

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, June 17, 1858.

THE BIBLE AND BOOK DEPOSITORY.
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The Reports on the outside are from the Minutes of the late session of the East Alabama Baptist Convention.

Elder C. F. STURGIS is informed that his money was received and credits given in S. W. Baptist.

Elder T. M. Anderson of Texas is informed that his \$20 is received, and the books will soon be forwarded. We will send such books as we believe to be needed.

Brother W. S. must excuse us for not answering his queries, as they relate to cases actually existing. We never answer queries when they relate to cases known to us to be pending.

MISPLACED.—A brother sent us an article on the question, Is Polygamy a Sin? By accident all after the 5th page is lost. It is a good article, and we wish to publish it. Will the writer reproduce the rest of it, and we will give it to our readers.

The private letters of W. R. Gandy, of Plantersville, are always welcome. Would be pleased to hear from him often.

Mrs. M. F. Crawford, missionary to China, is now at the residence of her brother J. A. Foster, of Lagrange, Ga., much improved in health and spirits. Her health became so impaired in China that it became necessary for her to return to the United States. She has been in Richmond, Va. for three months under medical treatment. She will leave in a short time to visit her relations out West. Brother Crawford, her faithful husband, still remains in China, to preach the unsearchable riches of Christ to that dark land. We shall publish soon, a letter from him. God prosper the Mission cause!

Why was it Done?

We understand that Mr. Graves' friends are in the habit of asking this question in regard to our recent "repose." Let us say, once for all, that this man has set himself up for a leader of Southern Baptists—that he is taking on the word "SOUTHERN" to every thing that will bear it that comes from his "House," as if it were the only "Southern" establishment amongst us—and that he "virtually" charged every Southern editor and minister who did not sympathize in his new schemes and "notions" with treason to their Southern brethren, by issuing the party "watch word," "Let SOUTHERN Baptists now be true to THEM!" In this sentence there is a direct appeal to our sectional prejudices. And are we to be blamed for subjecting such lofty pretensions as these to public scrutiny? "TRUTH AGAINST THE WORLD" is his motto. He is a part of the world; and if this terrible weapon, "TRUTH," that he so pompously invokes, lights upon himself, are we to blame for it? This is our reason; and it will not be long before it will be fully appreciated by well-nigh all of our Southern brethren. There was not a minister in the South who did not fully endorse Mr. Graves and his schemes, but what was as deeply involved in this charge of treason as we were. We acted in the name of all such; and they will sustain us. One brother writes us from a neighboring State, "Thousands and tens of thousands of Baptists are thanking you all over the country for your work so faithfully done." We could give any number of similar extracts from other letters were it necessary.

Elder Tichenor, pastor of the Baptist church in Montgomery, Ala., has received since the revival in that city 107 persons.

Elder Howell, pastor of the first Baptist church in Nashville, Tennessee, has had a gracious revival, during which he has baptized 63 candidates. We suppose by baptism and letter he has received nearly 100.

On last Sabbath evening J. H. Devotie baptized fifteen candidates in the Columbus Baptist Church, Ga.

We learn through D. P. Everett, of Fla., that twelve persons were received at the last conference meeting of the Baptist church at Greenwood, Fla. Also that Elder Webb baptized, recently, five persons at Campbellton, Fla.

Elder Solomon Williams has removed from Gaston, Sumter county, Ala. to Mareland, Lauderdale county, Miss., where he wishes his correspondents to address him.

Russell's Magazine for June is full of rich and varied matter. It is published in Charleston, S. C. Monthly, at \$3 per annum in advance.

East Alabama Convention—Talladega—Central Institute.

This body met in the town of Jacksonville, Calhoun (formerly Benton) county, Ala., on Friday the 24th day of May (ult.). We arrived there just as the service was opening. Elder Wm. C. Mynatt, with whom we traveled the hills and vales of DeKalb, Cherokee, Benton, &c., some sixteen years ago in the capacity of a humble missionary of our State Convention, was in the stand, preparing to preach the introductory sermon. Time had dealt tenderly with our brother M. A light sprinkle of gray hairs and that unwelcome monitor of the advance of age, "spectacles," were the only things that reminded us of the flight of time in the appearance of the preacher. The same shrill clarion voice, the same fervid zeal, the same tenderness of heart over the lost and wayward, with which he erstwhile pleaded the Master's cause marked his present effort. Bro. M., by the way, is one of the Missionaries of the East Alabama Convention.

Immediately after the introductory sermon was delivered, the body was organized by the reelection of its former officers: to wit—Hon. W. W. Mason President, Elder J. J. Bollington Secretary, Wm. Lindsey Assistant Secretary, and C. R. Cross Treasurer. There was a large attendance of delegates and friends. We observed quite a number of brethren from Georgia and Tennessee.

The business of the Convention, as we intimated last week, was transacted with great harmony. The reports of the various committees were drafted with vigor and perspicuity, and plead most earnestly for the great enterprises of benevolence to which our denomination is especially and peculiarly committed—Missions, home, foreign and Indian—Bible cause—Sabbath schools—Publications, &c., &c. The speeches of the delegates were characterized by courtesy, urbanity, and ability. There was a general understanding on the part of the members, that no vexed questions, no "root of bitterness," should be introduced, or if introduced, should meet with any favor. Every brother seemed to have fixed his eye steadily upon the grand purposes of the organization, and manifested an unalterable determination to ignore every thing that would defeat any of those great ends.

There are four missionaries in the employment of the Convention. This exhibits an astonishing degree of prosperity for the time in which we have been engaged in this enterprise. It was also resolved to sustain one white missionary among the Indians, and most of his salary was made up instantly. Bro. Holman, the corresponding Secretary of the Domestic and Indian Mission Board, was present, and addressed the body upon these missions, after which the above amount was made up. Our good Secretary will receive this as an earnest of what that Board may expect from this convention. The vast resources East of Alabama remain yet to be developed in a good degree in the cause of the Redeemer. We cannot but hope that this organization will be instrumental in accomplishing great good in this respect. Let our brethren keep their eye steadily fixed upon the cause of Christ in this movement, and eternity only can develop the good it may accomplish.

