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Letters.
All letters for publication must be addressed to the Editor, South Western Baptist, P. O. Box 100, Memphis, Tenn.

Job Work.
We do all kinds of printing, including booklets, tracts, and circulars, at short notice and at low prices.

For the South Western Baptist.
Two Methodist Sermons.

Misses Fortnes.—I went the third Sabbath to hear the Rev. Mr. Rogers, from Georgia, on baptism. When he came to consider the mode of baptism, he asserted that "the word baptism means sprinkle and pour," he repeated this several times, and I spoke out and said: "Well, sir, you say that 'the word baptism means sprinkle and pour,' but I have heard that the word baptism means immerse and submerge." He said: "What did you say, sir?" I replied, "I said that the word baptism means immerse and submerge." He said: "What did you say, sir?" I replied, "I said that the word baptism means immerse and submerge." He said: "What did you say, sir?" I replied, "I said that the word baptism means immerse and submerge."

Brother Koch.—Through the generosity of a beloved brother, brother Koch, has succeeded in building a little house at Geestendorf, near Bremerhaven, the only resort to obtain a firm footing, as the local authorities and the clergy are much opposed to every effort made by us to spread the Gospel.

Brother Meyer lost the concession for the free importation of Scriptures, and the permission for portage, which a year or two ago the Hanoverian Government had generously given him. It was taken from him again, through the intrigues of the clergy, I fear, as is usual. The clergy are our bitter enemies. In consequence of these hindrances brother Meyer left Hanover, and has for the last few months, been laboring in the mountainous district of Siegerland, in Westphalia. When I saw him, however, recently, I was convinced that if returned to Hanover, his toils would soon be over; and I therefore urged him to take rest for four weeks, which he has done in part, by laboring less.

Brother Meyer is by birth a Hessian; and there being no laborer at or near Cassel, I have requested him to make that city his chief residence for the present. We have between twenty and thirty brethren in the city, and several in the immediate vicinity.

Brother Pfennig is laboring much among Roman Catholics, and often at Hildesheim where large numbers would come and hear him preach, but alas! we have no place, not even "an upper room" to night in.

Brother Volker attempts to circulate the word of God and proclaim the glad tidings in Holstein, but as there is another brother engaged in similar work by another Society, I propose to remove him to another hitherto unoccupied field.

Brother Windolf.—Our dear brother Windolf at Hamburg, continues to be instant in and out of season in the Master's work. He and brother Rettman, Colporteur of the A. & F. B. S. are doing much, very much for the emigrants going to the United States. To them we owe it that we have had the privilege of holding extra religious services at which we have preached the blessed Gospel to hundreds. Our chapel has been more than once crowded to overflowing.

Oh, my dear brother, if I look at our work as a whole, I have more reason for holy gratitude for the past, and stronger encouragement for the future, than ever before.

During the summer and autumn, I have assisted in the formation of five new churches, and the opening of one of the "sheds," for which I pleaded so earnestly in America. The above shed

has been chiefly raised from American dollars.

Oh, my heart has leaped for joy in seeing the grace of God in so many places this summer. Our work is extending, and with it our influence on the millions of my nation. Oh, how much has been already achieved. We have about seventy churches with six thousand members—real members—not paper members, whose names are enrolled in the church books, merely, but of whose assistance nobody knows any thing. Our preaching stations now exceed five hundred in number, and if our American brethren knew how to estimate the blessings we send them annually in 1855, we sent 390 dear Christians from our churches—they would not compel me to leave my home church, and my missionary work, for a begging tour to the churches in England at the present moment.

If you receive anything for the cause in Germany during the ensuing month, please to send it to me in London, care of S. Wilkin, Cassey Cottage, Hamstead, London.

I rejoice to hear of your success as a Union. May the Lord increase you more and more. With brotherly love to yourself and to the Board.

Your affectionate brother,
J. G. ONCKEN.

Disgraceful and Murderous Riots.
We copy the following from the True Union, Baltimore:—

"We blush to be obliged to record the fact that our city was again on the day of the Presidential election made the arena for the most bloody and furious riots. One of our daily papers says:

"Fraud, violence, and murder have reigned through our streets unchecked, and a reign of terror equal to that of revolutionary Paris has rested upon us. A stranger, thrown among us without a previous idea of the character of our people, must have thought that instead of a contention for the exercise of the elective franchise, a portion of our citizens had determined upon the extermination of another."

The Sun thus describes the day. In some part or another from the time the polls opened until they closed, disorder and riot prevailed more or less, and firearms of every description were freely used. It is equally certain that fraudulent voting was practiced almost with out restraint and scarcely disguised, while great numbers were deprived of their franchise, either by force or violence at the polls, or intimidation from the reports current of what was going on. The history of the day was a lamentable commentary upon the assumption of the mayor that he had adopted sufficient measures for the preservation of the peace. On the contrary, authority seemed powerless; disorder soon grew into riot, and riot culminated in bloodshed and slaughter. There was a notorious insufficiency to do any effective thing for the maintenance of order or for the protection of citizens in the exercise of their rights.

Not only was there occasional fighting and shooting at many of the polls, but in several places the streets of the city were converted into a bloody battle field! About three o'clock in the afternoon large bodies of men of both parties, armed with muskets, revolvers, clubs, knives, and even swivels, met in deadly conflict.

The battle ground was spread over portions of Fawn, Stiles, Exeter and High streets, and Eastern avenue, and the spectacle presented was a terrible and revolting one. As either party gained a temporary advantage, men would be seen running with others shooting at them; the wounded were limping off and being carried away by their companions, whilst others begrimed with smoke and powder, and in some cases with blood, still kept up the fight, now firing singly, and then again in volleys.

In the surrounding neighborhood the utmost degree of excitement and consternation prevailed. Children were hastily gathered, the houses closed, and the occupants in many instances sought their garrets and cellars to be out of harm's way.

