

SOUTH WESTERN BAPTIST.

S. HENDERSON AND
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Communications.
For the South Western Baptist.

Arminianism as now taught.

DEAR BRO. TALIAFERRO: In my last number upon this subject, I considered, briefly, the proposition advocated by modern Arminians: viz: That God makes all men equal, by giving to all an equal measure of Divine influence. And I think, it was clearly shown, that while total depravity is admitted, this theory will utterly fail to account for the conversion of some while others are not;—that if one were converted all would be. And that, inasmuch, as total depravity is true, and so believed and taught by those same Arminians, and some are converted and saved and others are not; then it followed that God makes a difference in the measure of grace bestowed upon men, and that Calvinism is the true doctrine of the Bible.

I have endeavored to argue this proposition in a plain and simple manner, and shall try to dispose of the others in the same way. If there be anything like sophistry in what I have said, I am not sensible of it. Truth is what I am seeking for, and could I believe that Arminianism was true and of God, I would most gladly embrace it, and advocate it as I now try to advocate Calvinism. But let us turn our attention to the second proposition, viz:

2nd. That God gives to some more grace than to others, but to all enough to lead them to Christ, provided they improve it, and that some do improve it while others do not. In this way Arminians undertake to account for the fact, that some men become Christians and others do not. This I believe, is the strong hold of modern Arminianism, and I am sorry to say, that some men among those who call themselves Calvinists have fallen into the same error. Well, suppose, for the sake of testing it, we admit this proposition to be true. That all men have given them such a measure of Divine influence, as will lead them to Christ, provided they cultivate it, and that some do, and others do not. Now, will this account for the conversion of only a part, consistently with the admitted doctrine of total depravity? I think not. If each one has enough to lead him to Christ, provided he improves it, and some do improve it and others do not; then some must be more opposed to the gospel than others—some must be more inclined in heart to love and serve God than others. And if so, it follows that men are not totally depraved. But modern Arminianism teaches that they are, therefore, it is inconsistent. But where does he who improves the grace given, get the disposition, the desire, or heart to do it from? If the Holy Spirit gives this to a part only, then Arminianism is not true. That all have a sufficiency, provided they improve it, and I shall not now dispute. But that any do improve it without being influenced to it, by the direct agency of the Holy Spirit, I shall emphatically deny. And that all do who are influenced by it, by the direct agency of the Holy Spirit, I shall as emphatically affirm. So then while we might admit that all men have a sufficient measure of grace to lead them to Christ, provided they improve it; still we maintain that the Holy Spirit must influence one to improve it, and not the other, or all would do it alike. If all men are depraved alike, all possess a sufficient measure of Divine influence to lead them to

Christ, provided they improve it, and all are influenced alike to improve it, then all would become Christians, or none would. Arminianism, fails here then, to account for the fact, that some men become Christians while others do not. Neither can it be accounted for upon the external circumstances, such as religious advantages, or pious training. For persons under almost all circumstances have been converted, while others under the same have lived and died unconverted. I know that religious training is important; but I know also, that all who enjoy it do not become Christians, while many who never had such advantage do. This, however, does not prove that it is not necessary, but it does prove that something else is more necessary. God by it teaches us that men are not made pious by mere instruction and example. Were not the condition of the Scribes and Pharisees as favorable to the reception of the gospel, as those of the Publicans and Harlots? Why, then, did the latter pass into the kingdom, while the former were shut out? Can Arminianism account for this consistently with its principles? No. But Calvinism can. And can, and does do it in the exact language of the Lord Jesus. "At that time Jesus answered and said, I thank thee O Father Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent and revealed them unto babes."—Were not the things which are here said to be "hid from the wise and prudent, and revealed to babes" connected with salvation? I need not answer this question. Read the context and you will see they were. And why were they hid from some and revealed to others? Because some were better than others? No. "Even so Father for so it seemed good in thy sight." Here then is the reason. And is not this discriminating grace? God did not make a difference in the blessing bestowed, because of any difference in the parties, but because it seemed good in His sight. What seemed good? Why, to reveal truth to one and not to another. This Arminianism denies, and therefore, denies the truth.

But if some men do improve the grace of God, which Arminianism says is given to all, and others do not. Then it follows, that God does not make the difference that exists between a saint and a sinner, the "saved and the lost." If A has two sons, B. and C. starts, each with a capital, which if judiciously managed will secure to both an equal fortune, and does nothing more for either; if B. improves his and C. does not, then B. will have made the difference, which may, in after years, exist in their estates. It is certain the father did not do it. And so, if all men have such an amount of Divine influence as is sufficient to lead them to Christ, provided they improve it, and some do, and thus become Christians, and others do not, then they make the difference themselves, and the Christian has just ground for glorying over his brother sinner. This, St. Paul positively denies and condemns, and in doing it, condemns Arminianism. But if regeneration in any sense depends upon the act, inward or outward, of the creature in cultivating and improving the grace vouchsafed to him, then it is truly a partnership work—belong to neither God nor man exclusively.

And again, I close by saying, that if man has any hand in it, I shall expect him to fall from grace, and that this is the true reason why all Arminians believe in apostasy.

Yours respectfully,
CRISPUS.
UNIONTOWN, AL., Jan. 26th, 1857.

For the South Western Baptist.

Family Religion.

The Scriptures plainly declare that Christians are the workmanship of God, created in Christ Jesus unto good works, which he before hath ordained, that they should walk in them; but at the same time, they are clearly discarding the performance of them merely to be seen of men. Good works are the results of the operation of the Divine Spirit upon the heart, and as such are well pleasing in the sight of God, receiving their reward through the merits of Jesus Christ. Among the many subjects that claim the prayerful attention of the Christian while acting as a steward in the kingdom of Christ, none is of more vital importance than fire-side or family religion. Man, in mingling with his fellow men, may present a fair exterior, but if we would read his true character—learn his virtues and ascertain the amount of his failings

