

# SOUTH WESTERN BAPTIST.

S. 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."—Act IV, 19.

\$2 00 PER ANNUM, IN ADVANCE; OR  
\$2 50 AT THE EXPIRATION OF THE YEAR

VOL. 10--NO. 17.

TUSKEGEE, ALABAMA, THURSDAY, SEPTEMBER 2, 1858.

50 NOS. IN A VOLUME

## The South Western Baptist

PUBLISHED EVERY THURSDAY MORNING,  
BY THOMAS F. MARTIN.

JONES, TALIAFERRO & CO.,  
PROPRIETORS.

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lishment in the State.  
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Lenses containing medicines, or on business, should  
be addressed to the SOUTH WESTERN BAPTIST, Tuskegee,  
Alabama.

For the South Western Baptist.

### Vacation.

Messrs. Editors: Permit me the use of  
the indefinite and facile *we*, while your  
correspondent makes a few jottings, by  
the way in relation to religious mat-  
ters in Western Georgia.

Blessed with unusual health and  
strength, we have chosen, albeit invited  
to refresh ourself at a neighboring wa-  
tering place, *sans* expense, to take our  
vacation in visiting adjoining commu-  
nities. We spent the days connected  
with the third Sunday in July, with our  
frank and generous-hearted bro. Car-  
michael, at Long Cane, 9 miles South-  
west of La Grange. Had a good hear-  
ing, and, we trust, some fruit. Several  
were added to the Church by bap-  
tism, during the meeting. The brethren  
there have been encouraged to hold  
another meeting since, progressing, we  
understand, with favorable indications.

On Friday before the 4th Sunday, we  
accompanied the beloved Pastor of the  
Church there, Elder W. A. Callaway,  
to Liberty Hill, in the North-west part  
of Troup county. The meeting was  
continued six days, with good atten-  
dant and much solemnity. Six persons  
were received for baptism, and such  
solemnity attended the preaching of the  
Gospel, that we expect to hear of the  
fruits in the future. It is a very great  
pleasure to labor with so ingenious a  
man as bro. Callaway—a man indeed  
of faith unfeigned. The community is  
populous, intelligent, and every way  
interesting—material in vast quantity.

Monday after the 2d Sunday in Au-  
gust, we drove over to La Fayette,  
Chambers county, Ala., and found there  
(it was our first visit,) a handsome  
town of some 1200 souls, a good and  
comfortable house of worship, a little  
too far off from the Public Square, and  
a considerable church, a little discour-  
aged, or rather not sufficiently hopeful,  
already engaged in a meeting. They  
had just had an accession of some half  
dozen valuable members by baptism,  
converted in connection with preaching  
at the Presbyterian Church, by Dr. Hall,  
of Mobile. We staid with them five  
days. Good attendance, and several  
hopeful conversions. We understand  
the preaching of the Word staidly by  
bro. Bledsoe, is well attended. Certain-  
ly the congregations we saw were ex-  
ceedingly interesting for numbers and  
appearance. There is an Association  
Female School here worthy of patron-  
age, conducted in a good building, by  
an able and industrious man. The  
community and town alone, should  
guarantee a full attendance. Few  
places, all things considered, are of  
more importance, and the brethren are  
called upon to quit them like men. We  
greatly enjoyed the hearty hospitalities  
of our brethren Driver and Bledsoe, as  
well as other families with whom we  
had time to spend but an hour. Bro.  
Faulkner resides here, a man able in  
the ministry, but necessitated to pro-  
vide for a large and interesting family,  
in good part, by the practice of the  
law. He stated that his legal labours  
were especially arduous in that he was  
constantly encountering such men as  
Parsons, Clopton, Chilton, and others.  
Some able Church ought to provide for  
and appropriate this good minister of  
Jesus Christ. It would pay. We shall  
take the first opportunity to increase  
our acquaintance with this interesting  
community.

The brethren at La Grange are hun-  
gry for another outpouring of the Spir-  
it, and expect to hold daily prayer-  
meetings, in some one of the Churches,  
during the current week. Oh, that  
God would again visit us! Tar.

### General Meeting.

For the South Western Baptist.  
The General Meeting of the Second  
District of the Central Association,  
convened with Harmony Church, Coosa  
county, Ala., July 22, 1858.

The Introductory Sermon was preach-  
ed by Elder James W. Jeter, from Ec-  
clesiastes 4:16.

Letters were read and names of De-  
legates enrolled from the following  
Churches composing the 2nd District:  
Union—James M. Russell, James W.  
Jeter, W. C. Barnes, J. D. Letcher, A.  
W. Deloach.

Concord—J. Stephens, I. Sandlin, F.  
R. Sims, and S. Jackson.

Liberty—Jesse Russell.

Bethesda—W. G. Ellis and P. Thomp-  
son.

Harmony—J. H. Colly, C. D. Chapel,  
N. Jester.

The Body organized by electing T. J.  
Russell, Moderator, and Nathan Jester,  
Clerk.

On motion, appointed the following  
Committees:

On Business—Barnes, Colly, Ellis,  
Stephens, and Jesse Russell.

On Preaching—Letcher, J. Russell,  
Sandlin, Jester, and Chapel.

On motion, invited visiting brethren  
to seats with us.

Meeting adjourned to 9 o'clock Satur-  
day morning.

Met according to adjournment; the  
Committee on Business reported the  
following important subjects for the  
consideration of the Body which was  
adopted, to-wit: the importance of  
Sabbath School instruction of our chil-  
dren. 2nd. The necessity of regular  
Sabbath meeting. 3rd. Regular week-  
ly prayer-meetings. 4th. To make and  
keep general meetings interesting.

After a free discussion of the differ-  
ent subjects, the following resolutions,  
were unanimously adopted as the sense  
of the General Meeting:

#### 1st. On Sabbath Schools—

Resolved, That we recommend all the  
Churches composing this District, to  
organize and keep up a Sabbath School  
and Bible Class, believing it the most  
ready way of training our children in  
the nurture and admonition of the Lord.

Resolved, That we recommend the  
Churches to observe the Bible practice  
of the Apostolic Churches in meeting—  
on the first day of each week for prayer  
and praise, thereby keeping the Sab-  
bath holy.

Resolved, As no church can prosper  
without obedience to Christ, and as he  
has commanded us to pray with and  
for one another, we believe it to be the  
duty of, and recommend all the Church-  
es to keep regular weekly prayer-meet-  
ings either at our meeting houses or  
at some central point at the congrega-  
tion.

Resolved, As general meetings are  
not business meetings, as Associations  
and Conventions, but the special busi-  
ness is to cultivate a closer Christian  
acquaintance with one another, and to  
labor for the spiritual welfare of the  
Church and congregation with whom  
they meet, we recommend our Churches  
to send such delegates as are active  
and manifest a strong desire for the  
welfare of our common Zion; also re-  
lease their Pastors and encourage them  
to attend our General Meetings.

Resolved, That we request the publi-  
cation of the proceedings of this Gen-  
eral Meeting in the S. W. Baptist.

Adjourned to meet with Concord  
Church, Coosa county, Ala., 1859. El-  
der John H. Colly, to preach the next  
Introductory Sermon, and Elder James  
W. Jeter alternate.

T. J. RUSSELL, Mod'r.  
NATHAN JESTER, Clerk.

For the South Western Baptist.

BRETHREN EDITORS:—On the 8th inst.  
at the request of the Baptist church in  
Lumpkin, Ga., I assisted in the ordina-  
tion of Bro. John T. Clark, to the full  
functions of the gospel ministry.

It is not my purpose to give an ac-  
count of this ordination. This will be  
done by some other brother through the  
Christian Index. I wish to say a few  
things about Bro. Clark, and thus as-  
sist in bringing him before the denomi-  
nation as a minister of Jesus Christ.

Permit me to say then that Bro. C.  
promises much usefulness to the cause  
of Christ. He is about 26 or 28 years  
old I should judge. He is a graduate  
of Penfield, Ga. After the completion  
of his collegiate course, he studied law

and practiced one year with his uncle,  
Judge Welborne, of Columbus, Ga.—  
He then moved to Lumpkin where he  
perused his profession two years. No  
young man stood higher at the bar than  
he, and none had better prospects both  
of eminence and success.

Bro. Clark is a man of fine native  
talents, and having enjoyed the very  
best opportunities he is *even now* pre-  
pared to take a stand among the first min-  
isters of the denomination and to fill  
our most important positions. He has  
abandoned the law forever. Whatever  
the prospects of eminence and the ac-  
cumulation of wealth it held out they  
are given up—he has closed his eyes  
and ears to their allurements, and has  
henceforth and forever dedicated him-  
self—all the talent and influence which  
he possesses to the service and honor  
of his Divine Master, and the good of  
his fellow men.

Bro. C. wishes to enter immediately  
and fully into the work of the ministry,  
and my object in writing this is to bring  
him to the notice of any town or city  
church which may be destitute and  
looking round for a pastor. If this  
should fall under the notice of any such  
church she need not hesitate a moment.  
I know this brother well, and I am sure  
he would sustain himself anywhere.—  
He has a small family—a wife and one  
child.

This was written as a voluntary of-  
fering, and I hope brother Clark and  
his numerous friends will pardon this  
liberty of a friend.

Yours in the love of Christ,  
A VANHOUSE.

Eufaula, August 21st, 1858.

P. S. Brother Clark is Cousin to W.  
H. Clark, of Central Africa. His post  
office is Lumpkin, Ga. A. V.

For the South Western Baptist.

### Which is the Apostolic Church?

NUMBER 10.

