

SOUTH WESTERN BAPTIST.

HENDERSON AND
E. TALLAFERRO. } EDITORS.

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

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Communications.

For the South Western Baptist.
To a Friend, to arouse him
from a State of coldness and
inactivity.

LETTER IV.

DEAR B: In my last, I alluded to certain suppositions which the Father may be said to have made; and to which man is compelled to yield accordance as he partakes of the benefits accruing from the death of Christ.

Let me briefly state them.
I might not one of them be that the Father should not free us from all punishment; but that a part only of the penalty should be remitted? And might not that part which is remitted be the sufferings due after death, in hell? And might not that part of the penalty which is remitted be the trials and troubles of this life?

That being the case, look how efficacious the atonement proves itself to be! It saves us from hell yet does not prevent our enduring some afflictions and evils here. How much greater that part of the penalty which is remitted! What preponderance! What efficacy must have been requisite to do so much! What a wonderful remedy that would be which would save my whole body from destruction, yet let perish a single eyelash! And had it not been for the remedy all must have certainly perished. Do you not get the idea?

But now behold, my dear B, the wisdom and the goodness of God!

The very evils of this life which you deplore and think unjust if Christ has really paid the ransom, are mercies in disguise.

As the consequence of the atonement itself, they virtually become blessings. You must not altogether look upon the trials and sufferings of this life as punishments, but as *correctives*; things that have a tendency to benefit the soul, improve it and make it capable of enjoying a higher degree of happiness; which, as providing opportunities for the exercise of all the Christian virtues, as forbearance, kindness, patience, humility, faith, hope, charity, chastity, and, &c., lays the foundation for a complacency of spirit, that will be perfectly delightful in the world to come; and that will prepare the practitioner of all these virtues for a happier, a holier and a more perfect state in heaven; and besides giving on earth, peace in many a trying hour, and affording joy in many a dark calamity—smoothing the rough pillow and clearing the thorny road—it will make him capable of enjoying with a keener relish, a more joyous satisfaction, a more ravishing delight, into that rest prepared for the people of God. "My thoughts are not as your thoughts; nor my ways as your ways."

Again, some of the stipulations which are required, are that you should repent, believe, "be careful to maintain good works," "zealous of good works," overcome evil with good, &c.
The terms of his mercy God had a perfect right to dictate; and as the bestowment of pardon was an act of free grace on his part *any how*, he certainly had the right to appoint the means and ways by which its benefits were to be obtained.

The judgments of Providence are unsearchable and his ways past finding out.
"Oh, the depth of the riches both of the wisdom and knowledge of God!"
Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"
"There is no searching of his understanding."
Dost thou presume to say why and therefore to him? Wilt thou prescribe to him the way by which he shall save? Wilt thou arraign him at the bar of thy degree comprehension, and dictate to him the plan by which he shall rescue a drowning world?

Does not omniscience know the best? And when all-godness, all-kindness and all-mercy control, will not omnipotence do the best?

Oh, proud, vain-glorious, self-conceited man! that will not yield to the Maker, governor, and sustainer of heaven and earth, the meekest pittance of wisdom; that will not yield unto him the credit of originating and developing a plan of salvation best suited to the nature of the being he created, and most adapted to show forth his power, infinite understanding and universal benevolence! What stultifying conceit! What incomprehensible egotism!

Let us see, now, if the divine way is so full of wisdom, how such is the case. Let us see how the plan of salvation,

which is so wise, comports so perfectly with the genius of our nature, and yet leaves all credit and honor to be ascribed to the Almighty.

I am strongly inclined to glance at the effects of God's administration upon several of our moral qualities, showing how suited it is to our nature; but I pass on and take up the single feeling of faith: to illustrate the appropriateness of faith as a means by which we attain safety, will sufficiently show up the wisdom of the Deity.

God saw that if our sins were visited upon us, with the punishment that justice demanded, that we would be forever and irrevocably lost; but his goodness and love and wisdom devised a plan by which our punishment might be endured by another, and that through the merits of that punishment, we might be justified, or esteemed as righteous and innocent, and therefore be forgiven.

Our punishment being endured by another, he decided that if we consented to that other person's receiving our punishment, esteemed it a full payment of the debt we owed to the divine justice, and relied upon the all-sufficiency of that punishment to procure our forgiveness and effect our salvation, that he would forgive and save us. In other words, that when we "believe on the Lord Jesus Christ," i. e., have faith in the efficacy of his atonement and, forsaking sin, rely wholly upon that atonement for our salvation, that he will pardon our sins and save us; otherwise, we will be damned.

So you see if there is any one word by which the act of faith can be designated, it is *confidence*.

Now, let us see how this act of faith conforms itself to our mental and moral constitution—is adapted to our whole nature.

First, I must illustrate.
Suppose you owe Mr. M. \$100,000 and are not able to pay one single farthing. Now unless you pay the debt to the "utmost farthing," within a given time (and that a very short period) you are to be "delivered over to the tormentors."

Now suppose Mr. M. perfectly aware of your inability to pay, and exceedingly loth to "cast you into prison"; sends some one, as the time of payment draws near, to say to you that his brother is worth \$10,000,000, and that if you are willing to accept him as your surety, he will endorse your note; and, when it becomes due, pay it.

But suppose you were to say, what, let another man pay my debt! Put myself under eternal obligations to another! I'll do no such thing! I have too much pride for that.

I'll not so far debase myself as to submit to receive a favor in such an abject manner. Let him pay indeed! I'll pay myself. I'll work day and night, with all the energies of my nature, until I be able to expunge the debt. And you labor mightily, receiving, as your pay, *ashes only*, whilst you owe Mr. M. bright gold. Alas, alas, for you! You do not even earn one cent, but are getting every day, deeper and deeper in debt.

But time wanes and your creditor sends messenger after messenger, begging and entreating you to consent to another's paying your debt: telling you that pay day is drawing nigh, that you are unable to earn a single farthing but that his brother is "abundantly" able to relieve you; and is desirous to do so.

But you reply: "I do not know about that. I fear he cannot pay it; in fact I do not believe he can. Nor do I believe he will: I owe a large sum."

But the brother comes and, with his own mouth tells that he is perfectly willing and abundantly able to pay your debt; and urges you to consent to his doing so.

But you will not believe him; you will not consent. What a dolt—an idiot—a contumacious wretch every one would esteem you to be!

But if you were to take a proper view of your case, and were to see, indeed, that you did owe a large sum and had no way of paying it, and were to become alarmed lest you should be overwhelmed with misfortune. You would then begin to believe Mr. M.'s statements in regard to your condition.

