

The S. M. Baptist.

TUSKEGEE, ALA.

Thursday, October 21, 1858.

Sovereignty of Baptist Churches.

We are gratified that a brother from a neighboring State, Georgia, every way qualified for the task, has undertaken the discussion of *Baptist Church Sovereignty*. Perhaps our readers have never had a more lucid exposition of that subject than they will find in the article bearing the foregoing caption. We need not ask for it a careful reading, nor need we ask our brethren to preserve the paper. It exhibits the beauty, simplicity, and moral power of the churches as organized by the Lord and his apostles, and as maintained by the Baptist denomination, in a manner that must strike conviction to every impartial reader. It triumphantly sustains a fundamental principle of ecclesiastical polity which we have maintained against the combined powers of earth for eighteen centuries. Indeed, the name of Baptist is but the synonyme of this cardinal doctrine throughout the world.

Our correspondent will pardon us if we kindly suggest to him, while his hand is in, to discuss the right of Presbyteries and councils to sit in judgment upon the acts and doings of Baptist churches. He would no doubt subscribe the cause of truth and righteousness by discussing that branch of the subject. For illustration: In the Presbyterian Church Polity, there are sundry appellate courts beyond the churches, having jurisdiction of their acts,—those are composed of the official members the churches—Elders and Ministers. Now, suppose A. and B, members of these churches, fall out, and the church excludes B. He appeals to the Presbytery. The Presbytery reverses the action of the church and requires that B. shall be restored. From this decision, A. appeals to the Synod. This body reverses the decision of the Presbytery. Another appeal is made to the last and highest court—the General Assembly. This last body reverses the decision of the Synod. Observe, the parties have met each other at each of these tribunals, and every trial has widened the breach between them.—Now, the question is, whether any tribunal on earth can legislate mutual Christian fellowship into the parties just at the point where they are the widest asunder? Will our brother "Vindex" favor us with his views upon this question?

Central Institute.

We learn that Prof. PASCHAL CARTER, late of Georgetown College, Ky., has been engaged as Principal of this institution, and that the school will open on Monday the 19th inst. Prof. CARTER has long been an instructor of youth, and brings with him the highest testimonials from the highest sources. We made his acquaintance last week, while on a visit to the Central Institute, and found him to be a most pleasant and agreeable gentleman with whom we should feel quite safe in committing the moral and mental training of sons.—We trust that he will be abundantly successful in his new field—a field, by the way, which, in point of location and of surroundings, moral and religious, is unsurpassed by that of any other in Alabama. By the way, we forgot to mention in our notice of the Association, that a plan was set on foot to relieve the Institution of its indebtedness, and that about five hundred dollars was raised on the spot. See advertisement.

ALABAMA CENTRAL FEMALE COLLEGE.—This institution has opened under the most favorable auspices, under the Presidency of Prof. RICHARD H. LATHAM, late of the High School of Talladega.—A bright future awaits this College.—Bro. Latham is eminently worthy of confidence as a Christian gentleman, besides possessing superior ability as a governor of such institutions. His scholarship is perhaps unsurpassed.—Advertisement published next week.

Judson Institute.

We learn by a letter from Marion, Ala., that at the end of the first week of the session just opened, there were 160 students in attendance, "and others are arriving daily."

Talbotton Church, Ga.

Elder W. D. ATKINSON, of Hamilton Ga., has had charge of this Church during the present year, and has had good success. He has baptized between thirty and forty, and his congregation is rapidly increasing. Bro. Atkinson is one of Georgia's able, working, and useful ministers. We learn he intends to settle among them by the beginning of next year. God grant him success!

Canaan Association.

A letter from T. O. WOOD, of Talladega county, Ala., dated October 10th, gives us the following information: "I have just returned from the Canaan Association. It was a meeting of

interest. There were some forty or fifty conversions up to Thursday night. It will continue until to-day. The business of the session was harmonious."

Central Association.

