-being of the church, and not inconsistent with the laws of Christ. I presume that Mr. Dempsey will not go with me, to—what he might call unwarrantable lengths above stated in their favor. Has he the right to say to the Catholics, or any other sect of Christians in this land, "Thus far shalt thou go, and no farther?"

I am not the advocate of the Catholics, but a lover of equal rights; and if I fail to work changes on men by the force of truth, then I would agree with Mr. Dempsey that "Remonstrance was like a man trying to melt the North Pole with a lucifer." After such failure, in the use of the truth, how comfortable to say with St. Paul, "Wherefore I take you to record this day, that I am pure from the blood of all men"—Acts, xx. 26.

On the fourth page of the same "Advocate," at the head of the second column, is another article headed "Scientific Works."

This is written upon the identical question, discussed by Mr. Dempsey:—School Books. I will call the attention of the reader, first, to a general comparison of the two chapters, and then to the concluding declarations and suggestions of Mr. G. J. in the following extract:

"It is not every Scientific man that can make a book suitable for schools. I will not assume to dictate in these respects; only allow me to suggest that great care should be taken. Let us have a school literature, first, in consonance with truth; second, with our numerical force in these United States; third, with the position in the advance that we now occupy; fourth, with the advance of the nineteenth century."

There, reader, is a morsel for your palate! A little false modesty mixed up with a very large quantity of brag and egotism. But let me whisper in your ear, that the portraits of both these writers were given to the world some centuries ago by inspiration. Turn to your Bibles and read Romans, ii, 17-23.

Let us look at this thing a little closer. Mr. G. J. wants the schools stocked with books that are in consonance with truth; with the members in the Methodist Episcopal church; with the fact that this church is foremost—in numbers I suppose he means—of all other churches; and the enlightened condition of this century.

Now, if he holds to the second suggestion, his theory would fall to the ground as soon as he would cross the line dividing slave from free territory. It cannot be denied that abolition Methodists largely outnumber the pro-slavery class; and what G. J. would assert as truth, would be, by the opposition, counted most detestably false. Let his rule be put in force, and soon we shall be overrun not only with Upland, but Paley and the odious Wayland too.—The worst features in this thing are, that there is such an overweening spirit manifested by these, and all such writers, towards their own church and such a marked contempt for all others; and the too manifest tendency of all their operations to get the supreme control of all things in our happy country. Is nothing truth but what they teach? Are numbers to control the destiny of education? If so, then may wickedness raise its head again in all our institutions of learning, for unbelievers outnumber all the churches put together.

There is no doubt a large amount of egotism in the thing, as well as a desire for power. To that church I would say, Take heed to yourselves, for you are now on the place once occupied by

a certain man—Luke, xviii. 11, 12.—And to the people of these United States I would say, Take heed lest this people's President Napoleon in a short time becomes the Tyrant Emperor. Dec. 19, 1857.

For the South Western Baptist.

DEAR BRO. TALIAFERRO: In making out the "List of Ministers" of the Tuskegee Association, I unintentionally left out the names of some of my preaching brethren. Among whom are brethren Jacob Watson, of Opelika; C. S. Thornton, of Dover; Wm. B. Jones, of Russell; A. Whitten, of Dover—and perhaps others.

I did not have the letters from the churches with me at the time I made out the list, and before I obtained them I received a letter informing me of the probable death of a relative some forty miles from home, and requesting my immediate presence, which so excited my mind that I forgot to complete the list.

I hope the brethren will excuse me, under the circumstances; for I assure them that the omission was unintentional on my part.

C. A. STANTON,
Clerk of the Association.

For the South Western Baptist.

A Singular Occurrence.

Messrs. Editors: A few days since, I witnessed a very singular occurrence. One of my neighbors came up where myself and another neighbor of mine were fishing, with a full grown live hawk, holding it by the tips of its wings, exclaiming—"Did you ever see a hawk wearing a cravat?" On examination, I found that a black snake, which is known by the name black-runner, had contrived to wrap himself three times around the hawk's neck, and twice around one wing, where it joins the body. I have never seen anything more completely tied. It was gasping for life, and evidently would have died in a short time, I struck the hawk on the head and killed it; it was then with great difficulty that we got the snake from around his neck! The snake was about two and a half feet long. We suffered him to pass unharmed, for the good he had done, hoping that at some future day he may do likewise. We suppose that the hawk seized the snake as his prey, which caused his imprisonment. So many think, they can chide and handle sin, without harm. But sin, as a viper, coils about the heart, until every bar of restraint is broken down, and the poor presumptuous one falls a victim to his own device.

