

# SOUTH WESTERN BAPTIST.

HENDERSON AND  
E. E. TALLAFERRO, } EDITORS.

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

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THE WESTERN BAPTIST.  
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Letters.  
All communications for publication must be addressed to the Editor, South Western Baptist, Tuskegee, Ala.

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Communications.  
For the South Western Baptist.

Letters to a Friend, to arouse him from a state of coldness and indifference.

LETTER III.

What a wondrous thing, Dear B—, is Grace! Had it not operated, where would the sinner be? There would have been no way of escape; for the Law has said, "Thou shalt surely die!" Oh, ineffable grace! That did provide a way of escape: that did pre-empt our salvation when indulging in all manner of uncleanness and wickedness, not so much as having God in our thoughts. And yet he chose and appointed a surety to pay our debt; he provided a ransom for our souls; and that of his own free grace.

But you ask what is free grace?

In the sense I am now taking it, it means "the free and eternal love and favor of God—it is the spring and source of all the benefits, which we receive from him. This free and unmerited love of God, is the original mover in our salvation, and hath no cause above it to excite or draw it forth; but merely arises from God's own will. And it was this mercy or love of God that found out redemption for mankind."

That is my idea of grace in this connection, and I am fully supported by the Bible; but I must hasten on, as it is not my purpose to dwell on this topic.

If salvation is by grace, it is a free gift; and requires merely acceptance on our part.

If we could not command salvation, by prayers, fasting, tears, nor by reformation, certainly there is no ground upon which we can demand it. No one will affirm that we may demand that to which we have no right; and who will say that we can claim a right to be saved by God?

The scriptures however settle this matter for me. Let us look at the 5th chap. of Romans, 15th verse.

"But not as the offence"—Adam, or evil by Adam. "So also is the free-gift"—Christ, or good through him. "For if it had been, we never would have been saved: if the Father had said, 'as Adam was an offender, so my son shall be an avenger'—we never would have found in him a Savior."

"And not as by one that sinned, so is the gift"—the gift of Christ and good through him, is not as the evil which comes through Adam, if it had been, we would have come to condemn and not to save.

For the judgment was (caused) by one (Adam) to condemnation; but the free-gift (salvation) is (by one, Jesus Christ) unto justification of many offences."

Therefore, as by the offence of one, (Adam) judgment came upon all men to condemnation, even so by the righteousness of one, (Christ) the free-gift came upon all men unto justification of life; or the free-gift of justification came upon all men.

In verse 17—"the gift of righteousness."

Chap. 6, verse 23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Chap. 9 verse 15—"Thanks be to God for his unspeakable gift, (Jesus Christ, and through him, righteousness.)"

Thus we see, B—, that salvation through faith in Christ is the gift of God. Look in Ephesians and you will

find the very word—chap. 2, ver. 8—"For by grace are ye saved; and that not of yourselves: it is the gift of God."

Do you not see, B—, that the kingdom of heaven, (eternal salvation through Christ) is like the supper, spoken of in the 14th chapter of Luke, to which many were freely invited, and when they would not come, the servants brought in the halt, maimed and blind; and were, afterwards, sent into the highways and hedges to compel people to come in? (Not by force; but by urgent, long-continued supplication.)

Do you not also see that we are urged by every motive that can influence us, to accept salvation through faith in Jesus Christ?

Oh, B—if I could but induce you to give up the world, abandon your evil habits, forsake sin and accept salvation so freely offered, I would be most happy! Like a condemned criminal, you have a pardon offered you; will you not accept it? Faith is simply a necessary act; then believe God, when he says he sent Christ to die in your place, and that if you rely on him for your salvation, you will be happy forever.

Believe me, B—when I tell you that salvation is a free-gift that God urges you to accept: "whoever will let him take the water of life freely."

But I imagine that I hear you making an objection here—namely, "you tell me that salvation is a free-gift, which I have to accept only; that the blood of Christ cleanseth from all sin; that his death completely reconciled God to me, makes him look kindly on me and removes his displeasure; that, through the imputed righteousness of Christ, I am made righteous and no longer amenable to the law; yet you tell me I must believe, repent, obey the commandments, mortify my lusts, do unto others as I would have them do unto me, practice all kinds of self-denial, love God with all my heart, and my neighbor as myself, and undergo trials, tribulations, abuses, &c., with Christ-like patience, and 'overcome evil with good,' or I will not be saved."

"If salvation is a free-gift, as you say, why may I not be freed from all these ills—these troublesome duties? And after accepting it, why may I not, from that moment, consider myself perfectly safe, without being subjected to these punishment-like evil—these annoyances?" Does not all this look like I had something to do that might aid in obtaining salvation? And constituted as I am, all these duties and ills and self-denials amount to a hard task."

Truly your objection wears a formidable appearance. To the unenlightened mind—the carnal mind—it sounds inconsistent to offer salvation as a free-gift; and, yet, to say that the sinner must believe, repent, "use all diligence," "be careful to maintain good works," "be rich in good works," and "zealous of good works," or he will not be saved; but, to the regenerated mind, the whole thing is not only plain and simple, but perfectly just and proper, and full of beauty.

I will endeavor to demolish your long objection; but you must follow me carefully, for the way is a round-about one.

If I endorse a note for you, I cause myself to be included in the obligation to pay that note; and if you should prove to be unable to pay it, I would, myself, be compelled to do so. When I should have done so, you would be instantly and forever released from all claims on the part of him who holds the note. Is it not so?

Now if Christ, (had the thing been possible) bound himself to pay our debt to the Father, in case of our inability; had obligated himself, before man sinned, to see that the Divine law should not go forever broken by our sin; or, in other words, obligated himself to satisfy justice fully, in case of our delinquency—that is, take our punishment upon him, provided we broke the law, violated justice and could not pay the penalty; why, when we sinned, he would have been obliged to suffer in our stead, and thus satisfy justice, fulfil the law, obtain the father's forgiveness and thus reinstate us in his good graces. Our innocence would thus be procured and heaven be opened to us. And why?—Simply because the law would have nothing against us; and of right, by justice, according to the supposed compact between the Father and Son, no objection could be offered to our being received into the mansions of bliss. But such was not the case.

As the offenders against God's holy law, we alone were the objects of punishment—it had been decided that if we sinned we should die.

Well, now, Christ offered himself as a substitute, to die in our place. And for this to have been permitted, was an act of grace on the part of the Father; for it was, indeed, a relaxation of the law to admit of a substitute.

Do you comprehend?

Now, such being the case, the Judge and Lawyer, in admitting the substitute, was entitled to accompany, and did accompany his admission of the substitute, with certain conditions or means which he chose to prescribe, and which his infinite wisdom suggested.