It appears "after five days," Paul's  
trial came on before Felix. The charges  
having been preferred by "a certain  
orator named Tertullus, on the part of  
the Jews, (in which there was consider-  
able flattery to the governor)—and Paul  
wishing "to speak to the people," was  
permitted to answer for himself." After  
doing this in an appropriate and en-  
ergetic manner, as was his custom;  
Felix concluded to dispense with further  
proceedings till he could learn more  
of the matter. And after "certain days,"  
"Felix came with his wife Drusilla"  
and heard Paul "concerning the faith  
of Christ." The apostle, however, know-  
ing that Drusilla was not the lawful  
wife of Felix, and considering the pecu-  
liar circumstances in which they were  
placed, framed his discourse to suit  
their particular case; when, heard,  
"Felix trembled," and said, "go thy way  
for this time; when I have a convenient  
season, I will call for thee." We have  
no account, that Felix ever had a more  
"convenient season." For, against this  
rock, no doubt, *stove* the vessel of his  
eternal salvation. Festus succeeded  
Felix in the governorship; before whom  
Paul was again accused. And when  
Festus came to the "judgment seat,"  
the Jews from Jerusalem "stood round  
about," and laid many grievous charges  
against Paul, which they could not  
prove. These charges the apostle re-  
futed again, and after making a full  
defence, appealed to the tribunal of Cæsar;  
to which, Festus, after having con-  
ferred with the council, agreed. About  
this time King Agrippa with his sister  
Bernice, came unto Cæsar to salute  
Festus; to whom he (Festus) referred  
the case of Paul, in a very brief and  
clear manner; believing at the same  
time that the accusation against him  
was unsupported by evidence, and con-  
sequently unjust. After Festus had  
thus reported the case to Agrippa, he  
answered him and said, "I would also  
hear the man myself." And on the next  
day, Paul was permitted to speak for  
himself, before King Agrippa; which  
he did in his accustomed brilliant and  
forcible manner. This was a great con-  
solation to the apostle, that he was  
permitted to state the reason whereof  
he was "accused by the Jews." Paul  
was very particular in telling that he  
had been a Pharisee after the strictest  
set, and that he had persecuted the  
saints even unto strange cities; and the  
miraculous manner of his conversion.  
And while he was portraying this in  
sublime eloquence, Festus said in a  
loud voice, "Paul, thou art beside thy-  
self; much learning doth make thee  
mad." This charge the apostle denied,  
and told them that he spoke the words  
of truth and soberness; and finally con-  
cluded his discourse by appealing di-

rectly to the King; asking him, did he  
believe the prophets! "Then Agrippa  
said unto Paul—thou almost persuadest  
me to be a christian." If the suspi-  
cion of his habitual incoherence with his  
sister be well founded, probable it was the  
reason why he was not altogether "per-  
suaded to be a christian. And they  
found no fault in him, and after they  
had a private conversation, came to the  
conclusion, had he not appealed to Cæsar,  
he might have been set at liberty.  
And they delivered Paul to one Julius,  
who with other prisoners entered into  
a ship, that he might be conveyed to  
Rome, to appear before Cæsar. It was  
upon this voyage that Paul and the crew  
were shipwrecked; and having escaped to  
an Island "called Melita," he, by rea-  
son of the cold rain "gathered a bundle  
of sticks" to make a fire, when, "there  
came a viper out of the heat, and fast-  
ened on his hand," which he shook off  
into the fire, and felt no harm; much to  
the consternation of the barbarians who  
saw it. There the apostle performed a  
miracle, by healing the father of Publius,  
who lay sick, and when this was known,  
others who were diseased, "came, and  
were healed." CLEOPHAS.

Orion, August 13, 1858.

For the South Western Baptist.

It will be admitted by all that a prop-  
er and uniform pronunciation, in public  
speaking as well as in reading and con-  
versation, is very desirable. Dr. Mul-  
key, of Nashville, has recently publish-  
ed a work on this subject, that is, prob-  
ably as correct as anything ever writ-  
ten on the subject. My present object  
is to call attention to a word of very  
common use, the pronunciation of which  
has certainly been as much abused as  
any word in the English language. I  
allude to the word *sound*. This being  
a word of only one syllable no rule can  
be given, only the proper and legitimate  
sound of the letters composing it. It  
is well known that its usual pronuncia-  
tion is *second*. Now I see no reason for  
this pronunciation; and in the absence  
of any good reason, probably Analogy  
would be as good a rule as any we  
could adopt in reference to it. We say  
bound, found, ground, pound, sound;  
then Analogy would require that we  
say *second*, because the termination is  
precisely the same.

But says one, "custom has decided  
the matter." Then, I say, custom for  
once is very arbitrary; and what is  
wrong cannot be made right by cus-  
tom.

But says another, "there is more Eu-  
phony in *second*." If so, there must be  
more Euphony in bound, found, ground,  
pound, &c., and the advocates for this  
argument should, to be consistent, sound  
these words by the same rule.

"Neither rhyme nor reason" is an old  
adage, and it will hold good here. The  
minister reads:

Salvation, O the joyful sound,  
"Thy pleasure to our ears,  
A sovereign balm for every wound,  
A cordial for our fears.

Or,  
How sweet the name of Jesus sounds,  
In a believer's ear,  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

Is not the rhyme destroyed in the  
above verses by this popular pronuncia-  
tion. I am glad to know that many of  
our best public speakers are adopting  
the correct pronunciation of this word,  
and I should be glad never again to  
hear its perverted pronunciation from  
pulpit, bar or forum. O.

HABITS.—Like flakes of snow that  
fall unperceived upon the earth, the  
seemingly unimportant events of life  
succeed one another. As the snow  
gathers together, so are our habits  
formed: no single flake that is added  
to the pile produces a sensible change;  
no single action creates, however it  
may exhibit, a man's character; but as  
the tempest hurls the avalanche down  
the mountain, and overwhelms the in-  
habitant and his habitation, so pas-  
sion, acting upon the elements of mis-  
chief, which pernicious habits have  
brought together by imperceptible ac-  
cumulation, may overthrow the edifice  
of truth and virtue.

THE LUST FOR RICHES.—The grudge  
with which most men part with a little  
pittance for the noblest purposes, is as-  
tonishing and humiliating. Mammon,  
Mammon, is the god of the professing  
world among us. The love of distinc-  
tion flows in the channels of wealth,  
and thus creates an aristocracy of Dol-  
lars. Hence the passion, for lucre is  
the passion of the United States. Men  
measure their respectability, not by  
their deeds of goodness, but by the  
sums of which they are masters. [Mason.]

### Biblical Illustration.

"THOUGH YOUR SINS BE AS SCARLET."

The word here rendered "scarlet"  
means also "double-dyed," or "twice  
dipped, and hence there may be a re-  
ference to the intensity of the color,  
and the difficulty with which it was dis-  
charged.

"WINES ON THE LEES."

A custom still prevails in Western  
Asia, of pouring new wines into vessels  
that have been kept for several genera-  
tions, upon the lees of old wines of  
former. When finally drawn off for  
use, the strength and quality of the  
wine is considered to have been greatly  
improved by this process.

"THE SOUND OF THE MILL-STONE."

Major Skinner, when resting at night  
on the journey from Bagdad to Baby-  
lon, in a poor Arab encampment, says,  
"The women in the neighboring tents  
were grinding corn; and the dull sounds  
of the stones were neither disagreeable  
nor unsuited to the scene. They ac-  
companied the labor with the most  
plaintive song I ever heard: it was al-  
most a moan; and it seemed as if they  
sang in concert, they kept so admir-  
ably together." As the women usually  
grind corn every day, the sound of the  
stones and of their voices are among  
the characteristic noises of an Eastern  
city, the absence of which, does, in  
the strongest manner mark its desolate  
condition.

### Universalism Caving in.

The Rev. T. Starr King, who is no  
star, after all, for he shines with flick-  
ering borrowed light, in his late reply  
to the Rev. Dr. Adams' discourse on ev-  
erlasting punishment, made the follow-  
ing candid and sensible admissions;  
and the Universalist organs are very  
much troubled thereat. Said Mr. King:

"I do not find the doctrine of the ul-  
timate salvation of all souls clearly  
stated in any text or in any discourse  
that has been reported from the lips of  
Christ. I do not think that we can  
fairly maintain that the final restora-  
tion of all men is a prominent and ex-  
plicit doctrine of the four Gospels."

Very sensibly spoken. There is no  
declaration to the effect that all men  
will be finally restored, after being pu-  
rified by fire. And consequently, Uni-  
versalism is good for nothing, its advoc-  
ates themselves being judges. For,  
even if the Bible did not add its testi-  
mony to the verdict of the common  
sense of mankind, that the wicked will  
be reserved for the day of wrath, what  
then? Where will the souls of men go  
after death? What will become of  
them? Will they be the sport of cir-  
cumstances, or be consigned to the  
"Limbo of Vanity," or cease to exist?

Mr. King frankly confesses that the  
Bible gives no assurance that they  
will go to Heaven. He is an honest  
and sensible man so far, but the more  
crafty and experienced Universalists  
see, at a glance, that his admission  
leaves the ark of their doctrine in a  
sad predicament, with its sides all cav-  
ed in, and its bottom fallen out! What  
is Universalism good for, men will ask,  
if it only takes its votaries back to the  
dark and cheerless uncertainty of Soc-  
rates and Plato, and the enlightened  
heathens of Greece and Rome? But  
this is the most that it can do. And  
we suggest, as a first lesson, the study  
of Plutarch on "the delay of God in pun-  
ishing the wicked." If Mr. King ever  
extends his studies so far, he might be  
greatly edified by the perusal of that  
work.—Western Watchman.

SPIRITUALISM.—Miss Margaretta Fox,  
one of the original "Fox family," of Ro-  
chester, who have become somewhat fa-  
mous as the first spirit rappers, has be-  
come a convert to Romanism and  
united with the Catholic church in New  
York.

It is said that Hume, who is now in  
Europe, and the greatest "medium" in  
the world, has also become a Catholic,  
but that he still practices his tricks in  
spiritualism. The Pope has issued a  
Bull against the spirit rappers; so  
Hume must look out. But why is it  
that spiritualism runs its votaries into  
free-loveism; women's rightsism, Ro-  
manism and other absurdisms? There  
must be something radically wrong  
about it, and it would be but the part  
of safety, for its admirers, before swal-  
lowing the monstrous absurdity whole,  
to investigate its foundations and ten-  
dencies thoroughly.

