

The S. W. Baptist.

TUSKEGEE, ALA.: THURSDAY, NOVEMBER 5, 1897.

Elder Z. G. HENDERSON, is agent for Howard College for 1897. He is also authorized to act as agent for the S. W. Baptist.

Will our Patrons Read This?

We have for some time desired to have a familiar word with our friends in regard to the financial condition of the South-Western Baptist. We have been delaying in the hope that cotton sales would throw a sufficiency of money in circulation on which to base a plea especially to those who are indebted to us to come forward at once to their own and our relief. We can delay no longer! True, the times are somewhat gloomy; but we will not suppose that any of our patrons think of victimizing the S. W. Baptist first of all to such times. We could give many reasons why we should be permitted to live, even at the sacrifice of some of your political papers.

Well, we need, and must have, money.—There is no use in mincing matters.—We owe money that must be paid. Many of our subscribers owe us. We cannot pay our debts until they pay theirs.—We have more than enough owing to us by good and responsible men, to pay all the liabilities of the concern. The amounts owing to us is in small portions, scattered over several States, and quite easily paid by the parties; but when brought together, the aggregate is quite considerable to us. Will our patrons only think that all the expenses of the office has to be promptly met. Both labor and material require the cash to be paid to the day. May we not confidently appeal to our friends who are in arrearsages with us, to forward their dues at once, and thus relieve us of a burden which hangs like an incubus upon our hearts. Dear brethren! Your editors have nothing to lose! If you want this paper sustained, you must absolutely pay for it.

As an inducement to those who are indebted to us a year or more, we make the following

Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1898, and continue their subscriptions, we will receive Two Dollars a year for all past liabilities. Those who do not comply with this proposition, will be charged at the usual rates—two dollars and fifty cents per annum. It seems to us that this is as liberal a proposition as we could be expected to make; and we do hope there will not be a single delinquent on our list at the expiration of this volume.

That Circular.

Be sure and read on the first page a circular written for the Coosa River Association, at its late session, by J. L. M. Curry. It is a graphic delineation of the wretched state of religion in many sections of our land, the causes which have brought it about, and the remedies for reformation. We sincerely wish it were published in Tract form, and distributed broadcast in our country.

Sabbath School Convention.

According to previous notice, a Convention of the friends of Sabbath Schools in the Southern States, met at the First Baptist Church in the city of Nashville, Tenn., at 10 o'clock on Oct. 23d, 1897. Preparatory to a more permanent organization, Dr. HOWELL, of Nashville, was called to the Chair, and J. J. Toos, of Charleston, S. C., was requested to act as Secretary. After prayer had been offered by bro. HAWTHORNE, of Mobile, Ala., the Chairman, Dr. H., addressed the Convention on the importance of Sabbath School instruction, and the propriety of fostering such a Convention.

The Convention was then permanently organized by the election of the following officers:

Rev. B. C. Howell, D. D., of Tenn., President, Rev. K. Hawthorne, of Ala., Rev. — Sharp, of Geo., R. M. Williams, of Kentucky, Rev. H. P. Buckner, (Indian Missionary, we presume) J. J. Toos, of S. C., Rev. Matthew Hillsman, of East Tenn., and W. W. Keep, of West Tenn., Vice Presidents.

H. G. Scoval, of Nashville, was appointed Secretary, and A. Nelson, assistant Secretary. After the appointment of some Committees, the Convention adjourned until 3 o'clock in the evening.

The foregoing is all that we have seen of the proceedings of this body. In a few days the entire proceedings will reach us, when we hope to give a short abstract of them to our readers. This is a movement in the right direction. Our Publication Society is now engaged in bringing out a series of Sabbath School books, adapted to the present wants of the rising generation. Such a Convention as this can greatly

facilitate the distribution of these books throughout the entire South and Southwest. The religious instruction of the rising generation is second in importance to no enterprise in which Christians can engage. We hail this movement as the harbinger of better times among all our churches.

Rev. Timothy Root.

We publish the following extract from the minutes of the Presbytery of East Alabama, in regard to the case of the Rev. Mr. Root, late pastor of the Presbyterian Church in Tuskegee. We may observe that the conclusions arrived at in this extract, were the result of a most patient and thorough investigation of the whole case. We attended most of the time, and have never seen a more faithful, impartial effort to arrive at the truth than marked the entire proceedings of Presbytery in this unfortunate affair. If our humble testimony is worth any thing at all, we say, that we do most cordially concur in the decision of that body. The Rev. Timothy Root is deserving of the sympathy rather than the censure of the religious public. But here is the extract:

"FINAL DECISION OF THE PRESBYTERY OF EAST ALABAMA, IN THE CASE OF COMMON FAME, vs. REV. TIMOTHY ROOT. "It is the unanimous judgment of this Presbytery, that the charges against the Rev. Timothy Root, are not sustained in any sense implying criminality, or deserving penalty. At the same time, in view of the infirmities of Mr. Root, we require him to cease from the public functions of the ministry, until farther instructed by this body.

