

SOUTH WESTERN BAPTIST.

S. HENDERSON AND
H. E. TALLAFERRO, EDITORS.

VOL. 10--NO. 37.

The South Western Baptist
PUBLISHED EVERY THURSDAY MORNING,
BY
THOMAS F. MARTIN.

JONES, TALLAFERRO & CO.,
PROPRIETORS.

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Alabama.

For the South Western Baptist.
Passages in the Life of an Old
Georgia Preacher.
NUMBER 4.

My way being somewhat hedged in,
I concluded to have a monthly appoint-
ment at a country school-house, which
was surrounded by anti-Missionaries and
Universalists, who were of course
my opponents. I had, as sympathizers,
only one brother and two sisters. Yet
I was impressed to preach there—and
so I went. The people came to hear,
out of curiosity. Under my first ser-
mon, the most prominent and popular
young lady in the whole region was
deeply impressed. The second visit I
made, she was converted while I was
engaged in prayer. Her mother was a
Christian, but her father, an influential
man, was a violent opposer and a most
profane, wicked mortal. Soon after the
conversion of this young lady, as was
my custom, I spent a day in the neigh-
borhood before preaching, visiting from
house to house, exhorting the people
and praying with them. It was thought
her father would repulse me. But I was
kindly received—prayed with his fam-
ily, and urged the claims of religion up-
on him personally. His daughter, with
many others, was soon baptized, a
church constituted, the father converted,
and who subsequently became an emi-
nently useful man, and the whole settle-
ment revolutionized. The church is
still in existence, a devoted and pious
band. I cannot too highly recommend
to young ministers the practice of fam-
ily visitation and prayer. It affords op-
portunities for doing good, such as can-
not be enjoyed otherwise. I regret to
believe it has gone too much into dis-
use in these days.

Before the Christian Index was re-
moved to this State, there were very
few Baptists who took any religious
paper, or who were in the habit of read-
ing either religious tracts or books.—
To remedy this deficiency as much as
possible, I was diligent in gathering
up all the papers and tracts that I could,
and distributing them in the following
manner. I would make them up into
neat and small packages, as if they
were important documents, and take
along a supply, as I traveled, in my
saddle-bags. These packages were
dropped so as to attract the attention
of travelers who were sure to pick
them up, and apt to read them. Some-
times in passing a house they were left
at the gate or thrown over into the
yard, and it was rare that I passed a
grocery shop without leaving temperance
tracts or papers, where they might be
found by those who frequented them.—
The "seed thus sown beside all waters"
produced fruit after a time. It was
my custom, on election and court days,
to fill a box with such reading, and hav-
ing labelled it, "Take one," set it in
reach of the crowd. I have often had
the satisfaction to see fifteen or twenty
men standing around my box, reading.
And in this way I have scattered thou-
sands of tracts and religious papers, by
which means I have known drunkards
reclaimed, and sinners turned unto the
Lord. If, brethren Editors, any of your
readers shall gather a hint from this,
which will promote their diligence in
the Master's cause, I shall have accom-
plished my object in giving this part of
my history. Service like this may be
performed by laymen as well as minis-
ters.—by Christian women as well as
Christian men.

At an early period of life I became
convinced of the danger of using in-
toxiating liquors, and adopted the first
temperance pledge I ever saw. Of
course I was prepared to become an en-
thusiastic advocate of the Temperance
Reformation, which began to attract
public notice between 1825 and 1830.
My ardent and impetuous nature some-
times carried me to imprudent lengths
in the advocacy of this good cause.—
My policy was to ask no quarter, and
to give none. I could not have expect-
ed anything else than the most violent
opposition from those who were not pre-
pared for the change. My life was fre-
quently threatened, and I have no doubt
was frequently in peril. Once my per-
son was assaulted, and on different oc-
casions I was subjected to abuse and
insults on the highway. Yet my faith
never failed, and the Lord delivered me
out of the hands of all my enemies. I
have been a strong advocate of a Pro-
hibitory Law, (like the Maine Law,) but
have lived to doubt the wisdom of such
a measure. Indeed, I have now but little
confidence in any reformation, which is
not brought about through the agency
of the church. It seems as if in this
matter, as in others, "God will not give
His glory to another." "If the truth
(His truth) shall make men free" from
drunkenness, "they shall be free in-
deed." And not till then, I fear, will
they be free.

Starting life with a slender education
and a constitution predisposed to dis-
ease, my prospects were anything else
than flattering. I have learned by ex-
perience, however, that a man may im-
prove the latter as well as the former.
Preachers, of all public men, are ex-
posed to temptations to excessive labor
—especially to the use of the voice af-
ter it has become husky and shattered
by continuous effort. Against this
practice I would warn my young breth-
ren. It is absolutely suicidal. I came
nearly losing my life by such imprudence,
in one tour of preaching, some twenty-
five years ago. And I then resolved
that I would never again speak with a
cracked voice. I have adhered strictly
to that resolution, the consequence of
which is that my general health has
greatly improved, and especially my
lungs. For years I have preached to
large audiences, almost daily, with
comparative ease, and have already
lived many years longer than I had ex-
pected. Warned of my end, not far
distant, I would say something that
may be profitable to the living after I
shall have been gathered unto my fa-
thers.
HARRISON.

For the South Western Baptist.
A Church of Christ.
NUMBER 3.

In my last, I attempted to show that
Christ has constituted each church the
guardian of the morals of her own
members. If this position is correct,
then it follows, that it is the imperative
duty of each church to arraign a mem-
ber whenever charged with an infrac-
tion of the laws of Christ; whether
saint or sinner be injured by the tres-
pass.

Suppose a member trespass upon the
rights of a man who is not a member.
For example, steals his horse, or slan-
ders his character. What ought the
church to do? It is a personal offence,
but one of the parties has no rights in
the church. Shall the church deal with
the offender? Most assuredly. Other-
wise the church would retain a horse
thief,—a slanderer in her fellowship!
The law says, "Give none offence, nei-
ther to the Jews nor to the Gentiles, nor
to the Church of God." 1 Cor. 10:32. "With-
draw yourselves from every brother
that walketh disorderly." 2 Thess. 3:6.
Suppose A slanders C's character.
They are both members of the same
church, but C is a poor widow. She is
afraid to go alone and tell the slanderer
his faults lest she be slandered still
worse. She may be wrong in this. But
what ought the church to do? Why,
surely, if the church did right in ar-
raigning him who trespassed against a
man of the world, she ought to arraign
him who committed the same trespass
against this poor widow.

Suppose again; A steals B's horse,
or slanders B's character. B is a mem-
ber of another church, in another State
or county. B neglects or refuses to
comply with the rule as recorded in 18th
Matt. The church has no control over
B, in as much as he is not a member of
her body; admitting that B does not
do his duty, does that justify the church
in retaining a horse thief in her connec-
tion? And suppose that when A is ar-
raigned he pleads informality in the
proceedings, viz: That the law of

Christ has not been observed by B;
and therefore the church has no right
to arraign him until B does his duty;
and further, that no one can prosecute
him except B. Shall such pleas screen
A from the discipline of the Church?—
If so, and B never does his duty in the
case, then A is screened for life, and a
known horse thief kept in the church!

But, suppose that it be admitted that
the Church does err and takes up A's
case irregularly; does that error make
her judgment null and void, and all her
subsequent acts of no effect? Does it
resolve the Church into a "faction;" and
as a Church of Christ blot her out of
existence? If errors in discipline non-
church every church that commits them
there would be but few indeed. None
but the infallible can stand! And then
we could place Rome against Rome and
annihilate the whole, and scarcely leave
a wreck behind! An error may be
committed by a court, and does that
error destroy the existence of the court,
and make all its subsequent acts null
and void? Then we could have no
courts! Moreover, an error committed
by the Supreme Court must stand.—
There is no appeal. And is not each
church the highest ecclesiastical court
on earth?

It often happens, too, in cases of dis-
cipline, as in other cases, that there is
a division in the church; some for, and
some against the accused. Which shall
govern? The majority, or minority?
In all democratic governments the ma-
jority rule, right or wrong. The gov-
ernment of the Baptist Church is demo-
cratic; therefore the majority must
rule, right or wrong. Illustration: a
member is charged with drunkenness;
he pleads not guilty. A large minority
believes the man to be guilty, and votes
for his exclusion; but the majority ac-
quits him, though guilty. Their decision
is binding on all parties though the
guilty is cleared. Another is charged
with the like sin; a bare majority de-
cides against him; their decision is
binding on all parties, though the inno-
cent be condemned. There is no appeal
save to the "Judge of the quick and
the dead."
D. LEE.

Fragmentary Notes of Village
Sermons.

BY THE REV. JOHN FOSTER.
(Taken by one of his hearers.)

"For if our heart condemn us, God is greater than our
heart, and knoweth all things." 1st John 1:20, 21.

