

HENDERSON AND
H. E. TALIAFERRO, EDITORS.

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.—Acts iv, 19.

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Communications.

Dr. Howell and the Tennessee Baptist.

LA FAYETTE, March 14, 1858.
Editors of the South Western Baptist.

DEAR BRETHREN: After having returned from church, and being desirous of improving the hours of this calm, bright Sabbath evening, I picked up what purports to be a religious newspaper, headed in large text, "Tennessee Baptist," published at Nashville on the 20th day of February ult., and "edited by J. R. Graves." Being myself a member of the Baptist church, and very sincerely sympathizing in the enterprises of that denomination, I confess I surveyed the sheet at first glance with denominational pride. It was large, well printed, and then the motto seemed to be well selected. "Desiring to know the whole truth, daring to oppose any error," comes first under the imposing caption; and to the editorial mast-head is attached "Truth against the world." You cannot, bro. Editors, hardly imagine the pleasure I anticipated in the perusal of this paper, where the editor, if true to his motto, was prepared to be a martyr for the truth. Thought I, the truth as it is in Christ—that truth which is to make us whole, will be developed, explained and enforced upon the conscience in these pages. I shall find in them much to encourage and strengthen me in the prosecution of religious duty—I shall find here new motives and incentives to holiness of life—and then in so large a paper, I shall find a variety of subjects no doubt discussed, with that love of truth and christian manliness which its editor by his motto foretells. I shall find here an article on the love of God in the gift of his Son to save a perishing world—another rebuking my ingratitude for so long trampling upon and disregarding that love—another still, upon the duty of christians loving one another, portraying in vivid colors, the truth of the Apostle's declaration, that though I give all my goods to feed the poor, and even my body to be burned, and have not charity, I am nothing, and plying with all the arguments which a heart burning with the love of God and consumed by zeal for his glory could suggest, the great and new commandment of our blessed Savior, "That ye love one another." Perhaps too, I might find an article, rich and profound in thought, opening up as with the pen of inspiration those awful denunciations contained in God's word against covetousness, the prevailing sin of the times; how that desiring to be rich, we are led into temptation and snares, overwhelmed by our lusts, finally drowned in perdition, and our souls pierced through with many sorrows. Or, lastly, it may be, I shall find, in so large and respectable a looking paper a withering rebuke upon those "who hold the truth in unrighteousness"—those "who have the form of godliness, but deny the power thereof."

Now, brethren, imagine my mortification and chagrine, when, instead of this religious treatise, I found in the editorial some eight or nine long columns devoted to controversy; not controversy with the opponents of truth, but a diatribe against members of our own denomination; berating our oldest, most useful and beloved brethren, among them, that old man of God, brother Howell of Nashville.

In reading this paper I found it difficult in quitting it without the impression that the editor and those who sympathize in his attacks upon Nashville, are determined "to rule or ruin." But he and they, if such be the determination, will find that the Baptist denomination, will survive all the assaults of deluded opponents, or of its more dangerous bigoted or mercenary friends. The latter may injure for a time, and mar God's heritage—and the desponding may suppose that "bigotry has murdered religion to frighten fools with her Ghost," but God will overcome it all for good. Great leading truths will be educed, and great results will be attained, ending in the establishment of a universal brotherhood among all sincere lovers of the blessed Savior. Those who followed for the leaves and fishes, will go out from among us, because they were not of us. Despite their appeals to denominational or sectarian prejudice and bigotry, this glorious result will follow, and God's people shall be one, and the golden chain of love shall bind them indissolubly together.

As a member of the Baptist denomination, I must be allowed to say, that I do not deprecate the spirit and tone

of the long articles of the editor of the Tennessee Baptist, arraigning Doctor Howell, as also one of yourselves, in the matter of the Sunday School movement at Nashville.

Every one who knows bro. Howell, knows that he is an ardent, frank, bold christian minister—speaks and writes his opinions freely on all proper occasions. He has none of the fox or weasel about him. None of that cute Yankee scheming, which fixing upon the end to be attained, keeps itself in the back ground, only peering out sufficiently to give direction to movements necessary to accomplish it, yet not so as to be detected. There is no indirection about him. He has no selfish ends to accomplish. Is it necessary in order to accomplish good to inaugurate a movement in an association by which a stimulus should be given to Sunday Schools? It finds in him a warm, open advocate. Is it prudent to have a convention further to consider of it? He is there aiding in its deliberations. Pending those deliberations does it eke out, from symptoms too manifest to be easily misconceived, reflected from the nature of the proposed organization, the location of the Board and their religious tenets, as also from the appointment of its Secretary and other surroundings that the whole affair is but a ruse to obtain the prestige of a powerful denomination of christians, and commit them to its support as an adjunct to the furtherance of private interest and sectarian, partisan views, while our children are to be indoctrinated in what is deemed by the Board baptistic, rather than have their minds imbued with principles of vital piety? He rises in his place, and quitting himself like a man, he openly protests against it.

Who could believe for a moment that any thing short of an imperious sense of religious duty and obligation could have induced brother Howell to say in the midst of the brethren appointed on the Board, in the presence of the chair man who appointed them, and who made himself Secretary of it, that the members of it, while good and sensible brethren, were nevertheless, unsafe purveyors of Theology for children? What motive but a pure desire for the spread of genuine religion, and the preservation of the minds of our children from that bigotry and exclusiveness with which they would become imbued from school books interlarded with "landmarkism," "second adventism," &c., &c., could have prompted our brother in his opposition and expose? None other. He must have known that he was subjecting himself to the malignant assaults of the Secretary of that Board, the editor of the Tennessee Baptist? Yet for his brethren's sake, for the cause of Christ, for the good of the rising generation, he boldly came out and opposed the measure. I thank you, my dear brother, for it. Your brethren thank you, and generations yet unborn, will have reason to remember and bless you. Let your accuser exhaust all the acts of the demagogue—let him, as he does in his peculiar, adroit way, appeal to the prejudices of the good, but unlearned brethren, let him have all the benefits of allusions to "the aristocracy of the ministry," which is not allowed to think for the western mind—(Though you may whisper in his ear, he being a minister "of the upper ten," the old adage, that, "It is a filthy bird which will not keep its own nest clean.") Let him institute invidious comparisons, between his committee, and D.D.'s and L.L.D.'s? Let him berate brethren Manly, Winkler and Tupper, of the Charleston Board for their indisposition to turn religion into fiction by failing to lend the imprimatur of their Society to Theodosia, on which beautiful little creature he bestows such fulsome and sickly compliments. (Albeit, it turns out that the manuscript of the book was never submitted to them!!) Let him more than insinuate that these brethren rejected those books "because of the Baptist sentiments they contain." Let him endeavor by insinuation to persuade his readers that those who oppose his scheme for getting up Sunday School books are in favor of "Pedobaptist books." All this is mere twaddle. The Baptists in the South and West, aye, in the North and East, too, know you, and brethren Manly, Winkler and Tupper, and none of these things can harm you. You will lower your ministerial position to notice them. Were you to come out and turn his battery upon himself, he would do as the Grecian soldier that Achilles flattered, who went through the camp exhibiting his wounds, boasting that "The Great Achilles made these stripes."

But the editor desires to know why bro. Howell said "derisively," and especially such a Board? Now, bro. H. did not say this "derisively." If he did, it is more than his language imports, or than is inferable from the context.—He said nothing, which if properly construed, could be tortured by an ingenious mind into an insult of the good brethren appointed on the Board. They may be good Deacons, as the editor suggests. They may be good, intellectual brethren, as bro. Howell admits; nay, more, they may have been very good teachers in the Sunday School, and after all make very poor purveyors of Theology. They may be very deficient in those qualities which enable men to institute nice and profound criticisms upon works proposed as standard authorities, to indoctrinate the young mind of the country. This is a duty which should be committed to the most profoundly learned and thoroughly practical men in the whole country, and a responsibility which even they may well shrink from. Most certainly, if the brethren of the Nashville Board are right-minded men, they do not feel that they have any ground of complaint against bro. Howell. If they feel aggrieved, it must be on the same principle that the client did who had been merely rudely touched, and who commenced crying when his lawyer read the indictment, how that "with sticks, stones, battens, knives, dirks, &c., the defendant had beat, bruised, wounded and ill-treated him," and when asked why he cried, replied, "I never knew how badly I was hurt until my lawyer told me." Just so, these brethren would never have perceived the extent of their wounds, had not the editor of the Tennessee Baptist informed them.

But an answer must come as to the inquiry of the editor, "Especially such a Board," for he says, "It would be demanded from another man, we are confident." Now, I think the answer is patent upon the face of the whole proceeding. The committee was of the selection of the editor of the Tennessee Baptist. He knew their sentiments, and the direction the honest proclivities of their minds would lead them in respect of the very delicate trusts reposed in them. He knew that they were around him, and that being an editor, accustomed to literary, Biblical and Theological criticism, and being the Secretary of the Board, he would be the controlling spirit upon the Board, however honest and faithful the Board might be. Brother Howell, although he might not have been so familiar with these facts as the editor, yet saw "the gourd handle," and knew by the aid of his Rip Vanwinkle instincts that "a gourd" was close by, and hence he was opposed "to any such committee." The whole paper had the appearance, at least, of partisan proscription for interested purposes.

Now, bro. editors, if brother Howell's conjectures were not right, will you inform your readers why it is that the editor of the Tennessee Baptist with a few good but misguided brethren, have struggled so hard to foment this new fangled institution upon the Baptist denomination.

The publishing house of Graves & Marks, had a perfect right to print and circulate as many school books as they pleased; and no one desires to prevent it, but as a Baptist, and feeling a deep interest in everything that affects the prosperity of that denomination, I protest against any movement which may by possibility, result in having the "peculiar tenets" of the "Nashville Triumvirate," as you are pleased to call it, palmed off upon the denomination with the appearance of its endorsement. Let those brethren have their views; publish their views, proclaim them from the house-tops, as well as from the pulpit. It is a liberty which, as Baptists, thank God, we all enjoy. If they choose to claim for themselves, the Roman Catholic assumption of infallibility, and to say to all ministers however pious, and to differ with them. "You will deprecate my pulpit, keep out of it, nay, if they must, deprecate their own brethren who honestly differ with them. Let them do so, and thus—

"Make their doctrines orthodox
"By Apostolic blows and knocks."

But you must not even appear to commit the denomination as such, to any such miserable bigotry. The great body of them, sensible of their liability to err, in their Christian humility, are disposed to deal more charitably with their brethren who differ with them, honestly in religious sentiment. They would be unwilling to say to such men as Luther, Calvin, Whitfield, or Wesley,

"stand back—we are more holy than you. Don't deprecate our pulpit—you can't preach here," &c. Of course we should yield none of our views, but maintain them with Christian firmness, yet as we are travelers to eternity and sincere enquirers for the road to heaven, we are not like those described by the poet:

"Who grow pale lest their own judgments
Should become too bright,
And their free thoughts be crimes,
And earth have too much light?"