Our reasons for this decision are, the evidence,

1st. That the general health of Rev. Mr. Root had seriously failed, prior to the acts charged, and that it was very feeble at that time.

2d. That the acts referred to, were preceded by the ordinary symptoms, and concomitants of mental derangement.

3d. That the acts themselves, * * * * * were such in the nature and repetition, as only an insane man would exhibit.

4th. That five intelligent and prominent Physicians of Tuskegee, having met and heard the witnesses, and examined into the condition of Mr. Root's health bodily and mental, concurred and still concur in the professional opinion, that these were undoubtedly the acts of an insane man.

5th. That Mr. Root has been for the last ten or twelve months in a very low condition of health, both mental and bodily, and all the time under medical treatment.

6th. That all the circumstances of the case present the accused, in the acts charged not as criminal, but as eminently deserving the sympathy of the Church.

A true copy of the record.

G. R. FOSTER, Stated Clerk.

Efficacy of Prayer.

An intelligent brother makes this request:

"I would be glad you would give your views in regard to the propriety of an unconverted man praying for the forgiveness of his sins. Has he any encouragement in the Scriptures to do so? My reason for asking your views on the subject is, that some of the Campbellites are teaching the doctrine (I think an erroneous one) that the sinner has no authority, nor any promise of acceptance through his prayers, when he prays for the forgiveness of his sins; but that he must believe, repent, and be baptized for the remission of his sins."

We are glad of an opportunity of exposing Campbellite teaching on this subject, as many of our brethren think Campbellism is reforming. But it will be seen, before this article concludes, that on the subject of prayer, there is no "reformation." We give it as our opinion, after watching it closely for twenty years, that there is not salt enough in the system to save it, nor vitality sufficient to reform it. It must go out with a stink, from its own rottenness.

How old the doctrine is, that a man's prayers are not accepted till he is baptized, we cannot now determine; but we are inclined to think that it goes no further back than the "Current Reformation of the nineteenth century."—Among all the heresies of the past, dark ages and all, it never was, to our recollection, taught. It has been so repulsive to the feelings of mankind, and shocking to their common sense, that no man ever ventured to teach it. It is one of the novelties of Bethany, Brooke county, Va.

The Publican prayed, "God be merciful to me a sinner;" and was more "justified" than the self-righteous Pharisee. The Thief on the Cross prayed, "Lord remember me when thou enterest into thy Kingdom." To whom the dying Jesus said, "This day shalt thou be with me in Paradise." Prayer is clearly implied in the language of the Pentecost-

ton Jews, "Men and brethren what shall we do?" And of the jailor when he fell down before Paul and Silas, and said, "What shall I do to be saved?" It cannot be, by every art of sophistry, eradicated from the head of common sense, that these men did not pray.—Nor were they rebuked for it. And it was reported to Ananias from heaven of Saul, as a matter of approbation and congratulation, "Beloved he prayeth." Where is the censure? None. We shall adduce no other testimony upon this subject. It is for those who deny the common sense and Scriptural teaching of Christians, in all ages, that a sinner is authorized to pray for the remission of his sins in the name of Christ, by the aid of the Holy Spirit, to produce their authority from the Holy Oracles against it. They cannot; it will be a saving truth forever, "That whosoever calleth on the name of the Lord shall be saved." It is one of the first impulses of a quickened soul—the first promptings of the Holy Spirit.

The rest of this article shall be devoted to an exposition of what Campbellism is upon this subject, that our Churches may know what it is now, and has ever been upon this question. The extracts are from a late Campbellite work by MOSES E. LARD, of Missouri, in answer to Dr. JETER'S "Campbellism Examined." Mr. CAMPBELL has fully endorsed it. It is then official, and of modern date. Dr. Jeter had charged them with having taught that no unbaptized person should pray for the remission of his sins, but in his charity had admitted a change in their views, or a modification of them, on that subject. But Mr. Lard emphatically denies it thus:

"We assert now, as we have ever done, that there is not one passage in the Bible which, during the reign of Christ, makes it the duty of an unbaptized person to pray. Mr. Jeter is greatly mistaken if he supposes that we cherish not this as a capital item. We do not say the sinner may not pray; and, when he does pray, we do not say it is wrong. Let us be understood.—We do say, with singular emphasis, that it is not the duty of the sinner, the unbaptized, to pray for the remission of his sins; that it is not made his duty to do so by the Bible—not even by implication. It is against this practice, or rather fiction, that our objection is specially pointed.

"The sinner is taught by orthodox preachers—blind guides in this case, certainly—to pray for the remission of his sins; nay, more, that God will give him a feeling sense of remission when it occurs."