[Christian Secretary.]

RENUNCIATION OF SIN.—If thou would'st  
be justified, acknowledge thy injustice;  
he that confesses his sins, begins his  
journey to salvation; he that is sorry  
for it, mends his pace; he that forsakes  
it, is at his journey's end.—Enchiridion.

### A Conversation—Election.

A. Brother B, I have been wishing  
to have some conversation with you  
about the doctrine of Election, which I  
am told you hold.

B. Well, Brother A, I have no objec-  
tions to such a conversation, but prob-  
ably you expect to find a material dif-  
ference between us which will lead to a  
little controversy.

A. It is quite likely that I can't agree  
with you if you believe as I have been  
told you do. But I have wondered  
whether you could believe anything so  
unreasonable.

B. We had better first of all ascer-  
tain how far and wherein we differ. If  
we are to have any dispute, let us know  
what it is about. Will you then first  
answer me a few questions as to your  
belief?

A. Most willingly.

B. Do you approve of God's gov-  
ernment and think he does what is  
right?

A. Certainly.

B. You allow that he permits things  
to be done that are wrong. Do you  
think he does right in suffering men to  
act freely and commit sin?

A. I suppose he does.

B. Then do you think he intends to  
do right?

A. Yes, certainly.

B. So far we agree. There is just  
one more step. When do you think  
God first intended to do right?

A. Why, he always intended to do  
right?

B. Very well, that is election enough  
for me. I believe no more. The doc-  
trine of election is that God always in-  
tended to do what he does, and always  
intended to permit what he permits. We  
hold that he is holy and righteous in all his  
ways.

A. But don't you hold that God fore-  
ordained whatsoever comes to pass?

B. Certainly. That is merely ex-  
pressing the same thing by other words.  
That foreordination is simply the inten-  
tion that God always had to do right,  
and righteously to leave man a free  
agent; and suffer some free agents to  
do wrong, to punish men for their vol-  
untary sins, and to bound and overrule  
sin for his own glory.

A. That view seems reasonable, but  
is new to me.

B. It is the whole of Calvinism in a  
nut shell.

Look at it again, and see whether it  
is not reasonable.

God does right; he intends to do  
right; he always intended to do right.

Then as to his permissive decrees,  
relating to the existence of sin; he  
does right in suffering men to be free  
agents, and of their own free choice to  
sin. He is right, in holding back and re-  
straining men, and bounding their sin-  
ful actions; he does right in educating  
good out of evil and "causing the  
wrath of men to praise him, while he  
restrains the remainder of wrath." He  
does right in punishing sin, and he al-  
ways intended to do so.

Can any one object to God's deter-  
mining beforehand to do right?

A. Certainly not.

B. Nor to his always intending to do  
right?

A. No.

B. Then we are agreed, and can have  
no controversy.—Presbyterian Herald.

PASTORAL QUALITIES.—The following  
is from an account of a half-century  
sermon of Rev. Timothy P. Gillett, of  
Branford Ct.

"In speaking of the kind of minis-  
ters now in demand, Mr. G. said that  
when a pulpit was vacant now-a-days,  
the church generally appointed a com-  
mittee to go and make inquiry of some  
theological Professor, or of some other  
eminent divine, for a suitable candi-  
date. The first question about him usu-  
ally was, is he a popular man? The  
second, is he a good speaker? Third,  
is he social and easy in his manners?  
Fourth, is he a man of decided talents?  
Fifth, can he live on a small salary?  
And then, as the committee was about  
triking leave, with hat in hand, and one  
foot over the door-sill, he sometimes  
added—'he's a man of piety, I sup-  
pose.'"

SEVEN FOOLS.—1.—The envious man—  
who sends away his mutton because  
the person next to him is eating veni-  
son. 2.—The jealous man—who spreads  
his bed with stinging nettles, and then  
sleeps in it. 3.—The proud man—who  
gets wet through, sooner than ride in  
the carriage with his inferior. 4.—The  
litigious man—who goes to law in the  
hopes of ruining his opponent, and  
gets ruined himself. 5.—The extrava-  
gant man—who buys a herring, and  
takes a cab to carry it home. 6.—The  
angry man—who learns to play the



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, September 2, 1888.

A LAW.—No Communications will be returned, nor letters on private business answered, without a postage stamp from the applicants.

On Monday, 6th, the Collegiate Institute Professor Dodson, Principal, will commence its exercises. Let parents and guardians be prompt in commencing with its opening exercises.

## This Once—No More.

This week will close our connection with the personal part of the controversy with Mr. Graves. Our task is accomplished. We have done what we set out to do. The facts are before the public; and there we leave them.—Nothing but a personal attack upon us, to disregard which would be criminal in us, can induce us to notice him personally any more. Of course we shall discuss any principle of common interest to the denomination.

For several months we have been silent under sundry misrepresentations which purport to have been written from South Alabama. We have reason to believe that some of them are "home-productions."—"Probus" cases. Our readers will certainly allow a brother "whose praise is in all our churches," and who is as well known to the Baptists of Alabama, and is as well acquainted with public sentiment in the State as any man in it, to vindicate us from these misrepresentations. We "ruined" in South or North Alabama, or any where else!! "Lay not the flattering unction to your soul!" Mr. Graves first publishes that we had lost five hundred subscribers. This we immediately corrected—but he pays no attention to it. Nay, instead of this, he doubles the statement, and gravely informs his readers that we have lost a thousand subscribers. This we promptly corrected, declaring that our subscription was larger than it ever was—and yet not one line of correction appears!! Ought not these misrepresentations to be corrected? This is done most effectually by "P\*\*\*\* M." in another column. No living man can blame us for publishing that communication.

We desire to ask a few questions just here:

1st. How many "Iron Wheels" would Mr. Graves give for just that amount of testimony we have adduced in regard to his leaving Kentucky on account of slavery to prove that either we or brother Dawson were an "open communionist?"

2nd. If he could command such testimony against either of us, is there one of his adherents in the South, or any body else, that would doubt that he had sustained his charge?

3rd. If the editors of this paper should publish long communications to prove that communing at the Lord's Table was not wrong either according to the Scriptures, or *per se*, and we were to call attention to them, without one word of condemnation, as Mr. Graves did in regard to those articles in his paper on "polygamy," and say they were "from the pen of one of our ablest writers," and ask our readers to "save the papers" containing them, would that be sufficient to convict us of open communionism?

Finally: If we were to avow to Dr. Howell, "our intention to leave" the Baptist Church on account of close communion—if we were to mention its many evils and severely animadvert on them," and actually go and join a Pedo-baptist Church—and then "by hook or by crook," were to get back into the Baptist denomination, and set ourselves up as a leader, and denounce every body as heretical who would not acknowledge us as such, would it be considered "persecution" in Dr. Howell to prove these things on us? VERBUM SAT!

We beg to restate the real question at issue between Mr. Graves and the senior editor of this paper. Mr. G. has very adroitly attempted to "change the issue," but we hold him to the original allegation. Here it is:—"That J. R. Graves, the editor of the Tennessee Baptist, animadverted severely on the institution of slavery in the presence of an eminent Baptist Minister, now deceased, [Dr. J. L. Waller], and that he left Kentucky because of his opposition to slavery." This was and is our allegation, and this is what he has so prominently denied.

Now mark.—Mr. Graves says that there is in it "an implied charge of abolitionism against" him. Therefore, if the allegation is sustained (and we think we have sustained it), he is, according to his own showing an abolitionist. Since, therefore, we have proved our charge by two several letters from Dr. Waller, corroborated by the collateral testimony of elders S. Dyer, S. H. Ford and I. T. Tichenor—and also by the fact that Mr. Graves went back to Ohio, and engaged in the business of school teaching, as we are informed by unquestionable testimony,—and since he and his collaborator, J. M.

P. have attempted to destroy the testimony of Dr. Waller, first, by directly denying the charge Dr. W. makes, and secondly, by pronouncing him insane, (pretty guardians, these, of the memory and fame of John L. Waller, and pretty lecturers of us for "disturbing the ashes of the dead!") we say, since Mr. G. insists that if our charge be true he is an abolitionist, and since we think we have proved it, we leave him to flounder in the meshes of his own logic.

## Priscilla versus J. R. Graves.

If any of our readers have felt the least doubt as to the real authorship of "Priscilla," whose stirring narrations and beautiful simplicity have been so barbarously plagiarized by the "great exponent of Baptist principles" at Nashville, we beg of them to read the following Affidavit prepared and sworn to by Rev. JOSEPH BANVARD, the real author of "Priscilla." Mr. Banvard is a well known Baptist minister, of no mean attainments as a writer, and whose character is beyond suspicion, whether we regard him as a minister or as a literary man. This Affidavit has been, with other papers, prepared as a part of the legal proceedings to prevent Mr. Graves from reaping the benefit of other men's labors. We hope our readers will not fail to read the document attentively.

See, also, advertisement in another column.

I, Joseph Banvard, of the town of North Providence, in the State and District of Rhode Island, on oath say:

That I am a clergyman residing in the aforesaid town. That during the year of our Lord, one thousand eight hundred and fifty-three, I made and composed a book to which I gave the title of "Priscilla," or, "Trials for the Truth." An Historic Tale of the Puritans, and the Baptists, by Rev. Joseph Banvard, author of "Plymouth, and the Pilgrims," "Novels of the New World," "Romance of American History," &c., &c., and disposed of my interest in said book on certain conditions, to Messrs. Heath & Graves, of Boston, who as I am informed and believe, secured the copyright of said book according to law.

I further state that said book was an original work of my own; that it was not a compilation from other works. No single chapter of it was copied from any English, French, Magazine or other work whatever. I originated the story, made the plot, arranged the nature and succession of the events, and wrote or composed the whole of said book, except "such portions as are marked therein as quoted."

