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For the South-Western Baptist.
Messrs. Editors:—In looking over some old papers, I came across the following "extract" of a letter from one of old Kentucky's favorite preachers. I send it to you for publication, though written thirty years ago.

The zeal of this brother, and especially his spirit as manifested in this communication, are highly worthy of our imitation. You will confer a favor to me, and I am sure, also upon many old-fashioned baptists, by giving it a place in our Paper. O. WELCH.

LEXINGTON, Aug. 24th, 1828.
DEAR BROTHER:—The revival in this section has been considerable. At David's Fork, there has been baptized about three hundred; at Bryan's, about one hundred and twenty; at Lexington, about seventy. The revival appears to be coming to a close, except at this place—prospects are pleasing; I baptized ten here on last Lord's day, a number appears to be anxiously inquiring the way to Zion. Last May I visited Cincinnati for the first time, by the way of Louisville. I was pretty cordially received by the church, and spent only two or three days amongst them. A number appeared to be awakened to a sense of their need of salvation, and came forward several times and united with us in prayer. My engagements, in advance made it impracticable for me to stay any longer with them, and notwithstanding the urgent solicitations of many of the brethren, I left them, not indeed without a heavy heart, for I was convinced that the field was already white unto the harvest. I returned home, but had no rest in my spirit, my thoughts and my prayers were directed to that point; several weeks passed away, but not my anxiety. At length, I received a letter from one of the brethren, expressing a desire for himself and others, that I should immediately return; this you may suppose was like adding fuel to fire already kindled, impelled by my feelings and a sense of duty, I conferred not with flesh and blood, and notwithstanding it was a time of great harvest just coming on; and a harvest in the field of my ministerial labors not yet brought to a close; I went on, hoping I should "see the goodness of God in the land of the living." And blessed be the God of all grace, I was not disappointed in my hope. From the first meeting, it evidently appeared that God, of a truth, had sent me there for good. The professors of religion appeared to be much awakened, to a spirit of grace and supplication. The downcast heads and flowing tears of many poor, sinners, seemed to say, in language not to be misunderstood, "What shall we do to be saved?" I was happy enough to have the zealous co-operation of my much-beloved brethren, Challen and Patterson, who were happily disposed to wait on God in the discharge of their duty. Indeed the brethren in general, so far as I was acquainted with them, appeared to be wrestling Jacob, and prevailing; and how could they otherwise be, to see their dear children whom they had nurtured up as olive plants, around their boards—together with groups of their fellow-citizens, for whose eternal salvation they had been long praying, falling prostrate before the throne of grace, deeply sensible of their lost estate as dying sinners; it was more than sufficient to awaken the

responsibilities of their hearts, and super-induce the universal cry, "spare thy people, O Lord," and suffer them not to go down into the pit, for thou hast found a ransom. Nor did they cry in vain, at almost every meeting more or less obtained peace in believing. O my brother, it was a heaven on earth, to see the tearful and rejoicing parents hailing the welcome return of their prodigal sons and daughters, and neighbors.