But should any one, with a false charity, still maintain Campbellite orthodoxy, here is more from Lard and Campbell:

"Of all the gross and fatal delusions of Protestants, there are few we deem worse than this. It is a shame to the Baptist denomination—of which we can truly say, "With all thy faults, I love thee still"—that it should hold and teach this error. Were the sinner, in a moment of deep distress, to pray the Lord to forgive his sins, we could not find it in our heart to chide him for the deed; but we should certainly endeavor to teach him the way of the Lord more perfectly. But one thing we should never do: teach him what the Bible does not teach him,—to expect the remission of his sins merely because he prayed for it. Why pray for a blessing which our heavenly Father has never promised to confer in this way and for this reason, but which he certainly does confer in another way and for a different reason? Where is the advantage of the prayer unless the Lord has promised to heed it?"

"Consequently, since there is no law (we state it with emphasis) defining the sinner to be obliged to pray for the remission of his sins, we hence conclude that this is not his duty and therefore will avail him nothing."

Dr. Jeter having quoted some passages in support of the doctrine that penitent sinners should pray, Mr. Lard and Mr. Campbell has endorsed it, disposes of them in the following summary, dogmatic and almost infidelic manner—shocking to the feelings of serious minded men:

"The next case alluded to by Mr. Jeter is that of the publican who went up to the temple to pray. But this is not a case in point. We have not denied that it was the duty of a Jew, living under the law, to pray. What we deny is that it is the duty of the unbaptized, during the reign of Christ, to pray. But even the case of the publican does not determine who—i. e., whether saint or sinner is to pray, but only that whoever prays must, if he pray acceptably, pray with deep, heartfelt humility. This is what the case determines—no more.

"The third case referred to, is that of the thief on the cross. But this case, again, has no reference whatever to the question in dispute. Besides being a case which can never happen again, and intended to teach no general duty it occurred at a time when baptism was obligatory on no one. We shall, there-

fore, dismiss it without further notice. "The fourth and last case adduced by Mr. Jeter is that of Saul of Tarsus, of which he thus speaks: "When Saul of Tarsus was converted, the Lord directed Ananias to go to him, for, behold, said the Lord, he prayeth. (Acts ix: 11) It is clear from this Scripture, beyond a question, not only that Saul prayed before his baptism, but that his prayer was acceptable to the Lord, and that Ananias was sent to instruct and baptize him in consequence of its acceptableness; and this example of acceptable prayer has all the weight, authority, and efficiency of an explicit command to the unbaptized to pray."

"1. We readily grant that Saul prayed but deny that he prayed because Christ made it his duty to pray. He prayed precisely as any other Jew, in deep sorrow, would have prayed, and for no other reason.

"2. That his prayer was acceptable to the Lord is not known. It may or it may not have been, for aught that appears in the narrative. The Lord merely stated the fact that he prayed, not that he accepted his prayer. To state a fact, as a fact, is one thing; to accept it as an act of worship, another. We must therefore, first show that the Lord has made it the duty of the sinner to pray, before we can infer that his prayer is acceptable. And as to Ananias being sent to instruct and baptize Saul in consequence of the acceptableness of his prayer, is a sheer fiction. There exists no evidence that it is true."

Absence for two weeks will prevent a regular series on this subject.

THE MONTGOMERY DAILY MAIL.—We are indebted to the gentlemanly proprietors, Messrs. HOOPER & COYNE, for their Daily paper. The Mail has lately procured a new outfit, and is now one of the neatest papers in the State. It is edited with spirit and ability—always furnishing the very latest news of the day. The enterprising proprietors announce that they have lately made permanent arrangements for telegraphic dispatches, and that they intend to furnish the latest Foreign advices, in advance of the mail, which may be of interest to its readers; and that the Mail will contain regular reports of the proceedings of the Legislature. Price of the Weekly Mail, \$2.50; Tri-Weekly, \$5; Daily, \$7 per annum.

Communications.

For the South Western Baptist. LAYE, YORUBA, AFRICA, Aug. 27, '97. MESSRS. EDITORS: As I have an opportunity to start a line to America, in the morning, I shall address you. Bro. Cason is here now, on his way to America. The health of sister Cason has failed, and 'tis thought advisable for them to return. We are enjoying fine health. I suppose neither of us ever enjoyed better health in our lives than since we have been in Africa.

I feel like I am doing but little with the Yoruba language. Last Sabbath I first tried to pray at our little prayer meeting in Yoruba. The native converts were much elated to hear me pray in Yoruba, and said they heard all I tried to say. I can speak more in prayer than in any other way of speaking; for I have been having prayer-meetings frequently with the native converts, and calling on all to pray, both male and female; and not one refuses to pray aloud. I have many refreshing seasons in our little prayer-meetings. I tell them that when any of them have any troubles, there is the place to make it known and the rest of us will pray for them. I am often stopped when about to begin services, by some one of them. You would like to know what are the kind of troubles that a converted heathen has. One woman said, "You tell us this is the place to make our troubles known and all of us will pray together. I have a heart so wicked I get mad at almost nothing, and it has been so three or four days, pray that I may have a good heart." Again she said, "Here is one of the wives of my husband. She used to join with the others in whipping and punishing me for serving Jesus. Now she has come with me and wants all of us to pray for her that she may learn little by little, how to love Jesus."