I further state, that I have seen a book purporting to be published by The South Western Publishing House, Nashville, Tennessee, called and entitled "Trials and Sufferings for Religious Liberty," purporting to be edited by J. R. Graves; said book contains one hundred and forty-nine pages. Of these, ten pages are taken up with the Title-page and Introduction, about twenty-two other pages are additions made by the Editor, and the remaining one hundred and seventeen pages, are identical, in idea, expression and language, with the idea, expression and language, in an equal portion of the book made and composed by me, entitled "Priscilla," &c., &c. as I have ascertained by a careful comparison and collation of the two books. There are certain chapters in "Priscilla" which do not appear in the said book, entitled "Trials and Sufferings," &c.

I further state, that when I speak above of "such portions as are marked therein as quoted," I mean to refer to two or three, briefly historical documents and quotations, in the English language, of passages from the Greek illustrative of the meaning of the word "Baptizo" and its cognates which were copied from other books, but not from any English Penny or other Magazine; all which do not, to the best of my recollection, comprise more than three or four pages of said book, entitled "Priscilla."

JOSEPH BANVARD.

Duly sworn to before me.

JOSEPH S. FITZMAN,  
Commissioner of the U. S. Circuit Court, in and for the U. S. District.

## Another Editor in Luck.

And who is the fortunate one now? Why who but we the senior editor of the South Western Baptist. We have now a brand new buggy, one of the best that friend "Edmonds" makes, (and this is saying a great deal) and one of the finest horses to work in it in Macon county—the whole worth not less than five hundred dollars—and all the gift of a generous friend, who, although a member of no church, is a well wisher to the cause. We would mention his name, but he has positively forbidden us doing so. Who says now that editing a paper is evil and only evil? (peculiarly we mean?) Who says that the "memory" of an editor has no "green spots?" If any body doubts that there is a single editor who has an "easy chair," just let him come and take a ride in our new buggy. "Rare Ben Jonson" speaks of "gifts" thus—and we heartily endorse the sentiment:

"They are the noblest benefits, and sink  
Deepest in man, of which he doth think,  
The memory delights him more, from whom,  
Than what he hath received."

Who would not be an editor, with all its toils and thankless services?

## Foreign Missions—Bro. Bowen.

We publish another communication from brother Bowen; and in calling attention to it, beg to say, that we do hope the cause of missions "may not be injured" by his, or the positions of any other brethren. He never has received a Polygamist into the church, during his connection with the Mission—and we have no idea that he ever would, with the manifest expression of the sentiments of his brethren he now has. We doubt not that he would yield to their wishes in this respect. We are therefore prepared to say without yielding an iota of the ground, we have taken, that should a kind providence restore him to health, we are ready to give him our warm support as formerly. If in contending for what we believe to be Bible truth, we have said any thing that has wounded his feelings, we are sorry for it, and hereby tender to him the most cordial expressions of Christian confidence and love.

## Editorial Jottings.

Reviews.—Scarcity of Ministers.—Howard College.—What shall be done.—Midway.—Mt. Zion.—E. A. F. College, &c. &c.

It is still our privilege to read from various sources "the wonderful works of God to the children of men." It has been estimated that something over two hundred thousands of persons have been converted in the United States during the past eight months. Perhaps this is without a parallel in the history of modern revivals. And it seems as if the work has only commenced in the Southern States. Nearly all our exchanges are filled with accounts of the great work. All denominations are sharing in its fruits. We pray God that all our Churches may be replenished before the gracious season shall close!

There is one thought that we desire to impress upon the minds of our Churches at this time, and which we hope will be pondered. "The harvest truly is plenteous, but the laborers are few!" How sad to think there are so many waste places in Zion unoccupied by the ambassadors of God! Will not the Churches, during this gracious time, "pray the Lord of the harvest, that He would send more laborers, into his harvest?" The older members of the Churches, it seems to us, ought to inquire out those young men, and those more advanced, too, for we must not limit the Holy One of Israel upon whose hearts the Lord has laid the burden of souls, and encourage them to enter into the good work. We know not how many instances have occurred in our knowledge of persons, who, for the want of the right kind of encouragement, at the right time, neglected their duty for years, and thus pierced their souls with many sorrows. When, therefore, we pray to God for more laborers, let us look after the answer to our prayers. We shall never forget the Christian experience and call to the ministry of ten young brethren, who were received as beneficiaries at the Howard College, during our recent visit to Marion, and of which we have already informed our readers. How many more would be in that institution if our Churches would do their duty in searching after those upon whom the "mantle" has fallen, and providing for their support while there, it is impossible to say. There ought to be fifty in the College at its next session. The laborious and successful Agent of the institution, Rev. W. S. BAXTON, has succeeded far beyond the most sanguine expectations of friends in increasing the endowment. No doubt is now entertained as to the success of the effort to raise one hundred thousand dollars, in addition to what had been raised up to last January, (say \$125,000.) When this is accomplished, (and about half of it is already raised by bro. B.) our institution will then be able to meet all the demands of the denomination in Alabama. And why cannot Alabama Baptists accomplish all this just as easily as Alabama Methodists have raised a similar amount for their College at Greensboro? Nay, in addition to what has been raised for the institution at Greensboro, amounting to about \$250,000, the Methodists have raised more than a hundred thousand dollars in East Alabama for another Male College at Auburn. Let their example "provoke us to love and to good works."

No doubt our brethren all give to our Agent, bro. Barton, a cordial welcome to their hearts and homes. But we have somewhat wandered.—We started to say a few things about the revivals that are now visiting our Churches, and to suggest to our brethren, that now is the time to pray and look for faithful men who shall enter the vineyard of the Lord, and labor for the good of souls. Think, dear brethren, how rapidly your older ministers are passing away to their final reward. Think how many are moving to the "far West" to labor in distant and perhaps still more destitute fields. How are their places to be supplied? O that this question could be seriously pondered by every lover of Zion! Young brother! consider the claims of God upon you! How much owest thou your Lord? Think of the worth of souls—and remember that it is written "They that turn many to righteousness, shall shine as the stars in the firmament of God for ever!" Lay this matter to heart.

But we must not close without informing our readers, that within the last week we have attended a protracted meeting at Midway, Barbour county, in connection with the pastor, brother Moss, at which the Lord poured out his Holy Spirit, and abundantly refreshed his people, convicted sinners, and converted mourners. The meeting lasted some ten or twelve days. We were in attendance only a few of the last days. Twelve were added to the Church—eight by baptism and four by letter.—Several others are expected to unite with the Church soon. We also had the pleasure of preaching at the Mt. Zion Church on Sabbath the 22nd, August and the day following. Brother

Moss is the esteemed Pastor of this Church also. It has enjoyed the highest degree of prosperity since his connection with it, which we think is some five years. It and Midway are among the most liberal Churches in the Eu-faula Association.

We must not forget to mention, that the brethren in these churches gave us such aid and comfort for the East Alabama Female College and also for the South Western Baptist as cheered us no little. We desire to raise an amount sufficient to pay off all the indebtedness of the College, purchase new school furniture, enlarge the Apparatus and Library, and make sundry necessary improvements and repairs in the building. Doubtless all our brethren will aid somewhat in a work so essential to the prosperity of the good cause. Brethren! it is hard enough for a man to be an agent at all—now you surely will not add to his burdens by repulsing him.

"Variety is the spice of life  
And gives it all its flavor."  
We started upon revivals and have ended upon—our agency! Well, they say that all successful agents have to be "one-ideaed" men—and we certainly desire to be successful. And since we have changed the subject so often, we will add a word to all whom it may concern, as they say when they write deeds.

Brethren throughout the State of Alabama! Do not forget the Beneficiaries of Howard College in making up your annual contributions for your several Associations.

## Baptist Weeklies.

We have observed with pleasure the growth and prosperity of our Baptist Weekly Journals. All of them are issued regularly on good paper and new type. Several have been recently enlarged, and not a few have put on "new heads." This putting on a "new head" is more than man can do. But the power of the Press, who can limit it? Men must wear that same head, but a newspaper can get a new head every week if fancy should dictate and funds are ample. Our contemporaries have considerable variety of heads. Some are plain, readable heads, others need a translator. All right, for each one is evidently pleased with his own head.

We congratulate our brethren of the press on their prosperity. Baptist editors are hard working men, and get but poor pay. They will make their papers neat and respectable if it ruins them pecuniarily in the attempt. We are fully aware that pastors are poorly paid for their labors, but the palm of poor pay must be yielded to editors.—Nevertheless it is a noble calling—one in which sacrifices cannot be made for glory of God which will yield a better revenue in the day of the Lord Jesus. Of the responsibilities of the calling we shall not speak; eternity alone can show their extent, and there alone they must be met.

This arduous, unrequited labor could be made comparatively light and fully rewarded by a little exertion on the part of the friends and patrons of each paper. In one week the list of each paper could be doubled; and if they live and flourish with their present patronage what would they not do with a doubled subscription list? If it should be thought extravagant to assert that the list of each could be doubled in a week, then have it one month, six months or twelve months. Will that do? But we are aware that this subject has become stale and we drop it. We only intended to gratify our readers by the information that Baptist Weekly newspapers, upon the whole, were doing well. The S. W. Baptist intends to enlarge itself to the size of the largest religious newspaper, South. We hope not more than six months will pass before it shall be done. Will not our friends help us.

THE RIGHT DIRECTION.—On the outside may be read the proceedings of the General Meeting of the Second District of the Central Association. The Resolutions are in the right direction. We rejoice to see the Churches waking up to the importance of Sunday Schools, Bible Classes, Prayer Meetings and meetings on every Lord's day for worship. Our lay members must work more. God has shown in the recent revivals, that he blesses in a peculiar manner those Churches that engage in the labors proposed in that District Meeting.

ASHVILLE, ALA.—Rev. P. S. Montgomery writes us, that in July a protracted meeting was held with the Asheville Baptist Church at which nine were baptized and five received by letter. The Church was much refreshed. We thank him for the seven subscribers he sent us.

Rev. E. W. Warren, formerly of Lumpkin, Ga., has removed to Pt. Gaines, Ga., where he wishes his correspondents to address him.

