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"But you are aware, Father Bushnell, that much expense and long study have been devoted to my preparation, and I hope you will not think me vain or unreasonable, in view of qualifications so hardly earned, I should wish to look about for some eligible position."

"Some eligible position!" Ah, well! I understand, now. You want a town church, and large and genteel at that. Probably you would not object to a tall steeple, and an organ, with salary in proportion. Well, then, James, if my advice can help you to an eligible position, you shall have it. You know Ripton, up the mountain?"

Now, Mr. editor, if you have any Vermont at hand, he can tell you what Ripton was twenty or thirty years ago, and why a slightly disdainful poet was on the licentiate's lip, when the place was mentioned in connection with his present errand. James had been a Middlebury student, and he knew Ripton. Father Bushnell proceeded:

"Now pack your satchel, and up to Ripton with yourself! Tell them you have come to blow the Gospel trumpet, and then go to work. Clear away the rubbish, and break up the fallow ground. Pray for the Holy Ghost. I know two there who will pray with you. Call down the fire. Set it all in a blaze. Light up the mountain, until the flame shines over the lake and the hills beyond. The people of the village will run from their homes, calling to each other, 'Look, look! Why, what's all this? Who set the mountains on fire? We never saw such a blaze before. Why, it looks like glory, and makes Champlain appear like a sea of gold. Some one will come along and tell them that James——, a young minister went up to Ripton, and he commenced working for the Lord, and preached and prayed to get others to pray; and then the fire came down from heaven and covered the mountain and lake and shores with its light. When in such places as Rutland, Middlebury, Burlington and Keeseville, the people will run out and look again, and exclaim, while they cover their foreheads with their hands, 'What a glorious fire!' It's just what we want here, why can't we have it here, too?"

And if any of them are without a minister, they will say, 'There is the man for us. Call the committee. Tell them to make haste, before we lose him; for there will be enough after him when they see such a blaze on Ripton Hill.' The licentiate endeavored to frame some jocose reply to what he was pleased to term the pleasantry of Father Bushnell. But the old gentleman added, with gravity:

"Seriously, James, if you want an eligible position, I advise you to go to Ripton."—*Christian Observer.*

The Play Actor and the Tract Distributor.

Rev. Mr. Sumner, General Agent of the Society, sends the following interesting fact related at the recent Southern Baptist Convention at Louisville. A Tract distributor in that city visited the room of a play-actor, and presented him a tract. He was surprised at her coming to see him, and told her he was a play-actor. In reply she asked, "And is not the soul of the play-actor as valuable as that of any other man? While her tears and her earnest manner told him that she felt deeply for his situation. He felt disturbed, and his thoughts took a new direction, and for the first time were seriously turned to his soul's immortal interests. He called to see a minister, asked for instruction, and requested an interest in his prayers. Before long he closed his engagement with the theatre, and rejoiced in that hope that maketh not ashamed. He was soon baptized and united with the church. Feeling it his duty to tell to others what a dear Savior he had found, he was ordained to preach the gospel, and in a short ministry of nine months has been instrumental in leading many to Christ. Through his efforts a comrade on the stage was brought to Jesus, and has also been set apart to the work of the gospel ministry.

—*American Messenger.*

Shepherds and their Sheep.

On the lofty central chain of Lebanon, Mr. Porter passed the "Fountain of the Opening of the Knap." It is a favorite resort for shepherds, where they collect their flocks at noon; and opening their scrips in which they carry their dinner, sit down and eat. The flocks seem oftentimes so packed together, that you wonder if the shepherds will be able to separate his own. But when the repast is over each rises, calls

to his own flock, sheep and goats, and they forthwith separate themselves from the throng, and go after him. What four texts does this illustrative passage remind you of?

The Idolatry of China.

Rev. M. S. Culbertson, missionary to China, supported by the Presbyterian Board, in a late sermon delivered in New York city, thus spoke of the religion of the Chinese:

They are idolaters. All idolatry is based upon misapprehension of the character of God, and of man's relations to him. The Chinese do not understand the nature of God, nor do they clothe him with omnipotence or omnipresence. There are many gods, of different ranks, existing in feudal dependence upon each other.

The Emperor worships the august Ruler of all, the Lord of heaven and earth. He also pays homage to the sun, the moon, the stars the hills, the valleys, the seas; but he worships no idols.

The common people though they worship heaven and earth, also pay adoration to inanimate idols, and to emblems of every known trade and occupation, as to the character of the true God, they know nothing. He is not, in their view, a being of infinite holiness. They do not it is true, attribute to their deities gross vices. But they have the passions of men, and if their authority can be upheld, will, like human rulers wink at sin.

Thus pirates and robbers invoke the gods to assist them in their bloody deeds as confidently as the peaceful farmers pray for a blessing on their fields. The people have no proper conception of sin. They do not place its seat in the heart, but make it the attribute of external actions—like violation of the rules of good manners. In fact they use it for the same word which they use for a breach of politeness.

Of an atonement they have no idea. Their sacrifice, though embodying a faint adumbration of atonement, are not so much for expiation, in their view, as they are bribes or presents to flatter the vanity of their gods.

They possess no notion of the nature and object of religious worship.

Let us enter a temple. It is the birth day of a deity. Before the great gate of the temple is a court, where we behold what seems to be a busy fair.—Here is the vendor of hot viands; here the pedlar with his wares; there the beggar asking alms. Around the table are seated a company of priests, with their writing materials, filling up printed prayers for the use of the worshippers.

An aged woman approaches. She is poor, dressed in coarse apparel, has travelled many miles; weary indeed to her, since her tottering limbs and crippled feet have condemned her to a painful and maiming gait. She goes first to the priest's table and buys a prayer.—Then she purchases an incense stick, she places them in a censer; then she lights her candles, then takes her seat with the others to con her prayers, or to repeat over and over the name of God.

All the devout keep with more solemnity the first and fifteenth days of each month, while the priests observe a daily round of religious services at morning, at evening, and at night.

