

# SOUTH WESTERN BAPTIST.

ANDERSON AND TALIAFERRO, EDITORS.

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

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## Communication.

### Appeal for the Indians.

BY H. F. BUCKNER.  
(Sent of Massachusetts Colony, IV.)

These red-brown brethren  
of an hour,  
like the noxious worm amid  
the folds of their power,  
from their fathers' hands  
of faith the seal,  
from the court of Heaven  
their last appeal?"

(Mrs. Snowkeney.)

How to notice the special claims  
of the Indians; and I am not afraid to  
admit, that herein lieth the  
length of my cause. The In-  
dian claims upon us which are  
not being possessed by any  
under heaven. Take these  
and the Indian Mission cause  
of its peculiar strength, and  
like any other ordinary mis-  
take.

As they are Christianized, they  
are extinct. This, I believe,  
self-evident, being denied by  
whom I am acquainted.—  
Gospel of Christ may yet save  
such a fate. I do most heartily  
and in this I stand not alone;  
are incredulous even on this  
thing, however, is as well  
as even the being of God,  
"The gospel is the power of  
salvation to every one that  
believeth."

Therefore, taking the argu-  
ment, it becomes a special  
Indian Mission. If they, as  
are threatened with utter ex-  
tinction, and the gospel of Christ  
that calamity, how important  
lover of mankind should bear  
the cause of Indian missions!

Not him who desires the ex-  
tinction of this noble race. My soul,  
is not near to such a man! If  
I contend, there is nothing that  
can avert their threatened  
fate. The last representatives of  
the Aborigines are now  
on the verge of everlasting  
waves are soon to swallow  
and their names are to be for-  
gotten among men, how important  
to their last dying will, "Come  
unto me," The foregoing argument  
is based on the consideration that  
our fathers have brought upon  
this threatened calamity.

Our pilgrim fathers first planted  
the cross upon the Atlantic shores  
of this continent, and they found the Indians peace-  
ful, and happy. Liberty was  
their passion, and the American  
national ensign. They had  
a sense of independence than we  
have, or have yet attained. They  
even chastise their own children,  
and they must damp their ruling  
passion, or cool the ardor of their  
martial spirit; and lest there  
be formed in them the habit of  
obedience.

Use and culture of Indian corn  
the only lessons that we have  
from them; for as soon as we  
breathed the pure air of their  
land, and had witnessed among  
the blessed sweets of independence,  
learned to be free. No people  
sacrificed more for liberty than  
the Indians.

Prescott says that there was a  
time when the mountains of  
who for fifty years abstained  
from salt, rather than hazard  
publicanism and independence  
to the Pacific coast during the  
conquest; and Pickett allays  
the Creeks traveled fifteen years  
from the North-west to  
the Muskogum, rather than  
be under the control of foreign rule.—  
Our passion for liberty, their pa-  
trance, and their acknowledged  
have all failed to protect them  
the wanton cruelty and en-  
deavors of the European race.

The serpent entered the primeval  
and beguiled our first parents,  
came to their land of freedom,  
with us the malaria of vices  
ever knew, and by which multi-  
tude of them were slain than over  
the weapons of war which we  
ought with us. We taxed and  
enslaved them; and transported them at  
their own cost, destroyed their  
means of subsistence, and drove  
them from their homes. Our early an-  
cestors adopted the maxim that the In-  
dians were the Canaanites of America,  
they were (as the Israelites of  
the Bible) entitled to the "promised land,"  
and we have acted upon  
the principle until we have driven  
the surviving representatives of  
the unfortunate race almost to the Pa-  
cific.

But, as if unwilling that  
the light should choose for themselves their  
burying place, or lest, per-  
haps in some mysterious way,  
they should have gone beyond them,  
and have been completely hedged up their way to  
the ocean. They are now en-  
circled by us, and their nar-  
rows are prescribed. In our an-  
tecedent migration to California, we wan-  
dered like buffaloes, taking only their  
while their carcasses are left  
upon the plains. Thus every  
tribe is taken away, while  
doing nothing to teach them the  
agriculture.

The present argument gathers force  
from the consideration that no other  
can interfere in their behalf.—

We would soon become jealous of any  
foreign people who would undertake to  
instruct them in religion and agri-  
culture. The providence of God has so  
entrusted them to our care, that we  
only should be accountable to Him for  
withholding from them the means of their  
temporal and eternal salvation.

From these considerations our apathy  
upon the subject of Indian missions be-  
comes the more remarkable. There are  
no people in the world so threatened  
with extermination—none who have re-  
ceived so much injustice at our hands—  
none who are so entirely dependent upon  
us for the gospel, and none for whom  
we feel so little concern. Were we to  
find even a prairie rose, beautiful, and  
the last one of its species, "wasting its  
fragrance on the desert air," and liable  
to die at the approach of winter, would  
we not transplant it to our floral garden,  
water it, and endeavor by all means to  
preserve the species? And shall we  
have less care for "the noblest work of  
God?" Now, while the remnant of In-  
dians, driven to the distant West, and  
threatened with extinction as a race,  
while they look towards the East im-  
ploringly, to the place where their  
fathers' sepulchers are trodden under  
foot, and send to us the Macedonian  
cry, "Come and help us," will we not  
go? I appeal to you, ye ministers of  
Jesus, will ye not come? I appeal to  
you, Christians of the South and West,  
will you not send them the gospel of  
Christ and save them from death?

Micco, Creek Nation,  
West of Arkansas, June 30, 1856.

(To be continued.)

### Tribute to Roger Williams.

The following, which we clip from the  
Boston Journal, is as truthful as it is  
eloquent:

Tolerance is not religious freedom.  
The two are farther asunder than the  
poles. Tolerance in its best estate is  
essentially partial, meagre, one-sided,  
and unjust. Freedom is universal,  
boundless, and beneficent. It implies a  
privilege granted by a stronger to a  
weaker party. The granting of such  
toleration is an assertion of the right  
to withdraw it, and therefore the right  
to persecute. The acceptance of tolera-  
tion is a confession by the weaker party,  
that in the hands of the stronger re-  
poses the right to dictate in religious  
matters, and to persecute if its dictation  
is not obeyed; for a power which has  
a right to make a law, has the right to  
execute its enforcement, and to punish  
its infraction. Religious freedom is a  
God-given and inalienable right, and he  
who enjoys it will submit to no dictation  
from hierarchies, legislatures, or  
thrones. The history of toleration is  
the history of bloody persecutions; of  
burnings at stakes; of heroic fortitude  
amid the inclemencies of wintry skies  
and torrid zones; of an endurance which  
was willing to abide the peltings of  
pitiless storms, and to linger uncom-  
plaining through long days of anguish  
and darkness, and the longer nights of  
desolation and despair. The history of  
religious freedom (a freedom of right,  
and therefore inalienable,) is the history  
of an unperturbed and beneficent re-  
ligion. Its first chronicles begin when  
the all-perfect man, eighteen centuries  
ago, paid tribute to the Caesars and re-  
fused to take upon himself any juris-  
diction of temporal power. It includes  
the protest and secession of the Dona-  
tist minority (whose cry was, "Quid  
est imperatoris cum ecclesia"—What has  
the King to do with the Church?) when  
Christianity was the State religion. It  
registers with high praise the name of  
Arnold of Brescia, an apostle of all  
liberty, sacred and secular, and the  
ancient courage of the Protestant Reforma-  
tion; it writes, in letters of blood, the  
long struggles of the Waldenses and  
the brutal sentence of the Parliament  
of Aix in 1580, it passes in sad silence  
over the great Reformation itself, every  
one of whose creeds—Luther's, Calvin's,  
Melancthon's and Bucer's, gave to the  
civil magistrate coercive power in re-  
ligion; it celebrates the labors of the  
Anabaptists of 1560, and the noble he-  
roism of the Episcopal John Smith in  
1611, and Helwiese in 1614; then,  
eager to record of the New England  
Puritans her highest praise, the glow of  
triumph upon Clio's face, kindled by  
their hitherto noble deeds, is turned to  
a blush of shame, dark as the blood  
which stained that virgin soil, and with  
tender hand of a mother, striving  
to hide her children's sins, she turns her  
truth-telling face to posterity, and points  
to Roger Williams, a Rhode Island Bap-  
tist, as the first Christian Legislator  
who incorporated in a civil government  
perfect religious freedom, and pro-  
claimed absolute liberty of conscience  
to the world by law.

CURE FOR RELIGIOUS DEPRESSION.—The  
best way to dispel the fears for our  
personal safety is to labor for the sal-  
vation of others. Professed Christians  
often get into a morbid state of mind  
about their religious prospects. They  
are afraid they shall not be saved. Per-  
haps they will not. If that is their  
chief anxiety they do not deserve to be.  
It is selfish always to be thinking of  
their own future happiness, and in their  
terrible fears they are paying the just  
penalty of their low ambition. But let  
them go out of themselves, and try to  
secure the salvation of others, and all  
their fears are gone. Then they are  
doing God's work, and they have no  
doubt of his love.

Contentment springs from humility.

### Perseverance Believed or Denied.

In the early years of my labor as a  
pastor, I was personally acquainted  
with many persons who did not fully re-  
ceive the doctrines of grace which I  
preached, and which the people of my  
own charge generally embraced. These  
persons held to the necessity of regene-  
ration, and professed to have been born  
of the Spirit. Yet a large proportion  
of them, after the lapse of a few years  
or months from their conversion, would  
be found backsliders; some renouncing  
their profession and church fellowship—  
some neglecting all religious duties—  
all living in conformity to the world—  
and not a few practicing some form of  
immorality. These backsliders were  
unanimous in strenuously denying and  
denouncing the doctrine of the certain  
perseverance of believers. While pro-  
fessing and preaching some of the doc-  
trines of grace, they insisted that this  
always "tends to licentiousness." Said  
they: Let a man believe, first, that he  
is born again; and next, that God will  
certainly keep every converted soul  
through faith unto salvation; then he  
may live as he lists, and he will go on  
in sin, that grace may abound."

But I learned one thing of these  
people which I have ever regarded as a  
striking illustration of the practical in-  
fluence of truth and of error on the hu-  
man mind. While evangelical believers  
felt the necessity and duty of dying  
unto sin and living unto God, these  
backsliders, knowing and confessing  
their backslidings, rested securely on  
their past "experience," as an infallible  
evidence that they should never perish,  
but have eternal life. Those who be-  
lieved the sovereign grace of God had  
renewed them, and trusted in his promise  
and oath to keep and save them, daily  
"feared lest a promise being left them  
of entering into his rest, any of them  
should seem to come short of it." Ask  
almost any one of the other class—  
those who deny perseverance and life  
stranded from God—and you find him  
strong in the confidence of present and  
final safety, because at a certain time  
he "experienced religion," or "was con-  
verted." The evangelical believer trusts  
in the promises of his covenant God,  
only when he has evidence that he be-  
came a child, and that he will live as a  
child till the day of his full adoption in  
heaven. The other abjures the grace  
and promise of God to keep and save  
believers; yet, destitute for years of the  
life of religion, he is sure of heaven be-  
cause at a certain time past he re-  
pent and God forgave him.

How shall we account for these  
things? or what conclusions shall we  
draw from these facts? Why is the  
contentment of the grace of God pre-  
sumptuously confident? Why does he  
"whose soul relies on grace alone,"  
from the beginning to the end, fear, and  
watch, and pray, and strive to enter  
into life?

We cannot doubt that the conversion  
of the one, like his present hope, was il-  
lusionary, and vain—his own work,  
from his own selfish motives, by his own  
will. He cannot truly say, By the grace  
of God I am what I am—a Christian.  
Self-converted, he is self-reliant in his  
hope of salvation. Having begun in  
the flesh, he needs not and cares not to  
be made perfect in the spirit. Loving,  
at his supposed conversion, no love  
of holiness and of God, he willingly  
minds earthly things, and lives after the flesh,  
trusting in the merit of his precious old  
experience, or in the belief that he shall  
do the little job of repenting again  
some time before he dies.

The evangelical believer knows, and  
rejoices to know, that sinners are chosen  
to salvation only through sanctification  
of the Spirit and belief of the truth—  
by the sprinkling of the blood of Jesus  
unto new obedience. His hope in Christ  
commenced when his life in Christ be-  
gan, by the renewing grace of God.—  
The genuineness of his hope and ex-  
perience is no longer sustained than  
while he lives to him that died for him  
and rose again. He trusts in the prom-  
ise that he shall persevere unto the  
end and be saved, only while he wil-  
lingly perseveres and follows on to  
know the Lord. By the rich and sover-  
eign grace of God, he is rooted and  
grounded in love; and this is the true  
grace of God, wherein he stands and  
rejoices in the hope of the glory of God.

It is but natural that those who en-  
circle themselves with sparks of their  
own kindling, should walk for a time  
in the light of their own fire. It is not  
strange that they trust in themselves  
and their own works, or that they  
should presume on the rich mercy of  
God in Christ, while they do not believe  
with the heart unto righteousness, nor  
make a consistent confession unto sal-  
vation.

It is but reasonable and Scriptural,  
that the effect of renewing grace should  
be the desire of more grace, and still  
more, till he that trusts the promises,  
and delights in God's holy service, is  
preserved blameless unto the heavenly  
kingdom.

There are some persons of a third  
class, having a sound faith and an un-  
holy life—men of hard, orthodox heads,  
and hard, impenitent hearts. These are  
often sticklers for the doctrines of  
Divine sovereignty and saint's perse-  
verance. These stand on the other ex-  
treme, opposite to the self-willed Chris-  
tians so prone to unbelief and back-  
sliding. These believe the doctrines of  
grace, and bring reproach on them by  
practically denying their transforming  
and quickening power.

Nevertheless, the foundation of God

standeth sure. The Lord knoweth them  
that are his; and wisdom is justified  
of all her living, believing, and obedi-  
ent children.—Puritan Recorder.

