

SOUTH WESTERN BAPTIST.

HENDERSON AND
E. TALLAFERRO, } EDITORS.

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Letters.
Letters should be addressed to the Editors.
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Job Work.
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Communicating with Reformers.
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Dear Brother Robinson:—There are a few
of the Baptist churches in Kentucky,
communicating with the Reformers,
and causing bleeding and strife, greatly in-
terfering with the progress of the Redeemer's kingdom.
Now, as there are many portions of our be-
liever's State destitute of proper teaching,
the duty of the writer is to direct, through the
medium of the subject, to receive your early at-
tention. It is either right, or it is wrong. Cor-
rect views are what we need.

November 1, 1856. A BAPTIST.

The above merits attention. It is a subject
which, although we may, perhaps, differ
in our views, we have no hesitancy
in expressing our views. In our opinion,
Baptist should communicate with the Reformers,
several reasons. In the first place it does
good. It is altogether an error to suppose
that mistaken liberty can in the least
lead to Christian union. The Lord has ex-
pressly forth the terms of admission to his
church, and any attempt to contract or expand
these institutions of Christianity invari-
ably results in evil. Mixed communion is
the cause of all the evils which afflict the
evangelical Church. In the second
place, it tends to laxity of discipline. We
must illustrate this, than by referring
to an instance which recently occurred. We
of course omit names and dates. In the town of
—there is an open communion, or Free will
Baptist Church, as it is termed. A member of
this church had for some time under ex-
communication, and was finally expelled
from the Church. On the same Sabbath of his
expulsion, he presented himself for admission to
the Methodist Church, and being a man of
good character and influence was finally admitted as
a member of the class. On the succeeding Sabbath,
however, he returned, and presented himself at
the communion table of the church from which
he had just been expelled. Here was a dilemma.
If he was admitted, he would violate the
established rules by his rejection. They finally
advised on the former alternative. The guilty
member was admitted to the sacramental table,
and thus the singular anomaly was presented of
a church being forced by its own laxity of dis-
cipline to sit at the communion table with an
excommunicated member, whom, only the week be-
fore, had unanimously expelled? Such are some of
the consequences to which unrestricted com-
munion inevitably leads.

The question of communion seems to turn
upon a proper understanding of the na-
ture and design of the ordinance. If some
regard it as a mere token of Christian fellow-
ship, such, however, is not the New Testa-
ment view. "This do in remembrance of me,"
Christ, "for as often as you eat this bread and
drink this wine, ye do show forth the Lord's
death till he come," says Paul. The primary
purpose of the rite is thus clearly set forth. In
any sense, it may be said also to typify
the death of the members of Christ's church.
1 Cor. x. 16, 17. We see, there-
fore, that Christian fellowship, but a solemn
remembrance of the death and sufferings of the Son
of God.

Every year marks the inevitable and in-
creasing decline of this unscriptural rite, in the Pe-
dobaptist bodies in this country. By many of
their members it is openly rejected; by others
it is held of doubtful obligation, and many
who accept its authority, neglect its observance.
Such a result is inevitable, where the Bible is
made the only rule of faith, and Christian char-
acter is regarded as essential to church mem-
bership. Thoughtful minds will instinctively in-
quire if the two ordinances do not rest on the
same basis? If a change of heart is essential
for a preparation for the Supper, is it not
equally a prerequisite for baptism? When
once the inquiry is awakened, and the final ap-
pel is made, to the Bible, the result cannot
be doubtful. The intelligent French correspondent
of the New York Independent, intimates
that this process of thought is going on in
France at the present time. He says:

"Before closing this letter, allow me to return
to France to say a few words upon a feature of
the present physiognomy of the free churches,
which cannot fail soon to attract much atten-
tion, and perhaps cause much disturbance among
evangelical Christians. I allude to the spread
of I would not say *Baptism*, but Anti-Pedobaptist
opinions. In many churches there are mem-
bers who decidedly oppose the baptism of chil-
dren. Some of the churches of the Union do
not baptize them any more, and yet they do
not ask of converts to be baptized again, nor do
they make baptism a condition of their taking
the communion. I know several Missions
of the Evangelical Society who do not baptize
any more children. Mr. Edmond de Pressensac,
of Paris, does not practice Pedobaptism,
though his colleague in the same church, (I for-
get) Mr. Fish, does. In the south of France,
a regular controversy has begun on the subject.
Already half a dozen pamphlets have come out,
and a big volume of Mr. Lenoir is announced
to appear before long, under the title of *Essai
Biblique, Historique et Dogmatique sur le
Baptême*. The idea that every one may
become a Christian faith, must be personal and
involuntary, has led little by little many of the
best minds amongst those who are opposed to
an established baptism, to abandon the notion of
infant baptism. — *Review of Baptism.*

The life of a Christian is a life of dependence,
obedience, and suffering.

Woman African
woman with wistfully
woman of Great Britain,
woman of the East, tell him the
woman of the East, tell him the
woman of the East, tell him the

her of her fleets or her armies, the cost
of her crown jewels, or the details of
her commerce, but a beautifully bound
copy of the Bible, and said, "This is the
secret of England's greatness."

Letter from John Leland.

The following letter was written by the ven-
erable John Leland to a former neighbor and
friend, who had recently returned to Western
New York:

CHESTER, November 28, 1855.
TRUMAN TYRELL, Esq.—Sir:—After ex-
pressing my grateful thanks for all your favors,
I shall attempt to write something to feed the
friendship that for many years has existed be-
tween us. Young men are looking forward,
in hopes of brighter prospects; while the old
are looking back on past events. In retrospec-
ing my life, from infancy to fourscore, I see but
little to commend—much to condemn—and
nothing to rely upon for salvation. I am now
like an old weather-worn sailor, who has been
long at sea, exposed to the storms; yet on
deck, before me, sounding the deep, watching
the winds, and looking out for breakers. If
He, who was once upon the ship, will gra-
ciously act as Pilot, I hope I shall land on Ca-
naan's shore at last.

When I began my career in life, my talents
were small, and my means of improvement
scanty; but my emulation to know what others
knew, was unabated. And now, after all my
pursuits, I find myself a learner yet, surrounded
by incomprehensibles. How dark, how intricate
the path that leads to intellectual light!—
While one idea dances in my brain, before I have
time to mature it, another flutters in and drives
out the first. Custom, prepossession, and dark-
ness of mind all concur to establish ignorance
and uncertainty.

