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For the South Western Baptist.

**Sovereignty of Baptist Churches—  
"Enquirer" Answered and "Vindex"  
Vindicated.**

We thank the S. W. Baptist for a  
timely and clear explanation of our  
meaning in the article which "Enquirer"  
has reviewed. That explanation is so  
full, and so much to the point, that we  
are tempted to let the matter rest where  
our bro. Henderson leaves it.

We beg leave to say to "Enquirer,"  
that we have no peculiar fancy for the  
term *Sovereignty*, provided he will  
furnish us with another word that will  
answer the purpose as well. It may be as  
well for the reader, who has command  
of the article referred to, to substitute  
the word *independence* or *equality* for  
*sovereignty*. The sense and meaning of our  
first proposition will not thereby be de-  
stroyed; nor is it believed that the ar-  
gument will sustain any injury. It was  
the aim of the writer to maintain the  
*independence and equality of Baptist  
Churches and their supreme authority over  
all offenses belonging to the jurisdiction of  
Churches of Christ.*

There can be no question but that  
*supreme power* resides in each Church in  
all cases falling within the line of their  
*legitimate authority*; and this *supreme power*  
constitutes a church a *sovereign*; inas-  
much as such power embodies the very  
elements of sovereignty. It is true,  
*sovereignty* belongs to God, and to no  
one else in Heaven or on earth; but  
then the term is not inappropriately used  
as a relative expression and in a mod-  
ified or limited sense to designate the  
position one body sustains to another.  
Abstractly considered no one is independent  
but God. The same logic that would  
subject the word *sovereignty* to criti-  
cism would force "Enquirer" to aban-  
don the use of his favorite and much  
loved word *independence*.

Let the intelligent reader, therefore,  
use any of these words that may best  
suit his views so he keep constantly in  
his mind's eye the leading ideas intend-  
ed to be enforced.

It may be suggested in this connec-  
tion that the article of "Enquirer" is  
more hypocritical (leave out the o by  
all means, and insert the letters "er,")  
than argumentative. We have en-  
tirely failed to discover, any where  
in his article, a direct attack upon  
any of the positions assumed by us.—  
The exceptional cases stated by him did  
not fall within the limits of any posi-  
tion advanced by us; and were outside  
of our line of argument. "Contribu-  
tions to Missions, sending children to  
Sabbath Schools, and holding slaves,"  
are not proper subjects of church au-  
thority. The church of Christ has no  
jurisdiction over such cases. Any at-  
tempt to deal with such cases as offenses  
is an act of usurpation and not an act of  
legitimate authority.

It was taken for granted, in our ar-  
ticle, that God's Word was the Law of  
Baptist churches; and that those were  
only offenses which were, expressly or  
by direct implication, violative of that  
word. Outside of, or beyond the inspired  
Record, the church can not go. This  
being our meaning and our real posi-  
tion, we imagine, obviates the neces-  
sity of an answer to several questions  
found in "Enquirer's" communication.  
We would probably not disagree upon  
the points which these questions sug-  
gest.

"Enquirer" in speaking of the church  
says: "If it may not review or reverse  
the action of another church, it may be  
competent to decide what itself ought  
to do—to judge of the qualifications of  
its own members or of those who fain  
would become such; if not where is  
the independence of the churches, or  
even the semblance of independence?" The  
right to judge of the proper qualifica-  
tions of those who apply for member-  
ship is an absolute right; for the exer-  
cise of which a church is not amenable  
to any tribunal on earth. The Church  
can say, if she chooses, that the ap-  
plicant need not be baptized—need not  
be justified by faith—in fact may come in-  
to her fold without any qualifications at  
all. But would it be right for her so to  
say? Could she so act with the Gospel,  
as her law in her hand? Well, then,  
if she could not, could she receive into  
her fellowship one who had been tried  
and convicted by a church having full  
jurisdiction for an offense committed in  
violation of that law. And this brings  
up the whole of our argument in its full  
force to our mind. Without repeating  
it, the reader is referred to the issue of  
S. W. Baptist of 21st October. The  
truth is, the independence of the church  
like its sovereignty is controlled, and  
checked and regulated by the great  
law of Christ. It will certainly not be  
claimed by any one that the church in  
the reception of its members has the  
moral right to do just as she pleases.—  
This would be such a state of absolute  
independence as would stifle "Enquirer,"  
—as would subvert the word of God,  
and break up the peace and harmony of  
the churches. Our brother is by far too  
shrewd not to see and recognize the  
wide distinction between *independence in  
the right*, and *independence in all things*.  
Having brought him to this point, we  
think we can commend to his "sober  
second thought" the premises and con-  
clusions and even demonstrations of our  
article without the risk of a review.

Of course "the sending of an able  
delegation to bear the matter explained  
and to confer generally in a friendly  
spirit on the matter is not pragmatical  
and officious." The writer is not con-  
scious of having taken any position  
that will justify any such inference. To  
interfere, however, in the least degree  
with the authority of the excluding  
church is pragmatical and officious.

It would be dangerous for Associa-  
tions to advise in such matters further  
than to advise the offending church to  
retrace its steps, and thereby do justice  
to the authority and jurisdiction of the  
excluding church. Further than that,  
it would be unwise and unsafe to go.—  
It is a well known and admitted histor-  
ical truth that power never takes any  
backward steps. This applies as well  
—more to ecclesiastical than any other  
organizations. The least unwarrantable  
interference therefore, by an Associa-  
tion in the matter may be the initial  
steps to usurpation and dominion.

We beg to say that our positions and  
arguments seem to us to be impregnable.  
It does not occur to our mind how  
any other line of conduct, conducive to  
the best interest of Zion, the harmony  
of the brethren, the progress of truth,  
and the independence of the churches,  
can be marked out. It does seem that  
the cause of our Redeemer will be best  
subservied by the churches adhering  
closely to the propositions laid down by  
us in our first article.

An apology is due to the reader for  
the few scraps of latin that made their  
way into our first communication. It  
was our purpose to be understood, to  
do good, and not to make "a show of  
wisdom," as we can most earnestly as-  
sure our good brother "Enquirer." Did  
not his inadvertently misquoting us in  
such phrases as "David in Saul's armor,"  
"E pluribus unum," "Sine qua non," betray  
either the careless reading of our article,  
or the wish, unexpressed, to let the  
reader know he was as expert in the  
latin as "Vindex"?

In conclusion, we say that we have  
no desire for literary, political or min-  
isterial honors. Our vocation is an  
humble one—our walk not so humble.  
We have rarely dared to face the public  
as a writer, and do not know that we  
will ever have so much enmity as to  
do so again. We are not a lawyer nor  
a preacher; but an unpretending fam-  
ily man.

