





## THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, NOVEMBER 13, 1886.

**OUR TERMS.**—Yielding to the wishes of a large majority of our friends, who have consulted, we have decided to publish a medium between the *Advocate* and *Witness*. We shall hereafter retain the name of *Advocate*, and our subscribers may not promptly pay in advance, our terms, and then, if still delinquent, we shall delete them from the list.

In pursuance of this modification in our terms, we have by 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.

## THE SECOND EDITION

## Discussion on Methodist Episcopal.

Is now out and ready for distribution. It has been carefully corrected, and some of the matter transposed so as to give more unity to the discussion. The article in the Appendix in relation to the "Advocates" of the M. E. Church, is left out, and one added on "The Bishops of the New Testament as contrasted with the Bishops of the M. E. Church." The work is issued by the Southern Baptist Publication Society, Charleston, S. C.

It is elegantly printed, substantially bound, and is quite an improvement on the first edition. Address Smith & Wheldon, Charleston, S. C.

By a private letter from elder A. J. Waldrop, we learn that the Canaan Association has had an interesting session. That body has been increasing in zeal and efficiency for years. Their faithful missionary, elder Smith, was chosen to travel and preach to their destitute for another year.

We hope to receive a copy of their minutes, soon.

## Associational.

The Muscle Shoals Association held its Session for 1886 with the Enon Church, Lawrence county, Alabama, October 3d, 4th, 5th and 6th. Elder Jackson Gunn, Moderator, Elder W. H. Barksdale, Clerk. Baptized during the year 191; net increase, 92; whole number, 3185.

This is among the oldest, and one of the most intelligent Associations in Alabama. Their Minutes of this year show ability and energy in doing the work of the Lord. Their Reports are ably written, and show a deep sympathy with the benevolent movements of the age, in evangelizing the world. They have a flourishing Female School at Moulton, under Elder Shackelford.

We thank them for the kind and complimentary notice they gave the South Western Baptist. Though the mountains separate North and South Alabama, through our paper we could form an acquaintance, and keep up fraternal intercourse. What say you, brethren?

The twenty-first annual session of the Union Baptist Association was held with the Fellowship Church, Pickens county, Alabama, on the 27th and 29th September, 1886. John C. Foster, Moderator, and A. M. Hanks, Clerk. Baptized 139; net increase 58; total, 1970.

This is one of Alabama's most liberal Associations, according to its ability. Associations begin to feel their obligations to the Master, and to labor in his cause. The contributions of this body of Christians have been quite liberal this year. May the Lord stir up his people by his blessed Spirit, to spread the Gospel from sea to sea, and from the rivers to the end of the earth.

The Circular letter, by Elder Hanks, is written with ability.

Brother William Ashcraft, of Greensboro, Ala., adds to a business letter the following:

"Since my last I have held two protracted meetings with two of my churches. The first at Bethsaida, which continued for twelve days. We had a profitable meeting. Baptized three.

The other was held with Mt. Pleasant Church, Tuscaloosa county, which continued eleven days. The Lord displayed his grace in the conversion of five or six souls. I baptized three during the meeting and some since. I have baptized at that place some 13, and the work of the Lord is still going on."

Brother Thos. A. McIver, of Brooklyn, N. Y., adds to a business letter: "We have just closed a very fine meeting at this place. Five were added to the church. Though the number was small yet we trust the seed sown will bring forth fruit to the praise and glory of God."

## West Florida Association.

Brother W. M. Davis, of Greenwood Florida says, "The last session of our Association has just closed. Our meeting was harmonious, and the Churches tolerably represented. Two brethren were ordained to the work of the Ministry, on Sabbath evening of our Session viz: G. W. Underwood, of Orange Hill, and B. L. C. Lawrence, of Marianna."

He also states that the S. W. Baptist was recommended to the Churches of that body; and we take this occasion to return them our grateful acknowledgments.

## Talladega Baptist Church—High School.

TUSKEGEE, ALA.:

THURSDAY, NOVEMBER 13, 1886.