You may see them in companies of twelve, fifteen or twenty, marching in procession around consecrated columns; chanting now loudly, now softly; moving now fast, now slow; while one with a drum, another with a bell, another with a bit of hollow wood, directs their motion and their music. They march, they turn, they stand still while even amid their solemnities, you may hear the jest and the laugh go round.

Yet with the hollowness of their worship, there is in it a deep significance. It bears the utterings of an innate yearning of the heart for something nobler and more substantial. They are seeking the highest good. The poor worshipper is not indifferent to his religious interests. He wants he knows not what. His need he knows not how to supply. The people have little confidence in the efficacy of their religious worship.

There is a deep significance in this idol worship. It sounds to us the voice of a mighty nation, "Come over and help us." It is the cry of thousands who perish for the lack of knowledge.

God's word only is our true religion, as the divine rule; but our confession, books, words, and lives, show how we understand it.

Where Reform Begins.

Nearly all happy ideas and influences which ever dawned upon the world, had their origin in unexpected sources. The elder Napoleon, when applied to by Fulton to patronize the steam engine, refused, because he had no confidence that the humble mechanic would make it succeed. How unaware was he of the fact that that mechanic had the secret of a power so much more potent than his own—so much more prolific in beneficial influences! How little did the prejudiced Scribe and Priest consider the character whom they were opposing when they exclaimed, "Can any good thing come out of Nazareth?"

We look to place and position for the beneficial changes which God almost invariably brings to pass by means of the lowly and the unknown. Unclerical hands are often the most active and efficient in the Kingdom of Christ. Wesley's uneducated preachers, picked up from all the callings, made a stronger impression than the whole clergy of the Establishment. Mr. Spurgeon, in a late sermon, on Matthew xi. 4, The poor have the Gospel preached to them, has some good thoughts on this subject. He says:

Wycliffe's translation of this same passage is, "Poor men are taking to the preaching of the Gospel." "Ah!" say some, "they had better remain at home, minding their ploughs or their blacksmith's hammer; they had better have kept on with their tinkering and tailoring, and not have turned preachers." But it is one of the honors of the Gospel that poor men have taken to the preaching of it. There was a tinker once, and let the worldly-wise blush when they hear of it—there was a tinker once, a tinker of whom a great divine said he would give all his learning if he could preach like him. There was a tinker once, who never so much as brushed his back against the walls of a college, who wrote a Pilgrim's Progress. Did ever a Divinity write such a book? There was a pot-boy once—a boy who carried on his back the pewter-pots for his mother, who kept the Old Bell. That man drove men mad, as the world had it, but led them to Christ, as we have it, all his life long, until loaded with honors, he sunk into his grave, with the good will of a multitude round about, with an imperishable name written in the world's records, as well as in the records of the Church.

Did you ever hear of any mighty man, whose name stood more esteemed among God's people than the name of George Whitefield? And yet these were poor men, who, as Wycliffe said, were talking to the preaching of the Gospel.—If you will read the life of Wycliffe, you will find him saying there that the Reformation in England was more prompted by the labors of poor men, whom he sent out from Lutterworth, than by his own. He gathered round him a number of poor people whom he instructed in the faith, and then he sent them two and two into every village, as Jesus did. They went into the market-place, and they gathered the people around; they opened the book and read a chapter, and then they left a manuscript of it, which for months and years after the people would assemble to read, and would remember the Gospellers that had come to tell them the Gospel of Christ. These men went from market-place to market-place, from town to town, and from village to village, and though their names are unknown to fame, they were the real reformers.

You may talk of Cranmer and Latimer and Ridley; they did much, but the real reformers of the English nation were people whose names have perished from the annals of time, but are written in the records of eternity. God has blessed the poor man in preaching the truth. Far be it from me to depreciate learning and wisdom. We would not have had the Bible translated without learning, and the more learning a man can have, if he be a sanctified man, the better; he has so many more talents to lay out in his Master's service; but it is not absolutely necessary for the preaching of the Word. Rough, untamed, untaught energy, has done much in the Church. A Bonerges has stood up in a village; he could not put three words together in grammatical English; but where the drowsy parsons had for many a year lulled all his people into an unhallored rest, this man started up like the herdsman Amos, and brought about a great awakening. He began to preach in some cottage; people thronged around him, then a house was built, and his name is handed down to us as the Rev. So-and-so, but then he

was known as Tom the ploughman, or John the tinker. God has made use of men whose origin was the most obscure, who seemed to have little, except the gifts of nature, which could be made use of in God's service; and we hold that this is no disgrace, but on the contrary, an honor, that poor men are taking to preaching the Gospel.

From the Examiner.

Baptism.

"Words are articulate sounds, used by common consent, as signs of our ideas."—L. MORAY.

In all languages, there are words which severally signify, to dip, to pour, and to sprinkle.

In no language can a word be found which signifies to dip, and also to pour, and to sprinkle.

Baptizo is the most appropriate word in the Greek language to express the act of dipping; and as it unquestionably signifies to dip, it cannot, from the known principles of philology, in any case, signify to pour, or to sprinkle.

Tural, the synonym of Baptizo, signifies to dip, but it never signifies to pour, or to sprinkle.

It is as easy to prove that the English word dip, means also to pour, or to sprinkle, as that Baptizo does.

In every known language, there is a phrase signifying, "into the water."—"Eis to hudor," is the only Greek phrase signifying "into the water."—"To the water," is "Epi to hudor," or "pros to hudor."

In every language, there is a phrase signifying "in water," but if "en hudati" does not express it, it cannot be expressed in Greek.

If these positions are tenable, it is proved that the Holy Spirit has chosen the best phraseology the Greek language affords, to teach us that baptism is dipping or immersion.

BAPTISTA.

The Power of Monosyllables.

To one whose attention has not been drawn especially to the subject, it will be surprising to call to mind how many of the sublime and comprehensive passages in the English language consist wholly or chiefly of monosyllables. Of the sixty-six words composing the Lord's Prayer, forty-eight are of one syllable. Of the seventeen words composing the Golden Rule, fifteen are of one syllable. The most impressive idea of the creative power of Jehovah is expressed entirely in monosyllables, "And God said, Let there be light, and there was light." One of the most encouraging promises of Scripture is expressed in fifteen words, all but one of which are monosyllables, "I love them that love me, and those that seek me early shall find me."

