





## The S. W. Baptist.

TUSKEGEE, ALA.:  
THURSDAY, FEBRUARY 4, 1886.

## Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1886, 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.

Elder W. S. BARTON has been elected Financial Secretary of Howard College. Brother Barton is also authorized to act as Agent for the S. W. Baptist.

We have sent packages of Baptist State Convention Minutes to the Clerks of Associations and to several ministers of the Gospel. Will brother Gooden, the Clerk, in a note for the S. W. Baptist, give instructions whether they are to be distributed immediately, or at the next Associations?

C. A. PRICE, Esq., editor of the *True Union*, died in this place, on Monday night, 1st inst.

Thanks to Eld. J. C. Foster for his good letter, containing hard sense and money. We cannot now tell how we were taken in by that case. We will let him pass, if no harm is done by it.

A most excellent article may be found on our first page on "Old Landmarkism" by the clear headed D. Lee, of Mount Willing, Ala.

The address of Elder Wm. M. DAVIS, is changed from Albany, Ga., to Speed, Lee county, Ga.

Sheldon, Blakeman & Co. of New York, say, in a note to this office: "We are now getting out for the Southern Baptist Publication Society a new edition of 'Grace of God magnified.' We will participate with them in its sale. It is an excellent Book."

ELDER ELISHA PERRYMAN.—This venerable minister died at his residence, near Augusta Ga., on the first of Dec., 1885, in his 90th year. He was a faithful and laborious minister for nearly 60 years. He has left an impeccable character behind him; and also a pious and useful family of children. He never allowed himself to rest in old age. He was active to the last in the Master's service. A few years before his death he published a small volume, giving the most striking events in his ministerial life, which is very interesting, coming from such a man, in his own style.

## Spirited Discussion:

There is quite a discussion in the *Mississippi Baptist* on reading sermons in the pulpit. Well for brother FREEMAN, the editor, that he has a good deal of space, for some of the articles are quite long. We love an earnest discussion. Some nervous people cannot distinguish between a controversy conducted in an earnest manner from one conducted in a bad spirit. A man who has intellectual force must speak and write things with energy, and yet there may be nothing in it spiteful or ill-natured. The *Mississippi Baptist* has many able and spirited contributors, and we regret that we see it so seldom. Will brother Freeman see whether it is regularly mailed to us?

## Consolidation.

In the Northern and Western papers the question has been, and is now being discussed, whether there should not be a consolidation of some of their Societies. The consolidation idea is gaining strength. Our Northern brethren have been prolific in Societies, and they have learned from sad experience that so many cannot be well sustained, and they now wish to unite some of them to economize time, money and talent.

"Live and learn" is an old and trite adage; yet a correct one. Let Baptists at the South profit by this, and not organize (if they have not already done it) too many Societies. We do not urge, nor even suggest, consolidation, but admonish against the formation of others to cripple still worse the crippled ones now existing. Much recklessness has been displayed in the formation of benevolent Societies by ardent men, who have neither consulted their brethren at large, nor at down and counted up the cost. Such schemes generally end in disappointment and shame.

## Baptists in New Orleans.

In a communication from F. R. WITTE, in the *Mississippi Baptist*, we learn that the Baptist Church in New Orleans, of which W. O. DUNCAN is the learned, laborious and good pastor, is in a flourishing condition. Four years ago it had nine members, it has now nearly two hundred white members, and the largest and most flourishing Sabbath School in the city. A distinguished Pedobaptist minister asserted from his pulpit, "that it was doing more for the cause of religion than all the churches in the city together." We regret to learn that the debt for building the Church edifice is not yet extinguished. The few Baptists of New Orleans have done all they can, help must be obtained from abroad.

## Editorial Correspondence.

MURFREESBORO, Tenn. Jan. 28th 1886,

I arrived here on Tuesday morning last about day light, very much fatigued by two nights and one day's travel. At Atlanta we had to lie over a few hours owing to a recent change in the schedule. The time passed pleasantly, however, in company with the pastors of the two Baptist Churches, Elders Hillman Williams and T. U. Wilkes. I also met with brother Rambant President of the Cherokee College, who was on a visit to the city for the purpose of promoting the interests of the institution over which he presides. He has recently been called to the charge of the Baptist Church in the city of Selma, Ala., and it is to be hoped that he will accept. Such ministers as he ought not to be confined to schools so long as it can be avoided. The Baptist cause is gradually improving. It is difficult, however, for religion to prosper eminently in a city, so intensely commercial as Atlanta. Brethren Williams and Wilkes deserve the sympathies and prayers of their brethren peculiarly. There is not within our knowledge a place in which strong religious organizations are more needed than Atlanta. It is the great Southern entrepot, and ought to be looked to with more than common concern.

The "Union University" is still enjoying a high degree of prosperity. There are not quite so many Theological students present as were during the last session—still there is a very fair attendance, considering the present condition of money affairs. A little more than two weeks ago, elder A. C. Dayton opened the course of Theological Lectures decided upon last year, taking for his theme—*The Authenticity of the Holy Scriptures*. His lectures have given general satisfaction. He closed his on Monday night, and I delivered my first on Tuesday at 3 o'clock P. M.—subject—*The Objects of our Lord's Miracles*. I shall deliver some six or eight in the series, which will occupy this, and a part of next week. Several brethren are in attendance from a distance. Dr. Howell, of Nashville, is to succeed me, who is to lecture some two weeks on *The Christology of the Old Testament*. This will close the course.

I am sharing the hospitality of Dr. Eaton, the President of the University, whose noble, generous impulses, untiring energy, highly cultivated mind, superior administrative powers, and eminent piety as a minister of the Gospel, combine to give him a most enviable position in the affections of his brethren. His "elect lady" is the accomplished editress of the "ATLANTA" (the first number of which is just issued,) a work by the way which ought to be taken by every religious family in our country. It supplies a most important place in that religious literature essential to the growth of piety in the rising generation.

Adequate provision has not yet been made for the support of the theological professor, elder J. M. Pendleton. For the time being he has to "walk by faith, not by sight." We hope the Baptists of Tennessee will soon supply this deficiency, and not subject so able and good a man as brother Pendleton, either to the stunted measure of a bare subsistence, or to the alternative of leaving the institution.

On Saturday next, I propose visiting the "city of Rocks," from which point you may hear from me. S. H.

## Who is Guilty?

We find the following serious charge in the *Tennessee Baptist*, from the pen of the Editor:

"That a scheme is being plotted, and the elements at work to open communion to the Baptist denomination in America we have long had reasons to fear, and that a large body of Northern Baptists are upon the verge of the plunge into open communion at the table, as well as in baptism and in the pulpit, we have long been satisfied; and that there are men in the South ready to second the move, cannot be questioned—men whose published sentiments are even now preparing the way before the denomination."

