

At one time—the world was not made in one day, although God was
 have completed it. Therefore, it teaches us to try, hope, toil, labor, and
 We are persuaded that if we begin this good work in earnest, look
 Him will crown our efforts as he has done heretofore, in some way
 to us to abide in His love, and to abide in His love; yet, through the blessing of
 diligent God they have been achieved.

"Brethren, remember the conversating text used when the Central As-
 sion was brought into life with but three churches: 'Despise not the
 small things.' True has she gone on from one degree to another, and
 feeling, that our means are small, but having a large heart. We de-
 cide, 'What hath God wrought,'—and what a work it will be thus to till
 to the Lord by giving to our poor brethren in the ministry, the more
 improving their minds, and thus being more wise to win souls to Chris-
 tianity. We are not to neglect the young men, but to give them the
 and clothing of their young ministers, and the Association their trans-
 the work will be done without a burden to any person. Moreover, it
 will be joyful and easily done to the glory of God, and edification
 of churches.

"In conclusion we would offer the following:

Resolved, That there be a committee of five raised to report some
 operation to the present Association, in connexion with the recommended
 in the body of the report.

All of which is respectfully submitted,

W. C. BARNES,
 J. D. FLETCHER,

THE S. W. BAPTIST.

TUSKEGEE, ALA.:
THURSDAY, OCTOBER 30, 1886.

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

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

We have many agents acting for us at the various Associations. In remitting us money, and sending subscribers, some inaccuracies are unavoidable. We stand pledged to correct all mistakes as soon as they are made known to us.

We publish this week several reports of the Central Association, Coosa county, Ala., from the Minutes of the late session. They still have a mind to work. Judging from their various reports their interesting school, the Central Institute, is an object of their most intense solicitude. And it should be. It is worthy of them, and will prove a blessing to Alabama, and to the world.

We are equally pleased with the interest they manifest in the religious instruction of our colored population. Reader, if you will examine, you will find among their proceedings, a preamble and resolution presented by Elder J. M. Russell, of Dudleyville, and passed unanimously; and ordered to be published in our paper. We hope the Association will carry out the plan; and we commend it to others.

Presbyterian.

The Synod of Alabama met in this place, on Thursday 23d, on which day the opening sermon was preached at eleven o'clock by Rev. A. B. McCordle. The regular business of the Synod continued till Saturday evening. There were quite a number of Ministers and Elders in attendance. Their business was harmoniously transacted. During the session, there was preaching at night in the Presbyterian Church by men of distinguished ability. On Sabbath, day and night, the pulpits of the three churches in our town, Methodist, Presbyterian and Baptist, were filled by men who preached much to the satisfaction and edification of the citizens. We seldom see a body of more intelligent, grave, and dignified men.

At the close of their business, they adjourned to meet at Gainesville, Ala., Thursday before the 4th Sabbath in November, 1887.

Grateful.

We take this occasion to return our grateful acknowledgements to every man, woman and child, that have spoken a kind word for the South Western Baptist. But more particularly are we indebted to those who have taken such an active part in promoting our paper. Other papers, a few only, may have more friends than ours, but no paper has stronger friends. Of late they have exerted themselves with great success. Subscribers are sent to our Office in the most encouraging manner. But those letters of approbation and encouragement, which we daily receive, how refreshing to a laboring man.

Our brethren must not regard these acknowledgements as mere formality. The glorified Master whom we serve and for whom we labor, is our witness that we feel every word of it. With the present year we commenced our labors in this Office, depending upon Him for success; and he has not disappointed us. He has more than met our expectations. Brother Collins' exhortation, in our last issue, was in point; "work on, and look up; newspapers need grace as well as men." True; it is not by intellectual might nor power, but by the Spirit of God that religious newspapers succeed as well as ministers. Our trust is in the Lord Jesus; and we will "work on, and look up." And we ask our readers to help us look up. We sincerely ask the prayers of our readers for success. God can and will confound an editor that does not depend upon him, in the same manner that he does a minister.

We have hinted often during the present year, that agents and all who labor sedulously to promote the benevolent enterprises of the age, should take a more active part in circulating religious newspapers. We are sure it has been too much neglected. Here we might give many reasons; but the thoughtful reader has them already before his mind.

We trust our brethren will continue their efforts, and increase them, till our paper attains to the usefulness, to which it aspires. Encouraged as we now are, we address ourselves to the work with renewed energy. We will try to plead the Divine Master's cause at home and in the foreign field; and do all we can to promote truth and righteousness as it is revealed in the word of God.

A fire occurred at LaGrange, Ga., 2 o'clock, A. M., of Oct. 26th, which destroyed the whole West side of the public square, estimated at \$50,000.

Northern and Southern Baptist Statistics.

The reader will find on our first page a powerful and convincing article on the above caption, written by "B" of Georgia, for the New York *Examiner*. Figures have wonderful energy, when they are used by a master mind and a clear head. "B" has clearly shown that the numerical increase of Baptist Churches at the South, is greatly over that of the North. The statistics are so arranged, and the facts stated so clearly, that the unprejudiced reader can easily infer the cause.