### The Fruits of Unitarianism.

Dr. Rice in a letter from Boston, thus  
speaks of the fruits of Unitarianism:  
The fruits of Unitarianism demon-  
strate its falsity. Our Saviour has taught  
us thus to distinguish the teachers of  
truth from false teachers—"By their  
fruits ye shall know them." In the first  
place, the preaching of Unitarianism is  
never known to produce the effects on  
the minds of men, which were produced  
by the preaching of the Apostles. It  
produces no deep conviction of sin.—  
Who ever knew sinners so awakened  
under the preaching of Unitarianism,  
as to enquire anxiously—"What must  
I do to be saved?" And then it pro-  
duces no such zeal in those who em-  
brace it, as did the gospel preached by  
the Apostles. It may produce respecta-  
ble morality; and it may induce its  
adherents to promote education, and to  
be charitable to the poor. So far, so  
good. But it awakens no zeal, and  
leads to no energetic, self-denying efforts  
to propagate the gospel. The Unitari-  
ans of New England have long been  
in possession of great wealth; but  
will have they done to evangelize the  
world? What attention have they paid  
to the command of the Saviour—"Go  
teach all nations, baptizing them in the  
name of the Father, and of the Son, and  
of the Holy Ghost?" So far as I know  
they have never sent a single mis-  
sionary to any part of the heathen  
world. They have made no zealous ef-  
forts to put the Bible in the hands of  
the people. They are doing little or  
nothing to evangelize our own country.  
Now, if the gospel is from God, it is  
the Divinely appointed means for the  
reformation and salvation of man, for  
filling the world with righteousness and  
peace, and for preparing sinners for  
heaven; and motives the most powerful  
urge those who have received its light  
and felt its power, to send it to all the  
world. How is it that Unitarianism has  
no such zeal? We read of "the form  
of godliness without the power," but  
Unitarianism has little of the form, and  
nothing of the power. Can any one  
read the New Testament without being  
struck with the contrast between the  
zeal and efficiency of the Apostolic  
churches, and the Unitarian churches of  
our day? It is a remarkable fact, that  
so soon as any fundamental doctrine of  
Christianity is rejected, the result is the  
almost entire loss of its power over the  
human mind.

Remorse not Repentance.

Doubtless one test of our acceptance  
with God is the estimate which we put  
upon our sins. If they are equally hate-  
ful to us, whether public or private—if  
we loathe them for their sinfulness to-  
wards Him, and not for the disgrace of  
their discovery—we may believe that  
God has imparted to us a godly repen-  
tance, and may take courage. But, on  
the other hand, we may well distrust  
ourselves, when we find that on looking  
back we mourn only or chiefly for those  
sins that brought with them punishment.  
Such a feeling is disappointment, not  
repentance. It is the smart of the rod,  
not distress that the rod was deserved.  
Far different is the experience of the  
true Christian. He finds him, mourn-  
ing with the deepest acuteness over the  
most secret sin, because it is that which  
betrays most strongly the innate cor-  
ruption of his heart. Public sins cause  
him distress enough; God knows; but  
they are mostly the result of some ex-  
traneous temptation, and may in other  
cases be treated as discipline sent from  
God himself.

But the sinful thought that pervades  
the heart in the night watches is the  
source of the most poignant misery,  
from the very nakedness and gratuity  
of its ingratitude. Against These only  
have I sinned." And perhaps we may  
understand from this consequence, "That  
thou mayest be justified in thy saying." It  
is this very penitence for secret sins  
which justifies God in the sinner's sight,  
and through our Lord's merits, the sin-  
ner in God's.

Beware of Death-bed Repentance.

Mrs. A—was suddenly prostrated  
with the typhoid fever. She had no  
saving knowledge of Christ, although  
she had repeatedly resolved to give her  
heart to God. The physician pro-  
nounced her case hopeless, and she was  
apprised of the fact by the pastor, who  
had been sent for. She was alarmed,  
distracted, agonized. But the pastor  
labored with her, and prayed for her,  
and she found peace, as she thought.—  
Her mind was no longer agitated, but ap-  
parently calm, resigned, peaceful. She gave  
directions about the disposition of her  
wardrobe, and the services of her fune-  
ral. She talked much and beautifully  
to her friends and relations at her bed-  
side. The pastor was pleased with her  
evidence of her conversion.

But God ordered her recovery; and  
when she was restored, she remembered  
nothing of the above experience. She  
was evidently suffering with mental ab-  
erration when it occurred. And yet her  
mind appeared clear at the time, and  
had she died, her pastor and others  
would have rejoiced over her as saved.

Unbeliever, dare you trust to a death-  
bed repentance? Such an example as  
the above warns you not to delay this  
duty to the uncertain hour.—Southern  
Christian Advocate.

### Paragraphs from Exchanges.

Wild Oats.—The following from the  
Presbyterian is a caution to those young  
men who are intending to sow their  
"wild oats."

"During a ministry of nearly twenty  
years I have seen a great deal of 'wild  
oats' sown; and I never yet have seen  
anything but 'wild oats' reaped from  
'wild oats' sown. I have seen many a  
one, in early manhood, 'throwing the  
reins upon the neck of his lust,' ere the  
prime of manhood had been passed, an  
outcast from society, or filling a dis-  
honored grave; and the more warm-  
hearted and generous the natural dispo-  
sition of the young man, the more rap-  
idly has vice done its fearful work, and  
the more terrible the wreck it has made.  
I have seen others, giving way for a  
time to the indulgence of passion, after-  
ward the hopeful subjects of Divine  
grace. And I have heard them, as they  
have smarted under the consequences  
of their youthful sins, lament their course  
in early life, in language like Job—'Our  
bones are full of the sins of our youth,  
which shall lie down with us in the dust.'"  
Divine Wisdom gives its lessons in  
such language as this: 'Train up a  
child in the way he should go, and when  
he is old he will not depart from it.—  
'My son, if sinners entice thee, consent  
thou not; walk not thou in the way  
with them; refrain thy foot from their  
path.' Blessed is the man that walk-  
eth not in the counsel of the ungodly,  
nor standeth in the way of sinners, nor  
sitteth in the seat of the scornful."

Advice.—The New York Chronicle  
gives the following advice to those min-  
isters who are in the condition it de-  
scribes:

"As a general thing, it is safer for a  
minister who is the victim of a seditious  
rising in his church, to flee to another  
city. However just his cause, or blame-  
less his measures, it is rare that he can  
hold out against a hundred busy tongues  
which are engaged in publishing things  
to his disadvantage. His situation re-  
minds one of a noble horse, whose body  
is covered with a swarm of enraged  
bees, each of which leaves a sting be-  
hind to produce inflammation, swelling,  
and even death. The strength of the  
horse avails nothing against the multi-  
tudinous foe; so talent, service, good  
intention, and good character, are alike  
unavailing in a minister whose name is  
the victim of venomous tongues in-  
fusing poison by means against which he  
cannot protect himself. If he stay to  
endure it, the torture to himself and  
family is unspeakable, and the chances  
of ultimate success in that place are all  
against him, while there are hundreds  
of fields elsewhere, in which he may be  
more happy, honorable, and successful."