At the solicitation of our old friends and good brethren in Talladega, we visited them two weeks since for the purpose of holding a meeting of days, in connection with some other preaching brethren. We commenced the meeting on Friday evening before the fourth Lord's day in October, and continued it until the next Tuesday week. The Church as a body "had a mind to work," and the consequence was, our meetings became deeply interesting from the commencement. Never had we seen such uniformly large, and attentive congregations as were assembled night and day in that place. From indisposition, father PAGE, the present supply of the church, was with us but a short time. Brethren WILMER, BULLINGTON and WELCH aided materially in preaching the word "in the power and demonstration of the Spirit." The Church was much revived—many sinners were cut to the heart—and many were enabled to rejoice in the hope of the glory of God. On the second Sabbath of the meeting, we had the pleasure of baptizing eighteen willing converts in the beautiful waters of Talladega creek, in the presence of an unusually large assemblage. Two others were added to the church by letter—making the accessions during the meeting twenty—Several others were enabled to hope in the mercy of God, who will soon, it is believed, put on Christ by public profession.

The Church at Talladega, in connection with one or two others in the vicinity, have invited the Rev. WILLIAM H. DAVIS, of Newnan, Geo., to become their pastor. We trust that our young brother will accede to their wishes.—We know of no point in Alabama which presents so inviting a field as this. And we may add, that we know of no young minister better qualified to fill such a position, in heart and head, than brother DAVIS.

The Male High School, under the management of Prof. LATHAM, is in quite a flourishing condition. Bro. L. has made during his brief residence there, a remarkably favorable impression upon the community, and it is thought that the school, under his supervision, will answer the highest wishes of its founders and friends. He evidently possesses rare qualifications as an instructor of youth. His administrative talents are such, it is believed, as are essential for eminent success in all such schools.

We must add in conclusion, that some two or three of the converts baptized at this meeting, dated the gracious work wrought upon their hearts, at the We-wockee Camp-Meeting. Thus we see, that the precious seed sown at that cherished place, is producing fruit in many places to the glory of God. The blessed Master only knows how many sheaves will be brought home by the good brethren who keep up these annual meetings, when the harvest of this world shall be reaped.

AGENT FOR ALABAMA.—REV. A. C. WHEAT, late pastor of the Second Baptist Church, Philadelphia, has been appointed Agent of the Revision Association, Louisville, Ky., for Alabama. Mr. Wheat visited our Office a few days past, and we were much pleased with his conversation and deportment. If there is anything in letters of commendation, brother Wheat can produce any number of the most satisfactory kind. We found him to be a sound Theologian; and with correct and sound views upon the topics of our common country. He will spend the Winter in this State, and we speak for him the Christian regards of the churches and citizens of Alabama. He will, no doubt, give satisfaction wherever he goes.

Brother WHEAT is authorized to act as agent for us, to transmit money and solicit subscriptions to our paper.

## Colportage in Sweden.

The reader is referred to an interesting and thrilling article on our first page, on the above subject. He can there see how Baptists are treated in the 19th century, by Protestant and Catholic Europe. They get as much favor from the Autocrat of Russia, as they do from some of the Protestant States. He can see what the tender mercies of Pedobaptism, and the union of Church and State are towards Baptists when allowed full exercise. Baptists views of secular liberty and church independence, are so anti-hierarchical, they will ever experience what they are now undergoing where crowned heads, mitred Bishops and Protestant Popes "sit in the temple of God," upon men's consciences in matters of faith and practice.

But the heaven of truth is at work; the faithful witnesses are testifying, and the Pillars of Popery, whether among Catholics or Protestants, must give way soon, and the temple of error fall.

In the United States, Pedobaptism commenced treating Baptists as they are now treating them in the Old World; but the Revolution overturned their judgment seats, and rebuked their cruelty. And now, in the year of grace 1886, they have changed their music, and are anxious, very anxious, to commune with us. Since Baptists are out of the power of their persecutors, they have become orthodox, and, cap in hand, they wish to commune with them. But Baptists still "regard them as an occasional 'grin from giants' and pagan."