we must follow him to his dwelling.—This is true in worldly matters—it holds equally good in matters pertaining to religion. It is not mere profession of religion—the constant attendance at the house of worship and a cheerful compliance to all the outward forms of Christianity, that constitute man a child of God, and designate him as such to the world. Those who solace themselves with such reflections, should ponder well the import of the question, "what lack I yet?" Religion, to be profitable, must penetrate the soul, thrill its every fibre and invigorate all with whom its possessor is surrounded. The first and most lasting impressions are made upon the mind of the child in the family circle, and every parent should remember, that each child, that is given to them, is in possession of an immortal soul, which must enjoy the felicity of heaven or be consigned to eternal pain. How important then that these first impressions be of a religious character, and instilled by both the precept and example of the parent. The child that has been trained at the family altar rarely loses that veneration for Jehovah's name which was riveted upon his heart. He may become reckless and dissipated, but often he is goaded by conscience and made to look back to the time when he reverently bowed the knee around the domestic fireside with parents, who he has every reason to believe, are enjoying that "rest that remains to the people of God." Such reflections are not unfrequently made the effectual means of pointing the soul to God, and bringing it in contact with the blood of Christ, "that cleanseth from all sin." Nothing upon earth presents a more lovely scene than the harmonious heart-felt worship of the parents and children around the family altar. It demonstrates to the world that religion is the ruling principle in the heart, and also that the determination of Joshua is still preserved. Go to the house of that professor of religion, in which an altar has been raised, upon which spiritual sacrifices are offered unto God, and its influence is similar to that which hovered around the dwelling of Obed—edom while the ark of God was there deposited. Order in every department is visible and the most gratifying result is a cheerful submission to all the dispensations of Him "who worketh all things after the counsel of his own will." This is a subject that should engage the serious consideration of every professor of religion, but especially of those who have the rule over households. Let the writer, in concluding these desultory thoughts, make an appeal to his brethren that they delay not to introduce the worship of our common Lord into their families—linger not—parley not, though it be a cross it must be borne, and we should bear it cheerfully in hope of that crown of unfading glory—the sure reward of those whose names are written in the Lamb's book of life. Could family religion generally obtain, methinks many who are wasting golden moments, would soon adopt the language of Judah's poet king, saying, "I was glad when they said unto me, let us go into the house of the Lord;" and that such may be, let all earnestly pray.

J. B. A.
Van Buren, Jan. 29, 1857.

For the South Western Baptist.

The Ministry we need.

In reading a sermon published in the last number of the Baptist Preacher, I was struck with peculiar force by the following eloquent remarks of the very eloquent preacher. His theme was, "the ministry we need," and in showing forth what such a ministry must be, he stated, "It must be intelligent," and among other things said:

"In any point of view, he must be intelligent—able to announce a proposition and sustain it by ample demonstration—able to teach those over whom he is placed and willing to study;—in a word, 'apt to teach.' The order of his intelligence is not to be displayed by the quick, explosive sentences which he may pronounce with startling theatrical effect—not in the lofty climaxes which pile a hundred Pelions upon as many Osas, and tear a thousand passions to tatters—not in pyrotechnic displays of sesquipedalian words, not in hammering out a very small Bible character, to the infinitesimal quantity of a millionth part of a tinfoil—not in hunting for every novelty in mysticism, every myth in poetry, every fable in mythology, every vagary in metaphysics, every speculation in theology, and every new wonder of the artistic world; but it is to be exhibited in the clear and simple expositions of the fundamental principles of the gospel; in the discriminating use of Scripture phrases and illustrations; in the warm hearted, fervid appeals to the heart, in the earnest entreaties to repentance."

I think we need a minister also that can be understood; for the above touch of eloquence is above the comprehension of the writer.
HINTON.

"Blessed are they that mourn, for they shall be comforted."

A man sat by the couch of his dead wife. The lips he loved were mute, the hands were still, the voice was dumb, and its dying echoes lingered only in the chambers of his brain. She had not been long in the land of heaven, that wife, and the wings of the angels who bore away her soul, had left a faint trace of the glory of their presence upon her forehead. The man had not yet fully recovered from the shock of her last farewell. His head, as he pressed his hands against it, seemed crowded and confused. "Better off"—he just remembered that somebody had said it, as he staggered out of the room and left the women with his dead. Mocking words! how could she be better off?—He had surrounded her with luxuries, he loved her with tender love, passing the common love of man; she knew no want, no care,—she was still young, beautiful, fresh to him as a new creation—how could God take her from him! As he mused, he gazed on the white still face; he would not believe it was death. He folded his arms about the stiffening form, and pressed her to his heart as if he would throw the warm current of his life, from his throbbing veins, into the pale blue lines that threaded the marble face. In vain—no answer, swelling pressure—still cold, inexorable story—dead—dead!

Then the fountains of his grief broke forth, and the sound of his mourning went up to God. It was a bitter grief, a real sorrow. The man loved his wife, and had been true to her in thought, word and deed; he could call heaven to witness that. She had never shed a tear that he would not have joyfully kissed away; he had never committed an act that he was unwilling her pure eyes should see; and she had seemed as his own soul, so present was she with him always.

But good and gentle, and upright as this man was, he had no present Christ to comfort him. No Savior bent with him over the coffin lid, no risen Lord stood at the portals of the gloomy grave; and thus it was that in his grief he was almost in despair.—*Examiner.*

Baptists an Illiterate People.

Nothing is more common than to hear uninformed sectarians insinuate that the Baptist Ministry and denomination, are illiterate, and even unfriendly to education. Such an insinuation was sneeringly uttered some time since by a no less dignitary than Dr. Robert Breckenridge, of Danville Presbyterian Theological Seminary. When the insinuation was repelled as unfounded and insulting, he acknowledged the falsity by dignified silence. It should not be forgotten by Baptists, that amongst them are as many educated ministers as can be found in any protestant denomination in America. That is, what the world calls educated—regular graduates. At the same time the Baptists have twice as many really educated men in their ranks as they have graduates. For these college graduates, in all denominations, are often unlearned, while the graduates of the field and the work-shops have nobly pressed their way up the steep of learning and fame and taken their place beside Bunyan, and Booth, and Fuller.

But to the facts. One of these "illiterate Baptists" was the first President of the first University in America, Harvard University. One of these "illiterate Baptists" was the first American Editor, and conducted the first publication on this continent. In about thirty-three years these "illiterate people" have founded twenty-four Colleges, ten Theological Seminaries, about one thousand Academies, including twenty three endowed Female Seminaries of a high order. Within four years not less than a million and a half have been subscribed by Baptists for endowing these institutions. What an illiterate people! What foes to education!

Christian Repentance.

ETERNITY OF MORAL INFLUENCE.—"Who can tell," writes one, "the results of such a fact as these two lines disclose? The Rev. Newman Hall's little book, entitled 'Come to Jesus,' has thus passed through its five hundred and forty-sixth thousand."

How extensively, how long, and how loudly will such works speak, and how different from the productions of such men as Byron, Paine, or Bolingbroke! If any earth-born joys, remarks a modern writer, are admitted as visitants amidst the celestial choirs, the joy that springs from having written saving and sanctified works is sweetest.