Suppose after awhile you were to come to the conclusion that you never were and never could be sufficiently able to pay that debt; you would begin then to look away from your own efforts to some other means for having your debt liquidated. Being convinced of your own utter penny and helplessness, you believe Mr. M. that far in regard to your state.

And now suppose that, being convinced of these two things, you become

exceedingly humbled, and unhesitatingly rely upon Mr. M.'s brother's capability and willingness to relieve your embarrassments, and you trust fully in his promise to that effect. You feel no more uneasiness.

You have no more pride.

You are perfectly willing that he should become your surety and you believe, unwaveringly, that he will pay up the note when it falls due; you commit your safety and happiness into his hands.

When you have arrived at this state you fully believe all that is told you; and a parallel feeling to this is the *Faith* of the Gospel.

Now my point is this—as Mr. M.'s brother could not become your surety, and pay your debt, without your consent, why his willingness and ability and desire to pay, *would do you no good*.

Now attend carefully, while I apply the analogy: although not a complete one, it is near enough to make you understand how Christ becomes our surety.

God saw that we could never pay the debt we had incurred to his righteous law; that we could never fulfill the obligations under which we had laid ourselves. These obligations were to appease injured justice and meet all the requirements of the law. To appease justice, was to suffer infinitely; and to keep all the requirements of the law was impossible, for we had already broken its dictates.

Now ponder upon that.
Well, what does he do?

He, of his own good-will, provides one who will obey the law perfectly—in every particular—and also suffer the punishment due to us.

Christ becomes our surety—our substitute. He yields to the law an obedience which is perfect righteousness; and atoning for all our sins, which he took upon himself, had, left in himself, righteousness only.

Ponder upon that.
He has now paid our debt; but we cannot partake of the benefits of that payment, until we consent to the payment—believe it truly and heartily trust in it.

The benefits of that payment—the benefits arising from Christ's suffering in our stead—consist in the *Righteousness*, resulting to the Savior, (as the reward of his obedience and suffering), being imputed to us, as though we had suffered.

But we do not consent that Christ should yield the obedience we are total-ly unable to render: we oppose his acquiring righteousness for us, by suffering in our place.

We do not desire his righteousness; we will not accept it, for we wish to earn some righteousness of our own. Now, if we do not wish and will not receive and appropriate Christ's righteousness, as though it were ours, how can it do us any good? How can we receive benefit from it and be saved by it?

Can a person, desperately ill, receive any benefit from medicine, (however good it may be, and although prepared especially for him), if he will not consent to take it?

Oh, the beauty, simplicity and perfect adaptableness of the Gospel requisitions! But I will be compelled to wait until another opportunity, before I can fully exhibit the appropriateness of Faith as a recoverer to fallen man. Until then, adieu. Yours affectionately, S.

PRAYER FOR EDITORS.—The Evangelical Magazine says:

We have heard fewer prayers offered up to God on behalf of the editors of our Christian Journals than for any other class of public men; and yet we know of no servants of the Church who more need to be upheld by the importunate prayers of their brethren in Christ. A Christian editor needs great wisdom, consummate prudence, wakeful observation of men and things, unceasing self-control, and, above all, a double portion of the spirit of Christ. "Brethren, pray for us," that we may be enabled to acquit ourselves honestly and honorably and in a Christian temper, to our generation and to posterity. Our own prayers will be greatly stimulated and encouraged by the conviction that thousands of devoted spirits are remembering us in their best and happiest moments at the Throne of Grace.

God may use a man's gifts to bring another to Christ, when he himself, whose gifts God uses, may be a stranger to Christ. One man may confirm another in the faith, and yet himself may be a stranger to the faith. He who, under the reign of Mary, strengthened Sanders to stand in the truth he had preached and to seal it with his blood, afterwards played the apostate himself.

The Conversion of Edwards.

(Henry Rogers, Author of "Eclipse of Faith," and one of the Editors of the Edinburgh Review, who has superintended an edition of Edwards's Works, styles the following extract, one of the "Loco Classics" of the English Language.)

"The first instance that I remember of that sort of inward sweet delight in God and divine things, that I have lived much in since, was on reading those words: 1 Tim. 4: 17, 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen.' As I read the words, there came into my soul and was as it were diffused through it, a sense of the glory of the Divine being; a new sense quite different from any thing I had ever experienced before. Never any words of Scripture seemed to me as those words did. I thought with myself how excellent a Being that was, and how happy I should be if I might enjoy that God and be rapt up to him in heaven, and be as it were swallowed up in him forever. I kept saying, and as it were singing over, these words of Scripture to myself; and went to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do; with a new sort of affection. But it never came into my thought that there was anything spiritual, or of a saving nature in this.

From about that time I began to have new kinds of apprehensions and ideas of Christ, and the work of redemption and the glorious way of salvation by him. An inward sweet sense of these things at times came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful as those that treated of these subjects. Those words, Canticles 2: 1; used to be abundantly with me,—"I am the Rose of Sharon and the Lilly of the Valleys." The words seemed to me sweetly to represent the loveliness and beauty of Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it, about that time, and from time to time, an inward sweetness, that would carry me away in my contemplations. This, I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision or fixed ideas and imaginations of being alone in the mountains of some solitary wilderness, far from all mankind, sweetly conversing with Christ and wrapped and swallowed up in God.

A sense I had of divine things would often of a sudden kindle up, as it were, a sweet burning in my heart, an ardor of soul, that I know not how to express. Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together; and when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture for contemplation. And as I was walking there, and looking upon the sky and clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God, as I know not how to express. I seemed to see them both in sweet conjunction, majesty and meekness, joined together; it was a sweet, and gentle, and holy majesty; and also a majestic meekness, an awful sweetness, a high, and great, and holy gentleness.

After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered; there seemed to be as it were a calm, sweet cast or appearance of divine glory in almost everything. God's excellency, his wisdom, his purity and love seemed to appear in every thing, in the Sun, Moon, and Stars; in the clouds and blue sky, in the grass, flowers, trees, in the water and all nature, which used greatly to fix my mind. I often used to sit and view the moon for a long time. And in the day spent much time in viewing the clouds and sky to behold the sweet glory of God in these things, in the meantime, singing forth with a low voice my contemplations of the Creator and Redeemer. And scarce anything among all the works of nature was so sweet to me as thunder and lightning; formerly nothing had been so terrible to me. Before I used to be uncommonly terrified with thunder, and to be struck with terror when I saw a thunder storm rising.