Over one hundred persons were severely wounded by pistol and musket balls and slugs, besides many by stones and clubs. Among the wounded were several women and boys, and old men, peaceable persons not at all engaged in the riot. Up to this time eight have died of their wounds, and eight or ten others are supposed to be fatally injured. The list of the wounded recorded in the papers for two or three days after the

riot was heart-sickening. Many are maimed for life, and the amount of suffering and sorrow caused these atrocious proceedings is equal to that inflicted by many a battle."

Punctuality in all Things.
It is astonishing how many people there are who neglect punctuality. Thousands have failed in life from this cause alone. It is not only a serious vice itself, but it is the fruitful parent of numerous other vices; so that he who becomes the victim of it gets involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time; it saps the business reputation of the lawyer, and it injures the prospects of mechanics who might otherwise rise to fortune; in a word, there is not a profession nor a station in life which is not liable to the canker of this destructive habit.

It is a fact not always remembered, that Napoleon's great victories were won by infusing into his subordinates the necessity of punctuality to the minute. It was his plan to manoeuvre over large spaces of country, so as to render the enemy uncertain where he was about to strike the blow, and then suddenly to concentrate his forces and fall with irresistible force on some weak point of the extended line of his foe. The execution of this system demanded that each division of the army should arrive at a specified spot punctually; for if any part failed to come up the battle was lost. It was by imitating this plan that the allies finally succeeded in overthrowing the emperor. The whole Waterloo campaign turned on these tactics. At Mount St. Jean, Blucher was punctual, while Grouchy was not; and the result was, that Napoleon fell and Wellington triumphed.

In mercantile affairs, punctuality is as important as in military. Many are the instances in which the neglect to renew an insurance punctually has led to a serious loss. Hundreds of city merchants are now suffering in consequence of the want of punctuality among their Western customers in paying up accounts. With sound policy do the banks insist, under the penalty of a protest, on the punctual payment of notes; for, were they to do otherwise, commercial transactions would fall into inextricable confusion. Many and many a time has the failure of one man to meet his obligations brought on the ruin of a score of others, just as the toppling down, in a line of bricks, of the master brick causes the fall of all the rest.

Perhaps there is no one class of men less punctual than mechanics. Do you want an upholsterer? He rarely comes when he agrees. So with carpenters, painters, and nearly all others. Tailors and shoemakers often do not have their articles home in time. The consequence is, that thousands remain poor all their lives, who, if they were more faithful in their words, would secure a large run of custom, and so make their fortunes. What would become of the magazine if it was not punctual in going to press? or if our paper-makers were not punctual in delivering paper? or if our compositors were not punctual in coming to work? Be punctual, if you would succeed.—*Hunt's Magazine.*

"Great Error of Pedobaptists."
A late number of the St. Louis Presbyterian contains an article over the caption signed "Petra." And what, think you, courteous reader, is the "great error of Pedobaptists?" Do you say it is the baptism, so-called, of unconscious infants? Or the substitution of sprinkling or pouring for scriptural baptism? Or the adoption of a form of government at variance with the New Testament? None of these, if we are to believe "Petra," constitutes the "great error of Pedobaptists." What, then, does he make their "great error?" It is going to places where immersion is administered! The writer says he was in the habit of frequenting such places in his "younger days," but that he does so no longer.

Whether it is a "great error" for Pedobaptists to witness the immersion of a believer in Christ, I shall not now attempt to decide. I will say, however, that it is rather dangerous to the interests of Pedobaptism. No honest man can see Christian immersion administered without being reminded of baptismal scenes as given in the New Testament. It is perilous to the interests of Pedobaptism when its friends have ocular demonstration of what gospel baptism is. Is it strange, then, that "Petra" wishes to keep his people from

witnessing immersions? By no means. Baptists have very little idea of the trouble there is among Pedobaptists on baptism. An intelligent gentleman, now a Baptist, but for many years a Presbyterian, says he "never was intimately acquainted with a Pedobaptist who was not at some time troubled about his baptism." Circulate the truth, Baptists! J. M. P.

Ministers' Home.
We were in the house of a minister not long ago. It was plainly furnished; yet there were, here and there, quite a number of objects of taste and elegance. Seeing his guests' attention directed to them, the minister said: "Those vases on the mantel are from—, a young man in my congregation; that picture is from—, one of my standard hearers; those elegantly bound books were given to Mrs.— by the ladies of the church." And thus he went on until his parsonage seemed almost a picture gallery of his congregation. Nearly every one had some memento on the walls, the mantel, the tables, or some part of the house. Articles of utility, as well as ornament, had come in the same kind and delightful way. We thought, as we looked upon the beaming face and moistened eyes of that minister, "Well, these are streaks of sunshine after all!" and we wish that we could have taken some congregations that we know of, through that parsonage.

Do you wish to warm the heart of your minister, to make him more interesting and eloquent, and to do what you can to bind him permanently to your church? Go and place a memento of yourself in his house; send him something that shall compel him daily to think of you and to bless you.

Dr. Newman on the Bible.
"Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy (Protestantism) in this country. It lives in the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

A Lesson for the Self-Righteous.—It is no uncommon thing for men to flatter themselves that God cannot be displeased with them because they have omitted to do a great many bad deeds, which they would have done had they not been restrained by the fear of the law or of public opinion. The soundness of such morality is very well exhibited in Lessing's parable of "The wolf on his death bed."

"A wolf lay at his last gasp, and was reviewing his past life. 'It is true,' said he, 'I am a sinner, but yet, I hope not one of the greatest. I have done much good. Once, I remember, a bleating lamb that had strayed from the flock, came so near me, that I might easily have throttled it; but I did it no harm.'"

"I can testify to all that said a friend, the fox, who was helping him prepare for death. 'I remember perfectly all the circumstances. It was just at the time when you were so dreadfully choked with that bone in your throat.'"