The bashful Man.

Some persons may think it is a great fault to be bashful. If they will but read a modern writer on this subject, they will be strengthened in their apparent weakness, and will take courage, and consider it a qualification, a grace. Hear what he says:

"We seldom see a genuine bashful man who is not the soul of honor.—Though such may blush and stammer, and appear awkward, shrug their shoulders, and prove unable to throw out with ease the thoughts to which they would give expression, yet commend us to bashful men for real friends. There are fine touches in their character that time will mellow and bring out; perceptions as delicate as the faintest tint of the unfolded rose; and their thoughts are none the less refined and beautiful, that they do not flow with the impetuosity of the shallow streamlet. It is a wonder that such men are not more appreciated; that young women, with really good hearts and cultivated intellects, will reward the gallant Sir Mustachio Brainless, with smiles and attentions, because he can fold a shawl gracefully, and bandy compliment with a Parisian elegance, while they will scarce condescend to look upon the worthy man, who feels for them a reverence so great that his very mute glance is a worship. The man who is bashful in the presence of women is their defender when the loose tongue of the bold slanderer would defame them; it is not he who boasts of his conquest, or dares to talk glibly of failings, that exist only in his imagination; his cheek will flush with resentment, his eye flash with anger, to hear the sacred name of woman coupled with a coarse oath; and yet he who would die to defend them, is least honored among the majority of the sex. Who ever saw a bashful libertine? Such an anomaly was never encountered. Ease and elegance are his requisites. Upon his false lips sits Flattery, ready to pay court alike to blue eyes and black. He is never unblushed—he never blushes. For a glance he is in raptures; for a word, he would profess to lay down his life. Yet he it is who fills our city dens with the wrecks of female purity; he it is who profanes the holy name of Mother; desecrates the shrine where domestic happiness is throned; ruins the fond heart that trusts in him; pollutes the very air he breathes—and all, all under the mask of a polished gentleman! Ladies; a word in your ear. Have you lovers? and would you possess a worthy husband? Choose then the man whose delicacy of deportment, whose sense of duty, whose love of his neighbor, whose feeling, crowd around you. If he blushes, if he stammers even, at your approach, consider these things as many signs of his exalted opinion of your sex. If he is retiring and modest, let not a thousand fortunes weigh him down in the balance; for depend upon it, with him your life will be happier, even with comparative poverty, than with many another, surrounded by the splendor of palaces."

Resigned to Christ.

When a soul is busy asking after Jesus Christ, if it be required, "What would you do with him?" "Why, this is my purpose," will it say, "I would worship him; I would not only be saved by him, but I would fall down before and adore him, and acknowledge him my king; and if I had anything better than another, I would offer it to him."

"But what hast thou? Hast thou rich presents for him?" "Alas! no. I am a poor and foolish creature, and I have nothing to offer."

"Nothing! Hast thou a heart?" "Yes, a heart I have; but alas, there can be nothing more unfit for him, and unworthy of him; it is dark, and foul, and hard; all disorder and filthiness."

"Yet wilt thou give it him as it is, and be willing that he use and dispose of it as it pleases him?"

"Oh that he would accept of it! that he would take it upon any terms! Here it is; if it would fly out from this offer, I would be ready to lay hold of it! Oh, that I were once received by him; that it were in his hand, and then let him do with it what seems him good!"

"Sayest thou so? Then it is done. Give it really and freely, and he will take and make it better, at its worst, than all the gold, and frankincense, and myrrh of all those rich countries where they abound; and will purify, and rectify, and make it quite another than it is; and it shall never repent thee to have made a gift of it to him. He shall frame it to his own likeness, and, in return, will give thee himself, and be thine forever."

THE POETRY AND THE PEW.—"A man," says Vinet, "will be heard by men." He asserts thereby that there must be a similarity between the preacher and the listener—a correspondence between the pulpit and the pew. Certain qualities are required in both, that they may be put in communication, and that the current of thought and feeling may flow to and fro, swiftly and freely.

How a Baptist was Made.

We find, in "Old Churches, ministers and Families of Virginia, by Bishop Meade," the following incident. It was furnished by a clergyman of Caroline; and refers to the last rector of Mount church in that county, prior to its conversion into a seminary of learning by an act of legislature.

"I have heard many of the old people speak in high praise of Mr. Waugh as a man, but as a Christian minister he could not have occupied a very elevated or consistent position. In his day the standard of personal piety was very low, and he did not rise above the common level. The results of one of his habits gave me much trouble when I came to Caroline. A lady of my congregation wished me to re-baptize her, assigning as a reason for her asking me to do it, that she was baptized in her infancy by Mr. Waugh, and that her father, after paying him a guinea as a fee, won it back from him after dinner at a game of cards. I could not persuade her of the validity of her baptism, and she ultimately united herself to the Baptist church."

We should greatly like to know the quality of the persuasion which could be employed in a case like this. Does infant baptism rest on grounds that make it valid when he who requests and he who administers it are gamblers open ly? when all the parties to its performance are, by confession, destitute of faith? when Christ reigns in the heart of none? If it be indeed built on such foundations, can it claim a place among the institutions which have been ordained by the holy Head of the church for the promotion of the Church's holiness? There is no room for surprise that the lady in question, assailed by these perplexities should have given her spiritual adviser "much trouble," and have swept away all the embarrassments of her position, at last, by a simple appeal to the word of God.—*Religious Herald.*

Wanted.

A species of gum shoes and umbrellas, that will stand the Sabbath rain and Sabbath mud of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose. We have gums and umbrellas that will turn any wet, that comes during six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this singular fact. We do not mean to say that the elasticity and imperviousness have been transferred from the shoes to the conscience, for this would be impolite; but we do say that we will give the loudest puff to the merchant or manufacturer who will furnish shoes and umbrellas that will be an effectual protection against Sabbath rains and Sabbath mud.—*Exchange Paper.*

A Dead Weight.

A brother beloved was lately enumerating in our hearing the sources of discouragement in his field of labor.—Prominent among these was a brother in the church, who, failing in a great degree to do the work fairly demanded of one in his circumstances, seemed to hang as a dead weight upon its progress. "Often," said he, "in my hours of despondency, I am ready to wish that he was away from us. But he must live somewhere, and perhaps we can as well afford to keep him as anybody; only I have thought we needed a state alms-house (spiritual) where such should be kept. It would be cheaper than to have them quartered, as now, among the different families of Christ, where there are no accommodations for them, and where they are always in the way."