But now on the contrary it rejoiced me. I felt God, if I may so speak, at the first appearance of a thunder storm, and used to take the opportunity, at such times, to fix myself in order to view the clouds, and see the lightning's play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God. While thus engaged, it always seemed natural for me to sing, or chant forth my meditations, or to speak my thoughts in soliloquies with a singing voice.

I felt then great satisfaction as to my good estate, but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break, which often brought to my mind the words of the Psalmist, Psal. 119: 28, "My soul breaketh for the longing it hath." I often felt a longing and lamenting in my heart that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things, year after year almost perpetually, in the contemplation of them. I spent most of my time in thinking of divine things, year after year, often walking alone in the woods, and solitary places, for meditation, soliloquy, and prayer, and converse with God, and it was always my manner at such times to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent. The delights which I now felt in the things of religion were of an exceedingly different kind from what I ever enjoyed before, and what I had no more notion of when a boy, than one born blind has of pleasant and beautiful colors. They were of a more inward, pure, soul-animating, and refreshing nature. Those former delights never reached the heart, and did not arise from any sight of the divine excellency of the things of God, or any taste of the soul-satisfying and life-giving good there is in them.

EXCHANGING ONE SIN FOR ANOTHER.—Growth in grace is not a state wherein a man exchanges one sin for another which is more decent or conducive to self-interest, but renounces every sin and becomes a "fellow-worker with God, to root out all evil from his heart," allowing himself no reserve of carnal pleasure, no clancular lust, no private oppression, no secret covetousness, no love to this world, that may discompose his duty. "For if a man prays all day," says Jeremy Taylor, "and at night is intemperate; if he spends his time in reading, and his recreation be sinful; if he studies religion, and practices self-interest; if he leaves his swearing, and yet retains his pride; if he becomes chaste, and yet remains peevish and imperious—this man is not changed from the state of sin into the first stage of the state of grace; he does at no hand belong to God; he hath suffered himself to be secured from one sin, and tempted from another by interest, and left a third by reason of his inclination, and a fourth for shame or want of opportunity; but the Spirit of God hath not planted one plant there. God may make use of these accidentally prepared advantages; but, as yet, the Spirit of God hath not begun the proper and direct work of grace in his heart." *Photo*

HUMANITY IS NOT CHRISTIANITY.—True Christianity always includes humanity; but the latter may and often does exist without the former. Good natural qualities, and justice and kindness toward mankind, are often confounded with the spiritual graces and piety toward God required by the Scriptures. There is much truth in the following rather expressive argument:

"There is a tendency, in some quarters, to substitute philanthropy for piety, instead of penetrating it with and governing it by piety; to put kindness for holiness, and give a religion of humanity, charity, liberality, etc., with God left out. It is no religion at all. It is a bold moralism, developing rapidly into Antichrist. It affects to abolish the eternal distinction between morality and religion, and then, since the only hope of holding fast the Christian element, in popular moral movements, lies in clearly distinguishing between the religious and the moral, it gives us a vapid and strengthless moralism, with the religious element entirely emptied out, and insists that this is all we need. Philanthropy that does not grow out of piety is worth nothing."

Was John Howard a Baptist?

We copy the following interesting article respecting that distinguished philanthropist, from the London Baptist Magazine:

MY DEAR BROTHER,—Before I address a few observations in reply to your correspondent, Mr. Williams, of Glasgow, allow me to say that I feel it incumbent on my Christian character, to express any deep sympathy on the afflictive dispensation which has deprived you of a beloved son, and the church of a devoted and useful minister: may He who has thus smitten, continue to uphold you with the "right hand of his righteousness," and also sanctify the removal of the beloved one to all our hearts; especially to the benefit of our young men.

The record referred to by Mr. Williams I believe to be perfectly correct: he desires full proof on the names of Newton, Milton, Whiston, and Howard, but I confine my present intelligence to the last mentioned.

It is quite true, that Mr. John Howard the philanthropist, "belonged to the Baptist denomination," the very individual of whom Mr. Edmund Burke said: "I cannot name this gentleman without remarking that his labors and writings have done much to open the eyes and hearts of all mankind. He has visited all Europe—not to survey the sumptuousness of palaces or the statelyness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art, nor to collect medals or collect manuscript; but to plunge into the depths of dungeons, to survey the mansions of sorrow and pain; to take the gauge and dimension of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. This plan is original; it is as full of genius as of humanity." It was a voyage of discovery; a circumnavigation of charity. Alas! the benefit of his labor is felt more or less in every country; I hope he will anticipate his final reward by seeing all its effects fully realized in his own.

The circumnavigator of charity was a member of the Baptist church assembling at Little Wild Street, Lincoln's Inn Fields, London, which was long presided over by the excellent Stennetts. Dr. Samuel Stennett preached Mr. Howard's funeral sermon, on March 21st, 1790; and the introductory remarks to that beautiful, very beautiful, sermon with two more extracts, will supply indubitable evidence of a profitable nature.

The text is Acts x. 38, "He went about doing good." The preacher then proceeds: "It is a sad providence, that directs my attention to those words, words so descriptive of the character to which I mean to accommodate them, that the name of Howard scarce need be mentioned to inform you whom I intend. To raise a monument to his memory is not my object. It does not require it, nor am I equal to the service. The obligations however I owe to his friendship and your edification, will not allow me to be silent. His benevolent regards to this Christian Society, his regular attendance with us for many years past, as opportunity permitted; the satisfaction he expressed in the word here preached; and the particular share I had in his affectionate esteem, are all considerations which will I hope secure me from the imputation of vanity, in thus taking notice of so public a character."

After a judicious arrangement, and lucid description, of Mr. Howard's virtues and excellencies, Dr. Stennett then says, "Such were the moral endowments of this extraordinary man, such his fortitude, his humanity, his disinterestedness, and temperance: I go on now to speak of his religious character."

He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter written me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall however be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. And these, he adds, are my songs in the house of my pilgrimage. Oh, sir, how many Sabbaths have I already longed to spend in Wild Street! God in Christ is my rock, the portion of my soul."

Wishing you solace under your affliction, and success in every labor,

I remain, yours fraternally, R. G. LA MAIRE. LEE, November 5th, 1852.

The gospel is a proclamation of a free salvation, for the chief of sinners, without money and without price; it bids them receive and live, embrace and be happy, obey and be holy: "Whoever will, let him take the water of life freely."

Gems for Christian Ministers.

Seriousness in a minister is agreeable, not only to the serious but to men of all tempers.—Paley.

For a person to leave public worship in rap-tures with the minister's abilities, is no proof that he has received spiritual benefit. A. Booth.

A sick conscience spoils the tongue of the eloquent, and makes it stammer. Ambrose.