Among human compositions several remarkable instances of the same character occur. Of twenty six words in the following verse, all but two are monosyllables:

My God, who makes the sun to know
His proper hour to rise,
And to give light to all below,
Doth send him round the skies.

Few sentences in poetry or prose, whatever their length, contain so much doctrinal instruction, afford so much precious consolation or inspire so much exulting hope, as the following, in which all the words but one are monosyllables:

Jesus, my God, I know his name,
His name is all my trust,
Nor will he put my soul to shame,
Nor let my hope be lost.

Sunday School Journal.

HEALING FOR THE WOUNDED.—Some of you seek mercy through baptism, or the Lord's Supper, or the regular attendance at the house of prayer. Some of you, again, have certain forms to which you attach saving value. As the Lord liveth none of these things bind you or broken in heart apart from the Holy Spirit; they are empty wind and air; you may have them and be lost. You can have no peace and comfort unless you have immediate dealings with God, who alone as the great Physician, heal the broken in heart. Ah! there are some of you who go to your minister with broken hearts, and say, "What shall I do?"—I have heard of a preacher who told his anxious hearer, "You are getting melancholy, you had better go to such and such a place of amuse-ment; you are getting too dreary and melancholy by half." O, to think of a nurse in a hospital administering poison, when she ought to be giving the true medicine! If he deserves to be hung who mixes poison with his drugs, how much more guilty is that man who tells a soul to seek for happiness where there is none, who sends it to a carnal world for joy, where there is none to be found except in God.—Spurgeon.

Hospitality in the House of God.

Every religious society that would prosper must show proper attention to strangers. It should be seen that they are promptly and courteously provided with seats, and made to feel that they have a cordial welcome there. Kind looks should greet them as they come, and follow them as they go. Should they come again let them meet with the same reception. And should they become constant worshippers, let them be sought out and visited, not merely by the pastor, but by the members of the church and society. Whether rich or poor, they should not be overlooked or neglected. They have claims as strangers, irrespective of all outward distinction. Let us see that they have prompt attention.

MEMORY WITHOUT GRACE.—I pity those who are blessed with a large memory, and would plead with you for the sake of your souls. The memory, it is a noble repository of the mind, 'tis made to receive divine truth, to be stored with the ideas of God and his grace, with the glories of Christ and heaven; 'tis given us to furnish and supply the heart and tongue on all occasions, for worship, for conference, and for holy joy. What pity 'tis, so wonderful a capacity should be crowded with vile images, with wanton scenes, with profane jests and idle stories! Or, at best, 'tis filled with gold, with silver, and merchandise; with lands and houses, ships and insurances; it is all inscribed with stocks, annuities, and purchases, and turned into a mere book of accounts, a trading-shop, or an everlasting exchange—night and day, the buyers and sellers are passing through this temple, which should be consecrated to God; and there is no room left for the thoughts of heaven there. Shall these busy swarms of cares and vanities for ever fill up so large a chamber of the soul? Shall impertinencies be for ever thrust into this treasury? Such as will stand you in no stead, when you are dismissed from the body, but will vanish all at once in that hour, and shall leave your spirits poor and naked; or, if they will follow you to the world of spirits, it will be as so much fuel gathered for your future burning.

JUSTIFICATION BY FAITH.—It is a childish cavil wherewith, in the manner of justification, our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet and require nothing in Christians but faith; because we teach that faith justifieth; whereas, by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified, or works from being added as necessary duties, required at the hands of every justified man; but to show that faith is the only hand which putteth on Christ to justification; and Christ the only garment which being so put on, covereth the shame of our defiled natures, hideth the imperfections of our works, and preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter.

Hooker.

The Corn Argument.

Sometimes the application of very simple tests will throw clear light on the course of duty, and utterly put to flight temptation to neglect it. In the town of H., in Franklin county, Mass., there lives an old man, a member of the Congregational church, who used frequently to find himself sorely puzzled, when certain cold or stormy Sabbaths came along, to know whether he ought to go to meeting or not. The meeting-house was four miles from his residence, and the road a rough and hilly one, and he was himself getting old. On the return of one of these raw Sabbath mornings, while debating in his mind, as usual, the course of duty, the question suggested itself, Would you be willing, on such a day as this, to go as far as the meeting-house for a bushel of corn? He concluded, as he candidly thought thereon, that he would. This settled in his mind the whole matter of going to meeting, and with a light and gladsome heart was he soon seated with his brethren in the house of God. The old gentleman says that now, whenever any excuse is suggested for staying away from the sanctuary, the "corn argument," as he calls it, at once comes up, and the result has been that thus far his place in the assembly of the saints has not been vacant on the Lord's day, whether it rains or shines.

Selected Gems.

Faith takes hold on something that is material, and makes the soul triumph in hope.

To believe the gospel, is but to give God credit for being wiser than ourselves.

God is not only the rewarder, but is himself the reward, of his saints. A king may enrich his subjects with gratuities; but he bestows himself upon his queen.

There goes a rumor that I am to be banished. And let it come, if God so will. The other side of the sea is my Father's ground as well as this side.

Rutherford.

The weakest believer shall partake of such hidden things, such excellencies of Christ, as all the world shall never be able to dive into, reach, nor comprehend.

When a believer is in a state of comfort and prosperity, he can read other books beside the Bible; but, when he is in temptation or burdened with distress, he betakes himself to the Bible alone. He wants pure wine, without any mixture of water. This shows the worth of the Bible above all other books.

When you experience, on your soul, the happy energy of the Scriptures; every attempt to stagger your belief, or withdraw your veneration from the Bible, will be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather.

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and are peated meditation on the other, are sure to display new beauties, and present us with higher attractions.

Without the powerful agency of the blessed spirit to enlighten our understandings, and to apply the doctrines of the Bible to our hearts; we shall be, even with the word of light and life in our hands, somewhat like blind Bartimaeus, sitting amidst the beams of day; or, like the withered arm, with invaluable treasures before it.