A Brief Colloquy.—"Our doctrine," said a Universalist preacher, "is certainly the most merciful; it embraces in its charity the whole of man, and divests God of all appearance of that severe justice which you say requires him to damn sinners. Surely if you would consult your peace of mind, you would discard your gloomy Calvinism and embrace it. 'True,' says the plain Christian man addressed, 'it seems to be very charitable; but is it true? Suppose I should trust in it, is there any way of rectifying my mistake, if in another world I should find it to be erroneous? I feel no disposition to hazard

my soul, and as Universalism will, if true, cover my case at all events, I will in the meantime, trust to the good old way of believing in Christ for salvation, and testifying my sincerity by a holy life."

Anecdote of Dr. Pearson.
Several years ago, when the Rev. Abel Pearson, D. D., was traveling on a preaching tour through East Tennessee, he stopped to spend the night with a relative in Sevier county. "Cousin John," the name he familiarly applied to his kinsman, was a Methodist, and it was not long until the Doctor and Cousin John were conversing very earnestly on the subject of religion. Cousin John remarked that he was a Methodist from experience—being himself a living witness of the truth of Mr. Wesley's doctrine of falling from grace. And he proceeded to relate to Dr. Pearson that part of his history which he regarded as conclusive on the subject in question. He had, he said, experienced a change of heart many years previous—and although he had run well for a season, enjoying the undoubted presence of God, yet he had unhappily fallen—lost the last vestige of religion. By-and-by the grace of God sought him out again, and he was converted a second time, and then he was confident he was a child of God. Thus, in his own experience, had he the clearest proof of the truth of the doctrine of falling from grace.

Having concluded this triumphant argument in favor of his favorite doctrine, he paused for Dr. Pearson to reply; but the Doctor only looked solemn, and ejaculated, "What a pity!" Silence ensued for some minutes. At length Dr. Pearson asked: "Are you perfectly sure that you experienced a change of heart that first time?"

Cousin John was quite sure. There could be no mistake. He believed in a religion that he could feel. He always knew when he had religion, and when he had it not; and he always knew when he got it, and just when he lost it. There was no room for mistake.

"And are you quite sure," continued the Doctor, "that you lost all the religion you got that first time?"

"Yes, quite sure," replied Cousin John. He was perfectly conscious of having lost his religion—indeed he had become worse than he had ever been before.

"What a pity!" again sighed Dr. Pearson. "What a pity!"

For the second and third times, the same questions were put, and the same answers given. Dr. Pearson only responding, "What a pity, Cousin John, what a pity!"

By this time Cousin John was thoroughly nervous, and asked impatiently, "Why do you say so, Dr. Pearson—why do you say 'What a pity!'"

"Because," replied the Doctor, in that peculiarly solemn manner which so distinguished him, "because if you are not mistaken, you are a lost man, a lost man!" Paul says, "If a man fall away, it is impossible to renew him again," and if you once had religion, and have lost it, it is a hopeless case with you—there remains nothing in your case, but a certain fearful looking forward of judgment and fiery indignation, that devoureth the adversaries. A lost man! A lost man!"

Cousin John sat silent for some time, evidently in no very enviable state of mind. At length a ray of hope beamed upon his countenance. "Dr. Pearson," said he, "I hadn't thought of the subject just in that light before and on reflection, I may have been mistaken about having religion that first time; but I thought I had."—N. Y. Evangelist.

God's Coffin.
There was once a respectable wealthy man, whose name was Benedict—that name "Blessed." And he had a good right to bear such a name; for God had blessed him richly with all good things, and all who knew him blessed him too; and he always sought to make others happy—the stranger as well as the neighbor—particularly the poor and needy. But he did it in this way: When he passed a joyous day with his friends, he would go into his chamber, and think, "There are many who have not had such a day of enjoyment. How would it have been if I had invited as many more guests?" Then he would lay by of his money as much as the feast had cost him, in a chest which he called God's Coffin. In the same way, if he heard that there had been a fire anywhere, he would give largely for the relief of the sufferers; and then he would behold his own home, and go into his chamber, and think, "All here is safe and unhurt," and immediately he would lay up some gold in God's Coffin. Whenever he heard of any destruction of property from thunder or hail, or drought or other mischances, he would lay up gold, on account of it, in God's Coffin. Also, if he had occasion to buy wine, or costly furniture, he would purchase it but moderately only, to enable him the better to entertain his friends; and then go into his chamber, and say, "So much more might I have bought, and have enriched my stores," and lay up the value in God's Coffin. Besides which, he would willingly give of his best wine, if a sick person needed it. And as he lay on his dying bed, and death was approaching, the poor, the widows, and the orphan lamented and wept, and said, "Who will take pity on us when Benedict is taken from us?" But he said, "A good householder takes care that when he is away his children should not want. So take the 'God's Coffin,' with all that is in it. It belongs to the poor, the widows, and the orphan; divide it, and use it well and wisely." And so God's Coffin has remained for hundreds of years, to the comfort of the needy, and the man is remembered with grateful blessings.—*Kavanaugh.*

Advice to Young Preachers.
Always remember that a few good sermons well studied and well delivered, will do more good than many sermons badly prepared and poorly delivered. Be deliberate and distinct in your pronunciation. At the same time be natural and easy. Communion with God is the mainspring of all religious action, particularly those of the pulpit.

Neither preach nor pray very long, remembering that bodily exercise profiteth little. Take care of your health. To do great good, try to live a great while. Knowledge makes the preacher; therefore improve every opportunity to obtain it.—D. Smith.

Give me an impression and an excitement that will not allow a hearer to perceive a fault, or if he does, leaves him in no mind to regard it. And is there nothing, if not to applaud yet to extenuate, in even a mistake, in endeavoring to do good to those who are destitute of a thousand advantages, and whose condition is such that they must be sought after? We do not admire their low and groveling taste, yet we wish to raise and improve it; but how is this to be done, if we never approach them? Can you take up a child from the ground without bending? And when kindness makes you stoop, honor crowns the condescension.—Wm. Jay.