You must restrain your eulogies, lest you expand it into feebleness; you must often severely chastise the inventive faculties, lest whilst you occupy the imagination you miss the conscience. R. Watson.

Never make an unprofitable visit.

The celebrated Thomas Hooker having heard the Rev. Jonathan Burr, the puritan preacher, observed,

"Surely this man will not long be out of heaven; he preaches as if he were there already." Brook's Puritans.

Ministers will never do much good till they begin to pull sinners out of the fire. Auldif of Ohney.

Human eloquence should be subservient to the word of God, and not the word of God made the slave to human eloquence. Austin.

If it pleased the Lord to let his faithful ministers suffer, it is because He will receive more honor by their suffering. Hildersam.

What is more odious than a fainical, conceited, dressd up young minister, who thinks he is the mighty orator? Mr. Thornton's Letter to C. Winter.

Be servant-like, but not servile. Whitefield.

Figures are the ornaments of speech, and ornaments lose effect by being set too thick.—Preacher's Manual.

How difficult how dreadful! to preach an unknown Saviour. Bridges.

What man on earth is so pernicious a drone as an idle minister? Cecil.

How shall he communicate knowledge with his lips who hath not a treasure of it on his mind? Gelling.

The husbandman doth not more constantly go forth with his spade, to perform his daily labor in the field, than the minister is to go and dig in the mine of scripture. Gurnall.

Let your constant aim be to humble the sinner, to exalt the Savior, and to promote holiness.

Have blank books, in which note your pen notable things which you meet with in reading. C. Mather.

Let usefulness, usefulness to the souls of men, be your grand and perpetual aim. Dr. H. F. Burder.

Christian pastors should retain the character, and cherish the spirit and habits of a student, when the name is laid aside.

Every-day Preaching.

One painful lack with some excellent ministers is the lack of knowledge of the human heart in its daily workings. They are tolerably familiar with Owen and Howe, with Poole and Turrettin, and may have waded deep into Havernick, and Hengstenberg. But to the living, acting, weeping, working, thinking, and sinning world around them, they are well-nigh strangers. During the week, their parishioners have been driving a plow, or hammering a lapstone, or pleading a cause, or have been "up to their eyes" in cotton-bales, or sugar-cakes. When the Sabbath comes these parishioners bring to the sanctuary their every day wants and trials, as parents, as citizens, as men of business. They want preaching that shall tell them how to live, as well as what to believe. They want plain teaching. They want doctrine, but doctrine made practical.—They hunger for truth, but truth purged of all scholastic technicalities. We once heard a young licentiate of great promise preach a sermon in which he talked about "governmental theories of atonement," of "potentialities," of "subject feelings," and "teletheistic verities." We said to ourselves "Young man! you will burn that sermon up before you have been in the ministry twelve months." Such preaching saves no souls.

The Sabbath teachings which are carried into the week, are those which point the sinner most clearly to the Savior—which meet the Christian in his daily struggles and temptations—which soothe the afflicted with Gospel consolations which tell the young how to shun Satan's pitfalls, and the aged how to prepare for death; and all this in the simplest language possible. A discourse which a minister would not be willing to read to his domestic, and his children of twelve and fifteen years of age, with a good hope that they would understand it, is not usually a safe sermon for a popular audience. "It takes all our learning to make the truth simple." The preacher who never "wears out" is the one who studies more closely the Bible, and the human heart in its every-day workings.—Christian Intelligencer.

THE LORD'S PRAYER.—How many millions and millions of times has that prayer been preferred by Christians of all denominations? So wide, indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell, that, though heaven and earth shall pass away, these words of our blessed Lord shall not pass away; till every petition in it has been answered—till the kingdom of God shall come and his will be done on earth as in heaven.—Montgomery.

WANTING.—Two hours weekly, by several official members of the Church, that they may be able to attend prayer meetings.

WANTED.—A number of Christ's disciples, to pray for the world unredeemed.

LOST, in attempting to serve two masters, an unwearied soul.

THE S. W. BAPTIST.

TUSKEGEE, ALA.:
THURSDAY, AUGUST 28, 1886.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, who have been consulted, we have concluded to pursue 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, over cash, 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 regarded as being in advance. But from now on, if they are delayed beyond that period, we shall charge \$2.50.

We always take the liberty to condense communications detailing the manner of ordinations; as there is necessarily always such a sameness. The fact of its being done, and the Elders officiating are all the readers care about knowing.

The reader's attention is directed again to the advertisements of the Judson Institute and the East Alabama Female College. Some slight changes have been made in the Faculty of both; and the time the session of each will open, is also announced. Send on your daughters, and they will be as well educated as at any school in the United States.

B. Stamps, Clerk of Liberty Association, wishes the churches composing that body, to send in their letters, a full account of their Sabbath Schools.

On our first page you can read a short article, entitled "Prayer for Editors." The piece is very suggestive, and we hope the Spirit of God may apply it to your heart. Our paper is read by thousands, and every reader increases our fearful responsibility. We write and print with ink upon paper; but that is not all, we write and print upon immortal mind. And as we are cautioned by our Savior, "take heed how ye hear," so we are warned by our position, to take heed what we write and what we print. If you pray for your Pastor who only addresses hundreds, surely you should pray for your editors who address thousands.

Besides, they have their perplexities and anxieties as other watchmen. Yea, more: The most of persons think they are doing God's service to bandy the name of an Editor, and criticize, in the most merciless manner, upon his whole course. There is not a pen on earth that can describe the trials of an industrious, conscientious Editor. They need the prayers of God's people to enable them to meet with a brave and determined soul, all opposition.

Another important benefit would appear in answer to prayer for editors: they would be assisted in their labors. If Christians understand themselves, when they pray for the promotion of a thing, they labor to bring it about, so far as their instrumentality will be allowed. If this be true, and they will pray for their editors, they will sympathize with them, aid in the circulation of their paper, and pay them promptly for their toil, day and night. Let brethren make the experiment, and they will see the fruit immediately. We ask it, not from any canting humility and senseless formality, but because we need it, for our own good, and to advance the cause of the King of Zion.

Biblical Recorder.

J. J. James, the editor, proposes to enlarge the Recorder, and procure new type if his patrons will make a corresponding effort to procure subscribers to meet the expense of such an arrangement. The junior editor of this paper was born and lived 19 years in Surry county, North Carolina, and takes a deep interest in the affairs of Baptists in his native State. And as a religious newspaper is the best index to the zeal, energy and piety of a denomination in any section, we keep our eye fixed upon the Biblical Recorder, the second Baptist paper we ever saw; and we trust our North Carolina brethren will accept the proposition of their faithful and industrious editor, and enable him to enlarge his paper, and consequently his usefulness. Next to the S. W. Baptist there is no paper in the world we had rather see prosper than the Recorder.