GIVE CREDIT.—The *Witness* Baptist in two late issues has copied four original articles from our paper, and has given credit for but one—One editorial, an article from J. B. Russell, and one from O. Welch, uncredited. We dislike it for two reasons. First, it shows carelessness on the part of the conductors of a paper; and second, if we or our correspondents say anything good or bad, let the praise or blame fall upon the proper persons.

## Response No. 3.

Having disposed of prefatory matters, we now come to the main question of the Advocate:

1. Is it a fact that the Baptist Church really holds to the doctrine of Unconditional Election and Reprobation?

We see the trap the Advocate has set for us, and avoid it by claiming a division of the question; and we also claim it, to respond more briefly and systematically. Then,

1. "Is it a fact that the Baptist Church really holds to the doctrine of Unconditional Election?" It is a fact. Baptists believe what the Bible teaches, and they are compelled to believe that doctrine. We now appeal to the law and testimony, and introduce our witnesses to testify.

1. We introduce the Lord Jesus, of whom it was said, "that he spake as never man spake." "Hear ye him." "No man can come to me, except the Father which hath sent me draw him." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." "I have chosen you out of the world." "I pray not for the world, but for them thou hast given me." "Have I not chosen you twelve, and one of you is a devil." "Except those days should be shortened, there should no flesh be saved; but for the elect's sake these days shall be shortened." "If it were possible, they shall deceive the very elect." "And ye will not come unto me." "No man can come unto me, except it were given unto him of my Father." "But ye believe not, because ye are not of my sheep." We will cease to quote from the Messiah; nor will we modify and explain away his testimony. He was infinitely wise, and knew what language to use in conveying his thoughts. If the Advocate opposes Jesus of Nazareth, they may settle the controversy. Baptists believe the teaching of the Savior on the question before us, and are content.

2. Our second witness is Luke. He records the result of the preaching of Paul and Barnabas at Antioch, in Pisidia, in this brief and emphatic manner: "and as many as were ordained to eternal life believed." Criticism has exhausted itself in torturing this passage, but it always testifies to the doctrine of Unconditional Election. The Advocate may stretch it on his iron bedstead, but it will "weigh against the doctrine and discipline" of his church on that subject.

3. Our third witness is Peter. "Election according to the foreknowledge of God the Father." "Blessed be the God and Father of our Lord Jesus Christ, according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." The people to whom Peter refers either elected themselves or God did it; if God elected them, it was without being influenced by their repentance or faith; for that would imply that they quickened themselves into life, and their penitence and faith moved Jehovah to elect them, which puts the power of controlling the Divine Being in the hands of the Creature.

4. Our fourth witness is Paul. His testimony is so abundant, that we are in difficulty to make selections. We must, however, give due respect to those despised 8th and 9th chapters in Romans; chapters which have been put to the rack on every Arminian Iron bedstead that ever existed, yet have ever testified to particular, personal and Unconditional Election. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.—Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." "Who shall lay anything to the charge of God's elect? It is God that justifieth." "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "Even so then at this present time also there is a remnant according to the election of Grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But 'if it be of works, then is it no more grace.' According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." We have space for but one more quotation from our prolific witness. "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Now we submit, that we are not responsible for Paul's language nor his ideas. He wrote as he was moved by the Spirit, and recorded the ideas of the Spirit; and vain must be the man that attempts to explain them away. Baptists are content to let God's word speak for itself.—If language means anything, if the Holy Spirit used it as the vehicle of his thoughts; and if He was capable of conveying his ideas, surely the passages quoted in this article prove the doctrine of Unconditional Election. The metaphysical argument to prove it we leave to others; we are content to produce the scripture proof.