S. W. BARTON.

Wisdom's Store, Ga., Dec. 17th, 1857.

For the South Western Baptist.

An Acknowledgement.

BRETHREN EDITORS: Allow me through the columns of your highly useful paper, to acknowledge the receipt of a handsome present of books, for the Howard Library, from J. B. Clark, late of Eutaw, Ala., now permanently located in Selma. He has on hand a large assortment of Books and Stationery, comprising a great variety of textbooks and standard works, to which he invites the attention of his friends and the public in general.

The Howard is under similar indebtedness to the book-sellers of Montgomery and Mobile. I trust that our brethren and friends visiting these places, will reciprocate their liberality in large purchases.

W. S. BARTON.

For the South Western Baptist.

BRETHREN EDITORS: As we are now nearing the close of another year, it is very appropriate that we review the labors of the past year. Not that we can improve the past. Time past can never be recalled. It is gone, and gone forever. If it has been properly spent, we shall meet an approving smile from our Father and God. If it has not, his frown and condemnation must rest upon us.

I have been to-day, reviewing the past, and making a recapitulation of my labors during the past year, and if you should not regard it egotism in me, you may publish the same in the South Western Baptist.

First, then, I have been from my people six Sabbaths, during the year 1857. Two of these were spent in your pleasant and interesting village—one was spent in Lumpkin, Georgia, at a Mass. Missionary meeting. One was spent in Clayton, Ala., at a protracted meeting. Two were spent at Mt. Pleasant church, 11 miles north of Eufaula—one was the result of an exchange of pulpits with its pastor, and the other was during the session of the Association (which met with that church)—and one was spent at the Judson Association.

2. I have preached during the year 1857, 111 sermons—78 of these were preached in Eufaula to my own people, two were preached in Tuskegee, eight in Clayton, 7 in Lumpkin, eight in Cuthbert, four at New Harmony, 3 at Mt. Pleasant and one at the Judson Association.

3. I have baptized in Eufaula 7 persons—3 whites and 4 blacks.

4. There were baptized at the three protracted meetings which I have attended, more than one hundred persons viz: at Clayton 18 or 20, at Lumpkin, Ga., 40 or 45, and at Cuthbert about 50. This is from memory, but is not far from the truth. I was not at either of the meetings all the time.

These notes of my labors I have kept for my own satisfaction and without

the least expectation of ever having them published. In looking over them to-day, and casting up the different items, I thought it might not be improper to let the public see them. I thought I should like to know the amount of labor performed by other brethren, and that by publishing my own it might induce others to do the same. Would it not be well, brethren editors, for all ministers to do this? They would then make a more definite review of the past than perhaps they are accustomed to do. By this means they might be stimulated themselves to greater exertions for the next year, and might, at the same time, stimulate others. Much good could thus be accomplished.

Yours affectionately,
A. VAN HOUSE.
EUFULA, ALA., Dec. 30, 1857.

For the South Western Baptist.

PINE HILL, ALA., Dec. 23, 1857.

BRETHREN EDITORS: I find another letter from brother Bestor, in your paper of the 10th of this month, which has started sundry questions in my mind, and with your permission, I will take pleasure in placing them before brother Bestor, in your paper, and earnestly hope he will take as much pleasure in answering them.

The first is this, do you intend the statements in the letter alluded to as a mere statement of facts, or a reflection upon all past controversialists, or a caution to your brethren, or all? as would appear from the phraseology.

If, as facts, will you be kind enough to demonstrate?

If a reflection, do you, my brother, think of all that has ever dealt in controversy? or will you discriminate? who would you condemn, and who justify?

My reasons for asking these questions I am free to give. I would have my religious reading of the right kind, and would thus become "pugnacious." There are many of the brethren that feel thus, and I do believe it would be doing a good service for some one. If there are works extant, and that amongst Baptists that are dangerous to point out such works, giving their objections at length, and their reasons for such objections; until this is done, many of us do not know what books you would have us read, and more, we often read the very books you would not have us read. Will you, as a very fit person, give us a catalogue of the dangerous works on controversy? Also, one, indicating those that are safe?