North Carolina Baptist State Convention.
The Biblical Record of the 13th inst. gives an interesting account of the annual meeting of this body commencing on Wednesday the 5th inst., and continuing till over the Monday following. Important measures were taken in behalf of the several branches of Missions, and of Ministerial education. The recent effort to endow Wake Forest College with \$30,000, on condition of being secured in three years, was inaugurated as good as completed, by raising half that sum (\$15,000) on the spot in an hour's time, the subscriptions ranging from \$5,000 down to \$100. On Sabbath evening a meeting was held to aid in building a suitable house of worship in Raleigh, where the Convention met. This long neglected interest is now receiving adequate attention, \$13,000 having been raised. The aggregate of the sums paid or subscribed at this meeting of the Convention, for its several objects was over \$40,000. The cause of Home and Foreign Missions was ably represented by the proper secretaries or agents of these departments. The meetings were held a part of the time in the State Capitol. The next anniversary is to be held in the town of Hertford, Perquimans County.—*Southern Baptist.*

Redemption.
Redemption is an exhaustion theme. None has told us of its wonders. Its heights are beyond the reach of created intellects. Its depths cannot be sounded by man or angel. It is too broad to be comprehended by any human system. In quest of its objects it goes such lengths as surprise the redeemed in heaven. The songs of the upper temple have been becoming more and more rapturous ever since the work of saving men by Jesus Christ was begun. This theme will never pall on the mind of saint or angel in glory.

If I am a believer, I am as much blessed as if I alone were saved. I have an interest in Christ's undivided merits. His blood avails for me as much as if it had been shed for none other. By his intercession I am as good a gainer as he is never grieved for my fellow-sinners. He is no less my prophet, priest and king, my hope, and joy, and crown and deliverer, because he is the same to a countless multitude of others.

Nay, more, I am comforted by the comforts he gives to others. I am blessed in their blessings. I am saved by the same grace which rescues them. And so I sing out of salvation by myself alone. Others gladden me by raising the shout of victory, and the song of thanksgiving. I praise God for his love and pity to others; and they bless him for the same to me.

Truly the Lord Jesus is the Wonderful. He is called by no more fitting name. I marvel that all do not love him. I am ashamed that I love him so little. One dying said, "Oh, there is a telling in his mercy to me and mine, and I shall be telling it forever."—*American Messenger.*

A Friend to Fly To.
A short time since I was awakened by the sound of footsteps in my chamber, and a confused noise in the streets. I soon became aware that an alarm of fire was lending its peculiar terrors to the dead of night, and that a startled child was hurrying to nestle in a parent's arms. A few gentle words, a few loving caresses, and the tumultuous throbbings of that little heart were stilled, and the child was soon again in a sound, sweet sleep. "What a blessing to have a friend to fly to," was the thought that came at once into my mind; and what a lesson for us all, in this simple incident. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." We may not always have an earthly parent or friend to fly to. But a sympathizing Savior we have always. Times of need will come, when neither father nor mother will be able to help us. He always will, who has gone to appear in the presence of God before us. Children, remember your friend. He has given you your parents, that by first learning to fly to him, in every time of need, you may, as you grow in age, learn more and more to fly to Him, by believing in, and trusting, and praying to Him. He has made a promise, your Heavenly Father, your gracious Savior, "I will never leave thee, nor forsake thee."

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, DECEMBER 4, 1886.

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The Question Solves.

Northern writers have often tried to give reasons why Southern Baptists Churchmen grow more than Northern and Western Churchmen. "Baptists" figures make quite a sensation among abolitionists. They have racked their brains to blast their force, and destroy their inevitable energy. More follows the last effort from that source of all difficulties, the Examiner. It is a sermon from a correspondent whose initials are "J. G. S." Mead and be wise:

"I take it for granted that 'B.' as a regular Baptist, believes the doctrine of election—eternal, personal, unconditional, eternal. Whether he does or not, this is the faith of the denomination; and it is mine. And my answer to the interrogatory, why there are more conversions among the churches at the South than at the North and West, is simply this—there are more of the elect there. Hence the greater number of conversions."

Southern people have ever pleaded that they were the most highly favored people on earth, and our Northern friends are testifying to the fact. We are more attached to it now than before we read the above solution. We have often wondered why there were so much abolitionism in the North, and every other item at the North, but it is now plain; it is because there are but few of "the elect there." The South has never been troubled with such pests; the reason is obvious, "the elect" are numerous. Well, it is true the Lord will preserve, and save his "elect." We are a strong believer in the doctrine of election, ourselves; and for the sake of the peace and quietude of the South, we trust that it has been agreeable to the infinitely wise counsel of God, to keep the preponderance in number of the elect in the South.

A GOOD TIME TO SUBSCRIBE.—We are often asked by subscribers, when their year's subscription is out. We say to all who have been intending to take our paper, but have delayed from time to time, begin with the coming New-year, and then you will know when to renew your subscription. If the suggestion is a good one, act upon it and send on your name.

We take this occasion to say to all in arrears that in the last paper for this year we intend to come out with a straight forward dun.—We have not given a plain dun this year. We have been lenient. Now duns don't fit every body, and all who wish to avoid the garment, should pay up forthwith.

J. G. OCKEN.—We publish on first page a thrilling letter from this laborious servant of God. The letter was written to the American Bible Union, which organization is doing much towards evangelizing Germany. The Bible Union remits every dime that is forwarded to it "For the cause in Germany," to Bro. Ocken. Two things astonish us: the success of Bro. Ocken and his co-laborers; and the opposition he meets. The Protestant and Catholic Priest-ridden people of Germany bear the word of the Lord with gladness; but their political and spiritual guides, will not allow them to have the light of God's word. What a fearful day that will be to temporal and spiritual despots, when God shall bring "judgment" to the line, and righteousness to the plummet.