When we first read the foregoing, we concluded to let it pass; but as several of our contemporaries have thought it just to themselves to deny the charge as to their own guilt, we by these presents declare our innocence. Our readers will not believe a word of the above in relation to us; but we wish them to see what an accusation that paper can bring against his brethren. Several of our most able and discerning papers confess their inability to see any such movement, or any tendency in that direction. Baptists are less divided on the subject of "open communion" in the United States, than upon any other topic, they have considered worth their attention. To "open communion," Baptists will be among the impossibilities.

No doubt brother GRAYES is a wise man—so wise he may see things beyond the ken of other Editors—if so it is his duty to give the alarm. But in giving warning, he should be more explicit, and not subject all to censure. Look at the paragraph, who can say that he is clear from the charge? Had we made

such a charge, with no evidence appearing to others, we should expect it to be said, "He is influenced by prejudice." He wishes to make capital out of it; by impressing his readers with the belief that he can see further than others, and is set for the defence of Baptist principles." To conclude we are not guilty; nor do we know of such a "plot" under the sun, nor do we believe one word of it. We want the proof.

## A Good Suggestion.

The following valuable suggestion was made in the *Christian Index* by a correspondent, "S."

THE SOUTHERN BAPTIST PUBLICATION SOCIETY.—The Baptists of the South have invested money in this institution, and have made it the subject of their prayers and anxieties. It has already performed a good work for the denomination. If something can be done to still extend its power, it is certainly desirable that it should be done. I suggest that it become a component part of the Southern Baptist Convention, and sustain the same relation to that body as our mission boards. This would give to the whole denomination represented in the Southern Convention a control of it in the appointment of its officers, and to the Society a more direct influence and sympathy throughout the South and South-west. It would also put down all improper rivalries, and concentrate the funds of the denomination in an institution entirely competent to perform the whole work of denominational publication for the South. It is not my design, at present, to elaborate this plan, but to offer it as a suggestion.

The proposition is so practicable it cannot fail being adopted ultimately. And there is no reason why it should not be at the next session of the Southern Baptist Convention. If the plan proposed should be effected the Convention will not be peculiarly embarrassed by it; for the Publication Society is not involved in debt. We are gratified to see such a general feeling springing up every where in the South towards the Southern Baptist Publication Society. It is proof, clear, that it is getting deeply seated in the affections of Southern Baptists. So firmly convinced are Baptists of the importance of the Society to the interest of the cause of Christ and of the South as a section, holding views which they must vindicate, that opposition to it will increase its popularity.

WHAT IT COSTS TO ESTABLISH A RELIGIOUS NEWSPAPER.—The American Presbyterian, of Philadelphia, says:

"Some thirteen thousand dollars have been appropriated to establish this paper, with no expectation or desire of pecuniary remuneration. It is proposed to expend the entire income on the paper itself. Twenty thousand dollars were raised and expended in the establishment of the New York Independent."

We clip the above from an exchange for the purpose of saying a few things that we have had on our mind for some time. Will our brethren hear us?

Religious newspapers have always been sustained at heavy sacrifices from some quarters. The Methodist denomination, who have a more extensive experience in journalism than any other religious body in this country, have developed a few facts worthy of consideration. In the first place, when the General Conference of the M. E. Church resolves to establish another paper at some central point, they appropriate not less than six thousand dollars by way of endowment. This is sufficient to sustain it until its circulation will make it self-sustaining. It is also ascertained by those who conduct these several "Advocates," that it requires at least five thousand subscribers; even with this munificent endowment, to make them self-sustaining. A less circulation than this will gradually sink the original capital. And that Methodist ministers who have the charge of the publication interests of that denomination have the capacity to manage financial matters to the best possible advantage none can deny who are acquainted with the fact that they have accumulated the largest publishing capital of the kind in the United States.

If it is asked, why religious papers are sustained at such sacrifices, while so many secular papers are not only self-sustaining, but sources of no little profit to their owners, we answer—First, Religious papers circulate over a much wider territory generally, and it is therefore far more difficult to collect their subscriptions. These subscriptions are "debts of honor" in a far deeper sense than those of any other kind of papers. And yet, we blush to write it, there are perhaps proportionally as many delinquents to religious newspapers as to any description of journals in our country!! This is a lamentation, and shall be for a lamentation!! Secondly, Religious newspapers depend almost wholly upon their subscription lists for their support. A secular paper can fill two-thirds, or three-fourths, and even in many instances in our large cities, nine-tenths of its space with advertisements. These pay in two ways—first, they are a source of direct income—secondly, the space they occupy in the paper, supersedes new matter that would have to be supplied at the cost of ordinary printers' wages. This privilege is, in a great degree, denied those who conduct religious prints. But finally, "the children of this world are in their generation, wiser than the children of light," and therefore it is that people pay more readily for commercial or political intelligence than they do for religious. The news of the cotton-market is watched with far deeper anxiety than the news from our churches and missions!

It is our desire so far to increase the circulation of our paper this year as to enable us to purchase a new press so as to enlarge it. This cannot be done with the press we now use. Will our patrons enable us to do it? Why shall we not have a paper in Alabama unopposed in every sense of the term? We can have it if our brethren will say the word. Why, if each of our present subscribers would procure and send one new subscriber each, it could

be done at once; and this could be done in one month just as easily as in one year. What say you, brethren, SHALL WE HAVE THE NEW PRESS IN THE COURSE OF THIS YEAR? We await your response with peculiar anxiety.

## "Special Occasions."

The editor of the *Tennessee Baptist*, in making some remarks on "Pulpit Communion," takes the following position:

The occupancy of other houses of worship by our ministers on special occasions is not involved in Pulpit Communion.

In this sentence there is both inconsistency and rabid High Churchism. If it is wrong to hold Pulpit Communion with Pedobaptist ministers no "Special Occasion" can make it right. An erroneous principle can never be sanctified and made right in its application. If it is wrong for Baptists to invite Pedobaptists into their churches and to preach with them, it is wrong for Baptist ministers to preach in the pulpits of Pedobaptists, on any occasion.

The High Churchism in the quotation consists in this: that Baptists can occupy the pulpits of other denominations without reciprocating the courtesy. This is precisely the ground occupied by Episcopalians, if we mistake not. We are inclined to think it is a little higher churchism than our Episcopal friends claim; for they will preach in other's houses of worship, if they have none of their own, on any occasion. But the position we are considering will not admit Baptist ministers to preach in other churches only on "Special Occasions." Men can make hair-splitting distinctions when their positions are erroneous or doubtful. Were we Land-markers we would be ultra; we would not countenance other "Societies" by even preaching in their houses of worship. We would treat them as "heathen men and publicans." Archbishop Laud should not excel us in High Churchism.

