

S. HENDERSON and
H. E. TALIAFERRO, EDITORS.

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

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The South Western Baptist
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addressed to the SOUTH WESTERN BAPTIST, Tuskegee,
Alabama.The South Western Baptist and
the Bible Board.

I have read a good deal, first and last, in regard to the operations of the Nashville Bible Board. I presume it will not be necessary for much more to be written or read. The Board will probably soon cease to have more than a nominal existence. The Corresponding Secretary would have resigned ere now, had the state of his health permitted him to meet with the Board. Nor do I suppose that any man fit to be a Secretary will consent to take the place which brother Dayton's self respect compels him to vacate.

The course pursued towards this bro., has been remarkable. I have never known anything just like it. What are the prominent facts connected with this Bible Board matter? If I understand them, they are these: At the Southern Baptist Convention in Montgomery, Ala., May, 1855, a committee was appointed to report a "plan of future operations of Bible Board." The report of the committee is published in the Minutes, and it is signed "Samuel Henderson, Chairman." It will be seen by all who examine this report, that it recommends the formation of Associational Bible Societies, and that "a system of colportage, which shall embrace not only Bible, but religious and denominational book distribution, be established by these Associational Societies." Again, it is said, "very nearly, if not quite, as much could be done in distribution of Bibles, by using the same agency in the dissemination of religious and denominational books and tracts, as if the entire time of the colporteur were devoted to the one object." The report with the following resolution which the Convention adopted:

"Resolved, That the Bible Board be instructed in all future appointments of colporteurs, so far as practicable, to negotiate such an arrangement with our Publication Societies as will combine the dissemination of their publications with the Holy Scriptures."

The Bible Board instructed—not requested—but instructed, &c., and this Convention had the right to do, for all its Boards are its creatures. Did the Bible Board obey the instructions of the Convention? I will quote from "a plea for the Bible Board" sent out by the Corresponding Secretary, 1856. (See on the cover "General Plan of Co-operation.") "Where there is a State Bible Society, as in Alabama, let that Society collect its funds by its own agencies, make its purchase at its own discretion, employ its colporteurs, to search out and supply the destitute, and in short, manage all its business according to the dictates of its own wisdom. We will visit their churches and encourage them in the work. We will visit their Associations and Conventions, and urge its claims upon the assembled ministry and brethren. We will send such documents as this is to all their churches, as far as we can learn their address and in every other way in our power, strive to increase its income and efficiency. Such a Society is not a rival, but the auxiliary of this Board, and we will cherish it and cherish it as a part of ourselves."

This shows a disposition on the part of the Board to carry into effect the instructions of the Convention. As in its report to the Convention at Louisville, in May, 1857, the Board said, "These instructions it was our duty and desire faithfully to observe."

The Convention did not condemn the Board, nor did it revoke its action at Montgomery. What, then, is the cause of trouble? Why it seems that a majority of the Board, some months since, decided that too many books were circulated by auxiliary Societies, or that some bad books were circulated, or that something wrong had been done. I may not know the exact ground of complaint made by the majority of the Board. Perhaps if I had not regarded the whole thing as transcendently foolish—I will not say wicked—I would have looked into it more carefully. It is singular that the majority of the Board, in so short a time after the Convention met in Louisville, saw something wrong in the plan which was recommended by the Convention in 1855 and to say the least, not condemned in 1857. What made this majority so much wiser than the Convention, and so distressed about the imaginary jeopardy of interests the Convention regarded safe? Was any new feature introduced into the operations of the Bible Board between the meeting of the Convention in Louisville and the day when the movement was made in the Board which has led to results so disastrous? If not, and I believe there was not, why did not the majority of the Board send their complaints to Louisville? If there was any ground for these complaints it must have existed before the Convention in May, 1857. Where, then, was the majority? Can it escape the charge of official malversation in not sounding the note of alarm to the last Convention? I will not press these questions. It will be remembered that I write the majority of the Board—not of the minority. There seems to have been some trouble about books. How was this? I believe the Bible Board does not employ colporteurs, but its auxiliaries do. Then it appears that some of these auxiliaries circulated the wrong books. How so? It is very plain; for while brother Henderson's report at Montgomery recommended the circulation of religious and denominational books, it recommended that arrangements should be made with our "Publication Societies." Now, brother Henderson, if I understand him, being a very strict constructionist, insists that he did not include in "Publication Societies" private Publishing Houses. Very well, so let it be. He uses the plural,—"Societies." Then he must have meant the Southern Baptist Publication Society at Charleston, and the American Baptist Publication Society, Philadelphia. These, I believe, are our only Publication Societies.—There was no complaint that the Auxiliaries circulated the books published by these Societies, and no complaint, I suppose, that the Corresponding Secretary reported to the Board the sums reported to him by auxiliaries. Where then was any ground of difficulty? Why in this,—that the auxiliaries ordered books from Publishing Houses, because the people wanted these books. The people are to blame. They wanted some books not published by Societies. Has there been any complaint when auxiliaries have sold the issues of Gould & Lincoln, of Boston, or Sheldon & Co., of New York? Have they not sold Sherwood's Notes on the New Testament published by the latter firm? I have not heard of any complaint, but there may have been. I have read somewhere—I think in the South Western Baptist—that it was not the design of the Montgomery report to promote the circulation by the Bible Board or its auxiliaries, of such works as the Iron Wheel, Theodosia, Three Reasons, &c. This is the impression on my mind. And if this is the understanding,—that the Bible Board through its auxiliaries is to discourage the circulation of all books not published by Societies—and to frown specially on those published in Nashville, then I declare myself, in this thing, opposed to Societies. Every man has the right to make a book if he can—every man has the right to print a book if he can—and every man has the right to buy a book if he can. If no books had been published in Nashville, I verily believe we would have had none of this trouble about the Bible Board. But my opinion is—I may be wrong—that Graves, Marks & Co., have a right to publish books. I think I could prove it. I will not, however, attempt it now.

If brother Dayton was able to write I would not have written this. He can not write without injuring himself. I have recently heard him say if he was in a condition to write, he would ask the editors of the South Western Baptist what their object is in referring to him as they do? Even admitting that all they say is true, what is their object? "Do they wish," said he, "to grieve and pain a brother who has never intentionally injured a hair of their heads?" Ah, I remember how he looked, and tears will fall while I write. What mildness there was in his dark expressive eye! There was nothing like reproach. He said, "If they wish to grieve me, they accomplished that some time ago." But he said what was published of himself personally, was not a matter of concern with him, but he was troubled about the Bible cause. My feelings are too intense to write. Weeping would suit me better now. I weep not for myself. As to my enemies I scorn their wrath, and defy their power. But all my emotional nature is stirred within me when I think that the amiable, the accomplished, the devoted Dayton will possibly be pursued to his grave by those who ought to love him. Well, he can feel a mournful pleasure in the reflection that in the quiet resting-place of the dead, no dart, whether thrown by an enemy or a brother, can reach him. I am glad that something can be said in recommendation of the grave; but alas, that one of its recommendations is the protection it affords from fraternal persecution! J. M. R.

An Essay Read before the Missionary Mass Meeting at Cuchbert, Ga., by A. P. Mitchell.

The necessity and encouragement to make individual and pecuniary sacrifice in the Missionary work.