It is the main object of religion to
make us feel that all is good and evil
towards God. Every thought, motive,
and feeling bears some relation to God;
to forget this connection is the sure way
to be ruined. But, then it might be ex-
pected that God would do something to
keep himself in the memory of his
creatures, by something that might
act and speak in his name. Now God
cannot do it by shewing himself. Once
on Sinai he shewed symbols and em-
blems of his presence; but those fires
are extinguished till the same kind of
fires consume the world and sweep all
away. But God in general has not thus
manifested himself. No man ever saw
this awful power; whatever he has
seen or heard through infinite space, he
never saw God; though there are ma-
ny things to remind him of God, an in-
finite number to a devout man. But,
then, he has given something as a rep-
resentative, and this is called Con-
science. We should not make light of it.

It is a relation of the King of Heav-
en; we should not be in its society
without a solemn regard to it. It has
been called "God in man." It is the
second "great light," the moon of the
soul. Conscience has no existence but
as reflecting the mind of God. We
early know what Conscience is. It
would be a miserable thing to be a
stranger to Conscience. Though we
have heard of some men who never felt
the pains of conscience, a wretched and
dreadful condition. Yes, some men
have attained this horrible exaltation
of evil.

But, in general, men know something
of the power of Conscience. It is that
which tells us what is right and wrong
in reference to ourselves. It has no
reference to others: it simply refers
to the operation of feeling and judg-
ment on ourselves; and it asserts its
right to look and examine everything
in man. It is placed there to let all
pass for right. Indeed, there is no Con-
science where a man feels like that.
But in heaven Conscience has no busi-
ness to find fault. What a glorious
condition that is! No wonder God is
not loved, when his representative gives
so much trouble. Men feel like Ahab
when he met Elijah, "Thou hast found
me, O my enemy!" A grim sight!

A man would rather see anything
else than that, or meet anything—
the most furious wild beast—rather
than meet Conscience with that as-
pect (a man may say) I saw last
night, perhaps. 'Tis as if there were
two souls in the mind, one taking ac-
count of the other. Have not you felt
so? It is a strange circumstance, but
so it is, when the mind would be all
harmony, this one thing rises up and
will not let the peace take place. A
man intends to perform some deed, when
something comes up, not silently, but
quickly, and says, "That is wrong,"—
some strange mystical power says, "It
is evil."

Death of the Sensualist.

The end of Falstaff may stand as a
type for the close of every such life.—
It was without regret and without hon-
or. There is no life so melancholy in
its close, as that of a licentious wit.—
The companions with whom he jested
abandoned him; the hope of the visi-
ble world is gone, and in the spiritual
he has no refuge. Pleasure was the
bond by which he held his former asso-
ciates, and by affliction that bond is
broken. The gay assembly takes no
thought of him, and the place therein
shall know him no more. Instead of
the hilarious looks which were wont to
beam around him, a crowd of ghastly
images are flitting in his solitary room;
instead of the blaze of many lights,
there is the dimness of a single taper;
and for the song of the viol, there are
the moanings of death.

Sir Walter Scott tells us that Sterne's
death strikingly resembled Falstaff's.—
Bfinsley Sheridan was, like Falstaff,
companion to a Prince of Wales. He
was also like Falstaff, a fellow of in-
finite jest, of most excellent fancy. He
lavished upon this heir of kings the
bounties of his humor and his eloquence,
and in return for such wealth, the heir
of kings abandoned the donor. When
the lights went out upon the banquet,
the man who threw the glory over it
was no more remembered. But, when
the frame sickened and the soul droop-
ed, no royalty was at hand; when the
eye had no more the lustre of wit, it
looked in vain for the brothers of the
feast; when lips from which there once
flew winged words, feebly stammered
titled names, none who bore those
names were present to hear. The
spendthrift, both in property and tal-
ents, was left alone with fate; and
while eternity was opening for his spir-
it, the balliffs were watching for his
corpse.

So of Hook and the rest. The class
is well embodied in Falstaff, in his life,
also in his death. No death in Shak-
speare is more sadly impressive to me
than that of Falstaff. In the other
deaths there is the sweetness of inno-
cence, or the force of passion. Desdem-
ona expires in her gentleness; Ham-
let, with all his solemn majesty about
him; Macbeth reels beneath the blow
of destiny; Richard, in the tempest of
his courage and his wickedness, finds a
last hour conformable to his cruel soul;
Lear has at once exhausted life and
misery; Othello has no more for which
he can exist; but the closing moments
of Falstaff are gloomy without being
tragic; they are dreary and oppressive,
with little to relieve the sinking of our
thoughts, except it be in the presence
of humanity in the person of Mrs.
Quickly. When prince and courtier
had forsaken their associate, this hum-
ble woman remained near him. The
woman, whose property he squandered,
and whose good name he did not spare;
this woman, easily persuaded and easily
deceived, would not quit even a
worthless man in his helpless hour, nor
speak severely of him when that hour
was ended. Here is the greatness of
Shakespeare; he never forgets our na-
ture, and in the most unpromising cir-
cumstances he compels us to feel its
sacredness. The last hours of Falstaff
he enshrouds in the dignity of death,
and by a few simple and pathetic words
in the mouth of his ignorant but char-
itable hostess, he lays bare the myste-
rious struggles of an expiring soul.—
"A parted," she says, 'even just between
twelve and one, 'en at the turning of
the tide; for after I saw him fumble
with the sheets, and play with flowers,
and smile upon his finger's ends, I knew
there was but one way; for his nose
was as sharp as a pen, and 'a babble of
green fields. How now, Sir John?'
quoth I; what man, be of good cheer.
So 'a cried out, God, God, God! three
or four times; then all was cold."

Thus, as Shakespeare pictures, a man
of pleasure died. Even upon him na-
ture again exerts her sway; the primi-

tive delights of childhood revisit his
final dreaming, and he plays with flow-
ers, and he babbles of green fields.—
And that voice of eternal Power, which
was lost in the din of the festival, must
have utterance in the travail of mortal-
ity; and the exclamations, which falter
to the silence of the tomb, make con-
fession of a faith which all the practice
had denied.—Giles.

From the Watchman and Reflector.

"Covet Earnestly the Best Gifts."

It is related that "at a feast given to
the chief officers of his army, Cyrus
presented to some of them costly gifts
—to one a splendid garment, to another
a golden cup; but Chrysantas, his fa-
vorite friend, he merely drew to himself
and kissed."

Is it not thus with Him who ruleth in
"the army of heaven, and among the
inhabitants of the earth?" To one man
He gives the royal robe of a kingly in-
telligence; to another, the golden cup
of prosperity—but to His chosen friends
—found oftener in the vale of poverty
—He vouchsafes a portion of His own
spirit, and the most tender and sweet
communion with himself.

"Take heed," then, "that ye despise
not one of these little ones;" and thou,
on whom are lavished earth's richest
treasures, lend a listening ear, and let
the heart respond, while I offer a peti-
tion in thy behalf. If the bliss of faith-
ful friendship be allotted thee, may it
be perfected by the possession of an al-
mighty Friend! Should the wealth of
this world fill thy coffers, may it be
counted as dust by thy soul, rejoicing
in the unsearchable riches of Christ!
If the silver trump of fame sound thy
praises, may its vibrations, so ravish-
ingly sweet to human ear, be unheeded
by them in their earnest listening for
the cheering plaudits of thy God.

S. A. J.

Life's Heroes.

Once in a while some paper entirely
devoted to religion pays a merited tri-
bute of praise to the heroism and self-
sacrifice of the numbers of missiona-
ries who annually leave our shores for
distant countries to preach the doctrines
of truth and righteousness. But with
this exception their labors pass unap-
preciated, and almost unnoticed. Their
separation from home and kindred, their
fearless braving of the perils of the
complaints natural to a foreign climate,
and of the risk of loss of life by the
hands of ignorant and not half-civilized
men, appear to present no claims for
gratitude to the community. This is
not as it should be. The missionary
system has given birth to some of the
noblest instances of personal heroism
which the historian can proudly point.
Its toils are undertaken in far-off climes
and undertaken, too, with but faint
hopes of setting foot again on the soil
of one's fatherland. The parting to
those dear to one's heart, is pretty sure
to be an eternal one, and he who says
farewell to all that has had an earthly
pleasure for him, that adieu being
prompted by the holiest motives is a
true hero.

"The Blood Theology."

A Unitarian writer to whom "the of-
fence of the cross" would seem to be
peculiarly odious, has discovered the
smart scold above quoted, in application
to the gospel of Christ as preached by
his apostles:

"The theology which ascribes man's
salvation neither to his obedience of
the laws of his spiritual nature, nor to
the unthought mercy of God, but finds
the cause in the interposition of a vic-
tim, has sometimes been called the
'Sacrificial Theology,' or still shorter,
the 'Blood Theology.'"

Without stopping to correct the wil-
ful error which attributes to Christians
the heathen notion of "the interposition
of a victim" as the cause, instead
of the consequence of the un-
bought mercy of God; it is instruc-
tive to remark into what shameful
contradiction of inspiration a mind re-
solved on believing what it likes, can
rush. The very word here used in re-
proach, was suggested to the mind of
the scuffer himself by its constant and
familiarizing repetition in the New Tes-
tament. More than thirty times in that
book, man's salvation is ascribed, not
to his obedience, nor to God's laxity
and tolerance of guilt, but distinctly and
emphatically to "THE BLOOD" of Jesus
Christ alone! This is "blood theology"
indeed, with a witness. Blood—justice
—holiness—is the groundwork of the
Gospel; and without it "there is no re-
mission."—Examiner.