2. "Is it a fact that the Baptist Church believes in the doctrine of Reprobation?" Baptists have never believed nor taught that God reprobated any man to damnation by his arbitrary will and power. They believe and teach, that if God lets man alone he will work but his own destruction with greediness. The election of God that saves some, lets others alone, and they reprobate themselves. They are not forced to reprobate themselves; they do it of choice. "Tis only pigmy logic which infers reprobation from the premises assumed by the believers in Unconditional Election. It is an easy work for our opposers to make things of straw and call them 'Election.' 'Predestination,' 'Reprobation,' &c.; and it is equally easy for them to destroy them after they are made. We have always observed that they constructed them as rickety as a little boy does his cob house, and they knock them down with equal facility. But the Bible doctrine of Election as held by Baptists, our opposers never state fairly; they know they cannot overthrow it. But here we close till another week.

## True Witness.

This print in a late issue, notices a mere paragraph of ours on "Communion," at considerable length. From as able a paper as the True Witness, we did expect something new, or at least old things newly vamped. But disappointment was our doom. He goes the same old horse mill track, and rings the clatter of his illustrious predecessors. The things he should prove he asserts and goes on ringing his clatter.

The inconsistency we charged in that paragraph upon Presbyterians, was communicating with denominations who are errorists, if their confession of Faith is true. To that charge the True Witness says not one word.

Here follows a specimen of a state of feeling that Pedobaptists think exists in Baptist Churches.

There has always been a struggle in the Baptist Church against close communion, and if you were to take away the church's position on this subject, the most of them, following the dictates of the pious heart, would not hesitate to commune with other Christians.

There is no "struggle" at all; we are quite content. Nay, we are happy and glory in it, because the Bible has "re-striated" us to it. We will obey the Master; and let men who choose darkness rather than light prate about "charity" as much as they please.

AN INQUIRY.—The Baptist Watchman, Knoxville, East Tennessee, in a late number, speaks of a great improvement in unity and cooperation in that section, among the ministry and membership, in the various objects of benevolence cherished by Baptists; and also of their unity and liberality in many doctrinal points and side questions. He announces things in his region ominous of good.

We are pleased to learn all this; both the editors of this paper were baptized in East Tennessee, and one of them commenced the ministry in that quarter, and of course we sympathize deeply in all their affairs. We are gratified at this information from the Watchman, and have no doubt but what the Watchman has contributed mainly to the happy results.

But, brother Hillsman, how does the ministry of East Tennessee improve in the doctrine of Election? A large majority of them, in a Baptist sense, have been Arminian, we think. Are they improving any in that good old Bible and Baptist doctrine? We once heard a good lady say, she would like to hear Mr. McC—very much "if he was not so soft in doctrine." So we have thought of a majority of the ministry in that section: a little too "soft." Harden them, brother Watchman. Will, you?

## Morals in California.

The Sacramento Daily Union, of September 20th, says: "There are even fewer highway robberies than the record at the end of a week usually foots up, and we have the satisfaction to announce the capture or death of several of those desperadoes, who are at present the bane of society in California."

As the editor seemed to speak of a sparsity of news of the above kind, we glanced over his paper and gleaned the following: Murders, 7; Executions, 2; Robberies, 12; Assaults, 1; Suicide, 1.

But here is something infinitely better from that new and interesting country.

"BAPTIST CAMP MEETING." The camp meeting near Petaluma, which has been in progress for near fourteen or fifteen days past, it is said, will close to-day. About seventy persons are reported to have been converted. The Rev. Mr. Shuck, of this city, has been among the officiating ministers.—*Sacramento Daily Union*.

Having received a copy of the same, we prefer to append the judicious notice given it by the Southern Baptist, to one of our own.

"FURMAN UNIVERSITY.—We have received the Annual Catalogue of the officers and students of this University, located in Greenville, S. C. The faculty consists of nine professors and tutors, and the whole number of students is 207, of which 120 are in the Academic department; 80 in the Collegiate; and 7 in the Theological. In the other departments besides the exclusively theological, 15 are studying with reference to the ministry."