Though our God be a God of infinite power, who need not speak that it may be done, yet in infinite wisdom He employs means commensurate with the ends, for the accomplishment of his divine purpose. Thus when He would have Cornelius, a heathen Gentile, hear the words of eternal life, Peter must needs go and publish them. If the Nations would hear the glad tidings, which an angel published to the Shepherds, the disciples must go into all the world and preach the gospel. The spirit of the gospel is the spirit of missions. To comply with its teachings, is to live a life, such as Christ himself lived, a life of self-denial—a life of sacrifice. For, "if any man will come after me, let him deny himself, and take up his cross and follow me." To carry out its spirit, calls forth the necessity of bringing into requisition those means which God, in the economy of his grace, and the plenitude of his mercy has provided.

This necessity appears from the amount of work to be performed. The kingdoms of this world are to become the kingdoms of our Lord and of his Christ. But when we look over the millions of our race, we behold the multitude yet in the "broad way" that leads to destruction. In our own happy country, containing a population of about twenty-six millions, a comparative few perhaps, not one-tenth, may be regarded a light to the world. Our own Southern and Western country, as a whole, is but partially dotted with Christian Churches, while a large proportion of its inhabitants are setting, as it were, "in the shadow of death," dependent in the Providence of God, upon us for the bread of eternal life. It is true, there are upwards of one hundred Missionaries, interspersed among the destitute, in this field, breaking the bread of life to its perishing thousands; but may we not ask, "what are these among so many?"

The negroes in our own associational bounds, to say nothing of the hundreds that inhabit the West, compared with the number, are but here and there "stretching forth their hands unto God." Our sons and daughters are, by scores, migrating to the West, where they are subjected to the influence of Romanism, Mormonism, infidelity and error in its various shades and hues, all deleterious to the interest of the soul. These *isms* and *isms* are to be met, and it is the Missionary's work "to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

The Indians, whose native air we breathe, and whose fertile soil we till, are asking us to tell them of the way and plan of Salvation. And aside from a higher obligation, we ought to feel morally bound to disseminate the light of divine truth among them. As a people, they are yet shut up in moral night, and while we write, hundreds are famishing and dying for want of the water of life.

Indeed, does not the amount of work to be done, call forth the necessity of individual and pecuniary sacrifice? But we shall not circumscribe our labors to these limits. The heathen are to be given

for an inheritance, and the uttermost parts of the earth for a possession. We look beyond the seas and behold the millions "without hope and without God in the world."

From China and India and Africa, the Macedonian cry is being heard, and even South America is already white unto harvest. But what are we as a denomination doing in those fields?—About sixty Missionaries only, are laboring to set up the kingdom of Jesus Christ in the hearts of those millions. While a Clarke is proclaiming Jesus to the multitude, as the only Mediator, multitudes still are supplicating their idols to appease the God of Nature.—And while we are contemplating the magnitude of the work, thousands are sinking down to irretrievable woe. Surely the kingdoms of this world are but slowly becoming the kingdoms of our Lord.

2. This necessity appears when we consider the means by which the work is to be accomplished.

It is true, the Gospel is the ordinary means of salvation, but by the "foolishness of preaching," God saves them that believe. How, then, shall they hear without a preacher, and how shall they preach except they be sent.

Men and money are needed as the divinely appointed instrumentality for the consummation of this work.

Men that have drunk deep into the spirit, and imbibed much of the mind of Christ—men whose "hearts desire, and prayer to God for Israel is, that they may be saved," and who feel that "we is me if I preach not the gospel." With these requirements upon us, and the work before us, we are ready with the apostle to ask "who is sufficient for these things?"

But while God leads such hearts and minds to the Missionary work, he has said, "thou shalt not muzzle the ox that treadeth out the corn;" "they that preach the gospel shall live of the gospel." God's children are mutually identified in this work. "We are workers together with God." We are not only to be mutual laborers in the vineyard of our Lord, but we are to make mutual sacrifices. While the herald of the cross leaves a maternal fireside or a native home—while he bids adieu to the society of loved ones, with his life in his hand, as it were, to proclaim a Savior to the lost; he should share not only the prayers and sympathies of his brethren; but of their pecuniary means he should share in proportion to the wants of the objects, and our ability to give. In heathen lands much preparatory work is necessary before the gospel will be appreciated. It requires an expenditure of pecuniary means as well as labor; yet it is but laying the foundation upon which to rear the great superstructure, preparing the mind to save the soul. We can only measure the magnitude of the work by comparing the worth of the soul with the body. In view then, of the worth of souls and the means by which they are to be reached, we should make sacrifices for Christ's sake. We should give as the Lord hath prospered us. It has been said that the pressure of the times calls for retrenchment, and we may add, the missionary work calls for retrenchment. Not from the Lord's treasury, but from our worldly treasures. It demands an abatement of our luxuries, and an abandonment of our nuisances. To do this doubtless, will not only require a sacrifice but an effort. My brethren, let us not indulge in redundancies, but rather suffer for Christ's sake; let us no longer be the slaves of whiskey and tobacco, but the Lord's freemen; the Lord's cheerful givers. In a word, let us economize more of our means for Christ's sake and give, for it is more blessed to give than to receive. "We are not our own; we are bought with a price." Therefore "being born again," we should no longer live to ourselves, "but to Him who loved us and gave himself for us." Of his own will he begat He us, that we should be a kind of first fruits. We should consecrate ourselves, our time, our talents, our all, to the service of our blessed master.

A Presbyterian wag, on seeing, in an unfinished church, that some idler had written over the altar, "I publish the banns of marriage between the Protestant Episcopal Church and the Church of Rome," took up the chalk and wrote beneath, "I forbid the banns, as the parties are too near of kin."

HINTS TO PREACHERS.—Nothing fires the heart and looses the tongue so much as a sight by faith of the essential, personal and mediatorial glories of Christ. Pray for it, and preach it.—D. Kinghorn.

[From the Commission.]
A Solemn Question.

We find the following in a letter of Dr. Wentworth of the Methodist Mission, China, published in the Missionary Advocate:

The Baptist Mission at Shanghai is going to pieces by sickness and want of reinforcements, just at the moment when forty new converts are thrown upon their hands as the reward for ten years of hopeless and unrequited labor. And who is to nourish the lambs who are folding here, if disease and death, disable and drive us from our posts?

Will not Baptists ask themselves, who is to nourish the lambs our brethren have folded? God is signally blessing our Mission at Shanghai. Young brother shall the work stop for want of your assistance? Can you render up your final account with a clear conscience if there is not one more missionary at Shanghai? Remember, the day of account will come. O, if through your neglect the Chinese now ready to receive Christ, shall perish! Think of it—pray over it, and the Lord guide and help thee my brother. P.

ARRIVAL OF MISSIONARIES.—Our readers will be pleased to learn that Rev. M. T. Yates and family, and sister Crawford, of the Shanghai Mission, have safely reached this country. They arrived in New York on the 11th of March, and in the city of Richmond on the 22nd. Brother Yates thinks his health is improved by the voyage. We trust that all of them will derive benefit by the change of climate, and that brother Yates and sister Crawford will soon be in a condition to admit of their return to China.—Jh. P.

Heavenly Witnesses.

