

Communication.

South Western Baptist.
Dissemination of the Gospel.
The one hand, rejecting alike
and Anti-Christ, and on the
other, the stability of the Papacy,
corruption and universal diffu-
sion of a martyr spirit, by a truly spir-
itual organization under Christ,
throughout the heathen world, are clear
demonstrations of the truth of prophecy.
Here we have already, in the Jews,
a little history of two thousand years'
history, leading up to the letter, in most
of the prophecies, as written by their
prophets, and by them most care-
fully guarded along a period of say
two thousand years prior to this (the dis-
semination) commencement. My
prophecies will not allow, neither
it is possible, as both are familiar to gen-
eral readers, a detail of either. I am not
giving attention to an over-curious
spirit. I assert, a failure cannot
be made in the remaining portion
of their coming destiny, as the Bible
records for Jewish character, their
strong religious prejudice—their union
to each other, and their own race, with
others, might be brought in, if regu-
lated, to show that no events but such
as prophecy record, could naturalize
them here. And it would be the high-
est improvement of the divine benevo-
lence and wisdom, to suppose that after
such continued sufferings, under so mi-
serable a preservation, they should
now be allowed, either to amalgamate
and mix in other races, or die out
and be extinct. Either of these is
now far more probable than the complete
filling up of the prophetic destiny.
On the other hand, we have now over
a thousand years' history of a fully de-
veloped papal reign, in most of the
countries where christianity has spread.
All consistent protestant bible readers
will agree that up to the present, the
fulfillment of prophecy of this reign, in
its development, support, continu-
ance and every other particular,
has been most unmistakably certain.—
The most of our learned writers, I
think, have been guilty of a great blun-
der in attempting to fix dates before
having the fulfillment of different
events connected with this reign. The
true solution is, and the only thing we
are concerned to see, is, did the
fulfillment of its development, draw
a picture of this reign, in all its
disproportions and existence,
from the time of its official estab-
lishment up to the present, we can recog-
nize from the picture, as its original?
None can doubt this. Well, all bible
students will at once see, that this reign
of the papacy is to last, until the moral
and spiritual effects of the gospel, in its
universal spread throughout the pagan
world, shall come back like an uplifted
wave of the seas in their reflex influ-
ence, and sink it, as a millstone cast
into the ocean. The main proof then,
that the future will be fulfilled, arguing
from the bible, which I need not
reiterate, is the benefit of christians, I will
say that while profane historians,
even those who denied the authenticity
of the scriptures, have in giving the
history of the nations, unintentionally
identified the original with the scripture
picture, and also have at the same
time, philosophically convinced us its
duration of power, and duration are
such that it cannot change, but must
continue to scripture, yet continue and
then destroyed, consumed by a spiritu-
al element, which shall neutralize its
power, and bring them into collision with
each other, to end in a most awful con-
sumption and explosion. Or rather, in
scripture figure, to sink from their own
exalting power of wickedness like
a millstone into the ocean of guilt,
down sin had watered. The time
is dependant upon another event.
Then, in conclusion of these chap-
ters, we would in christian benevo-
lence prepare to extend our mercy to the
papal or if we wish righteously to
war against the papal throne and
power, as we can alone do, through
the power of the Lamb, let us at once come
from civil and anti-christian strife
and longer spend our strength, in to
most for them, doubtful contests
about political and moral reforms, gov-
erned generally by men of the world,
the providence of God; which he has
acquired us to interfere with, and
our appropriate work, the chris-
tianization of the nations in
idolatry. For just as long as
contrary to the scriptures, and ear-
ly christian example, as members and
ministers, undertake the civil and mor-
al administration, until after the spirit-
ual dominion of Christ, we reverse his

order, and shall in every movement only
give strength to the anti-christian
powers. On the other hand, this course
will distract, divide, and secularize our
churches and ministry, and unfit us for
our home influence and foreign work.

If any have ever harbored the thought
that the purposes of God can be fulfill-
ed in the destruction of mystic Babylon
before the conversion of the heathen
nations, I ask them to read carefully
the holy scriptures again. And let me
admonish superficial bible readers
against the error of Mr. Cummins, that
we may look out in a very short time
for the personal coming of Christ for
judgment and perdition of all ungodly
men. For, however plain he may seem
to make out his proof, from a misappli-
cation of the Savior's teaching about
the destruction of Jerusalem, we shall
have to reject a large portion of plain
scripture, or else believe that the whole
heathen world are to be converted to
Christ, and that upon its consummation,
Anti-Christ is to be overthrown with
awful punishment; and the Jews convert-
ed to Christ. From which date, a mil-
lennium to the churches is to succeed,
in which Christ in the resurrected spirit
of the martyrs through his saints, is to
have universal dominion for a thousand
years. If they are prophetic years,
say 360,000 literal years, with the devil
chained, or his influence barred from
earth. This is a coming of Christ, but
not to judgment; for that follows im-
mediately after the loosing of Satan,
when Christ comes upon his great white
throne. Jesus Christ has given us,
christian readers, and to our successors,
a great work to do—i. e. "Go ye into
all the world and preach the gospel to
every creature," and promised his pres-
ence to be with us, and upon the tri-
umph of his gospel over the heathen,
he has hung the destruction of the pa-
pacy, the salvation of the Jews and the
military glory of the churches, for 360,
000 literal years, as I understand scrip-
ture, during which time all who are
born, comparatively speaking, will be
saved. What more can he do? Give
him glory by your obedience.
W*****.

Pocket Deep.

Yes—say does your religion go pock-
et deep. Were you converted only in
the upper story—the old man only
scalped—or was he killed dead? Does
your religion teach only about that "un-
ruly" member, so that cut your head off,
and soul and body would both be dam-
ned; or were you converted, right down
through, from head to foot, "soul and
spirit," pocket book and all? Not mere-
ly the coppers, three cent pieces, and
smooth four-pences; but those dollars,
and eagles, and V's, and X's? Say,
friend, when God converted you, did he
convert house, barn, cellar, corn-cribs,
potatoe-bins, meal-bags, and all? You
have been praying for a "deeper work
of grace"—how deep will you have it?
pocket deep? You have desired to "feel
more deeply"—how deep? pocket deep,
or do you only want to feel skin deep?
You don't feel as you want to: Well,
perhaps you never will till you feel in
your pocket more.