When true grace is under the foot of a temptation, it will, even then, stir up a vehement desire of revenge, like a prisoner in the enemy's hand, who is thinking and plotting how to get out; waiting and longing, every moment for an opportunity of deliverance, that he may again take up arms. "O God, remember me," saith Sampson, "this once, I pray thee; and strengthen me, that I may be avenged on the Philistines, for my two eyes." Judge xvi. 27. Thus prays the gracious soul, that God would spare him and strengthen him, that he may be avenged for his pride, unbelief, and all those sins, by which he has dishonored God.

"LET YOUR LIGHT SHINE."—When first we are brought to Christ, this "light" is kindled—kindled by being brought in contact with Him who is "the Light of the world." Having been thus kindled, it must shine. The new life is the shining. The new feeling, the new desires, the new tempers, the new words, the new walks and conversation—these are the beams of light which should stream out from us upon a dark world.

It is not perhaps so heinous an idolatry to set up a graven image, a senseless or a senseless stock or stone, as for a man to set up his own sinful, corrupt affections, and devote himself to a complacency with them in opposition to the righteous will of God.

There is no greater discovery of the deprivation of our natures by sin, and degeneracy of our wills from their original rectitude, than that, whereas we are so prone to the love of other things, and therein do seek for satisfaction to our souls, where it is not to be obtained, it is so hard and difficult to raise our souls unto the love of God. Were it for that deprivation, he would always appear as the only suitable and satisfactory object unto our souls and affections.

An atheist

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, JULY 16, 1887.

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

The manuscript of the proceedings of the East Alabama Baptist Convention was received on the 4th of July. They will be ready for distribution by the last of the month.

The Meeting of July 1st at Marion-Howard College and Judson Institute.

We were quite sorry that so few of our brethren responded to the call to meet in Marion on the 1st day of July inst., to devise measures for the speedy and ample endowment of Howard College. We supposed that the anniversary exercises of the two Institutions—Howard and Judson—occurring about that time, would of itself have brought quite a number to that place. But few, however, of the "invited guests" made their appearance. Our only regret now is that the meeting had not been called at some other point. Marion has already done so much for that institution, that it is really little less than cruelty to expect her to do more.

Be this, however, as it may, the meeting was called—a few noble spirits responded, and something was done, which it is hoped will greatly promote the interests of the College. It was ascertained that our present indebtedness and "nothing-impossible" agent, Z. G. HENDERSON, had secured this year nearly twenty thousand dollars. At this meeting there was raised between fifteen and twenty thousand more. So that this year there have been raised between thirty and forty thousand dollars. It is desired to swell this amount to one hundred thousand during the present year. This will give the College a clear endowment of nearly two hundred thousand dollars. That the Baptists of Alabama can do this, no one will doubt for a moment—that they will do it, is only a question of time.—Could this amount be secured at once, our College would be second to none in the country. We should feel that in educating our sons at the Howard, we were securing for them every advantage which any College in the United States could confer. And why cannot a work of such obvious necessity be done in one year as well as in ten? It can be done, if the proper appeal is made to our brethren.

The proceedings of the meeting will be published soon, together with an address to the denomination. The presence of Dr. MANLY contributed greatly to the interests of the meeting. If the Baptists of the State—or if one hundred of them whom we could name—had heard the Doctor's address before the meeting, we verily believe that Howard College would have been endowed in one hour. In this, however, we may be extravagant. So we then felt—and so we still believe.

Chancellor MASON, of our town, presided over the meeting, and Elder I. T. TUCKER of Montgomery acted as Secretary.

The annual examination of the Judson was progressing at the time of the meeting, and we found time to attend one afternoon upon the exercises at the Institute, and the Concert at the town hall on Wednesday night. We were highly delighted on both occasions.—President SHERMAN has more than sustained the reputation of the Judson.—Its influence and reputation have increased under his administration. The classes we heard examined did themselves and their teachers the highest credit. The concert on Wednesday night answered the highest expectation of the patrons and friends of the Institute. The pieces were judiciously selected and most skillfully executed. But one opinion was expressed by all. As a full report will be prepared by a committee who attended all the exercises of the occasion we forbear further remark, only this, that the Judson Institute is second to no institution of the kind in all the essential elements of female education.

Passing through Selma, we had barely time to call at the rooms of the Alabama Baptist Bible and Colporteur Society, and glance over its well filled and judiciously selected shelves. Its endowment is progressing rapidly—its sales are equal, perhaps, to any period of the past year—and its general prospects are as flattering as its friends could well desire. Bro. LAW is determined to work out that difficult problem, "What are the last results that can be accomplished by human agency." Nay, throwing himself upon the divine promise, "Lo, I am with you always, even unto the end of the world," he would say, "We can do all things through Christ, who strengthens us."

On the whole, the friends of Howard College have every thing to encourage them, as to its speedy endowment.—Let us buckle on the armor, rise up and build in the name of our Lord. Then

shall our children, sharing the full advantages of a first class College, "rise up and call us blessed." Then, too, will our rising ministry be more thoroughly furnished for the increasing responsibilities of the sacred calling, and many of our destitute churches will share the fruits of our labors.

We extract the following from the Marion Commonwealth, of July 3d:

EXAMINATION AT THE JUDSON.—The annual festival at the Judson Female Institute, commenced on Monday last, and terminated on yesterday with the exercises of the graduating class. Our engagements were such during the week, as to prevent us from attending upon the exercises of the examination at the Institute, but a friend who was present all the time, informs us that he never witnessed a more thorough and critical examination than the one the young ladies underwent at the Judson during the present year. They all acquitted themselves in such a manner as to satisfy all present that the young ladies had been faithfully instructed, and that they had been diligent in their studies.

The exercise of the graduating class, on yesterday, was highly interesting. The young ladies composing that class that performed their several parts admirably well. There were twenty of them who received the honors of the institution. The address by Dr. Manly was not only instructive, but in many particulars amusing. The doctor has a great deal of humor in his composition for a gentleman of his age; and he made some happy trusts at those who cultivated their moustache and leave their minds to run away in weeds—thinking to please young ladies of highly cultivated minds. He dwelt at length on the importance of thoroughly educating their daughters, and the necessity for having institutions of a high order for that purpose. The address was well timed, and all appeared well pleased with it.