POINTED PREACHING.—Father Moody  
was an eccentric man. He had in his  
congregation a Colonel Ingraham, a  
wealthy farmer who had kept back his  
large stock of corn from the market, in  
hope of raising the price. The pastor  
heard of it, and resolved to make a pub-  
lic attack upon the transgressor. One  
Sabbath he read from his text, "He that  
withholdeth the corn, the people shall

curse him; but blessings shall be upon  
the head of him that selleth it." Prov.  
xi. 26. Colonel Ingraham could not but  
know to whom the reference was made,  
but he held up his head and faced his  
pastor with a look of stolid unconscio-  
ness. Father Moody went on with very  
strong remarks, became still warmer,  
and touched the Colonel still more close-  
ly, "who, however, still held up his head,  
apparently determined not to feel. At  
last the preacher lost all patience, and  
cried out, "Col. Ingraham, you know that  
I mean you: why don't you hang down your  
head?"

Every Disciple must be a Disci-  
pler.

The "Apostolic Ministry," in the vol-  
ume of "Sermons to the Churches," re-  
cently put forth by Dr. Wayland, pre-  
sents, with great fulness and vigor, the  
spiritual function which belongs to each  
believer, by virtue of his union with  
Christ, and his membership with his  
visible kingdom. It shows conclusively  
that every member of the Church  
has a spiritual vocation and ministry.

The following are golden passages:  
"You see, then, brethren, the nature  
and duty of the Church of Christ. It  
consists of the whole company of peni-  
tent sinners, united to Christ by faith,  
animated by the indwelling of his Holy  
Spirit, every one partaking with Christ  
in that love of souls which moved him  
to offer up himself, and every one labor-  
ing after example for the salvation of  
the world. This is the object for which  
the believer lives, as it was the object  
for which Christ lived. This consecra-  
tion of himself to Christ for this pur-  
pose is a matter of personal obligation.  
It cannot be done by deputy. It must  
be done by the man himself. He can  
no more delegate it to another than he  
can delegate faith, or repentance, or  
prayer, or holy living. Every disciple  
must be a discipler. Every individual  
is heaven, and he must assimilate to  
himself all that comes into contact with  
him. As he himself drinks of the foun-  
tain, he must become a fountain to his  
fellow-men; otherwise, he has not  
drunk of the fountain himself. If he  
be not fruit, he is cut off as a branch,  
and is withered."

"This is the first and primary duty  
of a disciple, and to it his whole life  
must be conformed. He may enter up-  
on no calling, he may occupy no station,  
he may indulge in no amusement in-  
consistent with his elementary duty of  
discipleship. A revival of religion repre-  
sents a Church in its normal condition,  
the condition in which Christ always  
intended it to remain. Then every be-  
liever makes it his great concern to call  
men to repentance, not as a matter of  
form, but with earnest and moving per-  
suasion. Every convert is inviting his  
former companions to turn unto the  
Lord. But if this manner of life is ap-  
propriate to a revival, it is appropriate  
to all times; for men are everywhere  
and at all times sinners hastening to  
the judgment-seat, and they must per-  
ish unless they are redeemed by the  
blood of Christ."

"It would be easy to show that it is  
by involving this obligation in the very  
elementary idea of discipleship, that  
Christ has provided for the universal  
triumph of his church. On this depends  
the vitality of personal religion. We  
can never in earnest call men to repen-  
tance unless we are living holy and  
penitent lives ourselves. Hence, also,  
arises the separation of the Church from  
the world, and hence the antagonism  
which Christ declares must always ex-  
ist between them. Because ye are not  
of the world, but I have chosen you out  
of the world, therefore the world hat-  
eth you. It is under these circumstan-  
ces that the Church has always gained  
its most signal victories; and when  
these principles of duty exercise an  
abiding influence over the life of every  
disciple, the kingdoms of this world  
will soon become the kingdoms of our  
Lord and of his Christ."

"Such, then, is the privilege and such  
the duty of every disciple of Christ.  
It enters into the elementary idea of  
discipleship. With this every other  
subsequent idea must be in harmony.  
No ecclesiastical system which we form  
can either liberate a disciple from this  
obligation or take away his privilege of  
thus laboring for Christ. Whatever  
offices are created in the Church are  
created for the purpose of enabling the  
disciple the better to discharge this du-  
ty. They are made for the Church, the  
Church is not made for them; and it  
becomes us ever to be watchful, lest by  
any error the Church of Christ be de-  
prived of this, the mainspring of all its  
efficiency."

Baptism Precedes Communion.

We don't know when we have met  
with a more candid and logical argu-  
ment in favor of the Baptist doctrine  
that baptism should precede communion,  
than the following by the Rev. Parsons  
Cooke, D.D., editor of the *Boston Record-  
er*. Every Baptist will endorse the sen-  
timents, as far as they go, as truthful  
and sound.

"And now that the necessity of bap-  
tism, in order to communion, is a prin-  
ciple to be thus held and taught, it is  
our purpose to demonstrate from the  
Scriptures. It is involved in the very  
commission of Christ's ministers, 'Go  
ye, therefore, and disciple all nations,  
baptizing them. That is, make disci-  
ples of them by baptizing them. This  
is as much as to say that baptism is the  
process of their matriculation into the  
school of Christ. To make a disciple  
of one is to take him into a school, as a  
pupil. These apostles were now going  
abroad on the great work of making  
disciples, through all nations; and here  
Christ tells them how to make them, or  
by what act their introduction to his  
school or church was to be signified;  
to wit: by baptism into his name."

In this way, we meet the idea that  
has obtained in some minds, to wit:  
that baptism is a duty, and communion  
is a duty, and giving alms is a duty, and  
there are many other Christian duties,  
but it is of no consequence in what or-  
der these duties come. One may com-  
mune before he is baptized, as well as  
he may pray before it. The question is,  
what is the nature and intent of this  
duty of baptism? If its import be that  
of an introduction into the visible church,  
it of necessity comes before any use of  
the privileges of the visible church, and  
before communion, which is the act of  
the visible church. Other duties have  
their occasions, occurring at sundry  
times, and without order. One has oc-  
casion to pray every day, and to give  
alms frequently, but he has no occasion  
to be baptized but once. And why?—  
Because one introduction to the visible  
church is enough. If baptism do not  
involve an introduction to the church,  
or a taking rank among Christian be-  
lievers, or the heart's renunciation of  
the world, and a profession of surren-  
der to Christ, and of a coming into his  
visible body, it is a duty without a pur-  
pose or aim. It is either an introduc-  
tion to the visible church, or it is noth-  
ing but a farce. So its coming in at  
any stage of the Christian life after an  
observance of the other ordinances of  
the visible church, is an absurdity. It  
is like passing the formalities of intro-  
ducing one to your family as a stranger,  
who had been a member of your family  
for years. The introduction of a stran-  
ger is a conventional civility, but, for-  
sooth, it matters not whether it be done  
before or after he has made your ac-  
quaintance. Knocking is a duty, as  
you enter your neighbor's house, but it  
matters not whether you knock before  
you enter, or after you have done your  
errand."