On Saturday night, at early candle light, Bro. Renfro preached the Bible sermon to a very large and interested audience. It was a sermon of decided ability. Bro. Renfro has the elements of "an able minister of the New Testament." He is now the pastor of the Baptist church in Talladega, beloved by his brethren and highly respected by all.

On Sabbath according to previous appointment by the church, Mr. Graves preached a dedication sermon for the new meeting house in the presence of an unusually large audience. The annual missionary sermon by Elder J. A. Collins, was prefixed to the sermon, but no collection taken. It was desired by the church to take up a subscription at the close of the dedicatory services to relieve the church of pecuniary embarrassment to the amount of, say, \$2000. There was a little over \$300 subscribed. On Monday morning a few warm Southern hearts laid hold of the enterprise, and raised the amount in about thirty minutes from a comparatively small assembly. There were upwards of three thousand dollars in cash and pledges, raised at this meeting for all purposes. Bro. Moore preached a capital sermon at the Presbyterian church, Sabbath morning to a large congregation. Elder Wm. C. Mynatt and Newton of Geo., occupied the pulpit at the Baptist church at 3 o'clock and at night. Both these discourses were highly spoken of by all who heard them.

On Monday the business of the Convention was prosecuted with renewed energy, so that by 3 o'clock in the evening the body was ready for adjournment. At 11 o'clock, our venerable Bro. J. D. Williams preached the most impressive discourse from the passage "Pray for the peace of Jerusalem," &c.

The business of the Convention being finished, the President selected one of the songs of Zion in which the body joined, and with many tears extended the parting hand, and united in a closing prayer, commending each to the protection of our heavenly Father until we should meet again.

We had hoped to meet other brethren on that occasion, but were disappointed. Those elders P. Archer, Silas Watt, and Richard Pace, whose venerable forms and genial spirits would have lent to this occasion no little of interest. But alas, age and infirmity kept two of these away, and the other had gone to the West. There were some present, however, with whom we once labored in the vineyard of the Lord with peculiar delight. And as, after many years and changes had left their sad impress upon our spirits, we met and greeted each other "in the kingdom and patience of Jesus Christ,"—how many sweet memories of other happy days came over our hearts! And then, as pledging our mutual love, and invoking the blessing of our common Father upon each other, we again parted, we could but feel that our next meeting with many of these servants of Christ would be in a happier clime!

Tuesday evening we returned to Talladega, and on Wednesday evening a meeting of days was commenced. Elder F. M. Law preached the opening sermon, in which he enforced, withunction and power, the duty of Christians to labor for the conversion of souls. Indisposition prevented us from taking much part in the meeting until Sabbath. We met many old friends to whom years ago we tried to break the bread of life, and addressed them Sabbath morning. The pastor, Bro. Renfro, did most of the preaching. We could but feel as we listened to his eloquent appeals that the Lord would at no distant day, abundantly bless his labors. Monday and Tuesday evenings we addressed the congregations again, and Wednesday morning bade adieu to our brethren for home. On Thursday noon we arrived at the "CENTRAL INSTITUTE."

We were sorry to learn, that the Board of Trustees had not yet succeeded in procuring a successor to elder Holmes, as principal of the "Institute." We hope they will succeed by the time that the fall term usually opens. There is no better a location for such an institution any where than this. It is worth any man's attention. The building is large, capacious, and capable of accommodating 150 or 200 pupils. We hope to see it in successful operation this fall.

On Friday about noon, we arrived at "home, sweet home," where a kind providence had watched all our cherished interests during our absence. We are now wading through one of the hugest piles of letters that ever a poor editor attacked, and hope to read and write through in about a week longer; and "action" meanwhile averring that he has "kept his corner up" in this respect most faithfully. S. H.

Beneficiaries of Howard College.

We have the best of reasons for knowing that there will be an unusually large number of applications by Beneficiaries for admission into Howard College at the opening of the next session, first of October. These poor young men whose hearts God has touched for the ministry must not be turned away. Dr. Talbird and the Board do all they can, and so do the brethren and sisters of Marion, to accommodate and sustain them, but they cannot do the noble work without assistance. Jerre Brown sustains six, we believe, and the rest now in attendance are sustained by Associations and individuals. Will not churches and brethren enlarge their liberality between this and the next Convention in November? Will not some churches in our State support one Beneficiary each? There are hundreds of individuals that might each one sustain a Beneficiary. Brethren will you do it? Brother Brown sustains six, can you not sustain one? Brethren think of it prayerfully. Should your hearts be inclined to this work, address Dr. Talbird of Marion, and let him know what you will do, so that he may know what encouragement to give applicants. He should know by the opening of the next session of the Howard. Will not pastors take this matter in hand and present it to such as they think might respond?

While we plead for the education of our young men called of God to the ministry, we earnestly recommend our churches to licence and encourage every gift that God has given them, and open the way for them to speak for the Master, whether they are educated or not. We are not advocates for rigid stereotyped rules of education in our ministry.

The increasing number of applications of the above kind to the Howard, shows that it is rising rapidly in public esteem. Under the blessing of God it has risen high in college grade. Baptists have rallied around it of late with their affections, prayers and contributions. Brethren, let us make it a blessing to the world and an honor to the denomination.

Not Gone to Ohio yet.

The Tennessee Baptist of 5th ult. publishes a letter from Judge Green, of Lebanon, Tenn., addressed to the American Tract Society, and prates over it thus:

"The reader will observe that Judge Green, for many years one of the Supreme Bench in this State, and now the respected and admired teacher in the Law Department of the University of the Cumberland Presbyterians, at Lebanon, does not hesitate to speak of the evils of slavery. Will those who strive so hard to prove that the editor of this paper once spoke of the evils of slavery, condemn Judge Green as an Abolitionist?"