At the first baptizing, I had the happiness to "bury with Christ by baptism," upwards of forty, chiefly young persons in the bloom of life. On the next Lord's day following, nearly as many more; making in all, about one hundred and thirty during my stay in that city, which was about twenty-four days. We had meetings every night, and never adjourned until about 11 o'clock, and even then, the people many of them appeared to be loth to leave the place, inasmuch that we had frequently to insist on them to retire to rest and refreshment, and I recollect on some occasions, after having retired some distance from the house, to have heard the poor mourners still remaining in the house lamenting their lost and ruined condition. We suffered much for the want of room, as the house could not contain the increasing multitudes who were want to attend on the ministrations of the word; the windows were frequently crowded from without, and the weather being exceedingly warm, you may imagine the state of things within doors—indeed I have often since looked back with grateful astonishment to that kind hand which supported me (corpulent as I am) through that long and ardent flame, kindled I trust, by the breathing of the Holy Spirit of the living God, through the all-powerful means of the everlasting gospel. There is one other circumstance, relative to the revival at Cincinnati, which I conceive worthy of note; it seemed to pay no respect to the prejudices of education, for in its mighty sweep were found those who had been educated in the Baptist, Episcopalian, Presbyterian, Methodist, Swedenborgian, Universalist, Quaker and Deistical sentiments. O may this singular circumstance prove a prelude to that happy period, when the conflicting elements of this jarring and discordant world, shall submit with all readiness of heart and soul, to the one Lord, one faith and one baptism, revealed in the word of God. In narrating the triumphs of Emanuel's Kingdom in that city, it is an impartiality which I think proper to observe, that the Presbyterian and Methodist brethren were acting simultaneously with ourselves, greatly to the increase of their respective denominations. And I am happy to add, that I heard not a discordant or bitter expression from any of the parties; and indeed it is a fact, that all parties should rejoice if Christ is preached and sinners converted and brought to a knowledge of the truth as it is in Jesus. When I coolly reflect on this subject, I am made to regret that at any period of my ministry, I should have been placed in circumstances which seemed to make it my duty to say things which no doubt have been calculated to alienate the affections of some whom I hope to meet in our common Father's Kingdom. But "Paul withstood Peter to the face, for he was to be blamed." And we do not hear that Peter took it amiss, nor should one man take it amiss of another, should he honestly differ with him in sentiment on some points in Theology, and with christian candor contend for the same. I left Cincinnati, I trust, grateful to the Father of mercies, for the kind regard which he was pleased to pay to my poor efforts—and grateful to the brethren for the manifestation of their affections to me while among them. Since my return home, I have received from the Essex Baptist Church of Cincinnati, a friendly invitation to return and visit them again; which I desire to comply with in the course of this fall.

As to myself, I know not that I have underwent any change of sentiment from my first acquaintance with you, nor indeed throughout my religious progress as a minister. I devote myself, almost constantly, in my poor manner, to the great object of trying to win souls to Christ. I go on in the old way, as I am not soon fangled with new things.

Yours affectionately, &c.,
J. VADEMAN.

There is nothing purer than honesty; nothing warmer than love; nothing brighter than faith. These, united in one mind, form the purest, and sweetest, the richest, the brightest, the holiest, and the most steadfast happiness.

TUSKEGEE, ALABAMA, THURSDAY, OCTOBER 14, 1858.

For the South-Western Baptist.
Foot Washing.

"If ye know these things, happy are ye if ye do them."
John 13th, 10th verse.

Messrs. Editors:—As foot washing is a subject that is a mooted question amongst some of the Baptist churches in our day; and it is a thing that I have my notions about as well as other matters; I would, therefore, ask a place in your columns for a few broken thoughts.

Ever since I have had a mind of my own, I have believed it was right for a Baptist church to attend to the duty of foot washing. I believe it because the Scripture authorizes it, Christ commands it, and the dictates of a baptist's conscience says wash your brother's feet; thus to show an humble spirit before God and to convince your brother, if need be, you would bow down not only to wash his feet, but to render him any assistance which he needed. I have heard one brother say that he thought that it was only necessary to wash a brother's feet when they were black, as for instance, if a brother comes in to stay all night, and he was weary, then wash his feet, and by that means we could be of some service to our brother. I view this in quite a different light, I don't have any idea that the feet of any of our Lord's disciples were soiled with dirt, when the Saviour took a towel and girded himself, after which he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Peter felt so meagre and so mean in the presence of his Lord and Master, whilst he was engaged in this performance, he was constrained to ask this question: Lord, dost thou wash my feet? It was a new idea to Peter no doubt, for his Lord and Master to bow down at the feet of those that had been so long his humble followers—but mark Christ's answer to Peter when he declares to him that he shall never wash his feet. If I wash thee not, thou hast no part with me. Peter then understood the intention of the Saviour and says, Lord not my feet only, but also my hands and my head. After the Saviour had gotten through with this performance and had taken his garment again and set down, mark what he tells them: If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.—Reader this command seems so plain to me that it needs no comment, we all believe that when the Saviour says believe and be baptized, we ought to do it. But here is a command plain as that, when he says we ought to wash one another's feet, and yet some will try to twist it into something else and climb up another way. Brethren, this foot washing is so humiliating, so self-denying that you beg to be excused.—Pride brought about sprinkling instead of Baptism, may we not fear that thus swerving from our duty may bring something more disastrous. "If ye know these things, happy are ye if ye do them."