The Prospectus of the "ALABAMA EDUCATIONAL JOURNAL" shall appear in our next.

BETHANY CHURCH.—Brother G. L. Lee, of Burnt Corn, Ala., writes under date of Aug. 24th, thus:

"An interesting meeting closed with Bethany church last Sabbath. Thirty were added; twenty-four by experience, and six by letter. Brother W. C. Morrow will, I suppose, furnish you with the particulars of the meeting."

## A Successful Missionary.

The following from brother Thackerston, Missionary of the East Alabama Convention, is sufficient evidence that the Lord is blessing his labors abundantly in that destitute field. We hope the Missionaries of that Convention will be successful in the "highways and hedges" in winning souls to Christ.—Will they give us the results of their labors? We like the brief manner in which elder Thackerston states facts.—In such reports readers want facts.

WHITE PLAINS, CALHOUN CO., ALA.,  
August 18th, 1888.

BRETHREN EDITORS:—I am still in the Missionary field.

I attended a protracted meeting at Shady Grove church, which closed the 4th Sabbath in July; 38 were added to the church by baptism. I was at Gadsden church 4 days, the last week in July; 4 had joined the church by experience when I left. The church at Bethany held a protracted meeting the 1st week in August, 10 were added by baptism. The church at Harmony Grove held a protracted meeting the 2d week in August, 12 were added by baptism. I am now at this place, I think have joined the church by experience. The good work is going on. May the Lord continue His work, and bless my poor labors, and keep me humble.—To God be all the Glory.

R. H. THACKERSTON.

## New Publication.

With pleasure we make the following announcement. The first Volume of the MANUAL OF THEOLOGY met with much public favor; and the second series will doubtless meet with great success.

THE BAPTIST PUBLICATION SOCIETY has just stereotyped "A TREATISE ON CHURCH ORDER," by the Rev. J. L. DAGG, D. D., constituting the second part of the MANUAL OF THEOLOGY, of which the first part was published a year since. The book will be ready for delivery in a few days as a separate volume. It will also be bound with the former work, in an octavo volume of nearly 700 pages.

The new publication is divided into ten chapters:

- I. Baptism.
- II. Local Churches.
- III. The Church Universal.
- IV. Infant Membership.
- V. Communion.
- VI. Washing of Feet.
- VII. Public Worship.
- VIII. The Ministry.
- IX. Discipline.
- X. Miscellaneous Topics.

J. J. TOON, F. S.,  
Charleston, S. C.

THE TENNESSEE TEMPERANCE MONTHLY is a neatly printed and ably edited work, of 32 pages. It is published at McMinnville, Tenn., by D. F. WALLACE, at \$1 per annum, in advance. It is the only "Temperance Monthly" published in the South, and should be patronized.

The articles in the number before us are well written and judiciously selected. We wish the work success, and gladly register it with our valuable exchanges. Address

DAVID F. WALLACE, Proprietor; or  
J. R. HAGGARD, Agent,  
McMinnville, Tenn.

For the South Western Baptist.

## The Cause of Missions Injured.

BRO. HENDERSON.—I fear that some have so far mistaken the estimate, which they should place on my opinions, as to say that they will hereafter give less, or pray less, for the Central African Missions than formerly. That this injury may go no further, I feel constrained to present the following facts:

1. The Mission cause belongs to God and the brethren, not to me. The contributions of brethren will go to other Missionaries, and not to me. I have not been a Missionary at all since last January, at which time my health obliged me "to suspend indefinitely" my connection with the Board. That no one might be discouraged, I would not resign outright then, but I have resigned since Bro. Clark has arrived at home to plead for the cause.
2. Whether right or wrong, our missionaries have always refused to baptize polygamists.
3. But while our contributions went through the Northern Board, that is, before the division, some of the Missionaries whom we supported did baptize polygamists. And yet I have never heard that any one in the South injured Missions by withholding their contributions. Let us hope that the tendency to party strife may cease lest it injure our souls, as well as our Missions.

T. J. BOWEN.

Greensboro, Ga., August 20th.

## The Work in Pike County.

From a letter to this office from J. T. S. Park, of Orion, Aug. 20th, we glean the following revival items:

"We had an interesting meeting at Perote, embracing the third Sabbath. Five were added to the church. Brother Bass, the pastor, baptized twelve or fifteen into the fellowship of Mt. Pleasant church, last week. I spent the two last days with him at Siloam, another church that he labors with, at which there is a deep work of grace going on. Five or six had been received when I left to go to my own work at Parriorville."

## For the South Western Baptist.

## "Help me, Cassius, or I Sink."

Editor of the South Western Baptist:

DEAR BRETHREN.—The country needs no other evidence that your well directed attacks against Graves & Co., are telling with wonderful effect upon the great Baptist heart, than that afforded from week to week in the Tennessee Baptist, in the publication of what purports to be extracts from anonymous letters of Baptist ministers in South Alabama. I extract, as a sample from the last issue of the Tennessee Baptist, the following:

"A minister writing from South Alabama, adds this note:

"I have within a week past been visited by three Baptist ministers, one of whom has traveled extensively through Alabama, and he (though not a Landmark) assures me that bro. Henderson has literally ruined himself in his mad attacks upon yourself and bro. Graves, and that the great body of even Alabama Baptists are decidedly opposed to Henderson. And the other two gave the same testimony on the subject as far as their information extended."

We have no evidence of the genuineness of this alleged communication, save what is furnished by the Tennessee Baptist. Of one thing, however, you may be well assured, that whether there be such a letter or not,—whether the extract be from a letter written by "a minister from South Alabama," or be taken from some penny magazine which the compositor has misplaced, or a "Baptist magazine by Paul," the facts asserted are apocryphal. I wonder if somebody is not playing off a hoax upon the Editors of the Tennessee Baptist? I think I am well acquainted with the most of the Baptist preachers in Alabama, and with the general sentiments of Alabama Baptists, and while they regret that the controversy between you and Mr. Graves has sprung up the great mass of them think the time had arrived when the denomination must either be dragged down to the miserable standard set up by Mr. Graves, and second his claims to infallibility, and become his leige subjects, ready at his bidding to immolate every one whom he should designate to be victimized, or they must assert their independence, and assign to Mr. Graves and those who seem disposed to have him rule or ruin the denomination, their true positions. You have, with a self-sacrificing disposition worthy of all praise, nobly come to the rescue of your brethren, and have placed, by the aid of some other noble spirits, our denomination on an elevated stand point, where, with the blue heaven of truth above us, and the pure air of religious liberty and Christian love and fellowship all around us, we may breathe free, and live above the murky clouds of narrow-minded bigotry and prejudice which drag their slow lengths beneath us.

Several brethren would be glad to know this minister who has traveled so much in Alabama and has made the wonderful discovery that bro. Henderson is ruined for exposing Mr. Graves. Who is he? Where does he live? And in what section of the State has he traveled? We would be very glad in my section to have light upon these questions. But there were three Baptist ministers!! and one of them no Landmark Baptist. All three then concur that bro. Henderson has ruined himself—save the mark! Ruined, because he has dared to dispute Mr. Graves claim to infallibility! Ruined, because like an honest Christian minister and editor of a leading denominational paper, he has boldly spoken out and rolled back the tide of bigotry and narrow-minded prejudice which was threatening under the lead of such men as Graves to overwhelm our beloved Zion! Ruined, because he has defended himself by publishing stubborn facts in reference to the operations of the Bible Board, when he had been denounced as a slanderer and accuser of the brethren by Mr. Graves, for merely suggesting errors in the Secretary's report! Ruined, because he has warned the Southern Churches and put them upon their guard against a man who was appealing to their sympathy and pockets upon the ground of his being "true to the South," when his antecedents showed his fidelity consisted in being so opposed to slavery as to shock his moral sensibilities, and drive him to a free State! Is it true, brother Henderson, that you have, in a Southern State, composed of noble, intelligent, high-minded people, and who cherish their Southern homes and institutions, raised yourself by exposing the sentiments of Mr. Graves, who, according to his own admission, stands convicted of having denounced our sons, without exception, as amalgamationists? Is this the character which Alabama fathers and mothers are so anxious to have fastened upon their sons, as that they will ruin any man for vindicating their honor and piety against such gratuitous wholesale slander?

Aye, brethren, if you are ruined for these good deeds, you will not be the first who have been stoned for endeavoring in the fear of God, to publish the truth and to place our blessed Christianity upon a true basis. If you are ruined for such efforts, then the Baptists may hang their heads upon the willows; the muse may strike her melancholy note, and hymn a mournful dirge over a once powerful and pious but fallen denomination. But such is not the case? It is a rare thing to find any man who sympathizes with Mr. Graves, in Alabama.—True, forgetting that desperate diseases require desperate remedies, some of our brethren think you have been unnecessarily severe. But if they knew, what you know, and many others know, as to the importance of the present crisis, and how much of the prosperity and happiness of the Baptist future depend upon ridding the denomination of those influences which cast an icy death chill upon all our liberal enterprises, while they are wielded with the dexterity of selfish intriguing demagogues, for selfish ends, they would cease their complaints, and exclaim, "Lay on McCaff!"