We have read 'Judge Green's letter,' and see nothing in it analogous to the case of J. R. Graves. But suppose there was something analogous in their sentiments, the conduct of the two men is quite different. Judge Green never left his section and went North on account of his opposition to, and animadversions upon slavery; J. R. Graves did. Judge Green has never set himself up as a leader and dictator in his denomination, and appealed to Southern Cumberland Presbyterians to be true to him as he had been true to them, thus intensifying the Southern feeling to promote personal interests; J. R. Graves has done it. There is, then, no analogy either in the doctrine or the conduct of the two men. If J. R. Graves had been true to the South all the time as Judge Green, defending it as the Judge has done, who never left it and went North; and if said J. R. Graves had never attempted leadership at the South, in a section which he once left after condemning her institutions, the remembrance of it might have ranked in his own bosom so far as we are concerned. It is with J. R. Graves as a leader and dictator that we have to do.

By the way, the editors of that paper keep thrusting the Polygamy question before their readers. Their object is, in the midst of the mists and fogs of a general discussion to get rid of the shame and disgrace brought upon them by the articles of "Old Fashion Baptist" and their endorsement of them. Their labor will be lost. There is a plain and indelible stigma upon them—as readable as the mark upon Cain's forehead when driven to the land of Nod. They must bear it, for they are worthy.

Still by the way. What reader of the Tennessee Baptist has not seen that elder Graves has used every possible means to curry favor with the Anti-Missionary Baptists. It is as clear as the sun. This is one reason why he has not plead the Missionary enterprise more. He wishes to link them on to his party, to strengthen him. He wishes, doubtless, to make money out of them. Shrewd as he is in that business, money-making, he will be mistaken, for there is too much discernment among "Primitive Baptists" not to see his designs. photo

Publications. SELECT DISCOURSES. By Adolph Monod, Krumacher, Tholuck and Julius Muller. Translated from the French and German, with Biographical Notices, and Dr. Monod's Lectures on the Delivery of Sermons. Translated by Revs. H. C. Fish and D. W. Poor—Sheldon, Blakeman & Co.

This volume contains twenty-two sermons, and the Essay on the delivery of sermons. Monod was the great light of France of the present age, her ablest preacher, and a successful teacher of Theology. Dr. Bayard says in a letter written several years ago: "Monod is the most finished orator he had heard on the Continent." He has been dead two years.

Krumacher, Tholuck and Muller are well known as the ablest preachers and writers of Germany. The sermons now presented to the public are the choicest productions of these gifted minds.

It gives us pain to condemn such a valuable volume of sermons. We do it from principle, and prompted by a firm attachment to our own section, the South. We were astonished to find in the following philippic against Slavery:

"Slavery, that curse of pagan nations, that shame to Christian people; Slavery, whose object seems none other than to exhibit in a single action all the crimes that the love of money can produce; Slavery, that national sin, against which public opinion begins to clamor, but which we still retain in spite of generous examples, and which find defenders even in our legislative assemblies." Page 104.

Now what if it is pleaded that this sermon was preached in Europe? It is published in this country and is an attack upon Southern Slavery, and the publishers must have known it. Why was not this suppressed, as this is all the poison of the kind we have observed in the volume, to make it acceptable to all sections? Did they wish to surreptitiously infuse their baleful leaven, if it were but little? Did they think the South would bear a little Abolitionism for the sake of the valuable matter that is in the volume? We thought we

had sufficient assurances from Sheldon, Blakeman & Co., who have ever been very careful on this point, that nothing offensive to North or South on that subject should go in their volumes. This surely escaped their notice. Let them explain.

The fact is, Southern editors must examine critically Northern books on this subject before they recommend them. Some of our Southern papers have commended this work, without allusion to this subject. It certainly escaped their notice. The S. W. Baptist will not commend a work that says one word against slavery unless it escapes our notice. The stealthy manner in which abolitionists propagate their sentiments at the South, should urge Southern Baptists to sustain their Southern Publication Society.

THE LITTLE PREACHER; OR, FIVE SHORT SERMONS FOR CHILDREN.

Here is another pleasing and instructive little Sabbath School Volume from the Southern Publication Society, written by "Uncle Charles." We are like a rustic juryman who thinks the last lawyer's speech is the best, in reading the volumes of "Uncle Charles," written for children.

The Doctrine of Election,

A sermon by Elder JAMES CARTER, Indian Springs, Ga.

This is a most blessed doctrine properly understood and preached, as it constitutes the real foundation of all the hopes of the true believer. That it has been misunderstood and sadly perverted is a melancholy truth—"nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Good men may kick against it, and fight all the days of their lives; but what will it avail? "The purpose of God, according to election shall stand." Mr. Whitefield, in concluding a letter to Mr. Wesley on this subject, made substantially the following remark: "Me thinks," said he, "I see good Mr. Wesley before the great white throne, bowing before the Lamb, with a holy blush, that he ever should have opposed that blessed doctrine to which he is indebted for his place among the redeemed of the Lord!"