The Mystery of a Christian.

1. He liveth in another. He is wise in another. He is righteous in another. He is strong in another.

2. He is very low in humility, but very high in hope. He knows he is undeserving of the least mercy, yet he expects greatest.

3. He is in the world, but not of the world; in the world as a pilgrim, but not as a citizen. His habitation is below, but his conversation above.

4. He is meek, but vehement; meek in his own cause, yet vehement in the cause of God.—as Moses, who was dead to affronts, deaf to reproaches, and blind to injuries. He will comply with anything that is civil, but with nothing that is sinful. He will stoop to the necessities of the meaneast, but will not yield to the sinful humors of the greatest.

5. He works out his salvation with fear and trembling. He works as if he was to live here always, yet works as if he were to die to-morrow.

6. When he is weak, then he is strong.—When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest.

and most dependent on Christ's strength, then he stands the safest.

7. When he is most vile in his own eyes, he is most glorious in the eyes of God. When Job abhorred himself, then God raised him. When the centurion thought himself the most unworthy, Christ said, "I have not found so great faith, no, not in Israel."

8. He is content in this world, yet longs and prays for a better.

From the Religious Herald.

Excerpta.

PIETY. The essential element of piety, is sympathy with the Divine government. The proof of sympathy lies in obedience to the great commands—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."—*Musculi.*

THE PRESS. In the art of printing, the church has again received the gift of tongues.—*Boyes.*

JUSTIFICATION BY FAITH ONLY. Faith, the Papist say, is never alone, therefore it doth not justify alone. They might as well dispute thus: the eye is never alone from the head, and therefore it seeth not alone: which is absurd. Though, in regard of substance, the eye is never alone, yet, in regard of seeing, it is alone: and so, though faith subsist not without love, and hope, and other graces of God, yet, in regard of the act of justification, it is alone without them all.—*Perkins.*

CHRIST. It was meet for crimson sinners to have a crimson Savior.—*Bishop Andrews.*

INSIDIOUS PROGRESS OF ERROR. What is now a full-grown idolatry in the church of Rome, had its beginnings in the bosoms of men ready to die for Christ, and was nursed by some of the purest piety of the early church. The *orom* of saint-worship was laid by the Serpent, in the ashes of the martyrs; and, in the assemblies of devout men around their tombs, met together out of just veneration for their holy example and noble death, was the embryo cherished.—*Milne-Paine.*

TRUTH AND ERROR. The highest truths differ from the most miserable delusions, by what appears to be a few words or letters.—*Oxford Tracts.*

FAMILIARITY WITH ERROR. Never let a man repeat to you a lie. If he tell you a story every day which you know to be false, at the end of the year you will believe it to be true.—*Burke.*

VICE. Vice is like a dark lantern, which turns its bright side only to him that bears it, but looks black and dismal in another's hand.

AFFLICTION. Plato lays it down as a principle, that whatever is permitted to befall a just man, whether poverty or sickness, shall, either in life or death, conduce to his good.—*Addison.*

GUILT: GRACE. Let "deserved" be written on the door of hell; but on the door of heaven and life, "the free gift."—*Baxter.*

POWER OF THE GOSPEL. In the first success of Christianity, men turned—among the Gentiles, from dead idols to the living God—among the Jews, from dead works to a living faith.

CHRISTIAN UNION. The more believers love God, the more they love one another: as the lines of a circle, the nearer they are to the centre, the nearer they are to each other.—*Charnock.*

FAMILY IREBELLION. It is a wonder that the churches of Christ continue, if we reflect upon the folly, the pride, and the worldly-mindedness of many professors in the disposal of their children. *Bradbury.*

CONVERSATION. A certain reserve is necessary when we talk of our own friends, our own studies, our own professions. All these are objects which we cannot expect should interest our companions in the same degree in which they interest us. And it is for want of this reserve, that the one-half of mankind make bad company to the other.—*Adam Smith.*

RELIGION. The old English could express most aptly all the conceits of the mind in their own tongue, without borrowing from any; as, for example, the holy service of God, which the Latins called religion because it knitted the minds of men together, they called most significantly *con-fraternalitas*, as the only assurance and fast anchor-hold of our soul's health.—*Camden.*

JONATHAN EDWARDS' DYING WORDS.—When the great theologian was dying, having taken leave of his family, he looked about and said, "Now where is Jesus of Nazareth, my true and never-failing friend?" So he fell asleep, and went to the Lord he loved.

Always pray for patience; every day will bring something that will call for its exercise.

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, FEBRUARY 19, 1887.

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

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

Elder Z. G. HENDERSON, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

SHAD are now brought from Savannah, Ga., to this place, and sell at one dollar a fish. Many of the lovers of the article had a feast the other night at Brewer's Hotel. By the way, those Messrs. Brewers are keeping a Hotel unsurpassed by any village in Alabama.

WHO WILL RESPOND?—Brother A. C. THOMASON, of Woodstock, Ala., after sending us several new names, says:

"I have set out with a resolution to add one hundred new subscribers to the S. W. Baptist this year, and I think I shall succeed easily."

Can any more brethren be found with such a resolution? If not, say fifty, twenty-five, ten, five, or even one. With such an effort, our list could be more than doubled this year. By the way, our brethren are working for us now, and we feel grateful to them.

We thank Elder J. C. Bass, of Pike county, for a good list of new subscribers. He is "in labors abundant." We append the following from his letter:

"I am preaching to five churches this year; Center Ridge, Barbour Co.; Mt. Pleasant and Siloam, in Pike Co.; Shiloh and Pea River. I have been prevented from attending my churches for the last month, on account of my wife's sickness."

Central Institute.

We learn from a private letter that Elder W. B. Weston, formerly of Clayton, Ala., has been chosen Agent of this young and flourishing institution. He has accepted, and will enter at once upon the work of collecting funds to liquidate the indebtedness of the Institute, and also to enlarge the Building to meet the wants of the increasing patronage.

THE TOWER OF BABEL.—An exchange says:

A correspondent of the Boston Traveller, writing from Beirut, announces that Mr. Place, the French Consul in Mosul, has discovered the ruins of the Tower of Babel.

Some things we can believe; some we cannot. Had it been said that the French Consul had discovered some fragments of Noah's Ark, on Mount Arrarat, we would believe it just as soon as the above.

New Books.

"Resembling, and quite equal to, the 'Rollo Stories.'"—*Christian Register*.