Another said, "My mistress whipped me much yesterday for coming to worship with the white man, and I didn't say any thing, but I want you all to pray that my mistress may get a better heart, and that I may come without fear, to worship Jesus." I lent her eleven heads and ten strings of cowries to redeem herself; and now I have her hired to serve about our room. She is the "head wife" of the chief's messenger. So, you see the station of a man don't exempt his wives from being slaves. I suppose there are more slaves in Ijaye, than there are in the city of New Orleans, and treated a hundred fold more miserably.

Pray constantly that we may grow in grace and piety; we are in the midst of a crooked people, and need much of the spirit of our blessed Master. We thank you, brethren Taliaferro & Hen-

erson, a thousand times for your kindness to us. Bro. Jones sends us the Parlor Visitor, and I assure you it is an ever welcome Visitor. We are now looking for the mail, and expect several numbers of the S. W. Baptist by this mail. The last mail received nothing but a letter from bro. Taylor. He is ever faithful, and writes good letters.—Yes, his letters are "as cold water to a thirsty soul." I suppose the Parlor Visitors got lost and came another road, for they were very wet, and came by themselves—but we were glad, for they got here two weeks before we were expecting them! We are beginning to look for bro. Reed, though we hear nothing from, or about him.

You see, I have written this as fast as I possibly could, for I wished to send three or four such excuses. I only write to let you know we are well, and to beg your constant prayers. May the God whom we try to serve, ever be with, and bless you and yours. We send our united love to you. Farewell!

Affectionately yours, R. W. PRIEST.

P. S. I should add, that Africa must not be blamed for sister Cason's return, for her disease was contracted before she left America. R. W. P.

Were the Twelve Disciples that Paul found at Ephesus Re-baptized?

Messrs. Editors: I find many brethren who believe that the twelve disciples, that Paul found at Ephesus, were re-baptized. How they came to this conclusion I am not able to understand. All who maintain this position, (so far as I have examined) proceed entirely upon supposition. They suppose that the disciples were baptized by an improper administrator. Hence, Paul re-baptized them. Paul "finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost." This does not mean the special sanctifying, and regenerating influence of the Holy Spirit. For it is certainly implied that they had received this, being "believers," and "disciples." But it signifies the miraculous gifts of the Holy Spirit, as is clearly seen from 6th verse; when "the Holy Ghost came on them; they spake with tongues, and prophesied."— "And he said unto them, unto what then were ye baptized? And they said, unto John's baptism." The very fact of their being "believers," having a special, saving faith in the Lord Jesus Christ, and being "disciples"—followers of him, induced the apostle to believe that they had been baptized. Hence, he asks, "unto what then, were ye baptized?" That he might know whether they were baptized unto John's baptism; i. e., unto the name of the Lord Jesus; or according to the Commission, i. e., unto the name of the Trinity. "Then said Paul, (when they answered "unto John's baptism") John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Paul's reply was, that "John baptized with the baptism of repentance." That is, he required repentance as an antecedent to baptism," saying that they should believe on Christ Jesus." Then faith also, was a pre-requisite to John's baptism. "And verily, these twelve disciples had repented, and believed, before they were admitted to John's baptism. Paul does not question whether they had been baptized regularly, or irregularly; but positively admits, that their baptism was valid; by going on to describe John's baptism, which they had received. No conclusion can be drawn from Paul's answer, which favors the idea that he questioned the validity of their baptism. Hence, it follows that if John's baptism is a Christian baptism, and valid, the baptism of the twelve disciples was a Christian baptism, and valid. "When they (the people to whom John preached,) heard this, they were baptized in the name of the Lord Jesus." This verse is only a continuation of what Paul said concerning John's preaching, and baptism. The personal pronoun they, evidently refers to the people, as its antecedent, and not to the disciples. Observe also, that the demonstrative pronoun this, is supplied. If they refers to "disciples," their baptism by Paul was not according to the Commission, i. e., they were not baptized into the name of the Trinity. But in the name of the Lord Jesus. If the reception of the extraordinary gifts of the Holy Spirit, was a pre-requisite to baptism, and the pronoun they, refers to the disciples, instead of the people; then the disciples were baptized the second time without its reception. If they refers to disciples, the use of Paul's name in the 6th verse is superfluous. It should have occurred in the 5th verse, then their baptism would have been ascribed to Paul, as definitely, as the laying on of hands.

S. W. BARTLEY.

WISDOM'S STORE, GA.

For the South Western Baptist. Hard Times.