Small faults indulged, are little thieves
that let in greater.

The Deacon and his Property.

An aged man, Deacon S— F—,
in the town of G—, was at work
near the highway, and his little grand-
son F—, was with him. A towns-
man, riding by, stopped to talk. Final-
ly the Deacon said:

"Mr. G., I want to sell you four acres
of land."

Mr. G.—"What do you want to sell
land for?"

Dea. F.—"O, I have got more land
than I need."

Mr. G.—"More land than you need?
why you have only a small farm."

Dea. F.—"Yes, but still I have got
more than I need."

Mr. G.—"You haven't more property
than you want, have you Deacon?"

Dea. F.—"Yes, I have, strange as it
may seem."

Mr. G.—"Well, that is strange, tru-
ly. Are you in earnest?"

Dea. F.—"I am. And I will tell you
how it has happened. When I began
life, I thought if my life was spared and
I should have a family, I should need
about —dollars. And I prayed that,
if the Lord saw fit, he would give me,
through my industry, that amount.—
Well, I have been prospered, I have had
health, and brought up a large family,
and have had the amount of property I
prayed for. In fact I find I have a lit-
tle more than the amount I prayed for,
and this extra amount plagues me. I
feel as if it did not belong to me. And
now I want to sell some land that I may
do good with the avails of it. And I
think you need the land, and I want to
sell it to you."

Not only Mr. G. was surprised at
this recital, but also the little grand-
son. This little boy was struck with
utter amazement at the idea that a man
had got property enough, and even more
than he wanted. The idea was entire-
ly new to him. He never forgot it. It
furnished to him a subject of long and
deep reflection, and from it he was led
to discover the truth and power of the
Christian religion.—Christian Secretary.

A Glebe for the Pastor.

The Chronicle urges that churches in
the country universally procure parson-
ages with a liberal glebe—"from ten to
twenty-five acres, to be cultivated as a
means of supporting, in part, the fam-
ily of the pastor:

"It would give him exercise, afford
the means of training his sons to busi-
ness, and would be a measure of relief
to a church which is too feeble to as-
sume the full support of their pastor.—
His health and intellectual powers
would be thereby improved. Ministers
in the country who have little or noth-
ing on hand to tax their physical labor,
are in danger of making long visits and
consuming their time in ways which are
of little use to themselves or others.—
Their sons are, perhaps, without occupa-
tion, and thus exposed to the tempta-
tions of idleness."—Evangelist.

BAPTISTS IN NEW ZEALAND.—The Is-
land of New Zealand located far away
amidst the wide waste of waters of the
great Southern Ocean, where formerly
only cannibals reigned and revelled, has
a flourishing Baptist church. This
church is in the town of Auckland, and
has forty communicants. In February
last they opened a new church which
was built for them by Dr. Thornton, and
on the first Sunday in March, six per-
sons were baptized and added to the
church. The new chapel will seat
about three hundred persons.

TRACT SOCIETY.—The Boston aboli-
tionists have established an independent
Society in their city, and we observe
that an auxiliary has been established
in Hartford. With characteristic mod-
esty, the new organization takes the
name of the American Tract Society of
Boston! Mr. Alvord, who seems per-
fectly at home in the midst of flatant
impertinency of the Boston Society, re-
marked at the Hartford meeting, that
"they were resuming their original na-
tional character and orbit."—Southern Bap.

CHRISTIAN CHARITY.—Let the love of
your brethren be as fire within you, con-
suming that selfishness that is so con-
trary to it, and so natural to men; let
it set your thoughts at work to study
how to do others good; let your love
be an active love, intense within you,
and extending itself in doing good to
the souls and bodies of your brethren
as they need and you are able.—Leigh-
ton.

There is only one objection to people
who "mean well," and that is, they
never can spare time to carry out their
meaning.

SURPLUS AND CASSOCK IN THE U. S.
SENATE.—On the morning of the 23rd
ult., the Senate was opened with pray-
er by a Catholic priest. We have met
with the following:

"WASHINGTON, Dec. 23.—The Catholic
priest who opened the Senate with pray-
er to-day, was Father Boyle, of the St.
Patrick's Church in this city. The Sen-
ate was full of priests in dress of sur-
plice and cassock. It is the first occa-
sion since the formation of the govern-
ment that the entire vestments of the
Romish clergy have been seen in either
chamber. The Rev. Father read from
the Breviary Bishop Carroll's prayer for
those in authority. The chamber hap-
pened to be crowded, and much interest
and curiosity was manifested, with ev-
ery appearance of devotion by the sen-
ators and spectators.

FACTS.—The number of languages
spoken is 4064. The number of men is
about equal to the number of women.
The average of human life is thirty-
three years. One quarter die before
the age of seven: one half before
the age of seventeen. To every 1000
persons only one reaches 100 years. To
every 100 only six reach 75 years; and
not more than one in 500 will reach 80
years. There are on the earth 1,000,
000,000 of inhabitants. Of these 33,
333,333 die every year; 91,284 die ev-
ery day; 7180 die every hour, and 60
per minute, or one every second. These
losses are about balanced by an equal
number of births. The married are
longer-lived than the single; and, above
all, those who observe a sober and in-
dustrious conduct. Tall men live long-
er than short ones. Women have more
chances of life previous to the age of
50 years than men, but fewer after.—
The number of marriages is in the pro-
portion of 76 to 100.

SYNOD OF ALABAMA.—The Synod of
Alabama met in Mobile on the 9th and
adjourned on the 13th of December.

The Committee on Oglethorpe Uni-
versity reported, recommending that
each Presbytery raise \$5000, which was
adopted. It was

"Resolved, That the Synod of Alabama
does most heartily concur with the Syn-
ods of Texas and Mississippi in over-
turning the General Assembly to estab-
lish a Committee of Missions in the city of
New Orleans."

The Committee on the Narrative made
a report, showing a very general and
deeply interesting state of things in
the churches belonging to the Synod.—
About six hundred and fifty additions
were made during the past year to them.

ADDITIONS BY BAPTISM.—Zion's Advo-
cate reports the baptism of 20 candi-
dates at Meddybemps, Me., the Watch-
man and Reflector, 21 at North King-
ston, R. I., the N. Y. Chronicle 30, at
Sempronius, N. Y., and the conversion
of over 100 persons at Scott, N. Y., the
Christian Visitor reports the baptism of
45 each at Second Salisbury and Elm
Elgin churches, N. B., over 50 at Yar-
mouth, N. S., and 24 at Cambridge, do.

CHURCHES CONSTITUTED.—At Antioch,
Lake county, Ill., a Baptist church was
constituted, Dec. 8th.

A Baptist church was constituted six
miles from Athens, Geo., Dec. 11th,
with 27 members, mostly baptized dur-
ing the past three months, and on the
same day, 4 members were added to the
church, by baptism.

RELIGIOUS CONTRIBUTIONS.—"We can-
not see—we never could see"—says a
contemporary, "how a Christian woman
could spend \$30 or \$40 a year in the
single article of bonnets, while she
gives to the Missionary cause not
more than \$10." Who will explain it?"

I will tell you my rule. Talk about
those subjects you have had long in
your mind, and listen to what others
say about subjects you have studied
but recently. Knowledge and timber
should not be much used till they are
seasoned.—Holmes.

According to the late New York State
Census, it appears that out of a popu-
lation of three and a half millions there
are about ninety-seven thousand who
can neither read nor write; one thirty-
sixth part of the whole.

TRUE RICHES.—The wealth of a man
is the number of things which he loves
and blesses, which he is loved and bless-
ed by.—Carlyle.

While Christ represents us in heaven,
it is our duty to endeavor to represent
him on earth; and thus to be living
"epistles of Christ—known and read of
all men."

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, January 27, 1889.

Shall we have them?

Have what? Why, five hundred new subscribers between this (Jan. 20th.) and the first of May next? Can they be obtained? Just as easily as to make the effort. That is the time we have set to enlarge our paper. It will be the beginning of a new volume. Now who will aid us in procuring these subscribers? How many pastors will make just one little ten minutes talk to their churches, urging the members to take the paper, and send us the result? How many deacons and private members will take the trouble to send us one or two names each? How many sisters are there who will imitate the example of that one at Sumpterville who procured five new ones at once and sent them?

By way of compensating our ministering brethren for the service rendered, we offer the following

PREMIUMS:

1st. To the brother who will procure and send us the largest list of new subscribers (the money accompanying) between this time and the first of May, we will send to any point he shall indicate a full copy of

Oshausen's Commentary,

a work which has been pronounced by good authority to be the finest production of the age. The entire set embraces six large volumes, and will cost not less than \$15.

2nd. To the brother who shall procure the next highest list, we will send as above,

Andrew Fuller's Complete Works.

3rd. To him who shall procure the next highest, we will forward

Dogg's Manual and Church Order;

or,

Sherwood's Notes on the New Testament, at the option of the brother.

We do not wish our brethren's service for nothing. We, therefore, offer the foregoing premiums simply by way of compensating them for their services. Now brethren, let us hear from you as promptly as possible.