I am willing to concede there are a few brethren who are disposed to be the apologists of Mr. Graves; because they have looked upon him as a great stickler for the "ancient landmarks" of Baptist doctrine and usage, but when they reflect that his course of conduct is a practical denial of his theory, they will at once drop him. When he joins one Church without being dismissed from another, thus practically making himself a member of two Churches, he repudiates all Baptist usage and landmarks.—When he intimates in his paper that, should the first Baptist Church at Nashville turn a brother out who has kindly stepped forward, and like the courier of Queen Elizabeth, Sir Walter Raleigh, thrown his beautiful garment

across a mud-hole that his benefactor might cross over with unsoiled feet.—A brother who has charged a number of his brethren with down right falsehood, that another Church might disregard the action of the first Church in the matter of such expulsion and admit such expelled brother,—he is guilty of another gross departure from Baptist Landmarks. What then, he exclaims! The matter will come before the Association and a split of the Churches ensue, &c., &c. While on this subject, I may remark that here is evidently shadowed forth the course to be pursued,—in a certain event, anticipated by Mr. Graves, and embosomed in a death blow to the independence of the Churches, should it be carried out. The assumption is that one Church may turn out a man for immoral conduct, another Church may virtually reverse the action of the first and receive the expelled member, holding him in full fellowship, and thus he may go and commune with the very members whom he has denounced as liars and slanderers! Such a proceeding strikes down the great and fundamental principles of church independence, and would throw our denomination into a perfect bedlam of confusion. And this is the man who is upheld as a great stickler for ancient landmarks! Is there a Baptist in Alabama who would be willing to follow the wake of a leader who should thus side down the very first and fundamental principles of Church organization? If so, let him follow Mr. Graves, and adopt the following in his confession of faith, for your stern opposition to which, Mr. Graves' admirers say you are ruined.

1. We should severely animadvert on the evils of slavery.

2. We should flee from it because all young men are practical amalgamationists.

3. A man may join and be a member of as many Churches as he pleases at the same time, so that if turned out of one, he may still be a member of another.

4. No Baptist Church is independent but every Church has the right to receive and overhaul the acts of every other Church, and if one excludes a member for immoral conduct, any other Church may receive him without repugnance, and foist him upon the communion of the Church which excluded him.

5. It is right to take the book which is the labor of another, the copyright of which he has bought and paid for, and to publish it as one's own, in violation of the law of the land, and when charged with plagiarism, say it was taken from a "penny magazine which has been lost, or from a Baptist magazine published in London."

6. Above all, let every member be thoroughly Baptist, and regard Elder Graves as the great infallible exponent of what is Baptist, and the book-maker-general for Southern Baptists, and if he says that Howell, Manly, Davidson, Henderson, or any other of the Baptist family are not as Baptist, as they ought to be, let every member take after them, and write letters to the Tennessee Baptist that "they are ruined."

7. Let no member, on any pretence, presume to think for himself, but let Elder Graves do his thinking, and let him accord to the Elder that deference which a heathen Prince is one of the South Sea Islands claims for himself, who imagines that he is emperor of the whole world, and who every morning at sunrise goes out and proclaims that all the world has his permission to eat breakfast—so let no Baptist eat without Elder Graves' permission.

8. Finally: As to the little matter of having a half dozen wives, there is no prohibition against it in the Sacred Scriptures, and since it is a mere matter of taste, or of conventional etiquette, or convenience, if you can *double* the law of man, the law of God acquires you, so you may, without sinning, take as many as you please. But I forbear. Such sentiments would destroy our Churches and dishonor our Master, and every true Christian should oppose them, even though his opposition should ruin him in this life.

Brethren, where are we tending? Is it not time for every good man was on his knees before God humbly beseeching Him to sustain our beloved Zion, and not to remove our candlestick from us? You have said and done enough. Leave Mr. Graves to his Church and to his God. The anonymous scribbles such as I have noticed cannot harm you, but they show how eager the Editors of the Tennessee Baptist are to get a scolding paper to what they know to be their sinking cause.

May the Lord over-rule them for good, and direct and guide and save us all, is my heart's desire.

Yours, in Christ,

P\*\*\*\* M.

Brother D. G. DANIEL's address to the Alabama Association came too late for this week's paper. We request our brethren to send such documents at an early day. It shall appear in our next.

## Obituaries.

## Mrs. Phoebe Stallworth.

DECEASED OF FLAX, the 16th day of July, 1888, Mrs. PHOEBE STALLWORTH, wife of Jackson P. Stallworth, at the residence of LARZUS Carter, her father, near Rural Hill, Coconino county, Ark.

The deceased was 21 years, seven months and ten days old. She professed faith in Christ at an early age, joined the Baptist Church, October 19th, 1853, of which she was a consistent member till her death. She was married November, 1856. She left her husband, a faithful and many relatives and friends to mourn her untimely death. In her life she was lovely, and in her death she was glorious. She was a dutiful daughter, she was loved by her parents; a loving sister, she was beloved by all the family; a kind neighbor, a good mother, and a faithful friend, she was esteemed by all who knew her. As a wife, she was what God designed a wife should be. Her death covers the strongest life. Her life was a faithful promise of each day in heaven, demanding a faithful promise of each day to meet her in heaven. Then she calmly resigned her spirit to God who gave it; feeling that "death is but the mid of life we are in death."

Her sufferings were intense, but borne with Christian fortitude. When the last hour approached, she called the family and friends around her, and one by one, held farewell to father, mother, brothers, sisters, husband, servants, and friends; exhorting each to meet her in heaven, demanding a faithful promise of each day to meet her in heaven. Then she calmly resigned her spirit to God who gave it; feeling that "death is but the mid of life we are in death."

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# Secular Intelligence.

## ITEMS.

**EXPRESSIVE MORTUOS.**—During the illuminations and rejoicings on Tuesday night in the city of New York, some singularly expressive mottoes were presented through the transparencies. We select a few:

"Lightning: Caught and tamed by Franklin. Taught to read and write and go on errands by Morse. Started in foreign trade by Field, Cooper & Co., with John Bull and Brother Jonathan as special partners."

"The Atlantic Cable: The strongest cord of England and America."

"The Atlantic Telegraph: Symbol and pledge of perpetual international friendship. Honor to its successful promoters. Blessed are the peace-makers."

"All the world know under to American enterprise. There were kings before Agamemnon, but the Agamemnon is king of them all. It took two rivers to conquer the Atlantic—the Niagara and Hudson."

"Canst thou send forth the lightning, that they may go and say to thee—Hail we are!"

"Let the floods clap their hands, and let the hills rejoice together."—Ps. 98.

**GREAT STEAM PLOUGHING MATCH.**—At the recent show of the Royal Agricultural Society, held at Chester, England, on the 14th ult., five steam ploughs contested for the handsome prize of £500, (\$2,425). Four of the ploughs were operated by steam engines fixed on the field and moving the shares back and forth by ropes and windlasses. The fifth plough (Boydell's) had a traction engine which moved over the field. Each of these turned over four furrows at once, and the work was well done by them, all but one, which broke down. The soil was a hard, dry, stiff clay. Furrows of nine inches depth were turned over, and the competition was very spirited. The successful plough was Fowler's; it executed one and three-quarters of an acre in two hours.

WHAT IS A CREOLE?—Hardly a week passes, but we hear many intelligent persons of our city in conversational dispute about the meaning of the word "Creole." If they would only consult Webster's dictionary, the acknowledged standard of this country, they will find this to be the true definition of the word "Creole": "A native of Spanish America, or the West Indies—descended from European ancestors."

**ALREADY!**—The *Kansas Daily Ledger*, a Free-soil paper published in Leavenworth, says that immediate application will be made to Governor Denver to call an extra session of the Legislature of Kansas, in order that steps may be taken for the formation of another constitution for the Territory.

**THE CROP-DOLLENT WORDS.**—For ten days or more our planters have been complaining of rust, falling spurs and bollworms. It would seem that all sorts of disasters have set in at once, and instead of the most glorious crop the South ever saw, the probability is that less than an average will be the maximum. This deeply to be regretted, by Montgomery especially, for we were hoping to receive nearly 100,000 bales. However, "what cannot be cured must be endured." We have a splendid crop of corn, and that with a two thirds crop of cotton, will afford means to "keep soul and body together."—*Montgomery Mail*.

**FIRST BALE IN CHARLESTON.**—The *Courier* of yesterday announces the arrival of the first bale of cotton, which receipt at Columbus telegraphed to us some days ago. The *Courier* adds: "It is the first bale of new cotton received in Charleston this season. It is, however, considerable in advance of the first new bale last year which was received on the 27th of August."

**THE GREATEST REMEDY OF THE DAY** is unquestionably PERCY DAVIS' VEGETABLE PAIN KILLER, for the instant relief of all pains, sciatics, bruises, &c., and for pains in the stomach and bowels; it is used with encouraging success in sudden attacks of cholera and cholera morbus. Sold by druggists.

**ANTIDOTE FOR STRICHNINE.**—Two of our most eminent physicians have lately been engaged in a series of experiments on the canines, doomed by the law to execution, with a view to ascertain the effects, and if possible, the remedies for various poisons. The result has been a discovery that strychnine a strong dose of camphor, administered before the spasms ensue, is a decided antidote to the effects of that subtle poison.—*Petersburg (Va.) Democrat*.

It is an actual fact, which cannot be contradicted by any truth, that we have wilderness uninhabited by human beings, and occupied by the wild beasts of the aboriginal forests, within five or six miles of Detroit, a city of seventy thousand inhabitants.—*Detroit Free Press*.

**RAIL ROAD COMPLETE.**—The Norfolk papers are rejoicing over the completion of the last link of railroad between Norfolk and Memphis. The last rail, in the summit cut, six miles east of Petersburg, has been laid on Monday. Only tri-weekly trains are run at present, but in a month, it is expected, a daily train will be in motion. A grand jollification is proposed to be held in the latter part of September, when frost and fat oysters usually make Norfolk a most attractive resort.

**THE GRANDSON OF BENEDICT ARNOLD.**—The London correspondent of the Evangelist, in giving an account of a three days revival meeting at the town of Barnett, says:

"Among those present and who spoke for Dr. Hamilton, the eminent divine of the Scotch Presbyterian church in London, and author of 'Life in Earnest.' Rev. Mr. Arnold, an estimable and young Episcopal brother, also took an active part, and added greatly to the interest and spirituality of the meetings. You will be interested with the fact, that he is the grandson of Arnold, the American traitor, and the only male heir who survives him. He has a sister married, and they inherit a large tract of land in Canada from their grandfather."