Scripture Slings.—In the Congrega-  
tionalist's report of Rev Leonard Swain's  
address before the Society of Inquiry  
at Andover, we find the following sen-  
tences:

"Some passages of the discourse were  
truly eloquent; especially when, after  
giving some striking view of truth, the  
orator would 'nail it in with Scripture'  
in such a way as to throw a new flood  
of light upon the Scripture text, and to  
surround with a halo of new beauty the  
truth illustrated by it. This, by the  
way, is one of Mr. Swain's strong points  
as a preacher, and well deserves the  
consideration of all Christian ministers.  
It does little good to draw up Bible texts  
in rank and file, like lines of grenadiers  
in battle array. But when one has gathered  
up in argument and illustration his  
accumulated strength, and then can  
hurl it full upon the front of his adver-  
sary in the simple sling of some fit  
Scripture, he may bring down Goliath at  
a blow."

A Fix.—An Episcopal clergyman  
relates the following incident, to illus-  
trate the folly of lispings:

"A couple brought their little child to  
me one day, to be baptized, and upon  
my inquiring the name chosen, to my  
astonishment I heard sounds which re-  
sembled very much one of the titles be-  
stowed upon the arch enemy of man-  
kind. Supposing that my ears deceived,  
I inquired again when the same word,  
to my horror, was more distinctly re-  
peated. 'Lucifer' I said to myself, 'impos-  
sible! I can not baptize a child by  
that name.' I bent over once more and  
a third time asked the question. The  
answer was still the same, and repeat-  
ed louder and with an emphasis, as if  
the parent were determined to have that  
name or none. By this time my situa-  
tion had become embarrassing, for there  
was I, in the presence of the whole  
waiting congregation, standing up with  
the baby in my arms, which to add to  
my consternation, set up a squall as if  
to convince me he was entitled to that  
name. I could stand the scene no longer;  
so hastily dipping my finger in the  
font, and resolving he should have a  
good name, as opposite as possible to  
the diabolical one so strangely selected,  
I baptized the infant George Washington.  
I thought the parents looked queer  
at the time, but the rite was performed,  
the baby had got an excellent name,  
and I was relieved. But conceive, if  
you can, my confusion, when after serv-  
ice, the father and mother came into the  
vestry, and the latter bursting into  
tears, exclaimed, 'O thir, what have you  
done? Ith a girl, ith a girl, and you've  
called her George Washington! My  
poor little Luthy, my dear little Luthy!'  
Alas! the mother lisped, and when I  
asked for the name, she, meaning to be  
very polite, and to say, 'Lucy, sir,' in  
reply to my question, had said, 'Luthy,

thir,' which I mistook for Lucifer. What  
was to be done? I consoled the afflic-  
ted parents as well as I was able, and  
promised to enter the name in the pa-  
rish registry and town records as Lucy,  
which I did; but, for all that, the girl's  
genuine, orthodox name is George  
Washington!

### A Forgiving Spirit.

He who expects to accomplish much  
for the welfare of mankind by a rigid  
and stern exaction of justice towards  
himself from all with whom he has any  
intercourse, will be greatly disappointed.  
The world is to be conquered and brought  
into subjection to right principles, not by  
the sword, but by the cross. You may  
be right, and your opponent wrong, but  
if you determine, like the pope, to bring  
him to kiss your feet in humble submis-  
sion, you may succeed in humiliating,  
(we beg pardon of the critics), but by  
no means in humbling him. Repentance  
is to be induced in mankind by doing  
more than strict justice would require  
of us. 'If thine enemy hunger, feed  
him; if he thirst, give him drink; for in  
so doing thou shalt heap coals of fire  
on his head,' that is, melt him into con-  
trition. The gospel was introduced in-  
to the world and achieves its triumphs  
by the aid of this principle. While we  
were yet enemies Christ died for us.—  
'This was the most wonderful, most as-  
tonishing instance of the injured party  
making the first advances towards a  
reconciliation. What if He had said,  
'I will have nothing to do with you un-  
til you come to me with humble acknowl-  
edgements for your delinquencies, and  
submit to my authority?' Those breth-  
ren who cherish rancorous feelings to-  
ward their supposed enemies—where  
would they now be? The example of  
Christ in bearing the cross imposed on  
Him by His enemies, we must imitate.  
We shall not only fail to exhibit a  
Christian spirit if we do not, but we  
shall be shorn of our power to subdue  
the hearts of evil minded men. Let us  
then 'fill up what is behind the suffer-  
ings of Christ.'—Ohio Observer.

### Business Lies.

It is scarcely necessary for us to  
prove that there is no middle ground  
between truth and falsehood; or to in-  
sist upon the criminality of all devia-  
tions from the straight forward truth.  
It is to be apprehended, however, that  
vicious custom recognizes distinctions  
on this subject which have no founda-  
tion in Christian morals. There are  
many who would regard it as an in-  
justice and insult if they were called  
liars, who, in the ordinary pursuit of  
their business, feel little hesitation in  
misrepresenting facts, and in making  
promises which they have no intention  
of fulfilling. What is more common  
than to hear respectable shopkeepers  
misrepresenting the character of their  
goods, to take the advantage of the  
credulity of the ignorant, or asserting  
that they are selling at ruinous sacri-  
fices to stimulate purchases, when the  
contrary is the fact? And how fre-  
quently do we find mechanics, in order to  
secure a job, making positive promises  
of immediate attention to customers'  
work, which are either wholly insincere,  
or which are violated on the most tri-  
vial pretexts?

The practice aside from its moral tur-  
pitude, reacts on those who adopt it.—  
A tradesman who is detected in it, is  
always regarded with suspicion, and as  
it is presumed that the man who will  
lie will also cheat, his business will  
sooner or later be affected. Who wishes  
to trust the man that has once deceived  
him? We certainly do not, and we try,  
by avoiding contact with him, to escape  
from the possibility. To be always  
truthful is an excellent virtue, and no  
one has ultimately suffered by culti-  
vating it.—Presbyterian.

We commend the following to every  
body in general, and to swaggering  
fault finders in particular:

Enormous.—We have known a very  
learned gentleman to obligingly bring  
us a contribution with the remark, it  
must doubtless be quite an accommoda-  
tion to receive a good article once in a  
while—and on examining the "good"  
article in question, we have found three  
gross grammatical errors, divers sins  
of awkwardness, and two words mis-  
spelled, in the first and second senten-  
ces. A lecture, which will bear print-  
ing as it is delivered, is an exception  
and, in a word, there are very few men,  
who have not served a regular ap-  
prenticeship to the types, who can sit  
down and, without "halt or let," express  
their thoughts readily and fluently in  
writing. Yet because they have made  
an occasional hit in a letter to a friend,  
or have elaborated a drawing story or  
poem in some incautious paper, talk dar-  
lingly and dashing of journalism, and  
graciously inform us how they would  
make things fly around, if they were on-  
ly editors.