If the letter is a caution, or intended as such, will you suffer me, my brother, in all the kindness of a brother's heart (though I do not presume to advise) to say, that I think it would have answered that purpose better, among plain people like myself to have said as much at the commencement.

But as to the facts themselves, you say, "we should commence with your letter." We should contend earnestly for the truth, but according to the example shown us in the Scriptures, our warfare should be principally directed against enormous vices, and dangerous doctrines." How shall I understand all this? I know you refer me to the Scripture, but the great difficulty with me is this, I fear I do not understand its teaching, and especially, as to what are "enormous vices and dangerous doctrines." Will you be so good as to give us a list of each? and more, a list of those that are not "enormous vices," or "dangerous doctrines"?

Again you say, "The love of controversy does not necessarily originate in a Christian spirit." The question here is, how shall we present gospel truth, without dealing in controversy? What truth, in the New Testament, has not been controverted? What must we think of the Spirit of Christ when He says Matthew, 10th chapter, 34-35 verses, "Think not that I am come to send peace on earth, I come to send peace but a sword." &c.

Again you say, that controversy attaches peculiarly to the "Mormons, Shakers and Politicians." Do you thus intend to heap contempt upon your brethren, who have dealt in controversy, by thus classing all controversialists with *Mormons, Shakers and Politicians*?

or do you mean to say controversy is unpardonable everywhere else?

Farther down, you say "controversial literature is producing divisions in our churches," and as an evidence of that fact, you name, "Campbellite Baptists, Primitive Baptists, and Landmark Baptists." The question I would most respectfully ask here, is this: was these divisions not affected, rather by a difference in *Faith*, which manifested itself in controversy, than in *controversy itself*? More, has the Baptist Church divided on the Landmark question, as it has with Primitive, and Campbellites? I had not heard of it before; nothing would pain me more, and as a Baptist, yet in communion, I will here enter my "protest" against such a procedure. I would rather we would go *en masse*.

What say you? But one more question, and I close, and that question is this: is the discussion of the subject of "controversy" controversial?

These questions are penned in the best feelings of my heart, with the view that the answers may be profitable, as a matter of information. Will you answer, my brother?

Yours, in Christ Jesus,
H. ADAMS.

For the South Western Baptist.

The True Stand-Point of Church History.

History should recognize as THE CHURCH, the whole body of those who are united to Christ by faith. This is one of the senses in which the word church, *ecclesia*, is used in the New Testament. We are all interested in the fortunes of the Church Catholic and universal. All its members are and must be our coadjutors here, and will be our companions hereafter.

It is, therefore, a misnomer to call Jones' or Orchard's or Smith's, or any other similar work, which treats only of a branch of this church universal, a church history.

Some of these works are doubtless eminently useful as a history of the development of the idea of churches as an organization; but no more. Let no one deceive himself by supposing that he is acquainted with church history fully, who has read one of these partial works only.

We should strive to bring the materials of the church universal into organized forms as churches. When the churches organized according to Scripture, become co-extensive with the church universal, then schisms and divisions will have disappeared, and none shall "hurt or hinder" in all God's holy hill.

Think of writing the history of all God's elect, for 1800 years in an octavo of 400 pages!

For the South Western Baptist.

Elder Strange's Covenant a good one.

How very creditable for many professors, were they to entertain, and practice the notions of Elder Strange, about using tobacco in the houses they have built and dedicated to the worship of the Most High, and thus keep His house as neat as their own dwellings is it not reasonable for us to have respect, even the highest respect, for a place we hold so sacred?

Elder Strange has done well, and Reporter has placed on record an instance of noble sacrifice, but the Elder falls short of a nobler one, and leaves for another, a still more worthy example, as he is, in more mature years, still a slave to the "foolish habit" he formed when young.