Just think about these matters, will
you? You feel for your brother; well
just feel in your pocket. You feel for
the poor; well, feel in your pocket. You
feel for "the cause;" well feel in your
pocket. You feel for poor preachers; well,
feel in your pocket. And if you feel
there you will make others feel, and
feel very thankful too, that God has
some servants whose religion is pocket
deep.
"O, I don't believe in talking so much
about pecuniary matters," you don't
eh? Ah, well; I guess your religion is
not pocket-deep yet. Try again; get a
little nearer Him who "was rich" and
"became poor" for you. You feel rather
pleased when God's blessings come roll-
ing into your purse and dwelling—that's
all right, but the Lord Jesus said, "It
is more blessed to give than to receive."
Now don't shrug your shoulders so; I'm
not going to beg a sixpence from you;
you don't be alarmed, I wouldn't ask
you to give me a dollar for all the money
you have in the world. Don't fret? All
I want to know is whether your reli-
gion is pocket deep or not. Just think
of it a little. I don't ask whether you
would scatter every thing to the four
winds if you knew the Lord was com-
ing so that you couldn't use it? but
whether you are ready to open "the bag
now" when it can be of use, as at some
other time, when it will be scattered in
baste and fear, and do no one any good,
and perhaps will do much hurt, as has
often been the case in time past.
In a word, is your religion pocket-deep,
or is it only skin deep?
[Cross and Crown.

How to Remove a Minister.

1. Tell everybody that no minister
should stay where any one is opposed to
him, as he cannot do any good. This is
not a republican or Presbyterian doc-
trine; but keep it before the people.
2. Threaten not to support him if he
stays, and guess that a good many oth-
ers will do a good deal more for some
other man. True, this is a covenant
breaking, but the end sanctifies the
means.
3. Don't be intimidated because your
number is small. A very few can raise
up Satan in any church by perseverance.
Let it be known that you never intend
to give up until the minister is gone.
Wear out the saints who are his friends.
4. Tell lies of him and repeat the lies
of others. Perhaps he will have enough
of human nature about him to show a
little temper and zeal for his reputation.
If so, then tell how badly such a tem-
per seems in a minister. If by lying
and worrying a man, you can drive him
away and get a better man, will not
good come of the evil you have done?
5. If you know any neighboring preach-
er who is popular in your church, an-
nounce that for his labors you will
double your subscription, and get as
many others as you can to promise the
same advance and give it out that there
is no doubt but if the people would only
speak their minds, such a feeling is
general in the congregation.
6. Talk loudly the praise of those who
sympathize with you; speak of their
good judgment, and their liberality;
treat every recruit with continued horns
of flattery, and they will be valiant to
the end of the war.
7. When you report the census of the
malcontents, always multiply by two or
three; or if not too glaringly false, by
a higher number.
8. Get some one who has the confi-
dence of the minister, and whom you
have induced to look at the opposition
through your magnifying glass, to have
a friendly talk with him about the state
of things, and advise him for his own
sake to give up.
9. Send him a letter, signed by a few,
telling him that his usefulness has ter-
minated, that he might do good some-
where else, and that you hope he may;
that you could have had many more
names on your paper, if you had asked
for them.
10. Ask for a letter of dismission to
join some neighboring church. Hold
on to it and propose to come back, if
things can only go to suit you.
11. Stay away from the prayer-meet-
ing, and give it as your reason of ab-
sence that the minister utterly fails in
giving proper interest to the exercises.
12. Try to destroy all the interest in
the Sabbath School; keep your children
at home and stay away yourself; and
constantly complain that the minister
is not doing his duty to the young.
13. Seldom go to church except when
a stranger is to preach; and if you are
at any time obliged to hear the old
preacher, show that you do not listen,
and try to exhibit such faces and glanc-
es, as Nathaniel did when he said, "Can
any good thing come out of Nazareth?"
Presbyterian of the West.

Keep it Before the People.

- The following remarks, circulating in
several papers, are suggestive of many
considerations which a desire for the
advancement of the cause of religious
truth induces us to promote:
1. Keep it before the people. That,
next to the pulpit, the press is the most
potent instrument of good to the church
and the world, in operation at the pres-
ent day.
 2. Keep it before the people—That
the cheapest, easiest and most interest-
ing medium of conveying to a family
information on a vast variety of impor-
tant subjects, is through the well stored
columns of a judiciously conducted pa-
per.
 3. Keep it before the people—That
the head of a family who refuses to
subscribe and pay for a good paper on
account of its cost, is "penny-wise and
pound foolish," as he not only keeps
them in ignorance of many things they
ought to know, which cannot be acquir-
ed as well in any other way, but he ex-
cludes himself from information of prac-
tical utility, oftentimes contained in a
single number, which may be worth to
him many times as much as the sub-
scription for the whole year.
 4. Keep it before the people—That
the preparation and issue of every num-
ber of a paper is attained with consid-
erable labor and cost, and that it is
something more than meanness for a
man to make it a practice of borrowing

and reading a paper for which other
people have had the honor and honesty
to subscribe and pay.

5. Keep it before the people—That
every well-conducted paper is worth a
hundred-fold more than it costs, in its
influence on individual and public intel-
ligence, morality and religion, and that
they are true patriots who conscienti-
ously and liberally support a vigorous
and enlightened press.

5. Keep it before the people—That
some excellent papers have expired for
want of the nourishing and invigorating
assistance of their professed friends—a
calamity brought about naturally as
the result of unavoidable neglect. When
the event has taken place, lamentation
and regret come too late. Better to
have prevented the catastrophe by tim-
ely support.

Pay your Ministers.

1. Pay him, because it is the ordina-
tion of God, "that those who minister
at the altar should live of the altar."—
When God sent you your pastor, He
laid you under obligation to support
him. The Head of the Church is too
just to call man away from secular la-
bors for His service, without giving a
precept for his sustenance.
2. Pay your minister, because you
owe him; and the precept is, "owe no
man." Having had the time and ser-
vice of your minister, you can no more
deprive him of his wages, without sin,
than you could "the reaper of your
fields." The money you subscribed is
not a charity, but a debt.
3. Pay your minister, that he may be
richly paying; How can he give rich
instruction, if poverty drive him out of
his study to dabble in worldly business?
How can he buy books and periodicals
without means? How can he think and
reason clearly, if you all allow his
mind to be tortured with fears of debts
and insolvency, and keep him running
from neighbor to neighbor borrowing
money? How can he go before the
Church as a pioneer in godliness, if you
compel him to be continually struggl-
ing with pecuniary embarrassments?
4. Pay your minister so that he can
pay his debts. The world expects min-
isters to pay their debts punctually.—
Not to do this is to bring reproach up-
on religion. Can the minister be punc-
tual, if his people withhold the means?
The shoemaker, tailor, merchant, &c.,
want their money, and will you compel
your minister to defraud them?
5. Pay your minister, if you would
keep him, or ever get another as good.
It is a bad thing for a Church to get
the name of "starving their ministers."
We know some churches who do this!
The curse of God seems to be upon
them worse and worse. They will soon
become "like the mountains of Gibeon,
without dew or rain!"
6. Pay your minister, because you
promised to pay him. Not to do this is
to forfeit your word. It is a debt of
honor as well as of law. Your pastor
has trusted to your word, thrown him-
self and his family into your keeping.
Will you prove unworthy of his confi-
dence?
7. Pay your minister, because you
are able to pay him. How small is the
pittance which falls to your share!
With a little extra labor or unusual
economy, how easily could you pay your
pastor promptly! Will you think of
these things?