This body convened with the Mt. Zion Church, Coosa co., on Saturday before the 1st Lord's day in Oct., and was organized by the re-election of its former officers, Rev. Joseph Bankston, Moderator, and G. E. Brewer, clerk. We did not reach the place until Monday. We understand that the letters from the churches indicated a pretty fair increase by baptism—say nearly two hundred. The cause of benevolence is evidently increasing among this body of Christians. This was indicated especially by the readiness with which they responded to every call made upon them. Elder Jesse A. Collins, the agent of the East Alabama Convention, was present and presented the claims of that body, and received over one hundred dollars as an annual contribution for five years to sustain a white missionary among the Indians. We met our old friend, Hon. J. L. M. Curry, the member of Congress from that district, at this Association, whose visit to that body will long be remembered. But the absorbing topic of the occasion was

THE CENTRAL INSTITUTE.

They trustees having been unable to employ such a principal to take charge of it, as they desired, it had to remain closed during the most of the present year. This, together with a little debt hanging over it, sprung some embarrassing questions before the association as to its future management. It was really interesting to see with what enthusiasm its friends rallied to it. The thrilling addresses of Curry, Mason, Skipper, Atkins, and others, on the subject of education, and the prosperity of the "Central" in particular, will not be soon forgotten. The Central Institute has a place in the great Baptist heart of East Alabama, from which it cannot be dislodged. And we thank God for it. It is destined to be a blessing to the country as it now is an honor to the noble spirits who projected and carried it to its present enviable position. Its spacious halls will soon reverberate with the happy voices of the youth of our country, who shall come to share its many advantages. Honor and prosperity attend it!

The subject of COLPORTAGE next claimed the attention of the body. Being authorized by the executive committee of the Tuskegee Association to propose a Union with the Central in the work of colportage, the body accepted the proposition, and appointed an Executive Committee to act in conjunction with that of the Tuskegee Association, to settle the details of the plan. The book fund in each Association amounts to about three or four hundred dollars. This, in the hands of an active colporteur, will accomplish a vast amount of good, even in one year. The committees have been quite fortunate in securing the services of a man who will, as they think, give unusual satisfaction.—Deacon John A. Pylant. They have agreed to pay him a salary of five hundred dollars for not less than eight months service—each Association to pay in proportion to the service rendered. We trust our brethren will not only cheerfully contribute the small amount necessary to sustain our colporteur, and give him a hearty welcome in their several neighborhoods, but that they will pray the blessing of God to attend his labors.

The business of the association passed off harmoniously. The parting scene indicated, that while our brethren might disagree in opinion, they were one in faith, hope, and charity. The hospitality of the brethren and friends around Mt. Zion is gratefully remembered by all who attended the meeting. We must not forget to say that the long list of new subscribers we obtained for the S. M. Baptist, greatly encouraged us in our labors. To express all in a single sentence. We believe the Central Association, considering its membership and means, is the most liberal body in the State of Alabama. Its ministers, though few in number, are accomplishing an astonishing amount of labor in its bounds.

The next session is to be held with the Weogufka church, Coosa co., Ala.

Colporteur of the Central and Tuskegee Associations.

We are requested to announce that deacon JOHN A. PYLANT, of Coosa county, has been appointed Colporteur for the Central and Tuskegee Associations by the joint action of the Executive Committees of the two bodies, at a salary of five hundred dollars for not less than eight months of his time—each association to pay its proportion of his salary—\$350. Bro. Pylant is eminently qualified for the position, and will enter upon his labors at once.

MINISTERIAL.—J. W. P. BROWN has changed his address from Uchee, Ala., to Hatchechobee, Ala.

E. W. HENDERSON has removed from Edlow, Miss., to Loachapoke, Ala.

Columbus, Ga., Association.

It is a slow business in this "fast age" to travel in a buggy on a good road. But what is one to think, or rather feel, when he travels such a route as I did to the Coosa River Association, and from thence to the Liberty Association? Instead of mounting the "Iron Horse" as I did in my trip to the Columbus Association, and of hearing it sing out, "toot!" "toot!" as some would have it, it was a buggy, an old one, too, and on I went over the hills and rocks, jittle! jostle! bang! bang! But stop, I cannot express it in type!

The Association met in Talbotton, Ga., Saturday, Oct. 9th, and continued its session till Tuesday, 12th. A sermon introductory was preached by Elder THOS. H. MURPHY, of Buena Vista, after which Elder C. U. WILLIS was elected Moderator and E. H. BELL, Clerk. The body is large, and was fully, I believe, represented by all the Churches. The letters indicated the Churches to be in peace, and enjoying a good share of prosperity. Quite an interest was taken in every department of the Missionary enterprise, and particularly in the support of brother PHILLIPS, their Missionary in Central Africa. All business was transacted harmoniously, and all could say, "it was good to be there." The good citizens of Talbotton and vicinity vied with each other in entertaining the Association. The session was held in the Methodist Church, while preaching was daily and nightly kept up in the Baptist Church. On Sabbath service was held in the Methodist and Baptist Churches, and at a Seminary. There were many ministers from other sections present besides those of the body. I must be allowed here to express my gratitude to that Association for their uniform friendship and kindness. I regret that I have no room for further notice of the deliberations of such an efficient body of Churches.