The course of study is explained with great clearness, especially in the Theological department; and the present catalogue indicates a great progress in the prosperity of this growing University. The execution of this document is in a very fine style, and is from the steam power press of James and Williams, 16 State street, Charleston. Copies of the catalogue may be obtained by addressing Prof. C. H. Judson, Greenville, or by calling at the Publication Depository in Charleston. A liberal supply will be forwarded for distribution at the approaching sessions of the Charleston, Welsh Neck, and Savannah River Associations. As the catalogue will probably receive a wide circulation among many of our readers at an early day, we refrain from further comments on it at present."

## Complaints.

Many of our exchanges complain of late of hard times in money matters. There appears to be a simultaneous neglect on the part of the patrons. With them all we deeply sympathize; and if we could say a word to their subscribers, that word should be, "pay up."

The South Western Baptist has seen such hard times in its life, it has almost ceased to complain. It has learned to endure hard times like a good soldier. It has ceased to expect a great deal, and it is not disappointed.

But it is happy to inform its friends and readers, that it never had as bright prospects in all its life. Its friends have gone to work for it, and are sending in subscribers, and that necessary and potent thing, called money, and good promises and cheering words.

Should our brethren continue to encourage us, by acting as agents, all of them, and sending names as they have done of late; and should

some who are in arrears just think, it is best and just to pay the South Western Baptist for its hard labor, and send it on forthwith, brother Collins's child that has been so long begging and crying for the Baptists of Alabama to give it a support, will cease its wallings and be cheerful the rest of its days.

WE extract from the report of the Special Committee of the Alabama Association, on the subject of the support of Brother and Sister Priest.

"Resolved, That we highly approve of the appointment of Brother and Sister Priest to the Central African Mission. That we feel thankful that God has put it into their hearts to labor in that dark and benighted land."

That we extend to them our most cordial sympathies and fervent prayers for their success in the great work to which they have devoted their lives. And that we will use every effort in our power to raise the amount of seven hundred and fifty dollars annually for their support, so long as God may prosper us and they may continue in that field of labor."

Resolved, That the surplus over seven hundred and fifty dollars raised during the present year for the Central African Mission, be applied to the payment of the outfit and other expenses connected with the removal of our beloved Brother and Sister to their field of labor."

## French Pedobaptists Moving.

A correspondent of the Observer, in an account of a late meeting of the Free Church Synod of France, states that, "Harmony has prevailed generally between the delegates of the congregations. On one question, however, they differed: That of infant baptism. Pamphlets have already been published upon this subject; *Archives of Christianity*, the special organ of Independents, has opened its columns to the discussion, and the Synod took up the subject. Some members asserted that the principle of an individual profession of faith logically forbids the baptism of little children; for baptism is the sign of admission to the communion; and little children are incapable of having or expressing the faith which alone makes the true member of the Lord's church; so that baptism is tantamount to years of understanding. Others continue to be *Pedobaptists*, and maintain the duty of infant baptism.—*New York Chronicle*."

The heaven of truth is at work. "Discussion" is death to infant baptism. It takes but a few steps of logical reasoning to prove that "an individual profession of faith logically forbids the baptism of little children." And we venture to add, that a few grains of common sense rightly exercised would show the folly of it.

A new question has been recently introduced, and connected with the question of infant baptism; infant communion. The above discussion says, "baptism is the sign of admission to the communion," and infers a strong argument from it against infants receiving baptism. For if they are baptized they are entitled to partake of the Lord's supper; and if lack of intelligence and capacity prevent them from the exercise of the faith which is required by the Commission before baptism, the same will debar them from the communion. They stand or fall together.

Again we say, let the heaven of truth work till it exterminates the heaven of Popery from the Christian Church.

IRELAND.—No little commotion has been excited among the Presbyterians, by the position taken by Dr. Cooke and others in the General Assembly, that the Church of Rome is not to be regarded as an apostate church. The general current of opinion was strongly against them, but they are strong men, not easily moved by popular clamor, and will not be likely to recede from the ground they have deliberately chosen. A son of Dr. Carson, has published an able pamphlet in opposition to their views, which has been received with general favor.