Advocate.

Stipperville, Sept. 16th, 1858.

Ordination—Revivals.

We take the following from a letter by Rev. J. C. Foster:

Groves Hill, Sept. 25, 1858.

Messrs. Editors: Please give notice of the ordination of bro. A. J. Stringer, in your paper.

On the 21st inst., at the request of the Baptist Church in Jackson, Clark Co., Ala., I assisted in the ordination of bro. A. J. Stringer, to the full functions of the Gospel ministry. The order of the exercises were as follows:

As we were engaged in a protracted meeting there was no regular ordination, sermon. The candidate was examined before a large audience, by the Presbytery, which consisted of myself, and bro. R. M. Thomas. Being satisfied of his Christian experience, call to the ministry, and soundness in the faith once delivered to the saints, we proceeded to his ordination. Ordination prayer by the writer, presentation of Bible by the writer, and charge by bro. R. M. Thomas, benediction by the candidate. We trust that bro. Stringer will be quite useful, for he lives in the midst of great destitution.

Now, dear brother, let me tell you that there are indications of good being developed in this destitution. Bro. R. M. Thomas, the missionary, employed by the Board of the Bethel Association, has baptized 25 or 30 in the last two months, and the work is still moving on. I assisted bro. N. Smith in a meeting at Nashville the third Sabbath in August; the meeting lasted ten

days; baptized 12. At the same time bro. Goodwin held a meeting at Plagah; baptized 19.

Queries.

QUERY 1.—Can an unregenerate man perform a good action, or think a good thought?

By the word good, in this connection, is meant good in the sight of God; that is, holy. "God looketh on the heart." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for out of the abundance of the heart, the mouth speaketh." Lu. 6: 45. "O generation of vipers! How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." Mat. 12: 34. "The heart is deceitful above all things and desperately wicked: who can know it?" Jer. 17: 9. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28: 9. "Who can bring a clean thing out of an unclean? not one." Job 14: 4. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 7, 8. "All men hath not faith." 2 Thess. 3: 6. "But without faith it is impossible to please him." (God.) Hebrews 11: 6.

Comparing these passages together, we are justified in the declaration that an unregenerate man cannot perform a good, that is, a holy action, nor think a good or holy thought.

QUERY 2.—Ought unregenerate persons to be encouraged to sing, since they cannot sing with the spirit, and hence in singing commit sin?

We answer. Every man, whether believer or unbeliever, ought to read the Scriptures, pray, sing, attend the preaching of the gospel, give to the poor, be honest, kind, and benevolent. He ought to do all these things, and he ought to do them with a holy heart. The unholy of the heart does not release a man from his obligation, though performing them with an unholy, or sinful heart, makes them sinful. It is a greater sin, willfully to refuse to try to obey the command of God, than to obey them with a sinful heart. Every one ought to "sing with a spirit, and with the understanding also." Because one cannot sing without the spirit, he is not released from singing altogether.—"The plowing of the wicked is sin."—Prov. 21: 4. A wicked man should not neglect the plow. So though an unregenerate man will commit sin by not singing with the spirit, he will commit a greater sin by refusing to sing at all. Therefore let the wicked sing, and let them and all Christians pray that they may sing with the spirit, as well as with the understanding.

QUERY 3.—Unregenerate men contribute to charitable purposes, pay their debts honestly and punctually, discharge their duties as citizens, neighbors, and friends, are these deeds sinful?