We read of Chrysostom that when he was preaching he "seemed to see the space within the communion rails crowded with angels," and the thought of such witnesses gave increased solemnity and earnestness to his message. And we believe that angels serve the servants of the Lord. But does not the ambassador for Christ find a higher and stronger quickening impulse in the thought of a witnessing Saviour?

If there is one work on earth which angels might long to share, it is that of the gospel minister. To stand up in his Master's name and proclaim the riches of his love—the love of Jesus, the love of the Spirit—to speak from a soul that exults in the consciousness of loving and being loved; a soul that, believing the promises, rejoices in the assurance that everywhere the Savior's presence is "always" with his own; a soul all weak in itself, yet, like Paul's, strong in leaning upon the omnipotent arm,—this might almost seem to be entering beforehand upon heavenly service and heavenly joys.

There is a sunny side to the life work of the faithful minister—the side that looks heavenward and feels the bright beams of the Son of Righteousness. The earthward side is shaded—One only knows how much! Still the Captain of our salvation is here leading on His hosts. And when clouds gather around his weak and fainting followers, they find their strength renewed in the thought of a present Savior. Jesus sees me, becomes a sweet quickening remembrance as they press forward toward that glorious home where they shall see Him as He is.—Observer.

THE CHRISTIAN'S REST.—The needle in the mariner's compass cannot rest till it point directly to the pole. The wise men of the east followed the course of the star which appeared unto them; and the star itself never stood till it came right over the place illuminated by that other Star, which shone more brightly in the manger than the sun did in the firmament. Noah's dove could find no rest for the sole of her foot, all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of a true Christian can find no rest, all the while it is hovering over the waters of this world, till with the silver wings of a dove, and the olive branch of faith, it flies to Jesus, the true Noah and Rest of our souls, who puts forth his hand out of the ark, and taking the dove in, receives it to himself. In his presence, and in communion with Him, the believer finds safety, strength, and the most exalted joy.

See! the dear flock, by Jesus drawn, In blissful simplicity move on; They trust his shepherd's crook, Beholders many faults will find, But they can tell their Savior's mind, Content, if written in his book.

They who will not obey God's word, shall feel the force of God's power: "God is not mocked."

We select the following paragraph from the Editorial Correspondence of the Montgomery Mail, of April 20th: "MARION, ALA., April 17, 1858.

The nightly preachings and morning prayer meetings are still progressing in the Baptist Church at this place, and the labors attending ministers have been productive of visible effects upon the younger portion of the attendants. It is indeed an interesting sight to witness a procession of about one hundred young ladies nightly attending Church service. These, I believe, comprise such only as are boarders at the Judson Institute, and do not perhaps embrace one half the total number of girls there being educated. The fact that many of them publicly signify their desire to receive the benefit of the prayers of the church, argues that their religious training has not been looked after in vain while connected with the Institute. The church services this week have been conducted by Rev. Mr. McIntosh, assisted by Rev. Mr. Freeman—the latter a graduate of Howard College. Both clergymen seem to be thoroughly educated theologians; and in the sermons of the latter, in particular, there is an unusual amount of originality, his ideas at the same time being very forcibly and convincingly expressed."

Mr. Spurgeon's Prayer Meeting.

Perhaps a few useful hints may be gathered from the following account which Mr. Spurgeon gives of his prayer meeting. The interest and usefulness of a prayer meeting depend very much upon the spirit and manner in which it is conducted. Mr. Spurgeon says:

"Now I have the pleasure of seeing very generally a prayer meeting of 1,200 to 1,500 persons, and I don't know that we ever come below a thousand at prayer meeting, except it should be a terribly wet night; and I know the reason in a great measure is this, that when I call upon a brother to pray, he knows how long he is to pray; he is not to pray twenty minutes till we are tired, but he is to be short; and then he knows too that he is just wanted to ask God for what he wants, and not to preach a sermon. So he begins, and perhaps he makes many blunders, but he warms and improves as he proceeds. My good deacon was telling me this very day of what a friend said on Saturday night, at prayer meeting; he said, 'O Lord, I don't know, I'm so ignorant, I can't put six words together, properly; but take the meaning, Lord; take the meaning.'"

"Well, that was a very sweet thing for him to say, 'take the meaning,' and he prayed for me in this fashion: 'Lord, bless our minister; help him when he comes to preach next Sunday, and may he preach the Lord Jesus Christ; grant that he may set the Lord Jesus Christ right a top of the Bible, and stand right behind Him himself, so that we can see nothing but the Lord Jesus and Him crucified.' Now when the people hear a prayer like that breathed by an earnest man, they will go to the prayer meeting."

SITTING IN PRAYER.—Increase Mather, in his reply to the Bishop of Derry, 1713, says: "The Bishop complains of the rudeness of some Dissenters, who in their congregations will continue in sitting in prayer-time. I hope there are no such persons in New-England. Nor were there any such in Ireland, that ever I heard of, when I belonged to the University there, above fifty years ago. If there be any such in his diocese, or wherever, we shall readily join with him in condemning such irreverence and irreligion."

When an infidel production was submitted—probably by Paine—to Benjamin Franklin, in manuscript, he returned it to the author with a letter, from which the following is extracted:

"I would advise you not to attempt to unchain the tiger, but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"

A FASHIONABLE CONVERT.—A lady residing in the vicinity of New-York, the wife of one of our most distinguished citizens, and well known in the fashionable world, has testified her interest in the revival movement by converting the elegant billiard room attached to her house into a place for prayer-meetings, in which her neighbors are invited to participate daily.

PRAYER.—Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, tho' languishing in extreme indigence, is richer

than all beside; whilst the wretch who never bowed the knee, though 'proudly seated as monarch of all nations, is of all men the most destitute.—Chrysostom.

Old Grudges.

A writer, in the *Congregational Journal*, says: "I take this opportunity to say, that according to my acquaintance and prayerful observation of many of our feeble churches, the greatest cause of decline, and of the withholding of God's blessing, are old grudges among the brethren and sisters, and a want or destitution of family religion; old grudges (perhaps not a visible disfellowship) but talked over in the family, instead of prayer and spiritual faithfulness and parental concern for the salvation of the children. The world, or some jealousy, perhaps dislike, or some unallowable disagreement, has come and taken the place of the Savior, and of the spiritual interest of the household at the family altar."

"Old grudges among brethren generally have their origin in mere trifles, such as a misunderstanding about pecuniary matters, neighborhood bickerings, family feuds, silly reports, jealousy, rivalry in business, and a thousand other things, which are a shame to human nature. They are like old ulcers within the body, unseen, except by their effects, wasting away the moral and spiritual life of man, and imparting to it an effluvia that poisons the whole atmosphere of Zion. Those who harbor them never act in character as Christians, for they are always under a more potent influence than that which proceeds from the love of Christ and his cause; yet they take no open stand on the side of the world."

IMPORTANT TESTIMONY IN REGARD TO INFANT DAMNATION.—Thirty years ago this very month, Mrs. Lyman, Beecher and Daniel Sharp published their testimony on this subject. Dr. Beecher said he had never seen a man, minister or layman, who believed or taught the damnation of infants. Dr. Sharp said:

"I have been a Baptist minister more than twenty-one years, and have had opportunities of a very extended acquaintance with ministers of my own denomination, both in Great Britain and in the United States; but, in all my intercourse, I have never heard one individual, either in the ministry or out of it, express his belief in the damnation of infants. Nor do I think there is one person among the Orthodox, of any denomination, whose opinions are entitled to the least degree of respect, who admits the sentiment."