We clip the above from the columns of the Journal and Messenger. It would be an unnatural thing to not respect and plead for its mother. So "Dr. Cooke and others" feel in relation to their mother the Church of Rome.—John Calvin, their founder, was in literal decent from Rome, and it is a little singular that they should acknowledge the corruption of their paternity. We think "Dr. Cooke and others" are quite consistent in maintaining the orthodoxy of their Nazareth. They evidently got their infant baptism, and a good deal of their vernacular from that quarter, and surely there is some consistency in speaking a kind word for Rome. A crisis is rapidly forming; the tendency is, Jerusalem or Rome.

We are rejoiced to see a Baptist, a son of Dr. Carson, wielding his pen, with the mantle of his father upon him, against such false assumptions. As Baptists have never had any affinity with Rome, they can consistently oppose her pretensions.

## Revivals.

SOUTH CAROLINA.—Rev. W. B. Elkin informs the Southern Baptist, that in a recent missionary tour in the Richland Mission, 69 persons were baptized by him.

TENNESSEE.—Bradley's Church, Rathford Co., 2 conversions; Gent's Branch, 12; Blackville, 3; Healing Springs, 2; Double Fords, 20; Rose Mercy, 14. The Tennessee Baptist also mentions the conversion of 40 persons at Friendship, Sumner county, Missouri; of 9 at the Bluff Creek Church, Louisiana; and of 20 at Hephzibah Church, Louisiana.

ILLINOIS.—57 have professed conversion at the Beaver Creek Church.

MISSOURI.—New Harmony Church, 22 baptized; Prosperity Church, 24 conversions; Bethel Church, 31; Friendship Church, 40.

KENTUCKY.—Pleasant Ridge, Campbell Co., 22 baptized; New Church, Marshall county, 8 conversions; Bethel Church, 11; Waidboro', Pleasant View, Ohio county, 23; Hebron Church, 6; Forks of Otter Creek, 21.

NEW YORK.—A letter from Rev. I. Wescott, of Gloversville, N. Y., says: "We baptized ten last Sabbath, and five two weeks before; also four in September. Our revival of last fall and winter has not ceased, even to this time.—There have been inquiries in our congregation all the time during the last twelve months. It has been a year of the right hand of the Most High. Our additions during the last twelve months amount to 180; nearly 150 by baptism."—*Watchman and Reflector*.

RETRIALS IN KY.—Dover Church, 6 baptized. Near Cressboro', at a recent meeting 36 were received; from the Reformers, 4; from the Methodists, 2.

LOUISIANA.—Mansfield, 14 baptized. BAPTISTS IN RHODE ISLAND.—On Lord's day, the pastor of the Second Baptist Church, Dr. Howell, baptized 7 candidates; the pastor of Belvidere Hill Church, Elder H. W. Watkins, 2; and Dr. Jeter, 1 at Grace street Church.

## Communications.

We request a prayerful reading of the following powerful appeal from brother Wilkes, the faithful and industrious agent of Howard College, in its behalf. His short, pithy sentences; exclamation and interrogation points prove clearly that his soul is in the work—that his feelings are deeply enlisted. Brethren, will you help. Alabama is doing nobly in every cause.—The Bible cause; the Mission cause, Foreign and Domestic; Indian Missions; Southern Baptist Publication Society &c. Shall we neglect our College? No; rally round it, with your affections, prayers and money.

As brother Wilkes refers to his proposition, published several times some weeks past, we will append it to his appeal.

## Howard College.

To the Baptists of Alabama:

DEAR BRETHREN:—Permit me to trouble you one time with a word about Howard College. It is impossible for an agent to visit you all.—The College is not yet rebuilt. It is not yet endowed. The money is not yet made up for either. Some have given liberally—repeatedly. Others have given sparingly. Many have given nothing! What shall be done? Shall the denomination have a college? Shall they have a good one—one on permanent basis? Do they desire—do they need such an one? Have they such an one? Money must be raised, or the college must fail!