In respect to men, these and many other things are right and proper. These things render men lovely, and make them highly and justly esteemed among men. But when we regard them with respect to the law of God, they cannot be considered as good or holy; and by consequence, they are sinful. "Make the tree good; and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit." Mat. 12: 33. The query supposes the man who performs these duties to be unregenerate, corrupt or wicked; consequently his actions are of the same character. *H.*

THE LOCAL CHURCH.—One of the speakers at the late meeting of the American Board, said of the church as a missionary school: "There is another school, appointed by the Saviour, and that is the local church. Associated effort is liable to take away a sense of individual responsibility. Our Societies, just so far as they take away from the local churches a sense of their direct responsibility, are injurious. Pastors must set the example of a missionary spirit, and the officers of a church possess it, or how can the young members be trained into it? We speak of the Prudential Committee and the Secretaries as the missionary brethren; but we are the body—on us comes the responsibility, from us the action must emanate, and they are but the agents in the work."—N. Y. Examiner.

Worth is ever at home, and carries its own evidence along with it.

Knowledge is the treasure of the mind, and discretion the key to it.

Reports of the Eufaula Association.

(APPENDIX A.)
Report of the Executive Committee of the Eufaula Association.

The Executive Committee of the Eufaula Association present the following report:

Our Committee met on the 30th of Sept. 1857, and appointed Elder B. Webb for the whole of the time, at a salary of four hundred dollars per annum. He accepted the appointment; but soon thereafter, suddenly, and without any prospect of immediately resigning, he resigned. On the 11th of November a meeting was called to consider what we had best do. There being no applicant for the appointment, and your Committee knowing of no suitable man who would accept it if appointed, brother Denard moved that brother J. S. Paulin be appointed to act as missionary, and Colporteur for the whole year, or until one with more age and experience be found to take the field. The motion passed without a dissenting voice, and brother P. took the field. In the mean time your Committee learned that Elder Joel Sims would undertake the work if appointed, and that many brethren desired that he should be the missionary, another meeting was called. We met on the 15th of December. At this meeting a letter was received from bro. J. S. Paulin, resigning the missionary field, and expressing the hope that some one better qualified for the work would be appointed to take his place. Elder Sims' name was then put in nomination and he was unanimously elected as missionary of the Eufaula Association. One fourth of the Association's year being already gone, or would be before brother Sims could enter upon the work, and desiring another fourth to serve some church, it required the entire three-fourths of the time from then to the Association to make a half Association year. For this half Association year brother Sims proposed to serve the Association, by devoting three-fourths of his time to your interests from then to your next meeting, your Committee promised him \$275, or at the rates of \$550 a year. But our missionary buggy being worn out, brother Sims was expected to use his own.

At the same meeting J. S. Paulin was appointed to act in concert with and assist brother Sims; and he was requested to give special attention to selling books. We offered him \$125 for his services. On the 19th December, we held another meeting, and the above named brethren accepted the appointments tendered them, and upon the condition above specified. Bro. Sims was then directed first to visit all the churches within our bounds and field most demanded the attention and labors of our missionary. On the 17th of March, 1858, your Committee held another meeting. Brother Sims being present, reported that he had visited most of the churches, had fine congregations, and that the people seemed anxious to have the missionary visit them. He also stated that the south and south-western part of the Association was most destitute, and hence most needed the attention and labors of the missionary. Other meetings of a similar character were held; and on the 22nd inst., your Committee met to receive the final report of your missionary. In his report, brother Sims says, "I have visited all the churches except two (Mt. Zion and Midway). I should have visited them, but was prevented by rain. All the churches had good congregations, and I have visited from two to three times. The balance of my time has been devoted to the destitute. I have traveled 1610 miles, preached 132 sermons, prayed 853 public prayers, delivered 47 exhortations, baptized 51 persons, ordained three deacons and 1 preacher, and visited 171 families."