EFFICACY OF PRAYER.—It was the re-
mark of Henry that they, who will ob-
serve God's providences, "will find pro-
vidences to observe." And it may be
noted as perhaps a significant fact in
this connection, that after a long period
of drouth we have recently been visited
by two most refreshing showers, and
that in both instances, the rain so much
needed followed close upon the Sabbath
when, as we know, earnest prayer was
offered in our churches for the blessing.
Elijah was a man subject to like pas-
sions as we are, and he prayed that it
might not rain, and it rained not on the
earth for the space of three years and
six months. And he prayed again and
the heaven gave rain and the earth
brought forth her fruit.—Presbyterian
Herald.

Our passions were given to us to per-
fect and accomplish our natures, though
by misapplication to unworthy objects
they may turn to our degradation and
dishonor. We may indeed be debased
as well as ennobled by them; but then
the fault is not in the large sails but
in the ill conduct of the pilot, if our ves-
sel miss the haven. The tide of our
love can never run too high, provided
it takes a right channel.

The End of Great Men.

Happening to cast my eyes upon a
printed page of miniature portraits, I
perceived that the four personages who
occupied the four most conspicuous
places, were Alexander, Caesar, Hannibal,
and Bonaparte. I had seen the same
unnumbered times before, but never did
the same sensations arise in my bosom,
as my mind hastily glanced over their
several histories.

ALEXANDER, after having climbed the
dizzy heights of his ambition, and with
his temples bound with chaplets dipped
in the blood of countless nations, look-
ed down upon a conquered world and
wept that there was not another world
for him to conquer, set a city on fire,
and died in a scene of debauch.

HANNIBAL, after having, to the aston-
ishment and consternation of Rome,
passed the Alps; after having put to
flight the armies of this "mistress of
the world," and stripped "three bush-
els" of golden rings from the fingers of
her slaughtered knights, and made her
very foundations quake—fled from his
country, being hated by those who once
exultingly united his name to that of
their god and called him Hanni Baal,
and died at last by poison administered
by his own hands, unlamented and un-
wept in a foreign land.

CAESAR, after having conquered 800
cities and dyed his garments in the
blood of 1,000,000 of his foes—after
having pursued to death the only rival
he had on earth, was miserably assass-
inated by those he considered as his
nearest friends, and in that very place,
the attainment of which had been his
greatest ambition.

BONAPARTE, whose mandates Kings
and Popes obeyed, after having filled
the earth with the terror of his name—
after having deluged Europe with tears
and blood, and clothed the world in
sackcloth, closed his days in lonely
banishment, almost literally exiled from
the world, yet where he could sometimes
see his country's banner waving over
the deep, but which would not or could
not bring him aid.

Thus, those four men, who, from the
peculiar situation of their portraits,
seemed to stand as the representatives
of all those whom the world calls great
—those four, who each in turn made
the earth tremble to its very center by
their simple tread, severally died—one
by intoxication, or, as some suppose, by
poison mingled with his wine—one a
suicide—one murdered by his friends,
and one a lonely exile! "How are the
mighty fallen!"

Things Short and Things Long.

There are some things which are very
short, and others very long. God, in
his Word, tells us of both, and bids us
look at, and think of them.

First. Life is short. God speaks of
it as a shadow, as a weaver's shuttle,
as a flower, as a hand's breadth, and as
a vapor. If it be like these, it must be
short.

Second. Time is short. It is made
up of many lives, yet it is short. "The
time is short," says Paul; and says
John, "The world passeth away." A
few years will end all.

Third. The sinner's joy is short. It
is but a moment. "The fashion of this
world passeth away." He may laugh,
and dance, and be merry; but the end
soon comes, and nothing is left but
grief.

Fourth. The saint's sorrow is short.
This, too, is "but for a moment." It may
be heavy, and hard to bear, but it is
soon over, and leaves no sorrow behind.
When it is done, it is joy forever and
ever.

First. Forever is long. It is like to
God himself, who is the king eternal
and immortal—whose life is throughout
all eternity. How important to have
him for our portion in such a changing
world as this!

Second. God's love is long. It never
dies. It changes not. It is from ever-
lasting to everlasting. His grace never
grows old.

Third. The life to come is long.—
There is no depth in this life—no end—
it is everlasting life. It is through faith
in Christ, and begins in this world.—
"For God so loved the world that he
gave his only begotten Son, that who-
soever believeth in him should not perish,
but have everlasting life." Reader,
have you this life?

Fourth. The saint's joy is long. This,
too, is unending. At God's right hand
are pleasures forever more. How bless-
ed are those who possess the saint's joy!

Fifth. The sinner's sorrow is long.
It is night and day, forever and ever.—
Vermont Chronicle.

The Hand that Saves us.

Two painters were employed to fresco
the walls of a cathedral. Both stood
on a rude scaffolding, constructed for
the purpose, some forty feet from the
floor.

One of them was so intent upon his
work that he became wholly absorbed,
and in admiration stood off from the
picture, gazing at it with intense de-
light.

Forgetting where he was, he moved
back slowly, surveying critically the
work of his pencil, until he had neared
the edge of the plank upon which he
stood. At this critical moment his
companion turned suddenly, and, al-
most paralyzed with horror, beheld his
imminent peril: another instant, and
the enthusiast would be precipitated
upon the pavement beneath. If he
spoke to him, it was certain death; if
he held his peace, death was equally
sure. Suddenly he regained his pres-
ence of mind, and seizing a wet brush,
flung it against the wall, spattering the
picture with unsightly blotches of col-
oring.

The painter flew forward and turned
upon his friend with fierce upbraids,
but started at his ghastly face, he list-
ened to his recital of danger, looked
shuddering over the dread space below,
and with tears of gratitude blessed the
hand that saved him.

Just so, we sometimes get absorbed
upon the pictures of the world, and in
contemplating them, step backwards,
unconscious of our peril—when the Al-
mighty in mercy dashes out the beauti-
ful images, and draws us, at the time
we are complaining of his dealings, into
his outstretched arms of compassion
and love.

A THOUGHT.—I remember that Adam
Smith and Gibbon had told us that there
would never again be a destruction of
civilization by barbarians. The flood,
they said, would no more return to cover
the earth; and they seemed to reason
justly, for they compared the im-
mense strength of the civilized part of
the world with the weakness of that
part which remained savage, and asked
from whence were to come those Huns,
and from whence were to come Vandals,
who were to again destroy civilization?
Alas! it did not occur to them, that in
the very heart of great capitals, in the
very neighborhood of splendid palaces,
and churches, and theaters, and libra-
ries, and museums, vice, and ignorance,
and misery, might produce a race of
Huns fiercer than those who marched
under Attila, and Vandals, more bent
on destruction than those who followed
Genseric.—Macaulay.