Well, sure enough the crisis is hard down upon us. The Banks have suspended specie payment—the currency is deranged—public confidence has given way; and the panic is spread abroad far and near. How wo-begone people look! What is the matter? Is there a famine; no! Is there an epidemic prevailing? No. Is there war or bloodshed upon our borders? No. Are our friends dying? No. What then is the cause of all this cry about hard times? Why, just this; people have overtraded—cotton is not likely to yield so high a price—speculation is likely to fail, and for a season money is likely to be scarce. Is that all? Yes, that is all. Well! well! Now, that is a pretty farce to make so much fuss about. Let every one go to practicing economy, industry and perseverance. Let them avoid all reckless trading and all extravagance; and let all in this way help to sustain public credit; and above all, let every one trust in the Savior and obey him, and the times will be easy enough.

Reader, what do you say? Will you begin the reformation? Say yes, and start about it. HINTER.

For the South Western Baptist. Locusts.

Solomon says the locusts are little upon the earth, but they are exceeding wise. "The locusts have no king, yet go they forth all of them by bands." Proverbs 30:27. Let it be observed here that it is the wisdom of these insects referred to; and which is displayed in their going forth without a king to guide them or command them. Their own instinct is sufficient to cause them to go forth by bands, and to produce such mighty effects wherever they go. A certain traveler in the East, witnessed one of their journeys, and he says: "They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader." The prophet Joel 2:7, says: "They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks."

What a lesson of wisdom is here taught to Christians who have a great and unerring leader? Union of heart—union of purpose—union of plan, and union of action should characterize all the saints of God. And were they to act fully in concert in all the great plans of benevolence, what great success would attend them! ME.

For the South Western Baptist. Plagiarism in the Pulpit.

If a minister that is uneducated, should occasionally borrow the forms of sermons furnished by his more experienced brethren, we may overlook the fault, and pity his want of better advantages; but when a collegiate, a professor in college, a man of widely extended fame, as a teacher of youth and a preacher of the gospel, commits to memory a sermon entire, and by his actions claim it as his own, it is almost intolerable, unpardonable.

The writer of this article was much set back (as the saying is) by a certain brother not many months ago, at a meeting of some interest. It was on Sabbath, a large and intelligent congregation had assembled. I was sitting behind the preacher. He announced his text with much self-possession. The first sentence he uttered was precisely the first sentence of the author of a popular volume of sermons. So also, was the second and third, and so on nearly through the sermon. I could not but think of Dr. Jeter's Elder Doolittle in his lecture on indolent Christians in the Christian Mirror. I felt some delicacy in talking about the matter to that brother or any one else. I thought however he had a low opinion of the learning or intelligence of his congregation to have made such a display under borrowed plumage.

This brother finished his message and left, and I would make no mention of this matter, but before the meeting closed, which continued a number of days, another preacher of less notoriety and erudition, repeated as nearly as he could, the same sermon from a different text. From these facts and evidences of an increasing tendency to plagiarism in the pulpit, I thought I would suggest these hints. I submit as a part of my own experience, that it would be far better for ministers to make their own sermons, and never try to shine with borrowed lustre. The Bible is an exhaustless mine: all that is needed on the part of a minister of good mind, is to study it. If this tendency to plagiarism is not checked by the next generation, we will have entailed upon the country and churches an army of intellectual pigmies endeavoring to walk on giants' stilts. A word to the wise is sufficient. ALPHEA.

For the South Western Baptist. Revivals in Harris County, Ga.

BRO. TALIAFERRO: We held a short protracted meeting in Whitesville, in Harris county, in connection with each

of the two last Conference meetings.—As a result, I baptized 10, and one was restored; four of the baptized had recently been Methodists.

We held a meeting in Hamilton, which continued in the usual way for over two weeks, during which time 11 were baptized, 10 whites and one black. A protracted meeting was then held for two weeks, at night especially, for the benefit of the blacks. It resulted in the addition of 17 by baptism, and two by restoration. The meeting for the blacks was conducted principally by bro. W. C. Johnson, our Missionary to the blacks.

I never have seen a meeting conducted with more propriety, for the blacks. This is the second meeting of the kind I ever held, both of which proved highly satisfactory to the Church and very profitable to the servants. Would that this experiment was generally tried.—In a future number, I will give my reasons why protracted meetings should be generally held for the blacks.

Yours fraternally, W. D. ATKINSON.

For the South Western Baptist. For "Our Paper."