Singular.—every man, no matter how  
stupid he is, always seems to be mor-  
ally convinced that if every thing else  
fails, he can either manage a small farm  
or edit a paper—and experience shows  
that where there are a hundred edu-  
cated young men capable of successfully  
practising a profession, there is not more  
than one or two who is really enough  
of a genius, a scholar, and a man of  
practical sense, to make a good editor.  
In fact, though all the world reads pa-  
pers, there are very few out of the busi-  
ness who have ever taken the pains to  
acquire much information relative to it  
and the natural consequence is, that its  
difficulties are unappreciated.—Philadel-  
phia Bulletin.

### Gems for Christian Ministers.

The spirit of our ministry is a spirit of sep-  
aration from the world; of prayer, of labor,  
of zeal, of knowledge of piety.—Massillon.

Knowledge, you must remember, is the fruit  
of patient observation and study, not of sponta-  
neous growth.—Leifchild.

Keep not your religion to the pulpit: have it  
at heart and at hand, at dinner and at tea, and  
let every occurrence furnish you with a subject  
for spiritual improvement.—Cor. Winter.

There is nothing of heaven next to Christ,  
dearer to me than my ministry. Rutherford.

A dry sermon can never be a good one. Blair.

The puritans visited their flocks by house-  
work; the visits were short: they talked a little for  
God, and then concluded with prayer to God.—  
Berridge.

A good style is constituted by proper words  
in proper places. W. Jones.

The words of a preacher should be those of a  
guilty man to guilty men; of a dying man to  
dying men; of a man who humbly hopes he has  
found pardon for himself, and is most affection-  
ately anxious that his hearers may find the same  
blessing. Dwight.

Let us speak to our people as for their lives.  
Baxter.

Are not those ministers usually the most  
happy and the most successful, who display the  
kindest solicitude for the juvenile division of  
their flocks? Dr. H. F. Burder.

Never be anywhere, nor in any temper, that  
would unfit you for preaching. S. Bradbury.

More moral preaching tells the people how  
the house ought to be built; gospel preaching  
actually builds the house. Toplady.

I find I cannot study to advantage without a  
plan. Urquhart.

My days roll away with but little done for  
God; and this is my burden. Brainerd.

What has become of all those hours, which  
we professed to spend in prayer before God,  
with the Bible in our hands, and our ministry  
in our hearts? Ep. D. Wilson.

I hope I have had, and shall, if I live, still  
have many sermons sent down from heaven. J.  
Hinton.

Think not, How can I make a sermon soonest  
and easiest; How can I make the most profitable  
sermon for my hearers. Dr. Watts.

The devil does not care how ministers are  
employed, if it is not in their proper work.—  
Cecil.

HEAVEN A PLACE OF ACTIVITY.—The follow-  
ing remarks were made by Dr. Lyman Beecher,  
to his Theological Class in Lane Seminary.—  
Closing the book from which he



## THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, SEPTEMBER 18, 1896.

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

The matter for the present number was arranged when the Senior Editor returned home from the Coosa River Association; an account of its proceedings shall appear next week.

**PRINTING MINUTES.**—To the Clerks of Associations we would say, that we are well prepared to print Minutes with dispatch and neatness. We are well supplied with printers, and the Foreman of our office is one of the best printers in the State. Jobs will be well done, and done speedily.

## Personal.

The Editors of this paper can visit but few of the approaching Associations. This they regret but cannot help. The Senior Editor is Pastor of the Baptist Church in Tuskegee, and his duties in that relation, will not allow him to leave his charge. The Junior who gives his whole time to the paper, it is believed, cannot leave without the paper sustaining a greater injury than it would be benefited by his absence.

We have, therefore, sent to various brethren, in different Associations, a Circular, requesting them to present the claims of our paper before their Sessions. This we hope they will do, and obtain many subscribers.

We call the attention of Missionaries, Agents, Colporteurs, Pastors, Evangelists to one fact, viz: the intelligent, pious, benevolent and liberal members of the Church of Christ, are the readers of religious newspapers. This fact should stir all up to the duty of circulating our paper. All the intellectual, moral and monied forces of the Baptist Churches, can never be brought into the field, till there is a Baptist paper in every Baptist family. We wish our brethren to investigate this position. Nor can a State carry on its enterprises without its own paper. This you may investigate also. We are determined, by God's help, to make the S. W. Baptist such a paper as the Denomination needs. We want your help, also. Help, brethren. We are hard at work; and we intend to give you no rest till you do likewise.

**CONSERVATIVE.**—What a convenient word. It is as much so as the word "orthodox." There is about as much meaning in the one as in the other. In East, West, North and South, various meanings are attached to it. Generally it means, for one section to close its mouth, and let the other abuse it. Again, it means a tame party that has no energy to propagate its views. Further, it means a speckled-bird party that has the color of all, but no distinct color of its own. Still further, it means a newspaper that asks pardon of every body for being in existence. And so on endlessly. So of the sweet word orthodox. It means everything, and nothing. Every body is conservative and nobody is conservative. Every sect is orthodox, and no sect is orthodox. And so runneth these humbugging words. They are used with the same sort of hypocrisy that Job used when he caught Abner by the beard with one hand and kissed him, and stabbed him under the fifth rib with the other.

Reader, pardon the egotism: we are too old a bird to be caught with such chaff. If to be a conservative man, and the S. W. Baptist a conservative journal, the junior editor must use gentle terms with factionists, fanatics, abolitionists; and bandy courtly epithets and carry it smoothly with errorists in religion, he frankly avows that he courts not the appellation. He never has nor never can learn a half way method of dealing with the enemies of his country, and the enemies of his Lord.

Conservative! Out ye from our vocabulary, till ye have a definite, fixed meaning. Out ye, till ye are not used as Job's dagger to stab liberty and truth.

## Negro Theology.

At our Camp-meeting just closed at Weeka, a colored brother who preached to his fellow servants on the term of the Lord's day, congratulated them upon the privileges which they enjoyed—for they were then occupying the stand and seats used by the white people. He then dilated a little upon the advantages which their white brethren had over them in education. But, if the colored man were a Christian, his experience is the same; for both the white and the colored man receive their experience in the school of Christ, and in that respect both were upon an equality. But, said he, my colored brethren, though we are their servants, yet all the educated ministers of the Gospel are our servants! Are our servants!!

O. WELCH.

Krisover, Talladega Co., Ala.

Though unauthorized, yet not forbidden, we publish the above, because of its Scriptural soundness. That "Negro Theology" is Bible Theology.

We hope our old friend and brother will contribute frequently.

He that seeks the Lord with the heart, shall find the Lord to the joy of his heart: "He that seeketh, findeth."

## "Charge Chester, Charge!"

The Methodist Protestant, Baltimore, of Sept. 6th, has charged heavily to the tune of three columns, upon American Spurgeonism. He bravely meets the first volume of Spurgeon's sermons, and attacks the whole business. His first onset is upon Dr. E. L. Magoon for his "Introduction," and after paying the Doctor principal and interest for being somewhat instrumental in introducing Mr. Spurgeon's sermons to the American public; he then attacks the "Modern Whitfield," with an energy peculiar to dog days.