While we would like to have many readers in our native State, we wish it not at the expense of so valuable an ally in the good cause of the Master. The absurdity of some Baptists who have a good paper in their own State, to drop it, or neglect it, and send for a paper in a distant State, for no other reason, it would seem, than that it is from a distance, must be manifest to all. Every State should have its Baptist paper, and sustain it; for they are fully able to do it. Mississippi should have a paper—a State of wealthy Baptists without an organ through which to communicate with each other.

But we wander. Success to Brother James and the Biblical Recorder. How it would gratify us to see him come out in a new and enlarged dress.

ORDINATION.—At the call of County Line Church, Chambers County, Alabama, S. M. Perry and T. J. Russell were set apart to the Gospel ministry by Elders R. Thornton, J. Falkner, J. Williams, II. Carmichael and J. F. Bledsoe, on Thursday 14th inst.

Christian Index copy.

WILLIAMSTON, CENTRAL INSTITUTE P. O.,
COOSA CO., AUG. 21, 1886.

MESSRS. EDITORS: Please notify the readers of the S. W. Baptist that "Lynchburg" is no longer a Post Office, and that all communications designed for this region of country should be directed as above.

Don't leave out "Williamston." We feel some regret now that we did not have the office called that at first.

Request your neighbors to copy.

Fraternally,

W. M. LINDSEY, Post Master.

The Alarming Condition of our Country.

On last Sabbath, the Rev. A. J. Battle, of Tuskegee, preached a sermon in the Baptist meeting house of this place, upon our national sins, and the duty of Christians in the present perilous condition of our country. The text was taken from the book of Jonah, 1:2—"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." After alluding hastily to the immediate occasion on which the passage was uttered, the speaker proceeded to enumerate some of the more popular sins of the age, which have gone up before God, and which, if unrepented, must provoke a just and merited retribution. And, first, he mentioned "That general unbelief and forgetfulness of God as the Ruler, Director, and Judge of all men, which everywhere prevails in our country." This is really the parent of all other sins against God. It is this which makes men ignore their dependence upon God, and trust alone to themselves. It fosters that national vanity, which is not only disgusting in itself, but ruins to the best interests of our nation. It leads us to impute all our prosperity and excellence to human wisdom and sagacity, rather than the superintending providence of God. There are comparatively few genuine Christians who give glory to God for past mercies, or look to Him for future guidance and favor. With all our boasted Christianity, there is an alarming amount of practical infidelity, combined with national vanity.

The second type of National sin, which the speaker considered, was "the too common disregard of our obligations to our fellow men." This sin appears in the various developments of selfishness, which seems to be the mainspring of society. It is not only manifested in the sweeping covetousness which makes haste to be rich, but in that ruthless ambition which overrides the rights and feelings of others, to secure our own elevation—in angry debate, personal vituperation, violent assaults, bloodshed, murder and war. Here our brother drew a most graphic picture of the unprecedented spread of the crime of murder and bloodshed characteristic of the present times. The basest passions of the nation are stirred up; and men abuse, belabor, steal and kill each other with as ready a grace as if there were no God, and they themselves were demons incarnate. These trains of thought were pursued with thrilling effect; and in conclusion, the serious Christian was exhorted to betake himself to prayer—to cry out with the prophet as he mourned over the apostasy of Israel, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night over the ruin of the daughter of my people!" The discourse was listened to throughout with the most solemn interest; and we cannot but hope that the impression made will be lasting and salutary.

We must be allowed to make the suggestion to the ministry generally to bring this matter before their several churches. Our country is now in the midst of a crisis far more perilous than any which has ever yet marked its history. It does appear that nothing but a divine interposition can save us from all the horrors of disunion and civil war. It is time for every Christian to be thoughtful, serious, and prayerful. And who can tell, if God will turn and repent, and turn away from the fierceness of his anger, that we perish not?

We were also favored with a most impressive sermon from the Rev. W. H. McIlwain, of Marion, on Sabbath evening at early candle light, from Gal. 6:14. It was a discourse replete with sound evangelical truth, lucid discrimination, and eloquent, searching appeals to the heart and conscience. Indeed, the visit of our brethren amongst us was "like the coming of Titus." It will be remembered for many days.

EXCITEMENT AT MOBILE.—There has been a good deal of excitement in Mobile, caused by the discovery that Messrs. Strickland & Upson, old and extensive book-sellers in that city, had been selling abolition books or "publications of an incendiary and insurrectionary character." They were summoned before a meeting of citizens, and made statements in reference to the matter which, as a committee afterwards reported, were found to be "little better than a tissue of falsehoods throughout." A committee was thereupon appointed to wait upon them, and order them to leave the city within five days; but on replying to their store, the committee found that they had already left. The committee reported that "the character of the evidence, and books brought before them was such that it was thought not only injudicious but unsafe and dangerous to make them public."—*Colombian Enquirer.*

Ungrateful men! Years ago they came South, poor and friendless, they were received with Southern generosity; commenced a Book Store in Mobile and made a handsome fortune by Southern patronage. The best thing Strickland, an Englishman, and Upson, a New England man, could do for us, was to circulate the fire-brand publications of Abolitionists in our midst.

Such an instance of heaven-daring ingratitude we have seldom read. This proof also, of the efforts Abolitionists are making to divide this Union, and introduce all the evils of civil war. Many honest, high-minded Northern men, are now living in the South, and satisfied with their institutions, will suffer in public confidence by this unfortunate and wicked affair. Let the South watch; honest men will not be hurt by it, and villains will be detected.

A PEZZLE.—Wishing to give our readers a variety, we offer them a puzzle which we feel deeply interested in a puzzle concerning its profound depths. We wish to be informed by many of their success in arriving at its true meaning.

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Christian Patriotism.

Perhaps at no period since the formation of our confederacy, has its very existence been so seriously threatened as at present. For the first time within our history has a powerful and purely sectional party been organized, which, if successful in its mission, must result in the inevitable disruption of our cherished union. Our Northern brethren seem to be utterly blind to the fact, that should they succeed in the election of their sectional candidate, Mr. Fremont, for the Presidency, he never could inaugurate his administration. That contingency would instantly dissolve our government. Now, it is not for us to decide upon the line of duty proper to be pursued by the real friends of our country at such a crisis. Older, wiser, and better heads must do this. We simply state a fact for the purpose of suggesting an important duty to the consideration of the Christian part of our population.