MESSRS. EDITORS: There are some things, in the opinion of the writer, trifling, though they may appear, that should be corrected. For instance, in giving an account of Revivals, our ministers of the Gospel in writing out such accounts almost in every instance, speak of themselves as the instruments used in bringing about such a state of things by using such terms as the following: "I commenced a meeting of days," "I protracted the meeting," "I had no help during the meeting, except," &c. "I Baptized so many." It has often appeared to the writer that the personal pronoun "I," had better be dispensed with in such cases, altogether. But, asks an objector, how could our good ministers inform the reading public and the friends of Zion, who did the preaching, unless they call names? We answer, that the reading public and the friends of Zion are not so much interested to know who did the preaching as they are to know that by the foolishness of preaching, men and women are brought to believe on our Lord Jesus Christ by faith. But how would you describe a revival? continues the objector. We answer, simply by saying that a protracted meeting, or meeting of days was held with the church of Christ, at such a place, which continued from day to day, for so long a time; that the members of the church were all with one accord in one place, and continued from day to day, in earnest, fervent prayer to God, to revive his work in their own hearts and save the souls of poor sinners around them; the minister or ministers present, tried to preach Christ and him crucified; that God in his great mercy, met with his people; and that a number of men and women gladly received the Word, and were baptized in the name of the Father the Son and the Holy Spirit, according to the example set them by their Lord and Master, in "the Jordan." Well, says objector, after all, it seems to be a trifling matter; and further; your description of a revival could be improved on; it may be a trifling matter, for 'tis said, "life is made up of trifles," and an old saying runs thus: "Land form the mountain, moments make the year."—And we should be careful even about trifles. As to improving your description of a revival, that may be very easily done; and no one will be more pleased to see it done than the writer, by all who write in the future.

Your bro. in the bonds and fellowship of Christ, W.

For the South Western Baptist. HELICON, ALA., Oct. 30, 1897.

DEAR BRETHREN: Since I wrote you last, Liberty Church (the largest body in the Salem Association) with which I labor, has been greatly revived. Our meeting in September was protracted for three days, during which time "the Lord added to the Church" 35 communicants. Of these, three were received by letter, the remainder were "buried with Christ by baptism." The primary and only true mode of initiation into the Church. We have received at Feroite Church, four members, since my last communication. Bro. Wm. Lee held a meeting of three days, last week with Mt. Zion Church (formerly a member of the Tuskegee Association) at which six were baptized and others left "almost" persuaded.

I forbear mentioning anything respecting our Association, as I herewith send you a copy of our Minutes. EPISKOPUS.

For the South Western Baptist.

MESSRS. EDITORS: We have recently closed a fine meeting at Burnsville.—Nine persons were baptized—one yet to be baptized.

We had the able and efficient services of our bro. W. H. Carroll. Bro. C. "had favor with all the people." Bro. A. Andrews also, did much valuable service in the meeting.

Bro. McDraw was with us part of the time. We desire to praise the Lord for his goodness to us.

Fraternally, W. WILKINSON.

The Family Circle.

A Sketch from Life. BREAD UPON THE WATERS. "Ah, Jacob, now you see how all your hopes are gone. Here we are, worn out with age—all our children removed from us by the hand of death, and ere long we must be the inmates of the poor-house. Where, now, is all the bread you have cast upon the waters?"

The old white-haired man looked up at his wife. He was, indeed, bent down with years, and age sat trembling upon him. Jacob Manfred had been a comparatively wealthy man, and while fortune smiled upon him, he had been among the first to lend a listening ear and a helping hand to the call of distress; but now misfortune was his. Of his four boys not one was left. Sickness and falling strength found him with but little, and they left him penniless. Various misfortunes came in painful succession. Jacob and his wife were alone, and gaunt poverty looked them coldly in the face.

"Don't repine, Susan," said the old man. "True, we are poor, but we are not yet forsaken."

"Not forsaken, Jacob? Who is there to help us now?" Jacob Manfred raised his trembling fingers toward heaven. "Ah, Jacob! I know God is our friend; but we should have friends here—look back and see how many you have befriended in days long past—You cast your bread upon the waters with a free hand, but it has not yet returned to you."

"Hush, Susan, you forget what you say. To be sure, I may have hoped that some kind hand on earth would lift me from the cold depths of utter want; but I do not expect it as a reward for anything I have done. If I have helped the unfortunate in days gone by, I have had my full reward in knowing that I have done my duty to my fellows. Oh! of all kind deeds I have done for my suffering fellows, I would not for gold have one of them blotted from my memory. Ah! my poor wife, it is the memory of the good done in life that makes old age happy. Even now I can hear again the warm thanks of those whom I have befriended, and again I see their smiles!"

"Yes, Jacob," returned the wife, in a low tone, "I know you have been good, and in your memory you can be happy; but, alas! there is a present upon which we must look—there is a reality upon which we must dwell. We must beg for food, or starve!"

The old man started, and a deep mark of pain was drawn across his features.

"Beg!" he replied, with a quick shudder. "No, Susan—we are—"

He hesitated and a big tear rolled down his furrowed cheek.

"We are what, Jacob?"

"We are going to the poor-house!"

"Oh, God! I thought so," fell from the poor wife's lips, as she covered her face with her hands. "I have thought so, and I have tried to school myself to the thought; but my poor heart will not bear it."

"Do not give up, Susan," softly urged the old man, laying his hand upon her arm. "It makes but little difference to us now. We have not long to remain on earth, and let us not wear out our last days in useless repinings. Come, come."

"But when—when shall we go?"

"Now—to-day."

"Then God have mercy upon us."

"He will," murmured Jacob.

The old couple sat for a while in silence. When they were aroused from their painful thoughts, it was by the stopping of a light cart in front of the door. A man entered the room where they sat. He was the porter of the poor-house.