Now, let me tell of Deacon C., who had learned and followed up "the foolish habit" for 20 years, but upon entering upon church relationship, in other words, covenanting to keep house for the Lord, has carefully refrained from desecrating His house, in the manner spoken of; though still a slave to "the foolish habit" for some time. But the thought of being a slave to such a foolish practice weighed upon his mind, till he was forced to own himself a slave, for slave he was. He resolved to break the spell, and to be free, he covenanted with the Lord, that he'd use the weed no more at all; he now feels released from that thralldom, and rejoices in his freedom, and will wait with peculiar anxiety to hear that the Elder has shaken off the shackles too, and with that noble bearing, and courageous front (characteristic of the Elder no doubt) attacking some other "foolish habit," for no one will be more hearty in welcoming Elder Strange as leader, than the humble Deacon C.

For the South Western Baptist.

Domestic Mission Rooms.

Receipts from 8th Oct. to the 15th Dec. 1857.

ALABAMA.—Oct. 8. Received of Harley J. Hughes, by Rev. Jesse A. Collins \$5; of Elkahatchee Church, by Rev. R. Holman, \$19; of Chas. Heard, by Rev. J. S. Ford, \$5; of S. Fowles, Treasurer of the Ala. Bapt. State Convention, \$1,732.19; of Rev. H. F. Foster, by Rev. W. H. McIntosh, \$80; of E. C. Brum, from Mrs. C. Cronin, Mrs. Tinker \$7.50; of East Ala. Bapt. Convention, by C. R. Cross, \$24.50. Total, \$1,808.19.

GEORGIA.—Rec'd of Washington Assn., by Rev. J. O. Scriven, agent, \$5; of Rev. W. J. Harley, agent, \$55; of Rev. H. Allen Wupper, by draft to Rev. W. H. Pope \$500; of Thos J. Burney, Treasurer of the Georgia Bapt. Convention, \$84.32; of A. D. Borders, by Rev. R. Holman, \$2. Total, \$1,910.82.

MISSISSIPPI.—Oct. 14. Rec'd of Youths' Mission Society of 3d Baptist Ch., St. Louis, by J. P. Catick, \$25; of the 3d Baptist Ch., St. Louis, \$50; of Baptist Convention, by draft to Bro. J. R. Gutter, \$75. Total, \$150.

MARYLAND.—Oct. 14. Rec'd of Maryland Union, by draft to Rev. Noah Davis, \$37.50; of Saratoga Bapt. Ch. \$25. Total, \$62.50.

VIRGINIA.—Oct. 14. Rec'd of Gen'l Assn., by draft to Rev. E. G. Willis, \$100; of Treas. of Gen'l Assn., by draft to Rev. A. M. Poindester, \$24.75; of H. B. White, Treas. of Goshen Assn., \$800; of C. F. Fisher, Treas. of Baptist Convention, by draft to E. A. Blunt, \$200; Nov. 27th, of C. F. Fisher, Treas. of Gen'l Assn., by draft to Rev. J. Taylor, \$1,087.77; on James River and Tuckahoe Railroad Stock, \$6. Total, \$2,318.52.

ARKANSAS.—Oct. 14. Rec'd of Rocky Bayou Assn., by draft to Rev. J. W. Kennard, \$25; by draft to Rev. J. M. Houston \$25; of Rev. A. J. Merrell, collection on his field, \$37.50; Nov. 17, of Rocky Bayou Assn., by draft to Rev. W. Kelett, \$25; of White River Assn., by draft to Rev. J. W. Miller, \$25. Total, \$137.50.

KENTUCKY.—Oct. 14. Rec'd of Rev. S. L. Sumner, collected on his field, \$9.15. Total \$9.15.

TENNESSEE.—Oct. 15. Rec'd of E. A. Blunt, of Missionary Society of Middle Tenn. and North Ala. Bapt. Assn., by A. B. Shankland, Jr. \$159.68. Total, \$167.43.

NEW JERSEY.—Nov. 13. Rec'd of Chas. Manly, \$5.

MISSISSIPPI.—Nov. 13. Rec'd of Choctaw Assn., by Rev. W. M. Farrar, agent, \$85; Nov. 30, of Choctaw Assn., by Rev. W. M. Farrar, agent, \$15; Collection of Long Creek Church \$16; of Miss. Bapt. Assn., by J. B. Quinn, \$46.53. Total, \$162.53.

Grand total, \$6,731.64.

WM. HORNBUCKLE, Treas.

B. D. M. S. B. Conv.

Indian Missions.

Receipts from 8th Oct. to 15th Dec. 1857.