But I must close this hastily and desultory communication, already too long, by referring to a paragraph in this beautiful specimen of (Baptist?) literature, which shows the animus of its editor.—After quoting from your paper as follows: "The editor of the Tennessee Baptist, is not a friend to that cherished institution, the Southern Baptist Publication Society. We have long hesitated and are now pained to write this sentence." He proceeds to remark: "Our brother (H. E. Taliaferro,) asserts what is false, and what he has had evidence is false, if he has read our paper." Well, brother Taliaferro, it is time for you to turn the other cheek—according to this, you have not only lied, but knowingly lied, if you read the Tennessee Baptist. Hope such reading does not beget any such habit in you, my brother. And then you are modestly told by the editor, after he has furnished the most incontestable evidence of his hostility to the institution referred to in the very paper under review, that he will be "found at home," if you wish to prosecute the charge further. What language for a minister of the gospel towards his brother minister! It not only violates all editorial courtesy, and among men of the world, is just ground, according to the law of the code of honor, for a challenge to mortal combat, but it is the language which we might expect from an Ale-house bully, who would roll up his sleeves, and shaking his fists in the face of his opponent, says, "You lie, sir;—now, play to me, my honey." And is this the man who is to furnish Baptist literature for Baptist children! Is this a specimen of his Christian charity and forbearance!! May the good Lord long defend us against such guides! I have felt and for the occasion which has called forth this communication, but if it will cause our erring brother to repent and reform, and contribute to promote that love and kindly feeling which ought to be observed; or, even if it stimulate to closer observance of the proprieties and decorum of life, I shall be satisfied. I pray God that "the root of all evil" may not be at the bottom of this whole difficulty. In this view, how forcible the lines of Virgil—

"Quid non mortalia pectora cogis,
Aura sacra fames?"

PEACE MAKER.

For the South Western Baptist.
The Westminster Review, versus Christianity.

The Jan. No of this Review contains two articles which exhibit in an eminent degree its bitter antagonism to the religion of Christ. One is a vindication of the character of Shelley.—This poet at the age of sixteen openly avowed atheistic principles, and published atheism which he defied the Faculty of Oxford to controvert. For this arrogant bearing to wards the Professors, he was expelled from College. The acute writer in the Review perceives in this act the weakness of Christianity—its utter inability to cope even with a boy. He says, "It is worth considering, however, that there was no other weapon left against Atheism but the poor and feeble one of expulsion." The dishonesty of such a statement, is too apparent to need repetition. In after life, Shelley himself was ashamed of this crude, immature production, and actually applied for an injunction to stop its sale.

The other article appears under the caption, "The Religious Weakness of Protestantism," and from the captivizing style in which it is written, the apparent learning which it manifests, and the great modesty which it effects, is calculated to lead astray the unthinking, and half-educated readers of the Review. But let us examine the premises upon which this writer builds his argument. He assumes, what ought to be proved—takes for granted that, which if it be true, is capable of demonstration. Everything rests upon his *ipse dixit*. This Review says, "In less than forty years from its feeble origin, Protestantism made its widest European conquests; and thenceforward began to recede, nor ever again recovered the lost ground."—In short,

nowhere at all has Protestantism, even while she had a fair field and leave to speak truth, been able to win anything perceptible on the field of history from her Papal antagonist. (The italics are the Review's.) Now we submit, whether such a sweeping assertion does not demand proof. Yet strange to say it is not even attempted. The enemies as well as friends of revelation, should remember that the egotistical "I say," proves nothing. The veriest tyro in history cannot forget that Germany and Prussia numbered comparatively few Protestants at the death of Luther—now more than half their inhabitants profess the Reformed Faith. Such has been the growth of these principles, that it is only by means of French and Austrian bayonets that the Pope maintains his temporal and perhaps his spiritual supremacy even in priest-ridden Italy.

True, this writer admits the vast superiority in point of energy, enterprise, and prosperity, of Protestant over Catholic nations. But this is not owing to anything in Protestantism, but to the "private liberty which accompanies its creed, or to the energetic public administration which this liberty enforces and maintains. But this very 'liberty' is the very essence of Protestantism, without which it could have no existence.—It is not simply an adjunct, but the thing itself. The divorce implied in the above sentence can never be carried out without annihilating all the principles which the Reformers held sacred.

To what are we to attribute the advantages which Protestants possess? According to this article it is due to the progress of "Physical Science." This "science" the Reviewer goes on to say "is intensely repugnant and destructive to the theology of the Reformation, and constantly drives to results not only anti-Christian, but even Atheistic." Ah! it is not Protestantism so much this writer attacks as revelation. It is Christianity—the religion of the Bible—the common faith—whose weakness he has discovered. Listen ye christian savans—ye, whose names rank high in the halls of science—Newton and Paley, Chalmers and Buckland, Miller and Sewell, Hitchcock and Silliman—your science drives to results Atheistic!

But upon what grounds does the Reviewer base this statement? Because forthso the evidence for the miracles of Christianity is not satisfactory to his philosophical mind, and they are contrary, as he supposes to the deductions of science. "The whole evidence," says this writer, speaking of the incarnation, "alleged in the gospel of Matthew is a dream; certainly not very satisfactory to a man of sense." Such language, coming from an intelligent man, indicates not so much a want of sense as gross depravity of heart—a hatred to truth which is absolutely flesh-dish. The evidence for this and every other miracle recorded in the New Testament rests upon no dream, but upon the plain unvarnished testimony of witnesses whose veracity is unimpeachable. So much so, that to suppose that what they assert is not true is to suppose a greater miracle, than any which they attest.

Space will not allow us to follow this article farther. Enough has been said to show the infidel proclivities of these correspondents of the West Minister Review. The last article closes thus: "A distinguished foreigner, in his own consciousness a true Christian—whose name we could not properly here bring forward—on a recent day said, in a select circle: 'I begin to doubt whether Christianity has a future in the world.' Why so? asked one present, in surprise at such a sugary from such a quarter. 'Because,' he replied, 'neither in India, nor in America, nor anywhere at all in Europe, does any of the governments called Christian—I do not say, do what is right, but, even effect and pretend to take the right, as understood and discerned by itself as the law of action.—Whatever it was once, Christianity is now in all the great concerns of nations a mere ecclesiasticism, powerful for mischief, but helpless and useless for good. Therefore I begin to doubt whether it has a future; for if it cannot become anything better than it is, it has no right to a future in God's world.' Upon the above we simply remark, that the individual alluded to, distinguished as he may be, has never yet comprehended the simple philosophy taught by Christ in these words, 'My kingdom is not of this world.'"

As to his predictions—Hume, Voltaire, and Paine, prophesied the utter destruction of Christian fabric. But it still exists, aye, and so long as there is

a God in heaven, will continue to bless mankind, Christianity—not as administered by surpliced infidels—not as allied with the government of earth—but professed in sincerity, practiced in simplicity, true vital, personal, spiritual religion, will survive all the onslaughts and anguishes of its enemies, and will bloom and flourish in immortal beauty, when rationalism and infidelity shall have crumbled into ruin. It is founded on a rock, and the gates of hell shall not prevail against it. Resn.

Influence of Church Members.

It is the obvious duty of every converted individual to be baptized and unite himself to a christian church, and he has no scriptural ground to believe himself really converted who feels not fully prepared thus to avow his faith in Christ by publicly professing him, and taking up his cross in sight of the world. But when he enters the church, it ought not to be merely with the view of receiving benefit from it, but of likewise seeking to render his union a blessing to the church. He is sure to become a hindrance or a help, to give additional life and energy, or to hang a dead weight upon its springs and movements. By the very act of entering it, he identifies himself with it, and solemnly pledges himself to seek its peace, to aim at its prosperity and increase, and to promote its usefulness. He is bound, as a matter of pledge and consistency, to be present at its meetings, regularly to attend its worship and fellowship, and cordially and zealously to co-operate with its efforts for usefulness. There ought to be no coldness, no wilful neglect, no indifference, no falling off, no requiring to be constantly looked after and hunted up, and urged to the discharge of his evident duty. Such a member is little or nothing better than a dead branch, and had better never have made a profession; he becomes a stumbling block and discouragement, and the church would be far better without him; his union, being merely nominal, is no benefit to him, and is injurious to them. When an individual enters a church he publicly declares, by his profession, that he regards himself as wholly the Lord's, avowedly consecrates all that pertains to him to his service, and virtually identifies all with his church and cause.—Hence whatever influence he may have arising from station, property, or talent should be cheerfully at the service of the church to relieve its necessities and aid its operations. He is bound to strengthen the hands and encourage the heart of the pastor, to avoid strife and contention, to cherish the spirit of peace and love towards his fellow members, and to be "ready to every good word and work." The man that is not prepared for all this should make no profession of religion. According to the spirit which he breathes, and the manner in which he acts, as a member of the church, he is sure to become, a source of pleasure or pain to his ministers, a cause of joy or grief to his christian brethren, and an ornament or disgrace to his profession. His influence in the church is positive, either for good or harm. By pride, ambition, contention, jealousy, and inconsistency—by bad temper and bad conduct, he may become a "root of bitterness" and a curse; by humility, liberality, exemplary piety, holy consistency, and zealous co-operation, he may become a great and unspeakable blessing. A church is no further happy and useful, or worthy of the name, than it is spiritual, holy, and zealous; and as are its individual members, such must be the aggregate. How many are members of churches whose conduct, had it been such when they offered themselves as it is at present, would have ensured their instant rejection. We should examine ourselves, and seriously enquire how far we fulfil our obligations of membership and answer the design of church organization. Were all, or even the great majority, of the members of our churches, eminent for spirituality, and clothed with the beauties of holiness, then would each church, like "a city set upon a hill," become an object of admiration and delight—as a bright cloud of witnesses charged with blessings for a wretched world,—a focus of light, radiating the glory of Christ upon the surrounding darkness—a centre of attraction, drawing to itself whatever is holy, and sending forth upon the encircling mass an evangelizing and transforming influence, blessed of God, and proving a blessing to the places round about.

Good words make friends—bad ones enemies.

THE SCRIPTURES ON INFANT BAPTISM.—Ask a Pedobaptist to prove his doctrine from the Bible, and he will quote passages which may be classified under three heads:

1. Those which speak of infants but not of baptism. Matt. 19; 13, Luke 18; 15, Acts 2; 29.

2. Those which speak of baptism, but not of infants. Acts 15; 15—33, 1 Cor. 1; 16.

3. Those which speak neither of infants nor baptism. Romans 4; 11—16 Gal. 3; 18, Eph. 6; 1, Col. 2; 11, and some quote John 3; 5.

They never quote passages in which baptism and infants are linked together. They neglect to quote such passages because inspired writers neglected to write them.

"O! I See."

A woman residing a few miles from West Chester, Penn., and who had been blind for about twelve years, suddenly and very unexpectedly recovered her sight some time since. She was herself much astonished, and at the first glimpse of sight exclaimed with joy and surprise, "O! I see."

So with the sinner when converted. Up to that hour he has lived in darkness; blind to his true character, blind to his best interests, and blind to his danger. He has trod where angels would tremble to go. To him Christ presented as the all-sufficient and only Savior has had no attractions; the atonement in its device and development no glory, and the way of life nothing inviting. Spiritually sightless he has groped thus far, and dead in sin he has groveled in the dust.

But now a change comes over him. The eyes of his understanding are enlightened. He sees spiritual things as they are spiritually discerned.

Christ is now chief among ten thousand and the one altogether lovely. Redemption through his blood fills him with joy and wonder. In ecstasy he exclaims, "O! I see!" and he does see as never before. Himself a sinner saved by grace, Jesus his Lord and his God. Christians beloved in the Lord. The Bible a new book and above all price. The sacred song an antepast of the heavenly world, and Christian intercourse "glory begun below."

He does see. The earth is clothed in new beauty; the sky in new glory. He is a child of the light. He walks in the light. The day-spring from on high has visited him, and his sun shall never go down. Nor shall his eye ever grow dim or heavy in gazing on the glory of God and the Lamb.