## Mistaken Policy.

We publish the following paragraph from the London Quarterly Review in an article on "Scenes and events in Sepoy Rebellion in India." The wretched atheistical policy of the British Government in the management of Hindu character is clearly and vigorously set forth. Those who are acquainted with the history of Baptist Missions in India, remember how the government officers, civil and military, opposed the introduction of the Gospel among the natives. The object of the British East India Company was to make money, hence they opposed anything that they supposed might prejudice the natives against foreigners, and the introduction of the Christian religion, they imagined would have that effect. But they soon felt the power of Mr. FULLER's pen, who vindicated the cause of Missions against their charges, and exposed to the light of day their wicked, irreligious policy. They were silenced publicly, but continued their policy privately. And in the late Rebellion, God has shown to the Government, that had it not been for the Christian religion their power would have been overthrown in India. Gen. HAVELOCK and his "Saints," as his Christian soldiers were derisively called, saved the Government from ruin, and thousands of Europeans from a miserable death.

"Another effect, closely allied with this one, is the proof, terribly perfect now, that the policy of our Government in matters of religion has been a total failure. That policy has been, in its public principles, purely atheistical. As a Government, to have no religion at all, and to support Hinduism for the Hindus, Mohammedanism for the Mohammedans, and Christianity for the English, with a view to please all, has been the way of our Government. Our whole Indian policy has been tinged with the original character of commerce. We have traded in everything, from crowns down to cowry-shells, and from opium up to conscience. Which would cost least, or which would pay most, has always been the ruling consideration. Meaner than any conquerors in any country before, we have been ashamed and afraid to avow and encourage our own creed. Our authorities did all that in their power to keep Hindus and Muslims in complete ignorance of Christianity. They did more; they did all that in their power to excite the jealousy of the natives against Christian efforts to enlighten them. They sowed fear and discontent, by manifesting disfavor to their own religion to obtain the confidence of the Hindus. Even with an honest and straightforward people, such conduct could not obtain respect; but to those who can never believe in the integrity of any one, so deeply is their own character imbued with dissimulation, all these evidences of tremor or anxiety could have but one meaning—they were meant to conceal a conspiracy. Had the Government been as honest as the Mussulmans when they were in power, or as Runjeet Singh, or as any kind of rulers that the Hindus have ever had to do with before—that is, had they avowed, and acted on, and encouraged their own religion—the whole body of Hindus would by this time have known what that religion and its principles are, and been persuaded that to it the idea of obtaining crowns of nominal adherents, by fraud or force, would be utterly abhorrent. The Mussulmans, acting upon their principles, and Runjeet Singh on his, not only encouraged but compelled conversion, not only discountenanced but persecuted other religions; and yet there are no traces in the history of India that this course was the cause of any material weakness to their governments. We, with other principles and another creed, which would have led us never to coerce any man's conscience, never to interfere with any man's rights, but frankly displaying a purer belief and a more elevating worship, should have held out to all mild invitations to become wiser and holier, with the strong assurance of

acts, not of words, of habitual acts, that their conversion by other means than that of sincere conviction was not only undesired by us, but would be dreaded, as the introduction of vices and superstitions within the pale of our religion. They who, by their un-English cowardice in all matters of morals; who, by their steady bartering of the name and form of Christianity for supposed favor with Brahmins and Moolahs; who, by abetting heathen ceremonies and administering persecuting heathen laws, by shutting up the Sepoy from all Christian enlightenment, and making the army a hotbed of anti-Christian prejudices, kept a perpetual magazine of disaffection in the country, and then applied to it the match of the greased cartridges, now turn round upon those against whom their policy has been all along directed, and untruly say: "The mischief is your doing." When Ahab saw Elijah, Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

We rarely ever see a copy of the *Texas Baptist*. Will brother BAINESS see if our paper is on his list of exchanges? If so, will he inquire whether it is mailed regularly to our office?

## Communications.

For the South Western Baptist.  
To the Alabama Association.

ABBEOKUTA, AFRICA, Dec. 1st, 1885.

DEAR BROTHERS AND SISTERS: We are yet enjoying good health. There are but few persons in this country who enjoy such unbroken health. I wrote you by last mail, that I was going to build near one of the East gates of this town. But circumstances have changed my purposes; and now I am preparing to build on the situation selected by bro. DONARD. We are now, permitted to hear the song of peace; but when we wrote our last, nothing scarcely was heard but the talk of war and the beating of war-drums. For four months Abbeokuta was at war with the Abbos. This Abbo town is the same town which refused bro. Bowen admission a few years ago. The Egbas—Abbeokutans—brought about six thousand captives home, and about as many were left dead in their town. We could hear the roar of the cannon. It is a little amusing to hear the Egbas tell how they served the Bashaw. (The General.) The Egbas were in favor of taking the Abbo town "kelly, kelly"—"little by little"; so they were not for killing the people, but for getting them for slaves. The Bashaw, after vainly urging them to battle, said: "If you don't do better than this, I will send to Abbeokuta and get my big gun and take the town myself." "Very well," said the Egbas, "send for your big gun." The "big gun" was sent for; and about the third day after the gun left Abbeokuta, we could hear its heavy roar. When the Bashaw began to play the cannon, the Egbas all sat down. Soon the cannon drove the Abbos from their "battlements" and cleared the wall. When the cannon had done its work, the Bashaw urged the soldiers to go to battle. "No," said the Egbas, "you must send your big gun in and let it take the town."

When we first came to this town, we thought every thing very dear, but since the opening of the roads to Lagos, everything has gone up a hundred per cent. We have to give about seventy-five cents for corn, and other things in proportion. I do not yet know, but I fear our salary will not keep us comfortable in this town. Our nominal salary is seven hundred and fifty dollars; but to get ninety-six dollars, in goods to Lagos, I gave thirty-five dollars. So, at this ratio we see our real salary is about four hundred and seventy dollars. Our servants and other expenses in the town will not cost us less than three hundred dollars. We do not wish you to give us money to "lay up," for we have no need of laying up treasures in this world. When our little Robert Warner, who is near six months old, is four years old we expect to send him to you, to keep for the Lord. We write to you "freely" because you so often urged us thus to do. We wish to have no claims upon the things of Time; for we are but wearying pilgrims seeking to meet you in a far more glorious country.