"Again, the assumption which places  
baptism among the general duties, to  
be performed at any time, without re-  
gard to order, and allows people to  
come to the communion before baptism,  
opens the communion to all who wish  
to come, with or without profession of  
religion. There can be no scriptural  
profession of religion, and joining the  
visible church, without baptism. The  
New Testament warrants no way of re-  
ceiving professions of faith in Christ,  
in which baptism is not included. The  
Eunuch, by baptism, confessed that he  
believed that Jesus was the Christ.—  
At the day of pentecost, they that glad-  
ly received the word were baptized, and  
the same day added to the church; and  
so continued in the apostles fellowship,  
and in the breaking of bread. But we  
need not dwell here. It will be confess-  
ed that there will be no way of coming  
into the visible church, and standing  
among Christian professors, without  
baptism. Then to invite to communion  
persons who have not been baptized, is  
to throw the door open to those who  
have made no profession of religion.—  
This is to abolish the distinction be-  
tween the church, and world, or to ob-  
literate the visible church, and make  
baptism itself a nullity."

Furthermore, it is clear, that neither  
in the New Testament, nor in all the  
records of primitive antiquity, have we  
an instance of an unbaptized person  
receiving the communion. Paul, when  
he found certain disciples who had been  
baptized by John, who had not heard of  
the Holy Ghost, asked them unto what  
they were baptized; and plainly im-  
plying that if they were disciples or

professing Christians, they must have  
been baptized in some way, and that in  
those times there were no Christians  
who continued unbaptized. Even some  
of the allusive references to baptism  
imply that it goes before the eating of  
the Lord's Supper. "Moreover, brethren,  
I would not that ye should be ignorant,  
how that all our fathers were under  
the cloud, and all passed through the  
sea, and were all baptized unto Moses  
in the cloud, and in the sea, and did  
all eat the same spiritual meat, and  
did all drink of the same spiritual  
drink." The argument here, is after  
the example of the idolaters that fell in  
the wilderness, after the baptism under  
the cloud, and after the consequent part-  
aking of the spiritual meat and drink.  
So Christians, after partaking of bap-  
tism, and then of the Lord's Supper,  
may by polluting themselves with idols,  
be overthrown. And the allusion shows  
that the baptism goes before the spiritual  
or symbolical meat and drink."

"Sustaining the same idea, the apos-  
tle says, 'By one Spirit we are all bap-  
tized into one body, and have all been  
made to drink into one spirit.' Doubt-  
less, this is primarily said of spiritual  
baptism, and spiritual communion. But  
the spiritual is made to follow the or-  
der of the visible. The baptism into  
the one body goes before the drinking,  
and it is by the baptism that we are  
brought into, or incorporated with the  
body of Christ, whether visibly or spiri-  
tually."

Further, this notion which makes the  
order of duties of no consequence, and  
makes it no matter when one is bap-  
tized, whether before or after communion,  
would make it of no consequence wheth-  
er faith preceded or came after baptism.  
In that case it might as well have been  
said—If thou hast been baptized thou  
mayest believe, as to be said, If thou  
believest thou mayest be baptized.—  
Faith may as well come after baptism  
in the adult as before it, if there is noth-  
ing in the order of the things. The  
truth is, the nature of the things is such  
as to require the order of the things  
which we find in the New Testament.  
The nature of baptism requires that it  
should come after faith in the person  
offering himself or his child in baptism,  
and that it should come before use of  
any of the privileges of the visible  
church."

And now, if baptism is not necessary  
to communion, that is, as an entrance  
to the privileges of the visible church,  
for what is it necessary? And on what  
grounds can it be continued in the  
church. We have seen that there is no  
occasion for it but this, that there is no  
duty done in it, but the duty of joining  
one to the Lord in his visible church.—  
And if we receive people to communion  
without baptism, we shall practically  
treat baptism as a nullity, and contrib-  
ute to its being wholly abandoned."

And certainly this abolishing of the  
prime ordinance of the New Testament,  
is too great a sacrifice to be made, in  
order to strengthen our arguments  
close communion. We grant that would  
greatly simplify the matter with com-  
munionists if we could show them that  
no baptism is necessary in order to com-  
munion. So it would open the door still  
wider to our communion, if we could  
show that no regeneration were neces-  
sary; and wider still, if we could show  
that a decent moral character is not  
necessary. Now are we to surrender  
cardinal principles, for the sake of so  
trifling an advantage in argument.

[Christian Secretary.]

BEFORE SERVICE.—He who has ever  
attended country churches, knows what  
a common thing it is for men outside  
and women inside the church to be en-  
gaged in not the most heavenly conver-  
sation. Business arrangements outside,  
and family appointments inside, tend  
much to dissipate the mind from spiri-  
tual pursuits. Now, no objections  
can be made to the salutations of the  
day, and to a pleasant word from neigh-  
bor to neighbor. But after these, would  
it not be well to go into church, and  
there try to get one's heart in spirit  
with the coming service? Why not  
have a little prayer-meeting before ser-  
vice?

OURSELVES AND OUR SAVIOUR.—O, did  
we know ourselves and our Saviour!  
We are poor, but he is rich; we are  
dead, but he is life; we are sin, but he  
is righteousness; we are misery, but he  
is mercy; we are lost, but he is salva-  
tion. If we are willing, he never was  
otherwise. He ever lives, ever loves,  
ever pities, ever pleads. He loves and  
saves to the uttermost all who come en-  
plying that if they were disciples or

Christianity in China.

It is not a little remarkable that four  
of the most powerful nations of the  
earth, in negotiating with the most  
populous of all the Pagan nations,  
should have united, as they have done,  
in securing in that nation, the free dif-  
fusion of the Christian religion. The  
Russian Treaty secures "protection for  
all who shall embrace Christianity, the  
same as enjoyed by other religionists  
tolerated in the Empire."

The American Treaty secures that  
"Any persons, whether American citi-  
zens or Chinese converts, who, accord-  
ing to its tenets, peaceably teach and  
practice the principles of Christianity,  
shall, in no case be interfered with or  
molested."

The English Treaty says, "Persons  
teaching or professing Christianity,  
shall be entitled to protection," &c.

The French Treaty runs: "No obsta-  
cle shall be interposed by the Chinese  
authorities to the recognized right of  
any persons in China to embrace Chris-  
tianity, obey its requirements, without  
being subject to any penalty. Mission-  
aries to be unmolested," &c.

These treaty stipulations show, says  
the *Boston Traveler*:  
1. That the Christian religion has a  
commanding power in the sentiment of  
the rulers of the most powerful nations  
of the earth. It is a recognized insti-  
tution of great moral value, and is pro-  
vided for in the most solemn transac-  
tions between the empires of the earth.

2. That Christianity was to die in  
less than fifty years, was the confident  
anticipation of the most distinguished  
infidels who were on the earth half a  
century ago. These treaties show it  
has lived. These prophets, where are  
they?

3. These treaties will conduce, be-  
yond question, to the rapid spread of  
the Christian faith throughout the long  
benighted Empire of China, removing  
many hitherto formidable obstacles.