The following passage is from the
pen of Rev. Albert Barnes, of Philadel-
phia:

"A whole family in heaven—who can
describe their everlasting joy? No one
is absent. No father, nor mother, nor
son, nor daughter, are away. In the
world below, they were united in faith,
and love, and peace, and joy. In the
morning of the resurrection they as-
cended together. Before the throne of
God they bow together in united adora-
tion. On the banks of the river of life
they walk hand in hand, and as a fam-
ily they have commenced a career of
glory which shall be everlasting. There
is hereafter to be no separation in that
family. No one is to lie down on a bed
of pain. No one is to wander away
into temptation. No one to sink into
the arms of death. Never in heaven is
that family to move along the slow pro-
cession, clad in the habiliments of woe,
to consign one of its members to the
tomb. God grant, in his infinite mercy,
that every family may be thus united."

THE DEVIL'S TEMPTATION.—"There is
an order in the snares and temptations
of the devil. He has three classes of
temptations.
"First, Satan employs the world,—just
aims to keep sinners satisfied to love
earthly things, and pursue them. If he
cannot do that,—if they cannot be made
to live on without any kind of religion,
hunting for riches, honor, pleasure, ease
and some such thing, then,—
"Second, Satan aims to lead them in-
to a false religion, into deception, into
some delusion, which shall lull them in-
to a false peace to their ruin. But if
he cannot do this,—if they have too
much knowledge of the Bible, and too
much of the influence of the Holy Spirit
it to be led into a false hope, then the
old liar shifts his ground; and,—
"Third, aims to drive to despair.—
This is his last effort, and I do believe
the most devilish one of all. It is most
like him, for it is at once the most false,
and most miserable.—I. S. Spencer, D. D.

Gems for Christian Ministers.

"That is not the best sermon which makes
the hearers go away talking to one another,
and praising the speaker, but which makes them go
away thoughtful, and serious, and hasting to
be alone. Bp. Burnet.

Guard against a love of pleasure, a sensual
temper, an indulgence of appetite, an excessive
relish of wine and dainties; this carnalizes the
soul, and gives occasion to the world to reproach
but too justly. Dr. Watts.

The assuming magisterial airs in the pulpit,
is incompatible. J. Cook.

Robert Bolton, B. D., who died 1631, enter-
ed so deeply into the work of the ministry, that
he said, "He never delivered a sermon to his peo-
ple in public, till he had preached it to himself in
private. Ambrose.

Frequently visit your Sunday schools, if it is
only to walk through them.

I have these forty years been sensible of the
sin of losing time; I could not spare an hour. Bas-
ter.

In no one sermon I ever preached, had I one
lesson to myself, and another for my hearers;
my heart and conscience always made part of
my audience. Skelton.

If I want a man to fly, I must contrive to find
him wings; if I would successfully enforce moral
duties, I must advance evangelical motives. J.
Newton.

Never did any minister repent of his labor in
catechizing. C. Mather.

East and west, north and south, are all indif-
ferent to me, provided I have an opportunity of
advancing the glory of our Lord. Xavier.

To preach the gospel properly, is to handle
every subject of discourse, so as to keep Christ
continually in the view of the hearers. Dr. Owen.

Be calm in general, in order to be vehement
when the proper juncture shall arrive. Reyber.

Discourses containing little that awakens
drowsy attention, little that enforces plainly and
home what men must do to be saved, leave them
as unreformed as ever, and only fill them in a
fatal security. Archbishop Secker.

My brethren, a pastor who does not pray,
who does not love prayer, does not belong to that
church which prays without ceasing. Massillon.

True eloquence is the art of placing truth in the
most advantageous light for conviction and
persuasion. Blair.

To be excessively heated, when the subject ad-
mits only of moderate warmth, is a kind of mad-
ness out of season. Gissbert.

Discouragements, properly sustained and care-
fully improved, will become the most fruitful
sources of eventual encouragement in the Chris-
tian ministry, and love to our work bears us on
in the midst of, and above all our difficulties.—
Bridges.

Be concerned much more to persuade than to
please. Blair.

Wicked ministers are like those statues which
in old time were set up in cross ways, with their
arms extended to point out the road to passen-
gers; but themselves walked not in them. Bp.
Hopkins.

Let us aim in every sermon to please God,
and profit our people; to do them good, rather
than gain applause. Mason.

BEAR THIS IN MIND.—Every man can be re-
ally great, if he will only trust to his own instincts,
think his own thoughts, and say his own say.—
The stupidest fellow, if he would but reveal with
childlike honesty what he feels and thinks, when
the stars wink at him, when he sees the ocean
for the first time; when music comes over the
waters, or when he and his beloved look into
each other's eyes—would he but reveal this, the
world would hail him as a genius in his way,
and would prefer his story to all the ethics that
were ever written, from Homer to Scott.

DOES THE WORLD HATE PIETY.—In answer to
the question, the celebrated Sidney Smith says:
"It is not true that the world hates piety which
fills the heart with all human charities, and makes
a man gentle to others and severe to himself, is
an object of universal love and veneration. But
mankind hate the lust of power when it is veiled
under the garb of piety; they hate cant and hy-
pocrisy; they hate advertisers and quacks in pi-
ety; they do not choose to be insulted; they love
to tear folly and impudence from the alters
which should only be a sanctuary for the right-
eous and the good."

THE PHARISEE IS SAID TO PRAY WITH HIMSELF;
God and the Pharisee were not together, there
was only the Pharisee and himself. Paul knew
not what to pray for without the Holy Ghost
joined with him, and helped him with
groans unutterable; but the Pharisee had no need
of that; 'twas enough that He and himself were
together at this work, for he thought without
doubting that He and himself together could
do.

SLANDER.—Against slander there is no defence.
Hell cannot boast so foul a fiend, nor man de-
plore so foul a foe. It stabs with a smile. It is
a pestilence walking in darkness, spreading
contagion far and wide, which the most wary
and worthy traveller cannot avoid. It is the
heart-searching dagger of the black-hearted as-
sassin, who would murder that in the fellow-man
more precious to him than the wealth of worlds.
It is the poisoned arrow whose wound is incur-
able. It is as fatal as the sting of deadly aspyr-
murder is its employment, innocence its prey, and
its sport. For all such characters there is but
one fit receptacle, and all good and honest men
will agree that such a place is too good for them.

If you walk by faith, you will never live in
sin; faith purifies the heart; gives you to realize
the presence of a holy God, and will set the
whole force of the soul against evil.

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, SEPTEMBER 25, 1886.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, when we have 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 year, and then, if still delinquent, we shall strike them from the list.

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

At the various Associations, subscribers can make payment to Ministers of the Gospel, who will act as Agents for us. It will be a convenient time to make payments.

SPRING'S SERMONS.—We shall receive in a few days from SHEDDEN, BLAKEMAN & Co., a box of Spurgeon's Sermons, for sale. They will be worth in our office \$1. Persons wishing them sent by mail, can have them at \$1.20.

We noticed this work in our issue of Sept. 1th. The Publishers say: "We are now printing the seventh thousand, and selling them at the rate of 500 per week."

Send on and we will fill your orders.

Rev. R. P. EVATT, formerly of Rock Spring, Ga., has removed to Union City, Murfreesboro, Tenn., to enjoy the advantages of that Institution; and wishes all Documents intended for him to be sent to that place.