But we did not intend so much to write an article on this subject, as to notice the sermon at the head of this article. Elder Carter is known in Georgia as one of the few connecting links between this and a former age. The great body of those holy men with whom he spent the "dew of his youth," have gone to their final reward. He was for many years "the companion in labors" of that "prince in Israel," Jesse Mercer, who died at his house, and whose funeral sermon he preached. It is refreshing to converse with these aged servants of Christ, in regard to those stirring times in which they were acting their parts upon the establishment of the great Missionary Enterprise. "There were giants in those days." It was our privilege to spend our time during our stay at the recent Georgia Convention at the same house with father Carter. In this age of social treason, we shall not tell the reader what passed between us, further than this, that the venerable man of God promised to send us a sermon his brethren had recently printed, and which he preached at the "special request" of the Indian Springs Baptist Church, and which was written down in short hand by a brother without the knowledge of the speaker. It is printed just as it came from the lips of the preacher, without corrections, amendments, or what not. Well, we have been edified by the sermon, and propose offering an extract or two to the reader. Take the following as an example of our brother's power of illustration:

"But, again, if no provision had been made, on what other plan could Adam have been kept from falling into hell? O, was it not that covenant that saved him and all his posterity from falling under the eternal vengeance and justice of God. Every sinner receives benefits from this covenant. We do not live without its blessings. All we have or can expect, is through the plan of redeeming mercy. Every blessing you enjoy to-day, my unconverted friend, is through the unmerited favor of God, and you should thank him for it as long as you live, and it is your sin if you don't do it. In expressing my views upon the plan of redemption about which I have been speaking, I differ with some who believe in *ex post facto* arrangement, which some of you have heard me mention and explain before; but I will illustrate it by a simple figure, as it comes directly before me: suppose your neighbor's house was broken open in January, 1858; if there was no law on the statute, before the commission of the crime, by which the violator could be arrested and brought to trial; you see at once the difficulty—some one must be sent to the legislature for authority to arrest, and a law to punish or pardon the culprit. How could he violate and suffer the penalty of a law which never existed? Would he not claim pardon [justification] upon the ground that he was not guilty because there was no law when he committed the deed? Now, suppose this was the character of God's law, then the whole human family, as I have already stated, would have fallen under his eternal condemnation—but not so; provision was made in the everlasting covenant, to meet the demands of a broken law. In the fullness of time according to promise, Christ came

and by His atoning and passive obedience, the law. He took upon himself the curse, and by his death placed the sinner, life. By Him, no sinner is excluded. Every sinner is a prisoner excluded. Every sinner is a prisoner in the world; for every sinner of the world, and duty are all prisoners to turn to Jesus Christ, who is the author of the gospel. In this way the terms of the vilest of the vile—hope drunkard—the blackest of the black—all who have not committed, yes, against the Holy Ghost, may be sinners in the blood of the Lamb of God, who will not complain then, but it is his blood to seek, and our sin if we neglect it.

The following incident in the series is worth relating, as it may serve to teach some of our preaching brethren a lesson as to their duty to declare this part of the counsel of God. God will just as certainly bless this portion of his Word to the good of souls, as he will any other portion of it faithfully preached:

"I will here make a digression. Some years ago, I felt it to be my duty, as pastor of Macedonia church, to preach a sermon on Election. It was at a time, as some of you know, when that church was divided and distracted upon a subject which I do not now deem it prudent to mention. I took this same text, and urged the importance of seeking the evidence that we are embraced in the provisions of the covenant. After I closed my discourse, I said to the congregation that I wanted all who felt this evidence to manifest it by kneeling down at their seats; and before we had sung through two verses, such a scene followed as I have seldom witnessed—nearly all in the house were down, saint and sinner, black and white. A good meeting commenced and continued two weeks, during which time, ninety-nine, as the brethren here know, were added to the church. Here was a manifestation of power of truth to the correction of all wrongs, and to the advancement of the kingdom of our blessed Redeemer."

"And David said, What have I now done? Is there not a cause?—I Sam. 12:29.

MILL-TOWN, ALABAMA,
June 1st, 1858.

Messrs. EDITORS.—On last Sabbath our church attended to the duty of foot washing, and such, such a meeting we had. Did you ever see a whole church bathed in tears? with love flowing from one to another? then you can have some idea of our meeting. Bro. D. H. McCoy, our beloved pastor, believes in washing the Saint's feet; and why is it that it has gone out of use among us as a denomination. Do you believe in it? if so why not enforce it in your good paper? If it is right why not do it? Will you please to give us occasionally a pointed argument and exhortation in its favor? You may not believe in it, as we seldom see anything in your paper in favor of this practice.

Yours truly, and in brotherly love,
M. B. TAYLOR,
Wm. Graves.

We do not wish to give our opinions on the above subject. We have published articles, written by our brethren, for and against it, and will continue to do, when furnished; but we decline giving our own views, as it is quite certain the views of no one would be changed by them. We had rather, with the expectation of success, attempt to make converts on any other subject. If converts are made, in favor or against "Foot Washing," it is generally by calmly searching the Scriptures, and to that volume we would commend all who wish to make up their mind on that subject. It seems to be a hopeless expectation that Baptists will ever be uniform in their belief and practice on this subject, and they have wisely determined to let each church act as they think the Word teaches in the premises. And, also, they have wisely resolved to let each brother act as his views and conscience teach him in the matter—to decline if he does not believe it his duty, if he does live in a church that practices the custom. We hope this apology will be accepted by our Mill-Town brethren.

We select the following able article from the Christian Index, written by the Editor, and commend it to our readers.

Let it not be done, Brethren.

We have had frequent hints within the last two or three months, that Baptists in the Western and South Western portions of Georgia, have been mooted the question of a division on the Landmark doctrine, and our views are solicited on the propriety of such a move. We are against such a move, "in toto." There is no earthly necessity for it, and the sequel of it, would be only evil, and that continually. It is no difficult matter to cause a schism in the denomination in times of high excitement, but next to impossible to control the seceding party so as to make it available for good to the prosperity of pure Christianity. But we must investigate this question systematically, and first, we repeat, there is no necessity for a separation.