The number of the *Examiner* in which it appeared, there were a few editorial remarks, intended, we presume, to destroy the moral effect of the piece upon Northern readers, and a promise of a future review. Whenever he attempts it, he will find it "hard to kick against" the figures and arguments of the logical Georgian.

The truth of the whole matter is: while Northern ministers and churches have been howling and raving about "free-soil" and "slavery," Baptist preachers and churches at the South have been actively engaged in their instrumental work of converting sinners.

Read the article; thank God and take courage in your work of faith and love.

EPISCOPAL "CLOSE COMMUNION."—Dr. Lewis and some other rectors of Episcopal churches in New York city, being in the habit of inviting members of other denominations to the communion table, a correspondent of the *Churchman*, backed up by the editor, demands of the coming Convention of the Episcopal Church to make such a rule as will put a stop to "these irregular proceedings."—*Zion's Advocate*.

All right. Men will yet learn consistency on that subject. If the Episcopal Church is what it professes to be, "the Church," it ought not by any act to encourage "Dissenters," in their dissent from the only church on earth. The practice of Dr. Lewis and some other rectors, "was truly irregular." We hope the Convention will put a stop to all "irregular proceedings."

Look at the other side of the picture. The members of other Peto-Baptist denominations who commune with Episcopalians, must do it on degrading terms. The Episcopalians would not receive the elements from an unordained minister, as they regard all the Dissenting ministry; and hence there is no equality on the one part, nor consistency on the other. The day will come when this "Open Communion" humbug will be read in history as one of the "seven wonders" of this age. How it should have, like a demon, possessed the people so long.

THE LONDON TIMES ON THE PULPIT.—The London Times, in speaking of the degeneracy of the pulpit, closes thus:—"We ask for no polished periods, but simply for burning thoughts, couched in simple and homely phrase, such as those, which, in other days, drew men from earth to heaven."

Pleased to see such concessions from men in high places. The ministers of the Gospel whom God has honored, and still honors, men will yet honor. Cold, stiff, formal sermons, whether preached extemporaneously or read, will convert but few people.

A thoughtful hearer, sitting under the ministry of one of your North Pole preachers, looks up and wonders if the man is in earnest, and believes what he says, in such a cold, artistic manner. Under the ministry of such men, you may embark in any course of reason, ing you may prefer: Greek, Latin, Mathematics, Chemistry, Philosophy, History &c., and keeps up with him. But such men as the "London Times" wants, will keep your attention upon his theme in spite of yourself; and his theme is a sublime one, Jesus Christ crucified, the power of God and the wisdom of God.

Who is it that is making the "wilderness and the solitary places glad;" and is going out into the "highways and hedges," and compelling them to come into the Church of Christ? The minister of Jesus who is so absorbed with his story of the cross, that artificial embellishments become insignificant and tasteless.

Ask an editor of a religious newspaper: who is it that sends you revival reports of the conversion of souls? He will respond: they are mostly sent by men, whose MSS he has to prepare for the press. God has done it through them.

Again: ask him who has the deepest sympathy with him in his toils and labors? Who sends him the greatest number of subscribers? He will respond, the plain, godly, hard working ministry of our land. There is nothing invidious in these remarks: they are facts to be seen by every observing man. God bless our plain, laborious, spiritual ministry!

The majority of Unitarians believe in Universal Salvation.—*Universalist Herald*.

We were aware of that; and he might have added, that a "majority" of infidels, deists and sceptics of every hue, believe in Universal Salvation.—The Herods and Pilates may disagree in many things; but in rejecting the Divinity of the Lord Jesus, and his vicarious sufferings and blood as an atonement for sin, they all agree. And again, they most cordially unite in the Universal Salvation of all men. What a mot-

ly crew! "My soul, come not thou into their assembly."

When men refuse to believe and practice the regenerating, sanctifying, and glorifying doctrines of the Bible, they subject themselves to the danger of becoming a prey to any and every whimsical and capricious, so called, theological scheme in our land.

The Herald is welcome to his Sheldon, Milburn and every other believer in a "liberal christianity." There is but little lost, and but little gained. By the way, we had supposed the Herald had enough to do, in hunting down his brother Shehane; but from his hot pursuit, he has stopped to pay his brief respects to us.

Response No. 1.

The first thing submitted to us by the Texas Christian Advocate, and upon which "light is wanted," is contained in the following paragraph:

We find in the above paper, and in Baptist papers generally, frequent notices of persons having left other churches, and joined the Baptist church. We frequently know of instances where persons have left the Baptist, and joined the Methodist church. But we have never been in the habit of publishing such things. As Bro. Henderson is an older church editor than ourselves, we beg leave, for our satisfaction, to ask him the following question: Do such publications tend to glorify God, or to awaken sinners, or to promote brotherly love, or to accomplish any one of the great ends of the christian religion?

The above contains several questions; we will state them, and respond in their proper order.