Were my mind now to expand far enough to
solve every perplexing question that now exists,
or that ever I had, that enlargement of mind
would present ten thousand unanswerable ques-
tions, which I have never been wise enough to
see. O the depth, both of wisdom and knowl-
edge of God! How unsearchable are his judg-
ments, and his ways past finding out!

I am often led into an error of reading too
much in the upper Book of God's designs, and
too little in the lower Book of man's duty. The
works of creation give evidence of the power and
wisdom of God; but do not inform us whether
He is holy, just, and gracious or not. The phi-
losophers of Greece and Rome did not find their
crimes could be pardoned, and the dead raised.
The law of Moses made nothing perfect; the
bleeding victims and smoking altars could not
purge the conscience nor remove sin; but Chris-
tianity answers every purpose. It shows how
God pardons the guilty and purifies the filthy—
and notwithstanding there are mysteries in the
scheme of *salvation by the blood of Christ*, that
are incomprehensible, yet whosoever believes in
it, on the authority of its Author, finds all the
beneficial effects contained in it—pardon of sin,
justification, and eternal life.

I expect you have returned to a good country,
and trust you will enjoy health and satisfaction
in the place. You will, no doubt, remember that
there is a better country, even an heavenly,
where God has prepared a city for all who love
Him.

Farewell, JOHN LELAND.

Decline of Infant Baptism.

Every year marks the inevitable and in-
creasing decline of this unscriptural rite, in the Pe-
dobaptist bodies in this country. By many of
their members it is openly rejected; by others
it is held of doubtful obligation, and many
who accept its authority, neglect its observance.
Such a result is inevitable, where the Bible is
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be doubtful. The intelligent French correspondent
of the New York Independent, intimates
that this process of thought is going on in
France at the present time. He says:

Before closing this letter, allow me to return

Success of Missions.

We attach no slight importance to the fact
that the success of missionary enterprise has
been so universally distributed. Episcopalians
have been permitted to plant Christianity at
the head-quarters of the African slave trade,
and to raise up a new Christian nation in New
Zealand. Presbyterians, Independents, and
Methodists are the founders of the Christianity
of Polynesia. Scottish Presbyterians stand in
company with American Congregationalists
and Presbyterians at the head of the highest
kind of intellectual education in India. One of
the most successful and interesting missions be-
long to the Baptists, who have also taken the
lead in foreign vernacular literature. While
the highest place in missionary honor must be
reserved for the Episcopal Moravian Brother-
hood, while they have made themselves an
apostolic history, as our High Church friends
inform us, neglected to continue in the dis-
ciple of the apostolic succession. Yet, if
outward or inward symptoms be any sign that
men have been inoculated with the true prin-
ciple virus; if the signs of an apostle be much
patience, and whatever may remain to modern
times, of "signs, wonders, and mighty deeds,"
great evils conquered, ancient and strong idola-
tries overthrown; if the best credential that an
apostle can bring be not a laborious historical
argument, purporting to prove (what never can
be proved) that the communities were all duly
performed at the ordination of every one of his
predecessors, but an epistle that may be known
and read of all men, because written legibly on
the converted heart and amended life of an ex-
isting people, and signed and sealed by him
without whose Spirit no such work can prosper—
surely each one of the Christians above
named may claim for their leading teachers, a
drop or two of that precious fluid which ac-
cording to the Bishop of Salisbury enters so
largely into the organization of himself and
other English bishops. Human nature clings
to its narrow exclusiveness and will not confess
how base and contemptible it is; but the hand
of Providence rebukes its narrowness by a more
impartial distribution of success. — *North British
Review.*

Double Heresy of Methodism.

It has been common for Methodist preachers
to denounce all who do not receive their doc-
trines, as believers in "infant damnation." Yet,
strangely enough, the father of Methodism,
John Wesley himself, taught this doctrine. It
is contained in the volume of Doctrinal Tracts,
which were to be bound up with the Book of
Discipline. An exchange copies the following
passage, from page 251 of the volume referred
to, where Mr. Wesley says:

"If infants are guilty of original sin, then they
are proper subjects of baptism—seeing in the
ordinary way they cannot be saved unless this
be washed away by baptism. It has been al-
ready proved, that this original sin cleaves to
every child of man, and that thereby they are
children of wrath, and liable to eternal damna-
tion. It is true, the Second Adam has found a
remedy for the disease, which came upon all by
the offence of the first. But the benefit of this
is to be received through the means which he
has appointed—though baptism in particular,
which is the ordinary means he has appointed
for that purpose—and to which God has tied us,
though he may not have tied himself. Indeed,
it cannot be had, the case is different.—
But extraordinary cases do not make void a
standing rule."

It is not often that we meet with so much
confusion in so small space. Infants, according
to Wesley, are "liable to eternal damnation."—
He says that they "are guilty of original sin,"
though it is impossible to conceive how an in-
fant, incapable of moral action, can be "guilty"
at all. Then he calls it a "sin," and then a
"disease," neither of which could imply "guilt."
But with all his confusion, he holds that they
are "liable to eternal damnation."

But even this absurdity is exceeded by the
remedy which he proposes. This "original sin"
is to be "washed away," and infants are to be
"saved" by baptism! And "God has tied us"
to this method of saving infants! What ideas
of sin, and what ideas of salvation! — *Western
Watchman.*

Scriptural Emblems.

Every traveler in the East is startled by oc-
casional scenes, which bring before his mind with
irresistible power some of the charming em-
blems of the Holy Scriptures. Dr. Hackett, in
his recent work, thus beautifully refers to a
scene which he witnessed:

"As I was passing near Gethsemane one day,
I saw, at a little distance, a shepherd engaged
in shearing one of his flocks. The animal lay
stretched before him on the ground, submitting
without resistance or complaint, to the opera-
tion which he was performing. I stood as if
every movement of the shears would hallow
the flesh; the feet were bound; the man's knees
were pressed rudely against the sides of the
helpless captive. This posture, so delicate, had
to be endured for a considerable time before the
ample fleece was removed. Yet, during it all,
he was wonderful to observe how patient the
creature remained; it struggled not, it opened
not its mouth. Under ordinary circumstances
the lamb might not have attracted eye at
all, but, being seen in such a place, it spoke
to my heart with teaching power. How could
I forget the prophet's use of this emblem, in
describing the spirit of unshrinking submission
to appointed suffering, which was to distinguish
the Saviour of men, and of which he gave such
matchless proof in the agony of the garden?
I wish to say, with reference to that trait
of his character, He is brought as a lamb to
the slaughter, and as a sheep before his shearers
is dumb, so he opened not his mouth."

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

Cheerfulness.