It was the direction of the Divine Being to his ancient people, Israel, during their sojourn in Babylon, to "seek the peace of the city whether he had caused them to be carried away captives, and pray unto the Lord for it; for that in the peace thereof they should have peace." And if it was made the duty of Israel to pray for the peace of a foreign land—a land in which they were held in captivity—much more is it our duty as Christians to pray for the peace of our own native land—a land in which we enjoy all the blessings of civil and religious liberty. We seriously ask the religious part of our community if it is not time for them, one and all, to betake themselves to prayer! What may be the result of a dismemberment of our civil government, God only knows. That it will be attended with evils, such as have never yet darkened the pages of our history, there can be no doubt. Christian! your country has a claim upon you now, such as no other portion of our populace can supply. The wisdom of our Senators, and indeed all who are in authority over us, is incompetent to avert the threatened calamity. That Mighty Agency which can speak order out of confusion, and bring to nought the machinations of madmen and fanatics, must now be invoked with a fervency of spirit corresponding with the magnitude of the interest involved. We can only pray that the result of this threatening crisis may furnish another illustration of that superintending providence which has guided the destiny of our country from its infancy until now, and that when the storm now howling so ominously around the temple of liberty, shall discharge its fury, an unseen hand may conduct the bolt harmlessly to its base!

Dedication.

It is a mark of distinction to have sermons and books dedicated to one; and our old correspondent, Deacon Todd, has recently had that honor conferred upon him. The Deacon is a growing man in public favor; and the reading world need not be surprised if he turns author some of these times—or rather the public will force him to turn author. Already many are asking him to publish his sayings in book form.—The Deacon may think it best to do the work himself, rather than have it done by scrap-gatherers.

But we are wandering, and withholding the information of the honor conferred and the acknowledgement in the Deacon's own style.

MESSRS. EDITORS: Would you believe it? Some one over in the dear old State of Georgia (Faderland) has written a sermon, dedicated to Deacon Todd, and published it in the Christian Index (the dear old paper).

"Will you, kind Editors, be so good as to make our very best how to the writer and Editor, in consideration of the honor shown our humble self?"

ICHABOD TODD,
Deacon in Toddville."

PREMIUM.—Any person who will procure three subscribers for the South Western Baptist with the cash, shall have one copy of the Discussion on Methodist Episcopacy, mailed to his address.

Hard Task.

"P" in the New York Examiner, not content with the stow the North is now in, wishes to add another item of middlemost interest for the public good, by exhuming the buried ghost of the Morgan crusade against Masonry. If such a man as "Morgan" ever lived; or whether he was killed or died a natural death. "P" might as well try to raise him from the dead, as to raise an excitement on a subject, a full quarter of a century in the past. The people now think they have "bigger fish to fry." Try your hand, P., on something new, and let that old supernumerary thing alone. Don't be an old fogie, always.

A task equally hard, is the effort some are making to resurrect CHILiasm or the personal reign of Christ on earth for a thousand years.

REVIVAL REPORTS.—For want of space we are compelled to leave out many items of interest. This we regret. With our limited space we wish to furnish as great a variety as possible; hence we are obliged to cut down many revival accounts.

Short letters on that subject at home, would enable us to give revival intelligence from other states. Let this be remembered.

Suffering should always be preferred before sinning.

PUBLICATION NOTICES.

THE WESTMINSTER REVIEW, FOR JUNE, 1886.—
Leazard Scott & Co., New York.

The present number contains seven extended articles on the following themes: "Christian Missions, their Principle and Practice; The Natural History of German Life; Smith's Latin-English Dictionary; Froide's History of England; Hereditary Influence, Animal and Human; Popular Amusements; Ministerial Responsibility; Contemporary Literature."

In this number there is much to deplore, and much to commend. The first and leading article contains the false views of English Neologists on the subject of Christian Missions; the closing one the sophistical arguments of the same half-Christian and half devil school against the plenary inspiration of the Holy Scriptures.

THE SOUTHERN BAPTIST REVIEW AND ECCLESIASTICAL, May and June, 1886. Graves, Marks & Retland, Publishers, Nashville, Tenn.

CONTENTS.—Chiliasm in the 19th Century; Philosophy of Religion; Obedient Dictates of Conscience; Life of Spencer H. Cone; Exegesis; The Instruction of Converts; Liturgical Reform; Notices of New Publications; Theological and Literary Intelligence.

CHRISTIAN REPOSITORY, Edited by S. H. Ford, assisted by able and well known contributors. Louisville, Ky.

CONTENTS.—History of the Kentucky Baptists; The Covenants made with Abraham; Biographical—Peter Bainbridge; Book Notices; Editorial Items; Family Visitation—Grace Truman, or Love and Principle; Familiar Words with our Readers.

The August number is quite interesting.—Our Western brethren may well congratulate themselves upon having such an able and well conducted monthly. Price \$2 per annum.

THE BAPTIST ANNUAL, SESSION OF THE AMERICAN BAPTIST FREE MISSION SOCIETY, HELD AT NORRISTOWN, PA., May 21st and 22d, 1886.

Some thirteen years ago a parcel of Pharisees at the North, calling themselves Baptists, separated from other Baptists at the North in Missionary operations, because they received money from Southern slaveholders for the spread of the Gospel, and formed a holy (?) organization under the above style and firm. Wonder that the world hasn't been converted in these thirteen years! These "Cape Cod Commuters" only went a few years in advance of their brethren in that quarter, judging from the signs of the times. But by the time they are united in "sodium league and covenant" against the "accursed sin of slavery," these pioneers will "go on to perfection" into the blackness of darkness of fanaticism. "O my soul, come no, thou into their secret; unto their assembly, mine honor, be not known united."

JENNIE WHITE, of the Lovely Fruits of Early Piety. Philadelphia: American Baptist Publication Society, 116 Arch St.

Valuable Sabbath School Books are often issued by the above Society. This is one of rare excellence. It contains 113 pages of the kind of matter to instruct and elevate children. The Society seems to be judicious in its publications.

Home Revival Intelligence.

Mobile.—Elder K. Hawthorn writes under date of Aug. 15th, "I baptized 38 persons on last Sabbath; which makes 98 in the last four months for the African Church. It now numbers about 500."

Friendship Church.—Aug. 17th, C. S. Burks, writes, "I have just closed a meeting with Friendship Church, at which I baptized 8 persons. Others were converted, but have not joined yet. The Church is greatly refreshed. Brethren Culbertson and Hollings were with me."