PROCRUSTATION.—Near the close of his life, Patrick Henry laid his hand on the Bible, and said to a friend, "Here is a book worth more than all others; yet it is my misfortune never to have read it with proper attention until lately." William Pitt, when he came to die, said: "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my death-bed."

BE HOLY.—As ever you hope for comfort or peace in your last hour, see that your souls be such as may be then fit to be commended into the hands of a holy and just God. See that they be holy souls; God will never accept them if they be not holy souls. He that hath this hope (namely, to see God) purifieth himself even as he is pure. (1 John 3: 3.) Endeavors after holiness are inseparably connected with all rational expectations of blessedness.—Flavel.

A BIGOT.—The celebrated John Foster thus describes a bigot: "He sees religion, not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards, on the one side or the other."

HONOR TO HAVELOCK.—The Baptist denomination in England propose to establish, in the name of Gen. Havelock, and in connection with their college in Regent's Park, two scholarships for Indian service. A bust or portrait of the General will adorn the college hall or examination room.

KIND WORDS are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fireside circle.

If God has commanded it, it is our duty to obey; not to fall to reasoning upon the propriety of the command.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, April 29, 1888.

Proposition:

From all who will pay up by the end of the present volume, which will be about the 1st of May, 1888, 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.

COLLECTORS WANTED.

Persons from good and energetic Southern men wanted by the Alabama Baptist Bible and Colporteur Society, in addition to those already employed, to engage as Colporters in the various Associations in the State.

None need apply except such as can give satisfactory evidence of reliability. Address F. M. LAW, Sec. Sec., March 29, 1888. Selma, Ala.

First.—Our town was aroused on the evening of the 26th inst., about 7 o'clock, by the alarm of fire, which proved to be one of the out-buildings of President H. H. Bacon. From thence it spread to a portion of his barn, which it consumed; and, by proper exertion, was there stopped. It was several hundred yards from the Baptist College—consequently no fear was entertained.

Second.—We thank brother JOHNSON, of Bluff Springs, for his kind letter. It is duly considered by the editors. He shall cheerfully have the paper upon the terms he proposes.

Third.—From a private note from elder HAWTHORN, April 22nd, we learn that he baptized 8 persons Sabbath preceding, and expects others soon.

We learn from elder Wm. HOWARD, of Gainesville, Ala., that there is now a precious work of grace in Columbus, Miss. The revival still continues in Tuskegee. Brethren will please forward us all the revival intelligence they have, that we may publish it for the encouragement of God's people.

Books! Books!!

There is no end to books and book making. See in our advertising columns what a long list of books GORD & LINCOLN have announced. What good titles they have. Many of them we have read and know to be valuable productions. That firm has the reputation of publishing the best Theological works that can be procured. Purchase, read and decide.

Tornado.

Within the last three weeks three terrible tornadoes have swept over portions of this (Macon) county, destroying much property with the loss of but little human life. The most destructive one passed over the Southern part of Tuskegee, the evening of the 20th inst., prostrating every thing before it. The scene beggars description, and we shall not attempt it. For its width and length, the annals of tornadoes might be searched and nothing could be found to equal it. The principal sufferers were Messrs. WILLIS, BILBO, JOHNSON, GRAVES. The premises of Mr. Willis was the most perfect wreck ever beheld, produced by the power of wind. One who had never seen the spot would not suppose a house had ever stood upon the plot of ground. And what is most remarkable, but one person was killed. A negro man belonging to Mrs. PETERSON, was blown over one hundred yards and found dead. Hogs, fowls, every thing about the place, was killed, and but one human being, Mr. Willis and family, and others at his house, were all badly hurt, but were providentially spared. We think any skeptic in the special providence of God, who has beheld this scene, and the preservation of human life in the midst of it, must lay down his doubts. Thus, three tornadoes have passed over our section, prostrating houses, trees, everything, killing animals of every kind, and but one human being numbered among the dead. God be praised for his special care! Let all adore Him.

Accepted.

We find the following in the Tennessee Baptist of the 17th April, inst.:

"The editor of the S. W. Baptist having formally arraigned us, will, if a Christian, or even an honest man, unreservedly retract his insinuation, or publish the proof of our guilt."

The "insinuation" referred to, is contained in the following question we propounded to him, for the purpose of showing the extent to which Southern Baptists ought to be "true to him, because he has been true to them."

"Did you ever utter sentiments adverse to Southern institutions in the presence of an eminent Baptist minister of the gospel, now deceased?"

We understand him, by the emotion he betrays, and his demand for "retraction" or "proof," to deny the implied charge unequivocally. This being the distinct understanding, we accept the latter alternative, and hereby promise to testify to the fact that J. R.

Graves did, in the presence of an eminent Baptist minister, now deceased, and that he did, on that account leave that State and return back to the North. This charge we hereby promise to establish within two or three weeks of this time. We shall devote but a single issue of our paper to it. After which, we shall bid a perpetual adieu to the unhappy controversy we have been conducting. We intend to show our brethren that they had better trust their own Southern editors than strangers. It is a time when the South needs safe, reliable men. We shall enter upon the task without fear or trepidation, and shall discuss it calmly and we trust in a Christian spirit.

More Advice.

Last week we gave our brethren some advice and caution in regard to conducting protracted meetings. This week we venture some more.

Preaching the Gospel must be looked to as a Divine instrumentality in saving sinners. Preaching was called "foolishness" by learned Corinthians, and this furnished Paul with an occasion to say, that by preaching "Christ crucified, men were saved." On protracted meeting occasions, too many persons, Christians among them, are disposed to regard preaching as merely introductory to other agencies. And hence the Pulpit is not looked to with faith and prayer as the great instrumental source of spiritual power in the awakening and conversion of sinners. On this account, cut off from the prayers and sympathies of his brethren and hearers, the minister of Christ is shorn of his power, and is "weak as other men." We admonish our brethren to cluster around the Pulpit with their prayers and affections, assist the man of God to preach "the unsearchable riches of Christ." Invest the Pulpit with the power that rightly belongs to it. This can be done by invoking the Holy Spirit to assist the minister to preach the Word, and to bless it to the conversion of souls. Instead of heartlessly criticizing his effort, pray for him, and the "Word of God will be quick and powerful" to the regeneration and conversion of sinners. It is sinful and evil not to hold up the hands of God's servants when they are "beseeching men to be reconciled to God." We long to see the day when the Pulpit shall be re-invested with all that power and efficiency with which the glorified Messiah invested it when he was crowned King upon his holy hill of Zion. Men have laid unholy hands upon it, desecrating it, either by preaching other Gospels, or substituting other elements of power in its stead, thus rendering it comparatively powerless. Let our brethren prayerfully examine this subject, and reset this venerable landmark.

We are much gratified to see a returning tendency to the "old paths" in the Revival now progressing in our land. It is noiseless, but not powerless. The two great agencies used are prayer and preaching. There is no danger in these instrumentalities of running into fanaticism. If the Holy Spirit is sought by prayer he will be sent, and "he will guide into all truth." He will be the President of every assembly of saints, and will direct all things to the glory of God. And He will give His ministers, in answer to prayer, such power in the Pulpit that men will cry out under their ministrations, "Men and brethren what shall we do?"