Elder C. A. STANTON is authorized to act as agent for the S. W. Baptist to collect arrears and procure subscribers.

"Laotic and Saccharine."

We received the following a few days since from a good brother in Mobile. We seldom see so short a sentence so full of matter:—

"Herein please find draft on the Talladega Insurance Co. for Fifty Dollars, to assist in the improvement of your paper. Success and good luck attend you and brother T. * * *

CASH SYSTEM.—We see several Baptist papers are adopting the cash system. They are driven to this, it is intimated, by the dishonesty of many of their subscribers. It is a sad morality that will not pay for a newspaper, after enjoying its benefits. And yet there are people professing to be Christians who will not do it. What course the S. W. Baptist will pursue in that regard, we cannot now determine. We hope our subscribers will not drive us to such a rigid necessity. We shall see.

Several friends are laboring successfully in circulating our paper, among whom we name brethren A. Jay, J. J. Vaughn, and C. W. Hare.

The Corresponding Secretary of the Alabama Baptist Bible and Colporteur Society paid our place a visit last week. Brother KERR is hard at work, and we feel assured he will discharge duty to the utmost.

Dr. MANLY has accepted the appointment of Missionary for the State at large, and will enter upon his duties by the latter part of May next.

The seventh annual Catalogue of Baylor University, Independence, Texas, just received, shows that in every department, Collegiate, Scientific, and Preparatory, there were 148 students. It has, also, a Law department in which there are many students. This institution has gradually prospered from its foundation, and we trust our Texas brethren will give it their hearty support in all things.

Death of Dr. Eaton.

We understand that the Rev. Dr. Eaton for many years president of Union University, Tenn., died recently at his residence at Murfreesboro, Tenn. We sincerely sympathize with our brethren in Tennessee in the loss of such a man. The particulars we have not learned.

The American Sunday School Union have issued a small work entitled "Going to the Opera," of 43 pages, which combats successfully the right claimed by some professors of religion of going to such "entertainments."—The moral power of the little work is great, and should be read by all professors "who are lovers of pleasure more than lovers of God."

Agitators!

We publish below a communication which we find in the Tennessee Baptist, signed, "Vox Populi," and purporting to have been written in Alabama. We are anxious that our brethren shall know something of the spirit of these agitators in Alabama. This cannot be more effectually shown than by publishing this article as a mere specimen.—The writer of this article indulges in insinuations and conjectures wholly inadmissible and indefensible under any rule recognized by the Christian religion. Men of the world, much more Christians, should be careful in their statements of facts, or the publication of their suspicions. But we also publish an antidote to the poison of "Vox Populi," from the pen of the venerable President of our State Convention, the Rev. A. G. McCraw, which was sent some four weeks ago to the Tennessee Baptist, but has not appeared in that paper. To what he has so well said we shall add but little in vindication of the laudable movement which "Vox Populi" has assailed in a spirit which all good men must regret, as certainly not of Christ.

The editors of this paper knew nothing of the purpose of any of our brethren to start the movement in reference to Dr. MANLY and the State Mission until a communication was received from bro. L. W. LAWLER of Talladega, the author of the resolution introduced into the State Convention on this subject. An extract from that communication was published in our issue of 23d August last. While we disclaimed the origin of this movement, because due to truth, yet we should be proud to be entitled to the honor; for we esteem it an honor to be instrumental, in any way, in promoting the cause of Christ, much more to have been the originators of a Christian enterprise calculated, if carried out, to accomplish an amount of good which no man can compute. It comprehends in its working material more than the able, erudite and good man to whom the Mission has been tendered. The Mission will be sustained by men of intelligence and piety who will zealously co-operate with the venerable Missionary. And while he preaches and lectures, and counsels by the fireside, they will pray to the God of Missions to prosper and bless his efforts, and also labor to make his work efficient in all possible ways. Who, that pretends to be a disciple of Christ, will dare oppose such a movement?

It was stated on the floor of the Convention by Gen. Lawler that the contributions to the salary of the Missionary would not lessen the aid heretofore extended by the contributors to other objects of benevolence, because they were, generally, men who were only giving of the abundance with which God had blessed them. We are informed that these contributors are represented in Congress, on the Bench, at the Bar, in the Pulpit, among Planters, Merchants, &c. Their names, if given to the public, would put to flight the charge of selfishness, and utterly annihilate the idea of its being a partisan movement. The author of the resolution is a native of Alabama, and too widely known in the State to need the defence of our pen.

But we do not intend to be drawn into a controversy on this subject; and we feel as though we ought to apologize to our readers for defending a Christian enterprise, in this enlightened age, assailed by those who profess themselves to be Christians! The shafts of malice, envy or jealousy which may be aimed at the appointee will fall harmless at his feet. He is universally esteemed in this State, in and out of the Church, and no less venerated and beloved by his own denomination. God will shield him from the assaults of his enemies, whether few or many.

From the Tennessee Baptist.

The General Bishop for Alabama Baptists.

Messrs. Editors: I suppose you have learned that there is at this time an effort being made to bring the Rev. Dr. Manly back from Charleston to Alabama. The object of this movement is to settle Dr. Manly in the State, upon a salary of three thousand dollars, and he is to act as a sort of general Evangelist, or Baptist Bishop—in traveling over the State, or as the Methodist Discipline would have it, (p. 49,) "To travel through the connection at large," visit prominent points, attend Conventions and Associations, &c., &c. Do Alabama Baptists need such an apostle? Dr. Manly has many devoted friends in this State. The time once when he was beloved by almost every Baptist in Alabama. He then could have done more for us and more with us than any other living man. We loved him dearly. The three thousand dollars can now be raised easily, and multitudes will hear him gladly. In this connection let me state, that the late session of our State Convention requested the Domestic Mission Board at Marion to invite the Doctor into the State.

But there is another side to this subject. Many, yes, many Baptists in Alabama, have lost part of their high appreciation of Dr. Manly; and why? Why, he is known to have been one of Henderson's abettors in his late assaults on the editors of the Tennessee Baptist. Henderson has published to the world that he was authorized to say that he

had Manly's sympathies, and has used a letter privately from him for the same purpose. Now, there are very many Baptists in this State who are not willing to receive confirmation from any one who aided in kindling Henderson's unholy spirit, or sympathized with his crusade. We believe Dr. Manly to have been the chief among those of whom your late correspondent says Talladega speaks, "who has urged them on privately, but had not the courage to show his head."

This also is a partisan movement, designed to carry on a desultory war, rid the State of landmark sentiments, suppress the circulation of the issue of the South-Western Publishing House, and to resuscitate the S. W. Baptist, and restore it to public favor, at least, is what we believe about it. And our belief is based upon what is stated above, and the fact that the thing was projected not far from the office of the S. W. Baptist, and has been agitated through the State and in the Convention, by those who seem determined to be the coadjutors of the editors of that paper, and the enemies of the South-Western Publishing House. And, if this is to be a part of Dr. Manly's business in Alabama, let him know in advance, that he will meet an opposition, such as he never breathed before.—There is a growing host of Landmark Baptists in Alabama, which has as yet said but little; but we will speak and act, too, though it be to face and oppose a D.D., if said D.D. come to us paid to suppress our sentiments.

Again, is not this a new order of things amongst Baptists? Does it not smack of the diocesan Bishop? We now appoint a Doctor to "travel through the connection at large," next year, or ten years hence, we may appoint him to "oversee the spiritual and temporal concerns of the Church," and the pastors be reduced to a kind of deacons, arch-deacons, or sub-bishops. There are doubtless, men in Alabama, who have subscribed more to Dr. Manly next year, than they have given their pastor for two or five years. This they may have a right to do, but what of the precedent? Why say you, it's a very liberal precedent! Yes, very liberal to the bishop, but what to the pastor? We consider the labors of Dr. Manly, one year worth more than yours for two or five.

What may we expect next? VOX POPULI.

For the South Western Baptist.

BRETHREN EDITORS: Inclosed, I hand you an article written for the Tennessee Baptist, in reply to one published in that paper, doing, as I thought, great injustice to the Alabama State Convention and bro. MANLY, of Charleston. Some of the friends of the Tennessee Baptist, saw my article and encouraged me to forward it, assuring me, that paper universally published both sides of every question, when requested. The article has been treated with silence to this time. If you and other editors should think it worth while, you can insert it in your columns; if not, I shall be perfectly satisfied. A. G. McCRAW. Selma, Jan. 17, 1889.

For the Tennessee Baptist.

DEAR BRETHREN EDITORS: May I, for the first time, have a little space in your "Alabama column," that I may say a few words by way of explanation to your Alabama correspondent of the 18th inst., "Vox Populi?"

I must think this brother was not present at our late State Convention, if so, he must, (in either case,) have mistaken the motives and designs of the brethren in requesting the Southern Board of Domestic Missions to ask bro. B. MANLY, now of Charleston, S. C., to accept an appointment as General Missionary for this State. I am a member of the Convention and was present at its late Session, and I understood the brethren as simply desiring that bro. MANLY should be employed as a Missionary under the direction of the S. B. of D. M., located at Marion, Ala., he being endowed with no authority, or power, more than other Missionaries, appointed by the same Board.