He makes a clear sweep—finds no beauty, form, comeliness, nothing desirable in the whole production. Well, we have great respect for a man who does his work with energy. We are not accustomed, of course, to deal with what we believe to be error in a merciful manner.

We have noticed of late, quite a change in the key-note of Arminian exchanges, since it is found out that Spurgeon is a Predestinarian. Before it was ascertained that he belonged to that school, great were their praises. But as soon as they saw the "running shriek" and have no more use for him. And as soon as it was clear that his sermons would be published in America, they commenced their dirty flings, and dignified scowls.

But our Protestant Methodist neighbor, who belongs to that school, is an exception to the above. He has charged the thing like a brave man. None of your low flings and dignified growlings. His objections are many, but we shrewdly suspect that "Calvinism" in the sermons is the main thing that has stirred up his ire.

Bro. Reese has cleared his skirts, surely. But the Book will live and be read. It will have a run almost unequalled. Critics may employ learning, wit, sarcasm; Arminians may charge, rant, scowl, the sermons and the doctrine they contain, will live.

## Consecration of the Lord's Supper.

A highly esteemed correspondent suggests to us the propriety of calling the attention of Baptist Ministers to a custom that is making some inroads upon our Ministry. It is a new custom with us, and consequently a departure from the old one. The new custom or the old one is right. Which one? is the question. The custom to which we allude, is the offering of but one prayer instead of two at the administration of the Lord's Supper.

The tendency of this rapid, economizing age, is to shorten and abridge every thing. Hence the Dr. Franklin practice of saying grace over the whole barrel, instead of asking a blessing at every meal, has crept into the ordinances of the house of God. One prayer of consecration for the whole service, is the economical practice of some.

Let us not hastily blame any one for saving time, for time is precious, if by doing so he does not trench upon the laws and institutions of the Master. As we are not left in the dark upon this subject, in order to decide the question, we will array the Scripture testimony upon this subject, and let the Word of God decide the question between the old custom and the new one.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Matthew.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it."—Mark.

"And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves."—Luke.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—Paul.

From the above testimony, no alternative is left. We must offer two prayers—return thanks twice—or violate the plain example and teaching of the Lord Jesus and his Apostles. There can be no controversy on the subject; the rule is inflexibly fixed. Baptists cannot violate it, without subjecting themselves to glaring inconsistencies. They insist upon everything connected with the kingdom of Christ, being attended to according to the teachings of the Bible, and to depart from it in this case, would be violating their inflexible attachment to the ordinances as they were delivered unto us. Baptists should be careful; for one departure from the Word of Truth, leads to another.

We have thrown out the above, to arrest the attention of our brethren to the subject.

## Baptists and Unitarians.

Baptists always meet error with Christian firmness and decision. They have never had any sympathy with the Christless and Spiritless doctrines of Unitarianism. Our brethren in Maine have recently had a sore trial on that subject in the defection of D. N. Sheldon, D. D., one of their ablest ministers, to Unitarianism. He was pastor of the Baptist Church, Bath, Maine, and wrote a book entitled "Sin and Redemption," in which he clearly taught the soul damning heresies of Unitarians. The Baptist press everywhere condemned it; the work was repudiated by the whole denomination; and he was at last expelled by the Baptist Church in Bath.

The Bath Church took the prudent course of

calling an Ecclesiastical Council, of the wisest ministers and the most intelligent churches, to meet with her and approve or disapprove her course. They met, and after all the facts in the case were brought before the Council, they approved her action.

We have space for but a portion of the action of the Council, which we clip from the Zion's Advocate. We thank our Maine brethren for the prompt manner in which they met that crisis.

The Council, after its organization, appointed a committee to wait on some of these aggrieved members and request them to be present and submit statements of the case in hand; but they declined according to the request. The church submitted to the Council the following: "The Council is requested to consider, (1) The action of the church in regard to the exclusion of D. N. Sheldon, D. D. (2) The relation existing between Doctor Sheldon and the Denomination as a Baptist Minister. (3) To advise the church in regard to her future course."

In response to the request of the Council, all the facts relating to the above points were laid before them, so far as it was possible to secure them. The presentation and investigation of these was calm and thorough, and seemed to cover the entire ground. The following is the conclusion at which the Council unanimously arrived:

1. Resolved, That this Council approve the action of the Baptist Church in Bath, by which D. N. Sheldon, D. D. is excluded from their fellowship.

2. Whereas, There appears to this Council to be abundant evidence that D. N. Sheldon, D. D. holds and promulgates doctrines, strictly at variance with the cherished belief of the Baptist Denomination, in reference to the hereditary depravity of our race, and their recovery to God's favor, and to righteousness, through the vicarious sufferings of our Lord and Savior, Jesus Christ; and whereas, for this reason, the Baptist church in Bath has excluded him from their fellowship, therefore

Resolved, That, as a Council, we can no longer regard him as a Christian minister. 3. With regard to the third point, the Council felt called upon to assure the church in this time of their peculiar trial, of the continued sympathy and co-operation of sister churches. And, believing that every church of Christ, according to its means and opportunities, is bound to maintain the public ministrations of the Gospel, and the administration of its ordinances, the Council do advise the church to continue to fulfill this obligation, as God may enable them.

The Council would also express the confidence that the prudent, careful and patient course of the church with respect to their remaining difficulties, will, with the blessing of God, finally issue in their removal, and the restoration of great prosperity.

Published by order of the Council.  
L. B. ALLEN, Moderator.  
CHARLES AYER, Clerk.

## Abolition Documents.

The Saturday Evening Post, a Philadelphia paper, extensively circulated in Virginia and other Southern States, is engaged in publishing Mrs. Stowe's new abolition novel. Of course it is no use to suggest any objection to Southern subscription for such a paper, and bring to the notice of the people the various literary papers at home which are launching for support. Every man's money and every man's taste are his own, and he will spend the one, and gratify the other as he pleases.—*Charleston Standard.*

We seldom see as sensible comment on the evil above alluded to, as the Standard makes. Many editors who have the credit of being sane, write themselves very wroth and spend much ink, paper, and time to arrest the patronage of Northern literary and abolition journals, and turn it in favor of Southern papers. When we were green, we used to do the same thing; but we have long ago found out that it was labor lost. There's no use in butting at that engine.

Columbus Daily Sun.

The remarks of the Sun may make cowards more cowardly; and be another opiate to the many that some of our Southern contemporaries are administering to lull the South to sleep. But men of nerve and patriotism for the Southern section of our Commonwealth, will not be deterred by such insinuations as are contained in the above paragraph from the Sun, generally a judicious paper. We have not been very guilty of the practice denounced as "green" by our ripe neighbor; but frankly confess, and glory in it, that we have run our head against that engine several times, to the best of our ability. And though we have not made, that we know of, one dime by it, as a faithful watchman we did our duty, and made a good conscience by the operation.