General Association.

We publish the following extracts from a letter, to be used at our discretion.

JONESBORO, TENN., SATURDAY, Oct. 9th, 1858.

Dear Brethren: The General Association of East Tennessee is now in session—organized on yesterday. Editors Hilleman and Smith chosen first officers—Moderator and Clerk. Large delegation present. Elder Hilleman presides with ease and dignity, and dispatches business promptly. He is a great favorite with very many of the strongest men in this section.

There is a prospect of a long session—much business being prepared for action—may not adjourn until next Tuesday. The Baptists in this end of the State are certainly becoming very efficient—prosperity has attended the result of their efforts during the past year.

The various plans organized, or connected with their General Association, are of the most liberal character. Great interest is manifested for the several educational enterprises among them.—Female education is receiving quite a share of attention. Mossy Creek College is reported in a very flourishing condition. The "Baptist Watchman" is gaining rapidly upon the attention and affections of the people—circulation increasing greatly. Pointdexter is here, expects to do much for Foreign Missions. It is yet hoped that either Bro. Holman and Sumner will be here. They ought to be. The S. B. P. Society has many warm friends here, and all other worthy objects. I am sick—just able to write—not able to be out. Peace and harmony has prevailed thus far, and it is hoped that nothing will be introduced to cause it otherwise.

I am just returning from Associations in Western Virginia, expect to be in Nashville next week.

Write from this morning—cold and chilly. My Dra. think me better—hope to be out next Monday.

Dagg's Manual of Theology.

Elder THOS. M. ANDERSON, of Caldwell, Texas, under date of Sept. 28th, after speaking of several interesting revivals in Texas, alludes to the above work in the following manner:

"Be sure and send me Dagg's Theology, when published, for the one you sent me is a rich treasure. It is just the thing I need. It is comprehensive on all points, and you do not have to read so much to get but little, as in the case of some authors."

The publishers have sent us the second volume, which we shall notice soon, and order some copies for sale.

SERMONS TO THE CHURCHES. By Francis Wayland. 12mo. pp. 281. New York: Sheldon, Blakeman & Co. For sale in Charleston by Smith & Whilden. Price 85 cents.

The eight sermons in this volume, are among the ablest ever prepared by Dr. Wayland. They are addressed to disciples of every name, and the aim of the whole is to urge upon individual Christians the duty of personal effort for the conversion of men, and a more consistent and uncompromising profession of religion. They were delivered on several important occasions; and some of them having been repeated, had already become known through the religious papers. It will be a great service which is rendered to any one who will be induced to possess and to read these awakening discourses.—So. Rep.

See the new advertisement of Mr. O. N. Knight.

Nashville Correspondence.

[We have dispensed from our columns all reference to personalities in regard to our late controversy; but we did reserve the privilege of discussing principles. We had fully resolved to make no allusion whatever to well known Nashville difficulties until the final action of the 1st Baptist Church in the case of Mr. Graves. But the unparalleled proceedings of himself and his friends, on the night the trial opened, and as detailed in the following communication, leaves us no alternative. There is not a Baptist in Alabama or any where else but what is interested in those vital principles of our denominational polity which are thus summarily repudiated. Baptists have long since learned that precedent to-day becomes doctrine to-morrow, and they are not to be deceived and led off by such innovations. We believe the case stands with this parallel, among Baptists at least. Let this policy prevail, among us, and we are under as dire an episcopacy as ever lighted the fires of Smithfield. It is due the Pastor of the 1st Baptist Church in Nashville that way, that negotiations between himself and Mr. Graves were carried on perhaps for more than a month, first and last, before charges were preferred, notwithstanding what appears in the Tenn. Baptist from week to week.]

NASHVILLE, Oct. 13, 1858.