4. This recognition of Christianity as  
an institution, and providing for its  
protection as it spreads, is a powerful  
encouragement to its friends to use their  
most vigorous efforts for its universal  
diffusion.

Gifts of Poverty to the Church.

It is often urged as a reproach to the  
religion of our day, that it caters for  
the rich by its costly churches and its  
eloquent preachers, and that the poor  
are repelled by a decent pride from the  
sanctuaries where their humble garb is  
brought into contrast with the elegant  
dresses and ornaments of the wealthy.  
But any sect or church which neglects  
the poor, loses one of the chief elements  
of strength and prosperity. The great  
men of the church have generally  
sprung from the depths of poverty.—  
Dr. Harris, of Bangor, urges this point  
with much force:

"The gifts of poverty are the richest  
gifts to the churches. I refer not now  
to the widow's mites, richer though they  
be than all the gifts of wealth; but to  
gifts richer even than the widow's mite.  
A few years ago a wintry morn-  
ing, a boy in the habiliments of pov-  
erty entered an old school-house among  
our western mountains, and avowed to  
the master his desire for an education.  
There was poverty laying one of her  
richest gifts on the altar of religion; for  
that boy was Jonas King. On his hum-  
ble shoemaker's bench, Carey laid the  
foundation of British Baptist Missions.  
John Newton found in his congregation  
an unfriended Scotch boy, whose soul  
was then glowing with new-born love  
to Christ. He took him to John Thorn-  
ton, one of those noble merchants whose  
wealth, whose piety, and whose benefi-  
cence, increase together. They educa-  
ted him; and that boy became Claudius  
Buchanan, whose name India will bless,  
when the names of Clive and Hastings  
are forgotten. John Bunyan was a  
gift of poverty to the church. Zwingle  
came forth from an Alpine shepherd's  
cabin; Melancthon from an armorer's  
workshop; Luther from a miner's cot-  
tage; the apostles, some of them, from  
fishermen's huts. These are the gifts  
of poverty to the church. It is the hon-  
ored office of the Education Society, to  
be the almoner of gifts like these di-  
amonds in the rough, and polish them to  
sparkle among jewels of the Saviour's  
crown."

Somewhat Remarkable.

A writer in the St. Louis *Christian  
Advocate* very gravely says, "We have  
known parents to have their children  
solemnly dedicated to God by baptism,  
and then suffer them to grow up in sin!"  
Whether the good brother would have  
us infer that he has come to the knowl-

edge of so remarkable a fact, as the re-  
sult of very special observation on his  
own part, we cannot say. We rather  
think, however, that the same thing has  
been noticed by others. We think, too,  
that so long as our pedobaptist breth-  
ren will "suffer" their "baptized child-  
ren" to "grow up in sin," it will con-  
tinue to be inferred that the rite of infant  
sprinkling has proved of no very spe-  
cial benefit. And yet, when they shall  
cease to "suffer" such a sequence, (may  
they be careful to exercise their poten-  
cy to this end!) it might after all re-  
main an inquiry of some importance,  
by what authority we may suffer un-  
baptized children to grow up in sin,  
rather than baptized ones? Or what  
superior power of prevention exists in  
the one case, as compared with the other?  
—*Christian Secretary.*

Danger of Self-Dependence.

Self-reliance is often eulogized as one  
of the noblest virtues, and a sure pledge  
of success. But it is not a Christian  
virtue, unless it includes a recognition  
of man's absolute dependence on God  
as the source of all true strength.—  
Hazel may boast of his nobleness of  
aim, and degenerate into a mean and  
cruel tyrant. Peter may be confident  
of his steadfast courage, and be guilty  
of craven fear and of denying his Mas-  
ter. "When I am weak," says the apos-  
tle, "then am I strong." I can do all  
things through Christ strengthening me.  
Thomas F. Marshall, in a lecture  
on total abstinence, some fifteen years  
ago, announced his firm purpose to  
keep his pledge till death. Last spring,  
he delivered the same lecture again,  
and closed with the following remarks:

"Every word of that was written in  
the deepest sincerity. It was felt most  
heartily. I was confident in myself.—  
When I look back upon that speech I  
see in it a boasting, vaunting tone, that  
makes me feel ashamed. In that speech  
I defied a demon—I defied the devil—  
and the devil attacked me and I fell. I  
fell, like Lucifer, through pride. I need-  
ed the lesson to teach me not to rely  
wholly on myself. But I have come to  
myself. In the beautiful words of that  
beautiful book which we call the Bible,  
like the prodigal son, I have come to  
myself. I go out now in a humbler  
mood, and modestly seek a support out-  
side of myself. I lean upon a stronger  
arm than mine. It was to strengthen  
myself in this last effort that I deliv-  
ered this address to-night, for I feel that  
if I fall now I shall fall to rise no more."

Letter from Rev. Mr. Spurgeon.

From the silence and solitude of his  
sick chamber, Mr. Spurgeon has issued  
the following letter to his church and  
congregation, which will be read with  
interest:

"Beloved Friends and Kindred in  
Christ—The days seem like weeks, and  
the weeks seem like months, since I  
went up to the house of the Lord. My  
heart and my flesh are crying out for  
the assembly of the saints. Oh how I  
long to hear once more the solemn shout  
of the festal throng, with the voice  
of joy and praise, keep holy day!  
"I am slowly rallying. My great  
struggle now is, with weakness. I feel  
as if my frail bark had weathered a  
heavy storm, which has made every  
timber creak. Do not attribute this ill-  
ness to my having labored too hard for  
my Master. For his dear sake I would  
that I may yet be able to labor more.—  
Such toils as might be hardly noticed  
in the camp for the service of one's  
country, would excite astonishment in  
the church for the service of our God.  
"And now, I entreat you for love's  
sake to continue in prayer for me.—  
When ye find access to God, remember  
me. Mind, it is not by the words of  
your mouth, nor yet by the cravings of  
your heart, but it is by the precious  
blood of Christ you must draw nigh to  
God. And when ye find His sweet pres-  
ence and are bedewed with His holy  
anointing, then pour out your souls be-  
fore Him, and make mention of me in  
your supplications.  
Yours to love and serve in the Gospel,  
C. H. SPURGEON.  
Clapham, Tues'y Even'g, Oct. 26, '88.  
When men speak ill of you, live so  
that nobody will believe them.  
AFFLICTION.—All troubles have their  
commission and instruction from God—  
what to do, where to go, whom to touch,  
and whom to pass over.—*Reminds.*  
God that planted Paradise for Adam,  
and gave him to possess it, has prepar-  
ed heaven for the saints, and will lead  
them to enjoy it: "I give unto them  
eternal life."

\$2 00 PER ANNUM, IN ADVANCE, OR,  
\$2 50 AT THE EXPIRATION OF THE YEAR.

50 NOS. IN A VOLUME



The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, December 2, 1886.

BRETHREN! READ THIS!!!