In accepting the sufferings of Christ in the place of those which sinners ought to have endured, he made certain stipulations, to which sinners are compelled to yield accordance, before they can attain to salvation.

But I will make these stipulations known in my next epistle.

And now let me urge you to give these things your serious consideration.

How can you ponder upon the goodness and mercy of the Eternal Father; and reflect upon his boundless grace, without arriving at the conclusion that you, in your present situation, must be in a most helpless state, and be sunk in a pit unfathomably deep—that none but a very God could rescue you!

Oh, think of these things, and be humbled!

That such may be the case is the sincere prayer of  
Yours affectionately, S.

For the South Western Baptist.  
The chain of events in prophecy by the Holy Spirit at the time of its delivery, as attending on its fulfilment, must direct our actions.

Those who profess to believe in the fulfilment of prophecy at all, must expect that wherever the Holy Spirit has connected certain chains of events with its accomplishment, he will not allow a different mode of operation to produce the looked for result. Take the prediction, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and I ask, can Jerusalem be rebuilt, or more properly, Jewish polity restored, any time short of the fulfilment of the times of the Gentiles? Infidels may look for it—Christians cannot. All that Christianity can do consistently, is, to prosecute, with humble, prayerful reliance upon God, her heavenly mission in extending the gospel throughout the world, just as commanded by the Savior, who uttered this prophecy. This done, then, according to Paul, as noticed already, we may extend our mercy to the Jews, and confidently look for success. If you would save Jews, give to spread the gospel. Again, Paul as well as John, to whom we have already attended, connects the overthrow of the "man of sin," in 2 Thes., 2 chap. and verse, with the coming of Christ, or rather makes the bright manifestation of his coming the destroyer. He will be consumed, the charm will be broken by the displays of his spirit made in his glorious gospel among the Pagan nations," by the spirit of his mouth." The two apostles are in complete harmony, both in the reflex influence of the gospel among the Pagan nations, and in the execution of his wrath upon the anti-Christian powers.

A thought, then, on the latter. From the Scriptures, throughout, in their prediction of the anti-Christian reign of the Papacy and false prophet, we are led to look, alone, for their continued damnation, as one generation after another die; then, in the final overthrow, as they had uniformly exercised the most shocking cruelty upon the saints, one of the most awful manifestations of divine vengeance ever made by God among men, hardly excepting the destruction of Jerusalem. I need not go further for proof than to ask a perusal of the Scriptures I have been referring to on another point.

How utterly useless, then, are all direct attempts, either to overthrow, or save them. Prophecy by its disclosures of events in their history, alike forbids both. Hence the authoritative command of our Great Leader is, "Come out of her my people." Yet thousands of dollars are being uselessly expended in Catholic countries, in the prosecution of plans which overlook, or attempt to discover the links God has connected in his own written truth concerning the Papacy. I do not say, individual Catholics cannot be saved, but I do say, according to Bible promise, we may, if we will obey Christ, be instrumental in saving thousands of heathen, for one Catholic. And then, be a thousand times more certain to save ourselves, our children, and country, from their pollutions and cruel misrule. God knew best how to preserve pure

his own gospel, and he early drove it, by persecution, from Judea, the land of religious error, among heathens. And all the way down, from that time, as corruption and error have entered his sanctuaries, he has pointed to the wilderness and mountains, as his chosen habitation. Thus, too, for a time, and for a long time, he used persecution in the spread of the gospel. But all the while he kept before his people, that if they would give him their sons and daughters, prayers and money, for the salvation of the poor and the heathen, he would both bless them and make them a blessing. Need I stop here to prove that those instrumentalities are all interlinked along the chain of historic prophecy, which writes out the growing interests of the Redeemer's kingdom in the world! Or has it been left for me, to disclose the truth, that where the churches have hitherto withheld these from Christ, where he had already set up his kingdom, they have invariably sold themselves to anti-Christ.

They have, too, all the time, been working for God, as they would tell us. But it has been either to serve sectarian pride, or from some other contracted, selfish principle, anti-Christian in tendency. I have hoped that anti-Christ would not be allowed to establish his reign in this country; but recent events have gone far to awaken my fears. This Government was established on true Christian principles. And until recently administered, on the same. But now we have to shut our ears to the tongue of clamor, from every quarter, to continue ignorant, that the spirit of misrule is abroad, and that the officers of Government must soon surrender either their consciences, or their offices to the spirit of fanaticism. If this were alone found among demagogues and party leaders, it would not be so alarming, and we might still have hope. Candor impels me to sound the alarm, and say most of it originated in the sanctuaries, and is governing too much of church and pulpit administration, or why such severance of Christian ties, even in the same sects? Some from heresy; some, and a great deal more, from rebellion to God's economy of providence, of civil government, and gospel institutions. We have too much distrust in the success of the simple principles upon which each is based, and have set to scheming in his name, to fulfil his purposes according to our plans, and have become a miserably divided people. Is not all this the spirit of anti-Christ?—Favorable to the "man of sin"? Would to God the evidence did not exist, to prove that the larger amount of Christian energy, means and talent, are now enlisted on the side of the devil.

W. K. W.

A True Revival.

There is no subject about which there is more confused, indefinite, and we may add, incorrect views, than a revival of true religion. Even Christians speak of getting up a revival as they would of getting up any kind of an excitement. Such expressions mislead, and are calculated to make a wrong, if not an injurious impression upon the mind. We may get up an excitement upon almost any subject, but an excitement on the subject of religion is not necessarily a true revival. David said, "Will thou not revive us again, that thy people may rejoice in thee? Here we have the source from whence a true revival comes, and the evidence that it is genuine, that God's people rejoice in him. It does not necessarily imply the conversion of a single soul, although this is often the case; and hence an excitement, where the people of God are not spiritually, deeply interested, is not a true revival. In their own hearts must Christians look for the evidence of a general revival. And it is well for us to remember," said a devoted servant of God, "that true religion, even in its most vigorous and energetic course of action, is of a calm, gentle, and equable temperament. It resembles its Divine Author, of whom it is said, 'He shall not strive nor cry, neither shall any man hear his voice in the streets.' It loves the quiet retreat of the closet, and flourishes amidst the stillness of meditation, to which it adds the tranquil pleasures of the sanctuary, and the soft and soothing delights of the communion of saints. It cannot live and grow and flourish, amidst perpetual agitation, and it is ever placed in a dangerous position, in an atmosphere too troubled, and in an element uncongenial with its nature, when its active duties are pushed so far as to exclude the devotional ones. Let Christians

examine their hearts; and in answer to deep, earnest and united prayer, God will revive His work of grace that they may rejoice in Him.—There must be a true revival ever begin.—True Witness.