REV. S. HENDERSON—Dear Bro: You are no doubt apprized, from other sources, (and especially through the Tennessee Baptist,) that charges have been made before the First Baptist Church in Nashville, against Rev. J. R. Graves. These charges were brought to the notice of the church some three or four weeks ago, and the consideration postponed from time to time, in consequence of Rev. J. R. Graves' absence from the city, and did not come up for hearing until last night. The accused was present, and on being called upon to plead before the church, read a long protest to the action of the church, declaring the same to be irregular and unscriptural. The protest was received, and a motion made to remand the charges for amendment in order to proceed according to the views stated in the protest. The church, however, decided that the proceedings thus far were regular and scriptural, whereupon Rev. J. R. Graves rose and declared that he thereby withdrew from the church, and refused to be tried before the same. This announcement struck every one except perhaps his immediate abettors, with wonder and surprise. The business of the meeting—proceedings thus briefly related—occupied the time of the church from 7 1-2 to about 12 o'clock at night. The church then adjourned until to-night, for the purpose of hearing the testimony in the case, and proceeding with the trial, notwithstanding the declaration of J. R. Graves that he will not be tried before his own church.

Immediately after the adjourned meeting, A. C. DAYTON, a co-editor of the Tenn. Baptist, invited the friends of Mr. Graves to remain. The proceeding being something unusual, and thinking that perhaps it was for the purpose of counseling with each other as to the course he (Graves) should hereafter pursue in reference to the trial, I had the curiosity to remain also. If I was surprised at the preceding course of Mr. Graves, I was more than astonished at this informal and irregular meeting. R. K.—, a Baptist minister from Lincoln county, was called to the chair, and on assuming the same stated that none but the friends of Mr. Graves would be allowed to vote. I presumed the Rev. Brother meant that as this was a meeting of the friends of Mr. Graves, others would not be permitted to participate in the proceedings. A paper purporting to be a "Declaration" was read (after appointing a Secretary) declaring that a large majority of the First Baptist Church having resolved to proceed in the trial of J. R. Graves, they were no longer the First Baptist church, but that the small minority (about 30 in number) were the only true members of the First Baptist Church!! This paper was then signed, or the clerk was authorized to sign the names of those who had voted that the proceedings of the former were not regular, and who voted for remanding the charges for amendment. This was done by calling the names of all who had previously voted in the affirmative, and not calling the names of any who voted in the negative. This matter disposed of, J. R. Graves then rose, and pulling a paper from his pocket, commenced reading the same, which declared he could not have a fair and impartial hearing before the First Baptist Church, and asserting many things that can be proven to be erroneous, not to use a stronger term, and called upon his friends to take steps for his vindication, by calling a council, or otherwise.—After finishing, A. C. DAYTON moved that the clerk write letters calling a council of two ministers and brethren from each church in the Concord Association, to meet and try the case without any other request to that effect being made by the majority composing the First Baptist church. During those most extraordinary proceedings, several ministers, from other parts of the country, addressed the meeting, approving their course, &c. The meeting closed about 11-2 o'clock in the morning.

I have given you in the foregoing statement, a very brief account of transactions, that will, no doubt, be heralded forth as the action of the First Baptist church at Nashville, and no stone will be left unturned to traduce the good name of the church, and make false statements in regard thereto. Let it be known, therefore, that she still stands in all her integrity—determined to do right, and not to be turned aside from the plain path of duty, notwithstanding the threats held over her. Efforts have been made to brow-beat and over-awe its members, to prevent the presentation of charges against one of its own members. Thus far they stand impregnable, and will trust to the God of Hosts all the consequences.

It is impossible, my dear brother, to convey to you my feelings in regard to the unwarrantable proceedings of those who are determined to uphold J. R. Graves whether right or wrong. And has it come to this, that a Baptist church in the exercise of a legitimate duty, in disciplining one of its own members, is to be revolutionized by a small minority, and its authority repudiated and set at naught. If such proceedings are to be sanctioned, where, I ask, is the government of the church to be found? Will Baptists, at the bidding of any man, no matter who he may be, or how exalted his position, or eminent his talents, be accessories to proceedings that strike at the very foundation of all church government? Before they do this, let them take the matter home to themselves, and consider well the position in which they will place themselves. What security will any one church have of being obeyed and heeded whenever called to discipline one of its own members? But I cannot believe they will readily yield their assent to a doctrine so monstrous in principle and so ruinous in practice.