There is no one quality that so much endears
man to his fellow-men as cheerfulness. Talents
may excite more respect, and virtues more es-
teem. But the respect is apt to be distant, and
the esteem cold. But it is otherwise with
cheerfulness. It endears a man to the heart—
not the intellect or the imagination. There is
a kind of reciprocal diffusiveness about this
quality, that recommends its possessor by the
very effect it produces. There is a mellowed radiance
in the light it sheds on all social intercourse,
which pervades the soul to a depth that the
blaze of the intellect can never reach.

The cheerful man is a double blessing—a
blessing to himself and to the world around
him. In his own character, his good nature is
the clear blue sky of his own heart, on which
every star of talent shines out more clearly. To
others, he carries an atmosphere of joy, and
hope, and encouragement wherever he moves.—
His own cheerfulness becomes infectious, and his
associates lose their moroseness and their gloom
in the amber-colored light of the benevolence he
casts around him.

It is true that cheerfulness is not always hap-
piness. The face may glow in smiles while the
heart "trains in coldness and darkness below,"
but cheerfulness is the best external indication
of happiness that we have, and it enjoys this ad-
vantage over almost every other quality, that
the counterfeits are as valuable to society as the
reality. It answers as a medium of public cir-
culation, fall as well as true coin.

A man is worthy of all praise, whatever may
be his private griefs, who does not intrude
them on the happiness of his friends, but con-
stantly contributes his quota of cheerfulness to
the general public enjoyment. "Every heart
knows its own bitterness," but let the possessor
of that heart take heed that he does not distill
it into his neighbor's cup, and thus poison his
felicity. There is no sight more commendable
and more agreeable than to see a man whom
we know fortune has dealt with badly, another
his peculiar griefs in his own bosom, and do his
duty in the society in which Providence has
placed him, with an untroubled brow and a cheer-
ful mien. It is a duty which society has a
right to demand—a portion of that great chain
which binds humanity together, the links of
which every one should preserve bright and un-
sullied.

It may be asked, What shall that man do
whose burdens of grief are heavy, and made
still heavier by the tears he has shed over them
in private; shall he leave society? Certainly,
until he has learnt to bear his own burden.—
Shall he not seek for the sympathy of his friends?
He had better not. Sympathy would only
weaken the masculine strength of mind which
enables us to endure. Besides, sympathy un-
sought for is much more readily given, and sinks
deeper in its healing effects into the heart. No,
no! cheerfulness is a duty which every man
owes to the world. Let him faithfully discharge
the debt.—*Exchange.*

From the Journal and Messenger
The Newspaper.

It is a little universe. It contains a little
of everything; prose and poetry, fact and argu-
ment, principle and precept, fancy and reality,
growth and decay, life and death, the beautiful
and the true to admire and imitate, the hideous
and the false to loathe and avoid, and the
laud and the blame, and the practical, milk
for babes and strong meat for adults, food for
profound thought, and incitements to stirring
activity.

Of its readers, some, the major part, are
chiefly interested in particulars, one by one,
without much regard to their relation to other
particulars or other great schemes, of which
each is a part; others look for the exhibition of
comprehensive views, the elucidation of essen-
tial truths, and the recognition of fundamental
laws.

As the movements of the great universe, phy-
sical and moral, with its never ceasing changes,
its manifold complications, all proceed, neverthe-
less, harmoniously in accordance with established
laws under the guidance and control of the In-
finite Mind; so this little universe, (the news-
paper), while catering for the lovers of novelty,
excitement, and progress, should plant its foot
firmly on the foundation of unvarying right,
and keep its eye steadily fixed on the pole-star
of eternal truth. SIGMA.

Why Missions Languish.—The Virgin-
ia Convention, recently held at Freder-
icksburg, devoted a part of its sessions to
the claims of foreign missions. A
brother from West Africa, Rev. Mr. Scott,
gave an interesting account of the prog-
ress of the work which he and his associates
are doing. He was followed by
Dr. Andrews, who boldly said: "Our
missionary efforts languish for no want
of confidence, or anything of that nature."
The simple reason why we send
no more religion to foreign parts is,
that we have no more to send.—*Journal
of Miss.*

Singing and Givings.—A woman in Ja-
maica was very fond of going to mis-
sionary meetings, and singing, with
great apparent zeal and fervor.

"Fly abroad, thou mighty gospel!"
But whenever the plates were rung
for contributions, she always sang with
her eyes fixed upon the ceiling. On
one occasion, however, a negro touched
her with the plate, and said, "Sister, if
you will, sing 'Fly abroad, thou mighty
gospel,' with your eyes fixed on the
corner of the ceiling; if you do, sing
'Fly abroad' at all, unless you give
something to make it 'Fly'—*Day
Spring.*

(APPENDIX A.)
Domestic Missions.

Your Committee, from the short space of time allowed it, can do no more
than refer in the most general manner to the wants of our Domestic field.
Much has already been done towards spreading the Gospel among the popu-
lation of our beloved South; much is now doing, but far more remains yet
to be done. While Missionaries are laboring in many sections, churches be-
ing raised up, and new laborers coming into the work, yet the increase of
our population, and the inevitable success of our faithful ministers, call
aloud for redoubled effort and liberality on the part of our brethren.

In view of the great and glorious success of our Domestic Missionary op-
erations during the last half century, your Committee are forced to the con-
clusion, that what God has already done is but the earnest of what he will do
for us, provided our liberality abounds toward his cause, according as he
hath prospered us. Consecrated talent, consecrated money, and dependence
on the arm of God can soon enable us to go up and possess this land which
the Lord our God hath given us.

All of which is respectfully submitted. W. W. B. WESTON, Chm.

Foreign Missions.

A few years often produce great changes. This is true in religion as also
in other things. This is especially seen in our missionary operations. Only
a few years ago, our most pious and devoted men stood aloof—they feared
lest they should do wrong in embracing and advocating missionary senti-
ments. In 1787 Wm. Carey, afterwards the first distinguished missionary to
India, received a severe rebuke for proposing the duty of the church to the
heathen, to his brethren who were as a topic of conversation. How
different now? What a change has taken place in the minds of Christians!
Now most Christians love to talk about, and pray for the conversion of the
heathen, and feel it a duty and a privilege to give of their substance for the
promotion of that cause. Indeed we might ask who can oppose such a cause?
It involves no element of moral sublimity; for it contemplates the glory of
God in the salvation of men. It proposes the world-wide diffusion of the
truth and the recovery of our ruined race from sin. It has in view the con-
version of immortal souls, and their preparation for heaven. Much has already
been done by missionary effort. In many instances—the wilderness and the
solitary place—men have been brought to the Christian faith, and are now
summed as the rose." But much still remains to be done.