ALABAMA.—Oct. 8. Rec'd of Lewis Polk, by J. Collins, \$20; of Eufaula Assn., by P. M. Colaway, \$250; of Elkahatchee Ch., by Rev. R. Holman, \$4; of Cahaba Assn., by Dr. W. P. Holman, \$5; of L. Edwards, \$20; of Lewis Johnson \$20; of C. H. Cleveland \$20; of Bethelham Ch., by Rev. A. Van House, \$20; of Cherokee Assn., on pledges to Rev. J. A. Collins, by Rev. R. Holman, \$75; of Unity Assn., by Rev. A. Andrews, \$4; of Saml Fowles, Treas. of Ala. Bapt. State Conv., \$709.32; of Rev. Joshua H. Foster \$10; of Mrs. K. A. Croom, Mrs. Tinker and C. E. Brum \$5. Total, \$1,162.89.

SOUTH CAROLINA.—Oct. 12. Rec'd of Moriah Baptist Assn. \$2.60.

KENTUCKY.—Oct. 14. Rec'd of S. L. Sumner, collected on his field, \$9.15; of Miss's Bible Society of Bethel Assn., by N. Long, Treas. \$34; of Salem Church, by J. M. Hunt, Treas. \$20. Total, \$34.15.

VIRGINIA.—Oct. 23. Rec'd of Treas. of Goshen Assn. \$700.

ARKANSAS.—Oct. 29. Rec'd of Columbia Assn. by Arthur Matthews, \$10; Liberty Bapt. Assn., by R. B. Matthews, \$100. Total, \$110.

LOUISIANA.—Nov. 2. Rec'd of Eastern Baptist Assn., by J. B. Smith, \$20.

U. S. GOVERNMENT.—Rec'd on School Fund \$693.31.

MISSISSIPPI.—Nov. 16. Rec'd of Choctaw Assn., by Rev. W. M. Farrar, agent, \$122.35; of Mississippi Baptist Assn., by J. B. Quinn, \$39.52. Total, \$161.87.

GEORGIA.—Nov. 28. Rec'd of Thos J. Burney, Treas. of the Georgia Bapt. State Conv., \$932.77; of A. L. Borders, by Rev. R. Holman, \$2.50. Total, \$935.27.

Grand total, \$3,841.59.

W. HORNBUCKLE, Treas.

B. D. M. S. B. Conv.

THE FRUIT OF PRAYER.—If He prayed, who was without sin, how much more is the sinner bound to pray? And if He, watching through the whole night, prayed with continued supplications, how much more ought we, night and day, to watch in frequent prayer?—St. Cyprian.

Miracle of Honesty.

At a party one evening, several contested the honor of having done the most extraordinary thing; and a reverend gentleman was appointed the sole judge of their respective pretensions.

One of the party produced his tailor's bill, with a receipt attached to it. A buzz went through the room that this could not be outdone, when—

A second proved that he had arrested his tailor for money lent to him.

"The palm is his," was the general cry, when a third put in his claim:

"Gentlemen," said he, "I cannot boast of the feats of either of my predecessors, but I have returned to the owners two umbrellas that they left at my house."

"I'll hear no more," cried the astonished arbiter; "this is the very *ne plus ultra* of honesty and unheeded deeds; it is an act of virtue of which I never knew any person capable. The prize is yours, sir."

Every circumstance and situation has its peculiar temptations; therefore, watch and pray.

Business Department.

Receipt List.

Paid to Volume No. Amount.