1. Do such publications tend to glorify God? We think they do. The progress of truth and the downfall of error surely "tend to glorify God." Error in the Christian Church—"the commandments of men," foisted upon it for "the doctrines" of Christ and his Apostles—dis honors God; and for Baptist papers to announce the overthrow of these errors; by the power of truth, certainly glorifies God. If sprinkling and pouring are not baptism, as Baptists believe, it is an error of vast magnitude, on account of the relation baptism sustains to the Church of Christ, an initiatory ordinance by which persons are brought into the kingdom of Christ on earth. If baptism by immersion is the only baptism of the New Testament, other modes are false; and it tends to glorify God to convert the people from such errors, and to proclaim our success in converting them, in our papers. The Advocate must prepare his nerves for frequent shocks of the kind; for the thing is getting worse every day. In money to our Methodist friends, we have not published anything like the number of converts from Methodism to christian baptism, which daily come under our notice. The truth is, we might pretty well make up a weekly newspaper, proclaiming the triumph of christian baptism over Popish baptism.

2. Do such publications tend to awaken sinners? We think so. Nothing but truth will convert a sinner. Peto-baptism has adulterated God's truth to a considerable extent; and in so far as it has been corrupted in so far as His truth has been blunted. Now as error is eradicated from the christian world, in the same proportion will the power of truth effect the hearts of men. Then to make known the fact in our papers, that darkness is receding and the true light shining, will tend greatly to the conversion of sinners.

3. Do such publications tend to promote brotherly love? If the Advocate means by "brotherly love," love between Methodists and Baptists, or between any Peto-baptist sect and Baptists, we unhesitatingly answer in the negative. We are not sure, to be candid, that there is much "brotherly love" existing between them in any way; and for them to sit almost every Baptist paper they take up, the numerous departures of their people from Popish innovations, is not well calculated to promote it. But Baptists have never cared much, to purchase *sedan* love at the expense of sacrificing truth. "Brotherly love" is based upon a firm attachment, and a constant and steady devotion to the truth of God. Sectarian love may be condensed thus: "do you let me alone, and I'll not trouble you."

4. Do such publications tend to accomplish any one of the great ends of the christian religion? Here again we must affirm. If the foregoing positions and reasonings are correct, they accomplish all the ends of the christian religion. If the truth of God is to make men free, error can never do it. And what, we would ask, is better calculated to accomplish the "great ends of the christian religion" than for Baptists to oppose to doctrine and ordinances, the monstrous innovations of "the man of sin, the son of perdition;" and when they are successful, to announce it to the world in their publications? All the great ends to be accomplished by the christian religion is to glorify God; and that can only be done by maintaining and obeying his laws and ordinances as He ordained them, not man. Thus, Baptists have ever attempted to do; and if they have failed, it has been because they could not understand the teaching of the Divine Master. For their zealous attachment to what they have ever understood to be the "King in Zion's" institutions, they have been traduced and despised by the latitudinarian sects of every age. We say not this to invoke sympathy; we have never implored nor received, but little of that article when we were in the hands of our enemies.

The Advocate will, of course, say that in the above we have attached too much importance to baptism. We only now remark, that a people who depart from the plain letter of truth, in any doctrine and in any of the ordinances, are unsafe guides for men. Baptists have never "turned the truth of God into a lie," by perverting and turning any doctrine and ordinance of the gospel out of the relation they sustain to each other, in the regeneration, sanctification, and glorification of man, as the appointed means of Jehovah. They have ever believed that the Triune God was sufficiently wise to arrange his own matters, without applying the finishing touch of human wisdom; they have never claimed the Popish right to "change times and seasons," nor the Protestant right "to somewhat alter." It is "High Treason" against the "King in Zion" for his professed subjects to "change his laws;" and when they repent for having done it, and return to their allegiance, we hail them with joy, and publish it to the world.

Another lesson next week.

PREMIUM TRACT.—A layman of the Lutheran Church has offered a premium of one hundred dollars for a tract of about six pages on the "Difficulties and Practical Duties of Life," with particular reference to the following points:

The obscurities of Scripture; the inequalities and the mysteries of Providence; the inconsistencies of professional religion, &c. As to duties, to prove that we are responsible for each other's moral conduct, and for the use of our property, &c. Bro. Kurtz, Schumacher and Springer are the judges to award the premium. Manuscripts may be offered until April 1st, 1887.

We should judge this "Premium Tract" had something more noble in view than the one requested by the fourth Congregational Church, Hartford. One has something "practical" in view, to teach men how to live and fear God; the other is to stir up strife and contention between two sections of our government.

We would like to know how our "Blue Light" friends come on with their \$100 Tract.

REVEREND RUFFIAN.—It now appears that the chief agent in procuring the expulsion from Mobile of the booksellers, Messrs. Strickland & Upson, was a Rev. Mr. Hawthorne, who sent and purchased of the firm two copies of Fred. Douglass' autobiography, and then complained of them for selling incendiary publications! Whereupon a Lynch Court was convoked, and the booksellers ordered to leave the city.