"Since the 17th of June, I have sold 79 books for \$36 85. I have been kindly received wherever I have gone. There is much destitution within our bounds, and I hope the Association will still continue the work of a missionary and colporteur combined in the field." The following resolution was unanimously passed as expressive of the feelings of your Committee towards Elder Sims:

Resolved, That we take pleasure in testifying to the industry, faithfulness and efficiency of brother Sims while acting as missionary for the Eufaula Association under our appointment and control. And in consideration of the same, and also the fact that he has devoted all the best part of the year to our interests we recommend the Association to add fifty dollars to the amount we promised him, making his salary \$325 instead of \$275.

Brother J. S. Paulin then appeared before your Committee, and without making any formal report, stated that he should make no charge for what he had done—what he had labored for the good of the cause of Christ alone, and did not expect and should not ask any remuneration. Your Committee believe, however, that it is just and right that brother Paulin should be paid. He labored some five or six weeks faithfully in the field, both as missionary and colporteur between the resignation of bro. Webb and the appointment of bro. Sims, and we know also that he has spent most of the summer in active labor in preaching among the Churches. Your Committee think he should be paid something for this labor, and unanimously recommended the Association to pay bro. Paulin \$75 in consideration of the labor done by him in the bounds of the Eufaula Association during the past Association year.

EUPAULA, September 22, 1858.

The Treasurer of the Executive Committee presents the following report as to the present condition of your Association's book depository:

Amount of books now on hand \$98 22
Old debts—made by Webb 9 20
New debts—made this year 24 95
Cash in my hands—all debts paid 55 32
Book depository is worth \$187 69

All of which is respectfully submitted,
WM. S. PAULIN, Treasr.

A. VANHOESE, Cha'n.

(APPENDIX B.)
Report of the Committee on Foreign Missions.

The Committee on Foreign Missions beg leave to report:

The injunction of our Lord's last commission demands our most serious and prayerful consideration; and it is the paramount business of all Christians, particularly that of Baptists to carry it out. And it would be well indeed, it is the duty of each one to know to the full extent, the demands of our Law-Giver in His commission, "Go ye into all the world and preach the Gospel to every creature;" and does it not devolve upon us daily to inquire, "Lord what wilt thou have me to do?" for the spread of Thy Truth in the world? It is a self-evident truth, that all who have named the name of Christ have something to do in this great work, because our Savior said, obey him in all his commands. The solemnity of the commission itself, and the wonderful effects it has produced in our own land and country, is sufficient to call to requisition our affections, zeal and contributions, for the accomplishment of this great end. And in this we have the examples of the Apostles and Primitive churches, who brought to bear their zeal and contribution in this great work; and our Lord and Master has promised to be with us as always, even unto the end of the world. Have we not the assurance that he is fulfilling that promise in our day? Do we not hear monthly of the mighty effects of the Gospel in heathen lands, where it is preached to those benighted people, in the conversion of their souls and the moral reformation that has begun among them? Ought not this to arouse the dormant faculties of our souls to greater action and larger contributions in this great work? There is yet much land to possess. Men and women are dying daily for the want of the bread of life, and in some portions the cry is, come over and help us. Shall we, whose souls are lighted, longer withhold the means given us, to keep back this great treasure from them? But for the want of some well established system in our churches, the progress of the Mission cause is greatly retarded; and we would urge upon the churches composing this Association, to labor to find some plan in their church capacities of more practicability for increasing the funds in support of this great work. We would also encourage the reading of the Commission and Home & Foreign Journal, published in Richmond, Va.

All of which is respectfully submitted,
W. J. JORDAN, Cha'n.

(APPENDIX C.)
Report of the Committee on the Publication Society.