THE AIM WELL STORIES! A New Volume. Now ready, WHISTLER; or the Manly Boy. By WALTER AIMWELL.—With numerous illustrations. 16mo, cloth. 63 cents.

New Editions of the following Volumes of the Aimwell Series, by the same Author. OSCAR; or the Boy who had His Own Way. CLINTON; or Boy Life in the Country. With fourteen illustrations. 16mo cloth, 63 cents.

All the above are handsomely bound in uniform styles, both plain and gilt, constituting an attractive series for Holiday Gifts.

Published by GOLD & LINCOLN, Boston.

We have seen only one of the series; the "Whistler." If the others are equal to it, truly they "constitute an attractive series for Holiday Gifts."

MARTYRDOM OF A CATHOLIC MISSIONARY IN CHINA.—A letter received from on board the French war frigate Virginia, near Shanghai, narrates the cruel death of Father Chappellaine, a Missionary. It says:

"The details of his death are most horrible. The Chinese, even after their victim was dead, persecuted his remains with unrelenting hatred. His head was stuck upon the point of a pike, and the children were encouraged to throw stones at it for several days. What is still more frightful, and will hardly be believed as a fact, is, that his heart was cut in pieces, then cooked along with some pig's tripe, and eaten by the soldiers of the mandarin—tigers rather than men."

The missionary who has thus been put to death, was named Chappellaine. We, upon arriving at Macao, shall demand satisfaction from the Viceroy of Canton. The discussions with the Chinese government which will ensue upon this affair, are likely to be very protracted; they will result, I have no doubt, in the executing of some criminal or other, dressed up as a mandarin to pass for the guilty official. This is what we may call Chinese justice."

The above is proof of two things; the intense hatred of idolators to the christian religion; and the aggrandizing propensity of the white or Japhethic race. The white European race, and the Anglo-Saxon race of England and America, will ultimately rule and possess the entire world. With them it is

not a question of right, but of time. It will be a natural result from their physical and intellectual forces. The white race may pass laws against its own encroachments upon the other races, red and black, but their enactments will be a mere nullity. Their prohibitory statutes will stay their progress no more than a Beaver dam would the waters of the Tyber, Danube, Seine, Amazon and the Mississippi. They have a Fillibustering spirit in spite of their courtly declarations to the contrary. And out of the abundance of that feeling they will act, and seize upon the territory of others.

The English, French and Americans, now have China virtually under their control; at least, as much so as will answer their present purposes. They can now use that Government as they wish, without the expense of keeping it up. They make money out of it; and as soon as it will suit their interests, they will take all or as much of it as they like.

The Anglo-Saxon reign is now predominant in the East Indies, as it is also on the American continent. The French are pushing their conquests in Algeria, and elsewhere in Africa.

And why should not the white, so vastly superior to the other races, take possession of fine fertile countries owned by a people unable to develop their natural resources? When a people are unworthy of the country they possess, and are incapable of self-government, it is hard to refute the opinions of those who maintain that they should be dispossessed and ruled by a superior race. It is maintained that it is better for the subjugated, as well as for mankind at large. Men can write as they please, for and against the above encroachments; governments may legislate to prevent it; but it is written, and no man can reverse it; "God shall enlarge Japheth, and he shall dwell in the tents (counties) of Shem; and Ham shall be his servant."

It is easy for the hypermoralist to raise the abstract question as to the right the powerful white race has to dispossess, rule and enslave weaker countries, and weaker races; but while he is theorizing and moralizing, they will go on, do the deed and give consequences to the winds.

We give no opinion in the premises, only state facts, and the tendency of things.

More new Arguments on Infant Baptism.

If one has the least desire to be noticed by the Pedobaptist Press, let him touch that apple of their eye, infant baptism, and he receives every mark of attention. It was our good, or ill fortune not long since to write a short article, in which we assumed that there was as much Scriptural authority for the Roman Catholic ceremony of baptizing bells, as there was for infant baptism, and to Baptists one was as senseless a ceremony as the other. For this "grievous fault" we have been band, solemnly lectured. Among our lecturers is the Southern Presbyterian. He says:

The South Western Baptist (Tuskegee, Ala.), says that Baptists see no more sense in the baptism of an infant than in that of a bell. Courtesy, we suppose, requires us to admit that this is true of our cotemporary, and possibly some others on whose behalf he has a better right to speak than we can claim, and, yet, we find no small difficulty in conceiving how any one, whatever his prejudices, should be willing to place, even thus incidentally, an infant—itsself possessing an immortal spirit and sustaining the most important relations to God and the realities of the eternal world—in the same category with a piece of material, perishable metal.—Let it be so, however, that he sees no difference between them in the particular mentioned; this is nothing new under the sun.

Now the above sharp vultures break we break at once, by denying, that, in intelligence, we placed an infant in the "same category" with a bell. We stated that "a brass bell knew as much about the design of baptism as an unconscious infant;" and we think the position is apparent to every unprejudiced mind. But here comes, what? Shall we call it argument?

Zipporah, the Midianitish wife of Moses, saw no sense in the rite of circumcision with reference to her child, and appears to have been as thoroughly opposed to its application as our cotemporary is to the rite of baptism in its reference to infants.

A pretty good "High Church" hint, the above. Baptists are accused of "unchurching other denominations," and here we are unchurched, and called a Midianite, by implication. Well, if seeing no authority in the Word of God for the baptism of infants makes us a Midianite, be it so.

But here follows something grave and dignified, and quite rare, if not spicy:

We have always thought that to apprehend the true import and value of infant baptism requires a degree of spiritual perception—the product of God's grace enlightening the understanding and purifying the heart—which is not possessed by all Christians even.

What an uncharitable reflection upon the piety any spirituality of Baptists.—According to the above, Baptists who cannot "apprehend the true import and

value of infant baptism," are mere babes in Christ, if Christians at all. The position of the editor is downright fanaticism. It reminds us of Joe Smith's stone spectacles through which he read and translated the Book of Mormon.—It certainly takes a similar pair to "apprehend the true import and design of infant baptism." If his position is true, the world is waxing worse instead of better; for it is the testimony of Pedobaptists that infant baptism is rapidly on the decline. Alas! for the dull spiritual "apprehension" of Baptists.—They are propagating their dullness in all lands.

But, thanks to our generosity, we have kept the best wine till the last.—Here it is, take and read, ye men of obtuse "apprehension!"