The Rev. Mr. Hawthorne is evidently out of his sphere. He ought to have gone to Kansas in the capacity of Chaplain to Major Buford's pious regiment. In the intervals of his professional duties he might have found congenial employment in going about and introducing himself into the houses of the free-state settlers under the character of a minister, and thus learning the sentiments of the people he could mark out the proper victims for his comrades, and render them essential service in their favorite work of midnight plundering and murder.—*Zion's Advocate*

The above is from the Baptist paper for the State of Maine; and is a pretty fair sample of the spirit of abolitionism in many, so called, religious papers at the North. We would not publish the ravings of such a madman, if it were not to say a word in vindication of one of the best men in Alabama.

Elder K. Hawthorne, the "Reverend Ruffian" referred to, is pastor of a large African Church in the city of Mobile; and like a faithful shepherd watching over his flock, he, no doubt, found the "Autobiography of Fred Douglass" among them, which led to the detection of the incendiaries, Strickland & Upson; and the assembling of the Advocate's "Lynch Court," that expelled the ungrateful sectional hypocrites from the city. This is the "Rev. Mr. Hawthorne" referred to.

This brief vindication of Mr. Hawthorne is unnecessary, we presume; for his character in Alabama is above reproach; and Northern fanatics will believe the Advocate's version of the affair, say what they may.

We differ with the Advocate on another point. "Rev. Mr. Hawthorne" is not out of his sphere. He is a faithful, laborious, godly pastor, and has baptized over one hundred black people this year. While free-soil editors and preachers have been shrieking about "freedom," he has been laboring to save the souls of his "flock, over which the Holy Ghost had made him overseer."

And he was quite fortunate in the round of his labors, to detect the miscreants, Strickland & Upson, who were doing a work, not only injurious to the interests of the people of his charge, but to the peace of Mobile. No, Mr. Advocate, if all your Northern demagogues who have borne and now bear the name of ministers of the gospel, but are ranting, shrieking and raving about slavery, were such men as Kedar Hawthorne, pastor of the African Baptist Church, Mobile, the peace and quietude of this now distracted country would be great. But disturbers of the peace wax worse and worse, and what will be the end of it, time must develop.

Publication Notices.

THE NAPOLEON DYNASTY; OR THE HISTORY OF THE BONAPARTE FAMILY. has been recently published by Sheldon, Blakeman & Co. It claims to be "an entirely new work." The volume is neatly printed and bound, and contains six hundred and twenty-four pages. Admirers of that distinguished family will find it, no doubt, very entertaining.

The Commission for October has a rich and stirring variety of missionary intelligence. The editors are determined to so edit the Commission that men shall seek after it, instead of its begging them to subscribe for, and read it. That is evidently the way to make a journal go. Fill it full of valuable information; crowd it with ideas; spice it well with an article called common sense; salt the whole with grace, and it will travel like a giant through this wide world.

BAPTIST PREACHER for July and August.—Contents:

1. Pious Solicitude for our own people.—A sermon by Rev. J. L. Burrows, of Virginia.

2. Divine Sympathy.—A sermon by Rev. J. H. Luther, of South Carolina.

LOOK OUT FOR INCENDIARIES.—An attempt was made, Tuesday morning 3 o'clock, A. M., to set fire to the Cabinet Shop of Mr. J. S. Cameron, but was discovered in time to suppress it. It is now quite clear that our late destructive fire was the work of incendiaries. Their object is plunder.

Revivals.

North Carolina.—From the Biblical Recorder we learn that sixty-five persons were baptized at Buffalo Church; at Boiling Springs thirteen; at Beaverdam fifteen; at Concord seven; at Buck Creek twenty-three; at Mt. Vernon twenty-two; at New Union nine. The result of the late revival at Chapel Hill to this date, is sixty conversions, and thirty-five baptized, four others received for baptism. Among the baptized were fourteen students seven of the Senior Class—a goodly number of whom are of the highest order of talents.

Iowa.—From the Western Watchman we learn that twenty-three were baptized at Jefferson Church, at a late meeting.

Missouri.—A correspondent of the Christian Age reports revivals in Missouri. At Louisiana by which six were added; at Frankford, thirty-one; at Paynesville, forty-two; at Louisville, twenty-eight; at Danville ten; at Midletown, twenty-three; at Bear Creek, six; at Union, eight; at New Hope, twelve; at Clarksville, fourteen, and at Adiel, seven; making in all one hundred and eighty-seven.

Baptism of Methodist Preachers.—The Tennessee Baptist informs us, that at the Philadelphia church, Upshur Co., Texas, Mr. Cargitt, a Methodist preacher, who is of the first order of talent, and high standing and has been preaching for fifteen years, in said Society, came forward, related his experience, and brother Griffin buried him in Baptism.

Elder E. B. Haynie, of Carthage, writes to the same paper, Sept. 15.

A Methodist Minister by the name of Bush was baptized by the writer the second Sabbath of this month, into the fellowship of the New Salem church, six miles east of this place.