He informs us that the prospect of the University are very fine; and quite a number of young men present and coming, who have the ministry in view—several from this State. We send our paper to two Theological students in that school; and if the other Theological students from this State wish it, we will send them our paper gratis. As we do not wish to impose our paper on any one, all they have to do is to address us a note.

BAPTIST WATCHMAN.—We congratulate our Brother Hillsman upon his late increase of subscribers. We trust our Tennessee brethren will sustain that most excellent paper. It is ably edited, and well calculated to promote the piety and increase the intelligence of the Churches in the bounds of its circulation. Elder Hillsman was one of our earliest associates in the ministry, and we rejoice in his success as Pastor and Editor.

LOUISIANA BAPTIST.—It is gratifying to see all sound, healthful religious news papers flourish; but it is peculiarly so, when we see a youthful cotemporary in the good cause of the Master, showing itself "Strong in the Lord, and in the power of his might."

We always hail with pleasure the La. Baptist at our office. It is a sound, vigorous sheet, fresh, and lively. We hope our Louisiana brethren will lay hold of it, and sustain its Editor in his noble work. That is a wretched policy in some, to stand aloof and see a paper struggling for life, and never help, till it is able to help itself. Brother Lee has some spirited contributors, who make his paper quite interesting.

BAPTIST MISSIONARIES.—On Sunday the 7th inst., in New York, there was a farewell meeting in the Baptist Church, under the pastoral care of Rev. Dr. Lathrop, in view of the departure of the Rev. Messrs. Casey, of Tennessee, Trimble, of Kentucky, and Priest, of Mississippi, who is under the patronage of the Ala. Baptist Association, are now on their way to Africa, in the bark Hermitage. The Rev. Dr. Magoon, Rev. Mr. Taylor and others took part in the exercises.

Copyrighted Articles.

Elder Jacobs, of the Christian Chronicle, Philadelphia, has a sensible, and spicy article on Dr. Wayland's copyrighted articles, that appear weekly in the Examiner, New York. Whatever motive the editors of the Examiner and Dr. Wayland may have in preventing other papers from publishing these articles we will not determine; but their conduct has surely disgraced the religious Press, generally. Elder Jacobs, supposing the articles will ultimately be published in book form, concludes an article with the following paragraph:

If the book were sent to the Christian Chronicle, as much as we esteem Dr. Wayland, it would not condescend to open it. We suppose proper self-respect would lead other religious papers to do the same. This is our view of the case, and we think we are not mistaken. If others can be more liberal and charitable we shall be glad.

We adopt his paragraph, and go further. Bad as our office needs money, we would not advertise the work for the highest possible price. Not only for the reason given by the Chronicle; but we have no use for the writings of a man whose very soul is saturated with the spirit of Abolitionism. Stick to your text brother Jacobs.

"Ministers have been expelled for mere silence, or not expressing admiration of the Brooks outrage."

The Southern Presbyterian, of Sept. 19th extracts the above from the Puritan Recorder, of Boston, and "pronounces it untrue, without qualification untrue."

ality of Northern religious newspapers that slander the South as that old, and heretofore prudent journal has done in the above. The Recorder has, either of its own accord borne false witness against the South, or allowed itself to be imposed upon in a most shameful manner. When he penned that sentence he certainly did not suppose it would pass muster among any but fanatics, too crazy for bedlam.

When such slanderers are put to the proof, they pursue a dignified silence, and that is an end to it. If every press at the South were to call on the Recorder for proof to sustain his charge, not a word would be uttered. Such conduct adds insult to injury.

Coosa River Association and Wewokee Camp Meeting.

On Saturday before first Lord's day, inst., the Coosa River Association met at the Wewokee Camp-ground in connection with the anniversary of that long established and time honored meeting. Some new tents had been erected, old ones repaired, and the whole encampment presented the appearance of decided improvement. The attendance, too, was much larger than it had been for years. We have been in the habit of attending the Wewokee Camp Meeting for about twenty years, and we must say that for good order, unbounded hospitality, and Christian enjoyment, it cannot be surpassed. Even if "lewd fellows of the baser sort" were to take it into their heads to visit that place to indulge in any form of vice, the unaffected kindness with which they would be received by such a community of Christians as meet there would instantly subdue their vicious propensities. There is an exhibition of Christian kindness, against which human nature, fallen as it is, cannot rebel. The good people of Talladega county owe more to the Wewokee Camp-ground for the development and culture of "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—for the expansion and maturity of all those social and religious virtues and habits which adorn human character—than to any other place within their limits.

The introductory sermon was preached by elder Wm. McCain, at 11 o'clock on Saturday, to a large and attentive audience. The speaker made quite an affecting allusion to the fact that he was the only preacher remaining in the bounds of the body, who twenty-three years ago assisted in the organization of the Association. Some of them had removed to other fields of labor; but most of them had gone to receive their reward. He alluded also to the astonishing growth of the body within that time—how that from a few churches, scattered and weak, they had increased in all the resources of Christian activity and enterprise. Truly, "the little one had become a thousand."

At 2 o'clock in the evening the body met, and organized by the election of brother J. L. M. CURRY, Moderator, and elder J. J. BULLINGTON, Clerk. The letters from the churches exhibited, on the whole a gradual and healthy growth in membership and piety. About one hundred and fifty had been added by baptism during the year.

The business of the Association was transacted with commendable harmony. Every object of benevolence received its due measure of attention. The body resolved to raise a Foreign Mission fund during the coming year, sufficient to employ one missionary to Central Africa. They have already done much for the cause of Domestic and Indian missions, as also for the Bible and Publication cause. The Coosa River Association is going to work in earnest. Our brethren there never knew what they could do until they resolved to erect a Male High School some three years ago; and they raised twenty-five thousand dollars so easily for that purpose, that it seems to have multiplied, rather than diminished, their resources. That educational enterprise operated like the rod of Moses—it set the stream going—and now the healing waters will flow in every channel of Christian benevolence.

On Monday evening, the body adjourned to the stand, for the purpose of organizing an Associational Bible and Colporteur Society. Interesting addresses were delivered by elder JORDAN WILLIAMS, the missionary and colporteur for the last year, brother L. W. LAWLER, and the Moderator, Bro. CURRY. The speeches came from warm and generous hearts, and, as may well be supposed, awakened a kindred spirit among the congregation. Upwards of three hundred dollars were raised on the spot to aid in the circulation of the Holy Scriptures and religious books within the bounds of the Association.