Miss Shivers delivered the valedictory address to the officers and school.—The address was in a clear and distinct tone, with but very little seeming embarrassment on the part of the young speaker. She spoke without notes, and in a very feeling manner, to those whom she was about to separate from, perhaps forever, upon their duty in after life. Miss S. is the daughter of our worthy fellow-citizen, Dr. O. L. Shivers, and from her performances throughout the whole examination, evinced a mind of no ordinary capacity.

Twenty young ladies composed the graduating class of the Judson for 1887.

Rev. J. J. Sessions.

The news of the death of this eminent minister of the Gospel, published in our last issue, will send sadness to many hearts. His exemplary life; his kind and genial spirit; his ability as an elder in the churches of Christ; his sound discriminating judgment; his modest, humble estimate of his own powers; his warm, sympathizing heart—all these contributed to give him a most enviable place in the affections of his brethren. Long as we have known him we have never heard aught laid to his charge by a living soul. The ornament of every Christian and social virtue—the exemplar of what an Apostle calls "a good minister of Jesus Christ"—he leaves the heritage of "a good name" to his family, and a blessed memory to his brethren in Christ. Long will they cherish a name, now identified with all their conceptions of heaven, the memory of which will send but one pang to their hearts—that one so loved and useful should have been removed from those home and religious circles, which he so eminently adorned. May the Good Shepherd heal the breaches made in these cherished circles!

Olshausen's Commentaries—Vol. III.

The present volume (3d) fully sustains the character of the work. Of course, all who have purchased the first and second volumes will immediately order this. The work will take its place among similar standard works of any and all languages. Sheldon, Blakeman & Co. deserve the gratitude of all evangelical Christians, for the elegance and cheapness with which they are bringing out a work, so eminently deserving of universal patronage.

For sale at this office; and also at the Rooms of the Alabama Baptist Bible and Colporteur Society, Selma, Ala.

DOCUMENTARY HISTORY OF THE AMERICAN BIBLE UNION.—We thank brother EDMONDS, Corresponding Secretary of the Revision Association, for a copy of this work. It is a large octavo volume of some five or six hundred pages, containing a concise and satisfactory history of the Bible Union, from its inception until a short time since. It is valuable to all, and especially to those who feel special interest in that movement, as a book of reference. Address JAMES EDMONDS, Louisville, Ky.

ELDER A. G. McCRAW.—It will be seen from a communication in another column, that Elder McCRAW is about leaving his charge in Selma, for a few weeks, on account of ill health. He designs visiting some friends North, to spend a month or two. We cordially recommend him to their Christian confidence, as an able minister of the Gospel. We trust he will realize all the wishes of his friends, and soon return with invigorated health to the people of his charge.

We have received a copy of a work entitled GRACE AMERICA; have read it through, and are much pleased with it. Now, though we are not, as a general thing, in favor of novel reading, and would not by any means encourage it among our readers, yet when we see one which presents to us persons whose characters we must love and whose examples we cannot help desiring to imitate; when we see a work which in its nature is calculated to make us love good and hate evil; a work which strengthens our religious purposes, and confirms the doctrines of Christianity, and cannot but do good, we feel it is but right that it should be recommended to the perusal of our readers. The scene is laid in one of our Northern cities, and well portrays city life. The characters are well drawn, giving us a vivid idea of the mingled good and evil existing in some of our larger cities; the whole forming a combination which we heartily recommend—as a religious novel—to the perusal of every one.

South Western Baptist.

Examination and Commencement Exercises of the E. A. F. College.

The unusually large attendance of strangers and friends from a distance upon these exercises must have been quite gratifying to the Board of Trustees and Faculty, despite the thousand and one rumors afloat as to the "sickness in Tuskegee." It was a little amusing to hear the remarks of strangers, who, looking into the chapel for the first time upon the rosy cheeks and buoyant steps of the pupils, would exclaim, "why these young ladies look to be healthy!" As if it were surprising that young ladies should be healthy in Tuskegee. Well, we suppose our friends are now satisfied that they have not been deceived.

On Lord's-day 5th July, the Rev. H. H. TUCKER, A. M., of the Mercer University, preached the Commencement Sermon, from the text "O worship the Lord in the beauty of holiness." Psalm 96: 9. It was a sermon replete with profound thought, logical argument, and evangelical sentiment. We have never seen an audience more deeply interested on such an occasion. We could not attempt an analysis of the sermon, without extending this article beyond all reasonable limits, and we, therefore, simply add, that it was a sermon equal to the best we have ever heard from Mr. TUCKER. On Sabbath evening at early candle light, Rev. A. T. HOLMES, President of the Central Institute, preached at the Church, to a very large and interested audience, from Rom. 1: 16. Theme:—There is nothing in religion of which any man ought to be ashamed. The subject was discussed with marked ability, and left its impress, it is hoped, on all who heard.

Monday morning at an early hour, the chapel of the College was crowded by visitors and citizens—a circumstance which never has occurred before on the first day of the examination.—First in order, the juveniles appeared upon the stage. The happy faces—the ready, frank, out-spoken answers to every question—the free, easy, girl-like finale—all lent a charm to the morning entertainment, which was highly appreciated by all. But we must not particularize. All the classes acquitted themselves in a manner, no less creditable to themselves and teachers, than gratifying to their friends. The examination was impartial throughout. Every young lady drew for the topic on which she was to be examined, as she came upon the stage.

We may be indulged in a single remark in regard to some of the more advanced classes—those in the natural sciences, mathematics and the languages—Latin, Greek and French. These several classes showed that they had not only been most thoroughly instructed by the faculty but that they had made the most flattering proficiency in their several studies. The time is not distant when an "educated woman" will mean just as much as an "educated man." Society is demanding something else of woman beside fine dressing, playing upon the piano, chattering a little French and gliding gracefully through a ball-room. Her nature demands some other nutriment beside flattery, snuff, and cologne. But we forbear.