Brother Bush is said by his neighbors to be an excellent man and he has preaching talents, of which he will not be ashamed.—He is one of the men to suit the churches here—he has means and can work for nothing and support himself.

Virginia.—A good work appears to be going on in the city of Richmond.—The *Richmond Herald* says:

On Lord's-day, Elder E. J. Willis, pastor of Leigh street church, baptized twelve candidates in a baptistry formed from a stream in the ravine on Church Hill, in the presence of a very large audience. The meetings at this church are still continued.

The pastor of the Belvidere Hill Baptist church, Elder H. W. Watkins, baptized four candidates, and on the succeeding Lord's day, five. At this church the meetings are still in progress.

The pastors of the First and Second churches, baptized each two candidates—and the meetings in both are still going on.

From the same paper we learn that revivals have been enjoyed by Antioch and Bethel Churches. Forty persons professed conversion, twenty three have been baptized, and nearly all the rest are expected to follow.

DOG MATISM.—A witty definition is sometimes better than a grave one. Douglass Jerold was once asked the definition of Dogmatism—"Dogmatism? Dogmatism! Why, it's of course Puppism arrived at full maturity!"

AN IDEA.—We are better pleased with Jerold than with Dr. Currie, who pettishly replied to a lady that was teasing him for the definition of the word idea. "Idea, Madam," blurted the Doctor, "Idea, Madam, is the feminine of Idiot, and means a female fool."

Open Communion in England.

The following extract from a letter published in the Canadian Christian Messenger, will correct some general impressions respecting the extent to which open communion is practiced among the Baptist churches of England.

It is written by Rev. W. Cathcart, of Groton, Conn., who is recently from England, and may be supposed to be well acquainted with the practice of the Baptist churches on the question of communion.—*Journal & Messenger*.

"I was a member for more than three years of the Yorkshire Baptist Association numbering sixty-four churches, and certainly not surpassed in piety and intelligence by any similar body in England, and there was not nor is there yet a single open Communion church in this association, and but one within the entire geographical limits. That one applied for admission during my connection with the association, I think in 1851, and was rejected by such a sweeping majority as forbade the prospect of its admission while Yorkshire Baptists were true to their present principles. In Lancashire there are but two open Communion churches, Birley's of Liverpool and Tucker's of Manchester, and if we are not misinformed, the church of brother Tucker is connected with no Baptist association. And passing London by, as far as our information extends, we do not believe there are three in a hundred, and perhaps not one and a half, of our English churches open in their communion, and we can only account for this ridiculous anomaly upon the English churches in two

ways: first, many of the London churches practice it, and as they and their ministers are best known, the whole denomination is supposed to be like them; and second, nine-tenths of the open communionism of England is confined to ministers, and especially to leading ministers, and heads of our colleges; and the prominence of its adherents gives it, in the eyes of strangers an influence and universality it is far from possessing. The heart of the denomination in England is as sound on the communion question as it is here, and though a few of the top branches of the tree may wave here and there with the fascinating breezes of popularity, the stem is sturdy, deeprooted in eternal earth and immovable in its attachment to the order of a regular Baptist church. The influence of Hall on this question is on the decline, and will soon be extinct altogether, and the next generation will see the exorcism shaken off, and our common denominational parent appear fair as the moon, clear as the sun, and terrible as an army with banners.

Communications.

Home Revivals.

BUCKSVILLE, ALA., Oct. 17, 1886.

Dear Brethren:—I again have the pleasure to announce to you and the readers of the South Western Baptist, another revival of religion at Hephzibah church Tuscaloosa county, Ala.—It is conceded by our oldest christians that they have never witnessed so powerful a manifestation of the presence of God, frequently during the meeting, a number of the members were preaching and exhorting at the same time, some praying, some mourning, and others stricken down. I must desist, for it is beyond the power of man to describe the scene. I was assisted during the meeting by brother John T. Cain, and a Methodist brother, —Gale, and two more promising young ministers are rarely found. The meeting continued five days and nights. How many professed I am entirely unable to determine, eleven joined the church, and eight were baptized. I shall start to another meeting to-morrow, which I will report. *Deo volente*, Baptist principles are obliged to supersede all others.

Your brother in Christ,

A. C. THOMASTON.

For the South Western Baptist.

EVERGREEN, ALA., Oct. 15, 1886.

Messrs. Editors:—As revival intelligence is always cheering to the hearts of all christians I would contribute my mite to the good news to the brethren, through the columns of your valuable paper; and as I agree with you as to short articles, I will be brief in what I have to say. I commenced a meeting at Olive Branch meeting house, in Conecuh county, on Saturday before the second Lord's day in September, continued seven days, God was in our midst, and revived His work in His own way. The church was greatly revived, sinners made to weep, and mourners were comforted. There were sixteen additions; two by letter, one restored, thirteen professed faith in Jesus Christ. I was compelled to close the meeting in order to attend other engagements. I held a meeting with Conecuh River Church; commencing on Saturday before the 4th Lord's day in September, continued six days. Fourteen additions; two by letter, and I had the pleasure of immersing twelve, in the name of the Trinity. It was quite a reviving time. Brother J. W. Richie came in at the close of the meeting, and preached twice. And now dear reader, if you are a christian, pray that God may carry on that good work of reviving His work in the churches every where.