We must not omit to mention that "our paper" received all the attention from the brethren who could have wished. We procured a creditable list of new subscribers; besides many pledges of cordial co-operation in extending its circulation through all the churches. Several brethren were in attendance from other portions of the country. We

had the pleasure of meeting those two venerable servants of Christ, SILAS WITT and RICHARD PACE. Elders A. G. McCRAW, of Selma; I. T. TICHENOR, of Montgomery; J. D. WILLIAMS, and P. STOUT, of Wetumpka; A. T. HOLMES, of the Central Institute; R. MATTHEW, of Greene, and Bro. ROBINSON, a student of Howard College, were in attendance. The preaching at the stand was earnest and evangelical. Several conversions occurred, and quite a number appeared to be deeply concerned. Lasting good will doubtless result from the meeting. The missionary sermon on Sabbath, preached by Bro. McCRAW at the request of the Association, that service having been declined by the regular appointee, Elder S. G. JENKINS, was an able and profound exposition of the Christian law of liberality, founded upon Acts 5:1, 11. Father PACE preached at 9 o'clock in the morning, and Bro. TICHENOR at 3 in the afternoon.

We should like to dwell on some of the pleasant memories which this occasion suggested, if our space would allow. We never visit that place—we never see one brother who is always there in his tent—but that emotions are awakened which we have never dared to express in his presence. Once we needed a friend in a sad hour of adversity. The dark and forbidding future portended earthly ruin. Chill penury and want threatened to be our heritage. At that threatening crisis, obeying an impulse which had cheered many an oppressed heart before, he came to our relief; and became the instrument in the hands of the Merciful One which guided the cloud of adversity with the rainbow of promise, and turned the curse into a blessing. His Christian sensibilities shall not be offended here by the mention of his name, albeit, it is deeply engraved upon the inner tablet of memory, and death only can obliterate it. We may only mention, that but a few weeks since he made a donation of five hundred dollars to the Southern Baptist Publication Society in his own private, quiet, unobtrusive way. Long may he live, as he has lived, a blessing to others as he is an ornament to the Christian religion!

We must add in conclusion, that our dear brother and father in the Gospel, OLIVER WELCH, was present as usual, like a venerable patriarch, presiding over the exercises of the stand with a warm Christian courtesy and benignity, which has so long endeared him to the hearts of the thousands who have for more than twenty years mingled in the devotions of that cherished spot. His chaste and subdued piety, his kind deferential demeanor, the outpourings of a heart filled with the most tender sensibilities, remind one of "that disciple whom Jesus loved." Many prayers will be offered for the continuance of a life so replete with all the virtues that can adorn the Christian Minister!

The next session of the Association will be held with the Fort Williams Church, near Fayetteville, in the South Western corner of Talladega county. God willing, we hope to meet our brethren again at that place.

Dignified Silence.

Our readers remember that some time past we published a card from the 4th Congregational Church, Hartford, Conn., offering "one hundred dollars for the best essay on Slavery suitable to be published by the American Tract Society according to the first article of its constitution;" and made some strictures upon it. A worthy correspondent afterwards sent us the first article of the Constitution, the letter of the President, Judge Williams, and some remarks: all of which we published. At our correspondent's suggestion, we sent a copy of our paper containing these documents to Rev. W. A. HALLOCK, Corresponding Secretary of the American Tract Society, requesting him or the Society in some form, to disavow their connection with the Hartford movement, or own it.

We have waited with patience for an answer, and what have we received? A copy of the American Messenger, and the Thirty-first Annual Report of the American Tract Society, held in May last! These documents are as dumb as death on the subject of inquiry. Now we wish it distinctly understood that we are not the kind of material to be silenced and pacified by dumb documents on a subject of categorical inquiry. Frank and open ourselves, we require it in others, especially when nothing but frankness will meet the case. We want a distinct disavowal of the Hartford movement. We wish to know whether the Society intends to become a tool for Abolitionists and "Freedom Shriekers." Gentlemen, we must have distinct definition.

You may treat our correspondent, a Life member of your Society, and this paper with disrespect—ignore the appeal—but if you do, you may feel it, lightly as you may esteem us. We pen this not as a threat, but to indicate our course in the future. If men will not treat us on fair terms, we will go as far as possible to conquer respect. The columns of the S. W. Baptist are open to you;

speaking through it, and defend yourselves. You are charged in our paper; and we give you a chance to plead guilty or not guilty. What say you?

Since writing the above, we have received a letter from Rev. W. A. HALLOCK, Cor. Sec., of said Society. 'Tis wholly unsatisfactory. It begs and pleads to pass over the matter—will not say anything to stir up the vexed question—refers us to the Report mentioned above, &c.

In examining the portions of the Report to which he referred us, we became satisfied that the Hartford men had grounds upon which to base their action. At the time, we thought strange that such men as Dr. Hawes, Dr. Turnbull and others of equal eminence should append their names to an instrument of the kind without they had some encouragement. After looking into the matter, we are satisfied that the American Tract Society is fast going over to Abolitionism, and we warn our readers, and Baptists particularly, against contributing their funds to that establishment. Give your money to your own institutions, and to your own South.

We have not written the above in haste, nor in anger; but from a conviction that the institution is corrupting fast. If called upon for the proof, it shall be produced from their own Report.

Baptist Male High School.

We take the following from the Watchtower, of Talladega, of September 17. Mr. R. P. LATHAM.—This gentleman has been employed to take charge of the Baptist Male High School, at this place. He arrived in Talladega on last Saturday night, and will enter upon the discharge of his duties on the first of October. He comes to us very highly recommended, and we have every reason to believe that he is fully competent to discharge all the duties of his position.

We are gratified at the above information. Our affections will ever cluster around that Institution. As one of its former Trustees, we never shall forget the labor and toil of the Trustees in erecting the building, and in forwarding the enterprise to its present position.

Though we have never seen Prof. LATHAM; but from his wide spread reputation, we are satisfied the Trustees made a wise selection. Mr. Latham is a graduate of the University of Virginia, and has had several years experience as a teacher, both in a High School and a College. We welcome him to our State, and hope he will find his new home and position, both agreeable and profitable.

The Building is the most handsome one in the State; and the location healthy. Send on your sons.

Home Revival Intelligence.

We rejoice in the success of our indefatigable young brother Z. G. HENDERSON, which is contained in the following: I have closed a meeting at Talladega of some ten days continuance, aided by brethren A. T. M. HANDY, J. M. NEWMAN and Y. D. HARRINGTON at different times during the meeting. Their labors seemed to be greatly blessed in awakening sinners; many came forward for prayers, but only few were converted. Several who ought long ago to have joined the church, were enabled then to take up the cross; and I had the pleasure of baptizing 8 white persons on Sabbath morning last. Deep seriousness pervaded the audience during the entire meeting, and I trust that many of the number will yet be savingly converted to God.

We extract the following from a private letter to a brother in this place, from Elder B. THORNTON, of Elbert County, Ga.:

"Brother Stephens and I have closed a protracted meeting at Hendrys and Holly Springs, at which meetings we baptized sixty persons."

Elder D. M. LLOYD, again cheers us with the good news of the success of the Gospel. Writing Sept. 16th, he says:

On the 6th September my meeting commenced with Mulberry Church, Bibb county, near Maplesville—lasted 6 days; 21 additions, 17 by baptism. On the 13th and 14th, with Enon Church, near Centerville; 4 joined, 3 baptized—one of them a sister from the Presbyterians. On the 15th, I was with Rehoboth Church Bibb county. I baptized 3—one sister from the Methodists. But more astonishing, one brother born in Scotland, and now 74 years old, was one of the three.