The difference between Baptists in all parts of the State, as it regards affiliation with Pedobaptists, is very slight indeed—in fact, it is rather *retro* than *practical*. There is scarcely any practical affiliation anywhere or by any ministers. Now and then, brethren may hold union prayer meetings together with Pedobaptists—not in this practice an infraction of Landmark sentiment—and occasionally, a sympathetic pastor may invite Pedobaptist ministers into his pulpit, but such instances, when we take the entire denomination

into the account, are exceedingly rare. Some of the most persistent opponents of Landmarkism, as it is called, are Landmarkers themselves by practice, except occasionally, when their hearts overflow with a love for sinners that would take in the world, then the judgment is for a season inundated by the general outflow of sympathy. But while we hold the sentiments of Landmarkers, we have never been partial to the name. We prefer the name Baptist, which was given to the denomination by its enemies, and as long as our brethren generally are opposed to receiving Pedobaptist immersions, are sound practically on the Communion question, and do not insist on inviting Pedobaptists to seats in our Associations and Conventions in opposition to the views of many of their own brethren, we shall suppose a separation for the formation of a sect on any new basis what? On the above named three points, the Georgia Baptists may harmonize, and we think do harmonize. No one doubts their soundness on the fundamental doctrines of Christianity. With this people—with this whole people we wish to co-operate till death shall give us a letter of dismission from earthly toils.

But secondly, a separation must necessarily produce a leader—not a reformer, (for there is not enough to warrant an entire one to that appellation)—a LEADER, and what Baptists want a leader but Christ? And then, who is to be that leader? Dr. Howell, J. E. Graves, J. E. Dawson, C. D. Mallory, or J. H. DeVotie? The brethren will excuse us for using their names—who would follow any one of these? able and pious as they may be. We say, candidly, yet candidly, that no man shall ever be our leader, save the "Master Jesus." And yet, a leader is the inevitable concomitant of a new party, with its natural secession. *Man-secession* instead of *Christ-work*.

The mission of the Spirit, the energy of Mission, the endowment of educational Institutions, in fact, internal and practical Christianity, would be lost sight of amid the wild enthusiasm for a mere man. Others may do as they list, as yet, we shall walk by the reflected light of the departed dead—Georgia's honored worthies—so far as, in our judgment, they have walked by the light of Christ.

Thirdly, A separation must, sooner or later, prove a failure. Suppose the Baptists in Tennessee, Western Georgia, North Alabama, and parts of Florida should secedarize on any new basis of organization—how long could they maintain a respectable standing as an efficient body to carry out the practical work of Christianity?—Missions for this is the work of the Churches. They could not hold together and be useful for five years. We should not be surprised if in the end such an organization should have no other finale than to scatter the fragments of human folly over the whole South West.

But, a good brother writes us, and says, that "the course pursued" (towards Landmarkers), "is conclusive that there is no alternative but to separate," and he cites "the wide circulation of the Tennessee Baptist," as an indication, that "the masses of the Baptists are that way inclined." We think differently. If a few persons or speak against Landmarkers, there are thousands who do not; and are we to leave the thousands because of the few? Moreover, the wide circulation of the Tennessee Baptist is no evidence, that the people are ready for such a move. Hundreds in Georgia take that paper simply because they want it, but who would not begin to go into a separate organization. Many take it because, as ministers, they can have it for one dollar per annum, but who never would loose from the great body of Georgia Baptists. Many others take it because the personal admirers of Bro. Graves have made extraordinary efforts to extend its circulation, but they would remain as firm as the granite hills with the great body of the Georgia Baptists, while their is no greater need for a separation than there is at present. There are also hundreds—might we not say thousands—of brother Graves' personal admirers—who would not touch a plan for a separation.

And now, in conclusion, we appeal to the sense of influence, all over the State, to aid in preventing such a schism. The responsibility of such a move would be awful!! We do not wish to live in it. We would not be ushered into the presence of the Judge as a participator of such a measure. The controversy, personal bickerings, criminations and recriminations would kindle a fire in our Zion which would burn out every kind of feeling of the soul, and leave the contestants the easy victims of Satan. O, brethren, if any of you have nurtured the idea of separation in your hearts, still that idea at once—crush it to death, and hurl it from your bosoms as a deadly viper.

This article has been written rapidly, and before our readers shall see it, we shall, doubtless, be in Virginia; but it contains the undisguised sentiments and feelings of our soul on this subject.

[The following communication was mislaid at the time of its reception, hence the delay in publishing it. We have labored with Bro. F. years ago, and now welcome him with a right good will to our ranks. Ed.]

MONTGOMERY, May 12th, 1858.
After divine service in the Baptist church, the ministers present were requested to remain for the purpose of constituting a Presbytery to inquire into the qualifications and call of Rev. F. Freeman, to the office of Elder in the Baptist church of Christ.

On motion the meeting was organized by calling Elder J. D. Williams to the Chair, and requesting Elder A. T. M. Handy to act as Secretary.
On motion of Elder I. T. Tichenor, the hour of 3 o'clock tomorrow afternoon was appointed for the meeting of the Presbytery, at the Baptist church for the purpose of examining the candidate upon his call and qualifications for

the Christian Ministry, the examination to be conducted by Elder S. Henderson. On motion, it was resolved that Wednesday night after the usual services, be set apart for the ordination of Bro. Freeman, should it meet the approval of the Presbytery, and that the following order be observed:

- (1) Ordination Prayer by Bro. W. A. Callaway
- (2) Charge to the candidate by Bro. Henderson.
- (3) Presentation of the Bible by Elder A. T. M. Handy
- (4) Right Hand of fellowship by Elder J. M. Newman.

On motion, resolved that the Deacons of this church, together with the Deacons of other Baptist churches, who may be in the city be requested to attend the meeting for the examination of the candidate tomorrow afternoon.

This foregoing arrangement was carried out except that Elder J. D. Williams was called away, and Elder S. Henderson was appointed President of the council in his place.

S. HENDERSON, Chas. A. T. M. Clerk.

For the South Western Baptist.

TALL DEGA, Ala., June 8th 1888.