It is well known that this Board has Missionaries in different places in the Southern States who are supported by voluntary contributions from friends, and appointments are usually made in concurrence with petitions from localities desiring such services.

There is nothing new or strange in bro. Manly's appointment; he receives it from the same source as the other Missionaries. His appointment is in response to the petition of a very respectable body of Baptists. His salary is furnished by voluntary donations, made by those who will not, on this account, curtail their usual contributions to other objects of beneficence.—That a State Convention should solicit such an appointment, is not a new thing among Baptists. The venerable pastor of the Baptist Church in this place, was invited by the Mississippi State Convention, to accept a similar Mission in that State. He, in his own language, preferred to accept a pastorate, in Selma, Alabama. I think my brother mistaken, in supposing it a partisan movement, with design to wage war against the "S. W. Publishing House, Landmark men," &c. The brethren who first proposed this enterprise, avowed openly in Convention, that no such motives influenced them in this matter. The subject was mooted long before the war between Tuskegee and Nashville commenced. I have the best reasons for believing that the project was original-

ed in Talladega county, and by men who are, in the fullest sense, Christian gentlemen, and incapable of acting under the influence of such low and unworthy motives. In the appointment of bro. Manly as State Missionary, I can perceive no such alarming proclivities to Episcopacy as are expressed by my brother. I think that he and others like him, may quiet all fears. No such design is intended by the appointing power; and did I want a war waged against my brethren, bro. Manly is the last man I should select for such a work. A man of his quiet, prayerful spirit is much more likely to wage war against Satan and his Kingdom.

Yours truly, A. G. McCRAW. Selma, Ala., Dec. 22, 1888.

Montgomery—Death of Mr. Belser.—Book Emporium, &c., &c.

Last week we made a business trip to the capital of our State. Montgomery is rapidly improving in all respects. Some twenty thousand cotton bales over and above what has ever been received before have been shipped there this season. A vast amount of business is transacting this winter. So soon as some other Rail Road connections are formed, which are now either partially under contract and about being let out, Montgomery will be one of the most important entrepôts in the Southern country.

We found a general gloom pervading the city on account of the death of the Hon. James E. Belser, one of the oldest and most valued citizens of the place. Mr. Belser had lived upwards of thirty years in Montgomery—had served several sessions in our State Legislature, and had been twice elected to Congress. He had been identified prominently with every enterprise involving the prosperity of the city or State for more than a quarter of a century. Perhaps the death of no man in the city could have produced a more profound impression. His virtues had endeared him to a large circle of friends. At 3 o'clock on Monday evening the Baptist church was crowded to its last capacity by the citizens of Montgomery the courts in session and the bar, the military—all classes of the community, who had assembled to testify their regard to the memory of the illustrious dead. The Rev. Mr. Tichenor, pastor of the Church pronounced such a chaste, appropriate, affecting funeral address. The procession which accompanied the remains of Mr. B. to the grave was said to have been the largest ever seen in the city. To his afflicted widow and bereaved children we tender our sincere condolence. Mrs. B. is a worthy member of the Baptist church.

The "BOOK EMPORIUM," of which Bro. B. B. Davis is the agent, has done a large business for the last year. The Board has resolved to increase the capital from six to ten thousand dollars, the stock to be taken by the present stockholders. Early last fall the Board voted a donation of fifty dollars worth of books to some four or five Associations according to their wishes. We doubt not that the business will be greatly enlarged the present year.

Passing the street one evening, we heard a familiar voice, turned and grasped the hand of our old friend David Gordon, of Lowndes. Bro. G. had just returned from New Orleans, whither he had been summoned by the citizens of that place to share their hospitalities on the "8th of January," as one of the veteran band of soldiers who fought under the immortal Jackson on that day, forty four years ago, achieving the most brilliant victory which has ever adorned American history.

We spent a most pleasant hour with Prof. N. K. DAVIS, editor of the Educational Journal, a periodical, by the way, that ought to be taken by every family in the State. It is conducted with distinguished ability, numbering among its contributors some of the ablest pens in the South.

We always leave Montgomery feeling that we are not quite through with our business and intending to return soon. Very well—the reader will scarcely envy a way worn editor if he does occasionally find a "green pasture."—Let him enjoy it; for there are enough anxieties and vexatious cares at hand to balance all such accounts.

Rev. F. H. Moss has removed from Hardaway, Ala., to Union Springs, Ala.

Rev. A. L. BORDERS has changed his address from Columbus, Ga., to Hamilton, Ga.

Rev. ISAAC REED has removed from Salem, Tennessee, to Cedar Bluff, Ala.

Rev. J. J. HARRIS has removed from Enon, Alabama, to Fairbairnville, Ala.

Rev. JACOB WATSON has changed his address from Opelika, Ala., to Notasulga, Ala.

We are indebted to Hon. J. F. DOWELL for several valuable public documents.

Apostolic Precedent.

The American Presbyterian, commenting on Bishop Doane's expulsion of Rev. Mr. Carden, for the crime of having invited a Methodist clergyman to assist him, says:

"He (Bishop Doane) has full apostolic precedent for this prohibition. St. Luke has put it upon record that John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth with us." St. Mark also testifies to this in the very same words. It was evidently considered important that the precedent should be well established for the successors of the Apostles. It is true that our Lord said, "Forbid him not"—but that does not change the precedent, which is the main thing to be looked at in administering canons and ordinals."

A New Year's Address.

We have received an address delivered in the Baptist Church at Albany, Georgia, "by one of its members," on the first day of January, (inst.) it being a day set apart by that church for "fasting, humiliation and prayer." We shall publish it next week. It is the very thing that is needed at this time. It emanates from a heart deeply imbued with the love of Christ and the love of souls, and will be read with the deepest interest by all Christians. Every Baptist paper in the South ought to publish it. It is a masterly appeal to our churches to enlarge their efforts in the great benevolent enterprises of the age.

Alas for the Infants.

A Paris correspondent of the New York Tribune, among other matters, describes a baptismal scene which he witnessed in that city. As he is somewhat precise in his description, we give it entire, in order that those who wish may draw the contrast between a Romish baptism, as practiced by that church at the present day, and the baptism of John the Baptist and the apostles, as described in the New Testament.

Protestant Pedobaptists got their infant baptism from Rome, and they can see by this how the thing should be done; for, as printers say, they should "follow copy," if there is any virtue in it they should have the whole of it.—With the framers of infant baptism it meant something and did something for the infant; it regenerated and saved. Protestant Pedobaptists deny this, and when asked for its benefits, their replies are as confused as the Babel builders. But to the extract:

I witnessed the baptism of a score of infants in the Cathedral of St. Denis, in the same chapel where fifty generations of their ancestors might have been baptized before them. Here were the smallest specimens of humanity I had ever seen in public. On inquiry I found their ages varied from four to twelve days. A marble font stood in the centre of the chapel; on its brink was a gall pot of oil, and another of holy cream, and a little stick in it with which to touch it, and a silver shell containing salt, a tin pitcher of warm water, a napkin, and pieces of cotton wool, with which to remove superfluous oil. The Swiss stood ready to make responses. The priest wore a black cape, trimmed with white rabbit skin, over his tunic, and above this, a narrow mantle around his neck, with the purple side out, to express sorrow and contempt at the presence of the devil, who still abode in the babies. The infants were presented two by two. They were stuffed into white pinning blankets, their little red and black heads well propped up, and all stiffened in some remarkable manner, so that the nurse held them out by their pedal extremities, like fowls to be singed. The priests blew on their faces; the children squirmed, and were supposed to breathe the breath of life.—Then the priest put salt in their mouths; the little ones puckered and grew redder. After this the devil was commanded to go out of them. He went in peace. Then the priest put spittle on the mouths and ears of the infants, and their spiritual deafness was removed, and their tongues formed for praise. Then the first little god-father and god-mother, who were children, clasped their hands over their charge and made their vows. Then the nurses gave an off-hand to the infants, discovered the nape of their necks, and the priests anointed them with holy oil, that they might bear with ease the yoke of Christ. The children thus purified, the priest put the white side of his mantle out to express joy; then poured warm water three times on the faces of the children.

At this moment, according to the catechism, they were changed from the deformity of demons to the beauty of angels—and truly the little cherubs did cry continually thereafter. Then the sacred cream, made of oil and balm was administered. After these series of baptisms, the Swiss held a lighted taper, and the priest put the ends of his mantle over the heads of the infants, and pronounced a benediction. During all these ceremonies long Latin recitations were made, which to heretical ears, seemed set to the tune of the "House that Jack built," so rapid was the enunciation, and so great was the explosion on the last words of each sentence. After the baptism the young godfather slipped something silvery into the leaves of the book into which the priest makes the records, and the god-mother gave a cornucopia of sugar-plums, in which were pieces of silver.

Now the child is thoroughly born and sanctified. As he waxes in years and intelligence, he receives religious instruction. Until seven years of age he is not capable of mortal sin; after that time he is prepared for confession. His catechism teaches him to approach

the confessional as if he were Christ himself; to kneel with his head inclined, to clasp his hands, palm to palm, before his breast, and say, "Mon Pere—"; furthermore, the book saith not, for the secrets of confession are inviolable."