We shall be compelled to raise over two thousand dollars between this and January, to pay for our NEW STREAM POWER PRESS, and some additional type, so as to ENLARGE THE S. W. BAPTIST, as already promised. Now, we ask those who are indebted to us in any way, either for the paper, for advertising, or job work, to forward their dues at once. In order to meet the present exigency, we again renew our proposition to all who are in arrears for subscriptions: THAT IF THEY WILL FORWARD THEIR DUES BY THE FIRST OF JANUARY, WE WILL RECEIVE THEM AS ADVANCE PAYMENTS—that is, at the rate of two dollars per annum, no matter how long they are behind. We must have this New Press, and some additional type, and hence are willing to make some sacrifices to get them.

Will not as many as five hundred of our patrons send us from ONE to TWO NEW SUBSCRIBERS between this and January to enable us to purchase these materials? Will not our ministering brethren especially do this, or even more?

Alabama Baptist Convention.

It was feared that the session of our Convention just closed would not be so well attended as usual, on account both of inaccessibility and remoteness from usual places of meeting. But contrary to those expectations, there was perhaps more than an average attendance. It was especially pleasant to see so large a delegation from the Eastern part of the State. Liberty, Tuskegee, Eu-faula and Alabama Associations, besides some Churches, were all represented.

On Friday, the 12th of November, at 11 o'clock the body assembled in the neat and commodious meeting house of the Gainesville Baptist Church, and were called to order by the former President. After the letters were read from the several bodies represented, and the delegates' names were enrolled, the following officers were re-elected:

A. G. McCRAW, President;  
A. B. GOODHUE, Secretary.

The other officers of the Convention were appointed by nomination. Some two or three of the Standing Committees having failed to attend, or to send up reports on the subjects assigned them, their places were filled by special appointment. It is hoped that hereafter, committees thus appointed will send up their reports if they cannot attend, since it is impossible for such reports to be drafted on the spur of the moment as are needed.

On Saturday morning, after the reading of the report on Domestic Missions, Gen. L. W. Lawler, of Talladega, introduced a resolution, requesting the Domestic Mission Board at Marion to tender to the Rev. B. Manly, D. D., the appointment of Domestic Missionary, or Evangelist, for the State of Alabama, his salary to be paid out of such funds as were placed in the hands of that Board for that specific purpose. After a little discussion, the resolution was passed with an enthusiasm which made the welkin ring. But one way was heard—and that brother will no doubt extend to the doctor a hearty welcome. Such a call, we are persuaded, will not be disregarded, and ere many months, we are confident we shall welcome the venerable man of God back to a State which enjoyed his services in the highest position of usefulness she could confer, that of President of our University, for nearly twenty years. Never have we seen any matter of the kind meet such universal favor among all the Baptists of Alabama. We have seen and conversed with many brethren since from every part of the State, almost, having travelled quite a circuitous route returning from the convention; and from every one there comes the same response, that the good man may come, as the beloved apostle would say "and speak face to face, that our joy may be full."

HOWARD COLLEGE.

The reports of the Board of Trustees and of the Committee on Education show that this Institution is rapidly acquiring a reputation unsurpassed by that of any college. The endowment fund has been raised by the present agent, elder W. S. Barton, whose success has astonished all, to about one hundred and seventy five thousand dollars. A portion of this, however, is conditioned upon the agent's raising one hundred thousand dollars from last January to January, 1860. More than half of this amount has already been raised. The number of Students in the College Department is larger than ever before. Twenty-one young men are pursuing their studies with reference to the ministry. Eleven of these are supported by one man, brother Jere H. Brown, of Sumter County, Ala. This brother has instructed the President of Howard College, Dr. Talbird, to receive fifty-one young men into the Theological Depart-

ment, whom the church shall recommend as possessing the gifts and qualifications for the ministry at his individual charge. In addition to this, Bro. Brown sent up twenty-two hundred dollars to the Convention to be distributed as follows: one thousand for Foreign Missions—one thousand for Domestic Missions—and two hundred for the Bible Cause.

SOUTHERN BAPTIST PUBLICATION SOCIETY.  
Dr. TALBIRD'S report on this subject, though written with decided ability, was superseded by the adoption of some resolutions, introduced by Gen'l LAWLER, endorsing, in the highest terms the Society and all its publications. The resolution instructing our delegates to the next Southern Baptist Convention to vote for the merging of that Society into that body, provided it could be legally done, was lost by a small majority. It was contended that the S. B. Convention had already as many interests to supervise as would be prudent to place under it; and that the stability and character of the Society were such as to require no endorsement of that body. We shall yield to this expression of opinion on the part of our brethren, as it is a mere question of policy. Upon all such subjects, we adopt the rule of the late JESSE MERCER, of Georgia, to wit: If our brethren will not go with us, why we shall simply—go with them. One thing is certain—the S. B. P. Society never had a firmer hold upon the Baptists of Alabama than at this time. The character of its recent publications has not a little increased the confidence of our brethren in it. But of this, more anon.

CONTRIBUTIONS.

Our financial report this year foots up pretty handsomely. Between eight and ten thousand dollars to the various objects fostered by the Convention, were represented in the body. This of course gives no adequate idea of what the Baptists of the State are doing in the great benevolent enterprises of the age; still, it is quite an advance on receipts from the same sources for past years. We cannot but hope that the next year will exhibit a still more flattering advance in the benefactions of the denomination.

REPORT ON PERIODICALS.

The Rev. D. P. BESTOR on behalf of the committee, offered the report on Periodicals, pending the adoption of which, a very spirited discussion sprang up, which terminated quite pleasantly to all parties. A singular impression had prevailed extensively, of which we knew nothing until the present meeting, to the effect that the editors of the S. W. Baptist had been instigated by others in some recent discussions. We very frankly avowed to the Convention, that the editors alone were responsible—that they commenced it without asking any body's pardon or advice—and that it had been going on for months, before any decided expression of approbation was received from sources which were said to have first urged us to enter upon the controversy. After thus freeing "all the world and the balance of mankind" of all responsibility in the premises, and after so amending the report as to place such responsibility on the editors, the report was adopted with almost a unanimous vote—only three or four dissentients.

FOREIGN MISSIONS.

A resolution was appended to the report of the committee on Foreign Missions appointing elders I. T. TICHENOR, of Montgomery, A. VAN HOOSE, of Eu-faula, and S. HENDERSON, of Tuskegee, a committee to ascertain whether there cannot be as many as ten young ministers in this State willing to engage in the Foreign field, and to provide for their support. Any brother in this State desiring to enter upon this service, can address either of the committee. Will not our young brethren take this matter into serious and prayerful consideration? Are there not some brethren in the State, and some churches, as well as Associations, who will each support one Missionary in China or Central Africa?

It was with a high degree of satisfaction that the Convention recognized the presence of

SISTER CRAWFORD,

of the China Mission. A resolution was introduced by Bro. Bestor expressive of the feelings of the body, and commending our sister, and the cause to which she has devoted her life, and passed with great cordiality. We are happy to state that sister C's health has greatly improved since her arrival. She will soon return to the field of her labors.