DEAR BRO. HENDERSON: Our private meeting continued until last night.

I had no preaching help after you left, until Saturday night, when Bro. O. Welch reached us, and preached several interesting sermons. On last Wednesday night the meeting assumed a very interesting character, and continued so nearly all the time. There were 10 or 12 conversions, and in all 30 or 40 additions to the Church during the meeting, three by letter and seven related an experience and are waiting until our next meeting for baptism. There are, I think, others who will join by that time.

Among those who stand over for baptism are Mr. and Mrs. P.

Thank God for so great grace.

Respectfully, J. J. D. REXFORD.

For the South Western Baptist.

LIBERTY, MISSISSIPPI, May 22d, 1888.

BARTHELEMY: The Baptist College at Clinton seems to be an object dear to the Convention. Over one hundred thousand dollars have been given to this school, and the amount is daily increasing. This college is in successful operation under the care of J. N. Urner.

The Baptists are doing much in Mississippi for the education of their daughters. They have six Academies under their patronage, to which they have given one hundred and fifty thousand dollars. It has been stated here, by one who ought to know, that the number of girls compared to that of boys, now at high schools in the State, is three to one, and that if the ladies continue their choice to Mississippi, two thirds of them must marry uneducated men.

At this place is the Amite Female Seminary, got up by the enterprise and industry of M. S. Shirk, who is a Baptist preacher and a hospitable Brother. His buildings are new and large and his school quite successful, numbering over one hundred pupils, who have done their full share in the cause of benevolence.

Here I have renewed my acquaintance with Brother D. A. Holman, who is now President of the Female College, containing one hundred and twenty-five pupils, at Lexington, Holmes Co.

Bro. Holman's unassuming manners and gentlemanly deportment readily win one's affections. I have heard him make one short speech which was picturesque and adapted to the subject.

He has been, I understand, very liberal to the objects of the Convention.

Bro. Comper from Columbus, the son of a well known preacher, speaks with force and directness. Industry and patience, will make him a valuable accession to the pulpit.

Yours truly, D. P. BESON.

For the South Western Baptist.

Constitution.

Being invited by brethren of the same name, Brethren Nichols, Harrington, Atkins and the writer met a respectable audience near Traveler's Rest, for the purpose of constituting a church. A short but appropriate sermon was delivered by Bro. Harrington, followed by Bro. Nichols in exhortation, when we proceeded to constitute eleven brethren and sisters into a Baptist church upon the articles of the Central Baptist Association. The door of the church was immediately opened, and we received by letter Rev. E. T. Atkins. Rev. J. R. Stealy was unanimously called to become the pastor of the church and arrangements were made to inform him of the call. The prospects are very good for a large accession shortly.

May the Lord bless and prosper this infant church. The name given to this church is Sardis.

B. H. TIMMERMAN.

For the South Western Baptist.

Messrs Editors:—The annual meeting of third district, will be held with Antioch church, Coosa county, Ala., commencing on Friday before the first Sabbath in July, next.

B. SPITZER, Mod., J. P. COLLIER, Clerk.

Special Notices.

For the South Western Baptist.

Solution of Land Problem.

Let X = A's piece per acre. B's piece per acre. Now the sum of the price per acre =

Therefore 200 = 200. And 200 = 200.

Reducing X = 200. Solving this quadratic equation, we get A's price per acre, X = \$17.50.

200 = 200. Proof which shows the money and number of acres tally.

Wm. Taylor, Tenn., April 17th, 1888.

Prof. Morris's Grammar.

New York, May 11, 1887.

Prof. J. L. Morris:—Dear Sir: I take great pleasure in offering my humble testimony in regard to the grammar which you have published.

W. J. O. DONNELLY, Principal of Ward School, No. 5.

MARRIAGES.

On the 1st inst., by Rev. R. Mott, Mr. E. J. Thompson, son of Mr. J. A. Thompson, to Miss Mary E. Thompson, daughter of Mr. J. A. Thompson.

On the 1st inst., by Rev. W. R. Agnew, Mr. J. C. Foster, of Grove Hill, Clarke county, to Miss Josephine M. Higgins, also of Clarke county, Ala.

Happy they who have shared sympathy—

W. J. O. DONNELLY, Principal of Ward School, No. 5.

OBITUARIES.

JAMES LAW.

On the 1st inst., by Rev. R. Mott, Mr. E. J. Thompson, son of Mr. J. A. Thompson, to Miss Mary E. Thompson, daughter of Mr. J. A. Thompson.

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W. J. O. DONNELLY, Principal of Ward School, No. 5.

OBITUARIES.

Appointments.

I will be at Bellamy church on the second Saturday and Sabbath in June; Mount Olive the third Saturday and Sabbath; Wagoner the fourth. The brethren of those churches will please arrange and direct me in such a way that I shall be able to visit the destitute settlements and families, and hold religious meetings during the intervening time.

M. C. C. For Central Bapt. Assn.

Business Department.

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SECOND EDITION.

A Manual of Theology.

By J. L. DAGG, D. D.

One volume, octavo. 379 pages. Price \$1.50.

Christians, read this and send for the Book, at once.

The want has long been felt of a manual of theology adapted to the instruction of that large and rapidly increasing class of converts, who are thrust into the work without time or means for more extensive study. In short, intelligent Christians who have neither the time nor taste for a careful examination, but who desire to supply this want, will find this book a most valuable acquisition.

While, doubtless, on some points many views differ, yet on the whole, it is a sound and able vindication of those doctrines dear to millions of Christian hearts—the doctrine of God, and the great truths of human depravity, no man master, and relying on God's Word alone for proof—especially Calvinistic. The scope, the plan, and the execution, are all of the highest order. The book is a most valuable acquisition to every library, and a most useful volume to every individual.

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For the South Western Baptist.

Our Great High Priest.