THE UNITY ASSOCIATION held its second session at Plantersville, Perry county, Alabama, October 25th, 26th and 27th, 1886.

Though young, this is quite an efficient body of Christians. They are doing much for the Master, in proportion to their means.

B. B. SMITH was their Moderator, and J. I. LAMAR, Clerk.

Baptized 112; net increase, 77; whole number, 963.

The fifth anniversary of the **BIBBY ASSOCIATION**, was held with the Sumterville Church, Sumter county, Alabama, October 25th and 27th, 1886.

D. P. BASTON, Moderator, W. W. PASHALL, Clerk.

We look over the proceedings of this Association, and at their figures for the cause of Missions, and thank God and take courage. We bless the Redeemer for such Churches.

Baptized 115; net increase, 79; whole number, 1,782.

SHORT MEETING.—The Christian Index gives the following brief notice of Dr. Wayland's late work. It is quite significant:

NOTES ON THE PRINCIPLES AND PRACTICE OF THE BAPTISTS, by Francis Wayland.

The above work is a re-publication of the notes as they appeared in the Examiner.

THE SOUTHERN LIGHT.—The editor, Rev. E. L. Whitley, of this well conducted monthly, announces that he has associated with him Mr. George W. Landrum of Edgefield, as resident editor; and that he is making arrangements for enlarging and much improving this Magazine, in regard to which he is to speak more particularly in the Prospects to be issued with the December number. We congratulate our brother on his increasing encouragements.

THE WESTMINSTER REVIEW.—We have received the Westminster Review, for October, from the American re-publishers, Messrs. Leonard, Scott & Co. We give the table of contents:

1. Alchemy and Alchemists; 2. Bodism—Mythical and Historical; 3. The Property of Married Women; 4. George Foster; 5. Edinburgh Fifty Years Ago; 6. Silly Novels by Lady Novelists; 7. France before the Revolution of '89; 8. Emerson's English Traits; Contemporary Literature.

PUBLICATION NOTICES.

THE LAST OF THE PATRIARCHS; OR LESSONS CHIEFLY FROM THE LIFE OF JOSEPH. BY REV. JOHN CUMMINGS, D. D., PHILADELPHIA; LANS-DALE & BLAKISTON.

Another volume of 310 pages, gotten up in the neatest and best style of that highly respectable Publishing House. The admirer of Dr. Cummings will find this volume equal to any of his former publications; except in prophetic speculation. There is but little of that, and none the worse of it.

We do not admire Mr. Cummings as an author. There is nothing in his numerous works but what is common-place author would tell you, except the speculative portions; and in those, neither he nor the reader is very wise. We want facts and ideas—not fanciful speculation.

He has written and published too much in a short period of time. Men who write and publish books so rapidly, may expect them to have a brief existence—a kind of newspaper—quib existence.

The Agency of the Holy Spirit in Sanctification.

Having considered the agency of the Holy Spirit in the original production of spiritual life in the soul, it seems quite appropriate that we should offer some thoughts in regard to his Agency in the fuller development of that life in that process of moral improvement and discipline called Sanctification. For let it be observed, that as this life is the production of the Divine Spirit, so it must be maintained by the same power; just as the future existence of the "living soul" that was first breathed into man by the breath of the almighty depends upon Him for its subsequent existence. This truth is clearly taught in a variety of passages. "Elect according to the foreknowledge of God the Father through the sanctification of the Spirit unto obedience," says Peter. To the same purport is the language of Paul: "God hath from the beginning chosen you unto salvation, through the sanctification of the Spirit." The Epistle to the Romans abounds in similar declarations. In it, Christians are said "not to walk after the flesh, but after the Spirit"—to be after the Spirit—to be spiritually minded," &c. They are declared to possess "life and peace"—to have the Spirit dwelling in them—to be led by the Spirit.—And this Spirit enables them to cry "Abba, Father"—by his assistance they offer up their prayers—he "helps their infirmities, and sheds abroad the love of God in their hearts." Indeed, the believer is universally under his guidance and influence through the whole of his life.

Now, there is a sense in which Christ is made unto us sanctification, just as He is made unto us righteousness, or justification. The principle, or disposition, of holiness is imparted to every soul at the instant of conversion—and this is called the spirit of life in Christ Jesus which makes us free from the law of sin and death. It is thus that the believer is said to be partaker of the Divine nature—partaker of his holiness. This work is instantaneous and con-natural with regeneration and justification—so that if the person were to die at that instant he would certainly be saved. But we are now considering sanctification in its broadest and most comprehensive sense—as that course of moral discipline in which the soul is trained for the purer joys and bliss of heaven. For it is written, "without holiness no man shall see the Lord." Hence the peculiar emphasis of that beatitude of our Lord, "Blessed are the pure in heart, for they shall see God."

In this comprehensive view of the term, the work of sanctification runs through the whole of the Christian's life; and brings the work to a glorious issue. The Holy Spirit is given to help his infirmities. Every sin he subdues—every duty he performs with a right motive—every prayer he offers up in faith—every holy resolution formed or strengthened in him—every promise that is brightened upon his heart by the ministration of God's word—every ordinance which seals to him the grace of a covenant-keeping God—every providence, afflictive or prosperous, that directs him to the mercy seat, lessening the hold of earth, and strengthening that of heaven, upon his affections—all these are but the forth-puttings of that Spirit in changing him from glory to glory—in strengthening him with might in the inner man, until he "arrives at the fullness of the stature of a man in Christ Jesus."