Yours in Christ,

D. GIDDENS.

Health of Marion.

MARION, ALA., Oct. 21, 1886.

Messrs. Editors:—Various false and prejudicial rumors are in circulation about the health of Marion; and it may interest those who have sons and daughters here to know the truth.

There have been several interments in our cemetery recently, but so far as I am informed only two deaths have occurred in our community during the last two months. One of these was a valued citizen, Dr. H. P. Godden, who died of consumption; the other an infant son of Porter King, Esq.

The interments alluded to, were of persons brought from a distance by friends and relatives.

Our town has never been more healthy than at the present moment.—The schools have also opened finely and are moving along pleasantly. The Judson has over two hundred on the ground.

S. S. SHERMAN.

For the South Western Baptist.

Brother Y. D. Harington was regularly ordained to the work of the ministry, on Sabbath, October 12th, 1886, by the following Presbytery, viz: A. T. Holmes, Joel Nicols, James W. Jeeter, John H. Colley and James M. Russell, at the order of the Baptist church at Good-Hope, Coosa county, Alabama. Elder A. T.

Holmes, preached the ordination sermon.

The exercises were approved, interesting, Christians were made more zealous, and it was a very pious day.

A Secularized Minister.

These are trying times indeed. They are trying times to the land; and many are the pastors to teach them of life and to guide the flock of the Lord. But where are the fathers to be found? Go into the house and you see some engaged in cases of litigation, contending claimants. Go into the schools and you see others devoting their energies to the training of the sciences of this world, connected with the workshops and you see tools in hand carrying out the of their vocations. Go into the sanctuaries and you find over files of papers and for the million. Go into the world's business. In all the positions their time-energy and all are consumed. They will, the feelings, the desires, interests common to men, depend upon them for support just as the fam men depend upon them, and to be sustained by the same means. How then can they be cultivated or their spirit tages be improved above the men?

Are these thy shepherds? Are these the men that look to for their spiritual guidance? One must seek that a secular ministry is vastly inferior to a ministry. There cannot be a ministry in one there is a ministry. Churches should begin to never begun, to provide for their pastors, that their energies may be consecrated to the service of God. They should be possible release every minister from the secular business that he be devoted to their high and calling. The writer thinks it necessary to secularize himself, full well the great contrast between a secularized and devoted minister, therefore pens these lines with the sure that good may be done by

A FRIEND TO MINISTERS.

For the South Western Baptist.

Bro. H. E. T.—My last letter, left me under the soothing influence for the kindness and like the Lord's stewards, at the association; more so to brother and the College, than to Jesus millions; but never mind is done.

I reached home at 1 o'clock night, and found a part of my in flames, the domicile and saved, by the interposition of whose hands I leave all. So thanks, and then took some have just returned from the West, but did better for Indian and Missions than any I have view sidering their ability.

There was one venerable minister to complete the Association John W. Teague, father of two ministers Alabama has produced elder shall serve the younger" himself was one of the most of us, earnest christians I ever gathered to his faithful; the nation was holden at his church, the desolation. But like Job, blessings were left upon the Ephraim and Manasseh. Let the into a multitude in the midst earth, Gen. 48:16. Be it so to the association, and to this family.

JESSE A. COLLINS.

I go to the Iron horse to-night, and so to Pine Barre.

For the South Western Baptist.

Hobbies.

Ministers frequently use certain expressions so frequently, that they with propriety be called Hobbies. instance, "My friends," "My dear friends," "My beloved friends," "Brethren," "brethren," "beloved brethren," and others.

Not unfrequently do we hear of the two frequent repetitions of name of God, "Our Father," "Lord," "Lord Jesus" and such like expressions, that on account of their use amount almost to irreverence, sides falling with tiresome effect on the ears of hearers.

I heard a sermon not long since which the expression "my friends" was used so frequently that, after the service was probably half over, I determined to count the times and tell the times he used it; and how often I used it before I commenced my sermon I could not determine; but I suppose about as often as he did afterwards. He was not aware himself how repetition he had practiced. Will you think of this?

HINT.

SOUTH WESTERN BAPTIST.

The Family Circle.

"Thou shalt have no other gods before me."

"Charley dear, come to me," said a proud happy mother to her only child, a boy of three summers, who was sitting off at a distance, playing with a pet dog. "Come let me show my pride to Mrs. Maitland." The child looked up and smiled sweetly on the mother; she took him in her arms and nestled his little curly head upon her bosom—he was her heart's idol, she worshipped him, forgetting he was only a child.