If the Bible history of the mode of baptism is correct, "the wayfaring man, though a fool," can see that the Romish mode is wrong.

The Furman University, Greenville S. C., had at its last session 167 students. Its location is healthy, with an able Faculty it must prosper. The Baptists of South Carolina have done nobly in establishing such an institution of learning.

We are indebted to Hon. J. L. M. CURRY for a copy of "The National Recorder" of religious and literary intelligence, published monthly at Washington City. Each number contains sixteen quarto pages for one dollar. The design is to give information of all that may be done in the Legislative and Executive Departments of the General Government relative to the interests of religion. 1st, Government Chaplains, 2nd, Statistics of Religion in the United States, 3rd, Art, Science, Literary, and Education. Address,

NATIONAL RECORDER,
Washington, D. C.

Book Notices.

THE AIMWELL STORIES: JESSIE, or Trying to be Somebody, by Walter Aimwell, author of "Marcus," "Whistler," "Ella," &c., with illustrations. Boston: Gould & Lincoln. 12mo. pp. 320.

This is the sixth volume of the "Aimwell Stories," and is a complete work, being independent of the preceding volumes. The special object of the "Jessie" says the preface, is to kindle in the hearts of the young, especially the children of misfortune and poverty, a pure and noble ambition, and to encourage them to strive for that "good name," whose price is far above rubies, and that conscience void of offense, "which is of still more inestimable value." The stories are finely told, and cannot fail to interest and improve.—Biblical Recorder.

We endorse the following, from the Watchman & Reflector:

THE GREAT DAY OF ATONEMENT. Translated from the German of Charlotte Elizabeth Nebelin. Edited by Mrs. John Mackenzie. Boston: Gould & Lincoln.

The conception of this book is a happy one. It aims to lay hold of the prominent incidents of the last day of our Lord's sufferings, as a guide to meditation and to prayer. There are twenty-four chapters in it, corresponding to the twenty-four hours of the day each hour suggesting some theme for devotional thought and supplication. It reveals a heart penetrated with love to the Savior and with sympathy for His sorrows, and any Christian will find it grateful to his feelings and quickening to his piety. It is one of the books to be read in the closet, to prepare for communion with the Savior at the throne of grace. The publishers seem to have excelled themselves in the beauty of the letter press.

How it Works.

The discussion upon the Consolidation question in our Northern papers is working evil to the cause of Missions in that section. Sometime since Dr. Bright, editor of the EXAMINER, who had been nine years Secretary of the Missionary Union, raised the question in his paper of consolidating the various benevolent Societies at the North.—Men when they propose a new measure must give reasons, whether good or bad, for their plans; and Ex Secretary and editor Bright raised the hobby of "Expensive Machinery," appealing to the base passions of suspicion and enmity. This appeal, plausible at first sight, gave him quite a hearing. Other things contributed to favor the Ex-Secretary; his paper has a large circulation, and is as deeply dyed in Abolitionism as Greeley's Tribune, and, of course, all ultra anti-slavery Baptists would listen to their leader. Two other Baptist papers, the AMERICAN BAPTIST and the CHRISTIAN ERA, the first named the organ of such a holy set of Baptists at the North that they will not take money from a slaveholder for Missionary purposes, and the other a "one dollar paper" of similar Simonpurity, have joined Dr. Bright in his crusade against "Societyism." A nice trio this to pull down Societies and Boards that were organized by men of faith and prayer for the advancement of God's glory! Under these institutions the Cause of Missions has flourished and the Missionaries have been fed and clothed while preaching to the heathen the unsearchable riches of Christ, and these men, restless spirits, are tearing them down under the pretence of economy and efficiency.

The effects of the attack upon the Societies and Boards have been to sap confidence in these organizations by sowing the seeds of distrust among the Churches, arousing opposition in some, and indifference in others. Here is an extract from the CHRISTIAN CHRONICLE,

Philadelphia, which will show the deplorable results:

"THE ACCOUNT AS IT NOW STANDS.—It seems that the Missionary Union is in a deplorable condition as it regards its funds. The Editor of the Examiner, formerly, and for many years, a Secretary, can have the satisfaction of charging this state of things very much to his consolidation influence, by which the hands of collecting agents are palsied and the treasury minns. The Macedonian thus alludes to the finances of the Union:

"The Executive Committee commenced the current financial year with the settled purpose of making regular monthly remittances to the several missions, and keeping the missionaries supplied with the means of subsistence, and of carrying on their ordinary work without being compelled to resort to loans at exorbitant rates of interest. Up to the first of December, they have been able to carry out in the main, their purpose. To do so, however, the treasury has been obliged to borrow considerable sums from time to time; and the indebtedness of the Union has now reached full sixty thousand dollars—a point beyond which it is not deemed wise to go. The time for another remittance of five to seven thousand will soon arrive, and there is not one dollar in the treasury for that or any other purpose. The absolute necessities of the work on our hands will require not less than ten thousand dollars a month, for December, January, and February, and forty thousand for March."

Who would covet the responsibility of producing the results contained in this extract? And the Examiner still persists in his course. Who does not remember his false statement about the expenses of Boards and Agencies? They have been refuted, but the results remain. This paper is imbued with the vain idea of becoming "national." It wishes to consolidate and centralize every thing; to have a huge Society and a huge paper (the Examiner of course.) Baptists who know anything of the genius of our Church government must know that Consolidation and Centralization are dangerous organizations to the independence of Churches. A free people, like Baptists, will have diversified organizations, wherever and whenever they choose to have them. Consolidation leaders may fret and reason, but Baptists will do as they please. It is anti-Baptistic to have one or two Great Central Organizations and papers, and, therefore, impossible; for while Baptists may sometimes be led off by an impudent demagogue they soon return to their old landmarks.—We rejoice to see such able papers as the Christian Chronicle, Watchman & Reflector, Christian Secretary, New York Chronicle, and others, standing firm in support of existing organizations, and against these Hotspur reformers.

And may not Baptists at the South learn a lesson from these Northern difficulties? Have we not our reformers who are taking the cue from the Examiner? The Examiner has given the key-note and some of his "Southern" followers have commenced the fall, sol. La. Soon the tune of "Consolidation," "Expenditure," "Expensive Machinery," will become as common as "Yankee Doodle," and our little drummers and fifiers will be ringing it all over our revolutionary and disorganizing movements? Who will dance round their golden calf? Our Boards are doing well, managed cheaply, and conducted in the fear of God. We cannot do without them. Compelled by Northern Abolitionism to organize them, where is the Southern traitor who will attempt to pull them down, or to consolidate them? Where is the man who pretends to be a Baptist that will stab Church independence by centralization? Let Baptists mark well disturbers of their peace.—There is an anti-Missionary spirit among Baptists who claim the name of Missionary Baptists which is developing itself under the plausible idea of Consolidation and Economy; let it be faithfully, Christianly and promptly met.

First Baptist Church, of Nashville.

The Nashville Banner says:—The pastor of this church preached his thirty-second annual sermon on Sunday, 24 inst., and stated that it was his 18th annual discourse in this city. A very large congregation was present, and Dr. Howell mentioned, in becoming terms, the joys and sorrows which the church had experienced during the year 1888—joys the most delightful, and sorrows the most grievous. During the spring, a precious revival of religion had occurred, and in the autumn the church had cut off a member by excommunication, and this act had produced more than ordinary excitement. The statistics of the church, as furnished by the clerk, showed additions during the year of 121 members, as follows: Whites, 9 dismissed by letter, died 5, excluded 1; blacks, dismissed by letter 2, died 2, exclud. 5. Leaving the net increase 99—83 whites and 16 colored. The whole number of members now in the First Baptist Church, as stated by

The Rev. gentleman is 313 whites and 187 colored.

Dr. Howell stated that it was well known that a few of the members had gone off with the excommunicated member, (Mr. Graves,) but as the church and taken no action in their case, they were of course included in the count. They claimed over 10 as belonging to the schism, and even allowing them 50, the nett increase for the year would then be 49.

The blessing of God, said he, had been with his people, and he urged them to increased diligence in their efforts to promote the cause of Christ, and in aiding to build up His kingdom on earth.

Brother S. W. C. Weston, whose card as Attorney at Law, is in our column, is taking an interest in our paper at Benton, Ala., for which we thank him.

Indian Missions.

Receipts from the 9th of Nov., 1858, to 11th January, 1859.