"Come, Mr. Manfred," he said, "the guardians have managed to crowd you into the poor-house. The cart is at the door, and you can get ready as soon as possible."

Jacob Manfred, he had not calculated the strength he should need for this ordeal. There was a coldness in the very tone and manner of the man who had come for him, that went like an ice-bolt to his heart, and with a deep groan he sank back into his seat.

"Come, be in a hurry," impatiently urged the porter.

At that moment a carriage drove up to the door.

"Is this the house of Jacob Manfred?"

This question was asked by a man who entered from the carriage. He was a kind-looking man, about forty years of age.

"That is my name," said Jacob.

"Then they told me truly," uttered the new comer. "Are you from the work-house?" he continued, turning to the porter.

"Yes."

"Are you after these people?"

"Yes."

"Then you may return. Jacob Manfred goes to no poor-house while I live."

The porter gazed inquisitively into the features of the man who addressed him, and then left the house.

"Don't you remember me?" exclaimed the stranger, grasping the old man by the hand.

"I cannot call you to my memory now."

"Do you remember Lucius Williams?"

"Williams!" repeated Jacob, starting up from his chair, and gazing earnestly into the face of the man before him.

"Yes, Jacob Manfred—Lucius Williams. That little boy whom thirty years ago, you saved from the house of correction; that poor boy who you kind-

The Whale-ship and the Cannibals.

A New England whale ship foundered in a gale, some years ago in the Pacific Ocean. Her crew took to the boats, and after toiling for several days and nights, two of the boats came in sight of an island. One of them ran through the surf, and the crew jumped on shore, making signs to the natives, to express their destitute condition.—But no pity dwelt in those savage breasts. Rushing upon the exhausted seamen with their clubs, they instantly killed them, and made preparation to feed upon their bodies, for they were cannibals. Seeing the fate of their companion, the other boat's crew pulled hastily away from that dreadful spot; and after almost incredible suffering, were picked up by a friendly vessel and saved.

Some years passed, and another ship was wrecked in the same seas and near the same island. Her command-er had been second mate of the former ship, and was saved with the boat's crew which witnessed the destructions of their shipmates by the cannibals.—Again he approached the Island, a wrecked mariner, and reduced by hunger and exhaustion to an emaciate state. He recognized the fatal shore, and told his companions of the cannibals who dwelt beyond it. But they were too weak to put to sea again. To do so was to die. The could but die if they landed; and perhaps the savages might be merciful. Perceiving none of the natives, they hauled their boat up on the beach, and they sought the shelter of the adjoining woods, in the hopes of finding fruits or berries for subsistence. But, once in the woods their fears increased. They moved stealthily along alarmed at the cracking of the dry bushes beneath their feet, and at the rustling of the leaves. Death seemed to speak in every sound, and to leap upon them through every opening glade of the forest.

Cold sweats gathered upon their sunburnt brows, and more than once they halted, and consulted on the propriety of returning to the boat; but as often they resolved to advance especially as they found themselves ascending a wooded hill, which they hoped might furnish them with a nook or cave in which to hide. Thus tremblingly they proceeded. They approached the summit of the hill, which was bold and rocky. The forest of the plain ventured from the shelter of the trees to view the island. Cautiously he stole, step by step, to the mountain's brow, till his eye caught sight of the village below. Then, he literally sprang into the air, he clasped his hands and shouted "Safe! SAFE!! SAFE!!!"

"What is the matter asked his companions," who thought him crazy.

"We are safe, I tell you, we are safe!" pointing to the village on the plain below. Looking down, the joyful seaman beheld a church lifting its modest front above the huts of the natives.—Then they shared in the transports of their companion. They leaped, they wept; they embraced. They knew by the church that the missionary was there. They knew that where he lived and labored cannibalism must be dead. They accordingly descended to the plain, and found, instead of a cruel death, the utmost kindness, perfect security, and a generous hospitality.—Had those wrecked mariners, been skeptics or infidels, would they have needed any further proof of the humanizing and renovating power of the Gospel, or the utility of missions?

A Comparison.

The difference between a republic and a monarchy is thus pointed out by somebody:

"Pile all the people into a pyramid, with the President for apex, and you have the symbol of a republic. You can shake the President, but you can't move the united force of the people.—Invert the pyramid, with a king for its base, and you have the symbol of a monarchy. Trip up the king, and the whole structure falls into confusion."

Short Catechism.

QUESTION 1.—What is the first thing to be done when you write to an editor on business?

ANSWER—Give the name of your post-office and state.

Q. 2.—What rule is to be observed in sending the names of new subscribers?

A.—Give the postoffice of each one, with the county in which it is situated, and state.

Q. 3.—What else should be observed?

A.—Give the name of each subscriber in full.

Q. 4.—Is the same rule to be observed in sending money for old subscribers?

A.—Yes, the postoffice state and name in full of each one should be given.