The Foreign field especially is interesting at the present time. Here we
have three different departments or points of labor. One is in China, one in
Liberia and one in Central Africa.

In China, we have been laboring longest and with the least appearance of
success. Indeed we have been, to some extent, discouraged, and our ardor
has been damped. But when we look at Burma, and see the success of the
gospel there now and think of the gloomy prospects under which our brethren
labored for years, without a single conversion, we take courage and
renewed believing that our efforts must, and will finally be blessed,
even there, with abundant success.

Our other fields are more promising. In Liberia the gospel is already tak-
ing deep root. All our missionaries here are colored men. They are God
fearing, devoted men, and God has wonderfully blessed their labors.
But the late developments in Central Africa, under the wise direction, and
the untiring energies of our beloved Bowen and Clarke, are the most aston-
ishing, and intensely interesting. These brethren have indeed shown them-
selves worthy of pioneers in that great, and hitherto unexplored missionary
field. They have been seeking the field, and laying out the work for those
who shall follow them. They found a beautiful and fertile country, inter-
spersed here and there with large towns and cities. Much of the land is
in a high state of cultivation. The people have attained to some degree of
civilization, and in most instances, seem anxious for, and ready to embrace
the gospel. Such, at least, are the reports of our brethren. Their deep so-
litude has been so much relieved, that the favorable indications
of the gospel are everywhere to be seen. The men who are
but your committee think that all the circumstances justify the conclusion,
that our efforts to christianize Central Africa will be crowned with success.

At all these stations our brethren are constantly calling for, and the cir-
cumstances absolutely and imperatively demand, a large reinforcement.—
This year your Board much desires to accomplish the men which are
could be found; but the treasury is exhausted, and, unless our brethren largely
increase their donations to Foreign missions, the Board will be much em-
barrassed, if indeed they be able to sustain the men now in the field, without
sending out others.

Your Committee cannot close this report without calling special attention
of the Association to another important fact. We allude to brother Bowen's
return to this country, and the object of his return. His object was two-fold.
First to recruit his exhausted energies. His health is very feeble, and his
constitution we fear, seriously and permanently impaired. He is absolutely
worn out with constant, and intense labor, together with an unhealthy cli-
mate, and it thus became his duty to return to regain, if possible, his lost
health and vigor of constitution. He had another end, and perhaps with him,
a stronger inducement to return than even health, or life itself. He had a
portion of the scriptures ready for publication, in a language which the na-
tives of Central Africa understand. The publication of the scriptures in
their own language, is the foundation of all missionary effort. This Bowen
well knew. Hence he applied all his powers to this end. The work is now
nearly ready for the press. He could not publish it in Africa, and he has
returned home to have this work published. The men who are
to accomplish this important work, the Board must have funds, and we
commend this especially to your prayerful consideration. Brethren ought
not to do us wrong, and do it now for this object?

A. VAN HOOSE, Chairman.

Your Committee met, organized, and appointed brother J. C. Bass, Mis-
sionary and Colporteur for the Association year at the salary of four hun-
dred dollars for three fourths of his time, cash monthly, and also furnish him
a buggy to carry books in. He to furnish his own horse.

Brother Bass immediately entered upon his labors, and reports having la-
bored 178 days; visited 251 families; preached 101 sermons; sold 240 vol's
of books; gave away about 40 volumes. Ordaining two Deacons, besides
other labors not reported.

Your Committee purchased a buggy for the use of the Association for
which they became responsible to the amount of \$50.00, for which amount
we respectfully ask the Association to release us.

Your Committee have purchased books to the amount of \$325.55, and
have on hand the amount of \$287.75. Cash in hands of Treasurer \$128.37.
The still are indebted to Graves & Marks the sum of 103.25, leaving in
cash and books, the sum of \$187.75 over to the Association to be paid.

All of which is respectfully submitted.

R. GODWIN, } Chairman
Z. D. DANIELS, } Secretary
N. D. PAULIN, } Treasurer

Report on Periodicals.

This is an age of periodical journalism. The weekly and monthly journals
are rapidly taking the lead of books. The man, the party, the denomination
that wish to speak to the public, most now, and the neediest will increase,
do so through the weekly journals of the country. This is so obvious, that it
needs no demonstration.

If then the weekly newspaper press is now, and is to increase in its po-
tency, the great instrumental power in propagating and forming public op-
inion in the world, how important that Baptists should make free use of it, in
spreading abroad their sentiments of spiritual truth, in opposition to the
errors and heresies of our day, and by the use of religious newspapers, are
to indoctrinate our people in the faith of the Gospel, and also assist in cul-
tivating their spirituality, instrumentally. Nor can the great Missionary
and Educational enterprises be promoted without them. A moment's reflection
will convince any one of the truthfulness of this position. They are a
great and useful means of human elevation in a temporal and spiritual point
of view. Your Committee have not space in a report, necessarily brief, to
argue this subject, and show its vast importance to the welfare of Zion; they
will merely submit it to the consensus of the Association.

There are many valuable weekly Baptist papers in our country, all of
which your committee would recommend to Baptists and Baptist families.
But the South Western Baptist, the organ of the Baptists of Alabama, pub-
lished in your midst, and edited by two brethren whom you know and in
whom you have confidence, we recommend it in an especial manner to the
members of this Association. In addition to other weighty reasons, some of
which have been given, it is truly a gift that lifts us through the columns
of its missionary and other operations. We therefore recommend to our
ministers and deacons, that they make special exertions soon, to have it
taken and read by every Baptist family in this Association. The "Commis-
sion" a monthly journal, published at Richmond, Va., at one dollar per an-
num, as it gives an account of Foreign missionary operations, should be
known and read extensively in this body. Likewise the Home and Foreign
Journal, published at the same place, monthly, at twenty-five cents per
year.

All of which is respectfully submitted.

A. VAN HOOSE, Chairman.

On motion
Resolved, That we highly approve the course pursued by brethren Hen-
derson and Tallafarro, editors of our denomination's organ, the South
Western Baptist, and that we fully sustain them in the high Baptist grounds
taken by them.

Report on Domestic Missions.

That in view of the claims of destitute localities within our bounds, we feel
it our duty to recommend to the Association and the churches, the impor-
tance of continued and renewed effort upon this subject.