MISSISSIPPI.—Rec'd of Zaxoo Asso., by Treas., \$35; Jas. L. Maberry, by M. Ball, \$5; J. H. Choclatey Asso., by Rev. J. H. Choclatey, \$124; Hays Creek, for support of Rev. Mr. Creeley, per O. L. \$6. Total, \$170 00

ALABAMA.—Rec'd of Unity Asso., per Rev. R. Holman, \$31, 50; L. Fox, \$20; Miss M. Woodfin, \$5; by Rev. R. Holman, from O. C. Hucklebee, \$10; from M. Melton, \$10; from J. Kinard, \$5; from Geo. Kerse, \$5; from L. Martin, \$5; from W. B. Lawson, \$5; from W. Ford, \$5; S. Miree, \$5; Rev. W. C. Buck, \$5; from A. Muckle, \$5; from Treas. of Cahaba Asso., \$28; from Bethel Asso., \$10; Nov. 18, rec'd of S. Fowles, Tr. of Ala. Baptist Convention, \$668 26; for Mission House, \$5; for Rev. Peter Folsom, \$406 60; for Rev. H. F. Buckner, \$200; rec'd of Rev. S. A. Greath, \$10. Total, 1444 36

VIRGINIA.—Rec'd of W. G. Margrove, per Rev. J. B. Taylor, \$25 50; rec'd per P. J. Taylor, from Mrs. Mary Alderson, dec'd, \$56 71; from W. Cowheard, \$10; from Patsy Harper, \$2. Total, 71 21

GEORGIA.—Rec'd of Rev. R. Holman, from sister Carter, \$5; from W. J. Harley, \$50; "A Friend," \$3 50; for Bible dist., \$1 25; rec'd of Ebenezer Asso., per Rev. J. O. Scriven, agent, \$150; Bethel Asso., per G. F. Burns, Treas. Asso., for support of Rev. J. Perryman, \$100; for Indian Miss., generally, \$153 50; for Rev. J. Hogue's salary, \$184 08; for Rev. J. Hogue's salary, per E. W. Warren, from J. W. James, \$20; from J. D. McCallen, \$20; from Mrs. K. Barksdale, \$5; rec'd of Columbus Baptist Asso., per Rev. J. O. Scriven, \$112 69; rec'd of Rehoboth Asso., per Rev. J. O. Scriven, for Rev. T. Murren's salary, \$307 25; rec'd of Geo. Walker, Jr., subscription by O. D. Mallory, \$5; rec'd of a Brother who wishes to promote the cause, by Rev. S. L. Linder, Macon, \$100; rec'd of Houston Asso., by Rev. J. O. Scriven, \$43; Ebenezer Asso., \$35; rec'd of Geo. Joseph Brown, Exr. of Rev. Joseph Grisham, Exr. of Wm. Simpson, bequest, per Rev. J. O. Scriven, \$409 62. Total, 1803 79

MISSOURI.—Rec'd of Youth's Missionary Society, Third Baptist Church St. Louis, for support of Rev. Simon Hancock, by J. L. Ustick, \$25. 25 00

SOUTH CAROLINA.—Received of Edgefield Asso. Bible Society, by J. B. Caswell, Treas., \$16 71; rec'd of Rev. M. T. Sumner, from T. T. Pearce, for Mission Houses, \$5; rec'd of T. P. Lide, for Miss. Houses, \$60; rec'd of Welch Neck Asso., per E. J. Lide, Treas., \$85 78; rec'd of Savannah River Asso., per Geo. Rhodes Treas., \$28 25; rec'd of Charleston Asso., per J. J. Toon, Treas. of Southern Baptist Convention, \$113 30; rec'd of T. B. C. (Darlington), \$5 20; rec'd of Sab. School of the Greenville Baptist Church, per C. J. Elford, for Mission Houses, \$40. Total, 354 24

NORTH CAROLINA.—Rec'd of Baptist State Convention, per Rev. M. T. Sumner, 5 00

KENTUCKY.—Rec'd of Bethel Asso., Mission and Bible Society, by N. Long, Treas., 102 20

TENNESSEE.—Rec'd of Brownsville Female College Missionary Society, 13 00

FLORIDA.—Rec'd of J. O. Scriven, agent, 89 00

Received of Rev. John G. Smith, Creek Nation, 50 00

Grand total, \$4127 56

W. HORNBUCKLE, Treas.

Success.—"One may support any thing," says the Italian proverb, "better than too much ease and prosperity."

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Business Department.

Receipt List.

Wm S Simpson	11	34	2 00
Mrs Cottonham	11	34	2 00
Miss M E Beverly	11	33	2 00
J H Butler	11	33	4 00
David Stanford	11	35	4 00
E O Eason	11	35	2 00
W B Williams	11	29	2 00
R D Fagard	11	6	2 00
Mrs E Elton	11	7	2 00
J D Inzer	11	7	2 00
W H Hinton	11	7	2 00
Jas Potvin	11	34	2 00
J H McCreary	11	6	2 00
Mrs Eliza Peck	11	12	2 00
Mrs S S Payne	11	45	2 00
Mrs Eliza Hart	11	33	2 00
Rev L P Pearson	11	3	1 00
Rev A T M Handy	11	42	2 00
Mrs M A Simonton	11	46	2 00
Isaac Norton	11	46	2 20
J W Dennis	11	36	2 00
E P Riley	11	2	2 00
Mrs L N Pearson	11	9	2 00
R A Montague	11	35	2 00
Mrs Mary Teague	11	39	2 00
Polly H Franklin	11	50	1 00
Wm Johns	11	28	6 00
T Sparlock	11	29	2 00
W M Burton	11	22	2 00
Dr C Battle	11	35	2 00
James Clean	11	35	2 00
J F Furberg	11	35	2 00
C R Benson	11	20	2 00
John Sloan	11	27	2 00
Jesse Lee	11	27	2 00
J W Simmons	11	44	5 00
J W May	11	9	5 00
Wm Norwood	11	38	4 00
Mrs Lina Bragg	11	34	2 00
W H Burdett	11	34	2 00
W L Young	11	34	2 00
Joshua Jones	11	50	2 00
Mrs S H Truman	11	23	2 00
W H Armstrong	11	50	2 00
Mrs E Armstrong	11	50	2 00
Dr F Rice	11	38	2 00
J C O Peters	11	35	2 00
Mrs E C Martin	11	38	4 00
J F Baggett	11	25	4 25
J C Phillips	11	21	4 50
Jas Woods	11	38	4 00
J H Galden	11	40	2 00
J W Moon	11	34	2 00
J R Andrews	11	34	2 00
Mark Phillips	11	34	2 00
M L Culbert	11	34	2 00
M J J Forrell	11	34	2 00
N Reeves	11	34	2 00
W Thomas	11	34	2 00
W T Norton	11	34	2 00
Urah Williams	11	32	2 00
J C Galt	11	32	2 00
J C Ellington	11	34	2 00
C M Cochran	11	34	2 00
James Harlan Jr	11	34	2 00
L B Brown	11	34	2 00
W B Scott	11	34	2 00
Isaac Jones	11	34	2 00
Rev D R McVeer	11	50	2 00
J W Harris	11	24	2 00
Rev J Wright	11	28	2 00
Mrs K A Groom	11	34	2 00
Rev M R McVeer	11	34	2 00
M J Mickle	11	17	2 00
Jesse W Matthews	11	34	2 00

MARRIAGES.

Married, by Rev. F. H. Moss, on the 6th day of Jan., 1859, Mr. FRANCIS M. NUCKOLLS, of Macon county, Ala., to Miss MARIETTA ORUM, of Montgomery county, Ala.

Also, by the same, on the 13th day of January, 1859, Mr. WM. TURNISHED, of Montgomery county, Ala., to Miss ISABELLA B. BEVERLY, of Macon county.

Obituaries.

Died, at Porterville, Nov. 29th, 1858, Mrs. ELIZABETH GRIFITH, consort of Dea. on Hiram Griffith of Mobile, in the 46th year of her age.

Seldom has it been our lot to record the death of a sister more extensively known—never of one more generally regretted—while living she was a true and devoted Christian, being dead she yet speaks: "The memory of the just is blessed." Elizabeth Howe (her maiden name) was born Oct. 9th, 1810, married in July, 1820, and united with the First Baptist Church in Hartford, Conn., in the summer of 1831. In Nov., 1832, twenty three years ago, she with her husband, removed to Mobile, where she continued to reside until a few months previous to her departure from earth. Sister Griffith was one of that early membership who labored and prayed for the establishment, and afterward for the prosperity of the Baptist interest in this city; and none was more delighted in the success of those efforts and prayers. She possessed many of those winning graces which so much adorn a woman, but which belong exclusively to the true Christian woman. Pious, yet always aliable, she easily adapted herself to those who needed a sympathetic sister, or sought a helping hand. She fed the hungry, visited the sick, and comforted the bereaved. Every good work had her hearty approbation, and ready assistance. As a wife she was affectionate, amiable, considerate, a mother, kind, and obliging—as a mother and a Christian, more than usually exemplary—and in all the relations of life consistent with herself and a high sense of duty. Many ministering brethren from different States visiting the city of Mobile, found a welcome at the hospitable home of our lamented sister; and will shed tears of affectionate remembrance of her kind and generous aid, when they shall be no more on earth, but will welcome them, and that her place on the heavenly shore is vacant. But while the family, the Church, and society are bereaved by her death; their loss is her eternal gain. "She sleeps in Jesus and is blest."—She left a dying request,—"That her dear children would try to meet her in Heaven." Her death was calm and gentle as a sleep. She was buried in the cemetery "let us all hope to meet her there." "Let us all go home together in Heaven." God grant that all may meet all meet again on the shore of that—

Where rests no shadow shall part no more,
And those long parted meet again.