Sardis Church.—J. T. Caine, of Hillsboro, date Aug. 12th, says:

I have just closed a protracted meeting, of eight days duration, with Sardis Church, of the Tuskegee Association, where I have been laboring the present year. I preached day and night for six days in succession; when my dear brethren, J. P. Thompson sr. and J. P. Thompson jr., came to my aid. Their presence made our hearts rejoice. The Church which had long been in a very languishing condition, was much revived. Some of the dead in trespasses and in sins, were made alive by the quickening influence of the Spirit. Six were baptized into the fellowship of the Church, and one restored."

Oak Bowery Church.—Our old friend and brother, Elder Wm. McCain, with whom we labored for 20 years in the Master's cause, in Talladega County, informs us under date of Aug. 18th, of the success of the good cause in his field of labor.

"I closed a ten day's meeting at the Oak Bowery Church, Benton County, Ala. Thirty-three joined the Church.—I led twenty-one down into the water and baptized them in the name of the Trinity, and many of them came up shouting the praises of God. I scarcely ever witnessed such a meeting.—Brethren M. Garrett, G. D. Johnson, and brother Thornton, assisted me."

He also informs us that the S. W. Baptist is gaining on the confidence and affections of the Brethren in his section. Glad to learn that he had laid his claims before his Church. Aid us pastors, and we will help you every week to preach and edify your people.

The following from the Independent American, Troy, Ala., of Aug. 20th:

PROTRACTED MEETING.—A meeting of interest is now going on in the Baptist Church at this place. There have been some additions and we hope great good may be accomplished before it breaks up.

We never can ascribe too much to grace, nor too little to self.

Communications.

For the South Western Baptist.

Kent about this, that and the other.

EDITORS S. W. BAPTIST, BROTHERS: It will be remembered that Kent's first impression, as to the object of James' article, was to "administer a rebuke to eloquent flatterers croaking about Baptist liberality." He wonders at your dullness in failing to see "a moral necessity" "to blunt the force of James' article," and although, as he himself admits, "a man of ordinary ability" and "ordinary information," he very kindly offers himself to answer James' article so as to relieve you of the "unenviable task" of doing so.

In his next he "thinks" that James "thinks" "that Baptists are not liberal in comparison with other denominations." Now, James' article is a tissue of "misrepresentations," "entire in part or in whole." Today it is the offspring of ignorance. To-morrow it is a willful perversion of facts and figures. Thus he goes on changing and twisting until you need not be surprised if Kent, as his blood grows hot, comes up to the modern mode of dealing with insignificant offenders by proclaiming that "he who slanders my church, is the child of him who is the father of lies." Very well. There are some things for which we may afford to suffer a storm in a teakettle. Windy words are one thing, and facts and figures are other things; and candid men will abide these figures.

I ought perhaps at this point to state that I did not design to cast any reflection upon that class of our worthy brethren who have labored with their time and means to build up their denominational enterprises in the South for so many long years, but simply to raise the question whether we as a denomination are doing as much as we are able to do for these objects and to intimate my disapprobation of "eloquent flatterers croaking about Baptist liberality." I presume there are none who comprehend the magnitude of these objects and the true measure of giving, are prepared to say the Baptists of the South have come up to that standard, unless it is Kent. He exclaims, "I have the Baptists of the South down as much as Foreign Missions as they are able to do, and not as Kent would have it, as this or that denomination who, according to his showing, have done but little. It suits Kent's purpose very well to bring in the Methodists, and go back to 1810 and 20 when the clouds of antiism and anti-Church covered the earth from pole to pole, with here and there a ray of light to illumine the darkness. I made no allusion whatever to the Methodists as a missionary body, and it is gratuitous to say that 'the Methodists are James' bean ideal of liberality.' This true I alluded incidentally to the Methodist Book Concern when speaking of the Southern Baptist Publication Society, and of Greenboro' in alluding to Howard College, and then only to ask them to hush their croaking or boasting."

Kent failed to inform your readers that the Methodist Conference in Alabama at its last session discussed the subject whether the Methodist Church is a missionary body or not, and present the paradox that they are and are not, and go on to show the reasons why they have not entered the foreign field—reasons which it is easier to cavil at than to refute, and close by asking the very pertinent question "and not a soul born in the United States, Caucasian, Mongolian or Ethiopian, cast as much as redeem it as the soul of any heathen in the old world?" And the argument runs thus: Why go abroad to work, while so much remains at home to be done? See Minutes Ala. Conference, M. E. Church South, 1885, from page 16 to 21.

But some other missionary societies organized in 1810, and for the first ten years did but little. The Board of Foreign Missions of the Southern Baptist Convention, organized ten years ago, has done a little better, and therefore the Baptists of the South have done all they are able to do. This is KENT'S logic. Now, what has all this to do with Baptist liberality? Do the Baptists take other denominations or the Bible as the standard of liberality, or the failure of others to be the measure of our efforts? KENT may reason thus. But the question for Baptists to settle is, what have the half million of Baptists of the South done for the five hundred millions perishing under the yoke of death? Have they "done what they could?" To settle this question let facts and figures speak.

First. What is the number of Missionaries "sent out" by the Board for Foreign Missions? James says "a dozen or two." Kent says forty Missionaries and assistants. James was speaking of Missionaries in the Scriptural sense of that term, and of those sent from this country, and not of "assistants," but Kent sniffs and slanders and raves again. Let the reader turn to the Minutes of the Southern Baptist Convention for 1855, and read the Report of the Board for Foreign Missions, and he will learn that there are five Mis-

sionaries and one native Evangelist in China, and some ten or twelve Missionaries in Africa, but few of whom I presume are white men from this country. That some of these noble men carried their still more noble wives to labor awhile and then die, is true, and James yields to no man in his appreciation of the sacrifices and services of these noble men. It is also true that there are some assistants; but what is the number of Missionaries proper "sent out?" I answer "a dozen or two," and the facts of figures sustain me. So Kent may quibble about assistants if it suits him. An ordained Missionary is one thing, a few half educated book distributors are another thing.

Secondly. What amount have we contributed to this object? Kent says \$30,000, and although he is very unreluctant in such things, is this all we are able to do—all the object demanded? Let the conscientious Baptist answer if he can. It is Let Kent do it, and if he cant, no one can. As to results, we leave that to God. Will Kent, for the benefit of the ignorant people, solve this question: If 4 or 500,000 Baptists contribute \$30,000, what does each Baptist on an average contribute? This is a question of facts and figures, and it is hoped he will publish the answer.—But he will reply that but few of the Baptists are engaged in this work.—Well, that is the point at issue. Will he then tell why they do not? He has furnished a reason why so many do not aid the Southern Baptist Publication Society in the South, and why North Alabama in endowing the Howard College did not; and can with equal facility give a sufficient reason why so few States engage in this work, but the question will recur, have the Baptists done as much for Foreign Missions as they were able to do? But Kent wants a few facts and figures from the Societies in London and elsewhere.