**LIFE AT THE SPRINGS.**—A writer from the White Sulphur says: "Last night a young man here was borne to a premature end on the wings of spirits—that is, died of mania—a potu. Another impetuous youth is said to have dozed himself with too much morphine, through the effects of too much love or folly. They say, too, he is dead. There are many more fast boys about—some devoted to the sex—some to horses—some to snoring, and some to the 'tiger.'"

**THE RICE HARVEST.**—The *Savannah Republican* of Saturday, learns that several planters on the river commenced harvesting their rice last week. The prospect is flattering an abundant yield.

A writer in the *Georgia Educational Journal*, in reply to the question, "What goes with deer's horns," says that: "all deer on shedding their horns, bury them." This explanation accounts for the somewhat singular fact, as stated by hunters, that deer's horns are never, or very seldom, found in the woods.

**BOSTON ICE TRADE.**—From January 1st to July 31st, the ice shipped from Boston to foreign ports was 61,610 tons. But besides this, there were about 10,000 tons not entered at the custom house shipped to Southern ports.

The total tonnage at the New Orleans Branch Mint, for the month of July, was \$400,000.

There are more lies told in the brief sentence, "I am glad to see you," than in other single sentence in the English language.

A New Method.—Somebody says that he has a better method of sending money by mail than that of registering the letter at the post-office.

When he is lucky enough to have money to send to his friends through the mail, he places a large black seal upon the letter, and writes underneath in haste: "Such letters always go to their destination in safety."

**COTTON VALLEY LAND FOR SALE.** The subscriber, desiring of removing West, wishes to sell his valuable tract of land, containing 320 acres, with but little or no waste land, with 125 or 150 acres of open land, mostly mowed; about one half of it fresh. Plantation well watered, and a never-failing well of good fine stone water, with a dwelling containing four rooms, and other necessary buildings, with a large mill race, and a fine church, school, and mill, and about 3 miles north of Union Springs, 14 miles south of Tuskegee, and 5 miles north of Ocala Valley, Ala., Sept. 2, 1858. W. W. FRANKLIN, 17

**PROSPECTUS OF THE ALABAMA CENTRAL FEMALE COLLEGE, TUSCALOOSA, A. L.**

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**ALABAMA CENTRAL FEMALE COLLEGE.**  
The establishment of this institution originated in the desire deeply felt by individuals of the Baptist denomination in and around Tuscaloosa, to afford the advantages of classical religious and literary education to the daughters of our land. The existence of other excellent seminaries for the instruction of young ladies, already in successful operation in the place, had not deterred them from their object, only encouraged them to believe that a city so favored by its beautiful and fertile soil, and elevated society, its beauty and its central locality, might be able to furnish the means of such education. Accordingly, the friends of the cause, resolved to erect, for the Baptist denomination, a Central Female College, to be located in Tuscaloosa, and to be sustained by the benevolent and patriotic citizens of the land.

**ITS RELIGIOUS CHARACTER.**  
A prominent feature of the institution will be the care taken to impress upon the minds of the students the importance of religious faith, and the necessity of a private school. They will not merely be prepared young men for college, but to carry them through the entire course. Every branch will be taught with direct and practical applications.

**ITS FACILITIES.**  
In order to carry out the design of giving the best advantages to those who enter its halls, the Trustees of the College will not measure for the procuring suitable means and facilities of instruction. Among these are:

**THE COLLEGE BUILDING.**  
By the favor of the Trustees of the University of Alabama, the building erected for the purpose of the State Capitol, erected at a cost of more than \$100,000, has been loaned to the Trustees of this College. This building is a fine specimen of architecture, and is situated in a beautiful and healthy locality. The building is not only a credit to the city, but it is a credit to the State and the nation. The Trustees intend not only to restore it to its original grandeur, but to add to it the most modern improvements. The building is not only a credit to the city, but it is a credit to the State and the nation. The Trustees intend not only to restore it to its original grandeur, but to add to it the most modern improvements.

**THE FACULTY.**  
The first order of talents and accomplishments will be sought, in filling the various departments of instruction. The Trustees feel that in the Catalogue of Teachers at the University of Alabama, the names of the gentlemen who are themselves a sufficient guaranty to the public of the superior character of this institution. They feel that the date of the University is unable to fill the blanks in the list. Arrangements and negotiations, however, are in progress, which we feel assured will result satisfactorily to all concerned.

We hope to be able to secure the services of a distinguished President at some time during the first Colleague year.

In the mean time, the institution will be under the able management of the Trustees, who are gentlemen of varied attainments and large experience. We deem it only necessary to say of him, that having graduated with distinction from the University of Virginia, he has held prominent positions in the Columbian College, Washington City, and in the Richmond Female Institution, he brings to the discharge of his duties, a wide range of scholarship and experience worthy of all confidence.

Mr. E. C. THORNTON graduated from the University of Alabama, was associated with the late distinguished Professor Tuomey as State Geologist, in which service he acquired reputation as a scientific scholar, and has since that time been engaged in the prosecution of his professional studies. The Trustees regard themselves as particularly fortunate in procuring his services.

The President Teacher in the College Hall has not yet been engaged, but no pains will be spared to have the best talent secured for the position.

Miss M. GULLY brings to the execution of her delicate and difficult charge, high qualifications. Having graduated from the University of Alabama, she has held prominent positions in the Columbian College, Washington City, and in the Richmond Female Institution, she brings to the discharge of her duties, a wide range of scholarship and experience worthy of all confidence.

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## The Family Circle.

For the South Western Baptist.

## The Storm Blew Past.

The gathering clouds; the thunder's crash; the lightning's glare; the driving wind, and the drenching rain, have often appeared for a while in the bright blue sky above us. We have seen these things so often, that we are very seldom alarmed at the approach of a storm. We become serious and thoughtful, but not afraid. We have seen all nature restored again to its accustomed cheerfulness. The storm blew past.

We have seen a thick gloom gathering around a Christian. The storm of adversity was upon him, with all its accompanying terrors. He was serious and thoughtful, as we are during a common thunder storm; for he remembered the word of God, "In the day of adversity consider." He was not afraid; for he had often seen the bow of God's promise hovering over him. His sky again became clear. The storm blew past.

We have seen the storm come from the North and from the South; from the East and from the West. We have seen adversity coming upon the Christian from different directions. He bent his head like a reed, or a weeping willow; for he remembered that he must "humble himself under the hand of God, and he would be lifted up" again. The sunshine returned, and the birds once more sang sweetly around him. The storm blew past.

We have seen the storm come in the strength of a hurricane, carrying death and destruction in its course.—We have also seen the storm of adversity coming on the Christian with all the terrors of a destroying angel. He seemed to cling with fearful eyes in tender attachment to his wife, his children, and to his dear relatives and friends; and he was afraid he would not be willing to go. But while he was thus holding on to the sweet enchantment of this life, he heard a voice, as if it came from the other side of Jordan, "Thy people shall be made willing in the day of Thy power." He left his body in the hands of his friends; and his free spirit coming to the verge of the dark river, he found the waters parted hither and thither, and a thousand beautiful rainbows of promise, arching his way to the land of eternal bliss. Those whom he left behind, resumed their accustomed duties and pleasures. The storm blew past.

WM. S. GREEN.

MUSCOWEY CO., GA.

## How to Believe.

Take your Bible and turn to 1 John 5:9-12. May I ask you to read this passage aloud, verse by verse? In order to believe, you want to know how to believe; when you are to believe; what you are to believe; and what you are to get by believing. Perhaps in these verses, of all others in the Bible, this all-important subject of faith is stated in terms the most simple and unmistakable.

Verse 9th.—"If we receive the witness of men, the witness of God is greater." To "receive the witness of men," is to believe their testimony; (the old English word "witness" and "testimony" being the same.) "To receive the witness of God" is to believe his testimony. It is precisely the same act of mind which receives both, it is believing what has been said. In other words, if you want a definition of faith in its simplest form, it is "giving God credit for what he says;" receiving his testimony as true; believing what he has declared; taking him at his word! See Christ's definition, (John 5:24.)

Whose testimony is the "best" or "greatest?" God's, of course, for he cannot lie! [Sam. 15:29.]

Which of the two, then, ought it to be the easiest to believe? It ought to be, though I never thought of it just in that light before, easiest to believe God.

Read now the remainder of the verse. "For this is the witness of God, which he hath testified of his son." Of whom has God given the testimony which he wishes you to believe?

Of his Son, Jesus Christ. So far, then, all is plain. Faith is believing what God says; believing what God says about his Son. This you can believe; this you ought to believe. But do you believe it?

How am I to know whether I believe it or not? The next verse will tell you. Verse 10th.—"He that believeth on the son of God hath the witness in himself."

The belief in the testimony of God concerning his Son, leading naturally, if not of necessity, to a belief or trust in the Son himself, simultaneously with this believing in the Son of God,

the Holy Spirit enters the heart along with the truth thus received, and begins to bear witness there. [1 John 5:6; Romans 8:16; Gal. 3:2.]—What this witness of the Spirit is you can only learn by experience. If you have it, you will know and feel it. If, as still seems to be the case, you have it not, it cannot be explained in advance. This is one motive for believing; it appeals to your hopes; but in the last clause of the verse there is another motive, and one that appeals very strongly to your fear. Read on.

"He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."—Up to this moment, probably, you have never learned that the greatest of all your sins is unbelief. Think of it in reference to God. "It makes him a liar!" It insults him upon his throne, and would bring him down to a level with Satan! Think of it in reference to yourself. While it lasts, it binds the guilt of all other sins upon you! For every drop of sin in the life, what an ocean of sin in the heart does this expression reveal, "He that believeth not God hath made him a liar!" Is it not the first of your sins of which to be convinced, for to confess and forsaken? [John 16:9; 1 John 3:23.]

Hoping that such is your determination, let me ask you now to read the eleventh verse.

"And this is the record, that God hath given to us eternal life, and this life is in his Son."—There are few verses in the Bible on which more souls have anchored their hopes for eternity than this. God grant that you may do the same! Every thought that it contains is infinitely precious. Let us take them, therefore, one by one.