We are not prepared, however, to admit that all Baptists labor under the incapacity which the S. W. Baptist ascribes to them. On the contrary, we are acquainted with many of them who, unless we are greatly in error, see much significance and beauty in the act of dedicating an unconscious babe to the Lord, its Redeemer, in an ordinance sanctified by Him for the purpose. Often have we seen them weeping in Christian sympathy with the parents, the minister, and the assembled church, on such occasions. The difficulty with them is that they have not been able to satisfy their minds as to the scriptural warrant for the rite. Their hearts, burdened with a sense of parental responsibility, and moved by the gracious Spirit to seek a share for their little ones in God's covenant blessings, readily yield to the attractions of an ordinance so appropriate and expressive; but the effects of an early education and deeply imbedded prejudices are strong and almost resistless, and they have continued to deprive themselves of a privilege which, in their better moments, they have felt to be of unspeakable comfort.

Now we beg leave to differ with Dr. Kilpatrick as to the cause that produced that "weeping" among Baptist sisters at the sight of the baptism of infants. We claim, with great deference to his views, we having but little spiritual "apprehension," that we know the Baptist sisterhood better than he, and must say that he is "greatly in error." His peculiar spectacles led him to the assignment of the wrong cause. We will venture two reasons for the "weeping" of those good sisters. Either they wept from sympathy with the children, seeing them weep when the cold water was poured upon them; or they wept to see the word of God perverted. It may be that both these causes operated, and produced in them the feeling described by David: "Rivers of waters run down mine eyes, because they keep not thy law."

Experimental.

Some modern religionists make themselves quite merry over the deep experimental piety professed by others.—King David told his attendants to let Shimei son of Gera curse on; so say we to those who make sport of experimental religion; laugh on. We give below the testimony of good and great men to the truth of what humble minded christians have ever termed, "An experience of grace."

1. FRANCIS JENES, relating his experience, says, "opening accidentally the first chapter of John's Gospel, I read a part of it, and was so struck with what I read, that I at once perceived the divinity of the subject, and the authority and majesty of the scriptures, greatly to surpass all human eloquence. I shuddered in all my body; my mind was confounded; and I was so much effected all that day, that I hardly knew who I was. But thou, my Lord, he adds, didst remember me in thy boundless mercy, and receive a lost sheep into thy flock. From that time, when the Almighty had granted me so great a portion of his Holy Spirit, I began to read the Bible, and treat other books more coldly and negligently, and to reflect more upon, and be much more conversant in, such things as are relative to piety."

2. THOMAS BILNEY, says, "in reading the words, 'It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am chief; this sentence through God's instruction and inward working, which I did not then perceive, did so exultate my heart, being before wounded by the guilt of my sins, and almost in despair, that immediately I felt a marvellous comfort and quietness, inasmuch that my bruised bones leaped for joy."

3. CHANCELLOR OXENSTEIN, said, "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my God, who has given me to know him, and to know myself. All the comfort I have, and which is more than all the world can give, is feeling the Spirit of God in my heart, and reading the Bible."

4. GALTAKER declares, "The wicked can know no true joy, because they have not God's Spirit."

5. BISHOP HALL exclaims, "What a heaven do I feel in myself, when I find in my heart a possession of my God! When I can walk and converse with the God of heaven, not without an openness of heart, and familiarity, knowing in whom I have believed, looking upon

all this inferior creation with the eyes of a stranger, made firm to sustain all events, strongly settled to good purposes, constant, and cheerful, in devotion, and, in a word, ready for, yea, full of God, I can pity the poor and miserable prosperity of imperial and royal sinners."

6. LEIGHTON, observes, "Believers find stream of the grace in their hearts, though they see not the fountain whence it flows, nor the ocean into which it returns."

"Baptist Book Emporium,"

MONTGOMERY, ALA.

In another column will be found the proceedings of our brethren in the city of Montgomery and vicinity, in regard to the establishment of a large "Book Emporium," on the "joint stock" principle. We are much gratified at this movement on the part of our Montgomery brethren, for several reasons. First, such an establishment is greatly needed in Alabama. Heretofore we have been under the necessity, whenever we wanted a few standard works, to send special orders for them to our large cities. We remember when first entering the ministry that we sent for a lot of books to New York, and after waiting about six months, received a letter from a Commission Merchant in Mobile, that the box had arrived in such a damaged condition as to be entirely worthless. And our experience in this respect is but the experience of many. We want a book store in this State which shall be able to supply, particularly the religious public, with the very best standard works of our own and other lands. Our ministers and many of our reading members would purchase such works if they could be commanded at a convenient point.

Secondly, Montgomery is as convenient a location for such establishment as can be selected. In addition to the fact that it is a central location, that city is the capital of our State; and this of course brings to that place, periodically, a very large proportion of the more intelligent and reading part of our population. And the location of such a "book emporium" there as our brethren propose to establish, will bring the choicest religious literature of the world in immediate contact with the educated, and we may add, controlling intellect of the State. That it will be attended with the happiest results, we presume no one can deny. As a denomination, we have been far too backward in bringing prominently before the public mind our own literature. And any effort that seeks to accomplish this object, and to bring within our bounds such religious works as may contribute to increase the efficiency of our ministry, to the growth of the piety of our members, and to the diffusion of evangelical truth over our State, deserves and we doubt not will receive the hearty sympathy of all serious Christians.

Thirdly, We have the strongest confidence in the skill and ability of our brethren who are moving in this matter. The capital stock which they propose raising (\$10,000) in shares of fifty dollars each, a large proportion of which has already been subscribed, will be amply sufficient for all present practical purposes. Indeed, for the prosperity of the enterprise, much more depends upon the discretion and energy with which it is managed, than the bare amount of money invested. And no one who will glance over the list of officers appointed to carry out this movement, can entertain a reasonable doubt in this regard.

Finally, Such a "book emporium" as it is proposed to establish, will be a most important auxiliary to our "Bible and Colporteur Society." This latter Society, of course, must mainly concern itself in the sale of such books as will find a ready market among the great body of the people. Both its usefulness and efficiency depend upon this. It is this feature in the American Tract Society that has given it such a hold upon the affections of all American Christians, and has made it eminently useful in the dissemination of evangelical truth. And yet there is an important department of religious literature which that society does not propose to supply.