We could say much in amplification, but we content ourselves with throwing out hints, trusting to the Spirit to make the wished for impression. We admonish our churches and ministers to be "watching unto, and looking for this coming of the Lord." To be ready, invite Him, greet Him. The Lord is coming, yea, has come in many, very many parts of our land. And mark it, the churches and ministers who do not come up to the help of the Lord, will be cursed like Meroz.

We had intended to write a notice of the Christian Review; but upon seeing the following in the Southern Baptist, we give it to our readers as fully expressing our sentiments concerning that able work. If it were not a Baptist work, we should be proud of it as an American production:

THE CHRISTIAN REVIEW.—This quarterly for April has appeared with its list of new articles equal to its high standard. They are as follows: 1. Character and Literary Influence of Erasmus, by W. C. Wilkinson, of Rochester, N. Y. 2. Religious Persecution, Virginia, by Prof. G. E. Dabney of Richmond, Va. 3. James Montgomery, by S. F. Smith, D.D., of Boston. 4. Congregational Music, by G. W. Hervey, of Canton, Mass. 5. Qualifications for the Lord's Supper, by Rev. G. B. Taylor, (one of the editors) of Staunton, Va. 6. The new Theology and the Old, by Professor T. F. Curtis, of Lewisburg, Pa. 7. Notices of New Publications. This Baptist literary standard is now on its twenty-third year, and it is properly entitled to the preference among Baptists, both north and south. It is pledged to a neutral and conservative

course on all questions of a sectional nature; and it has the preponderance of the best writing talent in the north and in the south. Whatever coolness may be felt towards the review by some extremists in the north, under its present management, it now specially deserves the good will of Southern Baptists. If this does not continue to be a national literary organ among the Baptists, there never can be a hope for any other. Published in Baltimore. Smith & Whilden, agents, Charleston.

"The South Western Baptist and the Bible Board."

On the outside of our paper will be found an article under the above caption, which is the most remarkable production of the kind we ever saw. It is to be regarded as the defence of brother Dayton against the "Figures and Facts" we have recently published in regard to the Bible Board. And,

1st. He refers to the report we made to the S. B. Convention in Montgomery, as chairman of the committee on "future operations." If "J. M. P." had only read the first line of that report, it might have reflected some light on the subject. It is in these words: "We can do little more than barely reiterate some suggestions contained in the annual report of the Bible Board." We simply "reiterated some suggestions" of that Board. But we never dreamed that the publications of the S. W. Publishing House, or those of any other Society or House, were to be hawked about and sold, and then reported to the S. B. Convention as "Bible operations." The whole thing is so utterly absurd, that it will not bear consideration.

2ndly. The Board was "instructed in all future appointments of colporteurs, so far as practicable, to negotiate such an arrangement with our Publication Societies as will combine the dissemination of their publications with the Holy Scriptures." If "J. M. P." had designed to do us justice, he would have quoted that clause in the report that shows, in terms which no man at least, ought to mistake, the true sense of the document. It is this: "Each interest [Bible and Publication,] could bear its proportion of the expenses of the system," &c. A child ought to know that an agent is required to make his reports to the party that employs him. If the Bible Board employs him to sell Bibles, why let him report to that Board the amount of labor done in that field. If the Publication Society employs him to sell their books, let him report what he does for that Society to its Board.

3rd. But, says "J. M. P.," "the Convention at Louisville, did not condemn the Board, nor revoke its action at Montgomery." Very true. And why? There was no report from the Treasurer of that Board offered to the Convention at Louisville. The Corresponding Secretary, bro. Dayton, stated that the Treasurer had not completed it, but that it would be ready to be printed with the minutes. This was the only report that had been made to the denomination since the Convention in Montgomery—and how could the Convention act in the dark?

4th. We do maintain that neither the Bible Board in Nashville, nor the committee at Montgomery intended to include the "Iron Wheel," "Theodasia," "Three Reasons," or the issues of the Southern Baptist Publication Society (for we included these, although "J. M. P." ignores this for reasons best known to himself) as copies of Holy Scriptures. Shall we be arraigned for hereafter? We supposed that the Bible Board had charge of Bible operations. They will therefore, have to adopt the following sentiment from a recent correspondent of the Tennessee Baptist, whose name and State we will in mercy suppress: he says he "has been a Baptist 30 years, and a preacher part of the time, and that he regards the Tennessee Baptist, Theodasia, the Wheel, and the Old Landmark tract as true as the Bible," &c. Of course, then, they are of equal authority with the Bible. How much short of blasphemy is this? But "J. M. P." is mistaken. We did not say what he imputes to us, although we now say it. We did say, that a box of Iron Wheels, Theodasias, Three Reasons, &c., was sent to a Bible colporteur, sold, and the results reported to the Board at Nashville as "Bible Operations."

Yes, Graves, Marks & Co., have a right to publish books. Nobody ever doubted it, or ever contested it. They have no right however, to subsidize the Bible Board, its Secretary, or its agencies to circulate their books.

The last two paragraphs we have no desire to reply to. When we expose the "figures and facts" of that Board, so as to show the manner in which their Secretary has been executing his trust, and to show that comparatively nothing is done by him, further than to collect statistical facts from other States—that out of \$33,135 27, there ought not to have been but \$7,366 06 reported to the last Convention as the aggregate of their operations for the last two years—and that of this amount, \$4,735 54 had been expended on salaries, agencies, &c., &c., we are informed in plaintive strains that bro. Dayton wishes to

know if "we wish to grieve and pain a brother who has never intentionally injured a hair of their heads." And this is all the answer that is attempted to our "figures and facts!" Well, if tears and sympathizing friends are to screen public officers from accountability, justice is a mere mockery. We have nothing to answer to this peculiar logic of brother "J. M. P."

The following is from the Christian Index, of April 21st, written by Dr. MALLORY, of Georgia. Brother Mallory has the thanks of the Author for his kind hints, so modestly and delicately expressed:

"The Grace of God Magnified." Some little time ago I received of our Publication Society a copy of the new, stereotyped edition of the above work, with a request that I should review it. I would gladly have done so before this, but one thing and another have hindered till the present. And now I must dispatch the matter in a more superficial manner than the book deserves. It is certainly an admirable work, full of deep, though Christian experience, and well adapted to the times. It well sets forth the blessed heart-strengthening influence of enlarged, solid views of the doctrine of justification by faith, and other kindred doctrines. Ministers in their doubts, fears and struggles will derive much benefit from its perusal, as well as all Christians who desire to cultivate a deep sense of divine things.—The work is enriched by the insertion of some valuable extracts from other writers, especially the narrative of the conversion and early religious experience of President Edwards. There is scarcely to be found, in uninspired narratives, any thing of the kind more excellent than this.

In perusing Bro. Talliaferro's book, but one abatement from our interest can be likely to arise, and that from the question as to the propriety of publishing such accounts of personal experience during the individual's life-time. In but a few, special, marked instances would such a course be proper. I am persuaded that the present is one of these instances. Judicious and experienced brethren recommended the course. Have we a right to say that in no case God has a use for the broad and public rehearsal of such experiences before the subjects of them have passed away?—Neither scripture nor reason seem to justify this proposition. In the present case there seemed to be a concurrence of providential circumstances calling on our beloved brother to speak out for the edification of his brethren; and no doubt much good will result from the publication whilst the author is yet with us.