THE PREACHING.

On Thursday evening before the Convention met, elder A. W. CHAMBLISS, former editor of this paper, preached to a large and interested audience. Friday evening, elder W. C. BACK, according to appointment, preached the introductory sermon, from the epistles of John to the seven churches of Asia. It was an impressive and forcible discourse, and was listened to with deep interest by a large congregation. On Saturday at 11 and at 3 o'clock brethren T. W. TOBEY, of N. C., and A. W. CHAMBLISS, preached at the Presbyterian church. At night

elder P. E. COLLINS, of Mobile, preached the annual Educational Sermon. It was one of "Collins' best." On Sabbath elder I. T. TICHENOR, of Montgomery, preached the Missionary Sermon at the Baptist Church, and the S. W. Baptist—as bro. Walker of the Index would say—preached at the Presbyterian house of worship. At three o'clock a Missionary mass-meeting was held at the Presbyterian church, as it was capable of accommodating a larger congregation than the Baptist church. At night a Bible meeting was held at the same place. Large collections were taken up at each of these meetings. We will give next week a sketch of the Bible Society meeting.

The citizens of Gainesville manifested a degree of hospitality that we have never seen surpassed. Bro. Howard, the young and efficient pastor of the Baptist church at that place, had pledged that hospitality at the previous Convention, and it was more than redeemed. It will never be difficult for Gainesville to get another Convention. By the way, the good cause, under the labors of brother H. is quite prosperous.

On the whole, we suppose this to have been one of the most profitable sessions of the Convention that ever assembled in the State. Large accessions had been made to nearly all the churches and associations represented in the body. We suppose that not less than four or five thousand additions by baptism were made in South and East Alabama. To God be all the glory! The next Convention will be held at Marion, at the usual time.

Zion Association.

My last communication was from Greenville, where my good friend and brother, DAVID GORDON, of Benton, Ala., who goes to all the Associations and Conventions within his reach, and out of the reach of most men, met me with his buggy and "piny-woods ponies," and we went the first day, Thursday, to brother Rudolph's Mills in Covington county, where we remained till Saturday, the day upon which the Association convened. Good brother Rudolph's family residence is near Greenville, but he owns fine Mills and much lands in Covington. He was at his farm in this section, and we shall never forget his generous hospitalities.

On Saturday, 20th ult., the Association convened at Bethany Church, I believe, within four or five miles of Andalusia, the seat of justice for Covington county. This Association was organized last year with four churches; this session it received an accession of fourteen Churches, making its present number eighteen. Elder J. C. R. LOCKHART, who preached the Introductory Sermon, was elected Moderator and H. W. MERRILL, Clerk. Of the fourteen new Churches received, some of them were constituted since their last session, the rest by letters of dismission from other Associations. The Master has blest it with several good, working, sacrificing, efficient ministers of the Gospel;—men who are constrained by the love of Christ "to feed the flock over which the Holy Spirit has made them overseers," and to warn sinners to flee from the wrath to come. Their labors have been greatly blest of God, so that the wilderness and solitary places have been made glad on account of their efficient labors. It does one's heart good to see such men, and hear them speak of the love of Christ and of the power of His Gospel. Without the advantages of a collegiate education; without money and without price, almost, these men have been instrumental in converting hundreds recently, and of carrying the news of salvation into the highways and hedges of that long neglected territory. God bless them! I love them from my heart. I would name them, if their modesty would suffer it, and if it would add any thing to their record, which is in their Master's book on high.

In addition to the ministers of this body present, there were several from other Associations with which she corresponds. We now remember Elds. Stewart, Cook and Thames from Bethlehem; Worthy and Park from Salem; all of whom aided much in the deliberations of the body, and in "speaking the truth in love." On Sabbath, at the request of the body, I preached the "Missionary Sermon," and took up a collection for Domestic Missions within their own territory, probably the first collection ever taken up in the county, of \$30 10. The weather was bad, the congregation small, taking all things into account, they did well. Elder A. N. WORTHY, of Troy, preached in the afternoon. On Monday when the Report on Missions was read, the Association was urged to commence Missionary operations in her destitute country. She cheerfully did so; and in addition to the collection on Sabbath, \$310 10 were raised in cash and pledges for the support of a Missionary the ensuing year. An Executive Committee was appointed to commence operations at an early day. Delegates were also appointed to meet the next Session of the Convention.—Upon the whole, I do not know when I

have seen plans better laid for future good, and more immediate good done.

If any have doubted the propriety of the formation of this body they may give their doubts to the winds. Had they been present and seen and heard for themselves, they would speak thus confidently. They have territory enough for a large body in Ala., and then they are near immense destitution in West Florida. This section needs the prayers, sympathies, and assistance of our more highly favored regions. Stronger Associations should correspond with them, sending their able ministers to visit them, and the Board at Marion, so far as able should, and will, assist them. I am more than paid in my soul for the trip, performed in the worst of weather. And here I take occasion to return them my thanks for their kindness to me personally, and also for the assistance they gave me for the S. W. Baptist. For this, as the best return I can give, I pledge them the use of our columns, and they will ever find one to feel for them, and to plead their cause.

I could, and feel disposed to do so, say much more about that good people, but space, in the present issue, forbids. In my next I intend to say something about the country. As people are determined to move I wish to say something about the claims of that country, hitherto, on account of its isolation, almost unknown. Then let those who are ready to "Go West" look out for our next issue. H. E. T.

ELDER KEITH and MERRITT BURNS, Recording Secretary and Depository agent, are fully authorized to act as agents for us, in getting subscribers and collecting dues for the S. W. Baptist.

Corresponding Secretary.

The reader will see in elder McCRAW'S communication the names of the new Board of the Baptist Bible and Colporteur Society at Selma, and of the new corresponding Secretary, elder R. Keith. It is an able Board, and eminently conservative in spirit and policy, and are entitled to the entire confidence of the Baptists of Alabama. The denomination regretted the resignation of elder F. M. LAW, but they may rest assured that elder Keith is every way worthy and qualified to fill the position. We saw him last week, and we found his head and heart in the work. In a few days he will be at his post, working with his accustomed energy. We tender him and the Board the free use of our columns to speak to the Baptist family of Ala., and to carry out their benevolent plans. That Society has ever been a cherished object of the S. W. Baptist.

Book Notice.

Gould & Lincoln have sent us the third edition of Jenkyn on "The Extent of the Atonement." This work has been for some time before the public; and having reached the third edition is proof that it is a work of merit. He is a favorite author with those who do not believe in the commercial view of the atonement.