THE GRANARY.  
A Tale that every Person Will Read.

BY A. C. THOMAS.

Johnathan Homespun, having purchased an extensive farm, and provided himself with everything requisite to prosperous husbandry, proposed to furnish subscribers with one quart of wheat weekly, for one year, at the low price of two dollars and fifty cents if paid after six weeks.

The facilities afforded by Government, for the transportation of wheat to every section of the Union and the adjacent provinces, are such as must prove satisfactory to every subscriber; and the proprietor of the Granary assures all who may patronize him, that he will exert himself to supply an article of the best quality. N. B.—Agents will be allowed a generous per centage. Address (post paid), Proprietor of the Granary, Hopewell.

Such was the prospectus issued by my friend, Mr. Homespun. Feeling a lively interest in his welfare, I visited his farm, although it was a long journey from my home, and was pleased to find everything in such nice order. He informed me that he contracted a large debt in the purchase of the premises, stock, and implements of husbandry, but he had no doubt of his ability to discharge every obligation in a few years. He also stated that he had received many hundred subscribers, and that in four or five weeks he would commence the delivery of the wheat according to his proposals.

The scheme appeared plausible—and my friend was so confident of success, that I had not the slightest doubt of his prosperity. I entered my name as a subscriber, and when I left him he was preparing many quart sacks.

Every week, for the space of two years, I received my quart of wheat, and concluded from its excellent quality and prompt delivery, that everything was prosperous with Johnathan Homespun and his farm. So I gave myself no concern about my indebtedness to him—for said I, "to a farmer so extensively patronized as he is, the small pittance of two year's arrearages would be but a drop in the bucket." It is true, there was occasionally printed on the sacks a general notice to delinquents—but I never suspected that this was intended for his friends.

The notice, however, became more frequent, and having leisure, I concluded I would visit my friend the proprietor of the Granary. He greeted me cordially—but I saw there had been trouble. He was evidently worn out with toil and anxiety—and in the conversation of the evening, he entered into particulars.

"Here I have been laboring day and night almost two years—and am more in debt now than when I began. My creditors are pressing for payment—I am conscious of my inability to meet the demands, and I can perceive no results but bankruptcy and ruin."

"But you have a large list of subscribers?" said I.

Yes, a very large list," was the reply, "but too many of them are like you."

"Pardon me, said my friend, in a melancholy tone—"Pardon me, for oppression will make even a wise man mad. You have had a quart of wheat weekly for two years—I have a large list of the same kind of patrons scattered here and there over a thousand of miles. If they would pay me the trifle they severally owe me, I should be directly freed from embarrassment, and go on my way rejoicing. But they reason as you reasoned—and among you, I am brought to the door of poverty and ruin."

I felt the whole force of the rebuke, and promptly paying arrears, at the increased price named in the prospectus, and also a year in advance, I shortly bade adieu to the worthy wronged farmer, resolving to do everything in my power to repair the injury which had been occasioned from my delinquency.

Reader, do you see the point? Some of you have been taking our paper from one to two years, and have not paid us. You are serving us like the above person did Johnathan Homespun.—Eos. S. W. BARRIST.

Love is the greatest ornament a believer can wear.

Follow after holiness, it will repay your pursuit.

Death & Co.

Wholesale and Retail Dealer in Spirits, Wines and Malt Liquors.

Take this opportunity of informing their friends that they continue the trade of making Drunkards, Bankrupts, Beggars and Maniacs on the most reasonable terms, at the shortest notice.

The subscribers return their sincere thanks to numerous customers, and to all the tipping part of the community, for the extensive patronage they now receive; and they hope that the many proofs that are now to be found of their success in the above line of business, will secure to them the increased support of all drunkards and little drop drinkers, as well as forever silence the advocates of total abstinence societies, those bitter enemies of their long established and popular trade.

Death & Co. beg leave to assure the public, that the articles in which they deal are the best and most pleasant poisons in the world; and they will warrant them certain death in every case where the individual perseveres in the use of them.

Death & Co. bring themselves under obligations to send more persons to the poor house, to prison, the gallows and the graveyard, than any other firm; and they will also do it with the greatest possible despatch; to accomplish these desirable ends, it is only necessary for the individual to take a glass occasionally, till he feels that quantity insufficient to gratify the craving appetite which it will soon create; and when this rum, whisky, gin, brandy, wine, cider, ale or porter appetite is formed, the persons are then prepared to brave temporal and eternal misery for the sake of another glass. In short Death & Co. will spare no pains or expense to bring the wives and children of their customers to misery, temporal and eternal, and drive to delirium and death as many as the public good may require. They are constantly receiving new supplies of the poisonous liquids, which they will sell by the glass, the bottle, the barrel or the hoghead.

For the accommodation of their numerous customers: and for the dispatch of their increasing business, Death & Co. appointed a sufficient number of active agents, who are stationed at convenient distances, in splendid palaces, beer shops and public houses. These palaces, beer shops and public houses may be the squalor, filth, obscurity, the misery of the customers who congregate around them, as well as by the odors of poisons the continually polluting the air around.

Satisfactory references can be given to county jails, houses of correction, lunatic asylums, hospitals, work houses, insolvent debtors' courts, the bankruptcy, or the wives and families of those whom Death & Co. have had the happiness to make drunkards.

N. B. Death & Co. beg leave to caution all tipplers and dram-drinkers, from giving any heed to their wives, children or friends, or any advocates of total abstinence societies, as these parties are enemies to this soul and body-destroying business. Gentlemen, by calling on our agents may see specimens of drunkards, and subjects for the charnel house, at all hours, by day and by night, Sundays not excepted.

DEATH & CO.

The Ruling Passion.

It is related of Rowland Hill, celebrated as an eccentric London preacher, that in a sermon once preached by him he attempted to illustrate the superficial and unavailing character of all goodness that does not proceed from a pure heart. "My brethren," so the preacher is reported to have discoursed, "you can imagine a cat, which of course is susceptible of no influence from the grace of God, to take it into her head, to set up for a fine lady. So puss goes to a mantua-maker, and the linen drapers, and the mercers, and purchases a proportion of silks, and ribbons, and laces, and by the assistance of her maid and her mirror, she is arranged to the delight of her vanity, and the satisfaction of her self-complacency. With a cap on her head her fine ladyship is seated at the tea table, and with a winning smile, places her little velvet hand on the silver tea-urn, when all of a sudden a mouse pops in and attracts the attention of her ladyship. Like sleeping gunpowder when a spark falls into it, her blood is instantly on fire—she leaps over the china; which rattle on the floor—darts towards her little victim, pounces on it, and the velvet smoothness of those pretty paws proves to be only a shield for sharp instruments of torture. And thus it is, my brethren, with the

internal goodness of an unrenewed sinner. Let temptation appear, and the old Adam immediately shows his true nature."