We regret that circumstances compelled the Executive Committee to aban-
don the field during the past year, and trust that this fact will prompt us to
increased short upon our part for the ensuing year. And if the finances of
the Association will authorize, and the Association consent, we recommend to
the Executive Committee to employ at least two missionaries, to be assigned
to the destitute portions of our country. To add to the usefulness of these
missionaries, we believe that the work of colportage may, and should be
combined with preaching and visitation, and that without this union, much of
their labor will be lost. And that your missionaries may not be in want
of that they may feel that while they are laboring for us, their families and
those dependent upon them are not suffering. We recommend that they be
required to make quarterly reports of their operations, and upon making

such reports, that they be paid the proportionate amount of their salaries.—
The compensation that we can give is at best inadequate, but prompt pay-
ment may do something to alleviate and remedy the sacrifice. In conclusion
we would urge upon our churches to contribute liberally to the relief of the
wants lying at our doors, and do all that in them lies, to send the Gospel to
their fellow citizens not possessed of like advantages with themselves.

J. B. TAYLOR, Chairman.

Report of the Executive Committee.

Have to regret an entire failure in our missionary operations during the
past association year. At the last session of your body, the committee vir-
tually engaged the services of brother L. R. Sims, to labor as Missionary and
Colporteur in your bounds, and as soon thereafter as practicable confirmed
the contract with him, by which he was to proceed immediately to the work
assigned him, but owing to some personal difficulties under which he was at
that time, and has since been laboring (unknown to the committee) he did
not enter upon the work as agreed on, and it was not until some time had
elapsed that brother Sims informed us that he should decline the mission en-
trusted to him, by which he was to proceed immediately to the work
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not enter upon the work

THE S. W. BAPTIST.

TUSKEGEE, ALA.
THURSDAY, NOVEMBER 27, 1886.

OUR PRINCIPAL. (Continued from the 20th of Nov.)

The Agency of the Holy Spirit in Regeneration.

That which is born of the Spirit is Spirit.—John 3:6.

Of his own will, he begat us, with the word of truth, that we should be a kind of first-fruits of his creature.—James 1:18.

The sound of the Spirit, which is the word of God.—Eph. 4:17.

We have selected the foregoing passages simply to exhibit the *agency*, the presiding spirit of God's truth upon this subject. The judicious reader can multiply them to almost an indefinite length. Now observe, we have here the Agent and the Instrument in that combination in which infinite wisdom has chosen to effect human salvation. Let us attend to these points severally:

1st. Here then is the Agent by which this great work is effected. "That which is born of the Spirit is Spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." "Therefore, if any man be in Christ he is a new creature: old things have passed away, and behold all things have become new." Now, what is the obvious import of these and similar passages? Why, clearly this,—That there is, in the process of regeneration, an actual communication of a Divine principle to the human soul, which is known in scripture as "everlasting life." Something, then, has been produced by the Spirit "He that believeth on the Son hath everlasting life." And we have just as conclusive evidence that "that which is born of the Spirit is Spirit," as we have that "that which is born of the flesh is flesh." That is to say, we can appeal to the fruits of each to show its existence and nature. Thus an inspired Apostle alludes: "Now, the works of the flesh are manifest; which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, editions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God." Such, then, are "the works of the flesh,"—such are the evidences that flesh can only produce flesh,—that "the carnal mind is enmity against God, is not subject to his law, neither indeed can be." "But," continues the same Apostle, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." And do not these "fruits of the Spirit" prove the actual existence of a holy principle, or nature, or call it what you may, in the regenerate man, as conclusively, as "the works of the flesh" prove the actual existence of an unholy principle, or nature, in the unregenerate man? If the bad tree is known by its fruits, should not the good tree be known by its fruits? Equally conclusive is the language of the beloved disciple: "He that committeth sin is of the devil, for the devil sinneth from the beginning. * * * Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God." That is, to paraphrase this passage, "Whosoever committeth sin habitually is of the devil. . . . But whosoever has been begotten of God, being renewed in his nature, doth not commit sin habitually; because the Divine seed, his holy word, abideth in him; and he cannot sin habitually, because he has been begotten of God, and therefore possesses the moral qualities of his Father." And it is thus, and only thus, that the regenerated are said to be "partakers of the Divine nature."

2nd. We remark, secondly, That the Word of God is the instrumental cause of this great work. "Of his own will begat he us, with the word of truth," &c. Take one of the passages which stands at the head of this article, Eph. 4:17—"The word of the Spirit, which is the word of God." Or the declaration of the Psalmist—"The entrance of thy word giveth light, it giveth understanding to the simple." A sword, in order to do execution, must be wielded by a living, active, intelligent agent. And so the word of God, in order to become living, must be wielded by the very same Spirit that originally indited it. It is thus that the "word of God becomes quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 3:12. Analyze this passage for a moment. It evidently teaches that there is an intelligent power, even above the bare collection of the words and sentences which make up the volume of inspiration, and which convey to our understandings a succession of abstract propositions, which, arming itself with that word, confronts the "soul and spirit" of man,—nay, enters into and "discerns the thoughts and intents of his heart." It was certainly absurd to suppose that the bare letter, or truths, of any book

The Agency of the Holy Spirit in Regeneration.

could do this. The energy of the passage, we apprehend is in this,—that the same blessed Spirit that originally indited the word is the very Spirit that endows it with its saving efficacy,—and that His divine energy is just as real and substantial now, in every instance of regeneration, as it was when that word was first written.

Let us enter here a little into detail. We have seen in a former article, that the Spirit works a two-fold influence in human salvation, adapted to man's two-fold disability. First, He indites the word of God;—secondly, He imparts that holy disposition to man which inclines him to receive with meekness that word. Now, if this is true, it can be proved in the experience of every Christian. If the same Spirit that indited the written word, is the Spirit that prepares the heart to receive it,—nay, that writes it upon the heart,—then the work of that Spirit upon the written page will correspond precisely, with the work of that Spirit upon "the fleshly tables of the heart." Let us specify a few particulars to ascertain the extent of this correspondence. And in this we would speak directly to the heart of every Christian. The word declares, "All have sinned, and come short of the glory of God." Was this the first lesson which that same Spirit taught in the bitter pangs of conviction? What is the echo of your heart to this? Again: "by the deeds of the law, shall no flesh be justified." What response, Christian, does the Spirit upon your heart make to this? After struggling long, did you find the same lesson taught in your experience, which is thus recorded in Holy Writ. And still further: "Jesus Christ is the end of the law for righteousness to every one that believes." Comes there not a joyful amen from the great depths of thy soul to this precious truth? Wearied with the hopeless task of working out a righteousness of your own, with what infinite delight did you recline upon one who "of God was made unto you wisdom, righteousness, sanctification, and redemption!" Once more: "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." When that peace which flowed into your soul as a river, and that righteousness that surrounded you as vast and ample as the waves of the sea, did the Spirit witness in your heart as it has deposited in the word? Was all sense of condemnation and guilt taken away? To ask such questions of a regenerate man is to answer them. If then, the very same lessons which are taught in the word, are also taught in the experience of every believer, then we maintain, the same Spirit that indited the one, is the instructor of the other. It is thus that He takes of the things of Christ and show them unto us.