Will you send us a church-bell? I have not time now, but in my next I will tell you how bro. Coker has been treated for being baptized. The church missionaries—Church of England—possess too much of the spirit of their mother. Brother M., a Wesleyan, said to me one day, "Bro. Priest, I will, with all my heart, assist you in building up a church." I regard bro. M. as a holy man of God.

We get no letters from any of you, and no papers from America. All who wish to write, had better pay about 65 cents on a letter and address them thus: "R. W. Priest, Abbeokuta, Africa, care of Rev. J. M. Harden, Lagos, West Africa via England." We would willingly pay the postage, but your letters perhaps will reach us if you prepay.

Mrs. Priest joins in sending love, and asking your continual prayers, that we may be more faithful. Farewell. R. W. PRIEST.

For the South Western Baptist.  
Hints to Ministers.

We were examining the reasons why some ministers are not more successful in the ministry.

4th. Their department is objectionable to the masses. Many are not sufficiently devoted to their Masters cause, this is manifest in their conduct. They appear not to have heavenly-mindedness unless they are in the pulpit. They never speak of the great cause of Christ unless some other person chances to mention it in their presence. Others wear a kind of sanctimoniousness which causes them to be shunned by all non-professing persons, when they should meet all with a smile kindly and familiarly, converse freely and show by their actions that they love the souls of men. Some ministers are so sanctified in appearance that they are never seen to smile. Singular religion that shuts the

minister up in a melancholy dungeon. There is a way to meet the world and give respect and esteem. I do not mean that the minister should so associate with the wicked as to participate in any sinful amusement. But there is a kind of modesty and familiarity that will gain the friendship of all without deviation from the path of rectitude.

5. They become exceedingly unpopular by the manner of their preaching. While the minister preaches the truth fearlessly and plainly, he should endeavor to avoid being repulsive. Manner has been designated eloquence. I mean good elocution. But some ministers deliver their discourses in so repulsive a manner that they effect no more good than if they were darting straws against the wind.

6. They become uninteresting because of their tediousness. Frequently they get to their appointments too late, then they must consume some thirty minutes in passing compliments. Then they select a hymn of some six or more stanzas long, to sing before prayer, then pray ten or fifteen minutes then sing another long hymn. By this time it is twelve o'clock. Then comes a long apology for being unprepared, and then follows a discourse from one to two hours length. The people are disgusted at the slothfulness of the preacher. Their patience worn out by protracted service, they begin to pray for the minister to stop. And go away resolving not to hear him preach again soon. How much better for him to have been prompt in meeting his congregation to the minute and then consume but a few minutes in singing and prayer, and not more than forty or sixty minutes in preaching on any ordinary occasion. These objections to the ministry may be called little things but they carry with them a momentum that weighs down the influence of many otherwise successful ministers. The messenger of Christ should come before his people with his soul deeply impressed with the importance of the truths which he proclaimed. His earnestness and zeal should testify to their importance. Every word, look and feature should give evidence of the greatness of the truth which he publishes.

WISDOM'S STORE, GA. NON NOTUS.

For the South Western Baptist.  
The Mediatorship of Christ.

The Mediatorship of Christ is the grand central truth of revelation. The hinge upon which turns all the arrangements of deity. The chief glory of all the works of God.

1. All things relating to the mediation of Christ, were secured in covenant before the world began.

The creation of the world—the providential control of all events—the incarnation, life and death, the resurrection, ascension and glorification of Christ—the preaching of the gospel—the establishment of the churches—the extension, of the kingdom of Christ over all the world—the redemption of millions of sinners; and the final consummation of all things; were all secured in the gracious covenant. This will appear by reference to the following passages of Scripture.

John 1; 1-4, 14; Jno. 17; 4, 5, 24; Ephes. 3; 8-11; Colos. 1; 13-20; Ephes. 1; 3-7; Hebrews 1; 1-4; 1 Peter 1; 18-21; 2 Tim. 1; 8-10; Titus 1; 1-3; Heb. 13; 20; Rom. 11; 3.

2. Christ is worthy to act as mediator between God and man.

He is God. All things were created by him and for him. Colos. 1; 16; Heb. 1; 1-3. He and his Father are one.—Jno. 10; 30; He had glory with his Father before the world was, Jno. 17; 5. He came down from Heaven, Jno. 6; 38. He is the Alpha and Omega, the beginning and the end, Revels. 1; 8. He is God over all, blessed forever, Rom. 9; 5. He is the true God and eternal life, 1 Jno. 5; 20.

He is man. The Word was made flesh, Jno. 1; 14. He was God manifest in the flesh, 1 Tim. 3; 16. He was the son of Mary, Luke 2; 7. Partaker of flesh and blood, Heb. 2; 14. The Son of Man, Matt. 8; 20. A man of sorrow and acquainted with grief, Isaiah, 53; 4. The seed of Abraham, Gal. 3; 16. Made of a woman, made under the law, Gal. 4; 4. He died on the cross, Matt. 27; 50. He was buried as a man, Matt. 27; 50, 60. He arose from the grave, Matt. 28; 6. And ascended up to heaven, Luke 24; 51.—There he is the perpetual priest; and he ever liveth to make intercession for his people, Heb. 7; 24, 25.

He is the son of God and son of man God man in one person forever: the precious bond of union between the criminal and the Judge, between heaven and earth, between our fallen state and our restoration to more than primeval purity and bliss." (Angus).

3. The glorious results of his Mediation. The whole economy of God is manifestly mediatorial. Without a mediator the world would not have come into being. Time would have been a bland. Redemption never would have been devised. But under the glorious Mediation of Christ, all nature moves on in its appointed course. The sea-

sons roll around in regular succession. The earth abounds with plenty—the kingdom of Christ is established—the Gospel is proclaimed—sinners are saved—heaven is peopled with the redeemed; and God is glorified forever and ever.

For the South Western Baptist.

MESSRS EDITORS:—There is a fearful day dawning on the impenitent use of snuff among the female class. Moral suasion seems to avail nothing. Promise after promise has been broken; some that I thought was as strong as could be made.

There has lately occurred a scene which should disgust the most hardened snuff-dippers, provided they would give way to sound reason.

I knew a young lady who was beautiful in form and had a well educated mind, well accomplished in all her deportment. She was seventeen years old, in the bloom of life. She was the idol of her mother's affections, who was a widow, who did all she could to eradicate the evil she saw in her lovely daughter's snuff-box; but all was in vain. This young lady was engaged to be married to a fine looking young man that lived in an adjoining State. I saw him and her at church, not long since, and he could not prevail on her to quit her snuff; he told her it would be her death. Alas, his words were true. She was taken violently sick, her physician was called in; but death was the closing scene. She vomited large quantities of snuff before she died, and now is in the spirit land.