Gifts may make a man a scholar, but grace only can make a man a believer. It is beyond the power of the greatest gifts to change the heart: A man may pray and preach like an apostle, and yet have but the heart of a devil. It is grace only that can change the heart. Many have gone, laden with gifts, to hell.

ALL our happiness between each other independently of the grace of God, rests upon very slippery ground. Even the common, social and relative duties of life which so plainly recommend themselves to every man's judgment and conscience, will be ill-practiced where this Divine principle is wanting.—Rowland Hill.

WATCH AND PRAY.—Beware of all the malignant passions. They are great foes to grace. Envy is devilish. Hatred is murderous. Wrath is cruel.—Even peevishness destroys equanimity, and connected thought is impossible. God's Spirit is a dove, not a bird of prey. He flies from noise and strife. He who ruleth not his own spirit will be ruled by an evil spirit.

A MAN may have gifts, even spiritual gifts, and yet not be a Christian. He may have the gift of prayer, and not have the grace of prayer, for the gift of prayer is one thing, and the grace of prayer is another. But it is the grace, and not the gifts, that makes the Christian.

A MAN may partake of all the common gifts of the Spirit, and know nothing of the special grace of the Spirit. A graceless professor or preacher may have greater gifts than the most holy believer; he may out-pray, and out-preach, and out-do him, but the believer will, in humility and patience out-go him.

A MAN may edify another by gifts, his and yet be unedified himself; he may be profitable to another, and yet be unprofitable to himself. The raven was an unclean bird, and not good meat, but God could make her the bearer of good meat to Elijah.

NOSE can tell the reward and the riches and inheritance which God has laid up for them that love him. Now, they have the unsearchable riches of grace; and hereafter, the unfading glories and riches of eternity. He giveth each of his children a kingdom, a throne, a crown, and bliss and joy for evermore.

A MAN discovered America, but a woman equipped the voyage. So everywhere—man executes the performance, but woman trains the man.

GO WHERE you will, you may expect to find the world composed of two sorts of persons—the men of business, and the men of pleasure.—St. Erasmus.

SINCERITY, is to speak what we think, to do what we profess, to perform what we promise, and really to be what we would appear and seem to be.

MEN with few thoughts are the least anxious to discover those of others.

I AM DISCOURAGED.—Paint not beneath the heat and burning of the day for the wise man says: "If thou faint in the day of adversity, thy strength is small."—Rise, look up! The clouds are dark, but behind them shines many a star; the clouds will all disappear. "The darkest day will pass away." Cheer up, disponding heart! Take courage! Strive to improve thy condition; but if thou canst not, learn to endure with patience and fortitude thy hard lot. Repine not, for it will only make thee more wretched. What if the road of poverty and toil is hard to travel?—What if the way be dark? What if thorns and briars lacerate thy unprotected limbs? What if the flints wound thy weary feet? What if the sun beats on thy head? What if thy bones ache? What if hunger gnaws thee? Gird on the trusty armor of hope, faith and contentment, and press onward, still onward to thy journey's end. And there a home awaits thee—a home for which thou mightest well afford to endure all trouble, all pains and sorrows—a home where thou shalt not endure sickness or sorrow or death—a home, where the Lord of glory reigns, where Christ is, and all of the redeemed—a home, of happiness inexpressible, music divine, where myriads of angels, with their myriads of harps all tuned in unison, are singing praise to the Lamb. Wear thy pilgrim, faint not, if the way be dark; the journey is short, and at the end, if thou be not found wanting, thou wilt receive thy reward—a crown of glory in the realms above.



## THE S. W. BAPTIST.

TUSKEGEE, ALA.:  
THURSDAY, AUGUST 14, 1886.

**OUR TERMS.**—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have decided to publish a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

657 Glad to hear again from J. A. COLLINS, the industrious Agent for Domestic and Indian Missions. In promoting his Agency, he incidentally does good service for the S. W. Baptist.

658 The Clerks of Associations would do well to send us soon the time and place of holding their next sessions, and we will give them publicity. In this connection, we mention, that the Clerk of Liberty Association requests the Churches in that body to send, as requested in their Minutes, a full account of Sabbath Schools in their bounds, in their letters to the approaching session. The time and place of the next session, we have forgotten.

659 CENTRAL INSTITUTE, Coosa County, Ala., has over 100 students.

ELDER J. H. DE VOIE.—We learn by a private letter from brother De Voie, of August 6th, that he is in the city of Columbus, Ga., the field of his future labors as Pastor of the Baptist Church in that place. It is not saying too much to affirm that the entire Baptist family in Alabama regret his leaving the State. But we are cheered by the fact that his position being on the confines of each State, his influence can be felt, and his labors enjoyed by each Commonwealth. May he be abundantly successful in his new field!

He requests all letters and documents intended for him to be sent to his address at Columbus, Ga.

REV. A. J. BATTLE.—This brother, who is at present the efficient Pastor of the Baptist Church in Tuscaloosa, and who was so long Professor of Ancient Languages in the East Alabama Female College, has recently been elected Professor of Greek in the University of Alabama. Perhaps no one of equal age could have been selected for that position, more eminently qualified to fill it with honor. In addition to his superior scholarship, he possesses in a singular degree an amiability and urbanity, which will conciliate the kindness and confidence of all parties. The friends of the University may well congratulate that Institution in having secured the services of so able a scholar, and so worthy a man as Prof. BATTLE. Our only regret is, that it will to some extent restrict his usefulness as a minister of the Gospel; and yet such men are needed, nay, demanded, in our Colleges and Universities.

ORDINATION.—At the call of Mount Lebanon Baptist Church, Tuscaloosa county, Alabama, on Saturday, July 19th, 1886, Enoch Dossos was ordained to the work of the Christian Ministry, by Presbyters REUBEN DODSON, JOHN WALTERS, THOMAS BRENT and I. R. ARNOLD. A Protracted Meeting followed the Ordination services, with good results.

ELDER W. WILKES.—This indefatigable Agent of Howard College, in the prosecution of his business, writes:

"I shall be compelled to stay at home now for some time, so that I cannot prosecute, for the time being, the duties of my agency, except by epistolary correspondence; and finding that some wishing to get information as to scholarships, &c., in the Howard, did not know my Post-office, and consequently directed letters to the wrong place, I have thought best to request you to inform the brethren and friends where to address me, viz: INDEPENDENCE, ACTAUGA COUNTY, ALA. My success up to this time has been abundantly encouraging. I hope that even while at home, I shall still be encouraged by good letters and 'lots of money.'"