Such, then, is the union of the Word and Spirit of God in the work of regeneration. Reader! have you been made the happy subject of this great work? If not, will you betake yourself to prayer, and to the reading of God's word? He will be sought unto for his blessings,—therefore, cry mightily unto Him. If such a change as this has been wrought for others, it may also be wrought for you. You now stand in the same need of it, that they did. You can as illy bear burnings as they. O then, "seek ye the Lord while he may be found!"

Letter from Wm. H. Clarke.

Brother J. C. Sale, of Auburn, has sent us another letter from Bro. Clarke, of Central Africa. All the letters from our Missionaries from that hitherto unexplored country are read with thrilling interest. The Missionaries of the Southern Baptist Convention are doing more towards enlightening the public on the geographical, social and political condition of that locked-up country, than all the travellers and historians.

LAKE, August 4, 1886.

DEAR BRO. SALE:—In my last favor, I closed with a description of building, houses, and an allusion to the house hold customs of the country. Permit me to add a little more on that subject. I remarked, that parental government was patriarchal, vested almost entirely in the hands of him who is called, "Bale," or governor of the house. To this individual every one in the compound look up, as their rightful ruler, without whose consent, no step of importance can be taken. Between the families and friends residing in the respective compounds, there is a strong feeling of attachment, strikingly manifesting itself wherever occurs a difficulty with another family. Not unfrequently a number of families will be found residing in the same house, each doing its own article necessary for conducting their household affairs. Sheep, goats and chickens are all seen, mingling promiscuously together, in one compound, in considerable harmony, evincing the good disposition and forbearance of the animals.

A man is entitled to as many wives, or concubines as his position and wealth will secure. The regulations of marriage bear some resemblance to the an-

cient eastern custom. A girl may be exposed to a man a number of years before the marriage is consummated.—The courtship steps are about as follows. If a man fancies a girl or woman, he visits her parents and makes them a present of cloth, kolanuts &c., with the understanding it is to betroth to him their daughter. If he proves successful after the lapse of some months or years, he returns and makes a second present of kolanuts, and gives notice of the time he expects to consummate the nuptial ceremony. At the specified time he appears in company with his friends, and after the usual festivities, takes his bride to his own house, where, for a time, she is delivered into the charge, of some of his female relatives or friends. The burial of the dead is attended with more show and greater rejoicing than any other custom I have witnessed. Nearly all burials are made in their compounds, and under the projecting rocks of the houses. Before the burial takes place, the body of the deceased, tightly bound with cloths is, sometimes paraded about the streets, on the heads of men, and followed by the mourners, more for the purpose of a money speculation, than manifesting their grief. But the grand festivity of rejoicing for the dead, takes place after death, a longer or shorter time, in proportion to the ability of the friends and relatives to make an honorable demonstration of their wealth and influence, usually, the crowd, sometimes several thousand, collects in the market, where with instruments of music, dancing, and a very reckless squandering of coin, to the eager multitude, they pay their last tribute of respect to the departed. Money is profusely scattered in every direction, over the heads of the agitated crowd, and in the trees, already frightful with boys determined on a prize, by the friends of the deceased, even to the last cowry.—The drum beats, the life squeaks, the gun fires, the dance goes on, strikingly more indicative of a gladsome jubilee, than a grateful remembrance of departed worth. Such is the folly of debased man, I need hardly add that these exciting occasions are greatly intoxicating to the admiring crowd.

There is a peculiar, superstitions, custom, that prevails extensively through the country, no doubt of ancient origin. One object of it is to keep the female part of the population in subjection to their lords and masters. The superstition is founded on the doctrine of the reappearance of departed spirits. For instance; a man, in company with some friends goes out to the bush, there secrets himself, changes his voice, announces his return to the world as a spirit, and requests a dress of his family, in which he may make his appearance in the town. Of course the women, the dupes of credulity, bestir themselves, and they soon put together a garment, may well be called, the burlesque on all dresses. Not unfrequently, it is a perfect polish of various, colors and cloths, almost frightful to look at, of sufficient size to cover a man from head to foot, not leaving visible, a particle of human flesh. In this dress he arrays himself, with a club in hand, and enters the streets a terror to man, woman and child. Every one gives the way at his approach, as it is death by the law to whosoever touches him.—There can scarcely be any figures more grotesque than some of these men present. Every woman must admit, on pain of death, that said persons are spirits, or keep forever silent. The men of course, all understand the cheat. All boys, of proper discretion and age, are taken to the bush, and there inducted into the secrets of the order. The institution is very simple, principally consisting of strong obligation to keep inviolable the secrets of the order.—The chief objects of this silly custom are to secure money by imposition, and keep the female part of the population in subjection. The grace and politeness of the people, indicate an elevation several grades above that of the uncivilized barbarian. No people are more given to salutations than the "Yorubas." It is a continual, good evening, or good morning, how is your health and your family &c., &c.—It is a circumstance most rare not to have your salutation returned. A peculiar custom is their mode of living.—Most of the food is cooked in the streets at regular stations, and retailed for cash. No credit in this country. Articles of provision are so very cheap and the quantity for a meal so small that this mode of living, under existing circumstances, amounts almost to an absolute necessity. The vendors of provisions, adopt much the same plan for attracting attention, as city street-vendors of civilized countries. Under such culinary regulations, where the whole population are day laborers, the conveniences for such a class, are most marked, as every part of the city, furnishes all the articles of diet necessary for daily consumption. The vessels used for cooking purposes, are of native manufacture, and various descriptions; pots, and frying pans, deep and hollow, warpters &c., well adapted to the present

state of the culinary art. Various kinds of provisions are well prepared to suit the taste of the epicure. Seat yourself in a cooking department in America, and you may have some idea how the business is done here, with the difference, it is in the open air or under sheds I must now close.

Ever yours affectionately,
W. CLARKE.

Response No. 5.

The Advocate, in search of "More Light," continues his criticism thus:—

"What is the difference between a fatalist and a predestinarian?"