The very nature of the work requires the Holy Spirit's agency. Dr. Dwight has very truthfully remarked, that "so far as the Agent is concerned, the work of sanctification is no other than a repetition of the same Agency, by which we are regenerated." What are those holy habits produced in the soul by the regenerating power of the Spirit? The Apostle answers, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the productions of God's Spirit in regeneration. Now, under the subsequent tuition of this same spirit, in the process of sanctification, the power of these principles upon the heart becomes more and more intensified, and their operations become correspondingly enlarged. All the virtues that are to adorn the Christian

expanded and matured, and made to yield the fruits of righteousness. To cultivate one to the neglect of the other, is as if a single limb of an infant were to grow to the dimensions of manhood leaving all the other members of the body to their original diminutiveness. The moral symmetry of the holy character is to be preserved through life. As the means of usefulness multiply upon us, our ready hands will use them with a more earnest promptness and a wiser discrimination. As opportunities of doing good offer themselves, the willing heart, quickened by the impulses of its heavenly Tenant, more cheerfully embraces them to promote the glory of God. As occasions of increasing our spiritual strength are presented, they are relished with increasing joy. Thus

may we be said to "go on from strength to strength, until every one of us in Zion shall appear before God;" thus may we "grow in grace, and in the knowledge of our Lord Jesus Christ;" and thus does "the path of the just shine more and more unto the perfect day." And he upon whose professedly Christian life no fruits of righteousness have ever yet been detected, may well question whether the Holy Spirit has ever planted the precious seed in his heart. To such, let the searching admonition of an Apostle come home with startling power, "Examine yourselves whether ye be in the faith."

Response No. 6.

The Advocate, no doubt, thinks his last question is a poser.

4. What Theologians of the Arminian School are chargeable with 'obscurely and absurdly in reference to the personality and work of the Holy Spirit; and in what do their obscurity and absurdity consist?

All of them; of whatever name and order.

1. They admit in their Credo the personality of the Holy Spirit—call him "the third Person in the God-head," but in their teaching they virtually deny it, and make Him inferior to the Father and the Son. They make the descent and operations of the Spirit purchased and secured by the atonement of Christ; which dis-credits Him from equality in the Trinity in the formation of the covenant of redemption. For if His descent and operations were purchased, He either did not belong to the God-head, or if He did, He differed with Father and Son in Council, and had to be bought up. This is an absurdity.

2. Being bought up, He is not free and sovereign to act as He pleases, in the regeneration, sanctification and glorification of men. Hence, Arminians have Him operating upon every body in general, and upon no one in particular. Apart of the time controlled by the Father and Son, and anon operating upon the sinner, "if the sinner will do so and so." Thus the Spirit is not "of one mind, and who can change him" but an obedient something coming at every one's call, and leaving at their command. Some think the Spirit is best pleased with loud preaching and praying—loud praying at once—with some cunning trick of the preacher "to get up a stir"—a stamp of the foot—a heavy thump upon the Bible—all those mechanical operations resorted to by spiritual craftsmen. Now all this, they seem to think, takes the Spirit by surprise; and He is as well pleased with these "curious arts," to reward them for their ingenuity. He comes to their assistance. Besides, with others He is quite whimsical; He begins a work in the heart, carries it on for a while, gets angry with the person, leaves him for a while to the "tender mercies" of Satan, gets in a good humor returns, casts out Satan, and takes possession again. Is there no "obscurity and absurdity" in all this?

3. Others destroy the idea of the freedom and sovereignty of the Spirit, by restricting his operations entirely to the word of God. They will only have Him operate as the mind or ear comes in immediate contact with the Bible or the preaching of the gospel. With them the Divine Spirit dwells alone in the word in his official capacity; and if you want Him to operate upon you, you have but to bring your mind in contact with the Bible, like you would touch an electric battery, and you will feel it as sensibly and as certainly. Is there "absurdity" here?

All the preceding views degrade the Holy Spirit to a level with man; and such people know but little of His official work, as taught in the Scriptures.

4. We have not found but one kind of consistent Arminians. We abhor their errors, but admire their consistency. They teach, that men, in spiritual as well as temporal matters, possess the self-determining power of the will; can choose to do right and obey God when they please, independent of the direct agency of the Spirit—that motives influence their will instead of the Holy Spirit. Such men are good logicians, to say the least of it. They exclude the Spirit from the application of the redemption by Christ. It also excludes the doctrine of Election. They see that if it is admitted that "no man will be convicted nor converted" unless the Holy Spirit does the work, that Election and Predestination follows as a logical consequence. Universalism is the only way of escape from such premises; and then the premises must be denied. There are three tangible views of this matter.

1. The one above described, which discards the necessity of Divine influence in regeneration, and places it all in the hands of man.

2. Or Predestination that makes God the "author and finisher of our faith;" through the instrumentality of Gospel means:

3. Or Universalism that makes a sweeping business of all, "good, bad, and indifferent."

To us this co-partnership business is illogical, obscure and absurd. Middle ground Barterianism was neither understood by its founder, nor is it comprehended by any of its advocates.

5. The Holy Spirit is a Person of the God-head or he is not. If he is a Person he is equal with the Father & Son. If he is equal, He was in co-existence with them in the covenant of redemption. If equal in devising the plan of salvation, He is equal in its application. There is no division in the God-head. There was union in council; there is union in carrying out the settled and fixed plan agreed upon in the Divine Council. So runneth the Scriptures; so runneth common sense.

For the present we dismiss this subject, having replied to the Advocate's questions, in due order.

Revival Record.

Our Revival Record last week was crowded out by other matter, and we rejoice that we are permitted to record such numerous conversions in various parts of our country. We condense this record weekly from our different exchanges.

ILLINOIS.—New Salem, five additions; Union Church, Clay county, 15; Liberty Church, Saline Co. 9. At Little Prairie

Church 25 have made a profession of religion.

ARKANSAS.—Liberty Church, 17 conversions; New Hope Church, 15; Taylor's Bay Church, 23.

MISSOURI.—Mt. Pleasant, Pike Co., 20 additions in October, Bethpage 30 conversions; Hopewell 18; Columbus 5.

MILLBURY, MASS.—Nov. 3. Two willing subjects put on Christ by baptism. One was a middle aged man, recently converted, who was a Romanist.