## The New York Churches.

Noticing the recent completion of the Baptist Church in Fifth avenue, at a cost of about \$100,000, a correspondent of the Boston Journal remarks:

"We have now hardly a church that men of moderate means can attend; most of the down town churches have removed their places, but substantial houses have given place to the costly and showy structures; few rents have risen accordingly. Hundreds of families in New York, genteel but not wealthy, are without churches or society, because they cannot afford to pay the pew rents. A man can do as he pleases with his own house; but those who erect places of public worship and put the expenses of public worship above the reach of the average of society, do society substantial and enduring wrong. The Sabbath belongs to the poor man. The Gospel is his. To the poor belong the ordinances. Their success and moral health is the moral health of the people, and the corruption and degeneracy of the masses is the ruin of the whole State."—Daily Sun.

Pitty but what the sympathy of such people would lead them to prepare places of worship for the poor in Northern Cities, instead of shedding crocodile tears over the slaves of the South.—Negroes at the South are cared for, soul and body—places in meeting houses provided for them, free of pew rent, in the most of our meeting houses. Besides enjoying the usual sermon to the

whites, they have extra service for them. Such a state of things as the above exists nowhere at the South; yet fanatical philanthropists would make us believe that they were the people, and wisdom and mercy would die with them. Fine churches, rented pews, high salaries, "hundreds of families" destitute of a place of worship, and then weep over the poor slaves of the South! Asylums crowded with the poor, beggars meeting them at every corner of their streets and highways, and railing on in frantic declamation against the South whose negroes are well fed and clothed! They may continue thus to strain out gnats and swallow camels till doomsday; but till they show their faith by their works, we are not bound to believe them.

## Our Late Discussion—Gross Misrepresentation.

A ministering brother from a distant part of the State, writes us a letter from which we take the following extract:—"Our Methodist brethren, or at least some of them, have stirred up a prejudice against the work [Discussion on Methodist Episcopacy], by making the statement, that Henderson had left out a considerable portion of Hamill's part of the Discussion, and that Hamill had written a letter to the Rev. R. P. F., of , to that effect. I hope the error will be corrected, if it be an error, by the published certificate of the authors, which I certainly think is due the public; and especially is it due to those who have been distributing the Discussion. I for one am decidedly opposed to circulating a one-sided thing, and I have too high a regard for elders Hamill and Henderson to think that either of them would consent to anything of the sort. The Discussion is quite interesting, and is conducted in quite a Christian-like style, that no one can reasonably object to."

A. C. T.—  
Now, we assure our brother T— that there is not one word of truth in that statement. Every line the Rev. Mr. Hamill ever wrote upon that subject for the South Western Baptist, appears in the book, under his own personal supervision. We have no idea that he ever wrote any such letter to the "Rev. R. P. F.," or any body else. So soon as we can see him, we shall procure his certificate to that effect. What good is to be accomplished by the circulation of such manifest misrepresentations, we are at a loss to perceive. Indeed, it carries its own refutation on its very face. The "Introduction" to the work was written jointly by the parties, in which it is expressly stated, that they "have not felt at liberty to subject their articles to any other revision than a bare correction of typographical errors." We authorize our brother and all others to say, wherever such a report is circulated, that it is an unmitigated falsehood.

## "Stealing our Thunder."

A Simon pure Methodist holds forth in the New Orleans Christian Advocate in the following strain:

"I have always regarded class-meetings as the peculiar and distinguishing trait of Methodism, and were content to let it remain as such. We did not know before that the thing was practised by the Apostles, as it is rather modestly hinted above. We are curious enough to know the chapter and verse where the Apostles practised it, and the next Sabbath, the Lord helping us, we will constitute ourself Class Leader and hold a class-meeting."

What a great loss to the world, the neglect of "that edifying trait of Methodism," class-meetings, from "the days of the Apostles," until "the days of John Wesley and Methodism!" No wonder the Church apostatized, turned Roman Catholic, spawned and brought forth all the heresies that have cursed this earth. But light broke upon the world when John Wesley, Schoolmaster of Kingswood, organized "this heaven blessed institution."

He congratulates the world that "Presbyterians and Episcopalians are waking up" to the importance of class-meetings. This is new to us, but we will not contradict it, as Baptists are not in the crowd. He confidently predicts "that if they persevere in these meetings, it will not be long before those Churches receive powerful reinforcement."

Now in what that "powerful reinforcement" will consist, we are not informed—left wholly to conjecture. And when one is left to conjecture, he must make the best of it. We will venture but one; and if we miss the mark, we will not be the first man that ever went beside an obscure mark.

We take it to be *egotism*, spiritual pride and hyperbole. It is generally conceded that egotism is a foible common to mankind, and of course should be guarded against. And what is better calculated to promote spiritual egotism than to give a man an opportunity every Sabbath to tell how good he is, or how mean, in which channel he chooses to let his egotism run? For a man to tell his religious feelings so frequently, subjects him to the temptation of spiritual pride, another "powerful reinforcement" that those Churches "may expect from this 'heaven born institution.'" And as men always wish to tell a good story on themselves, another "powerful reinforcement" will come in the form of hyperbole to the aid of "those Churches."

If our conjectures are right in regard to the powerful aids that are to come to the relief of Presbyterians and Episcopalians by "stealing our thunder," we sincerely hope Baptists will never perpetrate the theft.

## Successful Men.

Successful men have been in all ages admired, particularly those engaged in a good cause. In some ages such admiration has ended in Hero worship. We select two men, and barely mention their success, under a discourse from each one. The man who first instituted anything like a system of philosophic morals among the Grecian States, was PYTHAGORAS. A man of gigantic intellect; and the special devotee and professor of Oriental doctrines, and of strict ascetic life, he gained an influence almost unprecedented over his countrymen. He organized many of his countrymen into a brotherhood for devotional purposes, and for efficiency in propagating his system of morals. To make his creed, he had traveled extensively in different countries, making himself familiar with every code of morals and every system of worship, and among the rest, that of the Divine legation of Moses.

Like all reformers, he was the chief Apostle of his crude, mongrel system. Tradition has recorded his wonderful success among his countrymen. Under his first discourse among the Crotoniates, two thousand were converted to his faith. This success has been surpassed but in one instance.

SIMON PETER, not a Pythagoras who had traveled over the known world in search of knowledge, but a fisherman who had scarcely been out of sight of the shores of Galilee, and who, according to the decisions of the best judges of his country, was "an ignorant and unlearned man," preached a single discourse, brief at that, to the bitter enemies of his master and his doctrine, and converted three thousand of them to the faith of the Gospel. We do not stop to show the disadvantages under which the Fisherman labored, compared with that of the Philosopher, but are satisfied to record it as the master triumph of mind over matter, known in the annals of mankind.