Thanks be to our most gracious God,
We have a great High Priest above;
He saved, redeemed us, with his blood,
He lives to bless us with his love.

He knows what sore temptations rise,
In every earthly wanderer's way;
Our great High Priest will hear our cries
Until we quit this house of clay.

He ever pleads for us in Heaven,
Let all adore his Holy name;
For his precious life was given
Let all his boundless love proclaim.

Jesus, thou art that great High Priest;
From thee ten thousand blessings flow;
All that we have, all we possess,
We to thy tender mercies owe.

Perry County, Ala.
JENNIE.

The Family Circle.

For the South Western Baptist.

Death of my Mother.

"Great God, while we are desolate,
Oh, leave us not alone;
Help us to watch and pray, and wait,
Till thou in love return."

Mother! Oh, how many sacred
charms in that dear name! How many
tender recollections exist in its very
essence. She was our last fond parent,
who had ever been our faithful
counselor; our sweet solace in despondency
and sorrow; our cheering ray in
happier moments, the fountain from
whence we sipped our purest draught
of earthly pleasure.

This long cherished and bright orb,
has gently sunk beneath the horizon,
which it so beautifully and brilliantly
illuminated. Each favorite haunt invites
us to trace some hallowed associations
of that dear One, that can no more tell
us in accents of love and tenderness,
the way to her happy home, where she
now liveth with her blessed Redeemer
and His heavenly host. Our thoughts
can no longer cease to hover around her
idolized image; the smile that lit her
countenance, so heavenly and angelic-
like, when looking upon us, and ad-
monishing us in the ways of truth and
holiness, will continue to shed its be-
nign influence into our hearts long af-
ter decay will have realized its claim
upon her beloved body. When, oh,
when will we cease to mourn this try-
ing separation, which bows our souls
with grief, and keeps our cheeks scald-
ed by briny tears that flow from an
over-grieved heart? Truly our sky is
darkened, our sun has set, and left us
in sadness and gloom.

But thank God for those inspired
and blessed promises that assure us of
a reunion in our heavenly Father's
manion, where unalloyed bliss awaits
its subjects and safely shields them from
the chilling blasts of trials and distress.
These assurances are fraught with pow-
er to give respite from the darkness of
sorrow, they overcome the binding
ties of nature, and submit us to the dis-
pensations a kind and wise Parent has
been pleased to inflict upon us.

The "old homestead," dear old relic
of many happy hours which have passed
away with their fond inspirer. Often
we revisit the lowly cottage, to
again behold the numerous traces of
our mother's existence; the vines and
roses, with the different fruit
trees, cultured by her own industrious
hand, continue to emit their exhilarat-
ing fragrance, portray their unsurpass-
ing beauty, and bear their luxuriant
fruits, while she lies in the quiet grave,
mouldering back to her original dust.
Beneath that time-worn chair, a place
is occupied by the "old arm chair," where
she was wont to sit, and with her cheer-
ful look and contented mind, busily
ply herself with some useful employ-
ment. That chair, around which ten
thousand dear associations cluster, her
work table, and box, containing her
various little mementoes, are still to be
seen, but oh, the thrust they send
to the heart! so strikingly recall
their possessor; and in accents no less
audible, proclaim her long, last exit.

All void and gloomy is each treasure
that once was hers. The old church
is sought, for it too bears marks of
desolation; when we behold her vacant
seat which sat near the sacred desk,
that she so punctually occupied, and
drank freely of hope and consolation
from the lips of divine orators, that
have stood within its shrines and faith-
fully declared Jesus Christ crucified to
the people in attendance. But why thus
enumerate the many annals her death
has made, when we miss her every where!

Home is home no more; pleasure is
robbed of its brightest feature; church
meetings are no longer hailed with
such happy emotions, since we behold
not our fond mother there. The church-
yard is sought to look upon the consecrat-
ed mound that cruelly hides the sweetest
face most loved form that ever lived in
our midst. Remembrances are introduced
for years had been dormant stor-
ed away, as though erased forever from
the mind, which carry us back to scenes
of yore, and we wander over them
again and again, with vain regrets,
that we knew not how to value the en-
joyments so lavishly contained in these
halcyon days. But they have all passed
away with the gem that made them
attractive; and while her unbroken
circle of children are sadly pining at
the loss of one so closely entwined
about our hearts, she reigns in a hap-
pier sphere, rejoices with angels and
blest spirits above, and awaits to em-
brace her offspring and welcome them
home to glory. While the tie is severed
on earth, we are nearer connected
to heaven, linked to that happy band,
which is forever beyond the reach of
pain and sorrow. Death is less dread-
ed; the future more inviting, for who
would not proudly leave the woes of
earth and go hence to be reunited to a
beloved mother? Oh! the happy moment,
when the spirit will be free to fly
away to greet the absent and loved
ones, in a world of eternal felicity.

ALABAMA.

The Golden Rule.

Arthur was a bright little boy of ten
years, and his pleasant face and cheer-
ful spirit seemed like a ray of heaven's
own blessed sunlight in his mother's oth-
erwise solitary dwelling. But I am sorry
to say Arthur was not loved by his com-
panions. He was a practical joker, and
his little friends were in constant fear,
when in his company, of having some
very unpleasant trick played upon them.
If they went to gather nuts and
berries, he did love to kill a snake and
throw it around some boy's neck, just
for the fun of hearing him scream.—
When they went to bathe, they often
found a frog in their pockets, or their
shoes would be filled with angle worms.
And he was sometimes so cruel as to
take away a boy's dinner, and fill his
basket with stones.

These things were very annoying,
and at length Arthur was left to play
alone, or go home to his little sister.
Dear little Eliza was just beginning to
go to school, and Arthur loved her
very much. But his love of fun, as he
called it, was sometimes so strong, he
would even overturn his sled, and throw
the sweet little girl into the snow. His
mother strove in vain to correct this
cruel propensity, and she felt some an-
xiety on his account when a new father
came to take charge of his education.
His own father died when he was a babe,
and of course he had never known a
father's love. But he was very much
pleased when a pleasant smiling gen-
tleman came to live with him, and he was
told he might call him father.