Young ladies you that are aware of this fact, how can you continue to partake of such filthy practice when you know it is injurious to your health. I have five sisters, three of them I fear are going in the same way. Oh had I the power to show them their great evil—to warn them to fly from the tempter! Remember young ladies how bad you hate the drunkenness of men, you that are addicted to your brush and box of snuff are no better than the man that has become a victim to his cup. If I were a young man, I would return the same compliments: by saying that I would never marry a young woman who could not govern herself in as growing an evil as snuff. Remember that the man that drinks has the same excuse that you pretend to have, and says that trouble brings it on, a poor excuse indeed.

Remember you are laying examples for rising generations, and entailing on yourself an evil that may and will cut short your future prospects.

MRS. SARAH A. NEWSON.

For the South Western Baptist.

MESSRS. EDITORS: We have in the Index of the 27th January, in the shape of a bulletin from the South-Western Publishing House, in reply to Dr. Howell's inimitable Sunday School Union letter, an authoritative outline of the "New Theology," with the omission only of an article abundantly propounded before. It comes forth boldly avowed, and challenging question. Its peculiarities consist in the following articles:

1. Ordination a prerequisite to preaching the Gospel.  
2. The literal restoration of the Jews.  
3. The premillennial coming of Christ, the simultaneous resurrection of the just, and a personal reign.  
4. The special prevalence of wickedness from now until then, Christ only being preached as a witness among people.  
5. The resurrection of the wicked, and the general judgment at the end of the 1000 years.

I have no comment now to make on the first article—that question having been sufficiently mooted—except that so far as my knowledge goes, the Baptist churches, have always been in the habit of allowing the brethren irrespective of official character, to exhort, expound or teach the way of salvation in any way they saw fit, provided they were regarded as living. In the happy phraseology of the junior editor of the *Religious Herald*, they have regarded ordination and a regular ministry "a provision, not a restriction." I, for one, protest, that within these few years last past, I have, for the first time heard an unordained man must undet no circumstances preach. I have often heard, he must not baptize or administer the Lord's Supper. This, therefore, is a new landmark, so far. But if really an old, scriptural one, let it stand. Nevertheless, some of us will take it hardly, if for no other reason than standing on the platform in this respect, of Mercer and Crow and Holcombe, we are summarily read out of ranks.

On the second article—the literal restoration of the Jews—I have nothing to say, but that it is here ranged among the peculiarities of the new scheme for the reason that hitherto it was regarded an unsettled question among us.

The soundness of the third and fifth—the premillennial coming of Christ, the simultaneous resurrection of the just, and a personal reign on earth—the resurrection of the wicked and the general judgment at the end of the 1000 years, depends on the soundness of the law







## The Family Circle.

## Peter the Great in Holland.

Let us enter the dock-yard in the little town of Zaandam, as did many others, out of mere curiosity, in the days of which I am writing. Men are busy on all sides, working with all manner of tools, on the different parts of vessels. But the most active person in the yard is a tall and robust man, quick and nimble of foot, and rapid in his actions; his face is plump and round; he is fierce in his look, and has brown eyebrows, and short curling hair of a brownish color. His gait is quick, he swings his arms as he walks, and always holds in one of them a cane.

This cane he is apt to use rather too freely upon any one who is in his way, or whose conduct does not please him. But to his overseers he is perfectly respectful and obedient, doing his work exactly as he is ordered to do it. If any one wishes to speak to him on any matter of importance, he leaves his work, and with his adze in his hand, goes and sits down on a rough log of timber while he talks, but seems impatient to return to his work again.

This man is known in the dock-yard as Peter Zimmermann, or Peter Bas (Master Peter). He lends a helping hand in every part of the work that is going on, whether it be rope-making, sail-making, or smith's work.

One day a great English Duke came into the dock-yard, and asked the master to point out to him quietly the Czar, as he wished to see him quietly at his work. A number of men were just then carrying a heavy beam to the spot where Peter had sat down a moment to rest.

"Peter Zimmermann," called out the master, "why don't you assist those men?" Peter rose at once, and placing his shoulder under the beam helped to carry it to its place.

Whenever he went where labor of any kind was going on, he insisted upon taking hold and doing part of the work with his own hands. Thus, in the manufactory at *Isia*, he forged several bars of iron, making his Russian followers blow the bellows, stir the fire, carry coals, and do the work of journeyman blacksmiths. All this they did not much relish, but pretended it was only play. Peter was the only one who worked in earnest.

When the work was finished, Peter went to his master and demanded his pay. When he received it, he said, "This will buy me a pair of shoes of which I am much in need," showing his shoes that had already been mended. He took his money, and went and bought a pair of shoes, in which he took great pleasure, as having been earned by his own toil.

"See my new shoes," he would say to his companions, "I have earned them by the sweat of my brow, with hammer and anvil."

His followers often begged off from work, complaining of their sore hands; and one got tired, complained of being sick and returned to Russia.

When the ambassadors from Russia reached Amsterdam, Peter thought it right to leave his work and take his place in the procession, which was a very magnificent one.

First came the three ambassadors, followed by a long train of carriages, with richly-dressed livery servants on foot; but Peter, in the simple dress of a gentleman, came in one of the last carriages, which, in Holland, was not the place of honor.

All this pomp and show was very disagreeable to him, and he was doubtless longing to return to the axe and saw, which he did the moment the ceremony was ended. Having learned the art of ship-building, he went through Holland, determined to see every thing that was new.

Now he is to be found upon the Greenland fishing ships, a hundred of which are in the harbor of Texel at once. Here he goes from one part of the ship to another, asking numberless questions as to the manner of catching the whales, boiling the oil, taking out the whalebone, and everything else belonging to the whale-fishery. Now in the manufactory, the windmills, the markets, always asking questions, and never satisfied till he knows how everything is done.

The moment his eye lights on any new object, comes the eager question, "What is that?" and when he is told, he exclaims, "dat wil ik zien." "I will see that." In his curiosity he sometimes went too near the machinery, and one day became nearly entangled, and drawn into some dangerous machine. Another time he mounted upon an immense crane on a wharf at Amsterdam, when his foot slipped to the ground, severely injuring his leg.

Now he is to be found in the hospitals learning to draw teeth, to let blood, and to dissect bodies. Anxious to try his hand at some of these surgical operations, he performed upon a poor woman who had the dropsy. As night had been expected, she died, and the Czar consoled the mourning husband by paying him the honor of attending the funeral.

Peter always carried with him a case of instruments, and was rather more ready to operate upon those about him for the purpose of showing his skill, than was to them agreeable. One day he saw his valet sitting with a sad countenance, and asked him what was the matter.