In the meantime we will hope and pray that he may be spared yet many years, and that the grace of God may be still magnified by granting him further discoveries of divine goodness, and by keeping him from falling, and presenting him faultless at last before the presence of God's glory with exceeding joy. C. C. M.

AURORA.—This beautiful Monthly for April is received. Its contents are rich and varied. It is one of the few Ladies Magazines that will not injure, but vastly benefit, the hearts and intellects of women. We must continue to insist upon it, that much of the extravagance of this age among females is produced by the pictures of the "Latest Fashions" to be found in our fashionable Magazines. Fathers and husbands subscribe for and pay money out of their pockets for such Magazines to inflame the pride of their daughters and wives, and whet their thirst for fashions. There is nothing of this in the Aurora. It clothes the heart and mind, and leaves the exterior to the dictates of common sense.

Published monthly by T. M. HUGHES, Murfreesboro, Tennessee, at \$2 per annum in advance.

Brother Dayton forwards us the following document, with the request that we publish it "without note or comment." Such an appeal to our magnanimity we can scarcely resist; and yet we must beg to say a word or two: If this "Plan of Co-operation," only included strictly Bible work on the part of the several State Bible Societies as being proper to be reported to the Board at Nashville, even though it might be a questionable policy, we suppose the denomination would not regard that as being seriously questionable. But the matter complained of is that the entire "Book Operations" of all the Colporteurs of State Conventions, Societies, &c., should be recognized and reported as "Bible Operations." We do not believe the Bible Board at Nashville ever understood the Convention as so instructing them. With this simple prefatory remark, we comply with the request of bro. Dayton:—

General Plan of Co-operation.

In the performance of our home work, there are two distinct objects to be accomplished: One is to collect the meek funds to purchase the Books and sustain the Colporteurs. The other is to search out the destitute and supply it. It is desirable for the more perfect accomplishment of both these objects, to have the co-operation of local, associational and State Bible Societies, auxiliary to this Board.

Where there is a State Bible Society, as in Alabama, that Society collect its funds by its own agencies, make its purchases at its own discretion, employ its Colporteurs, to search out and supply the destitute, and in short, manage all its business according to the dictates of its own wisdom. We will visit their churches and encourage them in the work. We will visit their Associations and Conventions, and urge its claims upon the assembled ministry and brethren. We will send such documents, as this is, to all their churches as far as we can learn their address, and in every other way within our power, strive to increase its income and efficiency.—Such a society is not a rival, but the auxiliary of this Board, and we will nourish and cherish it as a part of ourselves.

These remarks will apply equally to any Bible Board or Bible COMMITTEE of any State Convention or General Association. While we earnestly desire that they may be made auxiliary to us—we are very willing that they should help first to supply the destitution in their own sphere. We do not wish to divert a single dollar of their funds from their own sphere. Let them collect and appropriate it as they will—let them devote it to the home work or the foreign; they help us alike in either case, and we will in either case do all we can to help them; but in either case, let them, as our auxiliaries, report to us, and through us to the denomination, what they have done, and all they have done, every dollar, collected and disbursed, and not the little pittance, merely, which they can spare for the foreign field. This is the only way that we can know, or that the denomination or the world can know, what Southern Baptists are actually doing for the Bible cause.

If in any State there is no State Bible Society or Bible Board, and the brethren do not choose to form one; but there are Local, Associational, County or District Bible Societies, and these Societies desire to employ their funds at their own discretion in supplying the destitution which exists within their own limits, we will help them by every means within our power. If they need more funds than can be raised among themselves, we will, to the extent of capacity, furnish them pecuniary aid. This home work is just as much our work as that in foreign lands—we want Societies to search out and supply the destitute, as much as to collect the funds to buy the books—and we are sure no County, or District, or Associational Baptist Bible Society will be less efficient by being an actual auxiliary to the Bible Board at Nashville, and report regularly to us once every year, the whole amount of funds which they have collected and disbursed as our auxiliary, in order that we, and the denomination may know, what has actually been done.

The Foreign Mission Board of the Southern Baptist Convention.

The annual meeting of this Board was held at the meeting-house of the Second Baptist Church, on Wednesday evening the 14th inst. The annual Report was read by Elder A. M. Poindester, one of the Corresponding Secretaries; and interesting addresses were delivered by Elders T. G. Keen, of Petersburg, and T. W. Tobey, of Yanceyville, N. C.

The Annual Report, an elaborate document, give a detailed statement of the various missions under the care of the Southern Convention in China, Central and Western Africa, and in the Indian Territory. They are all in a flourishing condition, and have recently been favored with accessions. The receipts for the past year have been given in a previous number of the Herald.

Religious Herald.

God's Permission of Sin.

[From Daggs' Manual, p. 132.] The distinction between God's permission of sin, and his being the efficient cause of it, is one which we appear authorized to use to free our thoughts from embarrassment when we contemplate this subject. More than mere permission is implied in many of the expressions found in Scripture, that refer to the influence by which the current of sinful propensity is directed into this channel, rather than that. But the notion that God is the efficient agent in producing the sinful propensity, we are unable to reconcile with our ideas of his character; and it does not appear to be taught in the sacred volume. God is a sun, and moral darkness arises from the absence, rather than from the presence of his beams. We dare not doubt that, had it been his pleasure, he might have poured forth such a flood of holy influence from himself as would have effectually preserved the human race from all possibility of defilement; and that he did not do so, is his permission of sin. But every one readily conceives of this as very different from a positive efficiency in the production of moral evil.

It is a good maxim, to consider all our good as coming from God, and give him the praise of it; and all our evil as our own, and give ourselves the blame of it. In like manner, when we see sin in others, and know that God is overruling it for good, we can blame them for the evil, and praise God for the good which he educes from it.

TEMPERANCE.—A writer in the American Presbyterian says: "Who ever gives countenance to the traffic in intoxicating drinks, may be considered as a drunkard maker." He thinks that this countenance is given "by associating with those who make it their business to sell liquor; by being found where it

is sold and drank;" and "by selling (or renting) property that the sale may be carried on it."

NASHVILLE, TENN.—A private letter from Nashville, April 15, states that, in Dr. Howell's church, "meetings (strictly prayer meetings) had been held daily, for five weeks," with crowded congregations, and nearly 70 professions of conversion. The church had received an accession of 47 members. There had been, up to that time, 34 baptisms; and it was expected that 20 persons would be baptized on last Sabbath. The Sunday School is also in a flourishing condition; 216 scholars having been in attendance on the preceding Lord's day, notwithstanding the rain.—Religious Her.

Communications.

For the South Western Baptist.

The Sabbath.

Much has been said and written by eminent and pious men upon the observance of the Sabbath. Its importance and utility have been urged again and again by the most weighty arguments. Facts have been carefully collected, shewing its incalculable benefit to those who observe it; and yet it cannot be concealed, that the great mass of our people do not "remember the Sabbath day to keep it holy."