But we must conclude. There are annually printed and circulated in the United States from thirteen to fifteen millions of volumes. This estimate is altogether independent of the three millions of quarterly and monthly periodicals, and of the five hundred millions of newspapers annually thrown broad cast over our land. Now the influence of this amount of printed literature upon the moral, mental and religious character of the American people, it is impossible to estimate. A vast amount of this is decidedly irreligious in its tendency; and this tendency can only be counteracted by the organization of agencies for the dissemination of a truly sanctified literature. We as Christians are bound by the highest considerations both of patriotism and religion, to create and to supply a demand for such books as will carry into all circles of society, from the princely

mansion to the humble cottage, the life-giving and life-sustaining principles of the gospel of Christ. And we hail with the highest degree of satisfaction every enterprise that seeks to accomplish this mission of mercy to our common country. Read the articles to which reference has been made—send in your subscriptions to the stock, and let us have a "BAPTIST BOOK EMPORIUM" at the capital of our State worthy of the name.

TENNESSEE RIVER ASSOCIATION held its third annual session with Centre Point Church, Jackson county, Ala., embracing 3d Lord's day in October, 1886. Its officers were Elder R. H. TALIAFERRO, Moderator, and D. BROOKS, Clerk.

Baptized during the year, 56; net gain, 28; total, 584.

The session where this Association is located, till recently, was under the influence of our Anti-Missionary Baptist brethren. But judging from the Minutes before us, and the action had at the late session, they will soon supply that region with the Gospel. They have petitioned the Board at Marion for help, which we hope will be granted. Here is their report on destitution:

We find the territory lying between the Memphis and Charleston Rail Road, Jackson county, Ala., embracing Crow Creek and Coon Creek, up the Tennessee River to Bridgeport, Ala., the territory north of Dr. Davis' old place on the south side of the River, embracing Jones' Cove; from thence across the mountain to Rawlingsville, DeKalb Co., Ala., all of which is destitute of Baptist preaching.

A. BEARD, chairman.

Communications.

For the South Western Baptist.

Baptist Book Emporium—Articles of Agreement.

1. We, whose names are hereto subscribed as stockholders and our associates agree to form a joint stock company for the purpose of spreading more widely a knowledge of the Bible, by selling and distributing gratuitously religious books, and such others, not of immoral tendencies, and such other articles appertaining to book stores, as the Trustees hereinafter provided for, may permit.

2. The corporate name of said company shall be "The Baptist Book Emporium."

3. The stock of said company shall be Ten Thousand Dollars, divided into shares of fifty dollars each. Each share shall entitle the holder thereof to one vote, either by proxy or in person; and every stockholder shall be a corporation, whether his name be signed to these articles or not.

4. Fifty per cent of each share of stock shall be payable within thirty days after notice is given that six thousand dollars worth of stock has been subscribed and the balance shall be paid at such times and in such installments as the Board of Directors of this body shall designate.

5. So soon as the sum of six thousand dollars shall have been subscribed, the corporation shall then be put into operation.

6. A book store shall be established within the city of Montgomery Ala., to deal in religious books, stationary and such other articles, as the Board of Directors may designate.

7. At least one fourth of the net profits of the concern shall annually be appropriated to the gratuitous distribution of books and to other benevolent purposes.

8. A dividend of profits shall be declared annually by the Board of Directors, if profits there be, and if any stockholder for the term of three months after such declaration of dividend shall not apply for the dividend to which his share may be entitled, such dividend shall be distributed under the direction of the Board of Directors to such charitable and benevolent purposes as the said Board may direct.

9. A Board of Directors called Trustees, to consist of seven persons shall annually be elected by the stockholders whose duty it shall be to manage, control and direct all the operations of the corporation, and such Board may select such agents and officers as they may deem proper, and shall have power to declare forfeitures of stock on such conditions as they may prescribe.

10. The corporation shall continue for the term of twenty years.

11. The subscribers hereto have selected nine Trustees, whose term shall be for six months and until their successors shall be appointed and are as follows: Dr. A. B. McWhorter, Wm. P. Chilton, Albert Williams, W. W. Waller, I. T. Tichenor, H. W. Watson, Dr. S. Rambo, T. H. Gogbourn, and Thomas H. Watts. Said Trustees shall prepare a certificate and present for record to the Judge of Probate of Montgomery county for the purpose of incorporating this body under the name herein before given and said Trustees shall select an agent to solicit subscriptions of stock.

12. This corporation shall possess all the powers of private corporations provided for in the code of Alabama and the acts amendatory thereof.

To the Baptists of Alabama:

DEAR BRETHREN:—By the above you will see that a few brethren in Montgomery and vicinity have organized themselves into a joint stock company for the purpose of selling and otherwise distributing religious and denominational books.

The appointment of the present officers and Board, is only a preliminary measure assigned to legalize our proceedings. When a sufficient amount of stock shall have been taken the stockholders will then be called together for the purpose of electing new officers and appointing a new Board.

The necessity of such an organization has long been felt and its existence earnestly desired by many brethren in our State. As long ago as the year 1849, a resolution favoring such an enterprise, was passed by our State Convention. It will supply an acknowledged want in our denomination furnishing us with a higher grade of religious literature at a cheaper rate than can be furnished through any other channel.—We believe it will exert an influence for good upon our people, causing the vineyard of the Lord to flourish many a desolate cottage to be glad for it—the heart of many a widow to sing for joy, and many a child who shall grow up to call it blessed. By it we hope to benefit a class of our best and most efficient Ministers, the effects of which will be seen and realized by the churches under their care, elevating their piety, and giving them more comprehensive and scriptural views of the doctrines we so much love and cherish.

Our present project is not designed to interfere with that noble christian enterprise, the colportage system.—On the contrary, it will foster and sustain it by always having on hand a supply of such books as it will require in our State, and by co-operating with it to the extent of our ability in supplying the wants of the poor and the destitute.

The Board has appointed our beloved brother Rev. Platt Stout its agent. He is well known to the denomination in the State, and his praise is in all our churches. He has already commenced his work and obtained a considerable amount of stock. But brethren, do not wait for a visit from him. Send up your names, post office, and the number of shares of stock you will take (as some have already done) to Dr. A. B. McWhorter or any other member of the Board.

By order of the Board.
A. B. McWHORTER, Pres.
W. W. WALLER, Secy.

For the South Western Baptist.
State Depository—Twenty Thousand.

Since the action of the Board to raise twenty thousand dollars, as a capital for the State Depository, such remarks as "You've raised your figures too high," can't be done," it would do very well if you could only succeed," &c., &c., have been occasionally heard from some of our friends. But let those who may thus think, seriously reflect on the matter, and these seeming difficulties will all vanish.