P. E. COLLINS, Pastor.

DEPARTED THIS LIFE ON THE 24th OF DECEMBER, 1858, at the residence of his father, Tuscaloosa county, Ala., Miss ELIZABETH RAY, in her 19th year. The subject of this notice was one of those rare flowers, that bloom the year round, over full of vitality and spirit, and her presence was a blessing to all who came in contact with her. She was a true Christian, and her life was a constant offering to God. She was a true Christian, and her life was a constant offering to God. She was a true Christian, and her life was a constant offering to God.

Three days previous to the death above recorded, the mother of the deceased, Mrs. CYNTHIA RAY, consort of James Ray, was taken violently ill, and after unusual and almost unrelieved suffering departed this life on the 21st day of January last, leaving a husband, son, and daughter, the only surviving members of the family, having previously buried eight children. Mrs. Ray was between forty-five and fifty years of age, having been a consistent member of the Baptist Church for many years. We miss her, but have every satisfactory reason to believe that our loss is her everlasting gain. What a blessed thing it is to be a Christian when death comes. She might be said, but enough, they are both gone to Jesus in the regions of eternal glory. May the good Lord help us all to meet them.

A. C. T.

January 6th, 1859.

More testimony from the Clergy.

This certifies that I have used Perry Davis's Vegetable Pain Killer with great success in cases of cholera, infantum, common bowel complaint, bronchitis, coughs, &c., and would cheerfully recommend it as a valuable family medicine.

Rev. JAMES C. COOPER.

MISSUS. PERRY DAVIS & SON—Dear Sir: Having witnessed the beneficial effects of your Pain Killer in several cases of cholera and cholera morbus within a few months past, and seeing it so generally recommended, I am induced to write you a few lines in commendation of its use, as a safe and effectual remedy.

Rev. EDWARD K. FULLER.

This certifies that I have for several years used Perry's Vegetable Pain Killer in my family, in several of those cases for which it is recommended, and find it a very useful family medicine.

Rev. A. BARNES, Fair River.

Perry Davis's Vegetable Pain Killer possesses

virtue, which not only removes Pain instantly, but regulates the stomach, gives strength, tone and vigor to the system. It is one of those medicines which is worth more than gold. Sold by druggists generally throughout the United States and Canada.

EAST ALABAMA FEMALE COLLEGE.

REY. C. A. STANTON is Financial Agent of this Institution, for 1859, to collect outstanding debts, and to collect subscriptions.

E. A. JOHNSON, Sec'y of the Board.

TREASURER OF HOWARD COLLEGE.

DAVID R. LIME, Esq., has been appointed Treasurer of Howard College. Persons indebted to the College are requested to make payment to him.

By order of the Board of Trustees, WM. H. MONTGOMERY, Sec'y.

MAISON, Ala., Dec. 19, 1858. 34-3m

WE are authorized to announce

James S. Womack,

as a candidate for Tax Collector of Macon County, subject to a nomination by the American and Whig Party, in August next.

WE are authorized to announce

Matthew Peters

as a candidate for Tax Collector of Macon County, subject to a nomination by the American and Whig Party, in August next.

WE are authorized to announce

Col. A. F. Moore

as a candidate for Tax Collector of Macon County, subject to a nomination by the American and Whig Party, in August next.

Planters' Ware-House.

COLUMBIA, GA. JANUARY 1, 1859.

This undersigned tender thanks to their friends and the public for the liberal patronage heretofore bestowed, and again offer their services in all the departments of the Ware-house and Commission Business, in which their personal attention will be devoted to the interests of their patrons.

LIBERAL CASH ADVANCES made on produce in store when desired. RAGGINS, ROSS, AND FAMILY, Solely and exclusively for the purpose of the Book-keeping, and all other business connected with the same.

WE will, as heretofore, sell cotton for 50c. per bale.

J. C. PHILLIPS.

THE State of Alabama—Macon County.

PROBATE COURT—SPECIAL TERM—17TH DAY OF JANUARY, 1859.

THIS DAY came DAVID B. CHURCHSON, administrator, of the estate of Isham W. Britton, deceased, and filed his account current and vouchers, evidence of, and statement of a final settlement of the same. It is ordered, that the 2nd Monday of March, 1859, be appointed for the said administrator to appear and show cause, if he think proper, why he should not be allowed to retain the same.

LEWIS ALEXANDER, Judge of Probate.

NEW AND POPULAR SERIES FOR BOYS AND GIRLS.

THE AIRWELL STORIES; COMBINING INSTRUCTION AND AMUSEMENT.

By WALTER AIRWELL.

About this time fathers and mothers will be asking each other, "What shall we give our children for the holidays?" In answer, we would respectfully suggest, that they should send them the "AIRWELL STORIES."

GIVE THEM THE "AIRWELL STORIES," uniformly bound in red, blue, green, &c., and put in their elegant boxes manufactured for the purpose. In their case they constitute a most beautiful and beautiful volume of the series.

THE whole series, as well as fresh editions of the rest, The whole series numbered in order of their publication, is as follows:

1.—"GASTAR," or, "The Boy Who Had His Own Way."

2.—"CLINTON," or, "The Boy Who Was a Hero."

3.—"ELIA," or, "The Boy Who Was a Hero."

4.—"MARTIN," or, "The Boy Who Was a Hero."

5.—"JESSE," or, "The Boy Who Was a Hero."

The following notice of "Jesse" may stand for a multitude of similar notices of the whole:

"The present volume is one of the most interesting and useful of the series. It is a story of a boy's life, and is full of interest and instruction. It is a story of a boy's life, and is full of interest and instruction. It is a story of a boy's life, and is full of interest and instruction."

For sale by all Booksellers.

GOULD & LINCOLN,

Dec. 23. 59 Washington Street, Boston.

FOR LADS AND LASSES!

A New Game that will always be New!

THIS DAY PUBLISHED: PETER CODDLE'S TRIP TO NEW YORK. THREE GAMES IN ONE. COMBING INSTRUCTION AND AMUSEMENT. BY WALTER AIRWELL. Author of "The Airwell Stories." Put up in tasteful boxes. Price 75 cents.

The State of Alabama—Macon County.

PROBATE COURT—SPECIAL TERM—17TH DAY OF JANUARY, 1859.

THIS DAY came ROBERT A. JOHNSON, administrator, of the estate of Robert A. Johnson, deceased, and filed his account current and vouchers, evidence of, and statement of a final settlement of the same. It is ordered, that the 2nd Monday of March, 1859, be appointed for the said administrator to appear and show cause, if he think proper, why he should not be allowed to retain the same.

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LEWIS ALEXANDER, Judge of Probate.

Watches & Jewelry.

A FINE ASSORTMENT at the new establishment, 2nd Floor, Block Building, corner Store, opposite Brewer's Office.

Watches, Jewelry, and all other articles, repaired and warranted. E. W. AVERELL.

J. E. & T. B. DRYER.

ARE now prepared to receive and receive stock of all the various grades and styles, adapted to the market. Our stock will be found complete and well selected, and styles—selected with much care and purchased at the best advantage. We are thankful for the confidence here-tofore reposed in us, and with this confidence, we extend to us. We trust that we shall continue to merit both by our assortment of goods and the quality of our goods, and by our promptness in the delivery of our goods.

THE VERY LATEST

GRAVATTS, Scarfs, and new styles of Shirts, just received by Express, at the store.

E. E. & T. B. DRYER.

PLANTING GOODS.

ENCOURAGED BY THE PATRONAGE given special attention to this department of our business. Wood hats, blankets, Kerseys will be sold by us at a very small advance.

J. E. & T. B. DRYER.

FINE CLOTHING.

J. E. & T. B. DRYER offer the largest and finest stock of Ready-made Clothing in Tuscaloosa—Nov. 28, 1858.

CLOTH AND VELVET CLOAKS.

Direct from the manufacturers—the very latest styles—bought cheap, and will be sold cheap.

J. E. & T. B. DRYER.

HATS, CAPS, HOSIERY, GLOVES, &c.

of the best quality, at J. E. & T. B. DRYER'S.

FLANNELS, TWEEDS, HEAVY CASSIMERES.

Rocky Mountain, Black & Domestic, fine Embroideries, Handkerchiefs, Linseys. All of which will be sold cheap, by J. E. & T. B. DRYER.

BOOTS AND SHOES.

THE largest stock ever brought to this market, at the store of J. E. & T. B. DRYER.

THE FINEST FRENCH CLOAKS AND CASSIMERES.

and Vestings—the latest styles—for sale by J. E. & T. B. DRYER.

BARGAINS!

J. E. & T. B. DRYER now offer their large stock of Ready-made Clothing at a very small advance.

THIS is a rare opportunity for the Ladies to supply their wardrobe.

\$20.00 worth of Staple and Fancy Dry Goods, Clothing, Hats, Caps, Boots, Shoes, Gloves, Hosiery, Crochets, Hardware, &c., just received and for sale very cheap.

CAMPBELL, WRIGHT & CO.

GENS Water Proof French Gait Boots of the best quality, can be had at the Store of CAMPBELL, WRIGHT & CO.

Russets!! Russets!! Russets!!

CAMPBELL, WRIGHT & CO. have a large stock of Russet Brogans they are offering at prices as low as they can be purchased in Columbus or Montgomery.

Price of 25 to 30 for each pair.

\$4000 worth of BOOTS and SHOES, for sale by CAMPBELL, WRIGHT & CO.