The Commencement Exercises on Wednesday were largely attended and deeply interesting. The chapel was filled at an early hour to its last capacity. After prayer by bro. LUNNY, of Lowndes Co., a committee appointed for that purpose, awarded premiums to two young ladies of the junior class for their skill in reading. The compositions of the graduating class were decidedly creditable. There were seven who received diplomas, one of them, however, was excused from reading, because of indisposition. After the diplomas were distributed, the Annual Address was delivered by THOMAS J. BACON, Esq., of La Grange, Georgia, on the subject of "Home Discipline." It was just such an address as was needed. If it was destitute of poetry, it had more than a common share of "common sense." The rebuke which the speaker administered to that sickly, whining sentimentality, which would use no arguments with juvenile depravity, but "my dear little Jonny, please don't be so rude!" was decidedly rich. Solomon has said, "spare the rod and spoil the child." But these reformers aver, that the "rod" is a relic of a barbarous age! Solomon was quite a barbarian! "Young America" has arisen a number of degrees above the old King of Israel, in the scale of wisdom, and is therefore entitled to look down upon him in pity and scorn, and pronounce that to be "barbarous and intolerable" which he regarded as essential to "home training!" Well, experience will soon decide who is the wiser.

We should remark also, that the ornamental department, excited the admiration of all who visited the rooms. Many of the paintings were superb.—The needle work was unsurpassed.

The exercises throughout were interspersed with music, vocal and instrumental. The concerts on Monday and

Wednesday evenings were pronounced by amateurs equal to any thing of the kind they ever witnessed. We were especially struck with the proficiency the pupils had made in vocal music.

On the whole, it was an occasion which will long be remembered. Every person who attended, so far as we could learn, was more than delighted. Long may Tuskegee prove herself worthy of such occasions.

Editorial Correspondence.

SURRY CO., N. C., June 30, 1887.
I left the Rail Road at Max Meadows, Friday, 26th, by private conveyance and passed through a portion of Wythe into Carroll county, Virginia, and staid Friday night at Hillsville, the seat of justice. Carroll is one of the most romantic sections in the world. Mountains, tall and majestic, are shooting up their heads, piercing the clouds in every direction. Between the mountains there are valleys of good land, which are well cultivated by the healthy and industrious inhabitants. The base and sides of many of them are cultivated and yield well, particularly grasses of every kind. I could not help but object in my feelings to see one of them touched by the ruthless hand of civilization; for they are "nature's noblemen who refuse to dwell in cities," and to be neighbors to crowded, busy marts of commerce. They should stand untouched as monuments of the power and wisdom of God, without the artificial touch of man, emblematic of his greatness. But man lays in his devotions to Mammon, his sacreligious touch on everything, and turns it into dollars and cents.

Carroll county is rich in minerals.—What has been denied it in rich soil is made up in mineral wealth. Rich lead mines have been worked profitably for many years; and of late copper mines have been discovered. As soon as it was ascertained that there was copper the fever raged till every foot of land, mountains and all, was entered, and it is said that from its fictitious and real wealth, Carroll pays a heavier tax than any county in Virginia. I saw several of their mines, though I had not time to examine them.

Hillsville is a beautiful town, located near the mines. It is a town, not "set upon a hill," but upon the mountains. You have a view from it in every direction as far as vision extends.—The pure atmosphere helps the sight, and on it goes in the immense distance, beholding mountain piled upon mountain. If the myth is true of giants pilting mountain upon mountain to scale the walls of heaven, surely this is the place. What a place this for the admirers of the sublimity of nature; for invalids to breathe the pure atmosphere of heaven.

The water on my route was limestone till I reached Carroll county, then the clear, pure freestone. I needed no ice. I have drunk ice water in Montgomery, Alabama, and to my taste it was not as cold as the gushing springs of these mountains. I have not seen a well nor heard the rumbling windlass since I have been in this section. They have good "Dirt Pike" roads, and it is pleasant traveling.

I preached in Hillsville, the only sermon I delivered on the route. I was pleased to find in the place a fine Male and Female School, conducted with ability by B. F. THOMPSON, A. M. This is a valuable location for schools, it is so healthy and cheap.

I am now writing from this place of my nativity, and could say much, but for the present suspend. H. E. T.

Revival Intelligence.

Dr. Burrows, of the First Church, Richmond, baptized 5, on Sabbath the 7th inst.

Rev. J. L. Gwaltney, of Cumberland Street Church, Norfolk, has recently baptized 5.

The pastors at the monthly meeting, of the Ministerial Conference, reported 56 baptisms during the month, in the city of New York and contiguous places.

The Watchman & Reflector says: Twenty-four converts were baptized by Rev. C. W. Flanders, of the First Baptist church, Concord, N. H., last Sabbath and the Sabbath preceding. June 7th, forty-eight, on a profession of their faith, were received into the church. Three persons were baptized at Beverly last Sabbath, by Rev. J. C. Foster, of the First church. Five young men and five young ladies received from J. M. Graves the hand of fellowship, as members of the Baptist church, Newtownsville, on the same day; nine of whom had been baptized the two previous Sabbaths.

The Examiner says—Since our last summary (three or four weeks ago), we have noticed no less than 6,000 further additions to the various denominations of Christians in our land.

Of these the Baptists churches report 1,426.

GENEROUS DONATION.—A gentleman who does not wish his name known, has given to Princeton Theological Seminary ten thousand dollars, the interest of which is to be appropriated to sustaining poor young men during their course in that institution. Money well appropriated.—Presbyterian.

Monthly Periodicals.

KRICKEBOCKER MAGAZINE.—The fifth volume of this Magazine commenced with the July number, and it is the intention of the publisher to make great additions to the Literary merit of the work. They have engaged some of the most reliable contributors of the age. Terms, \$3 a year, in advance. Samuel Houston, publisher, New York.

RUSSELL'S MAGAZINE.—This Magazine, published in Charleston, is well conducted and deserves Southern patronage.

BLACKWOOD'S EDINBURGH MAGAZINE.—The style &c., of this Magazine is as popular as ever. The last number, now before us, will repay careful perusal, especially of the articles entitled: Scenes of Clerical Life; A Run to Niagara; Columbus; Oxford & Harne; Life in Asia; Letters from a Lighthouse, &c.