"Praying with the Mouth and not with the Heart."

A few days since, as I was sitting on the deck of a steamboat on one of our western rivers, I observed a young German near me reading a Testament, which from its appearance I thought must have been his companion from "Faderland." He continued reading intently for some time, and when he ceased, I asked him to hand me his book, and entered into conversation concerning its contents, he speaking about as good English as I German. After a few minutes' conversation, he asked me to what denomination I belonged, and frankly said he was a Lutheran. I said to him, "if you possess the spirit and faith of Luther, I think you are in the right way."

"That is very true," he replied, "but many of our church pray with the mouth and not with the heart, and that is not good."

I said, "The same is too true of many other churches." We read the third chapter of John's gospel, and conversed about its contents; he seemed to understand and appreciate its deep spiritual significance, and gave evidence of being truly "born of the Spirit," and anxious to live a holy life. I found he had received very little instruction except what he had got from his Bible. Such is the effect of "the good seed," even in an ungenial soil.—American Messenger.

THE EXCLUSIVE POWER OF A NEW AFFECTION.—The phrase originated with Dr. Chalmers, and is thus illustrated by Henry Rogers: You remember the coachman who said to the gentleman on the box, "Do you see that off-leader there, sir?"

"Yes, what of him?"

"He always shines when he comes to that 'ere gate. I used give him something to think on. No sooner said than up went the whirling top, and came down full of its string on the skittish leader's hanches. He had something else to think on, no time for panic, or affected panic, and flew past the gate like lightning. If we can but give youth, in time, 'something else to think on,' we may keep out of their minds, by pre-occupation, more evil than we can ever directly expel. One of the essential properties of matter may be said to be also one of the essential properties of mind, impenetrability. It is as impossible that two thoughts can coexist in the same mind at the same time, as that two particles of matter can occupy the same space.

GREAT MEN.—A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits in his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more to his interest than it is theirs to find his weak point. The wound cleaveth and falls off from him like a dead skin, and when they would triumph, lo, he has passed on invulnerable. As long as all that is said is against me, I feel a certain assurance of success. But as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies.

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, MARCH 25, 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.

COLPORTERS WANTED.

You or a dozen plans and energetic brethren are wanted by the Alabama Baptist Bible and Colporteur Society, in addition to those already employed, to engage as Colporters in the various Associations in the State.

Name need apply except such as can give satisfactory evidence of reliability. Address F. M. LAY, Cor. Sec., Tuskegee, Ala.

That American Meeting.

In the Tennessee Baptist of the 13th inst., the editor indicates the new line of policy he is about to pursue. Unable to brook the universal opposition among the Baptists of the South to his new movement—and yet having thrown himself into a position before the denomination of reckless defiance—he now impudently asks the American Baptist Church to relieve him of this odious position by "disclaiming the proposed meeting with it!"—thinks that "the American Church would be justified and generally commended to decline the meeting!" &c. And this is the end of the great Southern Baptist Sunday School Union Convention! Elder Graves transfers his right to call or not to call said Convention to the American Baptist Church, and the whole fate of this "S. S. Union" now rests with a single Baptist Church!! Will the American brethren relieve him? But "Tantany" is out in another rousing "Order" for his master, and we again "knock under" to him. We must ask "Tantany" should be in making our paper the organ for his "chief," to make his "orders" very, very short.

The Southern Baptist S. S. Union Convention at Americus, Geo., is now defunct, and we shall make no further allusions to it.

Our town was favored last week with a visit from Mr. W. R. HUNTER, "The Children's Friend," who is laboring most earnestly and successfully in behalf of Sunday School and Temperance. He lectured with Presbyterian, Methodist and Baptist Churches while here, and at each meeting there was evidently an increasing interest on the part of our citizens to hear him; and Sunday at 3 o'clock, P. M., the large chapel in the Baptist Female College, was crowded to its utmost capacity—and we noticed many standing during the entire lecture—being unable to obtain seats. This being his last lecture to the children, Mr. Hunter, as his custom is, distributes books to all the children present, and we think it will be long ere the children of Tuskegee will forget that interesting and delightful meeting, or the instruction they received from the "Children's Friend." Mr. Hunter is a lay member of the Presbyterian church, and bears with him testimonials of the highest order as to character as a Christian gentleman, from the pastor of his church, and others. He is also engaged as a voluntary Colporteur in distributing good books to the poor, wherever opportunity offers—depending entirely on gratuitous donations to assist him in the work. That he renders more than an equivalent for the aid given him in the good work, we think none can doubt, who has ever had the pleasure of listening to his interesting lectures. While in our town he also lectured to the young men at the Presbyterian Church on Sabbath morning. He is engaged in a noble enterprise, and we bid him God speed and abundant success, wherever he may go.

TESTIMONY FROM THE NORTH.—Here is what M. P. JEWETT, who formerly lived in this State, now in Poughkeepsie, New York, says of Graves' charge against the North in regard to "plunging into opening communion." We extract from a private letter.

"So far as I have become acquainted with the views of our brethren in this State and in New England, there is not the shadow of truth in the allegation, that the Baptist Churches, or any portion of them; or any of our leading ministers, are inclined to practice open Communion."

The Tennessee Baptist says:—"We assure brother P. [an intelligent correspondent from South Alabama] that it is nothing but a 'mare's nest' that the South Western Baptist has found in the Southern Baptist Sunday School Union."

Well, every parent has a right to name his own child; and as the editor of the Tennessee Baptist has dubbed this last ranting of his with the sobriquet of "mare's nest," we hope that it will be so recognized by "all the world and the balance of mankind." The next issue of the "Southern (?) Baptist Register and Almanac," will, of course, duly announce to the religious world the following new organization among the great benevolent enterprises of the

MARE'S NEST.

A. C. DAYTON, President
J. R. Graves, Recording Sec.

EXPLANATORY.—We have been compelled in the following article, to appeal to the Bible Board for certain information. We are charged with having "slandered" that Board, and we now appeal to it for "figures and facts."—When we wrote our first article, we were of the impression that the treasurer's report made at Louisville, embraced but one year's operations—and hence when we were told that not more than four or five thousand dollars could fairly have been reported for the last year's "purely Bible operations," we supposed it referred to the entire report as published in the minutes. We need not assure the Bible Board, that we are after nothing but the truth. They at least comprehend us.]

Bible Board, Nashville, Tennessee.—That "Flagrant and Outrageous Slander!"

As promised last week, we now proceed to verify our statements in regard to the operations of the Bible Board as reported to the last Southern Baptist Convention. The "disclosures" of the editorial complained of, are pronounced "flagrant and outrageous slander upon the Bible Board" by the editor of the Tennessee Baptist. The South Western Baptist publishing "flagrant and outrageous slander" upon one of the Boards of the Southern Baptist Convention! We repel the charge, and demand the proof! But here is the article from the Tennessee Baptist—the letter from an Alabama correspondent and the editor's response:

What does it Mean?

MR. EDITOR: Many of our Brethren in Alabama, are alarmed and distressed by the strange disclosures announced in the South Western Baptist.

We cannot understand it. Can it be possible that the officers and members of the Bible Board have practiced this stupendous fraud upon the denomination for the sake of the temporary popularity which it might give the Board to report thirty-three thousand instead of four or five thousand. Bro. Henderson says he has the information from a reliable source. It would seem as though he had it from some member of the Board. If the facts were known to that member before he informed brother H., he was surely very reprehensible in concealing it so long. But we cannot believe that there is not some mistake about it. Please enlighten us. If uncorrected this report will injure the prospects of the Bible Board.

Yours in the bonds of the Gospel,
O. T.

REPLY.—We can only say to our correspondent that no one in Alabama or elsewhere, could have been more grieved or surprised at these astounding disclosures than we were.

The thing is as much news to us, as it is to him. We have read the statement again and again in the vain hope to satisfy ourselves of what was the real meaning of the writer, or his informant. Not because the meaning does not seem plain enough, but because, if it means what our correspondent supposes, and what it certainly seems to mean, it is so flagrant and outrageous a slander upon the Bible Board, that we cannot find it in our heart to conceive that any one would have told it.

It is possible that brother Henderson in his next issue may give some further explanation of the matter. We will anxiously wait to see. Until he does, he must rest under the charge of a slanderer of his brethren.

If by "flagrant and outrageous slander," the editor of the Tennessee Baptist means to include our analysis of the report of the special committee appointed by the Bible Board to inquire into the instructions of the Southern Baptist Convention, as to whether that Board was authorized to include all the book operations of State Conventions, Colporteur Societies, &c., &c., in the South, that were in any way auxiliary to it in their reports of their operations to the S. B. Convention, we answer that report is a matter of record, and can be published whenever called for. We did not state a single point but what was expressly mentioned in that report; and if this statement is denied, that report will be published. And now we say, if the editor of the Tennessee Baptist has any compassion whatever, for Secretary Dayton, he had better not press this matter any further. We say this in kindness to brother Dayton, whom we believe would make an efficient officer of that Board, if he were under proper influences. But if the charge of slander is intended to refer to a statement we made upon "reliable authority" in reference to the amount of Bible money that had been received and disbursed for "purely Bible operations" for "the last year," we are now ready to plead to that charge, and we defy the whole clique to meet us on the issue.

That the whole subject may be properly before the reader, we will here quote what we said on that subject, in our issue of Feb. 18:

"We also learned while in Nashville, from credible authority, that upon sifting all the vouchers in the possession of the Treasurer of the Board of all extraneous matter, and reducing the amount received and disbursed by that Board for purely Bible operations, instead of reporting to the last S. B. Convention at Louisville, \$33,135.27, as the aggregate of the last year's operations, there could not have been more than four or five thousand dollars properly reported!"

If we have over-stated, or under-stated the matter, brother Charles A. Fuller,

the Treasurer of the Board is more than welcome to correct us in our own columns.

Observe, our allegation is, "that the amount received and disbursed by that Board, (not by the Alabama Bible and Colporteur Society, or the Societies of other States,) for purely Bible operations," (not for agencies, Secretaryship, &c., &c., the mere expense of machinery,) for the year ending with the last S. B. Convention at Louisville, did not exceed four or five thousand dollars—whereas there appears on the minutes of the last Convention an aggregate of \$33,135.27, as constituting the sum of Bible operations for what we thought at the time we wrote the article was one year, and so stated it, but on looking into the matter, it turns out to be two years. The Secretary states that the reports from Alabama, North Carolina, South Carolina, Georgia and Virginia, embrace the operations of the State Conventions, Societies, &c., of these States in Bible and Book operations for two years. We presume it is so also, from all the Southern States. And we shall see before we are through that the matter turns out to be much worse than we ourselves expected. We shall see that over and above expenses of collections, there have not been more than four thousand dollars collected, and not quite two thousand disbursed directly by that Board, within the last two years. Now, we shall make good this assertion, provided we can understand the last report of that Board now before us.