Your Committee, to whom were referred your publication interests, present the following report:

Experience has long since demonstrated that this, the nineteenth century, is an age of improvement, and those who live at the present are emphatically a reading people. The time has been when the masses let their roads may, even think for them, and it was enough to settle any question, to learn that such and such men had read this and so. This has passed, and only exists with those things that were, and now we find a spirit of inquiry; yes, the people now read, think and act for themselves. Such a disposition must be gratified, and if not directed in a proper channel and fed with proper food, it will be perverted and will partake of the nature of that unhealthy, nay, truly stifling, is flooding our land. The money loving world seeing this, sets about to supply the demand; and hence the Press sends forth the countless millions of books which have more reference to gratify the sensuality. Publishers do not ask questions as to sentiments, but will they sell; do they contain stories so ingeniously woven together and beautifully decorated, as to delight the world, and bring in orders by the thousands? And if this can be answered in the affirmative, it is enough. In addition to this, we have to meet the tide pouring in from the North, directed too, against our Southern institutions, which, if not repelled, will cast a fire-brand into our midst. This, of itself, ought to be sufficient to stir up any truly patriotic man, to see that other than our own literature is published. Hence, we see that other than our own sentiments, and scatter their broadcast, and if we Baptists do not feed our own people, they will seek food somewhere else, and they will partake of the nature of that of which they eat. To accomplish this in part at least, the Southern Baptist Publication Society was organized, and has partially been fulfilling the destiny for which it was created. But halt is not done; the field is just opening, and ready to be cultivated, and will be by some one. We want books that will advocate the doctrine which we believe, scriptural doctrine, and set forth our principles in a clear, forcible and unimpeachable light. Not only is this of the utmost importance, but we want those books which have controversy, and breathe forth the necessity of personal piety and godliness, even in the family circle. This, in our estimation, is of more importance now than at almost any period of our history; from the fact, God has so abundantly blessed the churches, and so many young persons have been brought in, and they must be trained in a proper manner to raise up a host for the Lord.

We do not think it necessary to recommend the publications of the Society singly, but urge all to buy, and read the truth in his compass—Take that food that is healthy, and it will make you grow until you come to be men in Christ Jesus. This being the purpose for which this Society was created, that is to send forth a Baptist literature, it needs the prayers and liberal support of every Baptist.

R. Y. VANHOESE, Cha'n.

(APPENDIX D.)
Report of the Committee on Domestic Missions.

Your Committee on Home Missions present the following report:

The Gospel of Christ is eminently adapted to the poor. Indeed its author was poor, and when asked for the evidence of his Messiahship, he said tell John "that the poor have the Gospel preached unto them." As the Gospel is adapted to the poor, any system, the object of which is, to aid and further the preaching of this Gospel to the poor, commends itself to us, and should have our sympathies and prayers.

The object of the report is to present such a system for your consideration, and to ask for it, your sympathies and prayers. Our system of Domestic Missions, as managed and controlled by our Domestic Mission Board located at Marion, Ala., was after years of prayers and councils by our most wise and pious brethren, set in operation for the express purpose of preaching the Gospel to the poor. The persons, the good of whom this system seeks especially to promote, may be divided into three classes. There are, then, let: The poor and destitute of our own country and color—those who are bone of our bone and flesh of our flesh. Yes, there are many of our relatives now constituting of the means of grace. They live either in poor and sparsely settled neighborhoods where there is no one able to keep up the regular, or even occasional preaching of the Word, or in rich and thickly settled neighborhoods; but wholly irreligious and caring nothing for religion, will not expend their means for its support. In either case our system of Home Mission operation is the only means of reaching them. There must be men whose special duty it is to seek out and supply these neighborhoods with the means of grace. This is just what we are doing. We have created a Board, composed of our wisest and best brethren. It is the duty of this Board to find goodly men called and qualified to preach the Gospel, and willing to leave home and family and many of the comforts of life, and go among these destitute poor, and break to them the bread of life. This Board must have means to support these men, and this is our part—the lovers of our Savior who have the means of grace themselves, and know their benefits, are expected to furnish the means to support these men while they are preaching to the poor.

2nd: The second class, to which your Committee would invite your attention, is our slaves. In the spiritual well being of this class, we all feel a deep interest. But, brethren, do we feel as much as we ought in regard to this class? Or if we feel enough, are our actions in harmony with our feelings? Brethren, your Committee would urge this subject upon your attention. We fear that we have fallen very, very far short of our duty in regard to our slave population. We believe that something ought to be done, and done now in regard to this subject.