I will just give him a few as he can bear them, and reserve some for my articles on Domestic Missions and the South Western Baptist. Let it be remembered that there are societies in London and other parts of Great Britain to meet any object of general benevolence and every shade of sectarianism, and for fear Kent misunderstands me, permit me to remark that I do not introduce these figures to glorify Great Britain and abuse Baptists, but to contrast ours with theirs. Let it also be remembered that in England the people are taxed heavily to sustain that unlawful couple, Church and State, but justice is due to all.

1st. "The society to propagate the gospel in all lands" report in 1855 143,000 pounds, or more than \$700,000 exclusive of \$200,000 expended in the step and not included. It sustains in whole or part 478 Missionaries.

2d. "The Church Missionary Society" reports £137,000, (\$650,000.) sustained 152 European Missionaries and 24 native Missionaries, besides 1724 catechists and teachers. These two show an expenditure of 279,000 pounds, or a million and a quarter of dollars.—Among the heathen they employ 220 ordained Missionaries. Among the heathen alone several smaller societies are not included in this estimate.

3d. The Wesleyan Missionary Society in 1855 had an income of £114,498 or \$560,000, 3,117 Chapels, 538 Missionaries and assistants, 708 paid agents, and 111,557 members.

4th. The London Missionary Society (English Independents) \$375,000.

5th. The Baptist Missionary Society \$120,000.

6th. Presbyterian Board, U. S. Missions, one side \$210,933, 28 Missionaries and assistants sent out in 1855. This is but one branch of the Presbyterian Church.

7th. Baptist Missionary Union (Northern half Triennial Convention.) \$114,907 58, Missionaries 57, female assistants 63, and native pastors and preachers 237, say 357, 218 churches, and baptized up to 1855, 2610. Whole number 17,548.

8th. Board of Foreign Missions of the Southern Baptist Convention \$30,000, says Kent, "a dozen or two" Missionaries and 20 or 30 female and native assistants.

These are but a few facts and figures which might be given, but I suppose as many as Kent can bear now.

Suppose we were discussing Baptist liberality compared with other denominations, where would our \$30,000 be placed in the list? In this estimate printing presses, schools, students and stations are omitted. Will Kent tell how many printing presses, schools, &c., the Baptist Foreign Missions have? These results are not from 1810 to 20, but in 1855. Just one year.

In conclusion, my brethren, I have thrown these few facts and figures together as I could snatch a moment from other engagements more congenial with my nature than following Kent through his chapters of generalities. I believe that not one-tenth of the resources of the Baptists of the South have been developed, that it is no time to croak about liberality, but to speak out, giving

forms but little part of our creed literature or preaching. No book as far as I know have been written on this subject by a Baptist pen.

I have ventured to raise this question, and if Kent supposes he can abuse into silence, he is mistaken. If Baptists blame me, they can do so, never can, never will retreat. So, would be a betrayal of the periodical and treason against truth. We are able to do more for our blessed Lord. The world is perishing by the millions, yea, by the nation. Christ looks from his throne above to see how we are executing that last benevolent precept, "Go ye into all the world, preach the gospel to every creature." How are we executing this sacred trust? We shall soon answer this question before his throne. Better now than never.

NOTE.—Let not the reader be deceived by Kent's confusion when he speaks of the Board of Commissioners as being \$36,582 64 and 42 Missionaries, for 1820. Why go back so far? Good, yet fails to tell that the Northern half of the Triennial Convention is defunct, seen that is, the Baptist Missionary Union, the reports in 1855, \$114,907; 58 baptisms in 1855; over 2610 converts, and 17,548 members, and that Methodism in the South expended over \$172,000 in 1855 for Missionary purposes, and asserted cogent reasons to the world for preme, and the poor, and the negro and the old world. Comparisons are odious to Kent.

For the South Western Baptist.
Revival in Clayton, Ala.

CLAYTON, August 5th, 1886.
MESSRS. EDITORS: I know your heart will rejoice to learn of the great revival, which God, in his goodness, has bestowed upon us at this place. On Sunday evening 19th ult., Bro. E. Y. Van Hoose, our beloved pastor, aided by brother Rev. A. Van Hoose of Edmon, began a series of meetings. At the first stage, the meeting assumed an interesting character; so much so, that it was protracted from day to day. Labored under the powerful reasoning, earnestness, and irresistible appeals of Edmon, A. Van Hoose, sent home to the heart many consciences by the influence of the Holy Spirit, the power and goodness of God were made manifest in the conviction, instruction and conversion of many immortal souls. On Sunday 27th, twenty-three willing converts were led down into the watery grave, and buried with Christ in Baptism, in the presence of the largest assembly, (it was supposed), that ever convened in the county, on a similar occasion.

The meeting was continued with great interest until the ensuing Sabbath night, embracing a series of sixteen days. On the last day of the meeting, Rev. E. Y. Van Hoose baptized fourteen more converts, which, together with those he had immersed on the previous Sabbath made thirty-seven, besides ten others added by letter and restoration; thus aggregating increase to our Church during the meeting, being forty-seven. What a precious season of refreshing to the people of God!

During this meeting, two deacons were ordained,—the ceremony and exercises attending which, were interesting and instructive. By this gracious revival, our Church is greatly strengthened, as well in the spiritual condition of the members, as in point of increase by the addition of members. A large portion of the converts is composed of young men of promise of much future usefulness. It is also worthy of note, that among those who joined, there were the heads of four interesting families. A great work has already been accomplished, and we trust that the basis has been laid for more enlarged and extended operations. The serious, solemn and orderly attention of that vast concourse of people, who attended upon the ministrations of the word, for more than two weeks, cannot but result in more fruit to be gathered hereafter. To God's name be all the praise and glory.

Brother Henderson will remember, with pleasure, his confident prediction, that the settlement of Bro. Van Hoose in our midst would, under God, prove to be a great blessing to our Church and community. His labors among us have been abundantly blessed, and we have great reason to thank God for directing his footsteps hither.

Yours in hope,
Tennessee Baptist copy

For the South Western Baptist.
Revivals.

SWIFT-CREEK, ALA., August 21, 1886.
MESSRS. EDITORS: I send you the following items of encouragement to God's people; which if you think best you will please give them a place in your valuable paper.

In company with Bro. J. H. Ray, I commenced a protracted meeting at Mt. Zion Church, (Shelby County), on Saturday before the first Lord's day in this Inst., which continued some seven or eight days, and which proved to be truly a time of refreshing from the presence of