"Nothing, sire," he answered, "except that my wife is suffering with the tooth-ache, and refuses to have it out." Now, the fact was, that the poor woman had not the tooth-ache at all, but the valet, having become angry with

her for some cause, wished to be revenged; and knowing that the Czar would never be satisfied if there was a tooth to be drawn, fill his pincers were upon it, he took this means of having her put to the torture.

"If she has the tooth-ache," said the Czar, "I will soon cure her." So he ordered the poor woman to sit down, she all the time insisting that she had no aching tooth.

"Ah! that is always the with her," said the valet, "as soon as the doctor comes; and when he is gone, she is whining and crying again with the tooth-ache."

"Well, we'll soon cure her," said the Czar, "you hold her head and arms," and putting the pincers in her mouth, he pulled out a perfectly sound tooth.

Peter did not relish the idea of having a trick played upon him, any more than any one else would; and when he heard how his valet had deceived him, he was much vexed, and called him and gave him a good whipping with his own hands, which we will agree the man deserved.

## Modern Idolatry.

To maintain a good name at bank, at the exchange, or on the "street," is an idolatry with many of the present day; and to that idol, rather than to sacrifice, men will offer heart, conscience, independence, everything. A good name can never be overvalued; it is worth more than millions of money to the man in business, it is as much to him as his life; and he will maintain it at any pecuniary cost, at any personal sacrifice, and it is highly creditable to our business community that so honorable feeling generally prevails. But the error consists in men placing themselves in positions which present the strongest of all possible temptations to sacrifice independence, and heart, and conscience, in order to maintain their standing in the business world. Beyond all question the great, the most universal error of the age in this country is the disregard of the scriptural warning against "hastening to be rich," and this neglect brings with it, in multitudes of cases which we never dream of, premature decay of body and mind together, and in the sweeping ruin, carries with it down to death, truth, manliness, heart, conscience, all!—confirming the saying, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition;—which, while some coveted after they have erred from the faith, and pierced themselves through with many sorrows." And again, "He that maketh haste to be rich, shall not be innocent." "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come unto him."—*Hall's Journal.*

## Never.

Never taste an atom when you are not hungry; it is suicidal.  
Never enter an omnibus without having the exact change.  
Never stop to talk in a church aisle after service is over.  
Never hire servants to go in pairs, as sisters, cousins, or any thing else.  
Never blow your nose between your thumb and fingers.  
Never deposit the results of a "hawk" or cough on the sidewalk.  
Never pick your nose and look at it.  
Never open your handkerchief to inspect the product of a "blow."  
Never speak of your father as "the old man."  
Never reply to the epithet of a drunkard, a fool, or a fellow.  
Never speak contemptuously of woman-kind.  
Never abuse one that was once your bosom friend, however bitter now.  
Never smile at the expense of your religion or your Bible.  
Never stand at the corner of a street.  
Never take a second nap.  
Never eat a hearty supper.  
Never insult poverty.  
Never eat between meals.

## [Hall's Journal of Health.]

CAN IT BE SO?—The London News, in speaking of the cruelties perpetrated by the Sepoys upon English prisoners, says:

"It is understood, on unquestionable authority, that there are several ladies now in Calcutta, who have undergone such unspeakable degradation that they obstinately refuse to give their names, preferring that their relations in England should suppose them dead." And on these words, the News founds an earnest entreaty to the sufferers to come home. It says, that it would change the word "degradation" into "outrage," for it is not in the power of man or devil to degrade the innocent. "When we tell them," says the News, "that there is no one here who does not regard them with cordial respect—with a reverence which almost absorbs compassion—when we tell them that, all unknown as they are, we pass sleepless nights on their account—that tears fall and prayers go up for them at silent night—surely they will not refuse to come home." Can there be a more awful phase of war, than this which renders such an appeal necessary?

To MAKE WHITEWASH THAT WILL NOT RUB OFF.—Mix up half a pailful of lime and water ready to put on the wall; then take one gill of flour and mix it with the water; then pour on it boiling water sufficient to thicken it; pour it white hot into the whitewash; stir all well together, and it is then ready for use.

Communion with God produces and cherishes Godly fear.

## Thoughts on Type.

The printing press is the grandest invention since the death of Tubal Cain. "It is a printing press," said a boy, standing by the ink trough, with a careless turn of brown paper on his head. "A printing press?" I queried, musingly to myself. "A printing press?" "What do you print?" I asked. "Print?" said the boy, staring at me doubtfully. "Why, we print thoughts!" "Print thoughts!" I slowly repeated after him; and we stood looking at each other in mutual admiration, he in absence of an idea, and I in pursuit of one. "But, my boy," I asked in honest soberness, "what are thoughts, and how can you get hold of them to print them?" "Thoughts are what comes out of peoples' minds," he replied. "Get hold of them, indeed! Why, minds ain't nothing you can get hold of, nor thoughts either. All the minds that ever thought, and all the thoughts that mind ever made, wouldn't make a ball as big as your fist. Minds, they say, are first like air; you can't see them; they don't make any noise, nor have any color, they don't weigh anything—Bill Deppert, the sexton, weighs as much when his mind is gone out of him as he did before. No, sir, all the minds that ever lived, wouldn't weigh an ounce Troy." "Then how do you print thoughts?" I asked. "Thoughts make tracks," he continued, arranging in his left hand a score of metal slips; "and with these here letters we can take the exact impression of every thought that ever went out of the heart of man; and we can print it too. Talk about the mind's living forever!" exclaimed the boy, pointing patronizingly to the ground, as if mind were lying there, incapable of immortality until the printer reaches it a helping hand: "Why the world is brimful of live, bright, industrious thoughts, which would have been dead, if it hadn't been for boys like me, who have run the ink-rollers. Immortality, indeed! Why people's minds," he continued, with his imagination climbing into the profoundly sublime, "people's minds wouldn't be immortal if 'twasn't for the printer, at any rate in this planetary burying ground. We are the chaps that manufacture immortality."

\*\*\* Give us one good healthy mind to think for us, and we will furnish a dozen worlds as big as this with thoughts to order. Give us such a man, and we will insure his life; we will keep him alive among the living. He can't die, no way you can fix it; when once we have touched him with these bits of ink-pewter. He shan't die no sleep. We will keep his mind at work on all the minds that shall come to live here as long as the world stands, *Elihu Burritt.*

## Dr. Livingston's Education.

The earliest recollection of my mother recalls a picture so often seen among the Scottish poor—that of the anxious housewife striving to make both ends meet. At the age of ten I was put into the factory as a "piecer," to aid by my earnings in lessening her anxiety. With a part of my first week's wages I purchased "Rudiments of Latin," and pursued the study of that language for many years afterwards with unabated ardor, at an evening school which met between the hours of eight and ten. The dictionary part of my labors was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work with intervals for breakfast and dinner, till eight o'clock at night. I read in this way, many of the classical authors, and knew Virgil and Horace better at sixteen than I do now. Our school master—happily still alive—was supported in part by the company; he was a pious and a good man, and his influence over me was of great value.