Rev. J. G. Smith, 11, 9 22 00
E. J. Rollins, 10, 6 2 00
Mrs. Prudence Watts, 10, 32 2 00
H. R. Williams, 10, 35 2 00
J. O. Dunn, 10, 19 2 00
W. B. Allen, 9, 21 2 00
G. W. Gilder, 9, 21 2 00
Rev. M. B. H. Smith, 10, 2 30 00
Robt. Dodd, 9, 41 2 00
L. C. Tutt, 11, 37 6 00
F. E. Debardeleben, 11, 44 4 00
W. J. Fulton, 10, 31 2 00
R. C. Smith, 10, 32 2 00
John Card, 9, 34 2 00
Wm. M. Ford, 10, 24 2 00
David Heaton, 10, 31 2 00
W. B. Talbot, 10, 38 2 00
C. Butler, 10, 32 2 00
S. Butler, 10, 32 2 00
D. Johnson, 10, 4 2 00
Mary E. Hough, 10, 31 2 00
T. J. Farlow, 9, 34 2 00
B. W. Mattison, 10, 20 2 00
J. M. Barker, 10, 33 2 00
P. M. McGee, 10, 17 2 00
A. L. Mathews, 10, 33 2 00
Mrs. Margaret Wood, 10, 33 2 00
T. N. Berry, 10, 4 2 00
J. P. Hunt, 10, 45 2 00
Wm. T. Colquhoun, 9, 36 2 00
Rev. W. M. Davis, 10, 22 2 00
Mrs. Jane E. Harrell, 10, 32 2 00
Mrs. Mary E. Miller, 10, 33 2 00
Rev. L. B. Ward, 10, 33 2 00
W. J. Rowell, 10, 33 2 00
Mrs. E. L. Jordan, 10, 33 2 00
Mrs. Mary E. Atwell, 10, 6 4 00
F. F. Westbrook, 10, 18 2 00
R. A. Montague, 10, 35 2 00
Mrs. S. P. Peters, 9, 48 2 00
W. N. Wyatt, 10, 34 2 00
M. W. Oliver, 10, 8 2 00
S. H. Fowles, 10, 8 2 00
J. A. Stirling, 9, 9 2 00
Mrs. S. W. Goulsby, 11, 12 2 00
John Deacon, 10, 27 2 00
Bradley Nall, 10, 33 2 00
Thos. J. Franklin, 11, 2 00 00
Rev. H. Adams, 11, 6 2 00
C. N. Remson, 10, 20 2 00
Mrs. M. T. Lescure, 11, 3 4 00
C. Barnes, 10, 50 2 00
J. R. King, 10, 34 4 00
Mrs. Nancy Perrell, 11, 27 2 00
J. A. Richardson, 10, 38 2 00
R. S. Jones, 10, 14 2 00
D. S. Swearingen, 10, 33 2 00
Dudley Snow, 9, 36 2 00
Frank Lawrence, 9, 36 2 00
J. H. Herring, 9, 36 2 00
Mrs. Jane E. Robinson, 9, 36 2 00
Rev. J. A. Lee, 10, 26 2 00
J. Jones, 10, 19 2 00
A. Duffin, 10, 19 2 00
Mrs. F. H. Barker, 10, 19 2 00
W. M. Burge, 10, 19 2 00
G. White, 10, 21 2 00
J. C. Morgan, 10, 21 2 00
Joseph Freeman, 10, 26 2 00
John Rosser, 10, 33 2 00
S. D. Drake, 10, 33 2 00
J. B. Vaiken, 10, 35 2 00
J. B. T. Hinton, 10, 35 2 00
Dr. M. L. Long, 10, 20 4 00

Rev. F. Callaway's Appointments, 1858.

At Mount Pleasant, Chambers county, Monday, 11th of January; Tuesday, 12th, at Bethel, Tallapoosa co.; Wednesday, 13th, at Bethel, Tallapoosa co.; Thursday, 14th, at Bethel, Tallapoosa co.; Friday, 15th, at Bethel, Tallapoosa co.; Saturday, 16th, at Bethel, Tallapoosa co.; Sunday, 17th, at Bethel, Tallapoosa co.; Monday, 18th, at Bethel, Tallapoosa co.; Tuesday, 19th, at Bethel, Tallapoosa co.; Wednesday, 20th, at Bethel, Tallapoosa co.; Thursday, 21st, at Bethel, Tallapoosa co.; Friday, 22nd, at Bethel, Tallapoosa co.; Saturday, 23rd, at Bethel, Tallapoosa co.; Sunday, 24th, at Bethel, Tallapoosa co.; Monday, 25th, at Bethel, Tallapoosa co.; Tuesday, 26th, at Bethel, Tallapoosa co.; Wednesday, 27th, at Bethel, Tallapoosa co.; Thursday, 28th, at Bethel, Tallapoosa co.; Friday, 29th, at Bethel, Tallapoosa co.; Saturday, 30th, at Bethel, Tallapoosa co.; Sunday, 31st, at Bethel, Tallapoosa co.

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