We suppose some clever North Carolinian visited our beautiful and flourishing town, and wrote the following communication to the Biblical Recorder:

DEAR BRO. JAMES: The town of Tuskegee is one of the neatest and prettiest I have seen in Alabama. The streets are wide and shaded with beautiful trees, and the various buildings are neatly and tastefully arranged, so as to appear to the best advantage. The Baptists are erecting a new house of worship, which is to cost some fifteen thousand dollars. It is to be built of brick, after a plan similar to that of the Baptist house of worship, in Montgomery. Brother S. Henderson, the Pastor of the church, is the highly esteemed and well known editor of the S. W. Baptist. The Church is in a flourishing condition, and ready to every good word and work.—The S. W. Baptist, edited by brethren Henderson and Tallaferrro, has an extensive circulation, which is constantly enlarging. The East Alabama Female College is located at Tuskegee. It has recently been placed under the entire control of William F. Perry, formerly superintendent of education for the State, who is assisted by an ample corps of experienced instructors.—The college building is a neat and commodious edifice, happily adapted to the wants of the institution. It is really an ornament to the town.

The Baptists of Alabama are affording the College a liberal patronage. The Tuskegee Collegiate Institute is in a highly prosperous condition. Prof. P. W. DODSON, recently of Union University, Tenn., is the amiable and accomplished head of the institution. He evidently well understands the act of imparting instruction. It is interesting to witness the enthusiasm pervading the classes, when reciting to their beloved teacher. We seldom meet with an instructor more thoroughly acquainted with his business than Prof. Dodson. He is assisted by Prof. Parks, Rev. W. B. Jones, and Thomas Slade of North Carolina, adjunct Prof. of Languages and teacher of Mathematics. Prof. Slade is known in North Carolina as an excellent teacher, and a worthy and intelligent gentleman.

Under the instructions of these gentlemen the young men who are connected with the Institution, if industrious, cannot fail to make rapid progress.

The buildings of the school are in a pleasant part of the town, and are provided with the necessary aids of instruction.

Tuskegee affords a pleasant place of residence to parents who wish to afford their children the best advantages for obtaining a superior education.

From Tuskegee I went to Marion, the seat of Howard College, and the Judson Female Institute.

Yours, fraternally, VIATOR.

Death of a Missionary.—Persecutions and Cruelties toward the Rev. Frederick Crowe in Spanish America.

We find in a late number of the New York Tribune, an account of the Rev. Frederick Crowe, who recently died in that city. Mr. Crowe went from Great Britain, about twenty years ago, to Belize, and established himself as an independent missionary. After about thirteen years' evangelical labor among the Spanish people, he became satisfied of the necessity of a wide circulation of the Scriptures. The only versions accessible were very defective, and he returned to Great Britain and interested a number of Christians in Edinburgh and other places, who formed an association for procuring an improved edition of the Spanish Scriptures. He subsequently visited the United States, and secured the favor of the American Bible Union, under whose auspices an excellent translation was made, in conjunction with the friends of the cause in Great Britain. About two or three years ago he returned to the Central Spanish American States to resume his labors. He sustained himself in the field by teaching, and was supplied with copies of Scriptures by the American Bible Union. Everything prospered with him till persecution hedged up his way. He was imprisoned, harassed, and at last driven by mob violence from the country. His life was in danger, till he was safe on the steamer at Panama. His exposures and imprisonments brought on a fatal sickness. Since his arrival here, a few days since, he has been gradually sinking, and now lies in death, a martyr for the Word of God.

The funeral services of Mr. Crowe were held at the meeting house of the First Baptist Church, corner of Broome and Elizabeth streets. The Rev. Messrs. Nott, Hall, Baker, Sarles, Remington, and others, took part in the exercises. The members of the Board of the American Bible Union met at the Bible Rooms, for the purpose of taking such action as the occasion may require, and of uniting in the funeral services.

Items from Letters.

We return elder Thos. Granberry, of Opelika, our thanks for the interest he is taking in our paper. The other matter submitted to our consideration, we think it best to say nothing.

Thank you, brother Wade. All right in regard to your letter. Continue your labors for us.

Elder Wm. Collins, of Wheeling, Winn Parish, La., says:

"This is a new Parish, and is being settled by many persons from Alabama. The Baptist churches here are in a prosperous condition."

Brother B. F. Stamps of Texas, sends us subscribers, for which he will accept our thanks.

We publish the following from a business note from Cherokee Co., Ala.:

I will here take the liberty to state to you that we have been blest with a gracious revival in our little church at Philadelphia. The meeting commenced on Saturday before the fourth Sunday in Oct.—held nine days and nights, and was very interesting all the time. It was carried on by our aged brother, Silas Witt and his son Wm. Witt. Thirteen members were received by experience; baptized eleven on Sunday; several professed conversion, whilst there were others still mourning on account of their sins.

Yours, &c., H. T. ANTHONY.

EXCOMMUNICATION.—The following we clip from the Baptist Circular, of California, published by brother Shuck: "In cases of excommunication from the church, no one shall be excommunicated unless prayer be had immediately before the final vote is taken." We know of a few churches that never observe any such rule in their cases of excommunication, and there may be many.—To all such we would recommend the adoption and strict observance of this good rule. It is in strict conformity with the spirit of Christianity."

Prospectus of the Baptist Standard.

A Newspaper, bearing the above title, has been commenced in this city, and placed under the editorship of elder L. B. WOODFOLK. It is designed to be a Religious Newspaper, in the highest and broadest sense, and an exponent of the doctrines and usages held by the Baptist denomination. It will also be a Family paper, devoting a portion of its ample columns to articles prepared and selected with a direct reference to the cultivation of the moral tone of the family fireside. There will also be a department expressly for the current news of the day.

Circumstances of a peculiar nature

demand the publication, at this point, of a Baptist paper, which shall be a true exponent of Baptist principles, open for free discussion; and it is the determination of the editor, and his assistants, to make the "Baptist Standard" a paper worthy of public patronage.

Terms, Two Dollars per annum, irrevocably in advance.

Individuals receiving this prospectus, are respectfully requested to act as agents in procuring subscribers, and in remitting the money.

All letters on business, must be addressed to Messrs. Bang, Walker, & Co., Nashville, who are the printers and will attend to the financial department of the paper.

Communications, and other matters relating to the editorial department, may be addressed to Elder L. B. WOODFOLK, Nashville, Tenn.

For the South Western Baptist.  
Central Institute,  
COOSA CO., ALA.

This Institution, founded by the liberality of the Central Association of Alabama, possesses many advantages as a place of education for youth. Its situation, twelve miles north-east of Wetumpka, is most admirably adapted to an Institution of this character. It is elevated, retired, very pleasant, and, in healthfulness, unsurpassed by any place in the State. It is also in the midst of an enterprising, intelligent, moral, and christian community, who have manifested the deep interest which they feel in its prosperity, by their noble liberality; and it is eminently free from the temptations and contaminating influences of our cities and larger towns. In short, its location combines all those elements which render it a healthful, safe, and desirable place for the intellectual and moral training of youth.

The Institute has a fine large brick building, and is furnished with a good Philosophical and Chemical Apparatus. There is also immediately adjacent a large boarding-house, where good board will be furnished at \$10 per month, and where students from abroad will be under the immediate and constant supervision of the principal and his associate teachers. The discipline of the Institute is mild and parental, yet decided and firm; and parents who send their sons here may rest assured that at all times their manners, their habits, and their morals will be most carefully guarded, and a moral and religious influence exerted over them.