What has God given? "Life," life "eternal!" To whom has he given it? To us. Who are meant by "us"? Every one but you and I? No, it means us both. [1 John 2:3; 1 Cor. 13:1-4.]

Suppose I draw a pencil-mark around the word "us," and you substitute "me," or your own name if you will, how would it then read?

"And this is the record, that God hath given to [me] eternal life."—There is such a thing, then, as "eternal life," eternal life for you, already given, or provided for you by God? [1 John 2:25.] Where is it to be found?

And this life is in his Son. When are you put in possession of it? I do not know. The twelfth verse will tell you.

"He that hath the Son hath life, and he that hath not the Son of God hath not life."—Christ is God's first gift, with or for the sake of whom he bestows all others. Accept Christ as he is offered, and with him you will freely receive all that is in him! [Romans 8:32; John 5:24.] The moment you believe in Christ, that moment you begin the life eternal! [1 John 5:13.]

CHRIST ACCEPTED. Yes, my dear friend, when God's Lamb was offered on Calvary as the one great sacrifice for sin, [John 1:29] when God's own and only Son hung dying upon the cross, our sins upon him, our guilt between him and his Father in heaven, he felt as deep a pang for you, as for any other sinner! It is not too much to suppose that his omniscient eye looked even to you, and that so to speak, he said within himself, "I die for him; my blood is shed for him; his sins are laid upon me; and by my stripes, if he will, he may be healed!" O how near, how very near, does such a thought bring the cross to our souls! and the Crucified One almost within sight and hearing! Even while I speak, are you turning your back upon this sinful world?—Leaving earthly things behind? Yielding to you are drawn by the Holy Spirit? Even now, do you cast yourself at the foot of that cross, beneath those outstretched hands, those bleeding feet that wounded side, and thank the Savior that he died, and died for you? Do you say, just as really as though he were visibly present, and you addressed him personally, "Lord, I believe, help thou mine unbelief! I accept the atonement thou hast provided. I take thee as the only Mediator between me and my offended Father! I call thee my Savior, mine!"

"Here, Lord, I give myself to thee, 'Tis all that I can do." Then happy are you! However feeble the hand of your faith, once put it into the hand of Christ, and you have his promise that he will not let you go. Once put yourself under his care as that of the Good Shepherd who laid down his life for his sheep, and he will answer for your safety to the end.—Once give yourself to him, he will in turn give himself to you, and the union thus formed, will outlast the soul and the body, and exist forever! [John 10:28; Sol. Song. 2:16.]—Independent.

A Touching Incident. A little boy had died. His body was laid out in a darkened room, waiting to be laid in the cold, lone grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it; she took the cold, bloodless hand of her sleeping boy and

placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked to her mother through tears of love and said: "Mother, this hand never struck me."

What could have been more touching and lovely?

How Southey Mapped out his Time.

In associating with Southey, not only was it necessary to salvation to refrain from touching his books, but various rites, ceremonies, and usages must be rigidly observed. At certain appointed hours only was he open to conversation; at the seasons which had been predestinated from all eternity for holding intercourse with his friends. Every hour of the day had its commission—every half hour was assigned to its own peculiar underlying function.—The indefatigable student gave a detailed account of his most painstaking life, every moment of which was fully employed and strictly pre-arranged, to a certain literary Quaker lady. "I rise at five throughout the year; from six to eight I read Spanish; then French for one hour; Portuguese next, for half-an-hour—my watch lying on the table; I give two hours to poetry; I write prose for two hours; I translate so long, I make extracts so long, and so of the rest, until the poor fellow had fairly fagged himself into his bed again. "And pray, when dost thou think, friend?" she asked, drily, to the great discomfiture of the future Laureate.—Hogg's Life of Shelley.

English Landscape.

English landscape has a minutely finished look; it lacks grandeur; its features are delicate, and the impression left is that of softness and gentle beauty. The grass grows to the very rim of the water, like carpet to a rich drawing-room, which must not betray an inch of unadorned floor. The fields are rolled to a perfect smoothness; the hedges look as if they had no use but beauty; the trees and multitudinous vines have a draped air, and strike the eye rather as a part of the charming whole than as possessing an individual interest. We have seen woodlands in the far west that were far more gracefully majestic than any we have yet seen in England; but we have no such smiles of cultured and fitted scenery. Nature with us throws on her clothes negligently, confident in beauty; in England she has evidently looked in the glass until not a curl strays from her fillet, not a dimple is unschooled.—Kirkland.

The Little Ones.

Now that the warm weather has come let your children amuse themselves out of doors. Don't keep them shut out like houseplants, until they become as pale and as thin as ghosts. Strip off the finery, put on coarse garments, and turn them out to play in the sand—to make "mud cakes," to dab their faces with anything of an "earthy nature," which will have a tendency to make them look as though they had entered into co-partnership with dirt. Keep them in the house and they will soon look belike, and be of about as much value as a potato which grows in the cellar, pale, puny, sickly sentimental weeds of humanity. Turn them out, we say, boys and girls, and let them run, snuff the pure air, and be happy. Who cares if they do get tanned? Leather must be tanned before it is fit for use, and boys and girls must undergo a hardening process, before they are qualified to engage in the arduous duties of active life.

Water and Comfort.

Be careful how you use it a drink. Be careful, and use it on your body. Few farmers—we speak from observation—seem to know how much it may add to both comfort and health. Do not sleep in the garment you have worn through the day, but wash yourself all over, and put on a clean one. Do not sit down to spend the evening with the accumulated perspired matter, producing a stench that is exceedingly disabling to your family and ought to be to you. Do not say it is too much trouble. The added comfort, to say nothing of your own feeling of respectability, will soon cause you to anticipate the clean shirt and quiet happy evening hour.—Emery's Journal.

Backbiting.

Never say of one who is absent, what you would either be afraid or ashamed to say if he were present. "He of whom you delight to speak evil," says a wise moralist, "may hear of it, and become your enemy; or if he do not, you will have to reproach yourself with the meanness of attacking one who had no opportunity of defending himself." Never listen to those who deal in scandal; he who slanders one to you, will slander you to another." Tale-bearers make tale-bearers; and hence Dr. South said, "the tale-hearer and tale-bearer should be hanged together, the one by the ear, the other by the tongue."

EDUCATION.—Seek for your children in order—first, moral excellence; second, intellectual improvement; third, physical well-being; last of all, worldly thrift and prosperity; and you may attain the blessing promised to Christian nurture.—Everts.

It's little troubles that wear the heart out. It is easier to throw a bomb-shell a mile than a feather—even with artillery. Forty little debts of a dollar each, will cause you more trouble and annoyance than one big one of a thousand.

## JUDSON FEMALE INSTITUTE, MARION, ALABAMA.

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

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The new building will be finished and opened for the reception of the students on the first day of October.

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A Valuable House and Lot FOR SALE.

THE subscriber offers for sale his residence, one and a half miles from the Court House in Tuskegee.

The dwelling is a new, commodious and comfortable. The out-houses are also new, and every way adapted to convenience and comfort.

Plenty of water convenient—spring, well and branch. He flatters himself that any one who purchases can find it well worth the money.

He is desirous of selling at once, and will accept of a low price for cash.

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A RARE CHANCE FOR TEACHERS!!

THE subscriber having retired from teaching, offers for sale his valuable real estate, situated on the Helicon road, about one mile from the Court House.

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Marion, August 31, 1857.

ALABAMA WAREHOUSE.

ALEX. & CAMAK having purchased the interest of J. W. KING in the above well-known Free-Press Brick Warehouse, would be glad to see their old friends and patrons of their place of business—where they have formed a co-partnership with J. W. KING, under the name and style of

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Special attention paid to the Sale of Cotton and Produce, and the Receipting and Forwarding of Merchandise.

Liberal advances made on Cotton in store or for shipment to our friends in Savannah, Charleston, New York, Baltimore, &c.

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We solicit a share of public patronage, and pledge ourselves by close attention to business, to merit it.

By J. W. KING, J. M. ALLEN, THOS. CAMAK.

THE undersigned, in retiring from the Warehouse business, takes great pleasure in recommending to his friends a continuance of their patronage to the new firm.

(Signed) J. W. KING, B. A. SOBBY.

June 14, 1858.

CARRIAGE AND BUGGY BUSINESS.

JOHN C. SMITH, (SUCCESSOR TO N. C. SMITH.)

RESPECTFULLY informs the citizens of Marion county, Ala., that he will continue the above business in the town of Tuskegee, in all its various branches.

He has a well-assorted stock of materials on hand, and experienced hands to execute the work.

Orders for buggies and every variety of work are respectfully solicited.

Painting and Wagon Work done with care, finish, and on the shortest notice. All work done in his line, warranted.

Business carried on in his new establishment, just below the Court House, in Tuskegee, June 15, 1858.

NEW LIVERY STABLE.

DR. R. B. HUGHES still continues to keep the well-known Livery Stable, located near the Court House, and expects to give satisfaction to his customers. And all horses left in his care, will be kept in the best manner, and at the lowest price.

This Stable is just in the rear of the Presbyterian Church.

June 15, 1858.

THE Road to Wealth and Plenty.

I PROPOSE to sell eleven hundred and twenty acres of rich land, lying near the Court House, in Marion county, Alabama.

The land is well watered, and is adapted to the raising of cotton, sugar, and other crops. It is also well adapted to the raising of stock.

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WILL practice in the various Courts of Marion, Russell, Chambers and Tallapoosa Counties.

March 18, 1858.

GUNN & STRANGE, Attorneys at Law and Solicitors in Equity.

WILL practice in the Courts of Marion, Chilton, Russell, Chambers and Tallapoosa Counties.

Particular attention will be given to securing land and doubtful demands.

Office over Adams & Gunn's Shoe Store. Oronook W. Greys, Tuskegee, Ala., Nov. 20, 1854.

THOS. H. WATTS, N. H. ABERNETHY, WATTS & ABERNETHY, ATTORNEYS AND COUNSELLORS AT LAW, AND SOLICITORS IN CHANCERY, Tus