We would invite your attention, 3rd, To the Indians. Their spiritual well being is now committed to our Domestic Board. The conversion of the Indians was once considered problematical. Indeed many good and wise brethren regarded their christianization entirely out of the question. And it is indeed true, that every effort to convert them, to Christianity while they are in our midst was an utter failure. Why was this? It was not that they are, by nature, not susceptible of being impressed upon the subject of religion as our late success among them abundantly demonstrates. It was then because of the influence exerted upon them by wretched, debased men of our own country. This was the cause. And so soon as they were removed to a country assigned them by our government, and all such men were prohibited from going among them, we find them as easily, nay, more easily impressed upon the subject of religion than our own people here at home. In proportion to the men employed, and the means expended, our efforts to christianize the Indians have been attended with greater success than in any other department of our missionary operations.

For the accomplishment of these noble ends—the salvation of the poor and destitute, our Domestic Board has now in the field about one hundred and thirty-five men. These men have been largely instrumental in producing the glorious revival which has visited our country during this year, and they have shared largely of its benefits and blessings. These operations can and ought to be largely increased. But the Board is doing all it can with the means at their command. It is, then, for the lovers of the Savior—extension of this great work. The Board is anxious to do it. They are constantly receiving requests of the most urgent character for help and it pains them to refuse; but refuse they must, in many instances, unless the people of God greatly enlarge their contributions to Domestic Missions.

Your Committee submit the following resolutions:

1: That we recommend the churches to continue to sustain a native mission society, and to support the same.

2: That each church be requested to adopt some plan by which each member shall be solicited to make an annual contribution to the Domestic Board for the benefit of the blacks and the poor whites of our own country.

A. VANHOESE, Cha'n.

Reception of Members.

It is to be feared, that there is not caution enough among our churches, in the reception of members. As Baptists, we do not believe that an unconverted person ought to be received under any circumstances into the fellowship of the Church of Christ, but do we, at all times, exercise sufficient caution in this respect? Do not some of our ministers use very questionable means, sometimes, to induce persons who are strangers to the renovating power of God's grace, to join the church? We fear it is even so; we have heard members of the church say, that they were strangers to the new birth, and would not have joined the church, if the minister had not urged them to do so. Now all this is wrong, very wrong, and the minister who knowingly advises an unconverted person to join the church, injures the cause of Christ, and takes upon himself a most fearful responsibility, and he is, to a greater or less degree, responsible for the evil which may follow such an accession to the church. It is a miserable perversion of God's arrangements, to press unconverted persons into the church, it is like adding sand to salt to increase the bulk, but diminishes its power. "What fellowship hath light with darkness, or unrighteousness with righteousness?" evidently none in the world. Let us be more careful brethren, in the important particular, lest we should bring reproach upon the church of Christ. I know it is very pleasant to have additions to the church of our charge, but let us take care that it is the Lord's adding, and not our own. "And the Lord added to the church daily, such as should be saved."—La. Baptist.

W. H. F. E.

A SUPPOSITION—ITS RESULTS.—Suppose every individual who has made a profession of religion within the last twelve months had been induced to subscribe and pay for a religious paper. These results, among others, would have followed:

1. Each convert would, in all probability, have become a more consistent, steadfast and decided Christian.

2. The church would have had larger number of intelligent, active and devoted members.

3. The Sabbath Schools would have been supplied with a larger class of active, pious and faithful officers.

4. The benevolent operations of the church would have received a more earnest sympathy, and a more liberal support.

5. The ministry would have enjoyed a more appreciative and cordial co-operation in their efforts to do good.

6. The periodicals of the church would have had a wider circulation, and a stronger hold upon the faith and affections of the Christian community; and they would have source of revenue to those who, in this way, seek to do good on earth.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rest upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.

praying for an order for the sale of certain
g to said estate, for the purpose of paying the
said estate: It is ordered that such application
be heard on the 2nd Monday in November, 1888,
at the time all persons interested can appear and con-
sume.
LEWIS ALEXANDER,
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