Never smile at the expense of your religion or your Bible.

Never stand at the corner of a street.

Never take a second nap.

Never eat a hearty supper.

Never insult poverty.

Never eat between meals.

[Hall's Journal of Health.]

CAN IT BE SO?—The London News, in speaking of the cruelties perpetrated by the Sepoys upon English prisoners, says:

"It is understood, on unquestionable authority, that there are several ladies now in Calcutta, who have undergone such unspeakable degradation that they obstinately refuse to give their names, preferring that their relations in England should suppose them dead." And on these words, the News founds an earnest entreaty to the sufferers to come home. It says, that it would change the word "degradation" into "outrage," for it is not in the power of man or devil to degrade the innocent. "When we tell them," says the News, "that there is no one here who does not regard them with cordial respect—with a reverence which almost absorbs compassion—when we tell them that, all unknown as they are, we pass sleepless nights on their account—that tears fall and prayers go up for them at silent night—surely they will not refuse to come home." Can there be a more awful phase of war, than this which renders such an appeal necessary?

To MAKE WHITEWASH THAT WILL NOT RUB OFF.—Mix up half a pailful of lime and water ready to put on the wall; then take one gill of flour and mix it with the water; then pour on it boiling water sufficient to thicken it; pour it white hot into the whitewash; stir all well together, and it is then ready for use.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

Communion with God produces and cherishes Godly fear.

been sadly worsened by it. They have lost what little means they had, and have involved themselves hopelessly in debt. The number of such failures is far greater than most persons would imagine. The Presbyterian Herald speaking on this subject, says:—*Presbyterian.*

"It is stated that more than four fifths of the religious papers which have been started in this country have died for the want of support after having cost their originators and supporters very heavy outlays to sustain them during their feeble and sickly existence. We have now been an editor fifteen years, and within that time we have seen scores of new papers started with their editors and publishers confident of success, but there are not a half a dozen of them left to tell the sad story of crushed hopes and ruined fortunes which have been caused by their existence."

## Don't Despise Small Things.

Some years ago a gentleman visiting a farmer in Tolland, Connecticut, took from his pocket a small potato, which somehow had got in there at home. It was thrown out with a smile, and the farmer taking it in his hand to look at it, a curious little boy of twelve, standing at his elbow, asked him what it was. "O," said he, "nothing but a potato, my boy; take it and plant it, and you shall have all that you can raise from it till you are free." The lad took it, and the farmer thought no more about it at the time. The boy, however, not despising small potatoes, carefully divided it into as many pieces as he could find eyes, and put them into the ground. The product was carefully put aside in the fall, and planted in the spring, and so on till the fourth year, when, the yield being good, the actual product was four hundred bushels! The farmer seeing the prospect that the potato field would, by another year, cover his whole farm, asked to be released from his promise.

Teach Children Self-government.

Children need to be taught in everything. If this be true as to the knowledge of external things how much more so as to the internal things of their own minds? There can be no right education which does not include self-government; and lessons therein should be among the first that are given.

"Do all in your power to teach children self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is greedy, cultivate liberality in him. If he is sulky, charm him out of it by frank good humor. If indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make obedience reluctant, subdue him by counsel or discipline. In short give your children the habit of overcoming their besetting sins."

MOTHERS, are you especially careful in regard to what your children read? The press is teeming with books, overstimulating to young minds, or positively vicious in sentiment or tendency. You cannot be too guarded in this particular, for evil seeds, if they once take root in the mind, may produce an evil plant that will defy all your efforts to eradicate.

The Medium Creature in Existence.

In a recent number of the *Home Journal*, New York, N. P. Willis, while reviewing Gosse's excellent "Treatise on Life in its Lower, Intermediate, and Higher Forms," says:

"If a dozen persons were asked, for the first time, the question, 'What is the animal of middling size in existence?' probably no two of them would give the same answer. If the persons were unscientific, the guesses would vary between a man and a mouse; a near approach to the truth would suggest at once familiarity with the microscope. The animal actually occupying this respectable middle-class position, we learn from the Book before us, is the common house fly of one-third of an inch in length; the extremes being one hundred feet and one twelve thousandth part of an inch. We lords of creation are decidedly among its giants."

VULGAR WORDS.—There is as much connection between the words and thoughts as there is between the thoughts and the words—the latter are not only the expression of the former, but they have power to react upon the soul and leave the stain of corruption there. A young man who allows himself to use profane or vulgar words has not only sworn that there is a foul spot on his mind, but by the utterance of that word he extends the spot and inflames it, till by indulgence it will soon pollute and ruin the whole soul. Be careful of your words as well as your thoughts. If you can control the tongue, that no improper words be pronounced by it, you will soon be able to control the mind and save it from corruption.

CONGREGATIONAL SINGING.—A change will come. A change from what is called choir singing in our religious assemblies, to singing by the congregation, will come. It must come; it is coming. There is a great difference between singing as an entertainment, and singing as worship, whether it is in the sanctuary, or out of it. The object of singing in the house of God is not entertainment, diversion; nor to give a few singers an opportunity to show off, nor simply to give a variety to the services, but we profess to make it a part of the worship. Its proper office is not to drive away serious impressions, but to cherish and deepen them, to aid in the devotional feelings of worshippers, and second the influence of the preaching and prayers.—*Maine Evangelist.*

## EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, ALA.

DURING the whole period of its existence, and at no time more than at the present, this institution has enjoyed in a very high degree, the confidence and support of the public. Its patronage has been from a class of persons whose opinions in matters of education respectability, commendable to the highest degree, as well as for the rules and regulations of the College, reference may be made to the Catalogue. Accommodations for the students are of the most comfortable and healthy kind, and the most ample are afforded in every department. The exercises of the students are conducted with marked efficiency by the following:

OFFICERS: Prof. H. H. BACON, A. M., President, Prof. G. W. THOMAS, A. M., Prof. G. A. BELL, A. M., Prof. J. KRZYCKOWSKI, Prof. S. M. BARTLETT, M. D., Prof. G. GIESLER, Prof. J. A. McDONALD, Miss L. H. HARRIS, Miss C. H. FOLLANSBEE, Miss S. L. DANIEL, Miss M. E. WOMACK, Miss L. A. ROOT, Miss S. A. STOUT, Miss E. E. WATSON, Mrs. R. L. CLUTTS.