The amount is not too large. What, a capital of twenty or twenty-five thousand dollars too much to carry on a system of colportage throughout the State, when it would require that amount, perhaps, to do a successful business in one of our cities? Any one may, on a moment's reflection, see the fallacy of saying the amount contemplated by the Board is too large. As a State enterprise it is the smallest amount with which success may be expected.

But can the sum be raised? Yes.—No mistake about that. The Baptists in Alabama can do it easily, in the way proposed, payable in four annual installments; and they will do it. Something definite is proposed; and the thing becomes respectable! A great deal, you know, in being respectable(?) Selma will give twenty-five hundred dollars towards this object, most of which has already been subscribed.—And it is well known that there is but little Baptist strength in this city. Yet as the depository has been located here, the brethren feel called upon to do all they can. Marion has also done well. Other points are being visited that will no doubt do likewise. But more about them hereafter.

Yours &c.
F. M. LAW, Cor. Sec.

For the South Western Baptist.

At a regular monthly meeting of the Domestic Mission Board, held at the Mission Rooms in Marion, Ala., Monday evening, Feb. 9th, 1887, the following preamble and resolutions were unanimously adopted, viz:

"Whereas, Rev. J. H. De Votie, has removed to the city of Columbus, Ga., and tendered his resignation as President of this Board, therefore, Resolved, that his resignation be, and the same is hereby accepted."

Resolved, That we take this occasion to bear our testimony to the courtesy, impartiality, and efficiency with which he discharged the duties of his official position; and to express our re-

gret at the loss of his services to the Board, and the denomination in this State.

Resolved, That the foregoing preamble and resolutions be published in the South Western Baptist, Christian Index, and Religious Herald."

L. C. TERRY, Recording Secy.

For the South Western Baptist.

Ordination.

At the call of the Newburn Baptist Church, Green county, Ala., the following Ministers, H. Talbird, Wm. H. McIntosh, S. R. Freeman, R. F. Mattison and R. Holman, met on Saturday before the second Lord's-day in January 1887, as a Presbytery to ordain bro. James C. Wright as pastor of said Church.

The Presbytery was organized by the appointment of bro. Talbird, Moderator, and R. Holman, Secretary.

Bro. McIntosh opened the meeting with prayer.

The candidate was carefully examined as to his hope, his views of, and call to the Ministry, Christian doctrine, &c., all which being entirely satisfactory, was unanimously resolved to proceed the following day to the ordination.

The exercises for the Sabbath as follows: Reading select portions of the Scripture, and sermon by H. Talbird. Ordaining, prayer and charge to the candidate, by Wm. H. McIntosh.—Charge to the Church, by R. Holman; Bible presented by R. F. Mattison—right hand of fellowship, by S. R. Freeman; Benediction, by the candidate.

It never has been the writer's privilege to attend a more solemn and interesting ordination.

Bro. Wright is a graduate of Howard College. He gives encouraging promise of usefulness. A more agreeable Church for a pastor cannot be found. May both pastor and people live harmoniously, happily and usefully together.

For the South Western Baptist.

Home and Foreign Journal.

Many of the subscribers to this paper labor under a mistake as to the place of its business transactions. It is not in Marion Ala., but in Richmond, Va. The Dom. Mis. Board has nothing to do with the books, accounts, &c.—All communications containing remittances, discontinuances, change of post office, etc., etc., should be sent directly to the "Home and Foreign Journal," Richmond, Va. If they are sent to Marion they have to be re-mailed as sent to Richmond, which increases labor and expense of this Board, without diminishing the labor and expense of the Board in Richmond. It also causes delay to those interested in their own communications.

R. HOLMAN, Cor. Sec. B. Dom. Mis.

Revival Intelligence.

We glean from our exchanges the following items of revival intelligence.

A meeting was recently held with the church at Bufalo, Spring in Grainger county Tenn., at which over 70 persons were baptized on one day! More than one hundred professed conversion.

A correspondent of the Messenger and Recorder reports the addition of 50 members to churches in Western Virginia, near the line of the Baltimore and Ohio Railroad, and the constitution of a church on the North Fork of Fishing Creek.

Hazel Run church, Preston county, as the result of a protracted meeting, has had an addition of 16 members by baptism.

The N. Y. Examiner reports the conversion of 25 persons, during a revival in Abington church, Mass. At Panama, N. York, 29 members have been recently added to the church by baptism.

The Western Recorder reports the addition of 30 members to New Hope church, Ky. A meeting at Greenwood's School House, Ky., resulted in 25 additions, and the constitution of a church of 20 members.

Bethel church, Gainesville, has received 25 by baptism, and pleasant Grove church, Mo. 50.

The N. Y. Chronicle states that South Baptist church, N. Y., has had an addition of 110 members by baptism. The Baptist church at Middleton, N. Y., has had an addition of 50 Port Jervis church 25.

From the True Union, we learn that V. Fuller baptized 12 candidates, Lord's-day, 25th ult., and elder J. W. M. Williams—Several of the Baptist churches in Baltimore are holding protracted and prayer-meetings.

The Christian Times reports the addition of 31 members by baptism to Farm Ridge church, Ill.; and 14 to Littleton church, do. 20 of the senior class were recently converted in Yale College.

The pastor of the Baptist church at Lawrence Mass., two weeks since, gave the hand of fellowship to 57.

Rev. A. K. Bell recently baptized 26 in Moreland, Pa.

About 40 were lately baptized at Buxton, I. At Berlin, N. Y., some 60 converts were baptized two weeks ago.

In different parts of Kentucky 138 have within the last two months been baptized.

North Carolina from different points, reports 133 baptized.

Mississippi at different places, foots up some 60 baptized.

In Missouri, 223 is the aggregate of baptisms at different points.

BALTIMORE ITEMS.

Rev. R. Fuller baptized 15 candidates on Friday night last; at the seventh church.

Rev. J. W. M. Williams baptized 8 candidates.

This preparation contains no alcoholic stimulants; is essential of, not one unhealthy drug; it does not poison the hair, but acts upon the secretions and secretive organs, as to supply the former with the necessary coloring matter, and upon the latter so as to completely restore the impaired condition of the system. It is the only medicine right to say, for it is the only one for him. At the age of thirty-seven he was a gray-headed man of seventy, and his hair had nearly all fallen out, but he was an excellent crap, and no one would ever imagine that he was over gray hair, and his hair is as soft and pliable as when he had been recently shaved. It has done the same for many others. [See Certificates.]

For sale by C. FORTER, Yorkville, Ala., and by druggists generally, throughout the South.

MEDICAL.—The underlined line removed the