And while the system of Pythagoras, the philosopher, has been exploded and superseded by other systems, and even confined mainly to Orientalists, the doctrine taught on Ponceboc by Simon Peter, the fisherman, has proved itself to be "the wisdom of God, and the power of God," and is fast gaining universal conquest. It has had bitter opposers from earth and hell; but its fearless advocates have always rested their success upon the promise: "The foundation of God standeth sure." And it has stood.

## "The High Places."

In reading the books of Kings and Chronicles, and some passages in the Prophets, the reader is often perplexed by such phrases as these: "He sacrificed also, and burnt incense in the high places, and under every green tree." "But the high places were not taken away; the people still sacrificed and burnt incense in the high places." A few suggestive thoughts may aid some of our readers in understanding such passages and many kindred ones.

The passages, whenever they occur, clearly show that Jehovah condemned the worship of the Jews in these high places and groves. The practice was idolatrous and was borrowed from the Heathen. The Lord Jehovah condemned it, not only in word, but in deed, by establishing his worship at one point, Jerusalem, in a Tabernacle. He inhibited public worship everywhere else, to keep his people from following the rites of worship among the Gentiles.

From the days of Homer, among the Greeks, Poets were their teachers in Theology, and they gave a local habitation to the Gods. Cultivating the imagination to its utmost capacity, to them all creation was spiritualized, and in every agreeable and pleasant retreat, was the habitation of a God or Divinity. Hence, high mountains, high hills, shady groves and fountains were resorted to, and worship paid to the God of such localities. The Jews, under the reign of wicked kings, would worship the Gods of the Heathen in these high places, &c. A pious king would cut them down and remove them; a wicked king would replace them. To turn the attention of his people away from this Homeric theology, Jehovah would not allow himself worshipped publicly in such localities.

Balak, King of Moab, had such views when he took Balaam from peak to peak of the mountain, supposing he might find a God who could be influenced to curse Israel.

And, further, the natural religious instincts of men lead them to quiet solitudes for contemplation. On that account pilgrimages have been made to places made sacred by having been the residence of good and great men, or localities where displays of Divinity have been made, and recorded in fiction, tradition or the Bible. The practice of Monks and Nuns retiring from the world, whether in the wilderness or in cities, is nothing more than the old practice modernized—baptized heathenism.

## PUBLICATION NOTICES.

THE CHRISTIAN REVIEW, for July, is received. It contains the following articles, all well written and valuable: Review of the Straussian Theory; Macaulay's History of England; Elements of Greatness in the Pulpit Orator; Lewis' Life of Goethe; Religion of the Ancient Greeks; Tertullian and his Writings; Notices of Publications; Literary and Theological Intelligence.

We commend to notice, also, the proposal of Bro. Woolsey, to publish a full Index to the first twenty-one volumes of the Christian Review. The work will include an Index of subjects and topics, and an index of authors, with the titles of their works, as reviewed or noticed throughout the several volumes of the Review; thus giving to the whole series the character of an extensive and valuable Literary and Theological Encyclopedia. We hope he may find sufficient encouragement to warrant the undertaking.—Christian Secretary.

CATALOGUE OF THE COTTAGE HILL SEMINARY, Poughkeepsie, New York, June, 1886.

Our old friend and brother, Prof. M. P. JEWETT, continues to do up things in his usual neat and tasteful style. The external and internal arrangement of his Catalogue give abundant evidence of the fact. His Seminary was quite full last term, for a SELECT FAMILY SCHOOL.—He has a very full corps of teachers for a school limited in number. Number in attendance last term, 42.

SOUTHERN LIGHT.—This "Independent Religious Literary Journal" continues to be a welcome visitor to our office. The Editor, E. L. WHATLEY, is a very rare man. Some wag

may yet write his epitaph as one did for Ben Jonson: "O, rare Whatley!"

No disparagement, reader. Seldom do we find a man who possesses the rare combinations of logic, rhetoric, wit, refined and waggish, severity, mildness—but that's enough. His 'Light' is like himself.

He is often getting into scrapes, unintentional always. But he gets out. Sometimes writes out by mental power; sometimes fights out; sometimes confesses out, unhurt, ever.

We predict that the time is not distant when brother Whatley will only allow such articles to go into his Journal as his own clear head and good heart approves. Then he will not experience the mishaps of the Prophet's "Speckled bird, the bird's round about (being) against her."

Some men you may whip into harness; others you may flatter, beg, and so on; but there is a class that you have to let alone and they will correct their own errors and indiscretions. We take it, that if you let E. L. Whatley alone, he will always correct said E. L. Whatley. So, friend Whatley, if you have errors, we turn you over to yourself for correction.

The work has reached its 8th No. Published monthly, at Edgefield, S. C., at \$2 per annum. It is not enough to say that it is worth the money.

## Communications.

For the South Western Baptist.  
Florida Baptist State Convention.

This body will hold its next annual meeting with the Baptist Church at Madison Court-house, commencing on Friday before the 4th Sabbath in November next.

It is very desirable that the Associations of the State be fully represented. There are matters in contemplation of vital importance to the Baptists of Florida. The subject of a State Colporteur was discussed at our last Convention, and some preliminary steps were taken. We hope the donors of the \$500 fund for Colportage in the Florida Association, will be prepared to say whether they are willing that fund shall pass into the hands of the Executive Committee of the State Convention for State colportage purposes.

Another question of importance will probably come before the next Convention, viz: The Union of the Bethel Association with the Convention. These, with many other matters of not less importance, perhaps, will claim the attention of the Convention.

It is hoped that our brethren of the Alabama and West Florida Associations will represent themselves fully. Remember that it is true in religion, as well as politics, that 'Union is strength,' and that eternal vigilance is the price of (Baptist) freedom.

## MODERATOR.

We trust our brethren in Florida will act upon the suggestions of the Moderator. The wisdom and experience of Baptists in every State in the Union testify that the talent, energy and resources of the denomination cannot be combined without a Convention. There must be co-operation; and that can only be secured by such a body. Baptists in Florida would have been far in advance of their present position if they had systematized their efforts through a Baptist State Convention. Let, then, the scattered Baptist forces in East and West Florida be united in Convention, and their moral power will soon be felt, and "the wilderness and the solitary places be glad for them."

One of the Editors of the S. W. Baptist will try and be in attendance.—(Eps.)

For the South Western Baptist.  
A Talk to the Churches composing the various Associations in Alabama.