Other reflections come up in my mind, but I have not time to write them.—Pray for us, my dear brother, for we need the prayers of all true lovers of our Lord and His Christ, that he may bring good out of all our tribulations, and so far as we do right in His sight, we may be sustained and upheld by His grace. We have fallen upon evil times, and therefore ask our brethren everywhere to pray for us.

Which we had the assistance of brother

Carroll and Andrews, 6 were added to the church.

October 24th, 1858.

For the South Western Baptist.

BLADEN SPRINGS, ALA., Oct. 6, '58.

Messrs. Editors: Friday before the first Sabbath in August I commenced a meeting at Center Ridge Church, Miss., and continued five days; baptized seven. From the water we adjourned until Thursday before the first Lord's day in Sept., at which time the meeting continued eleven days; baptized seventeen, restored two, received by letter four, received under the watch-care four. On the last day of the meeting, it is said there were some seven hundred persons present, and the best order I have ever had the pleasure to witness. The power of God seemed to be manifest through the whole meeting.—The closing scene was truly solemn.—Christians rejoicing, mourners comforted, and sinners crying for mercy. I had but little ministerial aid; only one licentiate, bro. Lee, three days. A Methodist brother, Moore, a Class-leader of Mobile, often prayed and sang with us during the meeting. His prayers were heard and answered of God. On last Friday I met with Center Ridge Church. Again God's blessing was poured out upon us, and on Sabbath morning I buried with Christ by baptism, four as members of that church, and three at Mt. Pisgah, a church organized on Monday previous.

The Lord is blessing that people in a peculiar manner, for which I feel to thank his great name.

Your brother in Christ,

WM. CAMPBELL.

For the South Western Baptist.

Messrs. Editors: I will give you a short account of recent meetings with three of the churches under my care.—The church at Mount Pleasant, Pike county, commenced a protracted meeting on Friday before the second Sunday in Aug., at which the church was much revived, and seventeen converts baptized. Elder B. H. Banks, Elder Nixon and B. Goss, assisted.

The church at Siloam, near old China Grove, met on Friday before the third Sunday in August last in prayer-meeting. Brother B. Goss preached on Saturday and Sunday in the forenoon. I reached there on Sunday night, and continued until the next Monday week. We baptized 18. Elders B. Goss and J. T. S. Park assisted.

I have to-day returned home from the third church, old Salem, where we held a meeting one week. The church was greatly revived. Four persons baptized. The church promised to meet every Sunday evening at 8 o'clock, for prayer. Elders Banks and Danner assisted me; also brother John Smith, a licensed minister.

JAMES C. BASS.

For the South Western Baptist.

CONVENTION NOTICE.

The Alabama Baptist State Convention meets with the Gainesville Church Sumpter county, Friday before the 2d Sabbath in November.

Delegates and Messengers by way of Mobile will take the Mobile and Ohio Railroad on Thursday morning previous 11th Nov., to the Seaboard Depot, at which point they will arrive at 4 o'clock in the evening, where vehicles will be in readiness to convey them to Gainesville free of expense. Persons from Mississippi, who come down the Railroad will be met at the same time.—Ministers travel upon this Railroad at half-fare.

Delegates by way of Marion will find no difficulty in obtaining conveyances at that point. The stage runs daily, and hacks are always in readiness. The Committee of arrangements will be in waiting at the Baptist Church to assign Delegate's homes immediately on their arrival.

Preparation will be made for a large Delegation, and the Gainesville Church will be disappointed unless many come and partake of their hospitality.

By order of the Church.

R. F. STUART,

J. D. HILL,

S. T. WILLIAMSON,

A. D. HALL,

WM. HOWARD,

Com. of Arg'ts.

BIBLE REVISION ROOMS,

(CORNER FOURTH AND WALNUT STS.)

LOUISVILLE, KY., Sept. 25, '58.

Rev'ds. WILLIAM T. RUSSELL, and W. MASON, have accepted an agency for the Bible Revision Association in Alabama, for the current year. Please notify the friends that they will visit them during the current year.

Yours, respectfully,

JAMES EDMONDS, Cor. Sec.

Notice.

Richmond, Virginia,

Sept. 28, 1858.