At Brewster Mass., 30 have professed conversion.

WORCHESTER FEMALE COLLEGE, MASS.—Special tokens of the Divine favor are now manifest in the Baptist Female College, at Worcester, Mass. Eight young ladies have experienced, as they trust, a change of heart, and others are under deep religious impressions.

Communications.

For the South Western Baptist.

Mrs. Editors:—I have in my possession a letter from our beloved sister Crawford, addressed to brother W. W. Pashall, which will be interesting to the readers of your paper, and which contains some information in relation to the state of affairs in China.

It will be seen from this letter, that the obstacles with which our Missionaries have to contend are numerous and great, but that the Spirit of God is finding its way to the hearts of that idolatrous people. The cry of that mighty nation, is wafted across the ocean by every breeze, calling loudly upon American Christians for the "bread of life." Mingled with those cries are the supplications of our faithful Missionaries—"place the means in our hands, and we will give them that bread of which if any man eat, he shall never hunger!"

Brethren, they are dependent entirely upon us for support, and upon our prayers, in a great measure, for success.—Have we done what we could? Have we given "as God has prospered us?"—Have we prayed for China? Shall China, Africa, and the "red men of the forest" cry in vain? Shall the cause of our Master suffer on account of our covetousness? God forbid.

Read this letter from sister Crawford and if you have not given to Foreign Missions, don't wait for an Agent to call upon you, but send a liberal contribution to brother Walker of Marion, and your conscience will feel better if your purse is a little lighter.

Yours in Christ,
R. F. MATISON.

ETAW, ALA. NOV. 24, 1886.

SHANGHAI, JUNE 28, 1886.

DEAR BRO. PASHALL:—Affairs here are again assuming rather a threatening aspect. It is now pretty well ascertained that the rebels have destroyed the imperial camp, and I might say the army attacking them at Ching Keang Foo, and late reports say that the only other army between them and us is now surrounded by them. Among the numerous high officers killed was General Keib, who commanded the forces here against the Shanghai rebels for so long a time, and had so many dealings with Foreigners. These tidings have spread a general alarm here—or rather fearful forebodings. The fall of Suchan, the third or fourth city in the Empire, is now regarded as almost certain soon to follow the taking of the only intervening camp of imperialists. The effect of such an event upon Shanghai, it is impossible to conjecture. Many of the inhabitants are already moving into the country. Besides this, and I suppose partly owing to this, there is a great pressure in the money market. The attempt of the foreign merchants, aided by the native authorities to introduce the Mexican dollar as the currency, has proved an entire failure. It is difficult to pass Mexican dollars off at seventy-two or three cents. Nothing will do but the Spanish dollar—not any Spanish dollar—but a Carolina; the *Ferdinands* are quite below par. The foreign trade—the life of Shanghai, is, this season, very dull. But as if all these things were not sufficient, Providence seems to threaten a great scarcity of rice—here, the staff of life. The earth is parched and the atmosphere is so full of fine dust as to be oppressive to the lungs, and painful to the eyes. This too during what is usually our rainy season.

All these things coming upon the people at once, after what they have already passed through, cause them to be more serious, and more inclined to listen to the truth. I speak, comparing them with themselves, for even now they are painfully indifferent to every thing but money; something to eat and wear. Now and then we rejoice over an acquisition from the ranks of heathenism. Tomorrow, Mrs. Yates' servant woman is expected to apply for admission into the church. The members of the church have conversed with her individually and seem to be satisfied of her fitness for baptism. She was a most earnest and devoted idolater until about two years since when she became Mrs. Yates' servant and began to hear the doctrines of Jesus. She soon became interested for her soul's salvation and transferred her worship from wooden images to the living God. It requires a considerable time, according to the general course of things, for the light to penetrate such darkness; and though she seemed to have been earnestly by night and day seeking the light, she did not find it until a few months since. There are others whose hearts seem to be touched, but from past experience we have learned that not more than one in ten of this class finally come to the knowledge of the truth. They meet with persecutions before they have the grace of God to sustain them and turn back, others, dependent upon their daily labor support in the employment of idolaters, say they cannot keep the Sabbath, and therefore turn away. The

spiritual nature of our religion is also a great cause of stumbling. If they could save themselves by repeating prayers and going through various outward ceremonies many would readily join us. This is proven by the great number of disciples the Romanists have made. While Protestants number their members by tens—or at most fifties, the Romanists number theirs by thousands—may tens of thousands. What a comment on the depravity of our nature! Repentance, and faith in Christ for salvation are doctrines too humiliating to be loved by our proud hearts.—Yet the preaching of these offensive truths will ere long convert not only China but the whole world.

Besides my city school which I visit two or three times during the week I have recently begun a morning school here at my own house. I teach them myself, and teach only the written and spoken Chinese. You doubtless know that the language taught in the native schools is quite different from that spoken, and requires two or three years memorizing hieroglyphics before they are taught their meaning. This, instead of acquiring useful information, a Chinese man's school days are spent in learning the names and meanings of thousands of hieroglyphics. The poor—evening, often stop school before they begin to learn the meanings. Missionaries are adopting the plan of teaching them to read and write in the language they speak. In my school I teach it, written in an alphabetical form. In less than two months two of my pupils can read intelligibly—they are now reading the story of Joseph. Two others are just beginning to read. I teach them from eight to twelve o'clock. The native female members are also learning to read in this form. My school thus reminds me of the one I left at Ching, but compares very poorly with it.

Please remember me to all my pupils, you meet with—I should be pleased to hear from them occasionally. I have heard of the conversion of some and the death of others.

Yours truly,
M. F. CRAWFORD.

For the South Western Baptist.

BRETHREN EDITORS:—Dr. Wayland, and Professor Curtis, have each lately written; the first, some Essays, the second a Book upon the "Progress of Baptist Principles and Practice." The essays of Dr. Wayland have been much praised by the readers of the "Examiner," a Baptist paper of New York.