MESSRS. EDITORS: We desire to say a few words, just at this time, to the Churches on the subject of Colportage and home evangelization, engaged in by the "Alabama Baptist Bible and Colporteur Society." We have this work now in progress in several Associations in the State. But few of these have, as yet, made anything like fair contributions to sustain it. Hence, the Board, for want of funds, are cramped and crippled in their operations. This is the case in those fields where the work is now being performed; and it will be impossible to extend operations, with safety, till the Board have more ample means at their disposal. Then, first, we would urgently and affectionately call on the Churches composing the Associations where this work has been commenced, to contribute for its support. Your servants are in the field; but without the proper means they cannot labor successfully. It is useless to make a lengthy appeal to you. You do not want this work to fail. We know you don't want it to stop. Our best and wisest men say that it is, for us at home, the best missionary work in which we are engaged. Let us, then, give it a fair trial; and see if God will not bless it, abundantly, to his own glory and our good. Your annual meetings are at hand. Now will you not seriously and prayerfully consider the claims of this Home Missionary and Colporteur work? Send liberal contributions, when your messengers shall go up, to sustain it. Yea, let all the Churches be liberal in this matter, as God hath prospered them. Oh! brethren, our heart's desire is, that this good work, for the Master, may succeed. But we must leave the matter with you.

And now, a word to those Associations where the work has not yet been commenced. The Board are anxious to extend its operations until each Association in the State shall have one or more of these Missionary Colporteurs engaged in its bounds. But, as above stated, we cannot extend it till funds are raised. Now we ask you to raise in your respective Associations, a fund for this purpose. If you are not able to support both a Missionary and Colporteur, let the work be united. This can very well be done; and that too at a less expense than might be imagined. You can cooperate with, and work through your State Society. This is desirable, because it is best for all concerned. When all the Associations are united through the parent Society, the General Depository is so strengthened that it will be amply sufficient to supply all the demands. Each Association, too, may have its work carried on by the superintendence of the General Agent, under the supervision of its Executive Board. This plan has proved itself to work well. Should any Association, however, desire to perform its work independently of the State Society, we will take pleasure in furnishing them with any variety of Bibles, Religions and Denominational Books, from the Depository in Selma. We see an effort on the part of Bro. J. P. TERRY, Corresponding Secretary of the Southern Baptist Publication Society, in the S. W. Baptist, of July 31st, to induce Associations to direct their Executive Committees or Colporteurs to apply to the Depository Agents, in Charleston, "in order to supply themselves for book distribution," &c. Now we would kindly inform our brethren in Alabama, that it will be wholly unnecessary for them to send to Charleston for their supplies, when they can be obtained in the State, of their own Depository, and at the same prices that they can be bought in Charleston. We keep on hand the publications of the Southern Baptist Publication Society, and a good assortment of other good religious books. We desire, as a State, to be united in our operations. This is essential to success.

In behalf of the Board,  
F. M. LAW, Cor. Sec'y.  
BIBLE & BOOK DEPOSITORY,  
Selma, August 1st.

For the South Western Baptist.  
Revival.

MESSRS. EDITORS: I have just closed a nine days meeting at Beula Church, Tallapoosa county, during which time I baptized nine hopeful converts—one or two laid over. The Church was much revived, and I hope there was seed sown that will yet bring forth fruit to the glory of God. We have abundant reason to thank God and take courage.

Bro. HOLINSWORTH, a licentiate of Salem Church, was with me all the time, and did good service. Bro. CULBERSOON preached the closing sermon on Sunday, to a large and attentive audience, leaving several inquiring the way to Zion. On Sunday before, I had the pleasure of baptizing a little blind sister (daughter of Bro. Waller) into the fellowship of Friendship Church. She stated that she wished to be baptized, because she heard it read in the Bible that Jesus was baptized in Jordan. She is 12 or 13 years of age. The evidence of her acceptance with the Savior was very clear. She seems to be very pious.

Yours in Christian bonds,  
C. S. BURKS.  
NOTASUGA, ALA., Aug. 5, 1886.

For the South Western Baptist.  
Revival.

MESSRS. EDITORS: On Saturday before the third Sabbath in July last, I commenced a meeting with the Baptist Church at Midway, Barbour county, which was protracted seven days.

The Lord was with the brethren in their labors of love, manifesting his love and power in the revival of his people, and in the conviction and conversion of sinners. Eighteen were added to the Church, eleven by experience, six by letter; one was restored, and one taken under the watch-care of the church. I preached there day and night, with the exception of two sermons preached by Methodist brethren.

On Saturday morning, after baptizing ten willing subjects, I went on to meet the brethren at Mt. Zion Church, Macon county, where we continued nine days, day and night serving God. Twelve were added to this Church, eleven by experience and baptism; while the Church seemed to be greatly revived. Bro. J. J. HARRIS, of Enon, preached three sermons at this meeting, with much earnestness and zeal, and we trust with good effect. A goodly number was left at these Churches inquiring the way of salvation.

The brethren at both these Churches seem to be well in the work. It was very encouraging indeed to see the young brethren, for the first time, taking up the cross, and going forward in prayer with so much willingness and earnestness.

Midway is a very important point to the Baptists. The Church is a young body, but our cause is advancing, and I

feel that the Lord is going to build up his cause there; and I hope that some one, or more, will rise up from among those young brethren, to preach the "unspeakable riches of Christ." Mt. Zion, too, is a strong and efficient body, nobly coming up to the work, and endeavoring to carry out the design of God in the establishment of his Church.

May the Lord bless these Churches yet more abundantly, and may he raise up among these brethren, laborers to go into his harvest; "for the harvest is great, and the laborers are few." We cannot close this article without expressing our grateful acknowledgments of God's blessings upon our labors, and our earnest desires for the good of his cause everywhere.

Yours in Gospel bonds,  
F. H. MOSS.  
GREENWOOD, ALA., Aug. 7, 1886.

For the South Western Baptist.  
Kent's Communication—Howard College.

EDITORS S. W. BAPTIST: It is very unpleasant to discuss a subject with a mad man, and especially with a mad Divine, (mad Divines are the maddest of madmen) who will not confine himself to the subject, but who, in violation of all the rules of honorable discussion, will introduce collateral, and even outside issues, that have nothing to do, whatever, with the question at issue; and who will bring in generalities with a design to mislead and divert the mind from the subject in debate. And it is still worse when there is a studied effort to blunt the force of truth by these thrusts and covert insinuations. But these are arguments very useful, to minds of a certain cast, and it were cruel to deny "Kent" the use of them. I can't stoop to imitate him.