If this disregard of the Sabbath were confined to the irreligious, it would not be surprising, "for the carnal mind is not subject to the law of God, neither indeed can be." But the evil is wide spread among the professed people of God. We find many of the prominent members of our churches, and even some ministers of the Gospel, who practically set this plain command of their Maker at naught. Why is this? In other respects these persons seem to delight in obedience to the ordinances of Jehovah. There surely must be a reason for such general neglect.

Can it be that the command as given in the decalogue, is not sufficiently explicit? Or will it be said by any one that the observance of the Sabbath was enjoined only upon the Jews? No! Every Christian will frankly admit that its meaning is obvious, and the obligation "to keep the Sabbath day holy," universal.

Why then, it may be asked again, is it so sadly neglected? May it not arise from the manner in which this duty is urged, not in the Bible, but in books and from the pulpit? Take up any of our manuals upon the Sabbath, or listen to a set discourse upon this subject, and the chief ground upon which this duty is urged, is the temporal benefits which it secures to those who observe it. Now, that this is true, we do not for a moment doubt. But in all sincerity, we ask, is this the argument that is to persuade the children of men, and lead them to obedience? Where purely human reasons are presented upon any subject, men feel at liberty to weigh them, to test them, to receive or reject them.—More than this, it is well known, that a duty urged upon such grounds, utterly fails to reach the heart, to awaken the spiritual impulses of the soul, and lead the man under the influence of proper motives to the performance of such duty. Man needs something higher, something holier, something more authoritative than his mere temporal welfare to impel him to meet moral and religious obligations.

We cannot but think that one cause of the general indifference to the Sabbath which prevails among professors of religion, is to be found in the earthly motives by which this duty is enjoined upon them. In every book, in every sermon, these motives occupy the largest place. As an illustration, read the report recently published by a committee in the city of New York. For many years, the desecration of the Sabbath has been increasing in that city and State. Numerous pamphlets have been published, filled with valuable statistics, and important information upon this subject. Railroad and Canal companies have been addressed and assured that by an observance of the Sabbath, their profits will be greatly enhanced. To all this, they have practically replied, "We don't believe you," and the Sabbath traffic has gone on, and it will continue to go on, until higher than pecuniary motives can be brought to bear upon them.

So professors of religion are told, "you must observe the Sabbath—you must not travel on that day—you and your servants, and your cattle must rest; and in this way, you will accumulate more, be better fitted to attend to the business of the six days, and live longer in this world." A duty based upon such motives as these makes little impression. Hence we find the professed disciples of Christ, always making it convenient to travel on the Sabbath day—our steam-boats are crowded on this holy day with such persons, going to, or returning from secular business, and so it will continue to be until different motives are presented to their minds. And why should not the Bible ground for the observance of this duty be made more prominent? Is it not sufficiently powerful? Ah! my

brethren, whatever we may think of men; and the weakness of God is stronger than men." Upon this subject as upon many others, we have been considerably striving to improve the revelation which God has given us.—Let Jehovah speak: "remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God."

The obligation rests upon the imperative command of our Creator. Who will dare dispute his right to impose? Even if no other reason can be given, who will presumptuously violate the law of their sovereign? The commands of Deity cannot possibly be the subject of a doubt or disputation. If the Lord has spoken,—spoken to us, the declarations of his lips must be invested with an authority corresponding with his own sovereign character; and submission must become as obligatory upon the conscience, as it must command itself to the reason of every individual. God must be obeyed.

Let this be sounded through the length and breadth of the land—let the observance of the Sabbath be urged upon the ground of obedience to God—and no sincere Christian will be found desecrating that holy day. Res.

For the South Western Baptist.

BRETHREN Editors: Of the series of meetings recently held in the St. Francis Street Baptist Church, you have had an account; at the close of those meetings, we commenced a protracted effort at the "Mission Baptist Church" which continued three weeks, and which resulted as we hope and believe, in much good. The membership of the church were renewed in spiritual strength, and six added by experience and Baptism. We baptized at the "three mile creek" in the afternoon of last Sabbath, at which time and place bro. Hawthorn, also baptized eight colored persons.—The number of spectators was very numerous—larger than I have ever seen on a like occasion except one. The builders are now at work on the basement of our house of Worship, and I pray the Lord to prosper us in this undertaking. The union prayer-meeting of which bro. Collins spoke is still kept up, and although there is not that intense interest that we desire to see manifested, yet they are doing good.

Yours Truly,
A. B. COOK.

For the South Western Baptist.

Indian Missions.

Receipts from 22d Jan'y to 12th April, '88.

ALABAMA.—Jan'y 22, 1888.—Rec'd of Rev. W. C. Buck, by Rev. R. Holman, \$5; rec'd of Mrs. E. Peck, \$2.50; rec'd of Central Assn. by J. W. C. Barnes, Tr., \$15 12; rec'd of Union Baptist Church, Coosa county, by J. W. C. Barnes, Treas'r, \$8; rec'd by Rev. M. T. Sumner, Financial Sec'y, for Mission Houses, from the Montgomery Baptist Church, \$51 45; rec'd from Colored Church, Selma, \$7 05; from Selma Baptist Church, \$19; from Montgomery Baptist Church, on Rev. H. F. Buckner's salary, \$20; rec'd of Mrs. Walker for Missions for Mission Houses, \$3; from the faulta Baptist Church, by Rev. A. Van Hoose, \$10; from Pleasant Hill Baptist Church, by Rev. A. Van Hoose, \$15; rec'd of Jno. W. Suttle his subscription to Cahaba Assn. by Rev. R. Holman, \$10; Total \$229 12.

GEORGIA.—Jan. 25.—Rec'd New Year's gift, from a Pious Sister, Albany Baptist Church, \$5; rec'd of Ebenezer Assn. by U. W. McCall, \$50; rec'd of Rev. Joseph Walker, subscription to Bethel Assn. for support of Rev. J. Hogue, \$20; rec'd of Flint River Assn. by J. Q. A. Alford, Tr., \$61 95; rec'd of Mt. Meigs Baptist Church, by Rev. M. T. Sumner, Financial Sec'y, from Rev. A. Williams, \$5; from Sam'l Clayton, (Cuthbert) \$1; Mrs. C. Sherman, \$1; Miss Fannie A. Walker, \$1; E. S. Walker, \$1; Young Ladies Missionary Society of the Baptist Female College of S. W. Geo., Cuthbert, \$15; Lumpkin Baptist Church, \$26 65; Albany Baptist Church, \$68 20; W. J. Lawton, (Albany), \$5; Pine Bluff Baptist Church, \$18 50; M. P. Callaway and family, by C. D. Mallory, \$9 10; K. Bacon, \$2 50; David A. Walker and lady, \$1; Mrs. A. P. Hill, \$1; Miss B. C. Hill, \$1; little Miss Fannie Bell Walker, 10c; a friend, 30c; rec'd from Rev. J. Hogue's salary, Bethel Assn. from Rev. Jno. F. Daggs, \$20; H. F. Cheeves, \$20; Rev. E. W. Warren, \$20; Rev. W. L. Mansfield, \$10; Rev. C. D. Mallory, \$10; Mrs. E. W. Warren, \$20; rec'd of — Baptist Church, by G. W. Milner, \$16 85; Mrs. Jane Posey, \$20; Total, \$431 15.