"This sweet child and a treasure; but Emma, thou shalt have no other gods before me," repeated Mrs. M. slowly and solemnly. "I know he is dear to you, too dear, but worship him not, lest the day dawn, when that body on which you bestow all your affections, may lie pale, cold, and dead; may be stretched in its narrow coffin, and deposited in the dark sepulcher, where the pale king of terrors, sways his ghastly sceptre. When you should be giving your time to other and more serious thoughts, you have him upon your knee, listening to his innocent prattle. That great book says, 'he that loves son or daughter, more than me, is not worthy of me.' Remember God hath given and can take away. I too, had a little boy once, and the tears gathered in her eyes; he was my god; I worshipped him as only a parent can worship a child; but it pleased that omniscient Being, to take him from me, and then and not till then, did I learn the solemn lesson, 'thou shalt have no other gods before me'—something seemed to whisper, thou wilt have to place God first in thy affections, before thou canst claim a crown in heaven."

But these warnings fell upon heedless ears. Little Charley grew healthier and rosier every day, and the parents were content. But alas! time effects a change in all things. Remorseless death came, where he had never before left the print of his skeleton foot, and bore away from the fond mother, and cheerless home, the worshipped one—little Charley, to the land of happiness and love. The mother sat by his side, and kept an untiring watch through the long day and tedious night—she soothed him with kind words—she brought him his favorite toys—told him he should have everything he wanted when he got well; but Charley would shake his head, and say "no more play, Mother. Charley is going home." At last the Doctor told them the mournful truth—"Charley was sick, very sick—must die," fell upon the unwilling ears of the parents.

"O I cannot give him up: God won't, he will not take him from me," sobbed the grief-stricken mother. "Emma," said her husband kindly, "It is all right, he was our god—we worshipped him when we saw him grow daily more beautiful, and when his soft arm clasped around our necks, we turned away in the joy of our hearts to play with him, but not to pray for him. He was dear to us all: O how my heart aches when I think of giving him up." 'Tis thus God shows himself to us as our Father, the giver of every good and perfect gift. Ah! what a world this might be, if, as Moore beautifully expresses it—

"Were not for this sad voice
Stealing mid our mirth to say
That all in which we most rejoice
May be ere night, the earth worms prey."
"It is all right," said the mother calmly, as she viewed a silken tress, which she held in her hand,—all that remained to her of little "Charley."—This life is but a succession of partings, griefs and trials.

"A fleeting show
For man's illusion given."
The next spring, flowers, rare and beautiful, bloomed upon little Charley's grave—birds sang sweetly above it—a still small voice seemed to whisper from his grave to his parents, "thou shalt have no other gods before me." "Ah!" said the mother, the sun may shine brightly again, the flowers may bloom, the birds may sing sweetly; but they bring no light to the blighted memories of the heart. That grave shall be visited—the grass that grows over it shall be watered with tears of affectionate remembrance; when the cold blasts of a thoughtless world shall fall upon it, this shall be the sacred place of retreat; and there, when the heart's unhallowed murmurings shall arise—will be learned the lesson, "Be still, and know that I am God."

Other sunny haired, bright eyed children, now clamber upon her knees, and lip the endearing epithet, "mother." Gently she leads them on to the Savior, who saith, "suffer little children to come unto me." Sweeter to her than harps are the music of their voices; but she has not forgotten the dearly bought lesson, "Thou shalt have no other gods before me." AD.

Honor thy Mother.

"Here is the parcel, George; take it to Mrs. Gray before school, and ask her to have the mending all done for me in a week."

"Yes, mother, I'll tie it to my new sled, on my swift Reindeer's back, and harness Dash to draw it; just let me find some stronger cord for reins."

"No, my son, you can not take Dash this morning. There is only time enough for you to do the errand and reach school in season. Dash would want a great frolic if he were to go—wouldn't you, good fellow?" said George's mother, turning with an affectionate caress to the noble Newfoundland that stood by her side, listening so knowingly to every word that was said.

"O, mother," pleaded the little boy, "do let me take him. There's plenty of time, and I won't play with him to make me late."

"No, dear, you had better leave Dash at home this time," was the mother's gentle and firm reply. But George put on a sour face, and jerked the parcel out of her hand, refusing her kind offer to adjust his schoolbooks, and replying to her sweet "good morning, dear," with only a sullen "good morning," that was little better than no reply at all.

"It's too bad," he muttered to himself as soon as he was out of hearing; "Dash might go just as well as not; but mother is always so afraid of something or other. I know I shouldn't be late, and it's real mean he can't go. I wish I didn't have to mind," he continued; "men don't have to; it's too bad that little boys must. I'll be glad when I'm a man big as papa; then I can do just as I please always," and from this soothing soliloquy George went on to consider the great privileges that manhood would bring him, when, as he imagined, all restraints would be removed, and he might do precisely as he pleased.

"That's what I shall like. Won't I have grand times then!" and the anticipation really quickened his step and brightened his face as he hurried along on his way.

The errand done, George soon found himself among the schoolboys, and in the ordinary interests of his studies and his sports, he quite forgot the ill-temper that had clouded the morning sky, and the impatient, rebellious feelings he had permitted to work unrestrained in his breast. But his mother remembered it all sorrowfully.

School closed early that fine afternoon and groups of merry boys started for Bare Hill to coast. George hastened home in high spirits, and bounced into the parlor almost out of breath, asking eagerly, "May I go too, mother, and Dash?"