Brother W. S. McDiarmid of Brownsville, gives the following:

Good news, good news from Mt. Olive! We have just been visited here by one of those so welcome and so much prayed for seasons—a revival of religion. A protracted meeting commenced in the Baptist Church at Mount Olive on Friday the 29th ult., and continued without interruption for ten days, during which time the Lord was pleased to manifest his power and goodness in the conversion of some fourteen souls. The services were conducted by the pastor of the church, brother STEELY, assisted by brothers Aiken and Wood, with much ability, and during the meeting not less than twenty one were united to the church.

Brother George A. Halsey gives the following good news:

The Baptist Church at Mount Zion commenced a meeting on the second

day of August, and continued for seven days, during which time, there were 34 baptized and three received by vouches. This meeting was crowned with the best of feeling. It did really appear, that every one at this meeting had the good spirit with them.

Elder Robert Keith, Missionary of the Alabama Baptist Association, writes from Greenville, Ala., Sept. 18.:

I closed a meeting yesterday, held with the Sileam Church, in my field. It continued seven days; 21 were added to the Church, 12 by baptism, one standing over. Others were converted. Much religious feeling in the congregations, which were large and attentive. Brother Bishop was with us three days.

Communications.

For the South Western Baptist.
Money Received by J. D. WILLIAMS at the Coosa River Association.

From Mrs. E. Shortridge, (by brother McCRAW),	\$1 00
Gen. L. W. Lawler, Sabbath collection,	\$10 00
From Big Spring Church, (by Rev. J. M. Scott),	\$2 00
Blacks of Wetumpka, (by Rev. J. Williams),	\$3 00
Also, of the Cherokee Association, (by Rev. P. Stout),	\$6 00
Total,	\$72 70.

REV. EDITORS: The Coosa River Association recommended its Churches to send up funds to its next session to support a Missionary in Central Africa, and to keep it up annually. This is a large and rich Association. This was its first embarkation in Foreign Missions. The Churches will carry out the recommendation, should the Pastors encourage it. This body has many highly talented and useful lay members, who are fully enlisted now in this good cause. I am greatly indebted to brother I. T. TICHENOR, Pastor of the Baptist Church in Montgomery, for his able advocacy of this good cause, with me before this body.

There is a colored preacher living in the bounds of this Association, who can read fluently and is said to be a good preacher. He belongs to a Mr. Barnett. He sought an acquaintance with me, for the purpose, as he let me know in our interview, to get information in regard to the African mission. Said he had read with interest appeals I had made through the S. W. Baptist, and was anxious to do something, and had paid into the hands of Bro. Collins, a small amount for this object, and intended to collect more—and with deep interest observed, that the colored brethren had money to spare for this object; and then requested me to appeal through the Baptist, to every Pastor in Alabama to take up in their colored congregations, annual collections for the African mission, saying he did not doubt but that they would thus get support for several missionaries. That all had a little, they wished to give. Bro. Pastor, this call upon you, thus to do your duty, comes through one of their most pious and gifted ministers, from Africa's own sons and daughters here in our midst. Bro. Chesley is a stranger to me, but on inquiry I get a good account of him. I believe honestly God directed this interview, to open wide a new source of succor to the African mission. Yes, no people give more cheerfully than our colored members, when allowed. I have seen this often verified. Brethren, will you attend to this thing at once, all over the State? Let them have a short notice, and then take the collection. And let the result be known immediately through our Baptist. And while they raise the money, enlist prayers to God to give us the men to go. God no doubt has great purposes to accomplish through them on this very subject. Yes, and abolitionists cannot deny it if we do our duty in the premises.

J. D. WILLIAMS.

*When men do good deeds, it is not amiss to name them when good may be done by it.—While Pastor of Fort Williams Church, Chesley was licensed to preach; and so well were we pleased with his gifts and piety, when we left that section, we gave him Scott's Commentary. At parting he requested us to send him "an occasional" number of our paper. This we did, and more. But we were not long on our way, when Dr. J. J. Mason, of Auburn, came into our office, and remarked, "here is a two-dollar bill for which you may send your paper to some poor worthy person." We stated to him the case of Chesley. He replied, "he is the man."

The moral of this note is: how much Dr. Mason's \$2, and the S. W. Baptist is likely to do for African Missions in the above case—Small sums well expended often do immense good.

A word to Chesley. Fear God, my brother, and be humble. Don't let Satan exalt you; if you do God will pull you down.

JUNIOR EDITOR.

For the South Western Baptist.

MESSRS. EDITORS:—I noticed a communication in the S. W. Baptist of the 27th of May over "Observer," concerning strange things under the sun. Now, Observer has surely been an observer of things as they pass along, but there are other strange things under the sun, which he says nothing about. A few of which I wish to speak of in this communication. One is a very common thing amongst people in our land, and that is the loaning of money at unlawful per cent. Now, I think, and have ever contended that so long as we have a law fixing the rate of per cent, that it is wrong to exact more; and there is another case, similar in its nature to the above, and that is this: perhaps A has a note against B. When A and B made the contract, there was nothing said about any per cent, on the matter; but the note made due at a certain time; when the time came for payment, B goes to A and tells him, he is not prepared to pay him now, but begs indulgence, and A indulges him as requested, perhaps for twelve months. At the expiration of which time B is ready to settle, and goes to A for that purpose and tells him yes, but he must pay him twelve-and-a-half, fifteen, or perhaps twenty per cent, for waiting with him. This is also a strange thing; but more strange still, to think that Baptists, that set their eyes every where spoken against, should be guilty of these things. Reader, if you are a Baptist indeed and in truth, let me refer you to the 18th chapter of Ezekiel, 5, 6, 7, 8, and 9th verses.

In these passages the curses of a sin avenging God is hurled against the doers of these things—while we read and reflect upon these things, I will close this communication by signing my name BAPTIST.

For the South Western Baptist.
Essay on Foot-washing.

Is foot washing a church ordinance? Is a question sometimes asked. Now, in order to answer it we should know what is meant by the term used. Strictly speaking, we consider there are but two church ordinances, viz: Baptism and the Lord's Supper—properly and distinctively called and known as such; but in a more broad and general sense, we conclude that every institution of which Christ is the author, is a church ordinance, all his appointments for the Church are ordinances, and being performed in and by the Church, may in some sense, be called church ordinances. Reading the Scriptures, singing and prayer, &c., are ordinances. But this class of appointments more generally, and we think with propriety too, are placed under the head of Christian duty. In this class, we would place that of foot washing.