"Green" as the practice may be in the estimation of our ripe neighbor, we shall continue to butt that Abolition engine whenever it comes South, as long as there is one inch of our head left. Whether we are "sane" or not, we expect, whenever we see that "engine" that the Sun seems to fear so much, to "work ourselves very wroth," and meet it like a brave man.

We sat down to say more, but we are admonished by experience that an editor often, under the pressure of business, writes many injudicious paragraphs. We will stop for the present, give our good neighbor a chance to explain, modify, "take back," maintain his ground, go farther, any way he chooses.

The Sun says: "When we were green," &c. Ha! ripe are you? We have seen many a melon that looked ripe outside, when opened was "cut seed."

## Publication Notices.

THE EDINBURGH REVIEW, for July, contains the following articles:

1, Sir G. C. Lewis, on the Credibility of Early Roman History; 2, The Diary of General Patrick Gordon; 3, Growth of the Map of London; 4, Samuel Rogers; 5, Cavalier and the Camisards; 6, The Coins of Greece; 7, Heinrich Heine; 8, Supreme Courts of Appeal; 9, Remains of William Archer Butler; 10, Memoirs of Sir R. Peel; The Catholic Question; 11, Great Britain and the United States.

BLACKWOOD'S MAGAZINE, for August. American Edition, Vol. XLIII., No. 2, New York: Leonard Scott & Co., For sale by W. B. Zieber, Third street, below Chesnut.

An attractive number of this old popular monthly. The following are the themes or topics discussed:—"Macaulay"—The Sketcher Papers—The Athelings, or the Three Gifts, Part 3d;—A Visit to Selborne;—Seaside Studies;—TICKLER among the Thieves;—Aytoun's Southwell;—India, under Lord Dalhousie."

THE ATLANTA MEDICAL AND SURGICAL JOURNAL, edited by Dr. Logan and WESTMORELAND, for September, is filled with able original and selected articles. A Journal so able should be sustained. It is published at the Seat of the Atlanta Medical College, which seems to be in a prosperous condition. It is stated that the number of the Matriculates in that Institution, for 1896, is 105.

REPORT OF THE STOCKHOLDERS OF THE RICHMOND FEMALE INSTITUTE, together with the Catalogue for 1896, is received, and gives abundant evidence of the prosperous condition of this newly built Institution. Total number of Students last Session, 268. With such a Faculty as the Catalogue announces, and assisted by an able Board of Trustees, the institution will ever prosper.

## Home Revival Intelligence.

Elder W. N. Chandler, of Cherokee county, writes: "We have just closed a protracted meeting at Liberty Coosa, which lasted 9 days and resulted in 28 additions to the church—20 by baptism. The good Lord poured out his spirit in abundance, and when the meeting closed, there were many mourners crying for mercy, and there were several more professions that have not yet attached themselves to the church. I had the labors of Bro. Woodruff."

Bro. D. F. May, of Scott county, Miss., gives us the following good news:

"We have had a good revival, as we trust. Our meeting will close this evening of fifteen days, during which time there have been 18 hopeful converts baptized. Our 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. Our pastor, W. H. Hatsell, Elder Wm. Denison and Wm. Rushing were with us."

Elder J. W. Williams, of Cusseta, informs us that—

"The annual meeting of Union Grove Church, Russell county, commenced on Friday before the 4th Sabbath in Aug., and was closed in consequence of the wind and rain on Saturday night before the 5th Sabbath. The meeting was one of much interest the whole time, the brethren and sisters were much revived, and 24 were added to the church, 22 by experience and baptism, and 2 by letter; 13 of the converts were members of the Sabbath school—3 teachers and 10 pupils. Should not the churches be encouraged to keep up Sabbath schools?"

"I was much aided in the labors of the meeting by Elders R. Thornton, J. Watson, T. Granberry and W. D. Harrington."

Elder W. H. Carroll, of Columbiana, after alluding to the precious revivals in Mt. Zion and Ft. Williams churches, of which he is the useful pastor, an account of which has been published before, adds:

"There is no church at the Furnace, Shelby county, nevertheless, we baptized 1. Some fifteen conversions. I will now state that Bro. Robertson, a student of Howard College was with me during all the meetings. Howard College was well represented. He evinced great faith, zeal and prudence. It is enough to say that his efforts were highly effectual. Howard College cannot fail to be greatly benefited by sending out such gifts to the churches."

COLUMBIANA.—About four months ago, we started a subscription to build a Baptist house of worship at this place. Building committee, W. H. Carroll, P. O. Mosely, Samuel Calabangh, A. A. Sterrett and B. McClintock. The house is going up under the supervision of Hon. A. A. Sterrett. The building is 38 by 50 feet, and well lighted and ventilated, and is now being painted, and will be ready for use by the middle of October next. With proper effort the Baptist cause must prosper in this section. I will do what I can."

Elder Wm. Wood, of Pinckneyville, gives the following:

"I have just returned from a protracted meeting held with the church at Mt. Olive, Coosa county, which has lasted 7 days, and is still going on. Bro. Stealy is the pastor. Bro. Aiken assisted in carrying on the meeting.—There were 11 baptized—1 a Methodist and 2 were Presbyterians, and they came up out of the water rejoicing that they had followed their Savior in the right way. The meeting is still going on. Also I was with Bro. Stealy at Spring Hill Church, Coosa county, at a protracted meeting embracing the 4th Sabbath in July, which lasted, 9 days. Baptized 10."

Bro. J. C. Foster, of Wilcox county, sends subscribers and adds:

"Embracing the 2d Sabbath in Aug., we held a meeting of 9 days with the brethren at Shiloh, Marengo county, which, we trust, resulted in much good. Many deathless spirits were converted to God—the rise of 30—25 baptized—one standing over—others will join at our next conference meeting."

"Our much esteemed Bro. J. R. Webster was with us all the time, and labored faithfully; also our faithful co-laborer, Bro. L. Parks, was with us 4 days, and Bro. Connella 1."

"Saturday before the 4th Sabbath in August, we met with the brethren (though few,) at Concord, near Athens, Dallas county. The first day the congregation was quite small, but on Sabbath it was large and attentive; the interest began to increase and grew more intense every day. Sinners were convicted and converted, none that attended but felt the power of the truth. Baptized 27, 4 standing over for baptism."

tism, 1 by letter and 1 by restoration, making in all added to the church, 33. The faithful brethren, L. Parks, J. Talbert and J. Reeves, labored through this meeting, which lasted ten days, with a zeal seldom equalled. During this meeting Bro. Parks baptized his youngest son; at Boiling Spring, in July he baptized his youngest daughter. The old soldier seems to feel that it is enough, and is ready to go up higher.

"Bro. Lowry held a meeting of some 7 days, embracing the first Sabbath in August, at the Bethel Church, in McKinley, of which he is pastor.—Baptized 10 or 11 willing subjects."