His mother put her arm around him and drew him tenderly to her side, kissing the glowing cheek which the keen air tinted so richly. "Yes my dear boy, I am especially happy to give you my full consent to enjoy this pleasure, and to take Dash too!"

Something, George could not tell what caused him suddenly to remember the incident of the morning, and a pang of self reproach accompanied the thought. But he was eager for his play, and stopping only to return his mother's kiss, he went in search of Dash.

At tea that evening, and for an hour afterward, George's father and mother were engaged with company; so he and his cousin Will stayed by themselves in the library telling stories and playing quiet games. George was tired after his afternoon's play and had taken off his boots, wet and heavy with snow water, to which he had carelessly exposed himself in coasting, and now he sat in his wet socks, not because he knew no better, nor even because "he didn't think, but simply because he did not feel like taking so much trouble as to rub his feet and change his socks and put on his slippers. And so he was willing to disregard his duty and the oft-repeated directions of his mother, by thus exposing his heels.

Presently his father had occasion to pass through the room, and asked with surprise, "are you sitting all this time without your slippers? and your wet feet, too? How is this, George?"

"O, father, I'm not cold, and my feet are 'most dry now."

"Why, my son, how can you be so careless? I could not do such a thing without feeling that I was sinning against the commands of mother, who taught me it is wrong to expose my health. Go immediately and attend to yourself."

The words were emphatic and seriously uttered.

"My father still minding his mother," thought George; "why he's a man grown, and old enough to have some gray hairs, and his mother died years and years ago, when father was not much older than I am. Father loved her, I guess, a good deal," and then he hurried all through the closet for a missing slipper.

A MARVELOUS REMEDY!! FOR A MARVELOUS AGE!!

"Sinning against the commands of my mother." Again the words returned to George's mind as he laid his head on the pillow for the night, and again his thoughts went back to the morning, when he had so rebelled against his mother's directions, and suffered so many wrong feelings and wishes to possess his own mind. "I thought men didn't have to mind their mothers, and could always do as they liked, but father minds his mother now, though he's a man, and she has been dead a long time. That's strange! I never thought it could be so. Father's a good man, and grandma must have been good too."

"And isn't my mother good, and wise, and kind?" asked conscience. "Wasn't she right and I wrong this morning, when I felt cross and disobedient?"

Just then he heard a step in the hall. It was his mother come to give her good-night kiss and blessing. She observed the serious troubled look upon George's face, and before she could speak the sobs broke forth. "Mother, I'm sorry I was so naughty this morning. I will try to mind you better; father always minded his mother, and he minds her still," and then George told her what his father had said, and all he had thought about it afterward.

"Yes, my child," said his mother, in low earnest tones, "your father was an obedient son, and that is what has fitted him to be now a wise and faithful parent. I have many times heard him say that his remembrance of his mother's teachings comes up to him with an undiminished authority in the daily duties of life, and his obedience to those teachings formed, long ago, many habits that are now so strong to be broken. Her precepts and her example still influence his life; they will never cease to do so, and, as you have heard him say to night, he would not violate any obligation that she had taught him, without feeling that he was sinning against his mother as well as against God."

"My son, hear the instruction of thy father, and forsake not the law of thy mother."

The saints who are the most eminent in this life, and most precious in the sight of God, I have often thought, are the saints who are not heard from.

Daily duties are part of man's religious life, as much as his devotions are. God works by the Church, it is true; but the stream of His working overflows, and runs in a hundred darts besides.

When a man gives proof that his heart is sound, that his life is sound, then no divergence of opinion should keep us from fellowship with him.

The most powerful way of teaching the truth, is to show to men what it does in you.

What cares the child when the mother rocks it, though storms beat without? So we, if Thou, O Heavenly Parent, dost shield and tend us, shall be mindless of the tempests and blasts of life, blow they ever so rudely.

To be weighed down by a sense of our own incompleteness and singleness—no longer for that which we have not and cannot gain—this is to be on earth. Do Thou grant, merciful Creator, that these very yearnings may be winds which shall fill the sails that shall waft us homeward to Thee and Heaven.

The change from a burning and barren desert, treeless, springless and drear, to green fields and blooming orchards in June, is slight, in comparison with the glorious transition from the desert of the world's affections to the bright garden of God, where there is perpetual tropical luxuriance of bliss and love.

Go to God whenever you have done wrong. God never says with a scowl, "Here comes that limping sinner again. The path of the sinner back to God is brighter and brighter every step he takes, up to the smile of His face and the touch of His hand—and that—is salvation.

The life of Christ should be before us as an example, and in us as a fruit. When Christianity is fruitful to speculation, and barren of good conduct, then infidels always abound.

What you lack in outward circumstance, make up in inward excellence, and thus equalize it.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes the man rich. He is rich or poor according to what he is, not according to what he has heaped up about him.

A man who is in the right knows that he is in the majority; for God is on his side, and the power of God preponderates over all the population of the earth.

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