Also Professor Curtis' Book has had a large share of commendation from the periodicals of the Baptist denomination. I have read all the essays of the "second series," and part of the first, by Dr. Wayland; also, have read Professor Curtis' Book. In the production of each, I have been edified, but with some of their sentiments, I have been a good deal surprised. Particularly, their recommendation of Oral, instead of written, and reading preaching. They have both thrown the whole weight of their learning and influence, upon the side of Oral preaching. This greatly surprised me, because I have heard that both of these highly esteemed brethren preachers, are readers of the bible, and apostolic practice, if he have errors, and it does not correct them, it would almost be a new thing in the earth. Luke says this high compliment to the Savior that he—"began both to do and teach." Now I think, a little example from these brethren, mixed up with their advice upon Oral preaching, would do our young preaching brethren a great deal of good. Indeed, I think it would not hurt some of our old ones. Now a quotation from each of these authors. Dr. Wayland says: "As I have before remarked, when the train of thought is completed, the chief labor of making a sermon is performed. The rest is nothing more than a clothing it with language. This is done either orally or by writing. Of the separate advantages of these methods, I have already written. I need scarcely refer to it again. It, however, seems strange that after having thought out a course of remark, a man should be obliged to write it all down, before he can communicate it to others. I say a man, I mean a minister, for no other man ever feels the need of this sort of aid. No speaker at the bar, or in the senate, or on the platform, would ever hope to interest an audience for five minutes in this manner. I must therefore, urge

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ON THE WITNESS OF THE SPIRIT.—The witness of the Spirit is a thing that we cannot express; a certain inexpressible assurance that we are the children of God; a certain secret manifestation that God hath received us and put away our sins. No one knows but they that have it. I confess it is a wondrous thing, and if there were not some Christians that did feel it and know it, you might believe there was no such thing; but it is certain there is a generation of men that know what the seal of the Lord is.—*Presion.*

To live aright we should die in our thoughts daily.

The tender flower of evangelical sorrow grows bent in the shade of the cross.

It is only in God's light that we can clearly discern our blindness.

If the religion of Jesus Christ were false, it would yet be preferable to the realities of a dying world.

There is a peculiar majesty in unaffected plainness a substantial beauty, which needs neither patch nor paint. *Le*

your wants. Wants will always be
 head of means, and there will be no
 end to the race if you set the latter cha-
 ging the former. Put the yoke of self-de-
 al on desire, apply the spur of indus-
 y to energy, and then if the latter
 does not overtake the former it will at
 last come in sight of it.

Should success accompany your la-
 zors, there will be the greatest neces-
 sity to guard against pride and self-ce-
 lebration. *A. Booth.*

How often doth pride choose our
 object, and more often choose our

[illegible]

RUSE, PATTER & CO.'S WARE-HOUSE
Columbus, Ga., July 28th, 1856.

WE beg to call your attention to our commodious **POUNDS**, where we have a large stock of **Woolen Goods**, at which place we continue a general **Woolen and Commission Business**.

We have a large stock of **Woolen Goods**, or rather we pledge ourselves to take the market and select the best and cheapest articles ordered through us by our patrons. We have a large stock of **Woolen Goods**, or rather we pledge ourselves to take the market and select the best and cheapest articles ordered through us by our patrons.

GING, ROPE, SAIL, and other goods, such as **BALE**, and other goods, such as **BALE**, and other goods, such as **BALE**.

All Corres. conigned to us for sale, shall have our own price, and the interest of our patrons be exclusively secured.

We have made arrangements to receive daily, the reports of the markets from all points, which will be at the command of our buyers, and we will be able to give you the latest and most reliable information.

We are prepared to make liberal advances on Cotton and other goods, and offer the usual facilities on Shipment to or from Savannah, New-York, Boston, or London.

Wm. D. Ellis, Esquire, continues in the control of the business.

Thankful for the patronage heretofore enjoyed, we hope by a continuance of devotion to the interests of our customers, to merit the favors of our friends.

persons of delicate health, or where the system has been impaired, as its invigorating properties never fail to relieve.

Female Complaints.

No Female, young or old, should be without this celebrated medicine. It corrects and regulates the menses at all periods, acting in many cases like a charm. It is also a powerful and safe medicine that can be given to children of all ages, and for every complaint; consequently no family should be without it.

Holloway's Pills are the best remedy known in the world for the following Diseases:

Asthma, Bowel Complaints, Coughs, Colds, Chest Affections, Costiveness, Dyspepsia, Diarrhoea, Dropsy, Debility of Age, Femal Complaints, General Debility, Indigestion, Inflammation, Venereal Affections, Wounds, Ulcers, Burns, Scalds, Eruptions of the Skin, Itch, Pimples and Gravel, Secondary Syphilis, Inward Flow of Liver Complaints, Loss of Spirit, Pains of the Head, Indigestion, and Profuse Women's Headaches.

Maison Lane, New York, and 244 Strand, London, respectable Druggists and Dealers of Medicines throughout the world, and at all the principal cities, in houses, cents, 62½ cents, and \$1 each.

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WHOLESALE AND RETAIL DRUGGISTS
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WILL pay strict attention to packing and shipping to any part of the State and would be happy to supply the needs of their old friends.
Feb. 27, 1898.—*aw*

THE Farmer's and Mechanics School
D. R. T. WILBURN, has opened his School at Grange, Haden county, Alabama, for the purpose of giving a practical education to young men. His object is to prepare young men for business, and each will be taught such studies as have a direct relation to the particular course. He expects to follow the plan of the University of the South, and students who have some money they wish to prepare home business, will do well to avail themselves of the opportunity. Good one is gotten in the near future. *aw*

BOOK & JOB PRINTING
THE proprietors of the "South Western Herald," having recently purchased a new Press, and a good assortment of type, are now fully prepared to do all kinds of Book and Job Printing, in a superior style.