In the thirteenth chapter of the gospel by St. John, we have a plain record of the fact Christ washing the disciples' feet. Upon this subject, we are aware there is diverse opinions; we however, grant according to the best information we have, those in favor of foot washing to be but a small minority at this present time, though it was not always so. Now, washing one another's feet is a requisition upon Christ's people, or it is not. If it be, it would be happy to know these things and do them. If it is not, it would be very desirable all were convinced of that fact, for surely it is important all should walk by the same rule, and mind the same things. It is one object in writing and presenting this essay, to draw out the views of brethren, and prepare the way for a free and faithful discussion of the subject, which it would not appear to have been much of a contrived one in the days of our fathers. When we look back to that people who were every where spoken against, we see them at their communion seasons prepared with basins and towels and water, and actually washed one another's feet. Also, at more private meetings in the family circle.

But judging from the prevailing opinion of these modern times those were the days of ignorance, though some of this sect lived in days that tried men's souls. Putting their lives in jeopardy, subjecting themselves to fines and the whipping post, to prisons and penalties; yea to death itself rather than neglect their duty, or offend against their God, that there is now more learning in the Church we grant. But that there is more piety we doubt; we have seen some learned and elaborate articles written in opposition to the practice of foot washing. But none, we acknowledge, that have been convincing or satisfactory to us. We will notice the main arguments so far as they have come to our knowledge.

In the first place, it is said to be simply a Jewish custom, and never was intended to be practiced in the Church. But where is the proof of this assertion? Is it in the bible or any true history of the Jewish nation? The history of the bible furnishes proof from the days of Abraham to Christ that it was a Jewish custom to furnish strangers or travelers who became guests at their houses with water to wash their own feet, but no proof that we have seen that Abraham or any of his descendants washed their guests' feet. It was a part of Jewish hospitality to furnish water for this purpose, and to this we think the Savior alluded when he spoke and said to Simon, "I entered thy house, thou gavest me no water for my feet." Mark the expression. Another idea upon which argument is founded, is that it was a lesson of humility, the Savior taught his disciples. Now, we think this to be a correct idea. But still we can't see and agree with many who profess to hold it, for say they, "it was not intended for foot washing to be practiced by the Church." So they exclude the means introduced by the Savior to bring about the end as we view it. They conclude of course, Christians may be humble without washing one another's feet.—Grant it. So Christians may, and perhaps do remember Christ and his death every day. But who will take it upon him to say the Church may safely dispense with the appointed means, the bread and the wine, and have no weekly, monthly, quarterly or even yearly communion. The object and end the Savior had in washing the disciples' feet, and instructing them to wash one another's feet is granted to have been by opposers themselves, to keep them at the feet of one another, where the general tenor of Scripture instructions leads; but say some, it was limited to the Apostles, and was not practiced in the Churches. Now, did the disciples need this extra means more than others to bring them to the proper degree of humility, and to keep them there, and how came it to pass if it were not practiced in the Churches, nor was a Christian duty, that the divinely inspired Apostle classed it with other qualifications necessary for the widow to be taken into the number? If she has washed the saint's feet?

We think it will not do to drag in Jewish custom. World St. Paul in so serious and solemn a matter, have left the Christian code, and passed over to common Jewish custom, and brought in a qualification when establishing the order of the Church? Let this be considered. I suppose that it is universally admitted, Christ did wash the disciples feet and said unto them, "if I your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Now, has not this the force of a command; and if so, was it ever repealed, and if it was, where is the official account of it, and if it was not, was it not contained in the final commission as one of those things they were to teach? teaching them to "observe all things, whatsoever I have commanded you." The Master after saying to the disciples, "they ought to wash one another's feet," continued his speech, and said, "for I have given you an example that you should do as I have done to you;" an example what is that, and what did Christ perform in giving this example? He washed their feet.—Now, how were they to follow the pattern unless they wash feet too; wash one another's feet, how could they do as he had done to them without doing so? "Verily, verily," said the Redeemer, "the servant is not greater than his Lord, neither he that is sent greater than Him that sent him. If ye know these things, happy are ye if ye do them." No doubt this was a happy hour with the disciples: a peculiar season

of enjoyment for it was another manifestation of Christ's love to them, as expressed in a first verse, "having loved his own, he loved them unto the end." And we think it likely that the disciples, love to each other, would also to promote humility among them, would seem well calculated to do this, and the very idea of Christ washing his feet, and then him down to the dust. But at this, we are not to wonder when he saw his Lord and a proper approach him with water; girded with a towel to wash and wipe his feet. Peter afterwards said, "Christ left us an example that we should follow him." We do not suppose Peter referred to any one particular act of Christ, but included all those things that were interesting patterns for his followers.

In the following of his footsteps, according to his own doctrine, there is self-denial, as DEAR SIMON used. The duty of foot washing, may be seen, view, seem to be a great cross to flesh and blood, but if grace is reigning and ruling, as in the Christian knowing and believing as Peter, in the close of the foot washing, of which we are speaking, then the cross is light and yoke easy.

What happy reasons the Church has for at her feet washing, as we have understood, and there we would see the fathers of the Church, and the mothers in Israel, bowing at the feet of their brethren—benedicting them with joy—their hearts melting into love to one another, and on some such occasions brethren have been at odds, but moved and melted, forbore no longer, and threw themselves in the arms of each other. Would it not seem, the filaments of the Savior's work, "if Africa in these things, happy are ye if ye do them." A BAPTIST cannot

For the South Western Baptist.
GLOUCESTER Co. Mo., Sept. 11, 1886.
BRETHREN EDITORS:—We have been closed a very interesting meeting, at the Providence Church, in this county. The result so far has been the addition of 14 white members, and a good work is still going on, and we expect to receive members for several months to come. I have also sized 14 colored persons. The church is greatly revived and encouraged, as well as the pastor, and we look for a better day. I was invited to preach at the Providence Church soon after people moved from Alabama, in January. I accepted the invitation, and preached to them twice a month, before I came among them, they had no regular pastor nor preaching several years; their spirits were withering and their hearts were faint; now, blessed be God, our church is able to cry aloud and to testify to the Lord is gracious. I have rarely ever, witnessed such a meeting as we have had. We commenced with a prayer meeting and continued it to the present. Our exercises were conducted principally at night, most of our members being compelled to labor during the day. For six successive nights we met at God's house and worshipped till midnight, good congregations, in order and no one seeming weary. I brought to mind, the character of the Backer's Indian meetings. I believe we could have continued the whole night without regarding the labor or the loss of rest. Nearly all were converted, and an almost universal seriousness prevailed.

The Ebenezer Church in this county has had a gracious season from Bro. Scott, their worthy pastor has ready baptized 7 whites and 11 colored, and expects to baptize others soon. The Methodists have had good meetings and report large accessions. In brethren editors, the work of the la goes on here as well as in Alabama. Rejoice over the good news every Baptist brings me. May the good Lord carry on His work every where His name is known, and may all the soon be brought to a knowledge of the truth as it is in Christ.

I receive the "S. W. Baptist" regularly and am more eager to get it ever before. The Lord be with you Christians, as preachers, and as editors.

Truly, yours in Christ,
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The Believer's Experience.

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