If the reader has a copy of the minutes of the last S. B. Convention, he will please turn to pages 18-22, and read the "Third Biennial Report" of the Corresponding Secretary—and then turn to pages 69-72, and look into the details of the Treasurer's report, and see whether the following statement is not verified by figures and facts. We will thank anybody to point out any error we commit. It shall be promptly and cheerfully corrected:

Amounts taken from the minutes of State Conventions, Bible and Colporteur Societies, &c., and from the collection and disbursement of which the Board at Nashville had nothing whatever to do:—South Carolina Convention, \$1,109.81; Georgia Convention, \$1,268.19; Alabama Baptist Bible and Colporteur Society, \$14,153.04; North Carolina Convention, \$2,990.50; Virginia Bible Board of State Convention, \$4,074.04; West Tennessee Conventional Bible Society, \$500. \$24,296.18
Amount paid Agents, Corresponding Secretary, office expenses, &c., &c., \$4735.54
Total, \$29,031.72

Now, subtract this amount from the sum reported to the last S. B. Convention, which was \$33,135.27, and we have the sum of \$4,103.55, remaining as the amount collected by that Board for the last two years for the great purposes for which it was established! That is to say, the entire amount of collections reported for the last two years, as appears in the last "Biennial Report" by the direct agencies of this Board, is \$8339.09—or about \$4420 a year! The expenses attending the collection and disbursement of this amount is \$4735.54. Subtract this from the above amount and it leaves a balance over and above expenses of \$4103.55—or about \$2050 a year! And observe, it was this last item we referred to when we said that not more than from four to five thousand dollars could have been properly reported as having been expended in "purely Bible operations" FOR THE LAST YEAR. Let this be distinctly remembered. So that the denomination is actually paying out \$4735.54, to collect \$4103.55—absolutely spending more than is collected!—The most that can be said is, that \$4735.54 has been paid out for the collection of \$4103.55, the disbursement of \$1987.17, as we shall see before we are through, and for the mere labor of condensing the reports of local and State Societies, Conventions, &c. We will not trust our pen to comment on these facts.

And we again reiterate, if we have over-stated or under-stated these several amounts—if we have committed a "flagrant and outrageous slander upon the Bible Board," as charged by the editor of the Tennessee Baptist, brother C. A. Fuller, Treasurer of that Board, is more than welcome to correct us in the columns of our own paper. And we hereby respectfully propound to him the question: If restricted to the policy recently adopted by the Board as the basis of all their future reports to the Southern Baptist Convention, how much could have been reported in the last "Biennial Report" to that body, as having been expended by that Board for purely Bible operations? We slander the Bible Board! There is not a Baptist in Alabama that can be made believe it! No! It is because we love that Board—it is because we desire its highest prosperity and usefulness—it is because we regard the cherished cause which our Southern Baptist commonwealth has committed to its charge far more intensely than we do even its Corresponding Secretary—that we have undertaken to make these "disclosures." We respect the members of that Board, and sympathize with them in the embarrassing condition in which their Secretary has placed them. And

we are yet to be convinced that telling the truth can slander anybody. We have all along left a margin in favor of bro. Dayton—but no man can fill it but bro. Fuller.

Now, let the reader observe our allegation again. It is this: That after extracting all the monies reported from different State Conventions, Societies, &c., (a portion of which, by the way, belongs to, and is incorporated in, the last annual report of the S. B. P. Society,) which is embraced in the last Biennial Report of the Treasurer of the Bible Board, but with the collection and disbursement of which, that Board had nothing to do—and after paying agencies, Secretaryship, office-rent, &c., &c.,—that for the "last year," observe, there could not have been more than four or five thousand dollars properly reported to that Convention! We believed at the time it was a liberal statement—and now it turns out, if we have not been deceived by the manner in which the various items are put down in the report, that there is but little over two thousand dollars a year!!! Any man that chooses, can sit down and make out the statement for himself. We may be deceived in a few of the items, but it is impossible that we can be mistaken to any great extent.

Take the items credited to Alabama as an illustration: There are in the Treasurer's report, just two of these items, which will evolve the whole matter as to this State. These are as follows:

"Alabama Baptist Bible and Colporteur Society, \$9246.64
" \$4807.00

Total, \$14,053.64

Alabama is credited with the sum of \$15506.01. Subtract the above from this amount, and it appears that Alabama is entitled to a credit of only \$1452.37, as having been transmitted to that Board to be disbursed by them.

Observe, we are trying to ascertain what the Secretary of the Bible Board in Nashville is doing by way of executing the high behests committed to him—not what State Conventions, Bible and Colporteur Societies, &c., have been and are doing, many of which were in successful operation years before the Bible Board was created. We know that the efficiency of every one of our Boards mainly depends upon the Corresponding Secretary. And the Bible Board is no exception to this rule. If it had a Secretary that devoted his whole time to its interests as the other Boards have, does any man doubt that it would be just as efficient as either of them in its sphere?

The only chance for any mistake in the foregoing statement is in regard to the items credited to the States of S. Carolina, Georgia, Alabama, North Carolina, Virginia, and West Tennessee. The aggregate amount placed to the credit of the Conventions, Societies, &c., of these States, as we have seen, is, \$24,296.18. The data of our calculation is this: Wherever the items on the debit and credit sides precisely correspond, we have supposed them simply taken from the Treasurer's reports of the several Conventions, Societies, &c., and put upon each side so as to balance. Thus—the Treasurer is charged in one item from the Alabama Baptist Bible and Colporteur Society, with \$9251.64. In another item from the same source he is charged with \$4807.00—aggregating \$14,058.64. Now, these precise items appear, dollar for dollar and cent for cent, on the balance sheet. So that the Treasurer's report of this Alabama Society is simply transferred to the treasurer's report of the Bible Board. And we suppose this is the case with the other States named. Any man who can balance an account can verify the statement for himself. Now, if this \$24,296.18, or any part of it has been disbursed by the Bible Board otherwise than we have indicated, the Treasurer of that Board can publish the vouchers—and he ought to do it as an act of common justice to the Board, its officers, and the denomination. We make this suggestion in terms of the utmost respect for him and the worthy body of brethren who are associated with him on that Board. Our statements in regard to the recent action of that Board, and also as to the amount of money received and disbursed by them for "purely Bible operations" have been pronounced a "flagrant and outrageous slander upon the Bible Board," by the editor of the Tennessee Baptist—we again repel the charge, and demand the proof.

Once more and we have done for the present. According to the last biennial report of the Treasurer of the Bible Board, there was remaining in the treasury the sum of \$2115.38. Now subtract this from the amount which has been collected over and above expenses, which is \$4,103.55—and we have \$1987.17, which appears to have been disbursed for "purely Bible operations," within the last two years, or about \$993 a year! That is to say, on the presumption that we have made no mistake in our figures, and as to the data of analysis, the Bible Board of the Southern Baptist Convention has actually paid out \$4735.54, to collect \$4103.55, and to have \$1987.17 disbursed! We are utterly astounded ourselves at these "disclosures." And can any man blame that Board for appointing a special committee to inquire into this whole matter, and report? And yet for doing this—for subjecting the acts and do-

ings of their own officer to inspection—the editor of the Tennessee Baptist lifts up for elder Dayton the pitiable shriek of persecution! We are perfectly willing for the Bible Board to determine as to whether the editor of the Tennessee Baptist or those of the S. W. Baptist are its best and most judicious friend or friends.

We have now canceled this account, at least for the present. If the matter is still further pressed upon us, we may make other "disclosures." If there ever lived a man who could say from the depth of his soul, "save me from my friends," that man is brother Dayton. He will soon learn, from sad experience, the moral of a certain fable concerning the poor dog "Tray," that we all learned in our School-boy days. We are fully prepared to meet "the powers that be" who have sprung this discussion, before any tribunal on earth. We must add a few words to the Alabama correspondent of our contemporary. *Mutatis mutandis*, let us apply these figures to the Domestic Mission Board at Marion, in our own State. Suppose at the last Convention at Louisville, the worthy Corresponding Secretary of that Board, elder R. Holman, had reported all the missionary labor that had been performed in the bounds of the several State Conventions, Associations, &c., &c., auxiliary to the Southern Baptist Convention, simply transferring these reports from the minutes of these several bodies on the debit and credit sheets—as a part and parcel of the acts and doings of the Domestic Mission Board—and that after extracting the amounts which were simply transferred from these reports of these several bodies into his report, there should remain over and above these several amounts and the expenses of agencies, &c., the sum of about four thousand two hundred dollars as having been collected for Domestic Missions for the past two years, and that of this amount upwards of two thousand dollars was still on hand, and that there consequently appeared to have been but about two thousand dollars expended for purely missionary labor by the direct agencies of this Board for the two years last past—what would our Alabama brother say was the duty of the Board in such a case? Would he call it persecution if they were to institute an inquiry into this matter, to see if their Secretary had been carrying out the wishes of his brethren?

We are sorry to take up so much of our space—but we have been denounced as a "slanderer of our brethren," and we could not dispose of so serious a charge in less space.

The revival interest North, East and West, still increases. We will give our readers occasionally a condensed account of it. Meanwhile let all hearts pray for its increase and continuance; also, that our Southern Zion may not be overlooked.

WEST MINSTER REVIEW.—The sentiments of the Religious press and many of the secular papers, are against this radical and infidel Review; and are discussing the propriety of excluding it from the reprint of the British Quarterly. It is to be hoped that Leonard Scott & Co. will gratify the wishes of so large a portion of the press, and substitute some other Quarterly in its place. We have advertised the Reviews annually and noticed them often; but highly as we esteem them, unless the Westminster Review is excluded from the series, we shall do so no more. Here is a paragraph from an exchange that expresses our views briefly, and forcibly.

"REK," in this paper, has exposed some of the infidel features of this Review.

"We are afraid of no fair discussion, and ask no favor for Christianity from literature or science, but we have a profound objection against bold and rank infidelity, and atheism being smuggled into our houses in the garb of learning, or poetry, or many criticism. It is a shameless prostitution of fair names to the wickedest of purposes."

We learn from J. H. Walker, of Coffee county, Ala., that a Baptist Church was organized near Frasier's Mills, called Mount Zion, by elders Dover, Banks and Pritchett.

For the South Western Baptist.

MESSRS EDITORS:—Happening to take up the Tennessee Baptist, a day or two since, at the house of a neighbor, I there saw the account of a discussion in the Savannah River Association, to which you referred in your paper of the 24th Dec. My present object is to enquire into the truth of certain affirmations which Mr. Graves says that he made before that body. I refer particularly to the statements that the records of the Providence church were confessedly and notoriously false; that said church was not founded by Roger Williams in 1639, and that the Newport church, was planted in 1638, a year before the thing like a church was organized by Roger Williams. Now I would like to know his authority for saying that the records of the Providence church are "confessedly and notoriously false." Has the Providence church, or any one authorized to represent the body, ever made any such confession? I should like to see some well authenticated copy of that confession. It seems that President Duncan of Greenville was utterly ignorant of such confession, so was Mr. Tustin, and so I presume is every human being on the face of God's green earth. I suppose that Mr. Graves knows enough of the English language, to know that a confession must be made by the party implicated, or to whose disadvantage any statement is made. I call upon him to show where the Providence church has ever admitted that her records were false. Notoriously, also, implies, openly, publicly, beyond all doubt.

His expression implies nothing less than that the Providence church had admitted that her records were false, and that it was known to the country generally that they were. Let him make good his assertion.

As to buying his book with the "thrilling history," at 40 cents, in which the historical documents are to be found, I do not choose to do it. I suppose that it is entitled to just about as much credit as the History of Jack the Giant killer, or "the wonders of the invisible world," by his favorite historian, Cotton Mathew. Many of your readers, Messrs Editors, have no doubt, laughed heartily at the story of a certain Yankee school master who rejoiced in the name of Ichabod Crane, as given by our illustrious countryman, Washington Irving. Has Mr. Graves read Cotton Mather's wonderful account of the witches that used to annoy the good people of Massachusetts, with as great interest and profit as did the aforesaid Ichabod Crane?