Q. 5.—How do agents sometimes cause trouble and confusion in keeping accounts?

A.—They receive money from some member of a family other than the one in whose name the paper is sent, ordering it to be credited to the person from whom they receive it.

Q. 6.—What should you do when you wish a paper changed?

A.—Give the postoffice and state to which it now goes, and then the post-office and state to which you wish it sent.

Q. 7.—What should subscribers do when the agent from any cause fails to call on them for the amount of their subscription?

A.—Send, it themselves at the risk of the office.

[St. Louis Advocate.]

Educational.

JUDSON FEMALE INSTITUTE, MARION, ALABAMA. THE JUDSON INSTITUTE will commence its twentieth annual session on the first day of October. Faculty: S. S. SHERMAN, Principal. S. C. SWEETZEE, Mathematics, and Natural Philosophy. Prof. H. AUGUSTUS POND, Vocal and Instrumental Music. Miss MARY E. SHERMAN, Presiding Teacher; English and Latin. Miss LAUREA DEWEY, Botany and English Literature. Miss ELLIEN L. BAKER, French. Miss AMELIA H. MINER, Drawing, Painting, &c. Miss LUCY A. MARSON, Music. Miss FANNIE INGERSOLL, &c. Miss ELIZA THURMAN, &c. Miss ELIZABETH SANDERSON, &c. Miss ESTELLA F. PIERSON, English. Miss MARGARET J. SHERMAN, &c. Miss ELIZA C. INGERSOLL, Preparatory. Miss MARY E. PIERSON, &c. Miss ELIZA BROWN, &c. Marion, August 18, 1857.

The new building will be finished and ready for occupancy by the first of October. The building is situated and assumed the general supervision of the boarding department; his lady will also devote to her personal attention the management of this department, which will be in all respects greatly improved. The boarding department is an experienced and successful teacher and eminent musician, will have charge of the Music Department. Prof. P. is an American and enjoys a high reputation in the business world, as a Vocalist, a Teacher of the Piano, and a Christian gentleman. He is also the author of many popular melodies. For further information, apply to S. S. SHERMAN, Principal, Marion, August 18, 1857.

EAST ALABAMA FEMALE COLLEGE, TUSKEGEE, MACON CO., ALA. LOCATED in Tuskegee, a village far famed for its beautiful climate and refined society. The college is easy of access from East and West by the Montgomery and West Point Railroad, which passes at the distance of four miles, and from the upper and lower country by excellent roads. The public may feel assured that the high standard of education here adopted, at the distance of four miles, and from the upper and lower country by excellent roads. The public may feel assured that the high standard of education here adopted, at the distance of four miles, and from the upper and lower country by excellent roads.

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K. HAWTHORN, Bookseller and Stationer.

MOBILE, ALA. (Successor to I. M. Irvine.) I WRITE the attention of his friends and the public to the following facts: 1. That he keeps constantly on hand the publications of the Baptist Association. Also, the publications of other Denominations. He desires to make the leading feature of his business A RELIGIOUS BOOK STORE. 2. That he will keep a general stock of Literary and Miscellaneous Books, and will receive orders for them by mail and send them by express. 3. That he will keep School Books, Blank Books, Paper, Envelopes, Gold and other Pens, Ink, Pencils, &c. All of which he will sell at the lowest prices. 4. That the Books of the *Abolition Society* will be kept constantly on hand, and sold at 1/2 price. 5. That he will receive orders for the *American Sunday School Union* and will send them by express. 6. That the religious community in general, and particularly the Baptist denomination, having felt the want of such a Book Store in the City of Mobile, and as it is not possible to supply the wants of Churches, Sabbath Schools, &c. with the books of the Association, he has determined to receive such a patronage from the friends of the cause as will enable him to continue the business of a Book Store to them and agreeable to myself. K. HAWTHORN, Mobile, June 11th, 1857.—No. 37 DAPHN-STREET.

JUDSON FEMALE INSTITUTE, MARION, ALABAMA. THE JUDSON INSTITUTE will commence its twentieth annual session on the first day of October. Faculty: S. S. SHERMAN, Principal. S. C. SWEETZEE, Mathematics, and Natural Philosophy. Prof. H. AUGUSTUS POND, Vocal and Instrumental Music. Miss MARY E. SHERMAN, Presiding Teacher; English and Latin. Miss LAUREA DEWEY, Botany and English Literature. Miss ELLIEN L. BAKER, French. Miss AMELIA H. MINER, Drawing, Painting, &c. Miss LUCY A. MARSON, Music. Miss FANNIE INGERSOLL, &c. Miss ELIZA THURMAN, &c. Miss ELIZABETH SANDERSON, &c. Miss ESTELLA F. PIERSON, English. Miss MARGARET J. SHERMAN, &c. Miss ELIZA C. INGERSOLL, Preparatory. Miss MARY E. PIERSON, &c. Miss ELIZA BROWN, &c. Marion, August 18, 1857.

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