The difference consists in this: predestinarian is a doctrine of God; fatalism is a doctrine of man. Jehovah predestinates means to accomplish his purpose; fatalists exclude means from their system. The fatalist says, "If God is going to save me, he will save me, *anyhow*." The predestinarian replies, "If God intends to save me, he will save me *somehow*." The fatalist's "anyhow," excludes means from the plan of salvation. The predestinarian's "somehow," brings means, the gospel, into the account of his salvation. The means of salvation developed in the Bible, are the instrumentalities by which the Lord regenerates, sanctifies and glorifies his people; and were chosen or predestinated when he elected his people. He has joined their use and the salvation of his people together, and predestinarians will not part them asunder.—Fatalists tear them asunder, and will have nothing but "Divine Sovereignty." The predestinarian "works out his salvation with fear and trembling;" and believes all the time that "God works in him to will and to do of his own good pleasure."

How disgusting to hear a preacher, or read a writer, who is not out of his "a-b ob" in Theology, assume that predestination is fatalism—and that predestinarians exclude means and instrumentalities from their theological system. While they are the only people who maintain consistently the connexion of means and grace in the gospel plan. They work, because God works in them; others work to influence God to work in them. They work because God is well pleased with, and loves them; others work, supposing it will do something towards meriting their salvation. The predestinarian does not make the doctrine of Eternal, Particular and Unconditional Election the rule of his conduct, like the fatalist. He obeys the commandments of God from principle—God has commanded it, is enough for him to know. As a servant he serves his Sovereign Master, and is content with any reward the Master may see proper to give. He reckons the reward, not of debt, but of grace.

We have labored this point sufficiently. A man who has such a peculiar cast of mind, that he cannot see the distinction between a fatalist and a predestinarian, we are unable to reach.—He will have to be re-constructed, and that is not our work.

There is but one more question in the Advocate's "Shorter Catechism," which will be answered in our next.

General Association of East Alabama.

According to a notice, signed by sundry brethren, a convention is to be held this week in the town of Talladega, for the purpose of forming a General Association for East Alabama, which is to be auxiliary to our State Convention. The sole object of this movement, as we learn from the brethren, is to cherish and develop the benevolence of the churches in regard to our Foreign, Domestic and Indian Mission and Bible operations. It is thought that a separate organization of this kind will bring these subjects more prominently before a large portion of our brethren and friends, who have not, and who perhaps cannot attend our State Convention. We feel authorized to say that it is not the purpose of these brethren to interfere in the slightest degree with any State or Association interest, which may be under the patronage of the Convention or any Association in the State. They are looking entirely to the promotion of those general objects of benevolence, which will place them in harmony and co-operation with the State Convention. We should be pleased to meet with our brethren at Talladega, but other obligations make it impossible. We trust that the wisest counsels will prevail in the organization, and that the most fervent zeal will mark the future history of what we have chosen to call the "General Association of East Alabama."

See a communication from Brother J. A. Collins, in another column, and which was received too late for our last issue.

A Suggestion.

Although the word "private" was affixed to the following, by concealing the writer's name, we hope he will not be offended.

"TO BROTHER TALFERRO.—When you write about election, always add what Peter did 'through sanctification of the Spirit.'"

We will attend to that in a few words. Peter adds, "unto obedience and the sprinkling of the blood of Jesus Christ." Christ says, "no man can come to me, except the Father which sent me draw him." If "obedience" is "coming to Christ," and complying with his commandments, no one can or will obey Christ till he is drawn by the Father. And that is election; for all men do not come to the Savior. A man "drawn in trespasses and in sin," cannot or will not, choose which phrase one pleases, obey God; he must be made alive first, then he can do it, because God has given him the will and the ability. But God does not make all men alive, willing and able, therefore, he makes an election. The whole matter can be briefly stated: The sinner either chooses God, or God chooses the sinner. No partnership here. The sinner is either "dead in trespasses and in sins" as Paul affirms, or he is not. If he is dead, he cannot obey God. If he does obey God, he is first made alive by the Holy Spirit. And as all men do not obey God, those who do, are elected or chosen to "obedience and the sprinkling of the blood of Jesus Christ."

We suppose we have touched upon the point referred to by our correspondent. We thank him for his suggestion.

Pride cannot bear reproof, but humility bows before it.

Revival in Texas.

A brother sent us a private letter from our friend and brother, Thomas M. Anderson, formerly of Talladega, now of Burleson county, Texas, from which we take the liberty of publishing a few extracts. We rejoice to learn that Bro. Anderson has commenced preaching the everlasting gospel. We thank the Lord for his success. Writing to his brother, T. W. Cunningham, he says:

"I received your letter some time since, but have not had time to answer it. My time is now filled up—preaching nearly every Saturday and Sabbath—and all the spare time that I have, I read and study, that I may show myself a workman approved of God."

Since I last wrote you, we have had some precious revivals in this country. I settled in a destitute region, or nearly so, my labors have been mostly confined to the neighborhoods around me.—

We commenced a protracted meeting under a bush arbor about four miles from where I am living, which lasted nine days. I have been preaching there, once a month, this year. Some of the ministering brethren came and assisted me, or I should not have been able to hold out.

I never have witnessed such a revival in my life, for the size of the congregation, nearly every one in the neighborhood was I trust, hopefully converted, and united with the church; among that number were our three oldest children.

Truly I can say "the Lord has done great things for us whereof we are glad." We gathered into the fold about 30; some too, who had strayed off to Campbellism came back to the fold."

Publication Notices.

THE WAY OF SALVATION, by R. B. C. Howell, D. D., Seventh Thousand. 12 mo. pp. 336. Price 75c. Charleston, Southern Baptist Publication Society.

This work has a well deserved reputation. It is one of your short lived productions. The subject, "The way of salvation" is of momentous interest to the soul; and it is ably handled by the author.

We are pleased to see Southern authors turning over their productions to the Southern Publication Society.

POETRY AND PROSE FOR CHILDREN. By CAROLINE HOWARD. Charleston, Southern Baptist Publication Society.

This is another valuable little volume for Sunday Schools, and general reading for children. It contains 131 pages of varied and healthy matter for the youthful mind.

The Society's last issues will compare favorably with Publication Houses at the North.—Patronize it, if you wish it to increase in ability and efficiency.

BIBLICAL COMMENTARIES ON THE NEW TESTAMENT, by Dr. Herman Olshausen, Professor of Theology in the University of Erlangen. Translated from the German, by A. C. Rendick, D. D., Professor of Greek in the University of Rochester, N. Y. Volume I, pp. 621.