One morning, a few days after Mrs.
M— was married, Arthur was told
to cut some potatoes and give them to
the cow. He obeyed very cheerfully,
cut the potatoes, and carried them to
the barn; but when he placed them
before the cow, he turned a peck mea-
sure over them, so that the cow could
not eat them. "My son," said Mr. L.,
when he returned, "did you give the
potatoes to the cow?" "Yes, sir," he
replied, but the merry twinkle of his
led his father to suspect something
wrong, and he very soon went to the
barn himself. Arthur was frightened
when he saw him go out, for he expect-
ed a whipping. But no notice was tak-
en of the joke, as he called it.

Soon there was a snow storm; and
when it passed away, and the snow lay
piled in drifts on both sides the road,
Arthur started school the next morn-
ing, drawing his little sister on his
sled; but when he came near the deep
drift suddenly the sled was overturned
and Eliza was buried in the snow. Ar-
thur sprang to take her up, and very
tenderly led her back to the house.—
But his father stood at the window and
saw the whole transaction. Next morn-
ing Mr. L. said pleasantly, "I'll draw
you to school this morning if you like."
Arthur was delighted. He thought his
father was very kind indeed. But when
they came to the drift, suddenly the
sled was overturned, and he was buried
in the snow.

"You must learn to hold on better
than this," said Mr. L., "if you mean
I shall draw you." And he quietly re-
turned to the house, leaving Arthur to
get out as he could.

"Oh! chicken for dinner! chicken
for dinner!" shouted Arthur as he re-
turned from school and saw his favor-
ite dish on the table. They were soon
seated, and Mr. L. helped Arthur to a
plateful. But just as he was taking
up his knife and fork, his father took a
large bowl that stood by his plate, and
turned it over Arthur's dinner. At first
he looked up in surprise, but he imme-
diately understood it. He was very
hungry, but he did not dare to remove
the bowl. The rest of the family began
to eat, but he sat looking very red and
unhappy. At length he burst into tears.

"Father," said he, "I never will put
the peck measure over the cows dinner
again, and I'll never turn sissy into the
snow again, if you'll let me eat my din-
ner."

"Very well, my son," said Mr. L.,
removing the bowl, "you find practi-
cal jokes are not very pleasant when
played upon yourself. Always remem-
ber, that if you would be loved and re-
spected, you must do by others as you
wish others to do by you."

A Little Boy's Legacy.

The London Bible Society Reporter
gives an interesting account of a little
boy who very much loved the Bible.
Before he was old enough to read, he
delighted in hearing others read to him
from the word of God; and when he
had learned to read, it was his favorite
book. And he was not satisfied
with having such a treasure himself,
but wanted others to have it also. When
he was but little more than five years
old, he was told that a neighbor, who
commanded a merchant ship, was about
to sail for the West Indies. "O let us
send some Bibles to the poor black
children," he exclaimed; and then ad-
ded, "Tell them they are sent by a little
boy who loves Jesus!"

At his earnest wish, twenty copies
were accordingly sent and distributed;
and on the following Sabbath, when
the subject was referred to, he said im-
pressively, "Ask God to bless his word
to the little children." About a year
afterwards, on hearing that a young
man, whom he knew, was going to Aus-
tralia, he expressed a strong desire that
Bibles should be sent to that colony,
also, with the same message—"From
a little boy who loves Jesus!"

The little boy died last June, when
he was thirteen years old. One of his
last expressions was, "Come, Lord Je-
sus, come quickly," for he loved the
Savior, as he loved the Book that told
of him. And he did not forget others
when he was about to die. He wish-
ed to do good still. Three days before

JUDSON

FEMALE INSTITUTE.

MARION, ALABAMA.

THE JUDSON INSTITUTE will commence its twelfth
annual session on the first day of October.

Faculty.

S. S. SHERMAN, Principal.

S. I. C. SWEEZEY, Mathematics, and Natural Philosophy.

Prof. H. AUGUSTUS POND, Vocal and Instrumental Music.

Miss MARY E. SHERMAN, Presiding Teacher; English and
Latin.

Miss LORRAINE DEWEY, Botany and English Literature.

Miss ELLEN L. BAKER, French.

Miss AMELIA H. MINER, Drawing, Painting, &c.

Miss LUCY A. MARSON, Music.

Miss FANNIE INGERSOLL.

Miss R. ELIZA TUCKER.

Miss ELIZA SANBORN.

Miss EUSTACE F. PIERSON, English.

Miss MARGARET J. SHERMAN.

Miss ELIZA C. INGERSOLL, Preparatory.

Governess, Miss E. F. PIERSON.

Matron, Mrs. ELIZA DOLTON.

The new building will be finished and neatly and com-
fortably furnished. The Principal will move into the in-
stitution and assume the supervision of the Board-
ing Department; his Lady will also devote to her per-
sonal instruction in matters of education. This depart-
ment will be, in all respects, greatly improved.

Prof. H. AUGUSTUS POND, an experienced and success-
ful Teacher, and excellent Musician, will have charge of
the Music Department. Prof. P. is an American and en-
joys a high reputation in Cincinnati and New York, as a
Vocal and Instrumental Musician, and a Christian Composer.
He is also the author of many popular melodies.

For further information, apply to
S. S. SHERMAN, Principal.

Marion, August 31, 1887.

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. Its patronage has been from a
large and varied source, and its success has been due to
the most careful and judicious management. For its names,
as well as for the rules and regulations of the College, refer-
ence is made to the prospectus, which is sent to all who
apply for admission. The most comfortable and healthful
facilities are afforded in every department. The educa-
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