THE NEXT TERM WILL BEGIN JANUARY 7TH, 1885.

HILLEVILLE ACADEMY, CARROLL COUNTY, VIRGINIA.

THE fifteenth session of this institution will commence the first Monday in January, and close on the fourth Thursday in May, 1885.

Board can be had in town at six dollars per month, in good families. Hilleville is a small village near the top of the Blue Ridge, commanding a view of the most picturesque, romantic and sublime scenery. It is well supplied with wholesome water and with the most surrounding mountains. It is renowned for health. It affords as good society as our smaller towns generally. It is situated on the main thoroughfare from Tennessee to North Carolina, over which passes a daily line of stages. It is within a few hours' travel of the Virginia and Tennessee Railroad. The annual Catalogue is issued, and fifty three students. An annual Catalogue is issued, and fifty three students. An annual Catalogue is issued, and fifty three students.

THE GREAT ENGLISH REMEDY, SIR JAMES CLARKE'S CELEBRATED FEMALE PILLS.

Prepared from a prescription of Sir J. Clarke, M. D., Physician Extraordinary to the Queen.

THIS invaluable medicine is unfailing in the cure of all those painful and dangerous diseases to which the female constitution is subject. It moderates all excess, cures all obstructions, and a speedy cure may be relied on.

TO MARRIED LADIES. It is peculiarly adapted to be used in a short time, bring on the monthly period with regularity. Each bottle, price one dollar, bears the Government Stamp of Great Britain, to prevent counterfeits.

These Pills should be taken by females during the FLOOD MONTH, or Pregnancy, or when they are subject to being unclean, but not any other time they are safe.

In all cases of Nervous and Spinal Affections, Pain in the Head, Lumbago, Rheumatism, Stiffness of the Joints, Dropsy, and Whites, these Pills will effect a cure when all other means have failed, and all persons afflicted with these troubles, should not neglect to try this valuable medicine.

Full directions accompany each package. Sent Agents for the United States and Canada. JOSEPH MOSES, (Late L. C. Baldwin & Co.) Rochester, N. Y.

N. B.—\$1.00 and 6 postage stamps enclosed to any authorized Agent, will insure a bottle of the Pills by return mail.

For sale by C. FOWLER, Wholesale and Retail Agent, Tuskegee, FEMBERTON, NUCKOLLS & Co., Wholesale Agents, Columbus, Ga. [Jan. 21, 1885.]

K. HAWTHORN, Bookseller and Stationer, NO. 37 BAYVIEW STREET, MOBILE, ALA.

INVITES the attention of his friends and the public to the following facts:

1. That he has long been constantly on hand the Publications of the Baptist Denomination. Also, the Publications of other Denominations. He desires to make the leading feature of his business, a *WELLS AND STOCK*.

2. That he will keep School Books, Blank Books, Paper, Envelopes, and all the stationery and printing materials which will be sold on the most reasonable terms.

3. That the Books of the *Mobile Bible Society* will be kept by him, and sold at cost.

4. That the Books of the *American Sunday School Union* will be kept on hand, and sold at Publisher's prices.

5. That the religious community in general, and particularly the Baptist Denomination, have long felt the want of such a Book Store in the City of Mobile, and as he shall endeavor to supply the wants of Churches, Sabbath Schools, and private individuals, with those of the Religious and Literary public in general, I earnestly solicit and hope to receive a patronage from my friends and the public, which will enable me to continue the business, acceptable to them and agreeable to myself.

K. HAWTHORN, Mobile, June 11th, 1885.—[C. H. BROWN, JR., Mobile, Ala.]

ROBERTSON & BUCK, COMMISSION MERCHANTS, NO. 33 COMMERCE STREET, MOBILE, ALA.

November 20, 1884.

PATTEN, HUTTON & CO., SAVANNAH, GEORGIA.

PATTEN, COLLINS & CO., MACON, GA.

COMMISSION MERCHANTS, AND FACTORS.

August 12—19.

W. C. PURYEAR & SIMMONS, SURGEON DENTISTS.

HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with dispatch and in a neat and durable manner. They are prepared to mount teeth and fill cavities with gold, silver, or porcelain, and to do all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

One of our Account Books being destroyed during the fire, we hope those who are indebted to us will come forward and renew their accounts as given.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS

WOULD respectfully inform the citizens of Tuskegee and vicinity that he is a duly licensed and experienced Dentist, and is prepared to give attention to all cases of dental surgery, and to all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS, D. D. S., Office over Mr. Hoot's Store.

February 12, 1885.

GEORGE GORFF, Manufacturing, Gold and Silver-Smith, TUSKEGEE, ALA.

JEWELRY, of every description, made and repaired. Watches, Gold and Silver Jewelry, and all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS, D. D. S., Office over Mr. Hoot's Store.

February 12, 1885.

GEORGE GORFF, Manufacturing, Gold and Silver-Smith, TUSKEGEE, ALA.

JEWELRY, of every description, made and repaired. Watches, Gold and Silver Jewelry, and all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS, D. D. S., Office over Mr. Hoot's Store.

February 12, 1885.

GEORGE GORFF, Manufacturing, Gold and Silver-Smith, TUSKEGEE, ALA.

JEWELRY, of every description, made and repaired. Watches, Gold and Silver Jewelry, and all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS, D. D. S., Office over Mr. Hoot's Store.

February 12, 1885.

GEORGE GORFF, Manufacturing, Gold and Silver-Smith, TUSKEGEE, ALA.

JEWELRY, of every description, made and repaired. Watches, Gold and Silver Jewelry, and all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS, D. D. S., Office over Mr. Hoot's Store.

February 12, 1885.

GEORGE GORFF, Manufacturing, Gold and Silver-Smith, TUSKEGEE, ALA.

JEWELRY, of every description, made and repaired. Watches, Gold and Silver Jewelry, and all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS, D. D. S., Office over Mr. Hoot's Store.

February 12, 1885.

GEORGE GORFF, Manufacturing, Gold and Silver-Smith, TUSKEGEE, ALA.

JEWELRY, of every description, made and repaired. Watches, Gold and Silver Jewelry, and all the work of a single operator, and feel no doubt of giving entire satisfaction. Work warranted to stand.

Office at stairs in Dr. Mitchell's new brick building. June 18, 1885.

Dr. E. S. BILLUPS, D. D. S., Office over Mr. Hoot's Store.

February 12, 1885.