Seriously, Messrs Editors, if any of your readers wish to form an idea of Cotton Mather's character, they have only to turn to the account of the witchcraft affair as given in the 3rd vol. of Bancroft's History of the United States, to be thoroughly convinced that he was either a very credulous, or a very lying man. He may have been a very credulous, superstitious man, but I think, sensible men will generally agree that he was certainly very reckless of truth.

Even the little children of the present age, would not believe his witch stories. Bancroft says that Cotton Mather never repented of the legal murders to which he had been accessory, but tried to persuade himself and others that he had not been particularly active in the fearful tragedy. Like the wicked Cardinal Beaufort, "He died and made no sign." I can not therefore take Cotton Mather as a competent witness, and especially against Roger Williams. In the Tennessee Baptist of February 23d, 1856, now before me, I have what I suppose Mr. Graves calls his historical documents, and I do not consider them worth a fig. He there says that his witness, Cotton Mather wrote 382 books and if such be the fact, it is a sufficient proof that they were worthless. There have been and there are in this world many besides Cotton Mather who have written and published worthless and lying books.

To do justice even to Cotton Mather notwithstanding his agency in hanging poor old women for witches, I will add that even he as quoted by Mr. Graves February 23d 1856, does not say that Williams' church in society became extinct. His language is, "the church came to nothing." Does not every one know that it is frequently said of an impoverished man, "he has come to nothing," or of a society that has greatly declined from its former prosperity, that it has come to nothing. As to the quotation from the minutes of the Philadelphia Association, it amounts to just nothing at all. Some mistake may have crept into the minutes of the Association, or what is very probable, the church at Newport may, for some reason, have anticipated, by a few years, the Centennial Anniversary. This is nothing strange. The Secular Games were not always celebrated at Rome, at the termination of a century, as the name would indicate. They were often anticipated by the authority of the Emperor.

J. A. PARKER.

For the South Western Baptist.

TO REV. F. M. GRACE, Talladega.

DEAR SIR: I have just read your chapter in the New Orleans Advocate of 6th March, entitled "The Governor." You are right in thinking that I want the subject discussed, but not to engage in any controversy with me. You had been indulging in a little brag against your brethren, the Baptists, upon the superiority of the M. E. Church government over their system; and as I could not justify an aristocratic or despotic government—one of which must exist in your church—I desired you to answer certain queries which I respectfully put to you, touching the matter. I am truly sorry that you are unprepared for imparting the desired information; the more so, because you so flippantly made the declarations above alluded to.

Your correspondent is aware of the fact, that you are the head of a Methodist school, but was not aware of the fact that you were so "shallow" as to believe him so "shallow" that he could not discern between a lecture to school boys, on the subject of Mechanics, and one on Church Government. But, taken as a figure, let us apply it to the church. You should have shown us how a wheel within a wheel composes the church machinery. What constitutes the motive—or, in plain talk, the moving—power? What the friction? When was the Episcopacy originally a dead weight? Was it before the Christmas Conference of 1784, or since? If at that time it received life and power, what people gave it vitality? If your "Great Iron Wheel, governor, balance wheel, or fly wheel" possesses so much

potency for regulating the motion of the grand machine, how is it possible that any disorganized piece could fly off? Either your premise is wrong, or your conclusion must be largely so. The church may need, but does not, on your showing, possess the grand regulator. What part of the grand machine can be by any possibility broken off from the whole, and not stop the whole or work its certain destruction? Did your Great Iron Wheel lose the disorganized part you so impolitely allude to as Methodist Protestantism? Or was it a fragment of the Great Balance Wheel, the General Conference? Or was it a part of the Fly Wheel, the intricate and all-controlling Itinerancy? You should enlighten us upon the subject. Some of us are so shallow as to believe that if a wheel, or even a part of a wheel, should fall out of a clock, the whole machine would instantly stop and become useless, and that you are very shallow in striving to make us believe any thing to the contrary.

I suppose that Mr. Grace is aware of the fact, that all causes of motion, or those powers by which all machinery is put in motion, forms no part of the machine acted upon by the power. The water, air, steam, or animal power, is no part of the mill or engine to which they are applied. Ask one of your scholars if the mules that propel the cotton gin on his father's farm makes up any portion of the running gear. Now, you say that the people is the moving power. Permit me then to ask again, when was it applied? Your episcopacy started at the Christmas Conference, 1784, in Baltimore. Will you please to inform us how many of the people were present at the trial start of this grand machine? If the people constitute the moving force, as you have stated, then are these same people no part of the machine, no more than the water of a stream is a part of the mill propelled by that water. This awkward position you have placed yourself in, by your own statements—the people form no part of the Methodist Episcopal Church! You place yourself alongside of Mr. McFerrin, in his glorification letters to Bishop Soule, lately published in the Nashville Advocate. This fact is getting into the minds of the people very generally at the present time.

You left the jargon of science, but went into something more confused. The rapidity of the movements of a fly wheel—what are they? From a volume on Mechanics, by Oliver Evans, Engineer and Machinist, which now lies before me, I quote as follows from page 45: "The use of the fly wheel is to regulate the motion of engines, and should be made of a circular form." "Many have taken this wheel for an increaser of power, [of this number is Mr. Grace] whereas it is in reality a considerable destroyer of it; which appears evident when we consider that it has no motion of its own, but receives all its motion from the first mover, &c. Thus your analogy proves to be jargon, and the effort to rid yourself of the "cobwebs" that have existence only in your brain, cause "exhalations" from your nostrils equal to those from a horse on a frosty morning. Look out, my dear sir, that these vapors of yours do not hide from your view the awful "fly wheel" running at random with such velocity as to astonish the natives for full "seventy years," and thereby bring you into a collision, by which you may be entirely destroyed. Are you one of the "capable legislators for mankind?" O, the happiness of being the enlightener of our fellow men! We certainly should feel refreshed on being informed of the fact that we have one at least capable of governing!

Turn you now, and read in the same paper with your chapter, the aphorisms of a certain Zoroaster Zerbolt—would it not have sounded as well to say Zaney Zetung?—and hear what he says on a kindred subject. In the 7th aphorism: "Methodism is indeed a great Iron Wheel, (the bishops are the axis, but God turns the crank thereof) that turns on its axis, lesser there are wheels (e. g. the four weeks circuits) that perform their revolutions monthly; and so on." Quite a coincidence, and so nearly perfect as to justify the belief that the same hand done up both chapters. A further proof of this fact is found in the XI Aphorism, "Many efforts have been made to reform Methodism, but have invariably resulted in schism and revolution; of which the Protestant Methodist Church"—(the cart before the horse)—"is an inglorious example." But read the next sentence: "Next to Jesuitism, Methodism is the most compact system the world contains." You say the people, Z. Z. says God gives the power. See John xvi & 29.

I beg the reader to get the paper and read the whole aphorism with the author's note at the bottom. It will no doubt be seen very plainly that the author esteems the itinerancy in the M. E. Church the organic part, and does not wish the lay element to infringe upon it in any manner. I suppose

SOUTH WESTERN BAPTIST.

Special Notices.

A. W. Bullard's Appointments, for April.
Friday night, April 2nd, Sunday School, Tallapoosa county; Saturday night, April 3rd, Sunday School, Chambers county; Sunday night, April 4th, Sunday School, Chambers county; Monday night, April 5th, Sunday School, Chambers county; Tuesday night, April 6th, Sunday School, Chambers county; Wednesday night, April 7th, Sunday School, Chambers county; Thursday night, April 8th, Sunday School, Chambers county; Friday night, April 9th, Sunday School, Chambers county; Saturday night, April 10th, Sunday School, Chambers county; Sunday night, April 11th, Sunday School, Chambers county; Monday night, April 12th, Sunday School, Chambers county; Tuesday night, April 13th, Sunday School, Chambers county; Wednesday night, April 14th, Sunday School, Chambers county; Thursday night, April 15th, Sunday School, Chambers county; Friday night, April 16th, Sunday School, Chambers county; Saturday night, April 17th, Sunday School, Chambers county; Sunday night, April 18th, Sunday School, Chambers county; Monday night, April 19th, Sunday School, Chambers county; Tuesday night, April 20th, Sunday School, Chambers county; Wednesday night, April 21st, Sunday School, Chambers county; Thursday night, April 22nd, Sunday School, Chambers county; Friday night, April 23rd, Sunday School, Chambers county; Saturday night, April 24th, Sunday School, Chambers county; Sunday night, April 25th, Sunday School, Chambers county; Monday night, April 26th, Sunday School, Chambers county; Tuesday night, April 27th, Sunday School, Chambers county; Wednesday night, April 28th, Sunday School, Chambers county; Thursday night, April 29th, Sunday School, Chambers county; Friday night, April 30th, Sunday School, Chambers county.

This is as he related it to the writer, and it all occurred before he was taken sick; hence I have the almost confidence in it. He spoke of death to the last, with perfect composure and resignation.
His remains were followed, on the 19th Feb., by his friends and relatives, to the town of Tallapoosa, and interred in the public burying yard, with Masonic honors. He has left a wife—who is a member of the Baptist church—some orphan children, and many friends, to mourn his mortality. But let them remember that, "if we believe that Jesus died and rose again, even so, shall we also which sleep in Jesus will be with him." Watch, and be ready!
J. D. R.

est learning, and more serious and constant work; and in that wonderful glass to see the face of divine love, and to hear what is said of it by the Son from heaven; and to come boldly, as reconciled to God by him."

[From the Watchman & Reflector.]
A Christian Publishing House.

We have always felt an honorable pride in the high character and eminent success of Gould & Lincoln, for so many years the leading Baptist publishers of New England, and we may safely add, of the country. They succeeded to a firm known and beloved by the religious public for more than a quarter of a century, and they have been true to the high principles and aims of their predecessors. We accord most fully with the following generous tribute from the 'Congregationalist' of this city:

"Messrs. Gould & Lincoln favor us with a descriptive catalogue of the various and valuable works published by them. It includes the several standard treatises of Hugh Miller, Harris, Wayland, Williams, Kitter, Chambers, and others, with many excellent works, as Agassiz, Gould, Guyot, Tweedie, Choules, Buchanan, Eadie, Bayne, Newcomb, Barnard, Bungeer, Miall, Archdeacon Hare, Haven, Rogget, Arvine, Thompson, Ripley, Hackett, Walker, &c., &c., together with many excellent juveniles, like the 'Aimwell Stories,' &c., &c. No firm in the land can point to a more safe and useful, and few to a more brilliant list of publications than theirs—the result alike of their sound Bibliographical judgment, and of the honest conscience which guides their issues. It would surprise us to receive a worthless book with their imprint, and greatly amaze us to find one that should be pernicious passing their hands."

The Hartford Evening Press, secular paper—gives a similar testimony: "We have before adverted to the admirable taste exercised by the eminent publishing house of Gould & Lincoln, in their selections for publication. No house in this country presents a richer bill of fare in the shape of really valuable books than they, and among all their books, and they number several hundreds, there is not one whose publication need cost them a pang at the hour of death. Science, literature and religion have each received their attention, and in each they have given to the world the productions of master minds."

When so many firms have had little regard for the character of the works issuing from their press, notable exceptions must win the approval and favor of the Christian public.
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.