The first question involved in "James'" allusion to Howard College, is this:—How long has the Baptist Convention been soliciting funds to build up a college? To settle this question let facts and figures speak. The Baptist State Convention was organized in 1823. "The objects, (one of them) was to aid in the education of pious and intelligent young men called to the ministry." See Holcombe's History, page 66. From 1823 to 1833, agents were appointed. See page 70. In 1833 a committee appointed to devise an arrangement for establishing a Seminary of learning in the State, for the education of indigent young men called to the ministry, reported favorably. The Convention concurred. Rev. A. G. McCraw, now of Selma, Ala., was appointed agent. See Holcombe, pp. 72 and 73. In 1834 the Literary department was incorporated, and threatened even then, as it has since done, to throw in the background the original design, which was for the "special benefit of young men preparing for the ministry." See p. 74. During the next year, some \$12,000 were collected for this object. See p. 80. In 1836, the Institution went into operation. See p. 86. In 1837-'38, the Institution failed, but arrangements were made to give instruction to young ministers. See p. 86. So steadily was the purpose of the Convention in its design, that in 1838, some \$7000 or \$8000 were raised for educational purposes. There was an agent in the field up to this date, "begging" the Baptists to build up and endow a college. See pp. 82, 83, 84, and 85. Some \$2000 were saved from the wreck, and laid, I presume, the corner stone of the present college.

As to whether the Baptists have been "begged" since, let them speak. They know better than "Kent." From these facts and figures it appears that almost since the organization of the Convention, in 1823, to this blessed year, 1886, the Baptist State Convention has been "begging" for an endowment. But "James," in his article to which "Kent" replies, only embraced the period from the time the college went into operation in 1836 to 1856, a period of a little over "twenty years of begging."

The change of the name and place—the dropping of the manual labor feature, cannot affect the length of time Baptists have been "begged." For to this article had allusion, and not to the age of the College with its present location and name. But it is true that the source from which it sprang, the designs &c. were the same.

Kent goes into a rage, and froths at the mouth like a mad man—and cries out slander, slander. But I presume, while these efforts were going on, Kent was lying snugly wrapped up in his swaddling, kicking and crying and doing other little tricks, or perhaps he was tarrying at Jericho, waiting for his beard to grow. Be that as it may, imbecility in a rage hissing poison, spewing out charges by insinuation of slander against others, is one thing, and facts and figures are another; and the public will discriminate.

Secondly, what was the amount at the time of writing my first article of the Endowment Fund of Howard College? I put this down in round numbers at \$80,000. Kent at \$85,000. Let facts and figures decide. The reader will turn to the Minutes of the Alabama Baptist Convention, page 15. Under the caption, "Report of the Board of Trustees of Howard College," where these

facts and figures will meet his eye. The present financial condition of the College is as follows:—Theological Fund, \$20,000 50; Literary Fund \$50,628 81. Thus showing the amount to be at about the date \$79,628 31; nearly the same as the date of the committee on Education in 1856, written by your H. E. Taliaferro, in 1855, which the Endowment Fund was, why do you down at \$60,000, while the Board of Trustees of Howard College for 1856 report of view that Bro. DeVotie raised the sum of \$80,000, in the Conventional year. Putting, \$60,000 for 1855, and \$20,000 for 1856, generally, and we have \$80,000, just the amount stated in my article. I presume that a very ever that the \$79,628 31 was the true amount in April 1856. Either Kent or the Board of Trustees is wrong, and I presume no one will be at a loss to determine which it is. What becomes of Kent's raving about slander, and insinuation, which he disgorges himself with? Why let him eat his own words, as drink his own froth, as other mad men do. There is a margin in the Monkey-dome, which reads thus:—"Neither spit spite against the wind." Let Kent hear—Kent goes into spasms and cries slander at the top of his divine voice. But these figures hurl the charge back and write the label which beforage for James, on the brow of "Kent." So, him wear it when he goes out, looking for a "situation."

Thirdly, has the interest on the Endowment Fund been sufficient, since the existence of the College up to the writing of my article, to give an adequate salary to a sufficient number of competent Professors to give the highest respectability to the College? This is the question. This is the plain English of the "starved Professors." As to Bro. Taliaferro, starving, he would sell the last button on a good dinner, before starvation would presume of the whole Faculty.

Let it be remembered, that the Endowment Fund was to be regarded as sacred; not to be used as Kent shows has been the case. The interest was to be used, and only the interest. To touch this Fund is a breach of trust. If the interest of the fund was sufficient, will Kent inform the public why Bro. Sherman left the college? No one doubted his competency. Why did not Dr. Manly become President as he was desired to do? Kent can solve all these questions without involving the question of the sufficiency of the interest of this fund. He can inform us why we heard so much about the wants and the "crisis" of the Howard College. No want of funds, if we listen to Kent, and it is to be hoped this "begging" and borrowing will cease.

But as no dependence is to be placed in Kent, we will appeal to higher authority. The reader is asked to turn to the Report of the Committee on Education in the Minutes of the Alabama Baptist State Convention, written by H. E. Taliaferro, and pronounced by one who is able to comprehend the wants of the College, to be the best document ever presented on that subject, which Report was recommended and reported back again without alteration or amendment. (Wonder if Kent was present and heard it?) See Minutes 1855, page 21 to 24.

"But Howard College is the burden of this report. We will not subject ourselves to the just indignation and contempt of the intelligent and well-informed, by proclaiming to the world that we have one Theological institution worthy of the numerical strength, wealth and talent of the Baptist Church. The announcement is mortifying to our pride, and a fearful comment on our piety. But though pride forbid, and piety blush and weep, the fact shall be proclaimed 'upon the house tops,' that we are behind the age in its intelligence and its wants. \* \* \* But what are Baptists doing towards ministerial education? Would that we had statistics to show, and let figures proclaim in their potent way, our indifference upon that first of all subjects—our denominational prosperity. But we can only answer in a general way—nothing compared with our ample means."

(Here follows a fearful contrast between Catholics and Baptists.) "In the South and South West, we are doing less for this cause than in any other portion of Baptistdom. In our State colleges we have a small Theological, force too insignificant to mention. \* \* \* Talk to us of Southern University—liberality. Stuff, vapor, thin air.—Not a Theological Institution in all your territory. Not one hundred and fifty Theological students in all your colleges, and they penniless and ragged—their wants bidding them go home. Meanwhile, hundreds would enter if you would only make provision for them."

Howard College was incorporated in 1841, and its Endowment Fund may be set down, in round numbers, \$60,000—(\$20,000 added by Bro. DeVotie, say \$80,000.) From the length of time it has been founded, and take into consideration the numerical strength and wealth of our denomination in Alabama, it must be evident, to the thoughtful, that the heart and purse of our people are not in the Institution.

Shall we plead guilty to the charge of parsimoniousness? Shall we continue to hear, with a patience amounting to stupidity, the charges of the "starved Professors?" We might as well ask, "Why do we not build a college?"

Some of our friends, by asking, "Why do we not build a college?" are really asking, "Why do we not build a college?"

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