LONDON QUARTERLY REVIEW.—The last number, just out, contains the following articles: Pedestrianism in Switzerland; Dred-American Slavery; Lunatic Asylums; English Political Satires; Photography; Roving Life in England; Persia; The New Parliament and its work.

Communications.

For the South Western Baptist.
Macon, Miss., and Mobile and Chicago Railroad.

MACON, MISS., July 6th, 1887.
Bro. HENDERSON.—My movements can be of no importance to your readers; but as I am traveling in Mississippi, things and events here, may be interesting to the enterprising and progressive people of the eastern part of our State. Macon is a pretty and flourishing village, on the Southern border of the horse-hunter prairie. Here is the courthouse of Noxubee county. Here is a flourishing Female Academy, under the superintendence of Mr. Poindexter.—Here lives Bro. Martin, a good, eloquent and successful preacher.

Through this place passes the Mobile and Chicago Railroad—one of the noblest, most useful, and most enterprising works of the present age. This Road will be 870 miles long. It passes through five States, 63 miles in Alabama; 272 in Mississippi; 120 in Tennessee; 40 in Kentucky; 375 in Illinois. It is finished in Illinois, the South end is finished in this place, 200 miles, on which the cars pass each way daily. The business is already immense. The Road is progressing at several points, the iron rails are stretching northward, and soon the train, as if instinct with life, will be hurrying across this rich prairie.

Mobile and Chicago are nearly on the same meridian. The Road inclines slightly to the west, until it reaches the mouth of the Ohio river, thence it inclines east to Chicago. It connects the northern point of the Mexican Gulf, with the southern point of the great Lakes; and consequently becomes a highway for Canada, the West India Islands, and the intermediate country. It crosses no navigable stream, except the Ohio river. Its highest point of elevation south of the Ohio, is only 500 feet. The Selma and Vicksburg Road will cross it. So will the Charleston and Memphis Road. All steamers, passing on the Mississippi and Ohio rivers, can connect with it without going out of their way.

Five millions of people are now interested in this road. The productions of the fertile country through which it passes, I dare not estimate lest I should be accused of enthusiasm. Passing from a warm to a cold climate, the interchange of commodities cannot be calculated, connecting the North and the South, may we not hope it will produce mutual respect, forbearance and other virtues which refine and improve society.

Yours truly,
D. P. BESTOR.

CRAWFORDVILLE, NOXUBEE CO., MISS., July 7th 1887.

MESSRS. EDITORS.—Our brother Peter Crawford, had associated his name and his enterprise with this place. It has several pretty white buildings. The schools and the original proprietor's energy are wanting. Plantations flourish; schools, Churches, and public buildings decay. Many complain that our boys "are no account," but they never will be better until our primary schools and academies are sustained. If spring put forth no blossoms, autumn will produce no fruit.

The late refreshing showers, have greatly improved the crops. Oats and wheat are good, corn is luxuriant, its dark green clover, and its multiply, ing silks are full of promise. Cotton is healthy, but very late. I have seen as many blossoms on the 7th of June as are now visible. Unless the season should be exceedingly propitious, the crop must be a light one.

Yours truly,
D. P. BESTOR.

For the South Western Baptist.
MESSRS. EDITORS.—A meeting of ten days continuance has closed, held with the Pine Flat Church, on the Eastern shore of Mobile Bay. The success that attended the labors of God's servants were truly gratifying. There was an addition of 16, 15 by experience, one by letter; 13 were Baptized by bro. Parker (missionary of the Bethlehem Association) at the close of the

meeting in the Mobile Bay where there was much water; the prospects for other additions soon are very good. Bro. A. B. Couch of Mobile, bro. Batchelor of the Eastern shore, and the writer assisted the Missionary Parker in conducting the meeting. To God be all the glory. Yours in the Kingdom.

K. HAWTHORN.

MOBILE, July 1st, 1887.

For the South Western Baptist.

Another Watchman Called to Rest.

The Rev. J. J. Sessions is no more. He expired on the 19th of June 1887 at his residence in Monroe county Ala., aged 52 years two months and sixteen days.

He was born in the State of South Carolina on the 3d of April 1805, emigrated to Ala., in early life, and was married in Dec. 1826. He professed faith in Christ about the same time yet remained out of the discharge of his duty until the spring of 1833, when he followed his Savior in the ordinance of baptism, and united with the Bear Creek Baptist Church, Wilcox county Ala.,—was ordained to preach the following year, and was a faithful minister of Jesus for twenty three years, occupying a prominent position all the time. He was Moderator of the Pine Barren Association from the time of its organization until his death. His character as a Christian was untarnished, his piety was consistent and exemplary, never ostentatious or severe. He was social in his feelings, and took great delight in the society of his friends. He was a student, and the Bible was his text book. As a preacher he had few equals, his style was plain and forcible, he spoke what he felt and because he felt; he was a laborious and faithful servant in his Master's vineyard. Notwithstanding his feeble health he preached on the Sabbath before his death with unusual energy and zeal, but those lips, upon whose eloquent and affectionate appeals so many have hung with delight are now closed in death, he is gone! Who can fill his place?—But our "loss is his eternal gain;" he has ceased from his toils and sufferings, and we trust is realizing the joys of the faithful and blessed servant.

"Servant of God, well done. Rest from thy loved employ. The battle fought the victory won, Enter—thy Master's joy." C. W. HARE.

FATAMA, WILCOX COUNTY, ALA.
For the South Western Baptist.
Extract from the Minutes of the Selma Baptist Church.
WHEREAS, the health of our beloved pastor, Elder A. G. McCRAW, is of such a precarious character that he is unable to undergo the arduous labors of his pastorate continuously through the hot season, without, perhaps, serious inconvenience; and inasmuch as we have reason to hope a few months travel and recreation, may do much towards a restoration to wonted health and usefulness, of one whose labors have been so abundantly blessed of God.

We herein resolve, to give our hearty consent to the absence of our brother and pastor, for a few months during the summer and fall, hoping and praying that God may bless such means to his complete restoration; and we commend him to the full confidence of Christians wherever he may be thrown, as a worthy servant and minister of Christ.