To the Friends of Theological Education in the South and Southwest.
Brethren: As authorized and requested by the Convention in Louisville, Ky., in May, 1887, I hereby announce the fact that the State Convention of the Baptist Denomination in S. C., at their session, July 28th, 1887, did accept the conditions stated, with respect to the selection of Greenville as the site for a proposed Theological Institution. And, by the same authority, I hereby make known that, "for the purpose of organizing this Institution, the constituent bodies of the Southern Baptist Convention are earnestly solicited to send delegates to a meeting which will be held in Greenville, S. C., on Friday before the first Sabbath in May, 1888."

B. MANLY, Chairman of the Meeting in Louisville, Ky.
CHARLESTON, S. C., Feb. 28th, 1888.
Editors of Baptist Periodicals are requested to give this notice all the publicity in their power, until the time of the contemplated meeting.

Montgomery and Columbus Cotton Markets.
MONTGOMERY, March 22.—Cotton.—There was very little done on Saturday. Sales confined only to a few small parcels at previous quotations. The market's accounts have had no effect on the market, and we continue our former quotations.—*Mail.*
COLUMBUS, March 22.—Cotton.—The receipts on Saturday were 85 bales, and sales of 138 bales inferior grades at prices ranging from 10 to 11½¢. The market prices remain about as previously reported at 11½¢. For Good Middlings, there is an evident determination to force prices down, as the advice by the Arabia, received during the day, reported to advance and dull markets.

Exchange.—Our Banks have reduced their rates of exchange, as follows: New York, 4½¢; Charleston, 4½¢; Savannah, 4½¢.

WE are authorized to announce
WILLIAM K. HARRIS, Esq.,
as a candidate for Clerk of the Circuit Court of Marion County, at the election on the 1st Monday in August next.

MARRIAGE.
Married, on the 19th Feb. 1888, by Rev. James C. Bos, Mr. JOHN DENNIS to MARY C. COOPER, both of Pike county, Ala.

Obituaries.
Mr. Charles W. Roby.
Died, at his residence in Tallapoosa county, Feb. 15th, 1888, Mr. CHARLES W. ROBY, in the 52nd year of his life. He was born 12th Nov. 1836, and was married to Mrs. Ellen Bessie March 11th, 1858, since which time, he settled in his native south-east of Tallapoosa, where he lived a permanent and useful citizen—a kind and obliging neighbor—a faithful husband—an industrious father, and a kind master. The writer was called upon to visit Mr. Roby in his last illness, in the capacity of a minister, which he did several times, and conversed with him fully and freely upon the subjects of death, eternity, and the peace of a believer, and the joy of heaven. Mr. Roby stated that he had been in part of his life a free Methodist, and rather skeptical. But about four to six weeks before he was taken sick, the conviction seized his mind, from some cause, that he was going to die, and he tried to repel that conviction, but his efforts to repel it, only made the impression deeper, and increased its power and weight; and this conviction never was removed to the day of his death. Being thus attacked by the shadow of his time, he felt the great necessity of preparing to meet God, and therefore he set about the work of seeking the salvation of his soul—his eyes passed away that he slept not—sleep was driven from his eyes, while his heart felt that it was "in the gall of bitterness and in the bonds of iniquity." But in this condition, a short time before his death, he was visited by God, and received the blessed assurance that God for Christ had forgiven his sins. All

Departed this life, at Independence, Ala., February 22d, sister ELIZABETH ADAMS, widow of brother James Adams, in the 26th year of her age—leaving her husband, a small infant, and a large number of relatives to mourn her loss. Sister Adams was the daughter of Madison and Viney Bates. Her father died several years ago—after which this beloved sister was taken in care of James and Sarah Nunn, under whose Godly example she embraced religion and united with the Baptist Church at Bethesda, and continued a consistent Christian through life, and died in the triumphs of a living faith.
Her father.

[ORDER NO. 2.]
Attention the Hull!!
As You Were!!!

Yielding to the necessities of the times—the great scarcity of money—and a variety of other things needless to mention, my chief has transmitted the following Order, with instructions that it be instantly published for the benefit of all its subjects, to-wit:

"In view of all the circumstances developed up to this writing, WE should not blame the Church at America for declining the proposed meeting with it. . . . WE think the Church in America would be fully justified and generally commended for declining the meeting. . . . WE await the action of the Church in America."

Now, therefore, know ye, that we have concluded to dispense with OUR Convention, and hereby transfer our authority in this matter to the American Church, with special instructions to "disclaim the meeting," so that we can have the pretext to organize for ourselves.
And it is furthermore advertised by these presents, that the South Western Publishing House be recognized and "considered an institution for the perpetuation of the Landmarks of our Baptist fathers," our Surveyor-General at Murfreesboro' always keeping his compass, chain, Jacob-staff, "Landmarks," &c., in our establishment, and there being no concern on earth in which these real, genuine Apostolic landmarks can be found.

It is also ordered and commanded, that "Southern Baptists stand by" US "who have stood by them"—Southern Baptist ministers being utterly unworthy of confidence until avouched for by US, and incapable of seeing the "Landmarks of our fathers" until WE point them out.

And as we are about getting up a new department in our paper to be called the "LACRIMARY DEPARTMENT: OF TEAR DROPS FROM THE FIELD," we hereby order and command all our commissioned and non-commissioned officers to report faithfully to us all the tears shed over the late one of our Lieutenants, as he is hereafter to be regarded our 1st Lieutenant, on account of his self-sacrificing devotion to us, by reason of the "attacks" of the Bible Board, the "slanders" of the S. W. Baptist, and the injustice of the Secretaries of the Domestic and Foreign Mission Boards—each half pint of tears being considered good for at least a dozen subscribers to the "Tribune Baptist."

And as we are about to construct a "sulky" on our two "Iron Wheels," which will soon be in "travelling condition," we furthermore require, that when the church in America refuses to "stand by" the "Southern Baptist Sunday School Union" to meet in its house of worship, that they immediately in open conference, invite US to visit them at such time as may suit OUR convenience—and all the Associations South, will also consider themselves instructed to do likewise.

And finally, as "brother Dawson indicates the proper action of the friends of the Union"—i. e., to organize for themselves and go to work, and take a name of proper signification, WE accept the suggestion, and hereby order that the name of the same shall be "MARCE'S NEST!"

TANTERY BOGUS, Adjutant.
March 13, 1888.
Editors who refuse to publish this Order grants, will incur "our disapprobation!"

"The pastor, or the clerk, or one of the deacons of each Baptist Church, who has refused to see to it that this Order is read 'at their next conference,' and take the vote on the question, 'Is there anybody true to the South but WE, US & CO.?' and transmit it to our 1st Lieutenant, Nashville, Tenn. T. B. Adjutant."

Business Department.
Receipt List.

	Paid to Volume No.	Amount.
J. Harrison	10	\$2.00
Rev. E. Langley	10	30
A. Howard	10	30
E. B. Perry	10	34
E. N. Adams	11	1
J. H. Harrison	10	2
M. C. Beasley	10	50
J. H. Lide	10	48
C. W. Maynard	10	11
A. M. Collyer	10	9
P. S. Agnew	10	22
W. B. Lawson	9	43
M. T. Gadder	10	38
D. T. Miller	10	16
M. W. Flaegan	10	33
W. Garrett	10	44
M. T. Reese	10	5
Wm. Foster	10	33
M. S. L. Hood	10	33
G. Holliday	10	22
Jasper Norris	10	24
Wm. Pearson	10	21
Mrs. A. R. Barnes	10	44
Mrs. L. C. Law	10	44
Mrs. M. W. Blackwell	10	43
H. Nettles	10	45
J. W. Moore	10	34
J. K. Mauchus	9	36
Wm. C. Gray	10	39
W. H. Saults	10	12
Miss C. Harrison	9	47
G. W. Harrison	10	47
T. J. Morrison	10	39
C. Heard	10	37
Rev. J. Ford	11	2
P. J. Parly	10	17
J. K. Cartwright	10	16
John Brown	10	16
Dr. Wm. C. Newman	10	46
B. H. Timmerman	10	33
A. H. Hicks	10	16
C. A. Fuller	10	41
Mrs. T. Woodhull	10	41
J. B. Harwell	10	22
Rev. O. T. McKee	10	31
Mrs. H. B. Roberts	9	47
Mrs. J. A. Barrow	10	20
Mrs. A. G. Hall	10	47
A. G. Barrow	10	47
A. D. Fortner	10	43

Commercial Intelligence.
The Arabia reports cotton sales of the week at 36,000 bales, speculators took 4,000 bales and exporters 1,000. The market had advanced 10¢ on the week previously announced.

This advance was owing to the light stock on hand, and the fact that the market was not so well supplied as it was some weeks since. There were 5,000 bales, with the market closing quiet and quotations barely maintained. Holders were offering freely, but were not pressing sales.

LATEST.—Saturday noon cotton had a declining tendency. The advance during the week was lost; the sales on Saturday were 5,000 bales. Counted 54,951.

QUESTIONS.—Fair Orleans, 84; Middling Orleans, 77; Fair Mobile, 84; Middling Mobile, 77; Fair Platts, 71-16; Middling Platts, 71-16.

The stock on hand amounted to 181,000 bales, the American market being only 82,000 bales. This is lower than has been the case for the last twenty years.

The news from Manchester is favorable, holders were demanding an advance.

Breadstuffs dull; Corn advancing; Sugar buoyant; Rice firm in lower quantities; most all qualities slightly improved; Rosin firm at 48.40 to 48.60. Turpentine firm at 42 & 43.

Markets.
MONDAY, March 19.—Cotton sales 5,000 bales; Middling at 11½¢; sales of the week 18,000 bales; receipts 16,000 bales, against 3,400 this time last year; stock on hand 153,000 bales.

NEW ORLEANS, March 19.—Cotton sales 13,000 bales; Middling 10½¢; sales of the week 68,500; receipts 58,000 bales; decrease so far at this port 61,500; on hand at all the ports 278,000 bales; stock on hand 435,500 bales; sterling exchange 10-54; Freight 14.

NEW YORK, March 20.—Cotton sales 900 bales, at decline in Middling, and 10¢, on fair quality, in consequence of the steamer's news; Middling was quoted at 11½¢; Flour quiet, sales 5,000 bush; Turpentine dull; Rosin buoyant at \$1 23 to \$1 55; Rice dull.

ARREST.—March 20.—Cotton sales very limited to-day, prices weak; decrease in receipts at all the ports 233,000 bales.

Resumption of Specie Payments.
ARREST.—March 19.—At a meeting of the Presidents of the Bank of this city yesterday, they agreed to resume specie payment on the 1st of June, provided the Carolina and Savannah Banks resume them.—Savannah Georgian.

Appointments of William Davis (Missionary) and James Barrow.
Thursday night, April 8th, at School House near brother William Davis, in Hard County, Ga., Friday night, at Stephen J. Davis, in Randolph Co., Ala.; Saturday and Sabbath, 10th and 11th, at Rocky Branch Church; Monday night, 12th, at Wedmore Church; Tuesday night, 13th, at brother John White's, Wednesday night, 14th, at Union Church; Friday night, 16th, at brother Gideon Riddle's, Saturday and Sabbath, 17th and 18th, at Hephzibah Church; Monday night, 19th, at Chatham; Tuesday night, 20th, at the School House near brother P. Canada's; Wednesday night, 21st, at Delta; Saturday and Sabbath, 24th and 25th, at Bethel Church; Sabbath night, at Delta; Sunday, 26th, at Mt. Zion; Monday night, 27th, at Church, near brother P. H. Taylor's, at night at brother Taylor's, Bro. Taylor and other brethren will please arrange for Wednesday and Thursday night's services. Saturday and Sabbath, 1st and 2nd May, at Antioch; Monday night, 3d, at brother J. H. Sears'; Tuesday night, 4th, at Antioch, and other brethren are requested to make the above appointments as public as possible.