Will you give it? Will you brother. Decide as you read. Do you say I will give some? Or they must do it. Shall a part do it all? Or shall all do a part? You are rich. Your children are mostly settled off and are doing well. You have already given them a handsome fortune. Do they need any more? For what are you still laying up riches? Do you know whose hands they may fall into? "He heareth up riches, and knoweth not who shall gather them." Ps. 39:6.

Come brother, give us something for the college where you know it will do good. Let all who have not given, wake up and give something. Let all who have given, give more. Thus let the college go up! For why should the building cease? Rise up brethren, and let us build! "Do your duty" now! It will soon be too late! The college has the consumption! produced by too much heat and not enough united attention. It is now improving. If it relapses it must die!

Brethren, help! Look what the college has already done! Have you ever heard any of her sons preach? How were you pleased? Is not your pastor one of them? How many pulpits in Ala., are supplied by them?

Enough. Read my proposition. Send up your response to A. B. Goodhue Marion Ala.

## W. WILKES.

Howard College—Proposition.

I will be one of twenty-five to make up the sum of Five Thousand Dollars, for the rebuilding of Howard College, payable on or before the first day of January, 1887.

Every Association giving Two Hundred Dollars; for this specified object, shall be counted as one of the twenty-five; and every Association giving Four Hundred Dollars, shall be counted as two of the twenty-five.

This proposition is null and void after the 15th December, 1886, provided the amount is not made up by that time.

## W. WILKES.

September 15, 1886.

For the South Western Baptist.

Home Revivals.

BUCKSVILLE, ALA. Nov. 1, 1886.

I have the pleasure of reporting two more very interesting revivals of religion. One at Cedar Grove church, Bibb Co., closing on Thursday before the 4th Lord's day in October, having continued six days and nights, elder John T. Cain, J. R. Arnold, and the writer were engaged nearly all the time, 13 accessions to the church.

The other revival at Mt. Moriah church Bibb Co., continued six days and nights closing yesterday, Thursday before the 1st Lord's day in Nov. The pastor J. P. Thompson being absent on account of sickness, the ministerial labor fell on me and brother J. T. Cain, but the brethren gave us great assistance by taking up the cross in praying publicly, and I am happy to say that scarcely a private member, who was called upon, refused to pray aloud.—There were 11 accessions, amongst whom were two very old men, perhaps neither of them less than 65 years old. The church is built up in the most holy faith. Everything moved along smoothly and pleasantly except some little annoyance originating from the bad conduct of some profligate youths who would have had better sense and more respect for themselves and society, had they not been under the influence of King Alcohol. They will be reported to the Grand Jury next court, and their conduct doubtless will undergo a proper examination and they will be exposed.

The South Western Baptist is getting more popular in this part of the country than any religious paper in my

knowledge, and I feel much gratified that I have taken an interest in extending its circulation. It is a great auxiliary in my pastoral duties. As soon as I can get a little spare time, I intend to prepare a few short articles for publication in it. Go on with the paper brethren, press forward, give the plain unvarnished truth in a plain simple manner, that is the kind of religious material, that the masses want.

Your brother in Christ,

A. C. THOMAS.

For the South Western Baptist.

Mr. Editor.—We recently attended a protracted meeting at the church at Covington Courthouse, if we are to judge from expressions and general appearances, the church was edified, warmed up, and greatly strengthened. Received two by experience, baptized one, the other stands over to a Sunday. Left some ten or fifteen anxious seekers, and though the church called a pastor on Friday, before we were there on Saturday, the congregation and church gave a unanimous rising call to attend them once in each month, such was their warmth and zeal in the good cause, that they were willing to support preaching twice a month. An able warm stirring sermon, in addition to regular supplies is, in some places worth more to a church than cost.

Z. WILLIAMS.

BROOKLYN, ALA. Oct. 22, 1886.

For the South Western Baptist.

Messrs Editors:—James has finished his reply to my review of his articles.

I feel no disposition to continue the controversy for several reasons.

1. Your readers doubtless are weary of it. 2. It has assumed a tone unpleasant to all parties. 3. James by abandoning his first position has virtually conceded all I have been contending for



Oct. 13th, 1896. DANIEL SAYRE