MESSRS. EDITORS.—It will be seen from the above extract from the minutes of the Selma Baptist Church, dated July 2d inst., that Rev. A. G. McCRAW, our pastor, is to be absent for some two or three months. Bro. McCRAW proposes taking a tour through the Atlantic and some of the Northern States, for the benefit of his health, which has been impaired, doubtless, by his protracted and close application, to his pastoral duties in this city.

We hope that our ministering brethren who may be passing through Selma, in brother McCRAW's absence, will try to make it convenient to stop with us and preach on Sabbaths, as the probability is that without such assistance, our Church will be closed much of the time. Bro. LAW, to whom we look when at home, will be absent a good part of his time, on the business of his secretarialship.

Yours truly,
J. M. TILMAN, Ch'n. C'k.

For the South Western Baptist.
Agreeable to previous appointment, the District meeting of the Fourth District of the Bethel Association convened with the Boiling Spring Church, Wilcox county, on Saturday 30th May, 1887.

The Introductory Sermon was preached by Rev. John Dennis; after which, the meeting was organized by calling Rev. Levi Parks, pastor of the church, to the chair, and E. G. Talbert to act as Secretary.

Visiting brethren were cordially invited to seats in the meeting.

A letter was received from Boiling Spring Church, by the hands of her delegates, Rev. Levi Parks, T. Elam, and T. Taylor.

Rev. J. Reeves was present, and represented Hebron Church.

Rev. J. Talbert, L. Anderson, and E. G. Talbert, were present and represented Bethel Church.

Appointed the Pastor of the Church, with all the Deacons present, a Committee to arrange the preaching during the meeting.

The meeting unanimously recommended to the Baptist generally, our denominational paper, the South Western Baptist, as a periodical, that should be extensively patronized; and also the Tennessee Baptist. The meeting would further recommend to all who are not supplied, the following publications, viz: The Confession on Episcopacy, by Rev. S. Henderson and Rev. E. J. Hamill. The Grace of God Magnified, an Experimental Tract, by Rev. H. E. Taliaferro. Theodocia, and Spurgeons Sermons.

The following amount was then paid in for the purposes specified, viz: For Indian Missions, 4 50; for the China Missions, 7 00; for the Bethel Bible and Colporteur Society, 10 05. The Secretary was requested to take charge of the funds and pay them over, in accordance with the wishes of the donors.

Appointed the next meeting of this body to be held with the Hebron church, in Perry county, on Saturday before the fifth Sabbath in August next.

Appointed a prayer meeting at 10 o'clock to-morrow morning.

Ordered that the proceedings be published in the South Western Baptist, and that the Tennessee Baptist be requested to copy.

The meeting then adjourned until to-morrow morning.

SABBATH MORNING, 10 O'CLOCK.—The Rev. John Dennis and Rev. J. S. Bacon, who were present on yesterday, and who were appointed to preach to-day, did not attend. The public services were, therefore, conducted by the brethren, Talbert and Parks, after which, a public collection amounting to 7 00 was taken up to aid the Domestic Mission in the bounds of the Bethel Association. It was quite a feeling time with professors present, and we trust, that much good may be the final result of the meeting.

E. G. TALBERT.

For the South Western Baptist.

T. J. Davidson Vindicating his Clerical Brethren.

MESSRS. EDITORS: There yet remains a point or two in Mr. Davidson's letter in the Central Alabamian, which, for the satisfaction of all who may be concerned, I feel it my duty to examine. In trying to show that the ministry of the Presbyterian Church are not a "privileged order," he says: "The candidate (for the ministry) is educated at an institution supported by the funds of the people; that he cannot be licensed without the concurrent vote of the representatives of the people; that he cannot become a pastor but by the popular vote of the congregation; and that his support is entirely in the control of the people."

If there is any cogency in this, I cannot see it. I know that the little phrases, "vote of the representatives of the people," and the "popular voice of the congregation," have very pleasant sounds "to the sensitive nerves of one living in a republican government;" but although I am not always a disarmer of spirits, I still have sufficient perception to discover that the former is a "wooden nut-meg," while the latter is a nice sugar-coated pill.

1st. "The candidate is educated at an institution supported by the funds of the people." And what does this prove? Well it may prove that Mr. D. can, according to the confession of faith, "produce a diploma of bachelor or master of arts, from some College or University;" but it certainly does not prove that he does not belong to "a privileged order." The Priests, Bishops, and Popes of Rome "are educated at an institution supported by the funds of the people." Will Mr. D. say that, for this reason, they are not "a privileged order"? It proves as much for them as it does for him.

2d. But Mr. D. says "he cannot be licensed but by the concurrent vote of the representatives of the people." Representatives of the people! Who are they? The reader, doubtless, will bear me testimony that I proved in my other article that the people have no representatives. The Presbytery is composed of Elders, delegated not by the people, but by the session, and "all the ministers in a certain district," delegated by nobody.—Confession of Faith, p. 421, 422. And this is the body that licenses the candidate to preach—after a long, unscriptural trial. "If the Presbytery be satisfied with his trial, they shall then proceed to license him." Conf. of Faith, p. 438. So the laity have no more to do with licensing him than Catholics have to do in electing the Pope, who is elected by the Cardinals. So much for the "wooden nut-meg."

3d. Mr. D. says, "he cannot become a Pastor but by the popular vote of the congregation." Here is the "sugar-coated pill;" add to show that it is full of bitterness, I will remark, and prove, that a Presbyterian minister "can not become a Pastor but by the unpopular voice of the Presbytery." When a congregation has called a minister, can he independently accept the call of a free people, as a free man? No. The Confession of Faith, p. 444, says: "The call thus prepared shall be presented to the Presbytery, under whose care the person called shall be; that, if the Presbytery think it expedient to present the call to him, it may be accordingly presented; and no minister or candidate shall receive a call but through the hands of the Presbytery." And page 449 says: "No Bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by permission of the Presbytery." Isn't this a bitter pill? And yet it is "wrapped up" in the "sugar-coat" of the "popular voice of the congregation." It needs no comment. The "voice of the congregation" is about as weighty