Rev. F. Callaway's Appointments.
Auburn, Macon county, Monday night, 29th March; Tuesday, 30th; Elm, Thursday night, April 1st; Tuskegee, Friday, 2d; Warner Stand, Saturday and Sunday, 3d and 4th; Antioch, Tuesday night, 6th; Calbee, (especially for negroes), and Monday, 7th. Hard to find public; Friday night, 8th; Mt. Zion; Saturday night and Sunday, 10th and 11th; Elm; Tuesday, 13th; Harrisburg Church; Wednesday night, 14th, brother Burton's (Bible's) plantation, for the negroes; Friday night, 16th, brother Burroughs', for the negroes; Saturday night, 17th, and 18th, at the School House, near brother P. Canada's; Sunday, 19th, at the School House, near brother P. Canada's; Monday night, 20th, at the School House, near brother P. Canada's; Tuesday night, 21st, at the School House, near brother P. Canada's; Wednesday night, 22nd, at the School House, near brother P. Canada's; Thursday night, 23rd, at the School House, near brother P. Canada's; Friday night, 24th, at the School House, near brother P. 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The Family Circle.

For the South Western Baptist.

"By their fruits ye shall know them."

When a little girl, my mother gave myself and brother a flower garden, which we cultivated with much care and pride. Having succeeded in adorning it with various species of beautiful flowers, some from their soil in the wild woods, and borders of the winding brooks, while others were selected from among the rich and much admired exotics, she presented to us three fruit trees, that we might have luxuries to feast the appetite, among the beauty and fragrance that so handsomely decorated and exuberantly scented our inviting paradise, as we termed our garden.

With renewed energy we labored for the growth of our trees, that we might soon have the boasted pleasure of gathering fruit from the culture of our own hands. In a few years we had the infinite delight of seeing them full of blooms, which enhanced our expectations into glowing pleasure, which would be so abundantly ours, and we were privileged to invite our little friends to partake in the enjoyment of our luxury.

In a few weeks we noticed with sad regret, one of them had dropped its blossoms, and no fruit left upon the germ; we reconciled ourselves to this disappointment, by the abundance of the other two indicated. After a seeming long and impatient waiting, the season for ripening rolled round, and with childish enthusiasm each of us took a basket which was soon filled with fruit of the most inviting appearance and smell. In tasting to ascertain which was the best, from one it was found most delicious, while from the other it was so sour and rough it could not be eaten. We ran to our mother, exclaiming, "O! mother, mother! but one of our trees bears good fruit, let us have the others cut down and good ones planted in their places?" "No," said she, "let them stand another year, dig about them, throw different soil around their roots, and perhaps you may improve them and thus be rewarded for your patience and labor."

To this we readily assented, for we were both to give them up after waiting so long and anxiously for them to bear. The next year they were carefully tended, even to the neglect of the one which had yielded so amply; but our sanguine hopes of success perished when another failure succeeded. Again we besought our mother to have them removed, but she begged us to try them "yet another year," and if no favorable change was indicated, she would no longer urge their ennoblement. We still used efforts to effect their production, but all in vain; their beauty and fragrance were their only value, which soon withered and were gone.

Since I have grown older, and observed more of the physical, moral and religious world, I have compared those incidents of early years with maturer observations; learned the moral of those trees, as taught both in nature and the writings of holy men. It is truly a feast to the soul to bear witness to many good and fruitful trees that corrupt and barren, while it is painful to behold the many that must be hewn down; no lingering hope to sustain them longer for tilling and experiment.

There are many flourishing trees that bear unpalatable fruit, and cannot be used in consequence of its roughness or other disagreeable flavor; so with mankind; they possess intellect and favorable advantages, but evil is the only emanation that flows from thence. Excess of wickedness characterizes their acts. They are blasphemers, extortioners, and over taking the name of the Lord their God in vain; they are a "generation of vipers," and cannot hope to escape the torment reserved for the wicked. "The day that cometh shall burn them up," saith the Lord of hosts, "that it shall leave them neither root nor branch." Such is the "corrupt tree, which bringeth forth evil fruit," and is "hewn down and cast into the fire."

The barren tree is a fit emblem of the moral world, where we may pleasantly behold those refined and excellent virtues, which give a handsome polish to society, and a binding link to friendship. Every thing that pertains to art and science may be united therein; the great Ruler of those sublime discoveries, regarded with awe and reverence; while a strict observance to the calls of benevolence and humanity are carefully cultured in their bosoms, and charitably dealt out to each other. The tender ties of kindred associations would nurture those approving traits, which is a beautiful embellishment to morality. But when old age robs them of these charms, and calamities and sorrows, reflect a gloomy shadow over the brow, the heart sickened and withered; no devout piety, no Christian prop, no sacred promises to sustain the drooping spirits, and light their pathway through the dark vault of despondency. Those lovely manifestations of moral worth must pass away; they can only have their short season of influence, and like the fading flowers of the barren tree, must perish without any tokens of lasting rewards in the future. They have brought no "offerings," no "fruits meet for repentance." They scorn the idea of being assigned a place with the corrupt and vile, yet heaven is only promised to those who are "born of the spirit." We "must be born again," or we "cannot see the kingdom of God."

Let no man presume to think because he believes Christ to be the son of God, that he came into the world, performed

miracles, was accused, nailed to the cross, died, arose and ever liveth with the father, that he builds on the one tried foundation; for our judge assures us that not every "one that calls him Lord, Lord, shall enter the kingdom of heaven, but he only that doeth the will of his heavenly Father." An observance only of moral laws, is not the rock upon which to build, "alas he builds upon the sand, as fatally as the open enemy of evangelical truth."

"Tis lamentable indeed to view so many barren trees in a land so well cultured! The ministers, the Christians, are busy warning and exhorting the world to look to Christ and be saved; they struggle to awake them to a sense of their need of a Savior. Oh! could they once have made to see their guilty distance, their fallen, depraved state, surely they would repent; would cry to the Son of David to have mercy on them."—Would that all could be aroused to that cry, ere their everlasting undoing in their conviction. "Turn ye, turn, why will ye die?" "Repent, for it is called to-day; harden not your hearts;" wait not till to-morrow, for, "ye know not what a day may bring forth." Oh, that heavenly peace, that sacred joy which is inexpressible, but abundantly felt by those who have sipped at its pure and unadulterated fountain. The tree that bears good fruit, that stands the test of close examination, how beautiful, how delicious; what a rare and grateful feast! The bleak and rayless seasons of adversity do not rob it of its productions, its fertility, its plentiful harvest. The winds may blow, the rain beat against it, wash the soil from its roots, yet more will gather around; they are too firmly fixed in their places to be torn loose. The great replacer, or the powerful protector of "His own" will give strength and growth, and cause them to stand.

Christians, be encouraged; God will never forsake you; when trials come, and deeply wound you, trust in the Savior, and know 'tis even well to be afflicted, to endure adversities a while. Hope not for prosperity, for sunshine and happiness to always flow into thy abode. Fear not that adversity, that clouds, and trials will ever darken and make gloomy thy pathway. When in the midst of sorrows and disappointments, cling the closer to the promises of God, live more on prayer, and these gloomy and lowering threatenings will soon disperse; wade through them to the smiles of a rejoicing Redeemer, who ever liveth to intercede for those who meekly bear the crosses of a Christian life. Oh, the holy bliss, the divine happiness of a soul of faith and love to God!

The Left Eye.

A rich old man, who resided at the extremity of the camp, quite apart from the rest, had three daughters, the youngest of whom, named Kookju, was as much distinguished for her beauty as for extraordinary wisdom.

One morning, as he was driving his cattle for sale to the Chan's market place, he begged his daughters to tell him what they wished him to bring them on their return. The two elder asked him for trinkets, but the handsomest and wisest Kookju said that she wanted no present, but that she had a difficult and even dangerous for him to execute. Upon which the father, who loved her more than the two others, swore that he would do her wish, though it was at the price of his life.

"If it be so," replied Kookju, "I beg you to do as follows: Sell your cattle, except the short-tailed ox, and ask no other price for it except the Chan's left eye."

The old man was startled—however, remembering his oath, and confiding in his daughter's wisdom he resolved to do as she bade him. After having sold all his cattle, and being asked the price of the short-tailed ox, he said that he would sell it for nothing else than the Chan's left eye. The report of this singular and daring request soon reached the ears of the Chan's courtiers. At first they admonished him not to use an offensive speech against the sovereign; but when they found that he persevered in his strange demand, they bound him and carried him as a madman before the Chan.

The old man threw himself at the Prince's feet, and confessed that his demand had been made at the request of his daughter, whose motives he was perfectly ignorant of; and the Chan, suspecting that some secret must be hidden under this extraordinary request, dismissed the old man, under the condition that he would bring him that daughter who had made it.

Kookju appeared, and the Chan asked:

"Why dost thou instruct thy father to demand my left eye?"

"Because I expected, my prince, that after so strange a request, curiosity would urge thee to send for me."

"And where dost thou desire to see me?"

"I wish to tell thee a truth important to thyself and people."

"Name it."

"Prince," replied Kookju, "when two persons appear before thee in a cause, the wealthy and noble generally stand on thy right hand, while the poor and humble stand on thy left. I have heard in my solitude that thou most frequently favorest the noble and the rich. This is the reason why I persuaded my father to ask for thy left eye, it being of no use to thee, since thou never seest the poor and unprotected."

The Chan, incensed and surprised at the daring of this maiden, commanded his court to try her. The Court was

opened, and the president, who was the eldest Lama, proposed that they should try whether her strange proceeding was the effect of malice or wisdom. Their first step was to send to Kookju a log of wood cut even on all sides ordering her to find out which was the root and which the top. Kookju threw it into the water and soon knew the answer, on seeing the root sinking, while the top rose to the surface. After this they sent her two snakes, in order to determine which was a male and which was a female. The wise maiden laid them on cotton, and seeing that one coiled itself up in a ring, while the other crept away, she judged the latter was a male and the former a female.

From these trials the court was convinced that Kookju had not offended the Chan from motives of malice, but the inspiration of wisdom granted her from above. But not so the Chan; his vanity was hurt; and he resolved to puzzle her with questions, in order to prove that she was not wise. He therefore, ordered her before him, and asked:

"On sending a number of maidens into the wood to gather apples, which of them will bring home most?"

"She," replied Kookju, "who, instead of climbing up the trees, remains below and picks up those which have fallen off from maturity or the shaking of the branches."

The Chan then led her to a fence, and asked her which would be the readiest way to get over, and Kookju said:

"To cross it would be the farthest, going around nearest."

The Chan felt vexed at the readiness and propriety of her replies; and having reflected for some time, he again inquired:

"Which is the safest means of becoming known to many?"

"By assisting many that are unknown."

"Which is the surest means of leading a virtuous life?"

"To begin every morning with prayer, and conclude every evening with some good action."

"Who is truly wise?"

"He who does not believe himself so."

"Which are the requisites of a good wife?"

"She should be beautiful as a peacock, gentle as a lamb, prudent as a mouse, just as a faithful mirror, pure as the scales of a fish; she must mourn for her deceased husband like a she-camel, and live in her widowhood like a bird which has lost its wings."