Rev. S. KREVETTE A. CREATE, now of Virginia, has been appointed by the Board of Foreign Missions of the Southern Baptist Convention, its agent for the State of Alabama, and is expected to enter upon the work within a few weeks. He is hereby commended to the confidence and liberality of the brethren.

A. M. LINDSEY,

Cor. Sec. B. F. M. S. B. C.

For the South Western Baptist.

Messrs. Editors:—A possible question of discipline has recently been the subject of conversation among brethren. The case, supposed entirely, is this: If a member of a church shall publicly state to the conference that, after diligent self-examination, he is satisfied that he has never been converted, and is therefore unfit to be a member, should he have the liberty of withdrawing? What the practice of our churches is, I am unable to decide.

The majority of our Associations, in their statistical tables, recognize dismissal by letter, exclusion and death, as the only means of severing church connexion. The Philadelphia Association however, the minutes of the 14th anniversary of which body are before me, has a column in its table for "dropped." In the case supposed, where no offence has been committed, where the party was honestly deceived, should he be subjected to the opprobrium of exclusion. The Revised Book of Discipline of the Presbyterian church, (prepared at the instance of, but not yet adopted by the general assembly,) makes provision for striking the name of such a person from the roll of communicants; but to this revision strong opposition has been expressed. One correspondent of the Presbyterian goes so far as to assert that such authority allowed to the churches or sessions, would be establishing "iniquity by law" and pronounces such a withdrawal to be guilt and a sin. This may be very consistent in those who authorize a double membership—a worldly and spiritual, but to my mind, the guilt would seem to attach to the person remaining in a church after a conscientious conviction of unworthiness from want of conversion.

With the pressing system now too much in vogue and the very unsatisfactory evidence of regeneration admitted in many churches, particularly in times of high religious excitement, I can well imagine, that such cases, as above presented, may arise.

KIFFIS.

For the South Western Baptist.

FORD'S MILLS, PERRY CO., ALA.,

Oct. 11th, 1858.

Messrs. Editors:—Believing that it will be cheering to our common Zion to hear what the good Lord is doing for us in these parts of His vineyard, I drop you a few lines to give you a brief account of what He has lately wrought in three of the churches of my charge.

We commenced a meeting at Mulberry Church, Bibb county, on Saturday before the first Lord's day in Sept., which continued with a great deal of interest, nine days. During the meeting a goodly number professed conversion. 22 were added to the church by baptism; 3 more related their experiences, but deferred their baptism until another time. 2 joined by letter; making in all 27. We had the aid of brethren W. Cochran, J. H. Ray, and G. W. Mills.

Several other ministers were with us occasionally. On Tuesday of the meeting, brother G. W. Mills was ordained to the gospel ministry.

On Saturday before the third Lord's day in Sept., we commenced a meeting at Hepzibah Church, Perry county, which continued seven days. 22 were added to the church—19 by baptism, and 3 by letter. Those baptized were principally persons of middle age, and were of the most prominent citizens of the neighborhood.

All things considered, I regard this meeting the most interesting meeting I ever witnessed. We had the help of brethren Cochran and Ford.

I went to Mount Gilead Church, in Bibb county, on Saturday before the fourth Lord's day in Sept., and with the help of brother Ford, continued a very interesting, and I trust, profitable meeting for six days. 9 were added to the church by baptism.

In view of the rich displays of God's grace in the conversion of sinners, throughout the length and breadth of our land, we are constrained to say, "The Lord hath done great things for us, whereof we are glad."

Yours in Christ,

JAMES W. McCULLOUGH.

For the South Western Baptist.

SUMNER-HILL, ALA., DALE CO.,

September, 23rd, 1858.

BRETHREN EDITORS:—Having passed through some very interesting meetings, and supposing your readers will have no objection to hearing good news, I will only mention the meetings I have held with the three following named churches:

The church at Darien, Dale county, baptized 23; the church at Fellowship Henry co., baptized 16; the church at Shilo, Barbour county, baptized 29; making in all added to the churches by baptism, 68, besides a number by letter &c. We may truly say, "The Lord has done great for us, whereof we are glad."

Bro. Jas. Tew was licensed to preach.

Yours in love,

D. CUMBE.

Notwithstanding the imitations, and many other pains in the market, pretending to answer the same purpose, yet the sale of Perry Davis' Pain Killer is more than the whole of these put together. It is one of the few articles that are just what they pretend to be. Try it.

(Lancashire Telegraph)