Elder W. M. Davis, of Greenwood, Fla., says:

"I am able to state to you that the Lord has prospered his work to some extent in my field of labor during the present year. Within the last two or three months I have baptized about 20 persons, and the heaven is still at work, so far as I am able to ascertain."

Elder K. Hawthorn, of Mobile, says:

"On last Saturday, 30th, I met with Bro. Long, the Missionary of the Providence Association, at one of his preaching places, 22 miles above Mobile, where we preached three days and nights. Such was the power of God in his word, that nearly every one that attended were deeply interested. On Monday morning Bro. L. baptized 6 converts. After baptism we returned to the house, and organized a church of 16 members, and called it Fellowship. Prospects are good for other additions."

The following from Elder W. B. Lacy, of Franklin, Henry county:

"We are having some glorious revivals in the bounds of the Judson. At Adoniram, twenty-nine were added to the church at a meeting of nine days, mostly by baptism; at Pleasant Grove 19 at a meeting of 4 days; most intense excitement we ever witnessed; at Ebenezer 18 in 4 or 5 days; at Judson quite a number have been added to the church. Indeed we are in the midst of a general revival."

## Communications.

For the South Western Baptist.  
The District Secretary of the Devil.

Many persons are more or less sceptical in reference to the distinct personality of Satan and other fallen spirits, some entertaining one view and some another.

I was in conversation with a friend on a certain occasion, when he expressed the idea that "devils are merely the wicked passions and tempers of men."

It is not probable that all who entertain such views would regard even the authority of Scripture as of much value in a question like this; but still there may be some—and such we invite to a consideration of the following plain Scriptural statements in reference to this subject:

2 Peter, 2: 4, "God spared not the Angels that sinned, but cast them down to hell and delivered them in chains of darkness to be reserved unto judgment." Luke 10: 18, "I saw Satan as lightning fall from heaven." Jude 1: 6, "The Angels that kept not their first estate, he hath reserved in everlasting chains of darkness unto the judgment of the great day."

Matt. 4: 3-10, "When the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, And these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

2 Cor. 4: 4, "The god of this world hath blinded the minds of them that believe not." Rev. 16: 13, 14, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, who go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

2 Cor. 11: 14, "Satan himself is transformed into an angel of light." Luke 8: 27 to 35, "And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, thou Son of God most high? I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then, they went out to see what was done; and came to Jesus, and found the man, out of

whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed."

These are a few of the many passages that could be easily referred to to prove the point in question, and upon them we propose to offer a thought or two before we close this article.

Suppose we understand the devils to be nothing more than "the evil passions and tempers of men," then let us see how the Scriptures would read:

2 Pet. 2: 4, God spared not "the evil passions of men" that sinned, but cast them down, &c. &c. Luke 10: 18, I saw "the evil passions of men" fall as lightning from heaven.

Jude 1: 6, "The evil passions of men" that kept not their first estate, he hath reserved, &c. &c. Mat. 4: 8, When "the evil tempers or passions of men" came to Christ, &c. &c.

Verse 5, "The evil passions of men" taketh him up into the holy city, and setteth him on a pinnacle of the temple, and said, if thou be the Son of God, &c. &c.

Verse 8, Then "the evil passions of men" taketh him into an exceeding high mountain, and sheweth (the evil passions, mark!) him all the kingdoms of the world, and the glory of them, &c. &c. And (the evil passions) saith, All these will I give thee if thou wilt fall down and worship me (the worship the evil passions!)

Verse 10, Then saith Jesus, Get thee hence "evil passions," &c. &c.

Luke 8: 31, And they (the evil passions) besought him that he would not command them to go out into the deep.

Verse 32, And they (the evil passions of men) besought him that he would suffer them to go into them (the swine).

Verse 33, Then the evil passions of men went out of the man and entered into the swine, &c. &c. Alas! alas! what nonsense would men rather believe than to receive the plain simple teachings of the Word of God! S\*\*\*\*\*.

For the South Western Baptist.

## Action of a Union Meeting.

MESSRS. EDITORS: By order of the Union Meetings of the first district, of Central Association, held with Elkhatich Church, on the 15th, 16th and 17th days of August, 1895, I send the following Queries and Answers, as passed by that body, which you are requested to publish:

Query.—What course should a church take with a member who refuses to partake of the Lord's Supper?

Answer.—We believe it is the duty of all church members to commune regularly; and if any member shall fail to do so, without assigning a satisfactory reason to the Deacon of the church, we believe that such member should be informed of by the Deacon, as to the cause of his failure; and on refusing to state any cause, should be cited to appear before the church, as guilty of disorderly conduct.

Query.—Do the Scriptures of Divine Truth recognize an individual as one of Christ's body, who refuses to do any visible good for his cause upon earth?

Ans.—No! And we believe that such a brother should be earnestly admonished to read Paul to the Galatians—"Be not deceived, God is not mocked; for, if sowing to the flesh will produce a harvest of corruption, what harvest can he reap who sows nothing?"

On Sunday, Rev. A. T. HOLMES, President of Central Institute, preached one of those soul-searching discourses, showing in a clear light, the depravity and pollution of the human heart by reason of sin; and yet the soul, having power of God through the efficacy of Christ, to elevate man to high Christian perfection. The Lord grant that it may be as good seed sown in a good soil.

B. SKIPPER, Modr.

A. T. MAXWELL, Clk.

For the South Western Baptist.

## Shall Error be Revered because of its Age.

MESSRS. EDITORS: There is certainly a growing evil and a fault at work among the Baptists ever since the Devil persuaded Ananias and Sapphira to lie to the Holy Spirit, or else the Apostle Paul would not have had so many occasions to raise his warning voice against covetousness as well as drunkenness. This is owing to a conforming spirit to the world. Don't be scared, brethren, at the new topic, for it is under the old text; although we have raised another point, we do not expect to relax one iota of our plainness of speech. You are, no doubt, ready to say, Physician heal thyself. I hope the good Lord has to some extent healed me of this disease, for no foot of land do I possess, therefore I can raise no cotton, corn, or wheat for the Lord, yet I thank God others can. And though I could and did not do it, I should think I was not as near healed on this point as I might be. But to be serious, Bro. A., how stands your account with it? Lord? How much did you pay into his treasury at the close of the last year? Well, that is none of your business.—Now, don't get mad. God loves a cheerful giver, and I promise you that you cannot make me mad in this conversation, therefore let us talk this matter over in the light of God's truth. Well, I have no particular objection, since I see your aim is to speak of this matter as a Christian brother. Well, here goes.

How much land have you in cultivation?

Why, Bro. B., what has this to do with covetousness?

Bro. A., you seem to be too suspicious. Now, if you do not quit your suspicions of me, I shall set you down as an out and out covetous man; so tell me, how much land did you cultivate last year?

Well, 250 acres.

How much in corn, and what its yield?

One hundred and fifty acres; I think about 3 barrels per acre.

Is that as near as you can come?

I think so.

Then there were 450 barrels of corn raised?

Yes, at \$5 per barrel, \$1,350.

How much cotton?

Well, I must confess, you are