The Chan was astonished at the wisdom of the fair Kookju; but enraged at her having reproached him with injustice, he still wished to destroy her.

After a few days he thought he had found the means of attaining his object. He sent for her and asked her to determine the true worth of all his treasures; after which he promised to absolve her from malice in questioning his justice, and admit that she intended, as a wise woman, merely to warn him.

The maiden consented, yet under the condition that the Chan would promise implicit obedience to her commands for four days. She requested that he would eat no food during that time.—On the last day she placed a dish of meat before him and said, "Confess, O Chan! that all thy treasures are not worth as much as this joint of meat!"

The Chan was so struck with the truth of her remark that he confessed the truth of it, acknowledging her as wise, married her to his son, and permitted her constantly to remind him to use his left eye.

MORMON FLIRTATIONS.—Under the polygamic or "plurality" system of Mormonism, as they prefer to call it, there is, as might be expected, many a new and curious development of social life. A recent visitor to Salt Lake City relates the following:

Elsewhere the attentions of the former to the latter pass for nothing, here a girl knows that her partner may at any moment be her lover and her suitor, though his wife is dancing in the *vis-a-vis*, and many a flirtation is buoyed up by the circumstance. Men, too, of the brighter sort, love to use their position, and carry on canvas that would captivate a monogamist craft.

Second and third wives take little heed of the wooing; but you may now and then see a woman glancing too eagerly round, and from her half-concealed jealousy and hatred, and fear predominating over the other two, you may guess, what you will be told, that the watcher is an only wife; other women, if they see her, will come and tell her she is no Mormon to look so after her husband, and laugh at her foolish expectation of keeping an entire husband to herself. That girl now evidently knows the wife is watching her, and coquets all the more eagerly with the husband; perhaps she may refuse him after all, perhaps not wish to do so, perhaps find herself unable if she wishes; but they are not the only couple followed by eyes struggling to see, and yet not to believe. They tell me F—yonder loves his wife beyond the want of husbands in this part of the world, and will not marry another; so my partner, herself a wife, though not in the first lustiness of wives, tells me, and intimates her opinion, that F— and his wife are both fools to set themselves against the fashion of the place. "But F— surely is flirting with Kate Cooper, and pretty strongly at this moment," one suggests. "Flirting—that is a gentle word, we never use it; but he's not really courting Kate, he's only teasing his wife; though he won't marry again, he likes doing that. Were I unmarried, I would ask the President to make him marry me." "What for,

to tease her?" "No, to teach her; then she would not think herself better than the balance of us; why should she?" I turned the subject, having no wish for an argument *ad hominem*, and some places are unsuitable to the real argument *ad feminam*.

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 an intelligent public. It has been from a class of persons whose opinions in matters of education are well known, and whose influence is felt in the community, that the college has received the most ample, and in every department, the most efficient aid.

OFFICERS: Prof. H. B. BACON, A. M., President; Prof. G. W. THOMAS, A. M., Vice-President; Prof. J. K. KREZKOWSKI, M. D., Prof. J. A. McDONALD, Miss L. H. REID, Miss C. H. ROLLINS, Miss M. E. WOMACK, Miss L. A. ROOT, Mrs. J. A. STOUT, Mrs. J. E. DAWSON.

THE NEXT TERM WILL BEGIN JANUARY 7TH, 1885.

HILLSVILLE 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.

It has had in total six dollars per month, in good families, Hillsville is a small village near the top of the Blue Ridge, commanding a view of a grand section of the mountain and sublime scenery. It is well supplied with wholesome water and pure air from the surrounding mountains. It is, therefore, a healthy and pleasant place for study.

It is situated on the main thoroughfare from Tennessee to North Carolina, over which a daily line of stages, with a few horses, travel of the Virginia and Tennessee Railroad. The school is situated on a hillside, and is surrounded by a beautiful view of the mountains.

An annual Catalogue is issued, which will be sent to any person, at any time, desiring further information about the school.

Assisted by a full corps of efficient teachers.

January 7, 1885.

Religious Publications.

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AT THE "Alabama Baptist Bible & Book Depository," SEBAMA, ALA.

THEODORA FENIST, 1st and 2d vols.; Spurgeon's Sermons; the Bible; and a large selection from the publications of the Southern Baptist Publication Society, the American Baptist Publication Society, the American Tract Society, and the American Sunday School Union.

A large assortment of Bibles, the entire stock to be sold at the publisher's catalogue price. All orders will be promptly filled, and books sent by mail when desired, at the usual prices. Address: November 1, 1885.

THE AMERICAN BAPTIST PUBLICATION SOCIETY.

WOULD call the attention of Baptists in all parts of the land to the publications now issued by this Society, under the direction of the Board of Managers appointed for that purpose.

THE HARP, for conference and social meetings, prepared by a committee of Baptist pastors. Price from 20 cents to 50 cents.

THE SABBATH SCHOOL HARP, containing over four hundred hymns for the young. Price 50 cents per hundred. Bound in cloth, or in the best style of binding.

CATECHISMS.—THE BAPTIST CATECHISM, commonly called Keach's Catechism. Large type. 32 pages, 8 cents single, 50 cents per dozen.

DEMONSTRATION BOOKS AND TRACTS put up in neat and convenient packages, ready for the street. Price 25 cents a package. Tracts furnished at the address \$1 for 1000 pages. Sent by mail, 1200 pages for \$1, postage paid.

SABBATH SCHOOL LIBRARY BOOKS selected with great care, and forwarded to any part of the Union. The only place where you can get above business in a single month, and have already attained a circulation of over 100,000 subscribers.

No effort or expense will be spared to make this sheet equal in its matter and mechanical execution, to any Sabbath School Library. In the best style, and in the best paper, contributed to its columns, and its pages will be enriched with Engravings, executed by expert Artists.—The only place where you can get above business in a single month, and have already attained a circulation of over 100,000 subscribers.

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SPECIAL ATTENTION!

THE season for going East to purchase Spring goods is now approaching, and we in our collections along way behind. During this time and the first of next month, if our customers do not rush to our assistance, we must surely give up all idea of replenishing our Stock this Spring! Will our FRIENDS SUFFER THIS?—still remain indifferent to our numerous urgent appeals—cause us to make yet further sacrifice than has been made—thus, giving up a whole business season—which will not only take from us the profit of half the year, but will get our ENTIRE TRADE so frustrated, (compelling regular customers to leave us for want of goods), that the loss will be irreparable; because when a good customer changes his or her patronage, they are little likely to change again without a cause. IT IS HARD! And we must say does not apparently speak as much for their philanthropy as we had given them credit. We must think, however, if every customer will consider our true condition, or situation, IN TWENTY DAYS they will make us easy; and we must believe it will be so, for we entertain too high an opinion of our friends to think they would knowingly have us suffer.

All accounts for 1884, if paid by 10th March, no interest will be charged; otherwise interest will be charged, and will be paid on 1st January, and we hope there will be no complaining, as due notice is given.

ISBELL & MONTGOMERY, February 24th, 1885.

FOR OVERSEAED PARENTS.

GATHERED LILIES; LITTLE CHILDREN IN HEAVEN.

Author of "The Better Land," 18mo. Flexible cloth, 25 cents; flexible cloth gilt, 31 cents; and boards, full gilt, 42 cents.

"My beloved has gone down into his garden to gather lilies."—Song of Solomon. 1. What the lilies are doing. 2. The garden—where is it? 3. What the lilies are doing. 4. Who gathers them? 5. How does he gather them? 6. Why are they taken? 7. Why does he gather them? 8. A future gathering.

"A pretty little book on a beautiful subject, charmingly treated."—Philadelphia Protestant.

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ALSO IN THE SAME AUTHOR, THE NINTH THOUSAND OF THE BETTER LAND; OR, THE BELIEVER'S JOURNEY AND FUTURE HOME.

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CARRIAGE AND BUGGY BUSINESS.

JOHN C. SMITH, (SUCCESSOR TO N. C. SMITH), RESPECTFULLY informs the citizens of Macon, Georgia, that he will continue to keep and repair Carriages and Buggies in all its various branches. He has a well assorted stock of materials on hand, and experienced workmen to execute the same.

Plantation and Wagon Work done with rapidity, and on the shortest notice. All work done in the best manner.

Business carried on in his new establishment, just below the Montgomery.

Isabel, January 28, 1885.

GEORGE GORFF,

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

JEWELRY, of every description, made and repaired. Diamond set and reset. Jewelry plated. Gold and Silver. Watches, repaired with neatness and dispatch, and warranted to give satisfaction.

A handsome assortment of Gold and Silver Watches, Jewelry, &c., will be found at his establishment. All orders by mail, or by express, will be promptly filled. Just below the Montgomery.

Isabel, September 17, 1884.

C. FOWLER,

DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS, GLASS, BRUSHES, PERFUMERY, FANCY ARTICLES, &c. &c. TUSKEGEE, ALABAMA.

Eagle Print's Ink Works.

LAY & BROTHER, MANUFACTURERS OF ALL KINDS OF NEWS, Book and Colored Inks, GOLD SIZE AND BRONZES.

No. 241 Columbia St. No. 82 East Columbia St. Philadelphia, Pa. Cincinnati, Ohio.

NEW LIVERY STABLE.

DR. R. H. HUGHES still continues to keep the Livery Stable, located near the Brewer Hotel, and gives satisfaction to his customers. And horses led with him will consequently be under the supervision of a reliable driver. This Stable is just in the rear of the Presbyterian Church.

June 18, 1887.

FLOUR MILL,

TWO MILES NORTH OF TUSKEGEE. This Mill, erected on the site of Willis' old Saw-Mill, will be open for business on Monday, the 26th inst. It is a new and complete mill, and is capable of making the very best flour. The Burrell, Sumner and Bells are equal to any, and they have been put up by a gentleman well known in this country.—Mr. John A. Sears.

We have also moved our COFFIN-MILL to the same place. The subscriber will give his personal attention to the mill, and will sell for his company, a share of public patronage.

Isabel, Nov. 20th, 1887.

NO JOKE!

THIS subscriber, wishing to move West, offers for sale a very desirable place, with a new house, containing about 16 acres, with a large dwelling house and all necessary out-buildings, in good repair, with a fine well in the yard, and a never failing spring. The water cannot be surpassed in five miles. There is a fine lot of good assorted fruit bearing trees, with two garden beds. The place is situated about five miles from the city of Macon, and is a very desirable place for a gentleman to live. Those wishing to purchase will please examine for themselves.

For the above property I will take all suspended Banks that have been current heretofore. Oct. 20, '87.

GEORGE B. NUCKOLLS.

IMPORTANT TO FARMERS.

THE Cadenhead Plow! This plow is now on offer to the public an improved PLOW STOCK under the above name, which they are convinced has not to be tested by any other Plow, to convince them in point of durability, lightness, economy of power, and neatness of work, surpasses any other implement of the kind now in use.

This Plow Stock was patented on the 4th of March, 1886, and has already made a great stride in public favor. The Cadenhead Plow weighs from 18 to 40 pounds, and is made of the best material, and is so constructed that it will work on any soil, and in any season. It is so constructed that it will work on any soil, and in any season. It is so constructed that it will work on any soil, and in any season.

All persons are forewarned from an infringement upon our "Patent Right."

For the above property I will take all suspended Banks that have been current heretofore. Oct. 20, '87.

W. & J. J. Cadenhead, Louisville, Ky. August 27, 1887.