As intimated in our last issue, we are indebted to Messrs. Sheldon, Blakeman & Co., N. Y., publishers, for a copy of the above work. It is a translation from the fourth German Edition, which appeared soon after the death of Olshausen, thoroughly revised "by his pupil, friend, and successor in the theological chair at Erlangen," Dr. Ehrhard. It may therefore be regarded as containing the final corrections and annotations of its learned and pious author.—Dr. Kendrick has executed his task in the translation of this work with distinguished ability, and deserves the sincere thanks of all American Christians.

We have given this volume as thorough an examination as our time would allow, and are prepared to say that it is eminently worthy the confidence of all serious Christians. To the Biblical student it is a work of rare value. To the profoundest scholarship, the author has also brought the highest appreciation of the spirituality of the Christian system—so that we have an able exegesis of the sacred text joined with a vein of sound evangelical sentiment, imparting to the work a value both to the scholar and the Christian, which is excelled by no production of like compass and pretensions which has fallen under our notice. Olshausen is one of the few commentators who presume the existence of ordinary capacity in the reader. He does not require us to pore over a dozen pages for a single thought; but gives it to us at once; and leaves us to elaborate it as we choose.—We should like to furnish some illustrations of this from the work, if our space would allow.—

Suffice it, that if the reader desires a work that will set him to thinking, instead of thinking for him—if he desires a short, terse, suggestive analysis of the Holy Writings—if he desires to make the most of the short time he can command to devote to the study of God's Word—we cannot do him a greater service than to recommend him to purchase the volume before us. Messrs. Sheldon, Blakeman & Co., are deserving of thanks not only for bringing out such a commentary for American Christians, but also for the attractive form in which it is presented. We may add in conclusion, that Olshausen, though a Pold-baptist, speaks of "the submersion" of Christ in a manner as if it had never been questioned. But the yielding of this point to the Baptists is no uniform from scholars of the first magnitude, that it is looked upon by all parties as being a matter of course.

WE hope to make an arrangement with the publishers by which we can supply orders for the work at our office at an early day. The entire work will probably embrace three volumes.

Have a care every day that nothing put you into a passion; do nothing with an over-eagerness of mind; and be ever upon your guard against sudden accidents. And this can never be obtained but by committing yourself and your affairs into God's hand and care every day; believing that he governs all things wisely, and will ever do that which is best for you.

Communications.

TUSKEGEE, ALABAMA,
Nov. 16, 1886.

Editor of S. W. Baptist.—My Dear Brother, I regret it was not convenient to put the "word for a convention" in a more conspicuous place; but I will now fill it. I intended to have written some persons for this organization, but I have not time to do so.

1st. "The object is to raise and direct the energies of the Baptists of East Alabama, to aid our Elder, Minister, Pastoral and other friends, to accomplish their respective works more efficiently."

2nd. The churches are not associations, as such, have never recognized these objects as being legitimate to them. To do so, they will rather than acknowledge it.

3rd. The State Convention has but, and will not, secure the general cooperation of our people in these great enterprises.

4th. All the churches successfully presented are independent bodies, relying on individual effort for success.

5th. Our efficiency has increased in proportion to the number of well regulated organizations. While our friends were at New York, Philadelphia and Boston, we did but little for the South.

6th. We cannot prevail upon brethren, in the present state of benevolence, to go very far to make their offerings, and they are not apt to send them. Our great business is to prepare the people to give—to interest them in the work. This can only be done by multiplying the centers of influence, and bringing these objects in contact with the people; and bringing the light to the people, rather than carrying the light from the people. WORK IS THE MORTAR OF THE AOE.

Yours truly, JESSE A. COLLINS.

For the South Western Baptist.

Paragraphs by Tau.

1. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done, John 13, 14, 15.

When a weary traveler arrived at one's house at nightfall (wines were not common in those times, but the rights of hospitality were dispensed by private munificence), or a guest came to an entertainment, it was the custom to present him immediately with the means of ablation, and to aid him, by washing his feet or other services. In allusion to this custom the Savior reproached the Pharisee, who entertained him: "I entered into thine house, thou gavest me no water; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet." Luke, 7-14, 45, 46.

The Savior simply taught his disciples that they should observe these rights of hospitality, especially the first; nothing more. The days of sandals and kissing, having given place to the custom of wearing shoes and shaking hands, the Spirit and the above command, alone, is obligatory now.

2. "Salute one another with an holy kiss." Rom. 16, 16. See also, 1 Cor. 16, 20; 2 Cor. 13, 12; 1 Thess. 5, 26; 1 Peter, 5, 14.

This precept was designed for the times then present, and not for our times. This method of salutation was common, in those times, as the ordinary evidence of friendship and equality—just as shaking hands is with us now. If you shake hands, or as it has been said, shake hearts, with that poor unfashionable brother or sister, you have observed the Spirit of the precept; and that is all you can discreetly do now. But it is just as much your duty to salute every brother you meet with a kiss, as to wash his feet. Christ, in person, commanded the one; by proxy, the other. The command of an inspired apostle, is just as binding as the command of the great source of inspiration.

The injunction to celebrate the broken body and spilt blood of the Redeemer, was perpetual; and in this differs from the injunction to wash one another's feet, and to salute one another with a holy kiss. 1 Cor., 11, 26.

3. "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?" 1 Cor., 11, 14.

This affection of the softness of woman, be longed to, and was the badge of *rotas* and *effeminate*; and as such, indecorous and unbecoming.

Long hair, however, worn for protection against the rigors of a high latitude, or becoming the general custom, on any account, and not as an affectation of effeminacy, is not necessarily indecorous, unbecoming or sinful. It is altogether probable that the apostles, and even the Savior, wore long hair and beard.

The general lesson is, that we must study what is appropriate, fit and becoming, under all the circumstances; avoiding singularity, avoiding effeminacy. When you see a man grotesquely dressed, you know there is "a screw loose" somewhere; when affecting the airs of a lady, that he is a weak and trivial mimic.

For the South Western Baptist.

TUSKEGEE, NOV. 16, 1886.

DEAR BRETHREN.—In the last S. W. Baptist there is a mistake in the obituary notice in relation to brother Adams of North Port. Permit me to suggest that there should be a period at "Robert S. Adams," and that the next paragraph should commence, "At about seventeen or eighteen years, brother Adams made a profession of religion &c." I remember when he commenced preaching, and that he was quite young. He has left three or four children. I suppose his age is not less than thirty-five, as he joined the church I think while Bro. DeVotie was Pastor here, some sixteen or eighteen years ago.

Affectionately,
R. FURMAN.

The mistake was not ours. We followed copy; knew there was a mistake but had not the data by which to correct it. Editors and printers can do wonders, but they cannot correct mis-