It is the design to make the instruction of the most thorough, critical, and elevated character; and not only to prepare young gentlemen for any class in a regular College, but to furnish the means to all who may desire it, of obtaining a thorough and extended English, Scientific, or Classical education.

The first term for 1887 will commence on Monday, the 10th day of January next, under the care of Paschal Carter, A. M., late Professor of Mathematics, Natural Philosophy, and Civil Engineering in Georgetown College, Ky., aided by well qualified associate teachers.

For the South Western Baptist.  
SELMA, Nov. 19th, 1886.

DEAR BRETHREN: This day the Board of the Bible and Colporteur Society held a meeting to appoint the remaining officers. The following were appointed: Robert Keith, Corresponding Secretary, James H. Burns, Treasurer, Merritt Burns, Recording Secretary. You will please give a notice of these appointments in your paper.

The officers of the Society and Directors are as follows:

I. T. TICHENOR, President; A. G. McCRAW, 1st Vice President; E. D. KING, 2nd Vice President; R. Keith, Corresponding Secretary; James H. Burns, Treasurer; Merritt Burns, Recording Secretary and Depository Agent.

DIRECTORS.—Dent Lamar, J. E. Prestidge, C. E. Thames, J. Haralson, G. C. Johnson, A. Andrews, Jere Johnson, C. H. Cleveland, W. M. Ford.

I have given the names of the entire Board; many of them were members of the former Board.

I am truly yours,

A. G. McCRAW.  
For the South Western Baptist.  
ANTIOCH, CHAMBERS CO., ALA.

MESSRS. EDITORS: I am this far round on my tour, filling my appointments published for me in the Baptist in October last. The object of those appointments was to solicit aid from my brethren, to pay for our church-house, situated in the North East corner of Randolph county, Ala. We are a young and feeble band, and not, perhaps, prudent withal—commenced to build a framed house 48 feet long and 36 feet wide—one not too large for the neighborhood, but too large for our means.—And now we have to raise the money or lose our house, for it will be sold. The amount we owe is \$164 25; and the Church was of the opinion that if brother Niles and myself would take this tour that we would be able to get the amount. I wish, therefore, to acknowledge through your paper, the amount received, with my thanks in behalf of my brother of Shilo Church, together with the names

of contributors. May the blessing of heaven attend them, and reward them for their liberality.

ACKNOWLEDGMENTS.

Nov. 11th, '86, from Big Spring, John D. Heard, \$1; Nov. 12th, at Fellowship, Joseph Breed, 50cts.; Miss Mary Stricklin, 50cts.; By the Church, 50cts.; B. G. Crowder, \$1; Rev John Crumbee, 50cts.; Calvin Ursery, 50cts.; bro. Pounds, 50 cents; Nov. 13th and 14th, at New Hope, by the Church, \$40 20; Col. G. Y. Hill, \$5; Providence, James H. Barry, \$2; Jesse Mosely, \$1; Jacob H. Wolf, \$1; Wm S Simons, 50cts.; Rebecca Cargill, 50cts.; J. A. Thomas, 50cts.; Dr. Doct. Floyd, \$1; Doct. Floyd, \$4; Wm. Barrow, \$5; Nov. 17th, at Cusseta, Rev Wm Williams, \$2; Alexander Varner, \$5; Nov. 18th, at Oak Bowers, John Huguley, \$2; Dr. S. R. Russell, \$1; James Taylor, \$1; James M. Sterling, \$3; Dr. sey Johnson, \$1; Jacob Huguley, \$4; Dr. Troup Brockman, \$1.

Total, \$54 10  
The above amount received is for the benefit of Shilo Church, leaving up to this time minus \$113 55.

M. D. ROMAN.

For the South Western Baptist.  
RUSSELL CO., ALA., Nov. 22, '86.  
MESSRS. EDITORS: By a resolution of the Providence Church, it becomes my duty to forward you the enclosed article with a request that you give it an insertion in the South Western Baptist.

Yours, affectionately,  
JAMES M. FORD, CH. CLK.  
WHEREAS, certain reports of a scandalous character, and derogatory to the Christian character of our Pastor, Rev. B. M. WARE, having been circulated, and by his special request, and with a view of ascertaining the facts in relation to the said reports,

We, whose names are hereunto subscribed, have been authorized and appointed by our Church as a committee of investigation, and as such, have prosecuted our labors with a determination to ascertain the truth, if possible, the result of which is: that we have found no testimony to sustain the said reports, or to stain the moral character of our bro. Ware: and are fully satisfied the reports so far as he is concerned, are false and without foundation. We further state that our confidence in bro. Ware remains unshaken, and we recommend that this report be spread upon the Journal of this Church, and a copy thereof forwarded to the South Western Baptist and Christian Index for publication.

JOSEPH M. VANS, DEACON,  
MALCOLM MORRIS, DEACON,  
R. B. BROOKS,  
WM. G. ALLEN,  
R. A. WADE,  
JAMES M. FORD,  
Committee.

The above Report was read and unanimously adopted by the Church in conference, this 20th day November, 1886.

R. B. BROOKS, Mod'r pro tem.  
We have heard nothing of the "reports" above alluded to. One thing we can say, that no man up to date has sustained a better character than bro. WARE. It would require clear proof and much of it to make us believe anything derogatory to his character as a minister and gentleman.—[EDITOR.]

For the South Western Baptist.  
Which is the Apostolic Church?  
NUMBER 14.

Tertullian was a Carthaginian by birth, and brought up to the law. He was a man of considerable learning and the first of the latin fathers. His piety was of a zealous character, though it is said, the degree of superstition with which many of his works abound, prevents an entire reliance on his judgment. As it is human to err, he too, seems, fell a victim to its resistless hand; for there is no perfection in the sun. A numerous church existed at Carthage, of which Tertullian was one of the pastors. We are informed by some historians, that "he exhibited a striking instance, how much wisdom and weakness, learning and ignorance, faith and folly, truth and error, goodness and delusion, may be mixed up in the composition of the same person. The historians also differ, and many of them no doubt, write with a prejudicial preconception, consequently they fall in erroneous channels, frequently themselves. Tertullian's Apology for the Christians, his day, is said to have been an invaluable work; which was written on account of a series of calamities, the Severus, which caused many of the provinces to be deluged with the blood of the martyrs; during which time Leonidas, the father of Origen, and P. naeus suffered martyrdom; the latter of whom, previous to his execution was addressed as follows, by his executioner: "Beware that your care for us does not make you change your resolution." This exhortation the father accepted, and yielded his neck joyfully to the execution. In appealing in his Apology to his judges and persecutors, Tertullian very boldly and forcibly declares: "The more you mow us down the thicker we spring up—the Christian blood you spill, is like the seed you sow; it springs from the earth again, and fre-