MARYLAND, March 2.—Rec'd by Thos. J. Wilson, Baltimore, from Mrs. Jane Wilson, \$25; from Miss Eliza W. Wilson, \$25; Mrs. Henry Patterson, \$35; Mrs. Nelson Clark, \$25. Total, \$100.

U. S. GOVERNMENT.—Rec'd on school account, \$208 25.

MISSISSIPPI, March 6.—Rec'd of H. W. Stackhouse, \$50; rec'd of Baptist Convention, by Dr. M. W. Phillips, Tr., \$105; rec'd of Rev. W. M. Farrar ag't, \$82 70; Total, \$237 70.

KENTUCKY, March 18.—Rec'd of Maysville S. School, by S. S. Minor, \$3; from M. L. Kentell, \$1; Elmore Scott, \$1; A. S. Davis, \$1; Rev. R. C. Buckner, agent, \$8 20; S. H. Ford, 80c; totl, \$87.

LOUISIANA.—Rec'd of W. A. Lane, (Clinton), \$50.

Grand total, \$3,216 22.
W. HORNBECK, Treas'r.
B. I. M. S. B. Convention.

Satisfaction is giving the soul wings, as a disposition to fly up to God.

Religious Notice.

The friends of Missions in East Alabama, will please take notice that the Baptist Convention of East Alabama will assemble at the Baptist Church in the town of Jacksonville, Benton county, on Friday before the fourth Lord's day in May next.

Objects of great interest will be before the body for discussion and action. The Church and the world are alike interested in the result of this meeting, and the Convention anxious to avail itself of every possible measure of aid, religious, intellectual and material, hereby extends a cordial invitation to all to come who feel interested in its purposes; and this invitation will be cheerfully responded to by the well-known Christian hospitality of our brethren in and around Jacksonville—their homes and hearts are both open to receive with gladness, all who may come.

Elder W. C. Mynatt will preach the Introductory Sermon, E. T. Smith, his alternate. Elder J. J. D. Renfro, will preach the Bible Sermon on Saturday night; S. G. Jenkins his alternate—Elder J. A. Collins will preach the Missionary Sermon on Sabbath, at 11 o'clock, a. m.; A. J. Waldrop, his alternate.

Interesting reports are expected from the various standing committees, upon the subjects connected with the prime objects of the Convention, viz: the salvation of sinners and the glory of God.

Brothers, come one, come all, and we will do you good.

WYLLIE W. MASON,
President Baptist Con. E. Ala.
Tuskegee, April 13, 1888.

(From the Southern Baptist.)

Southern Theological Convention

At a meeting of the Greenville Baptist Church, held on the 28th of March, 1888, the following resolutions were unanimously adopted, to wit:

Whereas, a Convention of the friends of Theological Education has been appointed to be held at this place, on Friday before the first Lord's day in May next, therefore,

Resolved, That we extend a cordial welcome to the said convention, and that we hope to have a large number of friends of Southern Theological Education from our own and from our sister States.

Resolved, That a committee of three be appointed to make arrangements for the meeting of said convention, and to provide for the accommodation and entertainment of all who may attend.

Resolved, That a copy of these resolutions be sent to the Southern Baptist or publication, with a request that the same be copied by all the other Baptist papers of the South.

C. H. JUDSON, Clerk.

For the South Western Baptist.

Remember!

The Missionary Mass Meeting appointed by the Evangelical Association, will be held in this place, on Friday before the 5th Sabbath in May next. Ample arrangements will be made for the accommodation of all.

E. Y. VAN HOOSE.

CLAYTON, March 29th, 1888.

To the Friends of Theological Education in the South and South-West.

Brothers: As authorized and requested by the Convention in Louisville, Ky., in May, 1887, I hereby announce the fact that "the State Convention of the Baptist Denomination in S. C.," at their session, July 28th, 1887, did accept the conditions stated, with respect to the selection of Greenville as the site for a proposed Theological Institution. And, by the same authority, I hereby make known that, "for the purpose of organizing this Institution, the constituent bodies of the Southern Baptist Convention are earnestly solicited to send delegates to a meeting which will be held in Greenville, S. C., on Friday before the first Sabbath in May, 1888."

B. MAXLEY, Chm. of the Meeting.

in Louisville, Ky.

CHARLESTON, S. C., Feb. 8th, 1888.

Editors of Baptist Periodicals are requested to give this notice all the publicity in their power, and the time of the contemplated meeting.

B. M.

NAMES OF JESUS.—It is a charm against all perils, light in all darkness, comfort in all sorrow. It is resplendent with divine beauty, and fragrant with divine goodness. It is sweet in every believer's ear. It is above every name that is named, whether on earth or in Heaven. At its mention, all ranks of beings of the Universe should bow with willing homage. It is celebrated in the ordinances, repeated in the worship, and inscribed on the banner of the Church militant. And it shall be established as the everlasting praises of the Church triumphant.—Miss. Baptist.

Mr. Spurgeon.—The London correspondent of the Times says: "The popularity of Mr. Spurgeon continues to increase as ever, and his success may be measured by this very important fact, the Music Hall, where on Sunday mornings he preaches, and which is capable of holding 5,000 people, is weekly crowded, not by casual hearers, but for the most part by regular attendants on his ministry in that place, so that, as he stated last Lord's day morning, he may assume for himself the pastorate of two of the largest congregations meeting in London."

MONS. O. L. THEODORE.—Our old acquaintance, MONS. OSCAR LOUIS THEODORE, who are pleased to learn from the Tuskegee (Ala.) Democrat, is still alive, and engaged in teaching in that town.

MONS. T. We have good reason to know, is one of the best teachers of the French language, and as such, we commend him to those who wish a competent instructor in the language of *la belle France*.—Clarendon (S. C.) Banner.

Rev. J. A. Callaway's Appointments

Tuesday, May 11th, at Oak Grove, Wednesday, 12th, at Farmville, North Carolina, Thursday, 13th, at Jacksonville, near Town Creek, Friday, 14th, at Jacksonville, near Town Creek, Saturday, 15th, at Jacksonville, near Town Creek, Sunday, 16th, at Jacksonville, near Town Creek, Monday, 17th, at Jacksonville, near Town Creek, Tuesday, 18th, at Jacksonville, near Town Creek, Wednesday, 19th, at Jacksonville, near Town Creek, Thursday, 20th, at Jacksonville, near Town Creek, Friday, 21st, at Jacksonville, near Town Creek, Saturday, 22nd, at Jacksonville, near Town Creek, Sunday, 23rd, at Jacksonville, near Town Creek, Monday, 24th, at Jacksonville, near Town Creek, Tuesday, 25th, at Jacksonville, near Town Creek, Wednesday, 26th, at Jacksonville, near Town Creek, Thursday, 27th, at Jacksonville, near Town Creek, Friday, 28th, at Jacksonville, near Town Creek, Saturday, 29th, at Jacksonville, near Town Creek, Sunday, 30th, at Jacksonville, near Town Creek, Monday, 31st, at Jacksonville, near Town Creek.

And now, brethren, I wish you to make all these appointments plain, and remember you are dependent on the Lord for rain. Bring out your families and come to the meetings, and do not fail to do your labor, but do it cheerfully and joyfully.

I am sending you a card for the South Western Baptist, and hope you will give me your names for the Baptist, as I think all Baptists ought to encourage their own paper.

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